

Institute for Christian Teaching
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**AN ADVENTIST MODEL FOR THE INTEGRATION OF FAITH
AND LEARNING IN NURSING**

by Edelweiss Ramal

Professor of Nursing
Montemorelos University
Montemorelos, N.L., Mexico

**265-96 Institute for Christian Teaching
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Central to the belief of all Christians is the element of faith. For, "Without faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Consequently, it is appropriate and reasonable to accept that the process of learning called Christian education should be integrated by the dynamic of Christian faith.

Had faith in God been central in Cain's learning and experience one can assume that the murder of Abel would not have occurred. It does seem relevant, however, to ask the question: How does one integrate faith in God into the learning process? - as asked throughout the ages by parents, patriarchs, prophets, kings, teachers, apostles, pastors, tutors and others involved in the education of children, adolescents and adults.

The purpose of this paper is to present the basic components of an Adventist model for the foundation of the integration of faith and learning in nursing.

Meaning and Purpose of Christian Education

Gaebelein's position that each idea has an internal and an external meaning can be applied to Christian education. The external meaning, explains Gaebelein (1981), refers to something outside of and beyond ourselves and is related to God's truth that remains truth whether we understand and accept it as such or not. The internal meaning has to do with the what and the how of teaching, and the integration of these to the external meaning. Because God's truth does not depend upon what education is or does, it is therefore external to Christian education. However, when integration occurs, the external meaning harmoniously combines with the internal meaning. This, says Gaebelein, is the heart of integration of faith in God in the learning process and consequently, of Christian education.

Reflecting on Christian education, Ellen White (1943: 11-18), signals a threefold purpose: (1) to teach youth the science of Christianity, (2) to provide opportunity for an experimental knowledge of God, and (3) to share with the student the lessons that Christ gave to His disciples. Furthermore, she urges educators to broaden their concept of Christian education to include the whole being and the entire period possible to human existence (White, 1952 a).

Accordingly, the purpose of Christian education is to help the student deepen his/her faith in God by strengthening his/her relationship with Him while preparing the student to serve God and humanity.

Definition of Integration of Faith and Learning

Groome (1991) defines integration of faith and learning as the sharing of one's faith: it is the praxis of the Christian faith in the life of the teacher. To integrate faith and learning demands more than providing an epistemological foundation to the process; it requires an

ontological approach. It involves a commitment of the entire "being" and not simply an intellectual knowledge.

Taylor (1992:23) sees in the integration of faith and learning a process that seeks to relate Christianity with the entire existence and culture of humanity.

Rasi (1996:2) presents a more explicit definition:

The integration of faith and learning is a deliberate and systematic process of approaching the entire educational enterprise from a biblical perspective. Its aim is to ensure that students, under the influence of Christian teachers and by the time they leave school, will have freely internalized biblical values and a view of knowledge, life, and destiny that is Christ-centered, service-oriented, and kingdom-directed.

Christian educators must remember that the work of integration of faith and learning is only a secondary or instrumental cause. God is always the first motive for integrating faith in Christian education. Faith is a divine gift (Eph. 2:8) followed by a human response (Rasi, 1996). This gift touches the internal part of one's being and opens the door to a relationship with God (Groome, 1991). Christian educators have the responsibility of facilitating in their students through the subject matter taught this inner cultivation of faith and its continual relationship with God (see Rom. 10:15).

The integration of faith takes place in the life of the educator (an ontological focus). It is not something you know (epistemological) or believe or do, but something you *are* (Gaebelein, 1981 and Groome, 1991). If it has taken place in the life of the educator then it will take place in the classroom, and it will not be something artificial, or pasted on.

The Christian educator attempts at integration from a Christian faith commitment. Viewed thus, Ellen White's stance provides a profound connection between the tasks of believing and learning:

In the highest sense the work of education and the work of redemption are one, for in education, as well as redemption, other foundation can no man lay than that is laid, which is Jesus Christ (White, 1952 a: 30).

Christian Worldview and Adventist Education

Rasi (not dated) suggests that "every mature and normal human being possesses a totalizing conception of the world and of life which forms the bases for establishing priorities and making decisions." This conception is at the core of establishing a worldview. A worldview thus provides a model for human thinking, stipulates one's life style, and directly affects one's well being. Walsh and Middleton (1984) argue that this Christian worldview is not completely expressed by any society, but is clearly presented in the Scriptures. To accept Christianity in its totality means to accept the worldview presented in the Bible. How important, then, it is for a Christian educator, especially in the health related sciences, to articulate clearly, practice with surety, and model with enthusiasm a worldview that promotes physical, mental, emotional and over all spiritual health. This can be done by establishing the relationship between faith and the answers to the fundamental questions of life.

Relationship between Faith and Worldview

An individual's worldview is founded upon his/her commitment to faith (Walsh and Middleton, 1984).

Segundo (1984) describes how this faith, be it in a supreme being or in an ideology, develops. Each individual acquires a scale of values that are derived from acts of faith. For example: it is through the modeling of other human beings that are dedicated to loyalty or to money that another individual perceives and accepts the idea, without previous experience, because he/she feels that one of these values brings more satisfaction than the other. Each act of preferring one thing above the other, involves faith. Since one's worldview is based upon where one's faith is found, the development of a personal worldview begins during childhood based on the kind of faith that is nourished during that period in life.

Rasi (1996: 6-7) explains that a mature faith is evidenced when the Christian:

- * trusts in God's saving grace and believes in the humanity and divinity of Jesus
- * experiences a sense of personal well-being, security, and peace
- * integrates faith and life
- * seeks spiritual growth
- * seeks to be part of a community of believers
- * holds and promotes life-affirming values
- * serves humanity, consistently and passionate, through acts of love and justice.

True education provides an ample vision; it helps the student acquire a Christ-centered worldview based on a faith that will be a testimony to those around him/her. To facilitate this process, each teacher needs to articulate and practice a Christ-centered worldview based on his/her faith in God's revelation, and then transmit that faith to his/her students. Ellen White (1923) upholds that the role of the Christian teacher is to sustain a worldview that will uplift the Savior and with love draw the students to Christ.

Components of a Worldview

Walsh and Middleton (1984) state that every worldview answers four fundamental questions: (1) Who am I? (2) Where am I? (3) What's wrong? (4) What is the remedy? Taylor (1992) amplifies these four questions to six: (1) Who am I? (2) Where did I come from? (3) Why am I here? (4) Where am I going? (5) What's wrong? (6) What is the solution? Each of these questions can be represented by the words: (1) identity (2) origin (3) purpose (4) destiny (5) problem (6) solution. These are diagramed in the model on page 16.

Developing a Christ-centered Worldview

A good place to begin the process of integrating faith and learning is by developing and analyzing a Christ-centered Worldview. Before an educator can expect to model faith to students, he/she must articulate and *practice* a personal worldview that will convince them that the teacher has faith in something that really works for him/ her and will work for the student also.

A Christ-centered worldview is expressed by addressing the fundamental issues of life -

origin, identity, purpose, destiny, problem, solution. The Christian educator will base his/her beliefs about these basic issues on God's revelation to man and will show the world by his/her life style that this is where his/her faith is founded.

Identity

A person's identity comes from the knowledge of whom one is and develops with the realization that one is similar to others (Watson and Lindgren, 1979). Psychologists have created several theories that try to explain the development of the personality and the individual's identity. Among these are Erikson's theory of psychosocial development, Freud's theory of psychosexual development, the behavioristic model, and the humanistic model (Weiten, 1986).

These theories provide models that propose to explain human behavior. To accept these requires faith in the concepts that support them. However, as Christian educators, seeking to develop a Christ-centered worldview, our focus and faith should be on the biblical response to the question: who am I?

1. I am a child of God with the potential of being like Him (I John 3:1-2)
2. I am a member of the remnant church who has the testimony of Jesus, the Spirit of Prophecy (Rev. 12:17; 19:10).
3. I am an individual with specific qualities that make me unique (Rom. 12:4-8 and Psalm 139:13-16).

Origin

The next question to answer in developing a personal worldview is: Where did I come from? The theory of evolution and other theories of human origin have distanced humanity from its Creator and have caused confusion and unbelief in the human mind. Without having a clear concept of one's origin, it is difficult to comprehend one's purpose and mission in life. However, the biblical answer to this question produces peace, security, and objectivity to the human life. The Bible affirms:

1. My origin comes from God's own hands.
2. I was created in the image of God (Gen. 1:26-27)
3. Although created in the image of God, sin has marred that image, and I am under the flaw of sin (Psalm 51:5).

This does not mean that I need to feel despair because of my sinful nature, for God has provided a plan for my salvation (John 3:16).

4. My origin can also include aspects of my identity, such as, my inheritance, my background, the experiences that have molded me, the culture in which I developed and all of the other factors that contribute in making me a unique individual. Although my origin is sinful and my status is dominated by sin, God has the power to change every hereditary and cultivated tendency to wrong if I cooperate with Him (White, 1977: 145-146).

Purpose

Why am I here? The biblical position leaves no ambiguity on this issue:

1. God created me for his honor and glory, to glorify Him (Psalms 22:23; 86:12; Isa.

24:15)

2. God created me to produce good fruits (Mat.5:16; John 15:8).
3. God created me to fulfill a specific purpose here on this earth. He has a place and a specific role for me to play in the great controversy between good and evil (Ephesians 4:11-15).

White (1974) assures that just as certain as there this a place prepared for us in heaven, there is an appointed function for us to perform in cooperation with God here on earth.

4. My purpose is to serve God and my fellow human beings (White, 1923).
5. God created me to enjoy an abundant and fulfilling life (John 10:10).

Destiny

When we fully understand our origin and purpose, it is not difficult for us to comprehend our destiny.

1. My destiny is eternal life (John 3:16).
2. My ultimate destiny is to live in the earth made new (Rev. 21:1-7)
3. My immediate destiny here on earth is fulfilling my appointed mission as a unique individual.

Problem

With my identity, origin, purpose and destiny so clearly delineated in the Bible, I am faced with the problem in each area: the problem of understanding and fulfilling each. What's wrong? Philosophy presents a variety of explanations to the problem that confronts me. Many of these explanations are based on a humanistic point of view and obviously offer only humanistic solutions. The Bible, however, reveals the problem of humanity in a different perspective: sin.

1. Sin has alienated me from God and without Him I can do nothing (Rom.3:23; John 15:5).
2. I am involved in the conflict between good and evil (Rev. 12: 4-9).
3. My health has been affected by the degeneration of sin (White, 1942: 73-94).

Solution

Where and how do I find a solution to this sin problem? The answer to this question leads to the final part of the development of a Christ-centered worldview with in which I can discover the meaning and purpose of existence. Because the basic problem is separation from God due to sin, the only real solution is reconciliation with God and continual permanence in Him through the channel He has provided for us (II Cor. 5:17-21). This channel consists of the following:

1. I must discover Christ and be united in Him by faith. Having done this I must fulfill my part and cooperate with other members of Christ's body (I Cor. 12:12-18).
2. I must continue to maintain a constant communion with Christ (I Thess. 5:17).
3. I must love God and as a result keep His commandments. To obey Him is to be within protection He has provided for me (John 14:15; 15:10; 1 John 2:3; Mat. 5:17-20)

There is not a commandment of the law that is not for the good and happiness of man, both in this life and in the life to come. In obedience to God's law, man is surrounded as with a hedge and kept from the evil. He who breaks down this divinely erected barrier at one point has destroyed its power to protect him; for he has opened a way by which the enemy can enter to waste and ruin (White, 1956: 52).

4. I must be a faithful steward of the resources, including my physical, mental, and spiritual capabilities, that God has given me (Luke 16:2; Mal. 3:8-11; Prob. 3:9-10).
5. I must continue to have faith in God (Rom. 1:17; 10:17; 2 Cor. 5:7; Heb. 11:6).
6. I must care for my body by obeying the laws of health (I Cor. 6:19-20).
7. I must teach others how to live in harmony with the laws of health (White, 1946).

The conscience must be aroused to the duty of practicing the principles of true reform. God requires that His people shall be temperate in all things. Unless they practice true temperance, they will not, they cannot, be susceptible to the sanctifying influence of the truth (White, 1946: 451).

8. I must continually search the Scriptures to find therein the principles that would govern my living (2 Peter 2:20-21; Psalm 119:115)
9. I must allow the Holy Spirit to guide and empower me to live according to the biblical principles of life (John 14:16-17; 16:13).
10. I must love my fellow humans and practice the welfare ministry (Luke 10:27; Mat. 7:12).
11. I must daily confess my sins and with the power of the Holy Spirit conquer the power of sin (I John 1:9; 2:12; Rom. 4:7).

Once the Christian educator has answered the six basic questions of a worldview from the perspective of revelation (Bible and the Spirit of Prophecy), he/she has begun the active process of developing a Christ-centered worldview which will provide a foundation for another dynamic process - integration of faith and learning.

Viewing a Specific Subject Through a Christ-centered Worldview

Teaching does not take place in a philosophic vacuum (Gaebelein, 1981). Therefore, the development of a personal worldview is vital for the construction of a platform for teaching any subject. Having defined the window through which he/she views the world, the educator can begin to apply his/her worldview to a specific subject matter by addressing the same six issues and relating these to that particular area of studies.

1. Identity: How does the description of this subject relate to the identity of the human being?
2. Origin: How does this subject relate to the issue of origins?
3. Purpose: What is the purpose of this subject? What are the objectives of this course? How do these relate to the purpose of human existence?
4. Destiny: Where does this subject take the student? What will the students' profile be after taking this course?

5. Problem: What relationship does this subject have with the conflict between good and evil? How has this course been affected by the alienation of man from God?

6. Solution: What solutions does this course offer for the problems of this world in relation to God's divine purpose?

By answering these questions the teacher can apply his/her personal worldview to a particular course or area of studies that will guide both the teacher and the students in the process of integrating faith and learning.

Viewing Nursing Through a Christ-centered Worldview

Through the centuries, specific characteristics of true professionalism - education, a code of ethics, mastering of technological skills, involvement in professional organizations, and accountability for actions - have been added to the traditional nursing role of caring, nurturing, comforting and supporting (Kozier, 1991:3,5). To offer more concrete ways of looking at this dynamic and unique profession, conceptual models of nursing have been developed.

"Nursing models provide a broad framework to interrelate various aspects of the client's complex health situation" (Christensen, 1990:15). The three basic components of conceptual models of nursing are (1) assumptions, (2) a value system, and (3) major units which are constructed from the first two components mentioned. The major units identified in the more prominent nursing models are (1) goal of nursing, (2) client, (3) role of the nurse, (4) source of client difficulty, (5) intervention focus, (6) modes of intervention, and (7) consequences of nursing activity (Kozier, 1991:15).

Envision these major units of a nursing model seen through the window of a Christ-centered worldview and answer the following questions: What values will be upheld? What will motivate the high respect for human dignity? What is the role of prayer and faith in healing? What relationship is there between life style and God as a healing source? Why is the mutual bonding between the client, the care giver, the family and God important? What is the meaning of holistic health? How do the answers to these questions differ when seen through a secular worldview?

Now, consider how the six basic issues discussed previously - identity, origin, purpose, destiny, problem, and solution - as seen through a Christ-centered worldview, relate to the seven major units of a nursing model.

Goal of Nursing, the Client and the Role of the Nurse

The theorists of the major nursing models - Henderson, Johnson, King, Levine, Neuman, Orem, Parse, Rogers, Roy - to mention a few, have identified very acceptable nursing goals (Kozier, 1991). However, when considering the client's identity, origin, purpose and destiny through a Christ-centered worldview, these goals are not ample enough to fulfill God's ultimate desire for His children: to honor and glorify Him, to produce good fruits, to fulfill a specific purpose on earth, and to enjoy an abundant and fulfilling life presently and eternally. Although created in the image of God, sin has marred that image therefore, the goal needs to be restoration of the divine image to bring glory to God.

The predominant nursing theorists agree on the holistic approach to health and view the

client as a unified whole that is more than the mere sum of the parts (Kozier, 1991). The Adventist philosophy of health also supports this concept of wholeness and total wellness and considers that the nurse's role is to facilitate the development of behaviors, attitudes and values that foster optimal functioning in the interrelated cognitive, physical, emotional, psychosocial, and spiritual dimensions (Honore, 1996). While the Bible affirms God's creating, sustaining and restoring power (Ps. 33:6; 31:15; 107:20; 23:3 and Jer. 30:17) it teaches that physical healing and spiritual restoration are joined together in His service (Ps. 103:2-4). Emphasis is to be placed on both the restoration of health and of character through faith in God and obedience to His physical and moral laws. Body, mind, and soul - all three need attention for the restoration of God's image in man to take place. It is the total wholeness of the physical, mental and spiritual powers that prepares a client for his/her future destiny.

Faith in God whose power is able to restore and sustain physical and spiritual health becomes a necessary ingredient for both the nurse and the client. Accepting justification by faith, which is "the work of God in laying the glory of man in the dust, and doing for man that which is not in his power to do for himself" (White, 1962: 456) is an essential step in the process of reaching total wellness.

The Source of Client Difficulty, Intervention Focus and Modes of Intervention

The problems identified in the Christ-centered worldview - alienation from God, the conflict between good and evil, and the decline in total well-being - summarize the source of client difficulty like no other major nursing model does. While the nursing models rightly place the difficulty on altered internal and external environmental factors, they do not take into account the fundamental reason for the disequilibrium caused by the alterations and thus the interventions or solutions proposed do not address the core of the problem - alienation from the Creator, Sustainer, and Restorer. "Sickness, suffering and death are work of an antagonistic power. Satan is the destroyer; God is the Restorer" (White, 1963:11).

With a more precise view of the source of client difficulty, the focus and modes of intervention from the perspective of a Christ-centered worldview will be based on the source of all power - God.

Through the agencies of nature, God is working, day by day, hour by hour, and moment by moment, to keep us alive, to build up and restore us. When any part of the body sustains injury, a healing process is at once begun; nature's agencies are set at work to restore soundness. But the power working through these agencies is the power of God . . . When one recovers from disease, it is God who restores him (White, 1952 b:135).

While goal setting, communication, mechanisms of control and regulation, enhancing patterns of adaptive response, strengthening lines of defense, coordinating environmental field and human field rhythmicities sound quite effective, these intervention focuses suggested by some of the nursing models (Kozier, 1991) are of little value in promoting wholeness without highlighting spiritual restoration and character building. The only power that can bring us to the likeness of Christ is the grace of God that comes to us through obedience to God's laws

(White, 1952 b: 100).

Nursing models attempt to promote holistic health in this life. The Biblical model offers character restoration for eternal life. Therefore, while the modes of intervention proposed by the nursing models may seem adequate enough on the surface, the nurse who upholds a Christ-centered worldview will delve deeper and seek for interventions that will facilitate the client's reconciliation with God. The nurse's focus and modes of nursing interventions will be based on the solutions proposed by a Christ-centered worldview - discover Christ, maintain constant communion with Him, obey His laws, be a faithful steward, have faith in God, study His word, allow the Holy Spirit to guide, and confess sins.

The health care giver will search for opportunities to strengthen the client's faith in God through prayer, through the rest and healing provided by the observance of the Sabbath, through the acceptance of salvation and justification by faith - represented by the sanctuary, and by sharing the three angels' message with its health component (see model on page 16).

Consequences of Nursing Activity

Some nursing models claim that the consequences of applying their suggested interventions will be increased client self-independence, goal attainment, changed health patterns, adaptive responses to stimuli by the client, and maximum health potential, unity, and increased complexity of organization (Kozier, 1991). These are desirable consequences. However, they do not reach the outcome level aspired by one who holds a Christ-centered worldview.

Therefore, when viewing nursing through a Christ-centered worldview, human dignity will be upheld because each client is seen as a child of God with the potential of becoming like Him (I John 3:1-2). Honesty, integrity, responsibility, service, moral and ethical behavior, temperance, stewardship, empathy, devotion, and thoughtfulness, among others, will be highly valued because God created each individual to honor and glorify Him. Prayer and faith will be seen as important steps in obtaining access to God's healing power. As a result of faith in God's creative, restorative and maintaining power, the observance of God's moral and physical laws will be exhibited in the individual's life style. The bonding between client, care giver, family and God will be strengthened because God's children are all a part of Christ's body with each one having a vital part to fulfill. Holistic health will signify the restoration of the image of God in the client.

Theoretical Framework for the Integration of Faith

The harmonious development of the physical, mental and spiritual faculties is not only vital for the achievement of total health, it is also essential for the attainment of a complete education (White, 1952 a). The educator with a Christ-centered worldview will strive to make the integration of faith in God a reality in the cognitive, physical, emotional and psychosocial aspects of character development recognizing that the spiritual dimension encompasses all four areas (see model on page 16).

Cognitive Development

The most important aspect of the development of the intellect is the acquisition of an

experiential knowledge of God.

True education is the inculcation of those ideas that will impress the mind and heart with the knowledge of God the Creator and Jesus Christ the Redeemer. Such an education will renew the mind and transform the character (White, 1923: 543).

Solomon recognized the importance of knowing God: "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding" (Prov. 2:3-6).

All education, whether religious or secular, is interested in cognitive development. However, only true education recognizes that knowing God is the foundation of cognition.

In a knowledge of God all true knowledge and real development have their source. Wherever we turn, in the physical, the mental, or the spiritual realm; in whatever we behold, apart from the blight of sin, this knowledge is revealed (White, 1952 a: 14).

An important aspect of cognitive development is the ability of critical thinking.

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 . . . It is the work of true education to develop this power, to train youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and courage of their convictions (Ibid.: 17-18).

The development of critical thinking guided by the Holy Spirit is thus vital for the Christian living in the mist of the great controversy between good and evil. The Christian educator who is concerned with integrating faith and learning will model and communicate to students, both in and out of the classroom, experiential knowledge of God.

Physical Development

It is impossible to describe and foment cognitive or mental development without promoting physical development and vice versa.

Ellen White (1977) refers to the intimate, mysterious and wonderful relationship between the mind and the body. She urges us to faithfully study and to conscientiously obey the laws by which they are governed in order to fully develop the spiritual, intellectual and physical capacities.

What a tremendous responsibility and privilege teachers in the health-related sciences have to integrate faith and learning considering the relationship that exists between physical and spiritual development!

Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power - these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge (White, 1942: 127-128).

These laws of health or natural remedies have existed since creation. Genesis 1 and 2 reveal a state of perfection. Health and well-being are God's design for His children and are an important part of the divine plan. The Bible and Spirit of Prophecy focus on health as a state of not only physical well-being, but as a condition in which all of the human being's functions interact harmoniously.

As sinfulness increased, humanity distanced itself more and more from the perfect state in which it had been created. As a result, diseases caused by a degenerate life style increased drastically. However, God has made a provision to overcome sin. As we overcome sin, God empowers us to live a life close to the original design He had for us. Indeed, the biblical picture is that as we near the end of history, having a full and complete healthful life becomes a real possibility. This is portrayed in the message of the three angels of Revelation 14:4-16. Health reform is one of the key emphases of this message.

The first angel tells us to honor and glorify God. We cannot glorify Him by disobeying the laws of health. The second angel warns God's people to come out of the confusion. The enemy has been overcome and we no longer need to be bound to our passions and appetites. The third angel warns against false worship and is sent with a special message to prepare a people for Christ's second coming (Dysinger, 1993). Says Ellen White (1948:486):

The health reform, I was shown, is part of the third angel's message and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another.

Furthermore, the third angel points God's people to the most holy place. Those who experience and accept by faith the first and the second angels' messages signal the way to the heavenly sanctuary (Ibid. 1945: 256).

Christian educators who desire to integrate faith and learning in the physical aspect of development will be convinced of the importance of obeying the laws of health and will be committed to demonstrate it by their life style.

Emotional Development

The ability to feel and express emotions appropriately is the objective of emotional development. Jesus stated that the most important commandment is love God and our fellow beings (Mark 12:29-31). When we are able to do this in the fullest sense, all of the other human emotions will be expressed in an appropriate manner.

Gratitude and appreciation are emotions that the Psalmist encourages (Psalms 105:1-2; 106:1-2; 107:1-2). Positive emotions affect our physical well being in a beneficial manner (Prov. 17:22). Ellen White (1942: 251) agrees:

Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings--as much a duty as it is to pray. If we are heaven-bound, how can we go as a band of mourners, groaning and complaining all along the way to our Father's house?

How is a Christian to handle negative emotions? At times, there are moments of sadness and pain in the life of a Christian. On these occasions, Ellen White (Ibid.) encourages us not to try to explain the reason for our suffering but instead to simply rest in Jesus' arms of love and trust Him.

One of the emotions that causes damage not only to the person involved but to those around is anger. But Paul says, "Be angry, and sin not" (Eph.4:26). What stands between anger and sin in this verse? It's how we choose to react to the feeling that determines whether we sin or not. In other words, it is our will that stands between anger and sin (Dobson, 1980).

The will is the governing power in the nature of man, bringing all the other faculties under its sway. The will is not the taste or the inclination, but it is the deciding power which works in the children of men unto obedience to God or unto disobedience (White, 1977: 685).

The Christian educator who exemplifies the use of will power to express emotions appropriately and shares with students the source of the divine power that enables him/her to do so, is integrating faith and learning in the emotional aspect of development.

Psychosocial Development

Such a strong connection exists between emotional and psychosocial development that frequently the two are not separated into different categories. However, in establishing a theoretical framework for the integration of faith and learning, it is useful to examine these separately.

The outcome desired in the psychosocial development is optimum interpersonal relationships which, as in the case of emotional development, is a natural consequence of obeying the most important commandment: love God and your fellow beings. A vital part of a Christian's life is behavior that should reveal a living relationship with God. The radiation of joy, kindness, courtesy, and warmth will stimulate an immediate friendly response and attract

others to Christ (Hon, 1976).

Paul summarizes what it means to put these two great commandments into practice: be patient, tolerate the differences between your fellowmen, be kind, don't be envious, proud, rude, or selfish, don't be revengeful, don't delight in injustice but rejoice in the truth, be protective, trusting, hopeful and perseverant (I Cor. 13).

The Christian educator, who by God's grace is modeling this type of behavior, is integrating faith and learning in the psychosocial aspect.

Integration of faith and learning requires special attention to all the interrelated aspects of character development: cognitive, physical, emotional and psychosocial as is represented in the model on page 16.

The strongest influence teachers can have over students is based on their example.

Every soul is surrounded by an atmosphere of its own-an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected (White, 1941: 339).

Model for the Integration of Faith and Learning

The model proposed on page 16 shows the relationship between the basic elements essential to the integration of faith and learning.

The outwardly inclined external lines of the model on the extreme right and left will never meet, representing the eternity of the Trinity. The model is surrounded by the Trinity indicating that everything inside the diagram is based on God's revelation to humanity through the Bible, the Spirit of Prophecy and nature which are placed inside the inner frame of the model, surround the remaining elements, and provide the filter through which these must pass to be accepted and validated as elements important in the integration of faith and learning. Inside the inner frame, on the left, enclosed in a form that points to Christ on the left and to health on the right is the word "worldview", accompanied by its six components, depicting the relationship between a Christ-centered worldview and optimum health. "Nursing" as seen through a Christ-centered worldview is illustrated by placing that word to the right of worldview and its six components.

The word "health", meaning total wholeness, is enclosed and surrounded by concepts that are vital to our optimum well-being and are given to us by God for our reconciliation: the Sabbath, prayer, the Sanctuary, justification by faith, the health reform, and the three angels' message. These are topics that educators who desire to integrate faith and learning should carefully, prayerfully and thoroughly study.

The four overlapping circles encompassed by the spiritual dimension represent the interrelated areas of character development and holistic health in which integration of faith and learning must take place. These are surrounded by the 10 commandments and the laws of health representing the barrier of protection that God's moral and health laws provide to those who obey them.

In the center of the four circles is a smaller circle with the word "service" demonstrating that the purpose of the cognitive, physical, emotional, psychosocial, and spiritual development is to provide a better service to God and to humanity. An arrow pointing from the word "health" to the word "service" illustrates the importance of optimum health to provide optimum service.

These elements will provide the foundation for the strategies for integrating faith in God in the learning process which has the objective of promoting abundant life here on this earth and eternal life here after.

Summary and Conclusion

Christian education exists to bring about integration of faith and learning. Every Christian educational institution that desires to integrate faith in God in the learning process should motivate their teachers to articulate and practice a personal, Christ-centered worldview in which they define their beliefs about life - identity, origin, purpose, destiny, problem and solution. In turn, this worldview should be reflected in each subject matter taught, as well as in every department in the institution and consequently in the institution's philosophy, mission, and objectives. In this manner, not only will each teacher have laid a foundation for the integration of faith and learning individually, but also the curriculum in its totality, including administrative and supportive departments, will be projecting a Christ-centered worldview that will promote the integration of faith and learning.

Nursing will differ when viewed through a Christ-centered worldview versus a secular worldview. The models created by humans are based on human reasoning and fail to satisfy the deep longings of the soul and to promote the restoration of God's image in the client. A model of nursing based on a Christ-centered worldview will address the six basic issues of life - identity, origin, purpose, destiny, problem, and solution - and relate these to the major units of a nursing model - goal of nursing, client, role of the nurse, source of client difficulty, intervention focus, modes of intervention, and consequences of nursing activity.

The basic concept of the theoretical framework of the integration of faith and learning is that integration must take place in all of the areas of character development - cognitive, physical, emotional, psychosocial, and spiritual - in order to promote total wholeness and acquire a complete education.

The educator in the area of health-related sciences has the great responsibility of integrating in his/her life and teaching, the third angel's message which has the purpose of preparing a people for the second coming of Christ and is directly related to the health message.

The most important aspect of the integration of faith and learning is that the educator be a living example of the optimum development in all areas by demonstrating through his/her life style a growing relationship with God, the observance of the laws of health, the appropriate expression of the emotions and the fostering of positive interpersonal relationships.

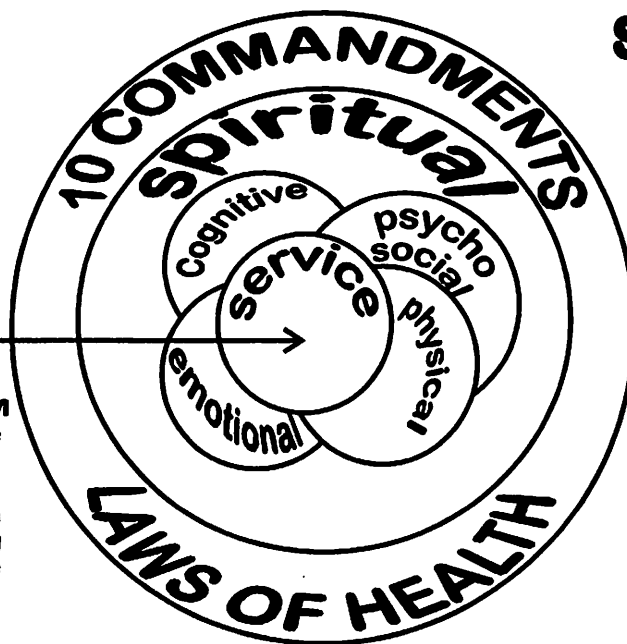
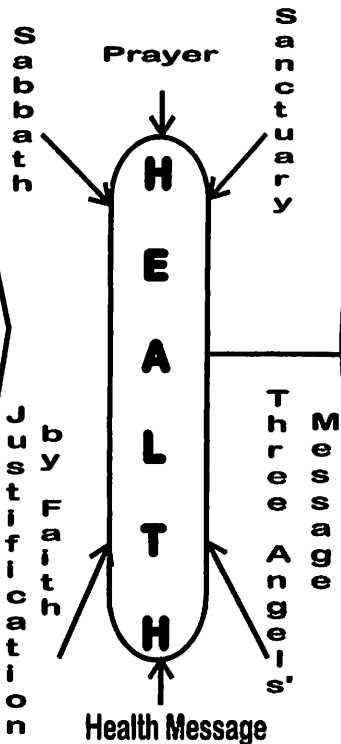
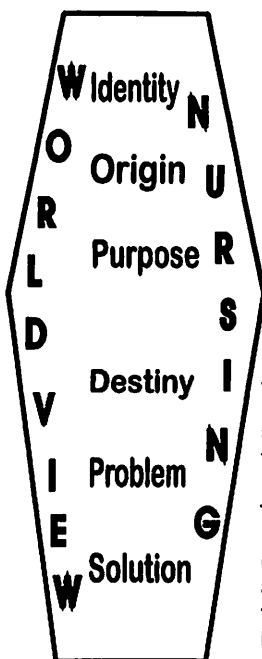
The desired outcome of integration of faith and learning is to promote the restoration of the image of God in His children so they can render optimum service to Him and to mankind, as well as enjoy an abundant life here on earth and eternal life here after.

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**SPIRIT OF PROPHECY
HOLY SPIRIT**

An Adventist Model for the Integration
of Faith and Learning in Nursing

Edelweis Ramal

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