

PATHWAYS TO INTEGRATION: *The Dialogical Approach*

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ABSTRACT: This paper introduces the distinctive and value of a “Dialogical Approach” to faculty development methods in Christian faith integration from the authors’ experiences in developing, planning, and executing a successful one-day dialogical conference series over three consecutive years. Critical elements, lessons learned, and evidence of various outcomes are discussed in an effort to support leaders and faculty in Christian business education settings to better assist their faculty in Christian faith integration efforts in the classroom and scholarship in business disciplines. The Dialogical Approach has proven to be an effective and synergistic paradigmatic shift in faculty development methods of faith integration.

INTRODUCTION

Conferences have long attempted to help faculty develop their professional knowledge and teaching skills. For Christian educators, in addition to professional expertise, the development of faith integration strategies is critically important. A continuing challenge for leaders in Christian business education is to assist faculty in developing effective methods of integrating faith in classroom teaching and scholarship. In this paper, an interactive approach to faculty development in faith integration methods is presented. The uniqueness and value of a “Dialogical Approach” is outlined, including the important elements in development, planning, and execution. The authors’ experiences in developing and facilitating the dialogical conference series over the last three years is used to enrich the discussion.

Inception of The Dialogical: A Brief History

The Dialogical Conference Series for the Christian Business Faculty Association (CBFA) was conceived and proposed by the coauthors of this paper, and accepted by the CBFA Board of Directors to fulfill a need within the membership and support several items in the CBFA 2012 Strategic Plan (cbfa.org). To minimize travel, time and cost to participants, the co-developers proposed a one-day conference in the spring, held opposite the organization’s annual fall conference. It was developed intentionally as a regional conference in a location different from the annual conference in order to extend the organization’s reach to current and potential CBFA members. The date for the first dialogical conference was ideal since the annual CBFA conference was shifting from summer to fall, which left an 18-month gap between two annual conferences. The developers believed CBFA members would be more interested in a regional conference to fill this void, and capitalized on the opportunity for an *alternative* experience during the 18-month period between annual conference events.

THE DIALOGICAL APPROACH

Creating A “Hot” Learning Environment

The Dialogical Approach turns learning “upside down.” While existing methods of faith integration ask faculty to seek connection between biblical texts and discipline specific knowledge, this unique method uses faculty dialogue and contemplation to achieve a convergence of the two. Through collaboration and the organic construction of knowledge, new ideas are generated.

The Dialogical Approach is an interactive method which focuses on the *dialogue* between a group of people, and the shared meaning which is created by that group as a result of the conversation between the participants, resulting in learning and development. Such dialogue framed within the context of the Dialogical Conference Series is unencumbered by daily distractions, hierarchical positional power issues, and competitiveness, each of which is typical in an academic environment (Pearce, 1994). Pearce’s research is characterized in part by his identification of the “cosmopolitan communicator” (1989). Such a communicator “can find coherence in a world in which many incommensurate stories are told and incompatible practices are performed. This tolerance for difference liberates cosmopolitan communicators to care about and take steps to find out about worldviews other than their own” (1989, p. 193). It stresses “coordination among various viewpoints rather than bringing viewpoints into line with one another” (Lulofs, 1994). This specific Dialogical Approach, which creates a “pathway” to faith integration, values and uses in practice the differences of each participant. It would stand to reason that highly educated academicians who are each passionate about their personal faith journey, the integration of biblically-based material in the classroom, and also their discipline would require a uniquely different and distinct arena to “coordinate” their dialogue at the conference event. This specific way of engaging participants is brilliant in the study of faith integration as the open, cosmopolitan communication exchange is not commonly experienced by those who dare to delve into the study and celebration of biblically-based and academic discipline knowledge (Behar, 1996).

The distinctives in a dialogical conference include several key items: including the intentional focus on a biblical passage, common readings in preparation, and the structured, yet active nature of the conference itself.

A dialogical conference changes the activities of a traditional professional conference by requiring preparation (pre-work readings and reflection) *prior* to the conference, and then asks faculty to dialogue (interact, collaborate, and create) *during* the conference using intentionally designed and carefully guided activities that build on a common scriptural passage. This process is consistent with adult learning pedagogy which focuses on the experiences of participants as the crux of the group member (participant) exchange (Cross, 1981). Knowledge is constructed through participant collaboration using pedagogy similar to effective teaching strategies: that of active and interactive learning as opposed to passive, inactive observation (Kolb, 2015; Hase and Kenyon, 2001). Effective teaching strategies translate to effective learning strategies, and researchers continue to address the pedagogical mix that equips the learner for high-impact learning and experiences. This is so much the case that Tagg uses the terms “Instructional Paradigm” and “Learning Paradigm” to highlight the importance of differentiating traditional models from effective teaching modalities (Tagg, 2003). In the context of learning, there is a “cool” and “hot” environment that explains these two paradigms (Tagg, 2003). The hot environment is that which is active and electrically charged; everyone is truly involved in the learning experience. This is the case for the Dialogical Approach to learning with highly educated participants. The structure is designed to create a hot environment where the engagement, feedback, and learning are all fast, active and high-impact. Further, as Holmes & Abington-Cooper address, the hot environment aligns with the andragogical model which engages adult learners who bring their education and experience to the table and see the teacher as a facilitator rather than instructor (2002).

Unlike teaching through the use of active learning in the classroom where the goal is for students to discover or construct existing knowledge (Holmes & Abington-Cooper, 2002), in the Dialogical Approach, *new* knowledge is constructed. Through intentional preparation and creative collaboration, participants discover together new knowledge, new meaning of existing knowledge, and a reinvigorated passion for work in their discipline. This approach results in *new* classroom exercises deeply grounded in scripture and critically analyzed by other professors, which integrate faith into business disciplinary content and *new ideas* for faith integration scholarship. A Dialogical Approach

requires a hot environment of free thought and a free voice of ideas where the creation of a safe space for participants rests in trust and comfortable collaboration.

Table 1: Comparison of Traditional and Dialogical Conference

Type of Conference	Pre-conference	Conference	Post-conference
Traditional: cool environment	Nothing	Passive: Listen, thinking and reflection	Writing, creative work, scholarship and publication
Dialogical: hot environment	Reading, reflection, contemplation, and writing	Active: Creative work, collaboration and writing around a specific topic of interest	Publishing and presenting creative work in academic venues including CBFA

Successful Elements

The success of the Dialogical Approach relies on several critical elements:

1. Preparation through reading and in-depth contemplation on a scriptural passage by each participant from his or her own discipline and faith tradition, resulting in the sharing of a variety of disciplinary and/or theological perspectives.
2. Committed and focused participation during the dialogical event in collaboration and interaction surrounding the scriptural passage.
3. Facilitated and carefully guided discussion during the dialogical event that includes creativity (out-of-the-box thinking), which unpacks the cultural and theological background of the scriptural passage and time to think, collaborate, respond, and reflect from multiple disciplinary perspectives.
4. Construction of shared meaning through the collaborative and creative process with other participants that develops as a result of the preparation, dialogue and interaction before and during the conference.
5. Initial and on-going work using ideas constructed by the shared meaning, resulting in classroom exercises, devotionals, presentations, and publications.

Therefore, the Dialogical Approach brings the best pieces of learning together for a valuable purpose. The pre-work requires time and the day of dialogue requires focus. The group shares a commitment and is well-prepared to engage in interactive dialogue around a

scriptural passage of common interest; it offers a safe space and a guided sequence of activities that generates creative collaboration, and it generates new ideas sparked by the synergy and academic "debates" that faculty cherish in the academy.

DEVELOPMENT AND EXECUTION

To develop and execute a dialogical conference, it is impossible to overemphasize the need for thoughtful, careful, and detailed planning. A successful conference using a dialogical pedagogy relies on having a clear purpose in mind for what the conference will accomplish — consideration of the biblical passage, participant learning outcomes, identified links to each business discipline, and preliminary scholarship ideas — and then reverse-engineering how to accomplish those critical elements.

Overview: The Difference in Development and Execution of a Dialogical Conference

Development is the broad work of planning to align the direction and goals of the Dialogical Approach with the actual event’s implementation. It involves the creative work of orchestrating the key elements required to bring the Dialogical Approach to life. *Execution* involves the logistical process and details of implementation: organizing the implementation plan, scheduling time and physical spaces to make the dialogical event happen — and flourish. The following chart provides an overview outlining the scope of tasks required to develop and execute a dialogical event.

Table 2: Overview of Key Components: Development and Execution

Pre-event Preparation		
Component	Development	Execution
Hospitality	Time and place to support faculty ability to participate	Determine date, hotel and meeting venue, meals, and snacks
Topic	Select scriptural passage	Select readings and pre-work thought questions and activities
Publicity	Articulate vision	Create materials to explain event; prepare application materials
Invitation	Consider the type of participants that will gain from the experience	Screen applications and invite participants
Communication	Determine what types of information participants need to know	Prepare communication(s) to prepare the participants for the dialogical experience
Dialogical Event		
Component	Development	Execution
Environment	Create safe space for participants to feel comfortable sharing	To open the day, create out of the box activity that “breaks the ice”
Objectives	Structure the day to accomplish the goals	Plan guided activities; plan minute-by-minute detailed agenda
Hospitality	Provide for physical needs	For convenience, meet either at or near hotel and provide breakfast, lunch, snacks and dinner

Details: Development of a Dialogical Conference

The practical and critical components in the development of the dialogical event will be outlined next, including those of greatest priority and their rationale.

Feasibility

The feasibility for participants is of paramount importance. To make the conference most accessible and cost effective, determining the day and hours must be carefully considered. Planning the dialogical conference as a one-day commitment, on a Friday, and locating it conveniently near an airport makes the event accessible to all. This keeps the commitment focused to one day and reduces the cost of attending. By structuring it as a one-day event, the focus and time on task is increased for participants.

Environment and Tone

Setting a proper tone from the onset, before the conference day arrives is another critical and distinctive attribute of the dialogical conference model. This is accomplished through the advanced publicity and

application documents detailing the day’s requirement as full participation (without interruptions from the office, cell phones, or electronic devices) during the 8:00 a.m. to 5:00 p.m. time window. The application process helps to establish these boundaries and provides a self-screening process for faculty who cannot make this type of commitment.

Selecting Participants

Requiring an application process allows the co-developers to do a preliminary screening of potential participants so their backgrounds, skills, and motivations allow them to fully engage in the dialogical event and contribute to its purpose. Since the dialogical event involves constructing new knowledge applied to university-level classroom teaching and academic scholarship, selection should include participants with academic credentials who are either teaching faculty members or academic leaders with teaching experience. Selecting members for the dialogical event who share a commitment to Christ, have a desire to participate in collaboration based on scripture, and who have an affinity for creativity in constructing new ideas

involving Christian faith and business will better ensure a meaningful dialogical experience for all.

Selecting the Scriptural Passage

Selecting the scriptural passage is fundamental to the success or failure of the dialogical event, as the

entire day’s focus is built upon its foundation. Therefore, selection should be done with prayer and thoughtful consideration. The scriptures for the dialogical conference series thus far appear in the following table.

Table 3: Dialogical Conference Scriptural Passages

2013	2014	2015
Micah 6:8	Philippians 4:8 (context 4:4-9)	Psalm 37:1-7
But what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God. (NIV)	<p>⁴Rejoice in the Lord always; again I will say, Rejoice.</p> <p>⁵Let your gentleness be known to everyone. The Lord is near.</p> <p>⁶Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.</p> <p>⁷And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.</p> <p>⁸Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things.</p> <p>⁹Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you. (NRSV)</p>	<p>¹Do not fret because of the wicked; do not be envious of wrongdoers,</p> <p>²for they will soon fade like the grass, and wither like the green herb.</p> <p>³Trust in the LORD, and do good; so you will live in the land, and enjoy security.</p> <p>⁴Take delight in the LORD, and he will give you the desires of your heart.</p> <p>⁵Commit your way to the LORD; trust in him, and he will act.</p> <p>⁶He will make your vindication shine like the light, and the justice of your cause like the noonday.</p> <p>⁷Be still before the LORD, and wait patiently for him; do not fret over those who prosper in their way, over those who carry out evil devices. (NRSV)</p>

The selection of the biblical passage is the crux: the center of the conference. The developers, while holding the biblical passage at the core of the day’s events, think critically and intently on how to design the sessions. To accomplish this, the following process is used: prayerful consideration, applicability for the target audience, potential readings, and environmental factors that might help or hinder the passage’s relevance to the conference. Following the preliminary “short list” of potential passages, the co-authors determine the final passage to be used by brainstorming each of the passage’s potential synergy with the business disciplines: carefully weighing at least several connections with a minimum of four business areas (typically including accounting, economics, management, and marketing).

The Organic Building Blocks: Guided Activities

Preparing a variety of activities that build momentum throughout the day is the key to creating and sustaining collaboration among the participants. An example of a natural flow of activities that has proven to be an effective sequence is:

1. Welcome. An initial greeting by the co-facilitators that involves sharing information about the amenities available and having participants introduce themselves briefly, sets the tone of hospitality and a comfortable space for the day.
2. Devotional. Starting with a brief devotion that comprises reading the scripture from a variety of translations is a great way to open the day prioritizing the spiritual purpose of the day and focusing attention on the scriptural passage.

3. Ice-breaker. Start with an activity that is unusual and requires creativity to break the ice and put everyone at the same level of discussion. This activity should “tease out” some story-telling by participants about their personal connections with the scriptural passage.
 4. Theology. Discuss the cultural background of the times and the different theological perspectives on the passage to open up participants to new ways of thinking about the scriptural passage from its cultural context and understand how their own faith tradition fits with other possible traditions. In this segment what works well is a brief “lecture” with a discussion following. Again, the discussion should encourage participants to talk about their personal connection to the scriptural passage.
 5. Disciplines. Create small discipline sub-groups and give them a collaboration activity that analyzes the scriptural passage from the separate disciplines. The goal of this activity is to begin constructing faith integration content.
 6. Classroom. Prepare an activity that gets everyone involved constructing possible faith integration classroom exercises based on the scriptural passage. To set up this activity, an illustration could be shared. For example, a dialogical participant could be asked to share a classroom exercise based on a scriptural passage from a past dialogical conference. Moving into small disciplinary subgroups with this activity generates additional ideas for classroom exercises applied to specific disciplines.
 7. Scholarship. Finish the day with open sharing about research and scholarship ideas that have been generated throughout the day and make a list of those potential projects. Sometimes it is natural for individuals to share their interest in working on these projects and to make some preliminary agreements about collaborating on these projects. However, in any case, allowing participants some time to articulate the list of projects and express personal interest is an important piece of the overall discussion, and a good way to close out the day. Additionally, it solidifies the learning experience, cools down the room, and provides time for participants to reflect on the day’s take-aways.
- and role of the facilitators is the key to the day’s success. In the authors’ experience, the roles and nature of the facilitation is most effective when the following guidelines are used:
1. Co-facilitators. Having two facilitators who work as a “tag team” is most effective from the co-authors’ experience. This breaks the monotony of a single voice directing the activities all day, and provides two personalities that can gain synergy from one another. Having two achieves twice the listening power to the participants and gains twice the sensitivity to issues that arise. It provides twice the energy to cope with issues, troubleshoot problems, or figure out how to slightly re-group as needed. Further, having co-facilitators with different educational, and potentially different denominational backgrounds and skill-sets, is also a plus as it increases diversity of thought in both the planning and execution.
 2. Theologian. Utilizing a business faculty member who is educated in a business discipline and has some formal education in theology provides critical knowledge of culture and faith traditions as a contextual backdrop for the passage. This person is able to share some knowledge about the passage and then use thoughtful questions to initiate and guide discussion with the participants. In the co-authors’ experience, this person should have a knowledge of a variety of faith traditions and be sensitive and insightful, being able to intuitively “read” the different traditions represented by the participants and offer insights to enhance the group’s understanding of the passage, explain why our viewpoints might be different, and celebrate those differences through discussion. This “sets up” the next phase of discussion when participants are asked to see the passage from the different disciplinary perspectives. The theologian should be committed to attend the full day as a participant, and should feel free to offer insights on theology throughout the day without dominating the conversation as “the expert.”
 3. Scholar. An important addition to the facilitation team is a person who has a strong publishing record, has successfully collaborated with others on publications, and is sensitive and intuitive to picking up on potential scholarly projects as ideas come up throughout the day’s discussion. The scholar should have an academic background in a

Facilitators

For many of the reasons already described in the other sections facilitation is critical, and both the nature

business discipline and strong experience in faith integration publications demonstrating not only their own research skills, but the ability to collaborate and mentor others in the research process. The scholar should offer insights which guide participants in potential ideas without dominating the conversation.

Details: Executing a Successful Dialogical Conference

As mentioned above, a successful dialogical conference requires thoughtful, careful, and detailed planning. After the “big picture” planning together, co-facilitators split up tasks so that each is responsible for certain aspects of the execution. Ideally, the co-facilitators have complementary strengths, share the work load equitably, communicate frequently and effectively with one another, and meet their individual obligations in a dependable and timely manner. Near to

the time of the dialogical event, the co-facilitators should spend time collaborating on the “minute-by-minute” planning detail of the conference day. This is undoubtedly the most important element of execution to ensure a meaningful and seamless experience for the participants.

The CBFA regional dialogical conference has been implemented four times in three years, from 2013-2015. The following table provides a brief history of the dialogical conferences to date, with a description of the dates, scriptural passages, readings, and the number of participants and institutions involved in each one. The four conferences over the last three years have involved 29 unique individuals (some participating multiple years) and 20 unique institutions. At the time of submission of this paper, the 2016 Dialogical Conference is in the planning and execution stages.

Table 4: CBFA Dialogical Series, 2013-2015

Date	2013 Western April 26, 2013	2014 Western March 21, 2014	2014 Central April 4, 2014	2015 Western March 27, 2015
Scripture	Micah 6:8	Philippians 4:8	Philippians 4:8	Psalms 37:1-7
Readings	1. Spurgeon commentary 2. Calvin commentary 3. Wesley commentary	1. Word commentary 2. Calvin commentary 3. Flemming commentary	1. Word commentary 2. Calvin commentary 3. Flemming commentary	1. The Cycle of Victorious Living 2. Morgan commentary 3. The book of Job
Framework	Richard Foster: inward, upward, outward*	Spiritual timeline: impact of significant events or milestones	Spiritual timeline: impact of significant events or milestones	Cycle of victorious living: commit, trust, delight, and rest**
Number of participants	9	10	8	12
Number of institutions	6	7	7	9
* Reference from Richard Foster, <i>Prayer: Finding the Heart's True Home</i> , using the framework: inward (study of scripture, reflection and prayer), upward (relationship with God), outward (living out our faith with people, community, and society). ** Reference from T. Scott Daniels with Earl and Hazel Lee, <i>The Cycle of Victorious Living</i> , originally published by the Lee's in 1971 and revised by T. Scott Daniels in 2012.				

IMPACT

The impact of the dialogical conference series is significant. The conference series advances the strategic

plan of the CBFA and benefits the professional lives of many participants. The series serves as an outreach to new members, a service to long-time members, and an opportunity for fellowship for all. For many individual

participants, understanding faith integration improves by using the Dialogical Approach. Practical ways of integrating faith in the classroom, and philosophical ways of thinking about faith and business disciplines, impacts teaching and generates presentations and scholarly project ideas.

In the area of member services, three strategic goals of CBFA are advanced by the Dialogical Conference Series. In the area of teaching, the strategic goal is “to encourage and equip Christian business faculty in the integration and application of Biblical truths in teaching” (CBFA Strategic Plan). Through formal evaluations, informal feedback, and conversations about specific changes, dialogical participants continue to confirm that participating in the dialogical conference has helped them develop new strategies to integrate faith in their classrooms. In the area of scholarship, the strategic goal is “to encourage and equip Christian business faculty in the integration and application of Biblical truths in scholarship” (CBFA Strategic Plan). Participants in the dialogical conference have generated new scholarly project ideas and worked on them collaboratively. Some of these new scholarly project ideas have manifested in panels or presentations at the CBFA national conference, and others in journal submissions. In the area of fellowship, the strategic goal is “to encourage and engage Christian business faculty in building positive relationships with each other” (CBFA Strategic Plan). Through both informal feedback and formal evaluations, dialogical conference participants report that they have successfully formed new relationships and made new contacts with other CBFA members as a result of their participation in the dialogical conference.

The dialogical conference series has proven to be a successful outreach tool to attract new members. This is because, as it builds relationships and collaboration among participants, it encourages a long-term connection to CBFA. The new members introduced to CBFA through the dialogical series have been more inclined to return to other events of the organization (national conferences) where the budding dialogical relationships are reinforced, and they are more likely to become involved CBFA members and contributors. While some of these new relationships are emerging, many have solidified, offering new members the opportunity to be panelists at the national CBFA conference, for example. One participant from England was introduced to the CBFA through his participation in the 2014 Dialogical Conference (central

region), and since then has attended the national CBFA conference and submitted at least one journal article to the *Journal of Biblical Integration in Business (JBIB)*.

The dialogical series impacts long-time CBFA members through effective faculty development, fellowship with colleagues who share their passion for faith integration, and a reinvigoration of their cause in Christian business higher education. For example, several faculty members have shared specific ways they have used new methods of faith integration in the classroom. To illustrate, one faculty member uses an activity with his first-year seminar students inspired by *The Cycle of Victorious Living*. To help students understand Psalm 37:5 which says, “Commit your way to the Lord; trust in him, and he will act” (NRSV), the professor shares the translation given by Earl Lee in the Marathi language of India where he and his wife, Hazel Lee, were missionaries: “Turn what you are and what you have over to God – palms down!” (Daniels, p. 85). The faculty member demonstrates this scriptural imperative by literally dropping a heavy object (bricks) as he turns his palms down, physically illustrating what our commitment in faith to Christ looks like. Then he offers selected students the chance to participate with him. He reports that this is an extremely effective faith integration exercise for his students. (Email correspondence, dialogical conference participant, 2015). In at least two other cases – one in management and one in accounting – participants who came to the dialogical conference assessed the effectiveness of new faith integration strategies in a formal classroom setting and presented the results at a national CBFA conference.

Finally, the dialogical conference impacts the personal and professional lives of business faculty members. One faculty member who is an “undercover” Christian at his institution reports that participating in the dialogical conference has helped him reflect on the way he teaches students about the ethical aspects of organizations. He can now celebrate the values of ethical businesses from various academic perspectives. This has enriched his personal life as well as his professional life and classroom teaching (Email correspondence, dialogical conference participant, 2014). The testimonials which follow illustrate the depth and meaning of the dialogical experience to long-time and first-time CBFA members.

I truly enjoy attending the dialogical conferences. These are beneficial because of the orchestration of the leaders of the conference and the interactions with colleagues from other institutions. As a result of what I learned and who I connected with at the first two dialogical conferences, I have implemented two [accounting] classroom projects and I've been involved in one paper presentation and two panels at CBFA annual conferences. In addition, I have worked on three different scholarly projects, two of which have been submitted for publication. Having the day focus on a particular Bible passage focuses the entire group and helps me see how this could be implemented in my classrooms and lead to future research projects. I am taking away ideas for both presentations and publications with research colleagues to work with from the most recent conference. I look forward to furthering God's Kingdom from these one day interactions. I believe that I and my students have benefited from my attendance at the dialogical conferences!

Associate Professor of Accounting
Western Dialogical 2013, 2014, 2015

The Dialogical Conference has provided three opportunities for me. First, it has moved my interest away from the typical items of interest. The stepping outside of my comfort zone pushes me to look at issues in different ways. This is invaluable as I get older and more set in my own ways of thinking and doing. Second, the Conferences have opened the doors to relationships I never would have had without them. These friendships have enriched my life and provided additional help with other issues beyond the Conference. Third, because the Conferences attract scholars from other disciplines the content and exchange of ideas is rich. This is not just a Management view, or a Marketing view, or etc... But a room with multiple views round a topic and the exchange of material and points of view makes for a better understanding.

Professor of Management
Western Dialogical 2013, 2015

The experience of the Ohio Dialogical Conference still resonates with me. It was the first time I attended a conference organised by members of the CBFA. Participants were asked to prepare beforehand through reading and reflecting critically based on a specific passage from the Bible. Such initial format allowed me to get to know more about my own personal approach to work. During the conference, the camaraderie fostered by participants and facilitators allowed sharing of personal best practices and encouraged meaningful discussion on a variety of topics. The lively discussions allowed me to personally reflect and think about changes I can make to my daily routine at work. This was a conference I look forward to re-attending in the future.

Lecturer
Central Dialogical 2014

CONCLUSIONS

The purpose of the Dialogical Conference series for CBFA was intentioned to support faculty in matters critical to our profession: understanding the biblical imperative, finding ways to transfer that imperative to students in the classroom in meaningful ways, and to fellowship together in the support of the Christian community. This paper, in part, celebrates the success of enfolded a new methodology into the strategic objectives of the organization along with those of its members in a new, organic way. The execution of a dialogical approach is not for those bound by traditional approaches to learning or conference forums. It is intended and has succeeded to be a fresh design for conference execution. The authors' hope and prayer is that, not only is the information in the paper helpful to readers, but even more so it inspires developers to design and execute a

dialogical conference to meet the specific faith integrative needs for those within their span of care.

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