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An Approach
for
Integrating Faith
and
Learning
at the
Phoenix Adventist Secondary School
MAURITIUS

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FOREWORD

The main thrusts of the present essay can be summarized in the following way:-

1. An attempt initially to establish the preponderant place of the Mauritian State-imposed curriculum in the Christian schools.
2. A definition of the distinctive and central beliefs and practices of the Seventh-Day Adventist Church.
3. An investigation of the possibilities, limits and challenge of the integration of Faith and Learning in the Mauritian adventist educational setting.

The paper also attempts to define the concepts and contours of IFL, and to make an appraisal of objective factors that tend to favour or limit integration in the Adventist educational institutions on a worldwide basis.

The Place of the State curriculum in the Mauritian Christian
(including adventist) secondary schools.

There are presently 15 Church-owned secondary schools in Mauritius providing education to some 11,000 students(1). The majority of the schools are run by the Catholic Church, one is operated by the Anglican Church and one by the Adventist Church. The Phoenix Adventist Secondary School actually houses some 650 students. All the Church-owned schools derive funds from the State for the salary of both the teaching and non teaching staff, and for administrative expenses. These funds rise up to Rs 5 million (₹ 333,000) monthly (2). Consequently, the place held by the State curriculum in the Church-owned schools is quite important, although the Schools are authorised to hold Bible classes and to teach religion. In fact, the Church-owned schools have to devote a very high proportion of their human and material resources to prepare their students to a take part in the State-controlled examinations, and receive regular visits of government education inspectors to evaluate the preparation and ensure that the State curriculum is being followed. In this context, it becomes obvious that the intergration of Faith and learning constitutes a formidable challenge. The whole situation created by the unfortunate blending of Church ownership/State financing gives rise to a complex moral issue for the State paid Christian teachers: to whom should their allegiance go? Should they obey God or man? Can they honestly push "Faith" issues in a system meant for earthly goals? These are fundamental questions, particularly in an age where "new perplexities arise as devoted believers seek to make common cause with secularism, calling, for instance, for the elimination of religion from public education." (3). However, there is the possibility to make a case to the effect that Christian teachers, paid by the State and operating on ecclesiastical premises, should strive to strike a balance in their duties towards the State and the Church. "Render unto Caesar what is Caesar's, and unto God what is God's" (4). The moment there is a Church participation (property wise and what not). Christian teachers should feel quite at ease to integrate faith and learning as much they are at ease to fulfil the requirements of the State curriculum. On another level, Christian teachers, whatever the environment in which they are operating, are Christians above all and as such they are invested with the sacred mission of bringing the Good News by all means to their dear students.

The position of the Adventist College in Mauritius illustrates perfectly the preceding dilemma. The school staff is wholly paid by the State and a very high percentage of the administrative costs is met by the State. On the other hand, the property (buildings, land related infrastructures) which is owned by the Adventist Church and which is benevolently granted to house Mauritian Children and youths for educational purposes, is worth some R Rs 4,000,000 or \$ 266,000. The following tables give an indication of the respective financial shares of the State and the Adventist Church (5) in the educational project of the Phoenix Advent-Secondary School in Mauritius:-

<u>YEAR</u>	<u>GOVERNMENT SHARE</u>	<u>CONFERENCE SHARE</u>
1987	Rs 863,923	Rs 66,000
1988	Rs 1,439,368	Rs 66,000
1989	Rs 2,012,870	Rs 66,000

Of Course, such State/Church co-ventures will appear highly suspect in certain quarters, namely radical Christians and proponents of anti-cultural christianity who advocate a total separation of the separation of Christ from the world, and a total rejection of culture whereby the State, the Church, the property system are "the citadels of evil"(6). On the other hand, the collaboration of the State and the Church in the field of education can be defended from the point of views of the accomodators of Christ to culture and the Christians of the centre (systhesists, dualists and conversionists)

The Practices and Beliefs of the S.D.A. Church.

The notion of the imminence or proximity of the second advent (from which the word "Adventis" has been coined to designate a believer who waits for the coming of Christ) is fundamental and distinctive to the Adventist faith. That belief has been confirmed by profound studies and researches into biblical prophecies and utterances which concur in upholding the imminence of that far reaching happening. Thus the Adventist faith is conceptualized as the appendix and the continuation hope which will find its final realization in the parousia. The Adventist faith distinguishes itself as well on the basis of its choice of the day of worship, which is the 7th Day or the sabbat. This position has been adopted as a logical consequence of Adventists' belief in the divine origin of creation, of which the institution of the sabbat was a constituent part, "Remember the Sabbath day, to keep it holy. Six days you shall labour and do all your work... for in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it." (Exodus 20: 8-11).

For an adventist the sabbath serves as a constant reminder of the sovereignty and the omnipotence of the Creator. In short, the adventist faith thrives on a double undertaking - Creation and Hope. These constitute the two pillars of faith. The biblical view point Man's destiny lies in between the Genesis affirmation "God made" and the parousiac utterance in the Book of revelation: "Surely I am coming quickly". That utterance is tied to another one about the restoration of all things: "And now I make all things new!" The essential undertaking linked to Christ's Second Advent is the restoration of the lost paradise, a loss attributed to the infiltration of sin in Man's edenic realm. Consequently, Man's duty in the interim : from Creation/Fall to Re-creation/Redemption is to hope. The sabbath, memorial of Creation, strengthens his hope in the coming universal restoration.

In Dr. Jacques Doukhan's view (ex-director of the Phoenix Theological Seminary in Mauritius), the double belief in Creation/Parousia has a far-reaching implication for upholders of the Adventist faith: "Faith in creation and in Christ's imminent return has a double implication. The first relates to Man's nature: Man is by nature a finite creature and perishable, and in the light of this reality one can understand the stress which is laid among Adventists on a wholistic view of man and, subsequently, on the attachment to sound practices and ways of life at all levels. The second implication relates to Man's destiny. Man is called to immortality on a conditional basis. If he were naturally immortal, what would be the use or importance of Jesus' return in view of bestowing immortal life to the dead and to the living believers?" (7) The wholistic view of Man is stressed throughout Adventist literature. "The Bible views human beings as a unit. the dichotomy between spiritual and material is foreign to the Bible." (8) So Adventist faith stresses a balanced development of all of Man's faculties - physical and mental, social and spiritual. "God's call to holiness involves a call to physical as well as spiritual health."(Ibid) This conviction is so strong in adventism that it has permeated the philosophy of education of the S.D.A. Church: "True education means more than the cursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is harmonious development of the physical, the mental and the spiritual powers." (9)

As a logical consequence of the wholistic concept of Man and his call to accountability and conditional immortality, Adventists worldwide uphold a number of values among which the necessity of a healthy lifestyle involving abstinence from alcoholic beverages, tobacco, coffee, tea, cola drinks and types of narcotics; virtues of simplicity and economy in matters relating to the satisfaction of basic needs (food, clothing, shelter, etc.) which implies restraints in so far as the use of cosmetics and costly garments and avoidance of ornaments are concerned; sound recreational practices favouring plenty of outdoor activities in natural and pollution-free environments and discouraging addiction to movies, television and videos.

It is on these fundamental beliefs that both the Adventist worldview and the Adventist philosophy of education rest. The worldview questions are answered in relation to these convictions.

WHO AM I? The answer to this question is based on the recognition of our creatureliness. Man is a creature of God and as such he is dependent on the Creator. "We are his servants, living under his rule. This is intrinsic to our creaturehood." (10) There is, apart from our dependence on the Creator, another dimension to our creaturehood. This is our cultural-historical role which involves a mandate to cultivate and to replenish the earth. "We are cultural-historical creatures. God has placed us in a position of authority over the earth to cultivate and develop it. Both servanthood and authority are central to our humanness." (11)

WHERE AM I? I am in God's kingdom, "the realm of his wise and sovereign rule." (12) Man and all creation are in covenantal relationship with God, depending on him for their very being.

WHAT'S WRONG? The answer to this question rests on the biblical assumption of the fallenness of Man, of the tragedy initiated by sin, a tragedy that strikes both the human race and the earth. "The Fall affected more than humanity. Our sin has enslaved the earth. Because God had given us a unique authority over creation, our disobedience brought the entire creation under a curse." (13)

WHAT'S THE REMEDY? The redeeming blood and life of Jesus. "He (Jesus) came to restore creaturely obedience to God. This restoration consisted first and foremost in the forgiveness of sins, but it also involved the total restoration of human lives (including the healing of diseases) through the work of Christ." (14)

Conditioned by this Christian worldview, Seventh-day Adventist life and education wholistically. Life's and education's aim is to restore fully and harmoniously God's image in Man's fallenness.

"To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote development of body mind and soul, that the divine purpose in his creation might be realized - this was to be the work of redemption. This is the object of education, the great object of life." (15) To educate is to redeem. So in an Adventist setting "all school activities have a redemptive and restorative purpose, with Man and woman in Eden as the pattern."¹⁶

The integration of the teachings of adventism at the Phoenix Adventist Secondary School: possibilities, limits and challenge.

Now, how can the abovementioned teachings of adventism be integrated at the Phoenix Adventist Secondary School? To what extent is this intergration facilitated by the frameup of the academic programme and the climate on the Phoenix Secondary School campus?

Intergration of Faith and Learning (IFL) at the subject level.

First of all, cautions should be taken that the integration process is carried out in as natural and deliberate a way as possible, intellectual honesty requiring that what is proposed in the academic programme is not ousted to favour an insight into adventism. The integration process should be in support of or corrective of themes proposed in the academic programme rather than being destructive to the exposition and development of the said themes. Thus, the approach to Man's progress from the Stone Age to the Modern Age (as exposed in the Social Studies at Form I level in the Mauritian academic programme) is borrowed from the thesis of evolution. The Social Studies book states that: "Only about 10,000 years ago Man tamed animals and began to practise some farming." which is fragrant contradiction to be the 6000 years or so proposed in the Adventist world view. This no doubt creates an interesting and provocative a opportunity to expose the Adventist Biblical viewpoint on the same and to inhibit an interest into the story of Creation that may lead to further inquiry into biblical themes.

Secondly; one should be cautious and be awake to the fact that a class of "Social Studies" is a class of "Social Studies" and should not degenerate into a class of doctrinal exposition. This is where the question of professional integrity arises: how far can an Adventist teacher paid to teach Social Studies go in his exercise of pushing faith into the fabrics of learning? The truth is that intergration means nothing of a sort of substitution of one view for another, but rather a suggestion parallel to (the student is left to appreciate and to make his own decision)

the curriculum statement. It should be our position that intergration of faith and learning should be at the suggestion level, not the substitution one. Substitution can be viewed as arbitrary, suggestion leaves room for democracy.

Thirdly, the time limit should be taken into account; how far can we go into a debate involving contradictory notions without infringing on the time that has been fixed for the completion of the academic programme? No doubt, an attempt at substitution would be time consuming, but an intelligent suggestion of the biblical view point can arouse an interest that can be responded to at length outside the classroom situation. An Adventist teacher can be a witness everywhere and every time, and there is no time limit to this. This fits in quite well with the Adventist missionary philosophy which teaches that soul-winning is not based on abusive propaganda but on an appeal to the intelligence of our listener. An Adventist missionary (every Adventist is one) is not an intro-trinator; he or she is an interest arouser. In fact, indoctrination neutralises the development of critical thinking which is so highly recommended in the S.D.A. philosophy of education. "Thinking is a process which is of central importance to any curriculum, including the Adventist curriculum. Thinking creatively and critically is an essential prerequisite for worship, for service, and for personal development in general." (17)

Ellen G. White says: "Every human being, created in the image of God, is endowed with a power akin to that of the Creator - individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train youth to be thinkers and mere reflectors of other men's thought." (18) Indoctrination produces passive receptors: true education begets dynamic transmitters. Christian teachers of all should not handle that dangerous weapon. "Christian indoctrination is a self-contradiction for the educator who purports to develop the individuality and intellectual powers of persons created in God's image." (19) Stifling the power of critical thinking in an individual is tantamount to a virtual elimination of his being. Famous French philosopher Descartes asserted: "I think, therefore I am." The beingness of the per- is linked to his thinking capacity, so God created man. Restoring God's image in Man involves the development of this mark of identity of his creatureliness, that is, his power of thinking. This vision of man as "a reflective, thinking being" has far-reaching implications for the Christian educational project.

HOLMES identifies three educational implications:-

- (a) Interdisciplinary approaches to learning becomes important
- (b) Theoretical questions arise "because humans alone in creation are theorizing beings who extrapolate beyond the known and speculate about the unknown, formulate hypotheses for science to explore, and imagine new worlds for art to create."
- (c) Worldviews must be examined and shaped, "for we will strive to see things whole, however imperfectly we envision that unity of truth which we seek." (20)

Thus notions such as the one contained in the Mauritian Social Studies and mentioned earlier, which are in opposition to the worldview, can serve as a decliv towards an integration of our belief in the learning process. On the other hand, there exist in the Social Studies programme a lot of notions that are neutral or concordant that can provide opportunities towards an unfolding of biblical visions. Thus, the unit on "Slavery" dealt with in Social Studies at Form II level may open up vistas for integration at a double level - at a factual level where instances of slavery (e.g. the enslavement of the Hebrews in Egypt) consigned in the Bible can be used as a reinforcer, and at a spiritual level where the idea of sin/slavery can be suggested. Again the emphasis on Egyptian and Sumerian civilizations in the Form I Social Studies can be beneficially used to project the respective importance of Moses and Abraham in these civilizations. In the Form III Social Studies, the unit dealing with "The Emergence of Urban Communities" can also be fruitful for the integration of biblical knowledge of "Babylon" in the learning activities revolving around this topic. Moving on to another academic discipline taught in the Mauritian Secondary Schools, viz. , "Health Science & Biology", we are convinced that the opportunities to integrate notions of S.D.A. practices and beliefs regarding bodily and mental health are almost limitless in this field of learning. Our philosophy of Man as a total, integrated God-created being (body, mind and soul), can be hinted at will, taking care not to go too far. Doubtless, there will definitely be numerous possibilities to push forward our NEWSTART package of good health, artfully reasoned with the revolutionary views of the Spirit of Prophecy in that context.

Admittedly, the Intergration of Faith and Learning does not imply that we must put some salt or leaven of adventism in every nook and corner of our discipline. Rather, as Mrs. E. Rasamoely (director of the Department of Education of the Union of Adventist Churches of the Indian Ocean) puts it in her report on an in-service course seminary held in August/September 1986 in Madagascar:

"It is in the course of each of his or her school hours that the teacher must the better understand and realize his or her redemptive role. He or she must not separate faith from learning. Neither must he/she create an ambiguous controversy or compromise between faith and learning. Nor must she rediscover faith in an artificial way at a turning-point of his or her teaching. But he/she must truly conceive each subject matter, each chapter, each lesson, as God sees things and communicate them as He himself would communicate them." In the same vein, Frank E. Gabelein relates the example of a skilled Christian teacher of English Literature who has realized in his teaching a perfect intergration of faith and learning: "Such a man indulges in no forced 'reconciliations' between English and Christianity; instead there is in his teaching a natural communication of Christian allusions and attitudes, flowing from a mind and personality steeped in the Bible." (21) Still we have to bear in mind that there exists the possibility to integrate almost any subject with Christianity. For example, it has been shown that mathematics and the Christian view can be integrated at an epistemological level whereby the "basic postulates" of Christianity like those of mathematics are "unprovable in human logic, though not in the experience of the heart" and "once we submit to them through faith, they too can be defined and used, so as to bear fruit in the illimitable field of christian life and character." (22) There are also other areas of agreement between mathematics and the christian view: "For example, the existence of number and order not only in the world but also throughout the universe." (23) In the field of literature, integration is practicable on the basis that "both are concerned with the springs of human action." (24) The integration process is doubtless easier in that "the integration of the Bible and literature is not that of seemingly diverse fields, as with mathematics and Scripture: it is an integration of two sections of the same field, for the Bible is itself literature." (25)

INTEGRATION OF FAITH AND LEARNING AND THE TEACHER.

So far we have dealt with the process of integration at a departmental level. But the process is not limited to the educational courses of a school. It embraces the whole personality and perceptions of the teacher as a channel of redemption. Ellen G. White once wrote: "All that he (the teacher) desires his pupils to become he will himself strive to be." (26) Dr. Gerald Clifford has shed light on Apostle James' affirmation on the solemn responsibilities of the teacher: "Let not many of you become teachers, my brethren for you know that we who teach shall be judged with greater strictness." (27) Dr. Clifford says on this affirmation that "one might rightly conclude that teachers have a role of exceptional significance and grave responsibility.

The number has increased from 1 in 1977 to 1980 to 4 presently. We wonder if this trend is reversible. Obviously, this will depend on a definite policy aiming at training people of the Adventist family to step in the disciplines presently taught by the non-Adventist teaching staff. This might involve financial support by way of scholarships, and the Conference would certainly be invited to do something towards this end. However, in the meantime, this mix-up of Christian and non-Christian educators in the Mauritian Adventist educational project constitutes an obvious and fortunate limitation of integration from the standpoint of the teacher. Still, in the hypothesis that the Adventist substitutes are ready within a few years time to replace the non-Adventist teaching staff, it is not fully obvious that the substitution will be carried out so smoothly as the Mauritian government who provides large subsidies on education (whether private, public or confessional) has shown recently his clear intention to have a say in the recruitment of teaching as well as non-teaching staff. The recently published GN (Government Notice) 114 has, for example, imposed on the Roman Catholic Education Authority a recruitment of primary school teachers to the proportion of 3 catholics to 1 non-catholic. Furthermore, this legal disposition stipulates that recruitment should be done on the basis of academic competence and qualifications and not on confessional line alone.

Still another obstacle on the path of integration from the standpoint of the teacher lies in the latter's degree of contagion with "secularism". As Frank Gabelein observes: "Christians are not immune to secularism" (34), and argues rightly that a fairly high number of teachers attending to Christian schools and colleges have been trained in their formative years in secular educational institutions and have come out not necessarily with a thoroughly secular world view, but with a seriously tampered Christian world view. How does this truth relate to the situation in the Mauritian Adventist education project? The majority of the teaching staff has had its formative as well as professional training in a secular context.

Number of those who had (on 24)

I. Academic education in a Christian setting	8
II. Academic education in a Secular Setting	12
III. Academic education partly in a Christian setting and partly in a secular setting	4
IV. Professional training in a Christian setting	1
V. Professional training in a mixed setting	1
VI. Professional training in a secular setting	9
VII. No professional training	13

It is worthwhile to observe here that the "World Report of Seventh-Day Adventist Education - 1988" indicates that an average of 32% of the teachers working in our secondary schools graduated in Adventist institutions. However, the non-adventist teaching staff excluded.

it might be said to the credit of the adventist teachers serving at Phoenix Secondary School that they have been able to maintain their Christian world view thanks to a vigorous Church and family life centered around the Bible. This is not to say that the virus of secularism is totally inexistent in the faculty members, especially after one has been exposed to a secular world view for some fifteen years of the most impressionable period of one's life. So eternal vigilance and a sustained and lucid effort are the prices faculty members have to pay to avoid the pitfalls of secularism. This sets the "need for the re-education of even Christian teachers" (35), with its fundamental re-shuffling of attitudes and methodologies: "That means nothing short of a reconstruction of attitudes that have through the years become habitual. Instead of spending time in discussing side issues, Christian faculties need to investigate the extent to which the secular climate of opinion has drifted into their own teaching. Such an investigation will be disquieting. It may even result in revisions of cherished presentation of subject matter. But it must be done. In Christian philosophy it is either all or nothing: there are no halfway measures, despite the often unconscious attempt, on the part of many of us, to compromise. We must, in short, see once and for all that St. Paul's challenging phrase, "bringing into captivity every thought to the obedience of Christ," is no empty rhetoric; it applies to the whole Christian education, and is a realizable ideal." (35)

IFL AT THE INSTITUTIONAL LEVEL

From the individual level (the teacher) to the departmental level (the subject), the integration process moves on to the institutional level in a truly Christian school, that is, it goes beyond the classroom. We can establish a comprehensive list of the various fields "beyond the classroom" which must be integrated with Christianity. This includes the whole batch of extra-curricular activities (Clubs, hobbies, literary and debating societies, publications, dramatics, orchestras, bands, choirs, athletics), the handling of school discipline, chapel exercise, the promotion of Christian education through advertising. The justification for carrying out these non-academic activities of campus life is quite obvious: all these activities have as much educational potentialities as the formal educational ones. Christian principles and perspectives are all-encompassing and, as such, cannot be shut behind walls. A Christian educational institution is bound to bring "the development of christian perspectives in all areas of life and thought."^{36***} "The Christian college refuses to compartmentalize religion. It retains a unifying Christian world view and brings it to bear in understanding and participating in the various arts and science, as well as in non-academic aspects of campus life." (37). How about this integrative thrust in the extra-curricular dimension of the Phoenix Adventist educational project? Fortunately, there has been a growing concern at this level during the past decade.

This is simply because teachers deal with people during the most formative years of their lives. "Teachers not only impart knowledge and skills; they mold lives and shape character. Over and above the application of Biblical principles to a subject discipline, what the Christian teacher most lastingly teaches is himself." (28)

This brings us to the fundamental questions: Am I a Christian teacher or just a teacher? In the first case, our very contact, verbal or non-verbal, with our students will arouse interest in our faith. The very death of Jesus on the cross brought this admirable confession of the soldier: "This man was really the Son of God!" (29)

Success of integration of faith and learning is attainable, depending not so much on what the teacher does as on what he is.

Allen F. Stembridge stresses the centrality of the role of the teacher in the integration process of Faith and Learning. "In Christian educational institutions it is largely the work of the teacher that determines the degree of success or failure in the institution's efforts to achieve its goal of integrating Faith and Learning."

He further adds: "The teacher is the vehicle through which the subject matter is presented to the students, and it is the teacher who has the responsibility of integrating faith into the development and the presentation of the course content." (30)

"To approach the problem of integration initially by the way of the teacher is to go to the root of the matter." (31) Frank Gabelein emphasizes the fact that there can be no Christian education without Christian teachers as he goes on to quote eminent Professor Karl Barth's opinion that the most effective way to integrate every subject of study with christianity is through teachers with a genuinely Christian World view. "The fact is inescapable: the world view of the teacher, in so far as he is effective, gradually conditions the world view of the pupil." (32) Frank Gabelein expresses concern about the danger of a "progressive de-Christianizing" of Christian schools or colleges as compromise regarding the recruiting of non-Christian teachers is on the way. Incidentally, we refer to the substantial percentage of non-Adventist recruits in the teaching staff of our primary and secondary schools in Africa and the Indian Ocean: 20% of the teaching staff (638 on 3139 teachers) at primary level and 15% of the teaching staff (171 on 606 teachers) at secondary level are non-Adventists. (33) Incidentally, we may note that the presence of non-SDA's on the teaching staff of our schools is worldwide phenomenon (a round 11% in elementary schools, 15% in secondary schools and 5% in colleges). (33) To bring the issue to the Mauritian Adventist context, we observe here that the tendency towards an increase of the proportion of non-Adventists in the teaching personnel of the phoenix Adventist Secondary School in Mauritius has not been successfully counteracted.

and it is expected that, as a logical follow-up of the IFL seminar, this concern will be carried to its fulfilment.

Implications of the application of the IFL concept in the Phoenix Secondary School in Mauritius.

The application of the IFL concept in the Phoenix Adventist Secondary school curriculum implies intervention at a double level - philosophical and practical. At the philosophical level, the personnel must be familiarized with the Christian world view and, more specifically, with the Adventist world view. This will involve training sessions geared towards the cognition and internalization of principles of Christian life and education. "Thinking Christianly means developing a Christian world view and this is a creative, constructive task." (38) And on what foundation does this ambitious philosophical building enterprise rest? "For a Christian the construction of a worldview flows out of his faith-commitment."(39) Moving from this basis, the next step will consist of an exposition of the components of the Christian Worldview, followed by a comprehensive insight into the 12 fundamental propositions of the Adventist philosophy of education and the objectives of Adventist education.* The end product of this brainstorming will be the preparation of a philosophical statement that will enunciate the goals, objectives and implications of the S.D.A. educational of Phoenix Adventist Secondary school.

At the practical level, a curriculum unit must be set up to prepare "Framework" documents for each subject, to identify those topics which call for particular treatment from a Christian/Adventist perspective, and prepare resources and support materials covering the topics so identified. Parallel to that the party concerned will be given an insight into the nature of the Adventist curriculum and the structure of curriculum frame works.

IFL School leavers in a missionary school.

The requisities and pre-requisites of IFL being fulfilled in the educational project of Phoenix Adventist Secondary School, the "the students, by the time they leave school, will have freely internalized a view of knowledge, life, and destiny that is Bible-based, Christ-centered, service-oriented, and kingdom-directed." (40) A dream impossible? Perhaps, being given that 90% of the students attending courses at the secondary school in Phoenix are of non-adventist (50%) and of non-Christian (40%) background. A mission impossible No, for this field of non-adventist pupils in an Adventist institution constitutes a real challenge for committed Adventist teachers gained to the cause of IFL.

Does not the Lord say in the Gospel: "Go into the world and preach the Gospel to the whole of creation." (41) IFL is a powerful evangelistic instrument in the whole strategy of teaching the Truth, especially in mission schools. And what an opportunity these school provide us in bringing Jesus to the heart and mind of young people throughout the world! In statistical terms, this opportunity is extensive, as we have around 50% of non-adventist students in our elementary and secondary schools and around 30% at college level. (42)

No doubt, the degree to which IFL takes place in mission schools will depend largely on the staff. "The transmission of an integrated view will depend on the extent to which the teachers themselves have brought together faith and learning in their own experience. They will then be able to mediate this integrated view to their students." (43) Consequently, this will require a motivation of the teaching staff at Phoenix Adventist secondary school towards the goal of IFL: "A motivated and committed christian teacher has the opportunity to significantly influence the student in building a world view that rests on faith commitment." (44) He further adds that "it is the motivated teacher who has the greatest influence in guiding the students in shaping their own christian world view - a Christian vision of life, and a christian view for life." (45) The modalities of this motivation will have to be found out. A challenging task is in perspective, that of enrolling in the army of IFL soldiers the staff of phoenix Adventist Secondary School, though one must be humble enough to reckon that "integration is an ideal never fully accomplished by anyone but God himself." (46)

 * The following sources will be used for that exposition:

- a) John FOWLER "Building a Christian worldview: a Christian approach to the study of philosophy"
- b) Humberto Rasi: Paper on "Worldviews, contemporary culture and adventist education"
- c) Papers of Dr. Gerald Clifford on "Objectives of S.D.A. education" and "The Adventist dimension in education".

36*** This implies a vigilant stand to prevent the segregation of faith from any aspect of campus life, formal or informal.

36. "The idea of a Christian College" P.8 (Arthur Holmes)
 37. " " " P. 9 (Arthur Holmes)
 38. "The making of a Christian mind" (Arthur Holmes)
 39. "Building a Christian Worldview: A Christian approach to the study of philosophy" (John Fowler)
 40. "Worldviews, contemporary culture and Adventist education", P. 9 (Dr. H. Rasi)
 41. Mark 16:15
 42. World reports (1982 to 1988) On SDA education.
 43. "Worldviews, contemporary culture and Adventist education", P. 9 (Dr. H. Rasi)
 44. "Teacher motivation: An Essential Requirement in the Integration of Faith and Learning in the Seventh-Day Adventist College" (Allen F. Stembridge)
 45. " " "
 46. "The idea of a Christian College" P. 45 (Arthur Holmes)
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6. "Christ and Culture" (Richard Niebhur)
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8. "Seventh-Day Adventists believe27"
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11. " " " (P. 59)
12. " " " (P. 51)
13. " " " (P. 70)
14. " " " (P. 79)
15. Education, P. 15, 16
16. "Worldviews, contemporary culture and Adventist education"
(Dr. H. Rasi)
17. "Priorities of Faith: Pervading the secular curriculum with the
Christian ethic." (Dr. Gerald F. Clifford)
18. Education. P. 18
19. "The idea of a Christian College", P. 68 (Arthur Holmes)
20. " " " (P. 30)
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