

A Theory for Preparing Students to Maintain Integration of Christian Faith and Business While Starting Careers

ANDREW C. HERRITY
California Baptist University
aherrity@calbaptist.edu

ABSTRACT: This paper proposes a theory for addressing the challenge of preparing students to maintain integration of faith with business while starting careers. In so doing, it synthesizes ideas from qualitative literature regarding what to teach and how to teach it in order to address this challenge and then attaches these syntheses to propositions imported from other fields. Ultimately, the paper suggests a simple way into the concept of worldview and a demonstration-based approach in academic classrooms. Finally, the paper combines propositions, develops hypotheses and describes a simple empirical test with promising results.

INTRODUCTION

Christian college graduates struggle to such an extent to live out their faith during the first few years in the workplace that preparing students to maintain integration of faith and business while starting careers may be the biggest challenge facing the Christian business academy (Seibert, 2011; Hannema, 2011, McMahon, 2014). Despite the seriousness of this challenge, it is unclear if there is an accepted theory for preparing students to cope with it. Theory, as used here, is as conceptualized by Corley and Gioia (2012): "...a statement of concepts and their interrelationships that shows how and/or why a phenomenon occurs" (p. 12). To examine prospects for such a statement of concepts, this paper addresses the question: Is there a theory for preparing students to maintain integration of Christian faith with business while beginning careers in the real world of business? What might it look like? And, if there is such a theory, how might its helpfulness be determined?

This challenge has drawn significant attention outside the Christian business academy. One prominent evangelical Christian writer puts it this way: "So many college students do not choose work that actually fits their abilities, talents, and capacities, but rather choose work that fits within their

limited imagination of how they can boost their own self-image" (Keller, 2012, p. 108). The data support this assertion. According to research conducted by the Barna Group between 2007 and 2011, less than 20% of young U.S. Christian adults are able to make connection between faith and job opportunities (as cited in Kinnaman, 2011, p. 119). This difficulty appears to be because traditional career paths have disappeared (Hall, 2004), the world around young adults is changing rapidly, and institutions such as the church don't seem to be working well in preparing young adults for the resulting new environment (Kinnaman, 2011, p. 126).

In the first few years after college, graduates are especially challenged because organizational culture is more likely to change them instead of being changed by them simply because their level of organizational influence is low at that stage (Morrison & Hock, 1986). Yet our resources for addressing this vulnerable period are limited because published work on the application of faith in the workplace tends to be written from the perspective of experienced leaders with more control over workplace activities than relatively fresh college graduates (Lindsay, 2007; Seibert, 2011; McMahon, 2014). This paper represents an effort to sustain the focus on this challenge by asking if a theory can be developed for addressing it.

The theory begins from the position that students today face an unprecedented crisis, requiring more concrete and practical help (Keller, 2012; Seibert, 2011; McMahon, 2014) in learning to develop and use a worldview (Holmes, 1987; Chewing, Eby, & Roels, 1990). Ideas of what students need to learn are synthesized from Seibert (2011), Hannema (2011), and McMahon (2014) and developed into a proposition based on Drucker (1999). Then ideas of how students might learn are synthesized from Seibert (2011), Hannema (2011), and McMahon (2014) and developed into a proposition based on demonstration-based training (Grossman, Salas, Pavlas, & Rosen, 2013), an application of social learning theory. Social learning theory holds that people learn behavior by observing other people's behavior and its consequences for them (Bandura, 1971; Bandura, 1977). The two propositions are combined and developed into four testable hypotheses.

The hypotheses are tested on a limited sample with some promising results. An important implication of the study for faculty integrating Christian faith and business is that success in preparing students to maintain faith integration may require more demonstration of how a Christian worldview is integrated in the first year or two in business.

THEORY

The Concept of Career Changed

The challenge facing Christian college graduates entering careers is embedded in a broader challenge facing all college graduates (Seibert, 2011). For most of the last one hundred years, a person defined his or her career in terms of a series of progressive occupational steps with one or a few organizations. Employers tended to take the initiative in planning and managing the careers of their workers (Osterman, 1996; Drucker, 1999). This all changed in the 1990s (Osterman, 1996; Hall & Mirvis, 1996; Hall, 2004; Drucker, 1999). It is now up to the employee to learn what he or she is good at, identify on his or her own what opportunities align well with individual capabilities, and then self-determine how to perform well and become identified as "talent" (Dries, Van Acker, & Verbruggen, 2012).

How are young university graduates entering the workforce to learn this? It isn't usually from the university career center, as students tend not to go there because they vaguely recognize the old concept of career is gone (Colby, Ehrlich, Sullivan, & Dolle, 2011) and career center utilization is generally not mandated by universities. It's not from academic courses, as business professor competencies and their corresponding course objectives do not normally fit

well with teaching personal skills for life that are not clearly designed to benefit employers (Colby, Ehrlich, Sullivan, & Dolle, 2011). So, a first question is: How should we approach this problem?

Worldview as a Place to Start

As the crucial place to start, it is often recommended by authors working in the Christian academy to begin with worldview development and use (Holmes, 1987; Chewing, Eby, and Roels, 1990; McMahon, 2014:89). The concept of worldview is complex (Orr, 1954; Naugle, 2002), however, and it is not obvious to students how to develop and use it for the work challenges they will face (Seibert, 2011; Hannema, 2011; McMahon, 2014). Orr (1954) defines worldview as "the widest view which the mind can take of things in the effort to grasp them together as a whole from the standpoint of some philosophy or theology" (p. 3). Orr clarifies worldview is a personal system for conceiving of all of life (p. 4). Naugle (2002) credits Orr with providing one of the earliest and most foundational Christian perspectives on the subject of worldview.

In their comprehensive treatment of worldview, Moreland and Craig (2003) define the term as "an ordered set of propositions one believes, especially about life's most important questions" (p. 13). These authors hold that a person develops a worldview by connecting faith with propositions judged as rational from other sources (Moreland & Craig, 2003, p. 17).

Connecting Theory with Christian Worldview

Moreland and Craig (2003) serve as a beginning point because of the implicit attention drawn in their definition to two approaches to explaining phenomena in our world: faith and propositions drawn as rational from other sources. The usual approach to worldview development is to begin with faith propositions, as in Orr (1954) or Naugle (2002). In this paper, however, the project at hand is to find or develop a theory; theories emerge from making observations with human senses and then developing propositions that show "how and/or why a phenomenon occurs" (Corley & Gioia, 2011, p. 12). So the initial process here is first to develop propositions judged as rational from other sources, and then examine the extent to which they connect with faith. This in no way means that faith is less important than theoretical propositions to explain observed phenomena. It is simply a place to start with the question: Is there a theory? So, the first question is: What propositions? They would need to be widely enough accepted as rational, yet basic and concrete enough to be grasped and applied quickly by college seniors completing undergraduate programs in business.

A Proposition About What Students Need to Learn

The results of three qualitative studies conducted in the last five years provide a place to start. Twenty-eight business leaders interviewed by McMahon (2014) report that students need to be better prepared regarding “values that are not easy to teach,” which he clarifies as a commitment to doing the right thing conceived much more broadly than the current concept of ethics (p. 87). In a separate study, addressing the workplace-transition challenge at an upper-Midwestern Christian university, Hannema (2011) reports that activities to address this challenge cluster around developing student behavioral competencies (p. 93), defined as a person’s cognitive and social strengths, especially for the workplace (Goleman, Boyatzis & McKee, 2002). In a third study by Seibert (2011), stories of sixteen recent graduates may be summarized as struggles with one or both of two questions: “What is really important to me (values)?” “What am I good at (strengths)?” Taken together, the findings of these three studies suggest that for young adults starting careers, two of life’s most important questions appear to be: “What are my values and what are my strengths?”

A Simple Place to Start

These qualitative studies help clarify the questions inherent in the challenge at hand and imply that a proposition satisfying Moreland and Craig’s (2003) definition would relate to values and strengths. A proposition about values and strengths would likely be judged as even more rational (Moreland & Craig, 2003), though, if from a source already judged as having a higher level of rational credibility than the author of this paper or the authors of the qualitative studies. Peter Drucker (1999) affords such an authoritative and rational source. Drucker’s credibility is unparalleled. For example, he is widely credited with inventing the field of study called management (Kiechel, 2010, p. 1).

Importantly, too, his approach is simple, likely to be grasped readily by young adults struggling with the big concept of worldview. Drucker (1999) argues that the way to manage one’s career in the new millennium is not to manage it at all. He proposes that to identify and pursue the right opportunities, one must know his or her values and strengths and then learn how to find consistencies between one’s values, strengths, and opportunities (p. 194). This last sentence — paraphrasing Drucker — forms the starting proposition in this paper.

As this proposition is drawn from a secular source, its connection to faith will be examined quickly here. Regarding values, the answer is likely obvious to most readers of this paper. The proposition that it is foundational to know one’s values is found throughout the Bible. One

example is: “Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful” (Joshua 1:8 NIV). Similarly, knowing strengths is consistent with a biblical view of honoring and knowing how we are made: “For you created my innermost being; you knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made” (Psalm 139:13-16). So, to have a starting place for a Christian worldview, albeit on only the important life challenge of sustaining faith while beginning careers in business, it appears Moreland and Craig’s (2003) definition can be satisfied. The proposition borrowed from Drucker can be connected to faith.

A Proposition about How Students Might Learn This

The next question is: How might students learn to be prepared with these simple steps towards developing their own individual worldview? The response offered here is synthesized initially from the work of Seibert (2011), Hannema (2011), and McMahon. Although these qualitative studies do not develop conclusions into a theoretical proposition on which to build, taken together they all offer a way forward. They all recommend having people with workplace experience model for students how to cope with the challenges ahead. The recommendations clustered around passing along the value of experience with personal stories, demonstrations, illustrations, and so on. It is proposed here that these are all examples of social learning, a theory holding that people learn behavior by observing other people’s behavior and its consequences for them (Bandura, 1971; Bandura, 1977).

The idea that behavioral competence is best learned by observing others is a central proposition in what is known as demonstration-based training (Grossman, Salas, Pavlas & Rosen, 2013). This type of training is an important application of social learning theory for teaching people in management to learn skills such as working effectively on a team, solving workplace social-interaction problems, managing emotions, and making human resource decisions. A demonstration involves modeling task performance or the characteristics of a task environment that exemplifies target skills (Grossman, Salas, Pavlas, & Rosen, 2013, p. 221). The approach begins by focusing the learner on the learning objective by means of an instructional narrative. This is followed by a demonstration of the target behavior by a role model. The behavior is then reinforced by having learners observe each other practicing the behavior as peers. So the second proposition is that an instructional narrative, a role model, and student peer-to-peer demonstrations would be required.

The question of faith connecting with what needs to be learned was considered earlier. Now the question of faith connecting with a theory for how to teach these skills will be considered. Social learning theorists are far from the first to use the demonstration-based approach for teaching how to maintain faith in an unfamiliar environment. From the moment Jesus said to his disciples “come follow” me in Matthew chapter four (and John chapter one), his teaching method favored demonstrating. He provided a verbal narrative and matched his words with demonstrations of how to carry out his instructions — how to relate to authority, show compassion, and so on. He asked his followers to try these things out, gradually reinforcing behavior as they observed each other as peers.

Who demonstrates?

Although developing behavioral competencies such as personal goal-setting and emotional intelligence may not fit neatly into the academic disciplines of business, Christian faculty members are arguably in the best position to demonstrate behavioral competencies. A faculty member modeling his or her Christian walk is perceived by students as having the greatest influence of all their university learning experiences (Koontz, 2014). For learning workplace competencies, though, anecdotal evidence indicates that students learn best from people who relate personal experience about “how they integrate faith into the workplace” (Hannema, 2011, p. 93). This suggests that demonstration is best done by someone who can show out of his or her own authentic experience; for some faculty members, this may require collaboration with someone else who can demonstrate out of personal experience. The instructional narrative and orchestration of demonstration could easily be done by any faculty member, though, even if he or she is not confident of being able to demonstrate the target workplace behavior.

The General Proposition

The two propositions about what students need to learn and how they might learn are now be combined into one general proposition and developed into testable hypotheses. In terms of this paper’s central question asking if a theory exists, the combined proposition suggests a theory of worldview demonstration exists that people learn to use a worldview by seeing a worldview demonstrated. The combined more specific proposition here is that having an instructional narrative, role models, peers demonstrating values and strengths and their alignment with opportunities, and a strategy are all likely to lead to students better knowing their values and strengths, aligning values and strengths with opportunities, and having

a strategy for pursuing opportunities. This proposition is developed below into four testable hypotheses.

Values

The challenge addressed in this paper is that of preparing students to maintain values while starting careers. As noted earlier, Orr (1954) and Naugle (2002) as well as Holmes (1987) propose that values are the place to start. Values are a set of enduring principles that guide a person’s actions without regard to the conditions or situation around him or her at any given time (Collins & Porras, 1994, p. 75). Part of the challenge in preparing students to maintain values is that there is often an assumption in the Christian business academy that students will automatically integrate faith and learning as long as the Bible is introduced (Roller, 2013, p. 30; McMahon, 2014, p. 87). That recognizing and owning values can be a challenge is exemplified at the author’s own Christian university, where internal university studies reveal that fewer than one-quarter of students self-identifying as Christians ever read the Bible or pray by themselves. Taken together, these ideas suggest that maintaining values may begin with explicitly recognizing and owning values. For students to better recognize and own their values more effectively, the social learning approach proposed in this paper further suggests that students will learn to do this as Christian business faculty members demonstrate what biblical Christian values look like early in one’s career. This leads to the following hypothesis:

- H1: A faculty member and collaborators demonstrating ways Christian values can be exercised in the workplace is likely to increase students’ knowledge of and ability to communicate personal values.

Strengths

Strengths are the enduring and unique talents which a person performs at a consistently near-perfect level; talents are a person’s recurring patterns of thought, feeling or behavior (Buckingham & Clifton, 2001, p. 8). Peter Drucker (1999) writes convincingly about the importance of knowing personal strengths in coping with the changing concept of career in the twenty-first century:

For the great majority of people, to know their strengths was irrelevant only a few decades ago. One was born into a job and into a line of work.... The artisan’s son was simply going to be an artisan, and so on. But now people have choices. They therefore have to know their strengths so that they can know where they belong. (164)

Applying the demonstration-based theory in this paper to learning strengths suggests that as Christian business

faculty members demonstrate strengths suitable for the workplace, students will learn to know their own strengths for the workplace better. As faculty members and other role models would demonstrate behavioral competencies such as emotional self-awareness and self-control, empathy, goal-setting, behavioral pattern recognition, and problem-solving, students would be better able to know their own strengths. This leads to the following hypothesis:

H2: A faculty member and collaborators demonstrating strengths for coping with workplace challenges is likely to increase students' knowledge of and ability to communicate personal strengths.

Aligning Personal Values and Strengths with Opportunities

Having introduced worldview already, the next question is: What would be the process for teaching students to develop and use a worldview? Holmes (1987) proposes that development of a worldview allows the individual to engage in a process of integration in which full integration of the parts is likely never achieved. Importantly, like Orr (1954), and Moreland and Craig (2003), Holmes avoids analogizing worldview to a physical structure. Limitations of the physical structure analogy are: first, students may misconstrue that a worldview, once established, is a static system; second, use of a physical object to illustrate a non-physical concept may restrict a person's ability to truly comprehend that concept (Willard, 2002). Although Dockery (2012) and Chewning, Eby, and Roels (1990) make great contributions to our understanding of worldview, their respective analogies to a "framework" (Dockery, 2012, p. 12) and "lens" (Chewning, Eby, & Roels, 1990, p. 7) may have the unintended consequence of portraying worldview as static and limiting student ability to fully grasp the concept. So, to avoid those potential issues, no analogy to a physical structure is utilized in this paper for applying the concept of worldview to life.

If, as proposed here, development and use of a worldview is not unlike Drucker's (1999) proposition that managing oneself is about finding consistency between values, strengths and opportunities, then how might faculty members teach students to find consistencies? The concept of alignment will be utilized here, proposed by Peter Burke and Jan Stets (2009) as the way people minimize conflict between various personal identities in order to maintain those identities (p. 189). It is possible identity development is an internal human process that is very similar to the aspects of worldview development examined in this paper. The theoretical similarity is not examined here, however, because the paper's focus is not on internal student processes. The focus is on developing theory about demonstrating worldview as a way to teach it.

If the concepts in this paper about what needs to be learned were framed as identities, however, they would be: first, as a person identifying with certain values; second, as a person identifying with certain strengths; third, as a person identifying with certain career opportunities in business. Due to these helpful parallels, the concept of alignment is borrowed from the identity theory of Burke and Stets (2009) and, when combined with ideas developed earlier from the Bible, Drucker (1999), Seibert (2011), Hannema (2011), McMahon (2014), and Grossman, Salas, Pavlas, and Rosen (2013), leads to the following hypothesis:

H3: Faculty members and collaborators demonstrating alignment between values, strengths and opportunities is likely to increase students' awareness of opportunities that align with their personal values and strengths.

Personal Strategy

Lack of a personal strategy for the next stage of life after graduation on the part of students graduating from Christian colleges is an important problem (Kinnaman, 2011) addressed in this study. A personal strategy is the means by which an individual will achieve his or her objectives (Grant, 2013). The author of this paper found widespread lack of either objectives or strategy among graduating seniors in the school of business at a Christian university when conducting a preliminary pilot of this study in the fall of 2013. At the start of that pilot program, students revealed anecdotally to the author that they lacked objectives as well as a strategy for pursuing objectives. Yet, by the time students made individual presentations in class about the assignment eight weeks later, most demonstrated that they had meaningful objectives and a strategy for pursuing them. Personal experience with these effects in that pilot study appeared consistent with effects that would be predicted by New Testament patterns and social learning theory (Bandura, 1971) — demonstration-based training, in particular (Grossman, Salas, Pavlas & Rosen, 2013) — leading to the following hypothesis:

H4: A faculty member and collaborators demonstrating a strategy for pursuing personal opportunities is likely to lead to an increase in students having strategies for pursuing personal opportunities.

METHOD

This paper's proposition is that for students to learn how to maintain faith integration with business when beginning their careers, they require demonstrations of how to find

consistency between values, strengths, and career opportunities. Demonstrations based on social learning theory involve three parts: an instructional narrative; a role model; peers learning from each other (Grossman, Salas, Pavlas & Rosen, 2013, p. 221) what they are learning about their individual values and strengths, and how they are finding consistency (Drucker, 1999) with potential career opportunities.

The author conducted a preliminary empirical test of this proposition in the spring of 2014. As this may be one of the first studies attempting to measure and perform statistical analysis on efforts to teach faith integration, the measurement method and statistical analysis are admittedly elementary. A pre-test was administered to 42 undergraduates about to graduate from a school of business at a Christian university. The three types of demonstration were applied to the students. A post-test was administered. The differences between student responses on the pre- and post-tests were examined using paired sample t-tests.

Demonstration-Based Training: Instructional Narrative

This study's 24 students were all enrolled in the undergraduate strategy course, for which students must be seniors. There were two sections, one with 22 students and the other with 20, both taught by the author. These courses were chosen because all students in them were seniors preparing to graduate, providing a sample of young adults with somewhat similar levels of motivation to address two of life's important questions regarding career opportunities after graduation: "What is important to me and what am I good at?" In both sections, the author provided a dual instructional narrative (Grossman, Salas, Pavlas, and Rosen, 2013, p. 221) as the first part of demonstration-based training.

The first of the dual narratives provided by the author was that of a Christian worldview. As encouraged at the university where the study was conducted, the author strives to model as authentically as possible and discuss a biblical perspective for behavior in work and other relationships.

The author provided a second narrative in the course by explicitly drawing students' attention to parallels between personally aligning values, strengths, and opportunities with an important theory in the field of strategic management. This theory is called the resource view of the firm; in this view, companies are urged to focus on strengths and look for ways to align them with opportunities (Miles & Snow, 1994, p. 12).

Taking the Perspective of a Role Model

For this study, the author recruited a role model with a relatively fresh, authentic, personal story of the struggle to align faith in the business world. This was a new associ-

ate director of the University Career Services Center (the "Associate"). As a required but minor element in the course, students met with the associate at the Career Services Center. When students met with the associate, each interview lasted about an hour and followed a general pattern as follows:

1. Getting acquainted
2. Values
3. Job
4. Practical steps with coaching

Taking the Perspective of Peers

For students to learn how peers were aligning values and strengths with career opportunities, every student made a five-minute presentation during the eighth week of class. Every student covered the same points:

1. Introduce self.
2. Inform the class about his or her personal values, putting responsibility on the learners to clarify for themselves what values they held already.
3. Inform the class about his or her personal strengths, putting responsibility on the learners to clarify for themselves what their strengths were.
4. Inform the class about his or her opportunities at or soon after graduation, putting responsibility on the learners to clarify for themselves what their opportunities might be.
5. Inform the class about his or her potential strategy for aligning values and strengths with potential opportunities.

Measurement and Analysis

The author measured student development with a four-question pre-test and post-test administered at the start and end of the course. Each question was framed as a statement corresponding with one of the four hypotheses in this study. For every statement, each student simply selected a Likert-scale number between one and six indicating his or her level of agreement with the statement. Six indicated high agreement. The four questions were:

1. I know my values and am able to communicate them.
2. I know what my strengths are and am able to communicate them.
3. I am aware of the career and other opportunities before me that align with my values and strengths.
4. I have a strategy for pursuing my potential opportunities.

As a particular faith persuasion is not required at the university, students were not asked to report whether or not they had made a personal commitment of faith to be a Christian.

Statistical Analysis

Student responses on the pre- and post-test questions were analyzed with paired sample t-tests using SPSS Statistics Version 21, © IBM 2012.

Limitations of this Study

As far as the author can determine, this study may be among the first in attempting to measure and analyze the effects of demonstrating worldview. This required operationalizing development of worldview, outlined in the theory section of the paper regarding alignment of values, strengths, and opportunities. Without a prior literature to guide measurement and analysis of worldview development in this way, though, any in-depth statistical analysis of the data would be questionable. So statistical analysis is only performed at an elementary level.

The exploratory nature of the study leaves it with many limitations. First, the validity of the survey questions is unclear. It is possible the question about alignment in particular did not measure worldview development at all. Any statistically significant positive results could be because student awareness was increasing, not necessarily alignment or worldview.

Second, with no control group, reliability of results is unknown. There was no way to gauge positive change due to other factors. It is possible positive change between the beginning and end of the semester could be due to factors other than demonstration-based training.

Representativeness is also unknown. As a convenient sample of students not asked whether or not they were Christians, it is possible the 42 students in the study were not representative of students in their own school of business or of students more generally about to graduate from business programs at Christian universities. Even if statistically significant results might be obtained, their generalizability for a theory that could be applied at other universities is unknown.

RESULTS

This study’s central question was: Is there a theory for preparing students to maintain integration of Christian faith with business while beginning careers in the real world of business, what might it look like and, if there is such a theory, how might its helpfulness be determined? For the last part of the question, would the theory applied to 42 students measurably make a difference?

Figure 1: Pre- and Post-Test Means and Differences for Four Hypotheses

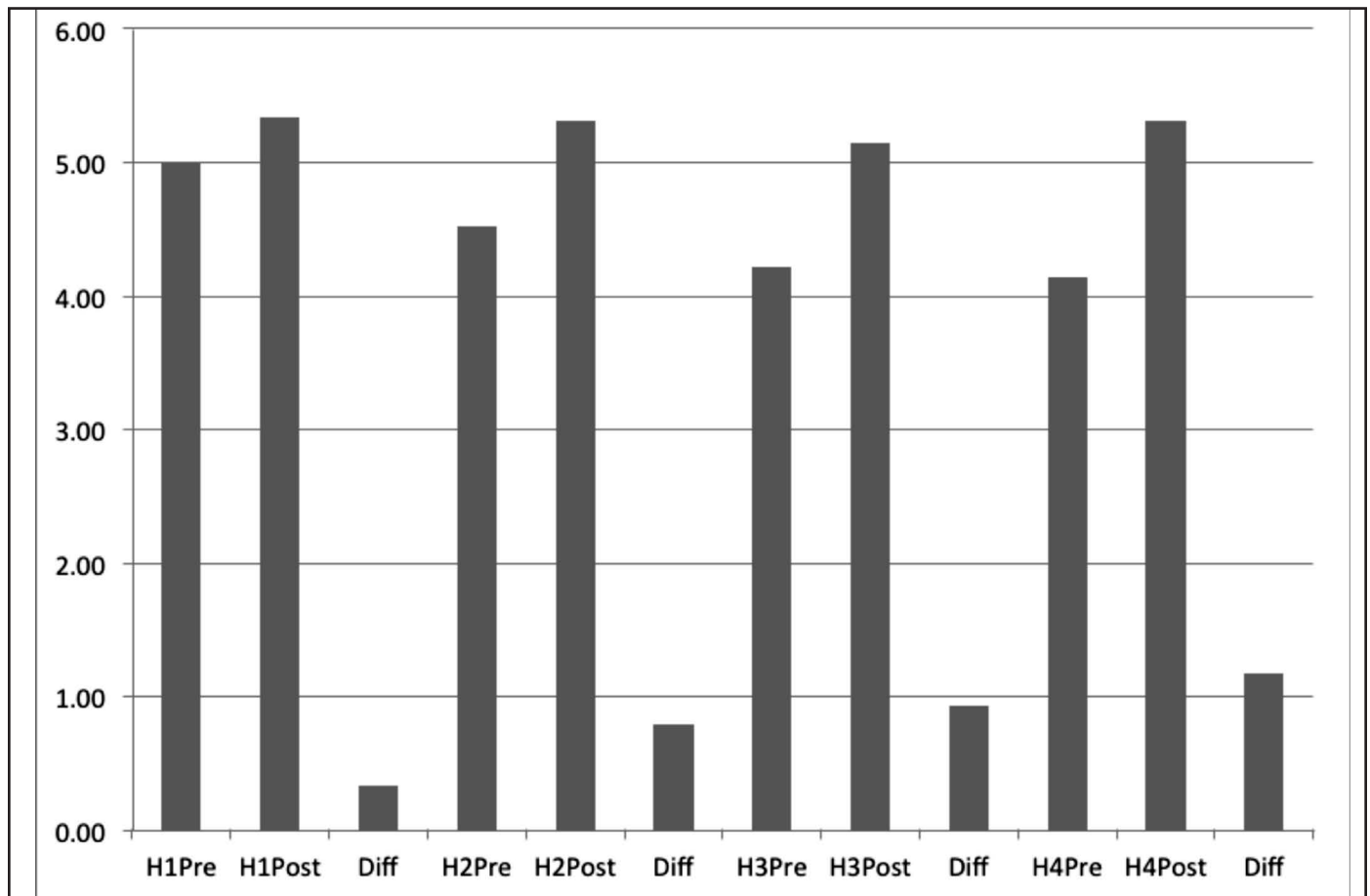


Table 1: Summary of Results

Hypotheses 1-4: Correlations & Paired Samples T-Tests						
		Paired Differences (95% confidence)				
Hypothesis	Correlation	Mean	Std Dev	t	df	Sig (2-Tailed)
H1: Know values	.449**	.366	.888	2.639	41	.012*
H2: Know strengths	.422**	.805	.843	6.112	41	.000***
H3: Align	.305	.976	1.172	5.329	41	.000***
H4: Strategy	.495***	1.220	1.173	6.658	41	.000***

*** Significant at the 0.001 level (2 tailed)

** Significant at the 0.01 level (2 tailed)

* Significant at the 0.05 level (2 tailed)

As described below, this question was addressed with some success. Three of the study's four hypotheses were confirmed, as elaborated below. The results for the two separate sections of the strategy course were so similar that the data were pooled to increase the statistical reliability of results. Means of the four pairs and their differences are graphed in Figure 1. Mean differences, t-scores and p-values are presented in Table 1.

Hypothesis 1

Hypothesis 1 held that students' knowledge of and ability to communicate personal values would increase. Before the assignment began — on the pre-test — students evaluated themselves a 5.0 out of 6.0 on average, the highest score on any of the four questions on the pre-test. Students' scores increased an average of 0.366, but the p-value of this increase was greater than .01, which was not acceptable in this paired sample t-test. This hypothesis was not confirmed.

Hypothesis 2

Hypothesis 2 held that students' knowledge of and ability to communicate personal strengths would increase. Before the assignment began — on the pre-test — students evaluated themselves a 4.5 out of 6.0 on average. Scores increased an average of 0.805 and this difference achieved a p-value less than 0.001. The hypothesis was confirmed.

Hypothesis 3

Hypothesis 3 held that students' awareness would increase regarding career and other opportunities that align with their personal values and strengths. Before the assignment began — on the pre-test — students evaluated themselves a 4.21 out of 6.0 on average. Scores increased an average of 0.976, with a p-value less than 0.001. The hypothesis was confirmed that demonstration-based training increased student worldview development, as measured using the self-reported indicator developed earlier in the theory and methods sections of this paper.

Hypothesis 4

Hypothesis 4 held that there would be an increase in students having a strategy for pursuing opportunities. Before the assignment began, student evaluated themselves a 4.14 out of 6.0 on average, the lowest score on any of the four questions on the pre-test. This suggests that in the context of the questions asked, personal strategy was the biggest area of challenge for students before we began. Scores increased an average of 1.220, with a p-value of less than 0.001. This was by far the biggest increase, suggesting in the context of the questions asked that demonstration-based training made the biggest difference for students in the area of actually coming up with a personal strategy. The hypothesis was confirmed.

The Paper's Question

Especially with confirmation of hypothesis three, this study offers a preliminary answer to the question: Is there

a theory for preparing students to maintain integration of Christian faith with business while beginning careers in the real world of business, what might it look like and, if there is such a theory, how might its helpfulness be determined? While the empirical and statistical methods are limited, the results indicate some promising support.

Qualitative Results — Values

For students to learn how peers were aligning values and strengths with career opportunities, every student made a five-minute presentation during the eighth week of class. After a self-introduction, the first step for every student was to inform the class about his or her personal values. Many students talked about struggles with faith and some even disclosed that they were not Christians. Thirty-eight, however, cited Christian faith as an important value, a higher proportion of Christians than at the university generally, based on internal institutional statistics. Forty of the forty-two students specifically mentioned integrity as a value, including all who disclosed not having Christian faith. Some other values cited by students in their presentations included work ethic, love, family, loyalty, friendship, and not drawing undue attention to oneself. Students consistently displayed great interest in each other's presentations of strengths, values, and opportunities. They appeared to the author genuinely motivated to learn about their peers.

CONCLUSION

This paper proposed a theory for what its literature review suggests may be the biggest challenge facing the Christian business academy: preparing students to maintain integration of faith and business while starting careers. A theory's purpose is to show "how and/or why a phenomenon occurs" (Corley & Gioia, 2011, p. 12). Theories are frequently imported from other fields when a field is relatively new (Corley & Gioia, 2012), like the integration of Christian faith and business. In this paper, theories were imported from social learning (Bandura, 1971) and Drucker (1999) to explain findings in qualitative studies by Siebert (2011), Hannema (2011), and McMahon (2014), and the author's own observations in an exploratory study. The imported theories were examined for consistency with the Bible. Then they were combined into a general proposition that having an instructional narrative, role models, peers demonstrating values and strengths and their alignment with opportunities, and a strategy were all likely to lead to students better knowing their values and strengths, aligning values and strengths with opportunities

and having a strategy for pursuing opportunities. A concise statement of the theory was that students learn to use a worldview by seeing a worldview demonstrated.

At least in this pilot study, the theory of worldview demonstration appears to work. Of the imported theory's four hypotheses, three were confirmed. Yet the theory is advanced with caution. As this may be one of the first studies attempting to measure and perform statistical analysis on efforts to teach faith integration, the measurement method and statistical analysis are admittedly elementary.

An important implication of this study is that using demonstration-based training in the business curriculum for preparing students to maintain faith integration may threaten legitimacy of business programs in the eyes of the more general higher education community. After all, business gained legitimacy in higher education during recent decades by becoming more scholarly and academic (Colby, Ehrlich, Sullivan, & Dolle, 2011).

It will be a double challenge to balance legitimacy with the challenge addressed in this paper: helping students live out an integrated Christian faith in the workplace. Yet, in the words of McMahon (2014), the findings in this paper suggest that the work of the Christian business academy going forward may be to use approaches that do not "fit neatly into the standard business school curriculum" (p. 87). It is the author's hope that members of the Christian business academy will continue exploring and researching how best to do this.

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