

Institute for Christian Teaching  
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VOCATIONAL IMPLICATIONS OF  
ADVENTIST EDUCATIONAL PHILOSOPHY  
FOR SECONDARY EDUCATION  
IN GHANA.

by

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## INTRODUCTION

The S.D.A. Secondary educational system in Ghana has reached a stage where its graduates, apart from emphasis on Bible teaching, are not different from those of secular secondary schools. Our students do not get all-round, balanced, basic, practical education to equip them fully for life in line with our S.D.A. educational philosophy and our worldview of life. The excuse usually is lack of funds to meet costs involved. Consequently, after graduation, many of our students find themselves out of touch with the realities of life. They have been so far treated to "the abstract and theoretical that when the whole being must be roused to meet the sharp contests of real life, they are unprepared." 1

When they leave our schools, they do not get employment from the Government as normally expected. This is due to the present economic crisis the nation faces. As a solution, the Government has adopted some measures including re-deployment, retrenchment and lay-off of many of its employees. Emphasis is now on productivity and exportation and not on buying and selling. Therefore our school graduates cannot comfortably trade. The S.D.A. church cannot employ them all. If our graduates who successfully pass the West African Final School Certificate Examination come to face such a situation in life, what can be the fate of those who fail, and the drop-outs? Horrible! As White rightly says:

Their energies are engrossed in a struggle for mere subsistence. After repeated disappointments, in despair even of earning an honest livelihood, many drift into questionable or criminal practices. 2

Automatically, the church loses them.

This Paper seeks to find practical ways of rectifying this recent, awkward predicament of our secondary school students through "the ability of schools to translate the Church's philosophical ideals into curriculum practices" 3 in terms of vocational education after knowing the implications. The result will be our school graduates will be able to acquire basic education together with basic vocational skills required for both occupation and further education. Thus, after graduation, they can become self-employed, self-dependent, creative, productive citizens when necessary. In this way, the church will not easily lose them. Our students will realize self-fulfilment in life. Parents will not be disturbed by their children's future employment. The ultimate goal of helping "each student prepare for continuing education throughout an eternity with God"4 will have been achieved.

Many of the references in this Paper will have Ellen G. White's books on education as the main sources. This is necessitated by the fact that she was an influential leader in the early development of the Seventh-day Adventist Church. She was inspired by God and she received revealed messages from Him as Spicer, ex-President of the General Conference of Seventh-day Adventists, reflects:

For Seventy years the voice of this gift was heard, bearing messages in the advent movement; and to this day the pen of the Spirit of Prophecy speaks to the advent people as we journey to the city of God. 5

Also our denomination considers White as an authority on Christian Education. This can be gathered from the following editorial:

Adventists are rightly concerned about following the blue print of christian education. We believe we have been singularly blessed as a denomination in that the prophetic gift has been generously employed in the development of the philosophy and plan of our education. This instruction from the messenger of the Lord is the most precious heritage of our schools, setting forth a philosophy of education peculiarly suited to the service of the church and the needs of young people. 6

THE PLACE OF VOCATIONAL EDUCATION IN ADVENTIST EDUCATIONAL PHILOSOPHY FOR SECONDARY EDUCATION.

White defines the main objective of education as "to enable us to use the powers which God has given us in such a manner as will best represent the religion of the Bible and promote the glory of God." 7 Adventist educational philosophy focuses principally on uniting the student to God and, through careful integration of faith and learning, inspiring him to share his newly-found christian experiences with others. It is this communion with God that Paul refers to as "the mystery of godliness" 8 Gaebelein agrees with Paul by commenting on unverifiable geometric axioms and declaring: "It is the same with christianity. Its basic postulates are likewise unprovable in human logic, though not in the experience of the heart." 9

White reflects this idea of the "unprovable" but existing, in her reference to "divine purpose" in the following:

He who co-operates with the divine purpose in imparting to the youth a knowledge of God, and molding the character into harmony with His, does a high and noble work. 10

It may not be advisable and safe to use numbers to explain "mystery." However, to reinforce Gaebelein's use of geometric axioms as afore-quoted, one can at a glance consider telling somebody's age and the month in which he was born from mathematical calculations, as follows, as a mystery: The number of the month in which one was born, for example seven for July, is multiplied by two. Five is added and the answer is multiplied by fifty. The one's age, granting sixteen, is added. Three hundred and sixty-five is subtracted and one hundred and fifteen is added. The result is seven hundred and sixteen, that is, the one was born in July (7) and one's age is sixteen. How does one easily decode this?

It is because of the existence of this "unprovable" that White declares union with Christ as the basic essential in education and states:

The science of salvation, the science of true godliness, the knowledge which has been revealed from eternity, which enters into the purpose of God, expresses His mind, and reveals His purpose,----- this Heaven deems all-important. If our youth obtain this knowledge, they will be able to gain all else that is essential.<sup>11</sup>

She observes: "The first great lesson in all education is to know and understand the will of God" <sup>12</sup>

Christ said the same thing by stating:

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." <sup>13</sup>

Christ is the source of all wisdom and knowledge; "in whom are hid all the treasures of wisdom."<sup>14</sup> So communion with Christ spells excellence of out-put. It is like plugging an electric iron to a live electric point. The current, the Holy Spirit, works effectively though not visibly. White considers vocational subjects as "essential branches which, they (students) can turn to a practical use, and which will give culture to the mind, and bring its powers into use." <sup>15</sup> It must be noted that, according to Gaebelein, "lack of proof is not a defect but rather a mark of excellence."<sup>16</sup> White emphasizes the importance of vocational education by observing: "Very many youth who have gone through a college course have not obtained that true education that they can put to practical use. They may have the name of having a collegiate education, but in reality they are only educational dunces." <sup>17</sup> She strongly recommends vocational training to all students by saying: "Every student should devote a portion of each day to active labor."<sup>18</sup>

To her, education without knowledge of vocational skills is not symmetrical:

Students who have gained book knowledge without gaining a knowledge of practical work cannot lay claim to a symmetrical education----- Education does not consist in using the brain alone.<sup>19</sup>

Thus after being united with Christ, the student needs vocational education to make him balanced and be of service to both God and his society.

#### VOCATIONAL SKILLS RECOMMENDED BY WHITE

In this Paper, Vocational Education will include manual labour and industrial arts. Some of the subjects she recommends for inclusion in the curriculum to make it balanced are: "Agriculture, manufacturing establishments, cookery, and house-keeping." <sup>20</sup>

She continues to say that students need "a training that will make them practical - men and women who can cope with emergencies." 21  
Then she adds to the curriculum sewing, dressmaking and dispensing of drugs. The other subjects are:

Mechanics - "Every institution of learning should make provision for the study and practice of ---- and the mechanic arts." 22

Building - "Students should be taught how to plant-----, how to build----" 23

The following quotation provides some of the remaining skills such as accounting, carpentry, farming, blacksmithing, painting, shoemaking, typing and printing:

Various industries should be carried on in our schools. The industrial instruction given should include the keeping of accounts, carpentry, and all that is comprehended in farming. Preparation should be made for the teaching of blacksmithing, painting, shoemaking, and for cooking, baking, washing, mending, typewriting and printing. 24

White does not intend that all these skills must be taught in a school. Vocational subjects to be taught in any particular school, according to her, should be as "the situation of the place will warrant." 25

The environment, availability of raw materials and inputs, marketing avenues, community needs and students' interests must be taken into account when selecting vocational skills to be taught in a school.

Manual labour is not degrading. It involves use of hands as "manus" in Latin implies. It is a blessing. Dignity of labour is reflected when references are made in the Bible to the "Sons of the prophets" and their construction work, the ideal Home Economics lady described in Proverbs chapter 31, Jesus the Carpenter, Dorcas the dressmaker, and Paul the tentmaker. Because of the vital role vocational education plays, White suggests strongly that "facilities for manual training should be connected with every school." 26 There must be no discrimination between boys and girls in the study of vocational skills.

To crown it all, White questions: "if the youth can have but a one-sided education, which is of a greater consequence, a knowledge of the sciences..... or a knowledge of labor for practical life? We unhesitatingly answer, The latter. If one must be neglected, let it be the study of books." 27

#### TYPE OF ADMINISTRATOR NEEDED

The Administrator must be one who has good knowledge of vocational education himself and who believes in the importance of vocational training. He must be a staunch Adventist with an Adventist worldview of life. He should administer the school as Christ would do it.

He should reflect superb sense of human touch, effective communication, love and understanding in his relationship with students, faculty and staff. His approach must be that of a facilitator not a dictator.

White observes:

No human being is to seek to bind other human beings to himself, as if he were to control them telling them to do this, and forbidding them to do that, commanding, dictating, acting like an officer over a company of soldiers. 28

The administrator must be sensitive to the personal and professional needs and interests of his students, Faculty and Staff. This will help him to enjoy the co-operation of all members of the school family. Development and progress will thus be inevitable. Workers will get job satisfaction. He must not be as White states, "satisfied with second-rate work." 29 She adds that an administrator must not be harsh: "The educator should be wise to discern that while faithfulness and kindness will win souls, harshness never will." 30

When these qualities are not there, the administrator will notice that there are conflicts between him and the other members of the school family. The latter will undermine the former, riot, and drive away potential customers and clients deliberately. There must be integration of faith and administration. White suggests that schools with vocational education departments should be under the administration of "wise, judicious, God-fearing directors" who will ensure that instructions in the various skills are "conducted in the most thorough, systematic way" 31. According to Gaebelein, the administrator's principles and practices must agree:

Few things can be more damaging to students and faculty than a gap between the professed principles and the actual practices of those who are in authority over them. 32

He must share the blessings and problems in his administration with his teachers. Nothing unconfidential should be hidden from them. His faculty, staff and students must feel free to interact with him and consult him. Open door administration should prevail. Ability to accommodate pressure groups and criticism is a big asset.

#### TYPE OF TEACHERS NEEDED AND REQUISITE METHODS OF TEACHING

White calls for the employment of "competent teachers" 33 and states that the two basic aims of a true Adventist teacher are "to try by precept and example to win souls to Christ" 34 and "to prepare every youth under his care to be a blessing to the world." 35 To her, "the work of education and the work of redemption are one." 36

The teacher needed to teach vocational skills in any Adventist secondary school effectively is the one who sincerely believes in the Adventist philosophy of vocational education and, like the administrator, has an Adventist worldview of life. Gaebelein shares this view when he remarks:

Yes, the crux of the problem lies with the teacher. The fact is inescapable; the world view of the teacher is so as he is effective, gradually conditions the world view of the pupil. No man teaches out of a philosophical vacuum. In one way or another, every teacher expresses the conviction he lives by, whether they be spiritually positive or negative. This is why the school or college that would develop a Christ-centered and Biblically grounded program must fly from its mast head this standard, 'No christian education without christian teachers,' and must never, under any condition, pull its colors down. Compromise of this issue, if persisted in, always results in the progressive de-Christianizing of an institution.<sup>37</sup>

Moreover the teacher constitutes the centre of integration in christian education. As the focus, he must himself integrate his life with his christian principles. Thus, there is the need for what Gaebelein terms "re-education" because the "secular faith" a teacher might have received in the course of his education "infests and corrupts." <sup>38</sup> He should integrate his christianity with all the subjects he teaches. His students must realize that he has a natural way of communicating his skills to them from his christian attitudes, gestures and allusions. The Bible is his root.

The teacher must win his students' confidence. This can be done through, as White recommends, entering "into the feelings of the youth, sympathizing with them in their joys and sorrows, their conflicts and victories." <sup>39</sup>

In short, the teacher must imitate Christ's methods of teaching viz. getting right to the point, using simple language for students to understand every point, going down to students level of understanding, teaching from the known to the unknown, being practical, using appropriate illustrations, identifying himself with students, helping to solve their problems and meet their needs, being cheerful, patient, loving and persuasive to students. White expects the highest standard of output from such a teacher as the following indicates:

He will spare no pains to reach the highest standard of excellence. All that he desires his pupils to become, he will himself strive to be. <sup>40</sup>

She insists on both academic and moral excellence to enable the student render unselfish service:

He cannot be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful tradesmen. It is his ambition to inspire them with principles of truth, obedience, honor, integrity, and purity - principles that will make them a positive force for the stability and uplifting of society. He desires them, above all else, to learn life's great lesson of unselfish service. 41

The teacher has to so internalize and live principles of Adventism that, from his example, students, other teachers, and staff will naturally emulate him and grow to acquire christian values and christian worldview of life. Christianity is better caught than taught.

Because he is prepared to sacrifice his free time on his students and see to it that they clearly understand the skills he teaches, the students' output will be excellent. This will endear him to the students, the community and the nation. The school will become a model school for vocational education. There will not be the need for publicly advertising the school for more students or for markets for its products. Students will easily either get employment or be self-employed and the nation's unemployment problem will be reduced. They will become of service to the nation and to God. When they leave the school, they are surely going to be staunch, sincere, tithing adult Adventists and active alumni, and excellent advertisement.

#### REASONS FOR ABSENCE OF FULL IMPLEMENTATION OF VOCATIONAL EDUCATION IN ADVENTIST SCHOOLS IN GHANA

The following observation by Roth brings into focus the need for full implementation of objectives:

Adventist educational institutions should provide the finest education..... using laboratories that are provided with the best equipment available. The goal, while accepted, is not always realized. 42

What prevents such goals from being realized? Why should the S.D.A. church in Ghana delay in fully implementing the Adventist philosophy on vocational education after knowing the vital role it plays? The answer is "lack of funds." White does not subscribe to this excuse. To her, "much is lost by a neglect to unite physical with mental taxation." 43 Consequently, she quickly dismisses the excuse of lack of funds and gives instructions in strong terms for getting money for such projects as follows:

In connection with these schools all the different lines of work, whether agricultural or mechanical, that the situation of the place will warrant, are to be developed. Let means be gathered for the establishment of such schools. 44

She further states that even if a vocational department fails to be self-supporting and runs at a loss it must not be closed down because of the invaluable blessing in the form of physical exercise it provides:

I urge that our schools be given encouragement in their efforts to develop plans for the training of the youth in agricultural and other lines of industrial work. When-----, there is frequently a financial loss. But let us remember the blessing that physical exercise brings to the students. Many students have died while endeavouring to acquire an education, because they confined themselves too closely to mental efforts.45

Her recommendation for checking losses is that the Management should investigate the causes and rectify weaknesses and lapses:

If, after carrying on manual training for one year, the managers of the school find that there has been a loss, let them seek to discover the reason for this, and guard against it in the future. 46

Other reasons can be identified, however, if the problem is carefully analyzed. Heie states: "Comprehensive criticism of ourselves individually and institutionally, whether as Christians, Scientists etc. is continually necessary if we are to grow...." 47

Gaebelein adds his voice with: "That self-criticism is necessary is evident." 48 From self-examination, we notice that we fall short in our obligation to our students as regards provision of vocational education facilities to them. We should re-order our priorities and save funds to provide these urgently needed facilities for where there is a will there is a way.

White advises against fear of spending when funds are available, as follows:

The objection most often urged against industrial training in the school is the large outlay involved. But the object to be gained is worthy of its cost. No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent. 49

As to whether it is economically advisable to undertake such ventures, she avers:

Even from the viewpoint of financial results, the outlay required for manual training would prove the truest economy. Multitudes of our boys would thus be kept from the street corner and the groggery; the expenditure for gardens, workshops, and baths would be more than met by the saving on hospitals and reformatories. And the youth themselves trained to habits of industry, and skilled in line of useful and productive labor—who can estimate their value to society and to the nation? 50

The following are some other possible reasons why Adventist educational philosophy on vocational education has not been implemented in Ghana:

- i. the feeling that vocational education is for the low class, the rejects and mentally incapables and is therefore degrading.
- ii. the acceptance of the wrong worldview that vocational education does not provide future lucrative jobs.
- iii. the desire to satisfy Governmental authority with regard to time-table planning, number of subjects to be taught, and final examinations.
- iv. unpreparedness of teachers and administrators to sacrifice their free time to help students.
- v. lack of christian dedication and commitment in the church for christian education.
- vi. fear of failure.

#### SOME ADVANTAGES IN IMPLEMENTATION:

In defence of students' learning vocational skills which will help in preparing them to be productive citizens, Nkungula states:

If our schools follow the guidelines given to us by God, they should offer the programs of the highest calibre, and our students should stand out as intellectual, spiritual and practical giants, whose contribution to the cause of God and society would be highly significant. 51

Akers reflects the same idea when he declares:

Our special legacy of this inspired vision in education has stood well the test of time, and we as a people have good cause, unapologetically, to stay with it. It will see us through to the school above. 52

Clifford refers to the recreational and health advantages by observing that these skills "bring balance to living and so promote health. They may also help students to be of service to others, and they may be part of students' recreation." 53

Niebuhr adds his voice to the contribution the skills make to the common good as follows:

Only by engagement in civic work for the sake of the common good, by faithfulness in one's social calling, is it possible to be true to the example of Christ. 54

White enumerates some other advantages as follows:

There would now be a more elevated class of youth to come upon the stage of action to have influence in molding society. Many of the youth who would graduate at such institutions would come forth with stability of character. They would have perseverance, fortitude and courage to surmount obstacles and such principles that they would not be swayed by a wrong influence, however popular. 55

When teen-age graduates, examination failures and drop-outs receive training in vocational skills, their separation from parents or guardians to establish themselves in life becomes natural and peaceful. This is so because they can, at worst, become self-employed and self-reliant. When the opposite is the case, the silent conflict which ensues between the worried teen-ager and his discouraged, perspiring parent is graphically depicted in the following long quotation:

"Always we hear the plaintive cry of the teen-agers: 'What can we do? Where can we go?' I can make some suggestions. Go home! Hang storm windows. Paint the woodwork. Rake the leaves. Mow the lawn. Shovel the walk. Wash the car. Learn to cook. Scrub some floors. Repair the sink. Build a boat. Get a job. Help the minister the Red Cross, the Salvation Army. Visit the sick. Assist the poor. Study your lessons. And when you are through - and not too tired - read a book.

"Your parents do not owe you entertainment.

"Your village does not owe you recreational facilities.

"The world does not owe you a living. You owe the world something.....

"In plain, simple words: Grow up; quit being a crybaby; get out of your dream world; develop a backbone, not a wishbone; and start acting like a man or a woman. I'm a parent. I'm tired of nursing, protecting, helping, appealing, begging, excusing, tolerating, denying myself needed comforts for your every whim and fancy, just because your selfish ego instead of common sense dominates your personality, thinking and requests."  
56

What a protest from a desperate parent to an innocent child! The educational system, the culprit, lives untouched!

Finally, when vocational education is implemented, that serious, social danger of teen-age graduates not knowing what to do with themselves in life will be lessened, if not completely eliminated. Parents will be satisfied with the educational achievements of their teenagers in life and wrinkles of worry, remorse, and discouragement on faces of parents will be wiped off.

The nation and communities will gain socially, economically, and politically from the self-employment and productivity of school drop-outs, final examination failures and graduates who fail to satisfy minimum admission requirements for further courses. Roaming about, idleness, teenage crimes, hooliganism, drugs and immorality with its attendant hazards will be greatly reduced. Thus, provision of vocational education serves as "a safeguard against temptation," "a safeguard against the vicissitudes of life," "an aid to all-round development," 57 a source of "health and strength," 58 and "the very best legacy which parents can leave their children." 59 Thought, action, creativity and service will sparkle on the faces of the students as they leave the walls of Adventist secondary schools in Ghana.

#### SUGGESTIONS FOR IMPLEMENTATION:

First of all, there must be an effective orientation and education of all in the community to know the importance of vocational education in these days of financial crises. This will enable all to co-operate willingly and make the project a big success. The important role of students' interests in selecting skills to be taught is clearly reflected in Tyler's statement viz.

"If the school situations deal with matters of interest to the learner he will actively participate in them and thus learn to deal effectively with these situations." 60 Hence, it is essential to see that education provides opportunities for the student to enter actively into, and to deal wholeheartedly with, the things which interest him, and in which he is deeply involved, and to learn particularly how to carry on such activities effectively.

#### A. Urban Areas:

In the cities and urban areas extra funds can be generated by starting vocational departments in Adventist secondary schools in a grand style i.e. having well-designed, well-equipped workshops, employing very qualified, dedicated, productive, innovative Adventist teachers, and teaching wide-range, reputed, easily marketable skills including plumbing, brick-making, computer science and electronics. The main idea behind this is to attract the rich and well-to-do to send their children to the schools.

#### SOURCES OF FUNDING:

The school fees will be high. However, students from Adventist homes will be given half scholarships. It is hoped Parent/Teacher Associations' financial contributions will help make the schools' finances strong. Arrangements will be made for the teachers and students to be involved in fund-raising campaigns and canvassing. Philanthropists and philanthropic agencies will be appealed to for support. Church members' contributions will also be of help.

#### B. RURAL AREAS:

In small towns and villages, the approach to the project should be different. The attack must be on low-cost basis for cost - effectiveness. Recommended are small-scale, self-sufficient, simple projects or skills including poultry-keeping (animal husbandry in general), farming, fishing, crafts (e.g. cane or wooden chairs, tables and stools), pottery, shoe-repairing, and others relevant to life in the environment, the needs of the local community and dependent on availability of cheap, if not free, raw materials and inputs. Simple workshops must be built with the help of the students, the teachers, and the community using local materials. Local tools and way of life must be reflected in the rural projects.

For instance, in farming, organic manure should be used instead of chemical fertilizers. When there is a glut of a crop in the community, students must be prepared to carry the surplus on their heads to near-by towns for sale. Local preservation processes can be adopted to preserve crops. For example, careful drying and bagging of corn can be done instead of the use of costly silos. Where there are small rivers and streams, simple irrigation practices can help generate much money from the planting of off-season crops and vegetables.

Farming must be given much attention in the curriculum for vocational education in rural areas. This is because it costs less in such areas in Ghana to undertake farming ventures. Land is normally given to schools gratis by traditional rulers; and students can easily collect some inputs like seedlings from members of the community free of charge. Since student labour will always be available for use even on vegetable production, which is very labour intensive, expenditure on labour will be very minimal. Tractors and other items of farm machinery will not be necessary. Hoes, cutlasses and simple tools will be needed. Thus, the farms department will be able to produce much both for students' consumption and for sale to the public.

Such an achievement will be in line with White's advice that "our schools should not rely upon imported produce, for grains, for vegetables and the fruits essential to health." 61

#### SOURCES OF FUNDING:

In rural areas, students can raise funds for buying some of their inputs through the making and selling of brooms (from palm branches), cob-web brushes, cracking and sale of palm-kernels, weeding farms of people in the community and charging moderately and staging simple plays.

Products should be as can easily be marketable in the community to generate quick funds. Students can use some of their profits to pay fees, which must be small. On completion of school, when necessary, a student can be given a small refundable capital, with small interest, to establish his project in the community.

Book-keeping and basic accounting must be included in the curricula for the urban and rural areas to enable students learn how to keep good financial records. Perfect co-operation is a must. All the project participants should have Adventist worldview approach to the task and the teachers must reflect integration of faith and learning in teaching all the skills. There must be improvisation and innovation in methods of teaching.

If these skills are properly organised, taught and supervised, profit will accrue in addition to other benefits to be gained. The projects should at least break even. But when there is a loss, causes must be carefully identified and rectified. For instance low income may be due to low involvement, poor teaching and other facilities, low tuition fees, inadequate appropriation, where applicable, under-utilized resources, mismanagement of income, lack of commitment and absence of integration of faith and learning.

High expenditure may be caused by high salaries and wages, too large a faculty or staff, low productivity from the industrial art departments, mismanagement, wastage, thefts, inefficient method of accounting, and excessive attention to maintenance of plant and facilities.

VOCATIONAL SKILLS AND SCHOOL TIME-TABLE:

The vocational skills do not want to join the race by English and Mathematics for the early morning periods on the school time-table. Classes for the skills can be held in the afternoons. There must be at least two forty-minute block periods per day for three days per week for each Form. This will enable students have sufficient time for washing down, if necessary, before continuing with other school programmes.

APPROACH:

These vocational skills must be learnt by all students in the first three years of the five-year secondary school course so that they can concentrate on their examination subject options in the last two years. The implementation of this project viz. vocational education will therefore not pose a big problem to Adventist schools in Ghana. Teachers, syllabi and text books are already available. There is simply the need for courage, initiative, commitment, planning, implementation, monitoring, and evaluation.

CONCLUSION:

In conclusion, I recommend that the suggestions made in this Paper for the inclusion of vocational education in the curricula of Seventh-day Adventist Secondary Schools in Ghana, in line with Adventist educational philosophy, be implemented. This implementation can be effected both in urban and rural areas by attaching a department of vocational education to each secondary school, and mobilizing funds from mainly benefiting local communities after proper orientation as to the need for vocational skills has been done. Mainly local materials and communal labour will be used for building workshops, particularly in rural areas.

Qualified, dedicated, productive, Adventist teachers and administrators who believe in Adventist philosophy of education and who integrate faith and learning in their approach to students will be employed. To begin, small scale, self-sufficient, easily marketable skills, which demand use of local raw materials and which are relevant to students' interests, local needs and expectations will be taught. The result will be each of our school graduates, final examination failures and drop-outs will be enabled to "earn a livelihood," 62 be of "value to society and to the nation" 63 and to the Church through fulfilment of stewardship "obligation" 64 particularly.

Teen-age indulgence in "questionable or criminal practices" 65 will be reduced, "career mobility of one's entire lifetime" 66 will be ensured, and students' "eternal destiny " 67 will be enhanced. White's challenging words are:

We should be in earnest, and work zealously to give the young that education which is consistent with our faith. We are reformers. 68.

FOOTNOTES

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5. Spicer W.A. "The Spirit of Prophecy in the Adventist Movement." Report of the Blue Ridge Educational Convention, 1937, p.56
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9. Gaebelein, Frank E. The Pattern of God's Truth, p.59.
10. White, E.G. Counsels to Teachers, p. 24.
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12. White, E. G. Fundamentals of Christian Education, p. 414
13. Holy Bible Authorized KJV, 1967, Mtt. 6:33
14. Ibid. Col. 2:3
15. White, E. G. Fundamentals of Christian Education p.44
16. Gaebelein, Frank E. The Pattern of God's Truth, p.58
17. White, E.G. Fundamentals of Christian Education, p.44
18. \_\_\_\_\_ Patriarchs and Prophets, p. 601
19. \_\_\_\_\_ Counsels to Teachers, pp. 307, 308.
20. \_\_\_\_\_ Fundamentals of Christian Education,pp 40,43
21. \_\_\_\_\_ Education, p.215

22. White E.G. Fundamentals of Christian Education p.72
23. \_\_\_\_\_ Counsels to Teachers, P.310
24. Ibid. p. 310
25. White, E.G. Testimonies for the Church, Vol.VII,p.232
26. \_\_\_\_\_ Education; p.217
27. \_\_\_\_\_ Fundamentals of Christian Education, p.41
28. \_\_\_\_\_ Gospel Workers, p. 484
29. \_\_\_\_\_ Education, p.29
30. \_\_\_\_\_ Testimonies for the Church, Vol VI, p.134
31. \_\_\_\_\_ Counsels to Teachers, p. 315
32. Gaebelin, Frank E. The Pattern of God's Truth p. 91
33. White, E.G. Fundamentals of Christian Education, p.40
34. \_\_\_\_\_ Counsels to Teachers, p. 67
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