INTEGRATION OF FAITH IN LIFE AND IN THE LEARNING PROCESS AT THE CHRISTIAN UNIVERSITY

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Christian Education at the Christian Institution must go beyond the mere transmission of knowledge. It must put students, teachers and administrators in constant and meaningful contact with our Creator, Sustainer and Redeemer. A key focus of a Christian institution is the integration of faith with learning and living. This must be evident in our teaching and scholarship. Christianity originates this focus from the most important principle given to the Church, in which the Master Teacher says: "Love the Lord your God with all your heart and with all your soul and with all your mind." This is the first and greatest commandment. --Matt. 22:37-38

Christian education must prepare us to have that kind of relationship and friendship with God, enabling us to give Him the honour and glory throughout our lifetime. One of the principal reasons for the existence of the Christian university is to provide an educational environment that includes both academic subject matter and Christian knowledge. "As Christian educators, Christian education must first make an impact in and on our lives before we can have it, through us, make any impact on the students that come under our care." Faith, heart, soul, and intellect must function synergistically to empower students fully. For us to have this influence we must first have a clear understanding of what is the curriculum of Christian education. Before we delve into the curriculum, I would like to get our definitions and parameters straight. I want to start with the term “Integration”

What is Integration?

According to English professor Dr. Robert A. Harris, integration is vital to the Christian university: “A key focus of a Christian university is the integration of faith with learning and living in its teaching and scholarship. Faith, heart, soul, and intellect must function synergistically to empower students fully” (Harris).

It seems obvious that the existence of the two terms, faith and learning, suggests two qualitatively different sphere of comprehension--something like the categories of apples and oranges--which we as master chefs or teachers are to prepare as a single satisfying concoction and to serve to our hungry students. (Wilhoit,1987 p. 78).

He defined faith and learning: "Faith is the areas of personal communion with God--it values traits such as trust and love rather than precision of thought or emotional detachment," and "learning is represented by cautious generalizations of philosophy or the carefully controlled inductive truths of empirical science."

The integration of faith and learning is not a process that is strange, unusual, or unique to Christianity. The integration of learning (or knowledge) is an activity performed by everyone who understands the need for a coherent worldview, by everyone who knows that believing conflicting claims is not reasonable. Further, if we understand by faith the set of basic beliefs, preferences, and presuppositions that guide our lives, then everyone, —religious or not, —practices the integration of faith and learning, too.

“Authentic integration of faith and learning lies at the heart of true Christian education.” Faith and learning belong together, and knowledge is limited when one is used without the other. Faith needs learning, and learning needs faith. Faith without assumptions tends to study the trivial.
Christians should strive to integrate faith and learning and thus improve their ability to know truth. This has always been the goal of thoughtful Christians who have been involved in educational endeavours and the founding of schools from early times.

It means that the teacher's life is so imbued with the Christ-cantered worldview that it is evident in every aspect of living, including the academic discipline. The concept of Integration in Christian Education is different from that of secular education. Secular education is looking for the integrating factor, whereas Christian education already has this factor (Gaebelein, 1968). The integrating factor in Christian education is God and the Bible. The problem of integration for Christian education is the application of this integration. The next big question is:

**What does Integration Involve?**

Integration itself is embodied in such thinking and processes as:
1. The inclusion of the whole person - heart, soul, and mind - in all activities, worship, work, thinking, feeling, studying, deciding, interpreting;
2. Acknowledging the reasonableness and truth of Christianity;
3. Recognizing that Christianity is not a viewpoint imposed on world knowledge, but an epistemic foundation (competing with lesser epistemes) that provides a clarifying platform for engaging all knowledge;
4. Applying the standards and worldview of Christianity to thought and behaviour;
5. A call to cultural evaluation by Christian standards: "Stop judging by mere appearances, and make a right judgment." John 7:24;
6. A call to social response;
7. The understanding of human nature, human value, and human potential through the light of Biblical truth.
8. Helping our students to think and behave like a Christian;
9. Helping in the understanding of what God is doing;
10. Practicing of relating everything to Christ – The Master Teacher

**What Faith – Learning - Integration does not involve?**

- using academic disciplines as a source of illustrations for spiritual truths;
- designing a public relations programme to convince constituents of the Christian character of an institution;
- just modeling Christianity to students, or telling them how to think like a Christian;
- layering of biblical illustration into academic class work;
- substituting a devotional for a solid teaching of the subject;
- the dilution of academic standards with preaching;
- praying for your students every now and then;
- just beginning each class with prayer.

**Approaches to Integration;**

(i) **Disjunction** - In some educational programmes identified as Christian, there is a total separation of Faith and Learning. Faith experiences are left to chapel periods, Bible classes, extra-curricular activities, or weekends of religious functions. Learning is channelled to the "academic subjects"- the arts, science, literature. If one was to drop in such classes, it would be difficult to tell any difference from a course taught at a non-sectarian institution. There is in essence a disjunction of Faith and Learning, each relegated to its own sphere.
(ii) **Dialogue** - In some educational settings that seek to be Christian, there are occasional interaction between Faith and Learning. Some of these contacts take the form of dialogue, although these are at times unpleasant. In these exchanges, Faith shouts across the chasm launching attacks on the heresies of evolution, new age, hypnotism, homosexuality, etc. The teacher asserts, "we do not believe in this, it is wrong, it is anti-Biblical, and we know what we believe. A few supportive texts are fired off.

(iii) **Interface** - A somewhat more fruitful interaction occurs when teacher and students pause on occasion to explore some obvious faith and learning overlap – such as presenting the creation perspective when dealing with the origins of life. This is obviously an improvement over disjunction and dialogue, but it still falls short of true integration. The problem lies in the fact that after exploring the perceived overlap (interface), the class moves on for long stretched devoid of the faith perspective.

(iv) **Integration** - True integration occurs when faith and learning become the pervasive driving force in Christian education. This implies that when learning takes place, faith must be exercises through an endeavour to see the fullness of life from God’s perspective. Furthermore, faith implies a commitment to grow in knowledge. It is not sufficient to merely stand for truth; we must walk the truth (Psalms 86:11). It is not enough to think from time to time about spiritual matters; we must think Christianly about the totality of life and learning.

**Effects of Integration**
A well performed process of integration will have an impact on:
- Values, choices, decision-making, and ethics by using Christian reference points.
- Meaning, the purpose of events, history, text and the purpose and goals of life.
  (in other words interpretation or hermeneutics)
- Views of truth and a reasonable, well-grounded faith versus a blind faith.
- A hierarchy of life: faith as a test of politics and ideology in the secular world

**Integrating Faith Learning and Life**
- According to Scripture, faith, learning, and life are closely intertwined.
- Paul states, "Faith comes by hearing, and hearing by the word of God" (Rom. 10:17).
- The apostle James declares, "Faith, without works, is dead" (James 2:17; also 1:22-25).
- It seems evident that faith and learning have been intimately joined through the power of the Word (see Figure ). It is not sufficient, however, to merely know, nor even to believe. Rather, there must be a life response.
- "In your lives, you must think and act like Christ Jesus" (Phil. 2:5 NICB).
Faith
- Christ asked his disciples, "When the Son of Man comes, will He really find faith on the earth?" (Luke 18:8). Faith is not blind devotion or lame belief. Rather, faith is a reasonable commitment, based upon substantial evidence (Heb. 11:1).
- Christianity, then, is a matter of significant acts and facts, not simply vague theories or interesting speculations.
- Furthermore, faith does not exist in isolation or in a vacuum. It must have an object. One must have faith in something or someone.

Learning
- To learn is to change. It is a transformation of heart, mind, and being.
- It represents a change in knowledge, skills, attitudes, and/or values.
- Christ invited His listeners, "Come unto Me... and learn from Me..." (Matt. 11:28, 29).
- What type of learning is needed?
- First of all, there must be a change in the mind--learning to think Christianly.
- This is followed by a change of life--learning to live by faith.

Life
- Life is more than mere existence. Christ declared, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).
- Life then goes beyond simply coping and surviving; it goes beyond self.
- In its fullest sense, life is God-centered, for God is Source of life. He is the Sustainer of life. He is the ultimate Focus of life. "And this is eternal life, that they may know You, the only true God, and Jesus Christ, whom You have sent" (John 17:3).
- What type of life is needed?
- Eternal life, a gift of God through Christ,
- A productive life, transforming knowledge into practice, and
- A meaningful life, filled with love toward God and man.

Integration
- Referring to the marriage union, Christ stated, "They are no longer two, but one. Therefore what God has joined together, let man not separate" (Matt. 19:6 NIV).
- This covenant is analogous to the concept of integration. The integration of faith, learning, and life is more than a mingling or chance encounter. Rather it is a dynamic union, a bringing together of fragments into a living whole.
- What then is the integration of faith, learning, and life?
- It is when Christian beliefs and values provide the focus and core of the academic endeavor; which, in turn, seeks to relate Christianity to the entirety of human existence and culture.

We clearly view faith-learning-living integration as an intellectual activity that is a “journey rather than a destination, a process rather than a product” (Korniejezuk & Kijai, 1994, p. 99).

The assumptions behind the Integration of Faith, Learning and Life are:
- All truth is God's truth;
- There is no conflict between God's truth and other truth;
- Secular learning is incomplete and often distorted;
- Christian integration is based on a Biblical framework of reality;
- Truth is the most important goal of learning;
Why must we integrate our faith with learning and life?

- Understand Christian scholarship in various fields;
- Inspire Christian university students to reach their fullest intellectual potential;
- Develop whole heads & hearts;
- Understand faith & reason in terms of Christian epistemology: theory & philosophy of truth & Knowledge;
- Develop sound academic scholarship practices;
- Deepen walks with Jesus Christ;
- Prepare students for workplaces & graduate studies;
- Challenge students to critique ideologies with informed Christian scepticism;
- Sow seeds of truth & love for eternity;

"The single most important concern of Christian education should be the integration of learning, faith, and practice in every aspect of the curriculum." (Akers, 1994)

Christian education came into existence at the very beginning when God created the world. The Garden of Eden was the first place where school curriculum was practiced. All the elements were present: students (Adam and Eve), teacher (God Himself), schoolroom (the Garden of Eden), textbook (nature), a goal (that man should develop the image and glory of God the Father), counsellors and instructors (holy angels), knowledge (God's truth), and an end (everlasting life).

After sin came in, and throughout the ages, different models of education have been put into practice, however Christian education continues to focus on the knowledge represented by God's truth, integrated in the entire process of education.

What is my worldview?
This question is a thought-starter, and many students will find difficulty answering it. You may need to define a worldview not only as a “theory of everything that makes the world make sense,” but in more concrete terms, such as “those beliefs and values that we truly use when we make decisions or interpret our own experiences.”

How does my worldview affect my beliefs, actions, and understanding of the world?
This is something of a trick question because our genuine worldview forms the basis for our actions and understanding of the world. It may be that we claim to have a Biblical worldview but then act contrary to it. In that case, our genuine worldview may not be fully Biblical. Our actions are usually a better key to what we really believe than our protestations about what we believe. Of course, sometimes we act against our belief (Romans 7:14-23) but usually our beliefs are revealed by our actions.

Curriculum and Christian Integration of Faith, Learning & Life.
Curriculum has become one of the key concerns of today's school, and its meaning has expanded to different connotations.

Oliva (1989) suggests: the curriculum is that which is taught in school, a set of subjects, content, programme of studies, set of materials, everything that is taught both inside and outside the school and is directed by the school. It is everything that is planned by the school personnel that the individual learner experiences as a result of schooling. Another author Unruh (1984) states that curriculum is a plan for achieving intended learning outcomes. A plan concerned with purpose, with what is to be learned and with the result of instruction.
Doll (1992) defines the curriculum of a school as the formal and informal content, and the process by which learners gain knowledge and understanding, develop skills and alter attitudes, appreciations and values.

Curriculum is a multi-concept word. It refers to different moments, elements, persons, norms, and materials that grant life to educational process. It contemplates the teacher as well as the student, the list of content as well as the subject matter, audio visual aids as well as human aids, all the educational policies of a nation as well as the institution itself, activities planned by the school as a whole as well as activities planned by the teacher at the classroom level, individual experiences as well as group experiences.

Pennicook, (1994) suggests "every aspect, theory and practice that seeks the learning of the student is known as curriculum."

All the definitions have one common thread: students, teachers (teaching and learning), knowledge and outcome, as well as the planning process by administrators and others. Tyler (1969) considers that there are four questions which must be answered in developing any curriculum or plan of instruction:

1. What educational purposes should the school seek to attain?
2. What educational experiences can be provided that are likely to attain these purposes?
3. How can these educational experiences be effectively organized?
4. How can we determine whether these purposes are being attained?

What then shall be the character and curriculum of Christian education? Shall it be according to the wisdom of the world or according to the wisdom that is from above?

The SDA Christian University’s curriculum relates to the four questions Tyler addresses, and goes beyond them. The curriculum must, according to Rassi (1994), possess these four attributes:

(a) Service-oriented;
(b) Christ-entered;
(c) Bible-based; and
(d) Kingdom-directed;

Only when we reflect and practice these designs in our curriculum, will we be providing and facilitating a complete integration of faith, learning and life in the curriculum.

Galbelein (1968) elaborates this integration of faith in the curriculum by saying that it is "a thorough-going integration of Christ and the Bible with the whole institution, with all departments of study, with all kinds of student activities, and with all phases of administration".

We must never forget that Christ Himself has charge, or is ultimately in charge of our institutions.

The model of curriculum that God intended should be patterned in our SDA institutions was instituted at the beginning of the world in the Garden of Eden. Elements of this model were represented after the fall by the school of Israel, the school of the Prophets, and the school of Jesus.
Important Features of the SDA Curriculum:

1. The curriculum of these schools was God centered. It included activities such as reading of God's word, studying the knowledge of God, developing character, spiritual activities like praying, singing, church tasks, studying God's word, labour and practical experiences that provide ways of glorifying God and giving service to man.

2. By integrating faith in the curriculum God's intention was to maintain communication with His people in order to direct them and bless them.

3. SDA educational institutions must continue today the education that began in Eden. Its message, the plan of redemption, is centered on Christ. The purpose of integration of faith in the curriculum is to provide students, Faculty, and the school community as a whole, the opportunity to associate themselves with Christ.

4. Integration of faith in the curriculum seeks to honour God's truth in all phases both in the ideological and operational levels.

5. Integration of faith in the curriculum implies that the Biblical faith will be the point of view that will direct both the theoretical decisions and the experimental daily life of administrators, teachers and students in the university setting.

In order for us to ensure that these features become part and parcel of our teaching, we may have to, in some cases, make a complete shift in our paradigm. By taking up the mantle of "Christian Teachers" we are commissioned by Christ to play the role of Himself as teacher, as He was the teacher in the Garden of Eden. This is indeed a High and Holy calling, and only as we understand and see our self in this role, are we practicing real Integration of Faith and Learning, or practicing the Integration of Faith in the Learning process.

Integration of Faith in the Learning process is a conscientious and contemplated approach to enhance learning from a God-fearing perspective, and with specific aims and aspirations so as to better equip the learner to face the world beyond school and even beyond life. (Baldeo, 1995)

White (1948) suggests that Integration of faith provides the moment, place and conditions in which Christ must be brought into all the studies, activities, and programmes that students may drink of the knowledge of God and may represent Him in character.

Integrating Faith in the curriculum implies that all planning at the administration level, decision making, defined policies, and regulations are seriously influenced by God's Words. It implies that all instructional procedures are also filtered by the message of faith, grace, love, and Christ's mission from the Bible. It implies that all evaluation actions will reflect a Christ-like attitude.

This is the crux of the whole matter of Integration of Faith in the Learning Process. True Integration CANNOT take place unless we have Christian Teachers. Having an academic degree, and passing out knowledge only, cannot constitute Christian Education. May I say here that being a SDA in good and regular standing, having high level positions in your church, and then being a teacher - does not make you a Christian Teacher. You may be a teacher who is a good Christian, but that will not suffice here. The Christian Teacher sees every student that comes before him/her as souls to be saved for God's kingdom, and so what is done in the classroom or out (the whole curriculum in practice) must be done with this background in mind.
“The greatest attribute in the integration of Faith in the Learning process is that of ‘being’ and not ‘doing’.”

The Christian Teacher Faith must be Christ-Centered. To have the philosophy of SDA Christian education in your being would mean that Christ must be the center of your life. In other words the Christian teacher must be reflecting Christ in everything that is done since everything that is done plays a critical role in the learning process. If Christ is not the focus and center of the Christian Teacher’s life, he/she cannot be integrating Faith in the Learning Process.

Holmes (1975) makes a strong statement regarding the role of the teacher in the faith-learning-living integration process. He states that “the most important single factor is the teacher and his attitude toward learning” p. 51.

In a study by Burton and Nwosu (2002), students repeatedly remarked about the importance the professor has in IFL. The two most valued areas mentioned were “professor’s caring attitudes” and “professor’s exemplary life.” These speak to the Christian character exemplified in the professor’s life.

Integrating Faith in the Learning Process is not just having a devotion and prayer before every class or even making Biblical references in your teaching. It goes much deeper than that. The need for integration comes from the deep inner desire to see souls saved for God's kingdom. This is not something you just learn overnight, this is something that one's philosophy of life must be built and moulded on. The good news here is that the more we practice it, the more we become perfected in it.

Each of us at this University, MUST be exemplifying the Master Teacher in what, why, how, when, where, we say or do, and in even what we do not say or do. This is not just a matter that we adopt as soon as we enter the university’s compound, and forget it as we leave it. It has to be an integral part of our whole living and doing. Our dress and deportment in and out of the campus, must be a reflection of the high standards of the Master Teacher. We must believe that we are all called into this important mission.

May The Master Teacher help us to continue to emulate such a philosophy in our interacting as Christian educators. Let us take stock of our lives to see if we are really on or off track. If we find ourselves lacking in some way, I pray that we would get down on our knees and let us be led by the Master Teacher Himself, so we can be instruments used, through our curriculum, to lead others to Christ.

**Techniques for Integration of Faith & Practice in Teaching**

A. External to the subject matter:
   1. Environmental (teacher modeling; reverential classroom climate)
   2. Ornamental (“unrelated devotional thought” up front; religious cosmetics--i.e. bulletin boards, etc)

B. Internal to the subject matter:
   3. Illustrative (Allusions, personal narratives, Scriptural links, quotations, suggestions, etc)
   4. Analogous (Parallel examples from other disciplines, similar frames of reference)
   5. Homiletic (Sacred-secular aspects--the interplay of principles)
   6. Thematic (the highest and most responsible level of integration --knitting around the subject's inherent THEMES)
C. Some Other Integration techniques
   - Pray before class
   - Read Scripture relevant to subject matter
   - Share personal faith and spiritual journey
   - Behave Christianly towards students and others
   - Apply biblical concepts generally to curriculum
   - Ask students to share faith and discuss their academic and spiritual journeys
   - Seek common ground between faith and scholarly discipline
   - Show compatibility between Christian and secular ideas
   - Use Christian and Biblical examples and illustrations
   - Compare biblical teaching to good practice in subject area
   - Argue that the Bible has much to say about knowledge (human nature, beauty, history, etc.)
   - Model good biblical interpretive methods
   - Identify and apply biblical principles and texts to subject matter
   - Ask integrative questions, requiring faith/Bible and knowledge connection
   - Teach that Christian faith should be the organizing truth that informs and interprets the subject matter and all knowledge
   - Provide alternative assumption sets to other worldviews (e.g., philosophical materialism, postmodernism)
**Value Areas with a Sample Listing of Christian Values**

Values are noble ends or ideals that we highly esteem, such as liberty, happiness, acceptance, justice, compassion, and stability (see Figure below). They affect one’s decisions and consequent behavior. For the Christian, God is the source of Christian values, “He has shown you, O man, what is good; and what does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God?” (Micah 6:8). Christian values, in essence, are God's purposes for His creation and contribute to the formation of Christian character.

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### Sample Integrational Themes in Selected Disciplines

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**Some basic assumptions for academic subjects**

- **VISUAL ARTS**
  - Art is from God and is given to human beings to help them discover their identity, their worth, and their creative potential. Artistic sensitivity is heightened as we love God and acknowledge Him.
  - The environment reflects some of the beauty of its original creation and the ugliness caused by sin.
  - Art is influenced by moral and religious principles, and it relates our perceptions of our environment to these principles.

- **BIBLE**
  - Bible provides coherence for all school subjects.
  - Bible study not only addresses Adventist doctrinal beliefs, but it relates to lifestyle issues, ethical decision making, interpersonal relationships, reasons for faith, and personal religious experience.
The central focus of Bible teaching is the development of relationships. The most important one is with God.

- The test of effectiveness of Bible teaching is in the lifestyle that the Bible student adopts. Bible teaching encourages a sound application of biblical principles in one’s relationships and life.

**COMMERCIAL STUDIES**
- God is the creator and owner of all matter.
- How Christians view God and His relationship to humans carries implications for the way Christians think the commercial world should operate.
- An important principle of Scripture for the commercial world is justice, which is expressed partly in good stewardship of resources, in the value of individuals, and in integrity.

**ENGLISH**
- The ability to use language is God-given.
- Growth in language is integral to personal development and to realizing God-given individuality and humanity.
  - Language enables us to know God and communicate our understanding of Him; explore and expand our private and public worlds; to organize our experience; and to form, recognize and reveal our values.

**GEOGRAPHY**
- The study of the natural environment assumes the existence of a Creator-God who has created all existing matter. Through studying this creation students are taught to appreciate not only its aesthetic beauty but also the need to live in harmony with the Creator's laws.
- The study of the environment should lead to a heightened awareness of their responsibilities in caring for their created environment. The environment has been partially destroyed because of the alienation of man and nature after sin entered the earth.
- Geography study emphasizes the importance of the concepts of restoration and stewardship.

**MUSIC**
- God intends music to be one means of fostering spiritual development. Musical appreciation and expression help comprise the worship and faith that draw us to Him.
- Music helps us develop abilities such as creativity, communication, and emotional expression.
- Music education forms an indispensable part of our aesthetic development.
- It is a gift from God, designed to give us balance, to uplift us, and to lead us to Him.

**MATHEMATICS**
- Everywhere in nature are evidences of mathematical relationships. These are shown in ideas of number, form, design and symmetry, and in the constant laws governing the existence and harmonious working of all things. Through the study of these laws, ideas, and processes, mathematics can reveal to students some of God's creative attributes.
- When students learn mathematical processes, axioms, and laws, they may be enabled to more clearly identify God's design and handiwork in nature. It shows Him to be a God of system, order, and accuracy. He can be depended upon. His logic is certain. By thinking in mathematical terms, we are actually thinking God's thought after Him.
PHYSICAL EDUCATION
- Man was originally created in God's image, but this image has been marred by sin. Physical education focuses on the restoration of God's image in mankind through emphasizing a group of health-related concepts.
- Our bodies are temples of God where the Holy Spirit dwells. As we build health and its attendant positive attitudes, this process influences both our quality and worldview, and God's image becomes strengthened in us.
- Through a healthy lifestyle and the knowledge of health and fitness, we can become positive models who glorify God and make Him more real to others.

SCIENCE
- Science is the continuing search for understanding about ourselves and our changing physical and biological environment. Therefore, rightly interpreted and understood, it must be consistent with ultimate truth, which is embodied in God and glimpsed by man.
- Science provides the student with an opportunity to explore and attempt to comprehend the order and perfection of the original creation.
- Science provides scope for the utilization of man’s logical thought and creativity in investigating God's creation and the laws by which it is governed and maintained.

SOCIAL STUDIES
- God is the central reality that gives meaning to all knowledge.
- There is a conflict between the forces of good and evil in the world; this conflict is reflected in changes to the nature and social environment.

These Christian assumptions were taken from Gaebelain, Frank (1968) and from the South Pacific Division Curriculum Frameworks (1991).

A Concluding Thought
One very pertinent question that is asked of us Christian teachers is, “How is teaching your subject different because you are a Christian?” Many times we have to admit that there was not much at all that was distinctive. Yes, we have tried to be creative, to do our best to help our students succeed in learning. Very frankly, in many of our classrooms, things are not much different from what happens in other classrooms with no pretense of Christianity whatsoever.

Today, as a professed Christian educator, I still grapple with the deep implications of the integration of faith learning and life. If I have learned anything so far, it is that the integration of faith learning and life does not come about in a moment; it does not happen magically, with some secret technique or formula. Rather it requires (i) a foundational understanding of Christian education, (ii) a personal commitment to think and teach christianly, and (iii) a concentrated effort to move forward, by the grace and power of the Master Teacher – Jesus Christ.

The good news is that we are not alone in this endeavor. Christ has given us the Spirit of truth, who will guide us into all truth (John 16:13). He has promised us wisdom—the ability to apply knowledge correctly (Prov. 15:2), if we will but ask in faith (James 1:5, 6). And He has given us power, “All things are possible to him who believes” (Mark 9:23). As we seek to follow in the footsteps of the Master Teacher, may we all reach out and claim the promise, “I can do all things through Christ who strengthens me” (Phil. 4:13).
References


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