Institute for Christian Teaching
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DEVELOPING INSTRUCTIONAL EFFECTIVENESS
IN ADVENTIST HIGHER EDUCATION:
A GHANAIAN PERSPECTIVE

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Prepared for the
27th International Faith and Learning Seminar
Held at
Mission College, Muak Lek, Thailand
December 3-15, 2000

Abstract

Adventist higher education in Ghana is in its infancy. Its core instructional personnel consist of young faculty with limited or no previous teaching experience at the tertiary level. For this reason, issues that directly relate to quality of instruction – curriculum development, instructional practices, and teacher effectiveness - constitute some of the major challenges that demand urgent attention. To improve this situation, there is an urgent need to introduce in-service programmes that would ensure sustained instructional improvement.

The purpose of this paper, therefore, is to propose a framework for improving instruction and learning. Though the paper takes cognizance of the situation in Ghana, the proposals it offers can be applied in any Adventist institution of higher education with characteristics similar to those obtaining in Ghana at the present time. The paper first examines the motivation and quest for instructional effectiveness at the college level. It then presents the integration of faith and learning as a core construct for implementing Adventist education. It concludes by proposing some strategies for achieving instructional effectiveness while integration faith with learning.

Introduction

Motivation for instructional effectiveness

A review of the literature indicated that, over the years, several research efforts have focused on instructional effectiveness. As a result of these studies calls have been made for instructional improvement.[1] According to Duke the issues raised by these studies include: (a) "high academic standards for all students," (b) "more active involvement of students in learning," (c)"instructional balance between information dissemination, coaching, and Socratic questioning," and (d) "continuous monitoring of student progress."[2] These studies increased awareness and served as motivation for pursuing instructional effectiveness.

In young institutions of higher education such as Valley View University (VVU) the motivation to focus on ways of improving instruction is heightened by the presence of a good number of young faculty with limited college teaching experience. For example, in November 2000 a survey I conducted showed that nearly 70% of the full-time faculty at VVU had less than five years teaching experience at the college level. Eighteen percent of them had taught less than ten years while the remaining 12% had between 15 and 26 years of college teaching. In the absence of any in-service programmes these new instructors have no access to structured assistance from their more

experienced counter-parts. Hence, there is an urgent need to focus on issues that bear directly on the quality of instruction. In a way, the presence of such young instructors provides an opportunity for introducing carefully designed in-service training programmes at the University. Many colleges in the Adventist educational system are at the same developmental stage as VVU hence proposals made in this paper will be of benefit to the entire educational system.

The Context: Adventist Higher Education in Ghana

Since this paper focuses primarily on the development of instructional effectiveness at VVU, it is appropriate to provide a brief historical overview of the institution. The Seventh-day Adventist Church in four anglophone countries in West Africa established Valley View University in 1979.[3] The University was originally located at Bekwai, in the Ashanti Region of Ghana and was known as the Adventist Missionary College (AMC). Its primary purpose was to provide two-year post-secondary training for Church workers as well the young people of the Church. In 1983 the College was transferred to Adentan, about ten miles north-east of Accra. A 285-acre parcel of land with an excellent view of the Akwapim hills, was acquired near Oyibi. The College was then moved to its permanent site and renamed Valley View College (VVC).

Under an affiliation agreement with Griggs University in Maryland, USA in 1995, the VVU started offering undergraduate degrees in Religion and Theology. Two years later, following a series of evaluations conducted by the National Accreditation Board (Ghana), VVC was granted government accreditation. Thus, it became the first accredited private degree-granting institution in Ghana. The name Valley View University was then adopted. In that same year, the Africa-Indian Ocean Division of Seventh-day Adventists accepted the University into its Adventist University system. At the present time, the system has six tertiary institutions - two are operating in the Anglophone and four in Francophone sections of the Division.

Within three years of accreditation, student enrollment in the University has increased from 106 in August 1997 to 528 by November 2000. Nearly 60% of these students are baptized Seventh-day Adventists. Seventy-five percent of the students currently enrolled are Ghanaians, while the rest come from the Democratic Republic of Congo, Rwanda, Burundi, Liberia, Burkina Faso, Togo, Nigeria, Cameroon, and Sierra Leone.

VVU now offers degree programmes in Theology, Religious Studies, and Business Administration (Accounting Option). A fourth degree program in Computer Science was introduced in January 2000. Preliminary planning has been initiated for the introduction of additional degree programmes in

Teacher Education and Marketing, as well as diploma programmes in Development Studies, Computer Science, Office Management, and Computer Science.

The Quest for Effectiveness

The pursuit of instructional improvement is essentially a quest for effectiveness. An examination of the concept of effectiveness will, therefore, help clarify the focus for this paper. To begin with we will explore reasons why institutional leaders need to develop an understanding of effectiveness. Five major benefits accrue to leaders who have a clear concept of effectiveness. In the first place, an understanding of effectiveness helps leaders grasp the professional and personal essence of their work. This assertion is based on the belief that the tedium of leadership is minimized when leaders understand and appreciate the essence of their work. Secondly, when leaders know the foundation upon which their effectiveness is based, they are able to establish criteria for obtaining performance feedback from their staff.

The third reason why leaders need to understand the essential ingredients of effectiveness is that it helps them account for their actions. They can readily explain their actions and methods to their peers, students, and constituencies. Fourthly, when instructional leaders have an understanding of effectiveness, they are better placed to assist others design strategies for improving performance. Finally, leaders who fully understand the basis for their effectiveness are better able to resist any attempts by special interest groups to divert them from their primary goals. Consequently, in the midst of conflicting interests, such well-informed leaders are not swayed from focusing on their mission.

Having established reasons why instructional leaders need to have a concept of effective performance, we will now examine the concept of effectiveness. According to Duke effectiveness is "the extent to which an individual masters or manifests the behaviours that are adjudged to be important for a particular sphere of responsibility."[4] Hence effective leadership is the capacity to empower people to work together in accomplishing professional, personal as well as institutional goals.[5] In the context of instructional improvement, effectiveness may be conceived as the instructional leader's ability to use appropriate skills in enhancing teachers' performance and consequently improving student outcomes.

A survey of the literature on instructional effectiveness showed the concept has been defined in a plethora of ways.[6] Since each of these approaches has some strong points, I have summarized below some of the basic concepts that contribute to an understanding of effectiveness. This approach provides

flexibility and fairness while demonstrating the fact that effective leaders do not behave in a stereotyped manner.

The key elements of instructional effectiveness includes:

(a) ability to deal with critical situations or circumstances in the school;

(b) competency in areas such as teaching, planning, working with other instructors as peers in developing programmes and assessing productivity;

(c) meeting the legitimate needs of the school's immediate clients and community;

(d) effective time management, and

(e) in the setting of a Christian educational institution, the ability to approach "the entire educational enterprise from a biblical perspective"[7]. Holmes identified this as "the distinctive task" of any Christian school.[8] (This concept which is known as integrating faith and learning is examined in greater detail later in this paper.)

It might be necessary, at this juncture, to stress the fact that it is not enough to have a concept of instructional effectiveness. The instructional leader also needs a vision of effectiveness. This vision should reflect expected outcomes in areas like teacher growth, teaching excellence, integration of faith and learning, and student outcomes. In short, it should depict the ideal situation toward which efforts and resources are geared – a state in which instructional personnel experience job satisfaction as a result of positive student outcomes.

Integration of Faith and Learning: A Core Construct
For Implementing Adventist Education

Importance of integration of faith and learning. Taylor posited that Seventh-day Adventists view education

> . . . as a core ingredient in the fulfillment of its mission. This may be evidenced by the prolific writings on the subject of education by Ellen G. White (e.g., White, 1923, 1943, 1952, 1968), a founder of the denomination, as well as by the extent of the SDA educational system, now one of the largest sectarian educational organizations, with over five thousand schools, colleges, and universities, and nearly one million students. [9]

He further observed that integration of faith and learning is central to Adventist educational philosophy and practice.[10] Indeed, several Adventist educators have made similar assertions.[11] Scriven, explained that the need for integrating faith and learning is based on the fact that "[t]rue education builds conviction including religious conviction; by making us more authentic in spirit, it makes us more humane in our dealings with others."[12] Without such conviction the student floats in any direction dictated by the surrounding culture.

In addition to these Adventists, other Christian writers have also argued that integration of faith and learning is central to the Christian educational endeavour.[13] The importance attached to the integration of faith and learning within the Adventist educational system, makes it an integral part of any efforts to improve instruction in an Adventist institution. For this reason, we will now address the questions, "What is integration of faith and learning, and what are its implications for instructional effectiveness in an Adventist higher education?" Later in this paper we will examine some strategies for introducing the integration of faith and learning as part of the in-service training programme for faculty in Adventist higher institutions.

Definition of integration of faith and learning.   Akers defined integration of faith and learning as the "intentional pervasiveness of mission and seamless consistency of purpose that gives a Christian school its peculiar potency, its life-changing power."[14] To Rasi, 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 eternity-directed.[15]

Taylor[16] also stated that integration of faith and learning occurs "when Christian beliefs and values provide the focus and core of the academic endeavor; which, in turn, seeks to relate Christianity to the entirety of human existence and culture."

Some paradigms of integration.   In his review of the literature, Badley identified some paradigms or models of integration commonly found in some Christian colleges. These include - "fusion integration," "incorporation integration," "correlation integration," "dialogical integration," and "perspectival integration." [17] He concluded that these models do not achieve the basic goals of integration of faith and learning. Similarly, Holmes, Rasi,

and Taylor also agreed that integrating faith and learning is different from "confrontation," "interfacing" or "overlapping."[18] They explained that a dichotomy is sometimes created in a Christian school, between faith (Bible) and the other subjects. In such situations, the promotion of faith might seem to be competing with learning. Taylor suggested that this occurs when Bible and other courses are designed and scheduled in a manner that brings tension. Under such circumstances, students are confused over how to allocate their time and energy. In his opinion when faith and learning are juxtaposed, it gives a "subliminal message . . . - that the Word of God is just one among equals, that the spiritual is but a slice of life."[19]

In the second scenario, courses in biblical studies are given prominence over the other subjects. Holmes rejected this stance by stressing that the fundamental purpose of Christian colleges is not merely to offer biblical and theological studies.[20] In his opinion there are less expensive alternatives to such an approach to faith and learning.[21] Taylor concurred with Holmes when he called that stance a "crowding" approach.[22] He posited that graduates from such colleges lack in-depth understanding of subjects in the liberal arts curriculum and basics skills in the areas of communication, technology, and research. To sum up, we have seen that words like "competing," "interfacing," "crowding," "confrontation," and "overlapping" are contrary to the true concept of integration of faith and learning. What then is genuine integration of faith and learning?

True integration of faith and learning is achieved when faith is made the foundation or the core of all curricula and co-curricula activities. Holmes summed up the meaning of integration by explaining that the process involves viewing things holistically from "a Christian perspective, to penetrate thought with perspective, to think Christianly."[23] In other words, the distinctive characteristic of the Christian faith is that it touches every fabric of life. Hence integration is effective only when it is so designed as to harmonize faith with every aspect of life among the Christian community in a college context. In view of the fore-going discussions, one might wonder the specific areas where integration of faith and learning takes place in the life of a Christian college?

Based on his interaction with several Christian educators, Rasi[24] concluded that integration takes place in the following spheres: (a) physical setting, (b) aesthetic elements of the college, (c) social atmosphere, (d) curricular design, (e) content of subjects, (f) religious environment, and (g) co-curricular activities. Thus, integration of faith and learning covers the entire spectrum of activities in a Christian college.

The agents of integration. Taylor[25] posited that Jesus delineated the Holy Spirit as the principal partner in the integration of faith and

learning. The influence of the Holy Spirit, he pointed out, pervades all aspects of the integration process as well as the human agencies involved. He further identified parents, priests, and pastor/teachers as the human partners in the integration. Among human instrumentalities the teacher is perceived as the most important agent for integrating faith and learning. Akers[26] identified him/her as the "critical catalyst" that interprets and, therefore, brings spiritual and human meaning to the process. As the principal human partner in the process, he/she directly and indirectly models the essence of integration.

Integration and the instructional process. What then are the implications of integration of faith and learning to the instructional process in a Christian college? As pointed out earlier, the teacher is the key figure in the integration of faith and learning. Holmes and Akers both stressed that his/her attitude and mind-set finally determine what is accomplished in any effort to integrate faith and learning.[27] If he/she teaches from a Christian worldview or frame of reference, he/she eventually sets the right tone for his/her students. Furthermore, if he/she displays consistency in "word and deed" he/she authenticates the integration process. In his/her relationships with students, the teacher should therefore show respect and genuine concern while giving each student individual attention. Thus, to facilitate successful integration, the teacher must first experience integration within himself/herself.

Another essential implication for the instructional process is that care should be taken in adopting appropriate instructional strategies that would help achieve the desired results. For the strategies to be effective, they should reflect the following basic concepts about integration of faith and learning:

a. It is the Biblical approach to life and learning hence an imperative for every Christian college.

b. It is an on-going process that takes a comprehensive view of the total educational endeavour from the Christian perspective.

c. It is more than "interfacing," "interacting" or "a chance encounter." It originates from the Bible and permeates all activities undertaken by the Christian college.

d. All educational personnel, especially teachers, play very important role in the process of integration. Heavenly instrumentalities are in partnership with human agents, providing divine guidance at every the stage of the process.

e. Integration of faith and learning tends to be effective when approached from the ethical, attitudinal, foundational, and worldview perspectives.

Taylor suggested four major categories of strategies that could be adopted in integrating faith and learning. As shown in Table 1 (below) each of the four categories consists of three clusters of strategies.

Table 1: Classification of IFL Strategies
(Source: Taylor (2000b), p. 3.

Category	Cluster
Contextual	• Tactical • Ornamental • Environmental
Illustrative	• Analogous • Narrative • Exemplary
Conceptual	• Textual • Thematic • Valuative
Experimental	• Personal • Relational • Declarative

Strategies for Improving Instructional Effectiveness Through Faculty In-service Training

Theoretical Base

In the previous section, we reviewed the need for instructional effectiveness and postulated that since integration of faith and learning is the core construct of Adventist education, teaching cannot be considered effective if the Biblical principles are not at the core of what is taught. In this section, we will consider the theoretical bases for strategies for faculty in-service training as a means of improving instructional effectiveness. The purpose for proposing this framework is to ensure that groups of faculty learn and grow together. The framework covers both personal as well as professional growth in the areas of knowledge, behaviour, instructional skills, understanding, attitude, values. The framework further seeks to nourish a spirit of community and common interest among faculty.

In-service training or faculty development models are influenced, to a large extent, by various theories resulting from studies conducted over the

years. The adult learning theory, the concerns-based theory, and the teaching effectiveness theory are three of the major theoretical bases for some of these models.[28] From their studies, Sprinthall and Thies-Sprinthall[29] found that teacher development is effective when the teacher is given a significant role that matches his ability. Furthermore, in-service training is more effective when a teacher perceives that what is to be learnt has influence on his job performance or quality of life.

The concerns-based theory, on the order hand, stresses the fact that the teacher is motivated to learn when he has a level of concern for change. Therefore, in-service programmes are most successful when they are preceded by assessment of teachers' level of concern. Research findings on teacher effectiveness studies tend to link teacher behaviour with student outcomes. Hence, training schemes like Madeline Hunter's "Clinical Teaching," and Sam Kerman's "Teacher Expectations and Student Achievement Model" were based on that idea. Theories based on teacher effectiveness studies also proposed that training schemes should include presentations, demonstrations, practice and feedback. Small group activities and discussions, which provided opportunities for sharing of experiences, were also found helpful.

A Proposed Framework for Improving Instructional Effectiveness Through Faculty In-service Training

The adult learning, the concerns-based, and the teaching effectiveness models discussed above form the bases for the framework proposed in Table 2 (below). The framework consists of six sequential stages, namely, (1) needs assessment; (2) development of a delivery system; (3) initial training; (4) implementation; (5) follow-up; and (6) evaluation. It is cyclical hence the last stage (evaluation) terminates one life cycle of the programme and initiates another. A major advantage of this approach is that this annual in-service training process becomes an on-going endeavour that takes on board any new faculty. Furthermore, it develops a core of experienced faculty whose expertise could be utilized in the training process.

Table 2:
A Framework for Improving Instructional
Effectiveness Through Faculty In-service Training
(Adapted from Gall, Orlich, & Stallings)

Stage	Critical Issues
1. Assess Needs	• Assess instructors' stages of concern regarding instructional effectiveness (including integration of faith and learning) • Assess student outcomes (both academic performance and spiritual integration)
2. Develop A Delivery System	• Building consensus on the need to improve instructional effectiveness • Involve instructors in planning and identifying instructional leaders • Select and train instructional leaders • Design periodic training events (include financial and other resources needed) • Obtain faculty/administrative approval of and commitment to the program • Schedule and advertise the program • Buffer instructors from conflicting activities/schedules
3. Conduct Initial Training Session	• Link theory, practice, and teacher experience (include examples of successful practice) • Provide training for all instructors • Provide conceptual units of behaviours to change
4. Implement	• Support and encourage behaviour change (integrate scheme into regular instructional plans and practices)
5. Follow-up	• Monitor implementation and provide feed back
6. Evaluate	• Assess implementation of new methods and student outcomes (assess strengths as well as weaknesses) • Provide opportunity for sharing success stories • Celebrate success, provide incentives • Initiate another training cycle

(1) **Needs assessment.** In this initial stage, the instructional leaders (Dean of Academic Affairs and the academic department chairs) collaborate in assessing the levels of instructors' concern regarding instructional effectiveness and student outcomes.

The essence of assessing instructors' level of concern is to determine the extent to which instructors are aware of their instructional effectiveness. The instructional leaders can use results obtained from survey instruments such as "Students' Evaluation of Instructors" and "Instructor's Self-appraisal of Teaching."[30] Students' surveys can provide helpful information on various aspects of instructional effectives including:

a) the course – content, organization, relevance, relationship to previous learning, level of difficulty, planned opportunities for integration of faith and learning;

b) instruction – clarity of presentation, extent to which the instructor assists students, student involvement in class discussions, ability of the teacher to sustain interest, pacing of lesions;

c) student characteristics – motivation, satisfaction, and understanding of content.

During personal interviews with instructors, department chairs could discuss survey reports and also help instructors identify areas in which they need to improve. Informal 'drop-in" and formal observation class visits may also provide some data. . In addition, department chairs could discuss the level of instructors' desire to improve their instructional skills. This evaluation process should also assess instructors' perceived competence in integrating faith and learning in their planning and teaching.

As part of this assessment, instructional leaders should assessing students outcomes in the areas of academic and spiritual growth. End-of-semester grades and evaluation of spiritual growth could be compiled and studied over the student's four-year stay in college. Capstone courses and examinations in the fourth-year can also provide data for the needs assessment.

(2)   **Development of a delivery system.** During the second stage, results of the needs assessment could be shared with faculty during faculty assemblies. A small committee made up of selected faculty could join the instructional leaders in developing an in-service program aimed at addressing identified needs. In area of the instructional techniques discussion topics should include (a) motivating students, (b) academic advising, (c) questioning in the classroom, (d) how to improve lectures, (e) how to improve the various types of testing, (f) grading techniques, (g) strategies for integrating faith and learning, and (h) how to prepare course outlines. The program should also identify experienced instructors who could serve as peer-trainers. It should

also include a training cycle, indicators for measuring achievement, and a suggested budget.

After the faculty had discussed the proposed program, it should be submitted to the University administration for final approval and funding. Once the program has been approved, every effort should be made to protect the schedule and also provide participating instructors and leaders sufficient time for their preparations.

(3) **Initial training.** The third stage involves training of the trainers who will lead out in the in-service program. The participants should be carefully selected. The team should comprise of people who have showed evidence of success in their teaching career and are ready to share their experiences with their colleagues. They should have good human relations and communication skills such as listening, appropriate nonverbal communication and the use of "shared language". In addition, technical skills in conferencing, goal setting, instructional diagnosis, and classroom observation will be very beneficial to the trainers. When necessary, competent personnel from outside the University should be invited to participate in the program.

(4) **Implementation.** The implementation stage provides mentors and "learners" (the participating instructors) the opportunity to interact, practice, experiment, and exchange feedback. This should be done in an atmosphere of collegiality. Participating instructors should be assisted in developing professional development goals they wish to pursue during the training period. Results from the student as well as self-appraisal survey will be useful in developing in these goals. Mentors and learners should feel free to visit each other's classes to observe and demonstrate instructional skills/practices.

(5) **Follow-up.** The follow-up stage is to provide opportunities for exchanging feedback needed for interim reviews. Periodic discussions periods should be scheduled for instructional leaders, mentors and the "learners." At this stage the strengths and weaknesses of the program should be noted. If some strategies are not effective, alternative ones should be developed and adopted.

(6) **Evaluation.** The evaluation stage marks the final stage of one life cycle of the program. The process should involve the instructional leaders, the mentors and the "learners." Each aspect of the program should be evaluated along side student outcomes. Results should be discussed with participants on individual basis. However, general issues should be discussed with the entire faculty.

Summary and Conclusions

Seventh-day Adventists perceive education as one of the major means of accomplishing the gospel commission entrusted to the Church. Hence the Church operates one of the major educational systems in the world. Adventist educators believe that integrating Christian faith and learning is a key ingredient in the educational process. Hence teaching at all levels within the Adventist educational system is seen as effective only as it leads the student to acquire and blend Christian faith into all aspects of life. Teacher in-service programmes assists teachers to acquire skills necessary for improving teaching while integrating faith and learning.

NOTES

[1] See Adler, Mortimer J. (1982). *The Paideia Proposal: An Educational Manifesto.* (New York: Macmillan); Goodlad, John I. (1984). *A Place Called School.* (New York: McGraw-Hill); Education Commission of the States. (1983). *Action for Excellence.*

[2] Duke, Daniel L. (1987). *School Leadership and Instructional Improvement.* New York: Random House, p. 4.

[3] The four countries are Ghana, Liberia, Sierra Leone, and The Gambia. These countries formed a sub-regional unit of the worldwide Seventh-day Adventist Church known as the West African Union Mission. In January 2000 the Church in Ghana was organized into a separate unit called Ghana Union Conference while the remaining three countries maintained the name West African Union Mission. The two Unions still constitute the constituency for Valley View University.

[4] Ibid, p. 22.

[5] Synder, Karolyn J. (1988). *Managing Productive Schools.* San Diego: Harcourt Brace Jovanovich, Publishers, 5

[6] Duke, op. cit. 28, presents nine approaches, namely, the (a) "exemplification of virtue," (b) "goal attainment," (c) "efficiency," (d) "employee satisfaction," (e) "employer satisfaction," (f) "patron satisfaction," (g) "key leader behaviours," (f) "out-come based assessment," and "situational competence" approaches. As Duke pointed out, the major issue is not that the instructional leader should adopt one approach or the other. The importance lies in the fact that he must have a basis for judging effectiveness.

[7] Rasi, Humberto. "Factors in the integration of faith and learning." Institute for Christian Teaching, Education Department of Seventh-day Adventists, Silver Spring, MD, (nd, p.1).

[8] Holmes, A. F. (1987). *The Idea of a Christian College.* Revised edition. Grand Rapids, MI: William B. Eerdmans, (p.8).

[9] Taylor, John Wesley (2000a). "A Biblical Foundation for the Integration of Faith and Learning." A lecture delivered during the 27th Integration of Faith and Learning Seminar

held at Mission College in Muak Lek, Thailand from 3rd to 15th December 2000 (p.1). The seminar was organized by the Institute of Christian Teaching of the Seventh-day Adventist Church.

[10] Ibid.

[11] Other Adventist educators who have made similar claims include: George Akers, "Nurturing Faith in the Christian School." *Journal of Adventist Education.* 56: December 1993 – January 199, p. 6. In her book, *Fundamentals of Christian Education* (Nashville, TN: Southern Publishing Association, 1923), p. 473, Ellen White alluding to this concept stressed that "A Christian influence should pervade our school..." In addition to these writers, the concept of integration of faith and learning has been the main theme of several hundreds of papers and essays presented during 27 seminars in places like USA, Argentina, Australia, Bolivia, Brazil, Colombia, Cote d'Ivoire, England, France, India, Kenya, Jamaica, Peru, Philippines, Singapore, South Africa and Thailand. See Rasi, H. M. (compiler). (1991-2000). *Christ in the Classroom: Adventist Approaches to the Integration of Faith and Learning. Silver Spring, MD: Education Department, General Conference of Seventh-day Adventists.*

[12] Scriven, Charles (2001). "Conviction and truth in Adventist education." *Ministry.* Vol. 74, No.2. January 2001:21.

[13] See Homes, Arthur F. The Idea of a Christian College. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1987.

[14] Akers, op. cit., p. 6.

[15] Rasi, n.d., p. 1.

[16] Taylor, 2000a, 5.

[17] Badley, Ken. "The Faith/Learning Integration Movement in Christian Higher Education: Slogan or Substance? Journal of Research on Christian Education, Vol. 3, No. 1, Spring, 1994, p. 24.

[18] See Taylor, John Wesley (2000b). "Instructional Strategies for the Integration of Faith and Learning." A paper presented at the 27th Integration of Faith and Learning Seminar held at Mission College, Muak Lek, Thailand, December 3-15, 2000; Holmes (1987), pp 45-60, and

[19] Taylor, (2000b), p. 15.

[20] Holmes, p. 45.

[21] Holmes suggests under such circumstances, it would be less expensive to offer such Bible-based courses through adjunct programmes at state universities. Holmes further argues that piety and religious commitment could be nurtured in sponsored residence houses on campuses of secular colleges.

[22] Taylor, (2000b), p. 15.

[23] Holmes, op cit. p. 60.

[24] Rasi, H. "Factors in the Integration of Faith and Learning." Silver Spring, MD: Institute of Christian Teaching, Education Department of Seventh-day Adventists, nd. (This was a handout shared with participants during the 27th Integration of Faith and Learning Seminar held at Muak Lek, Thailand, 3rd-15h December 2000.

[25] Taylor, (200b), p. 7. He supports this assertion with the promise Jesus made to his disciples concerning he coming of the Holy Spirit as the Counselor. See John 14:26; I Corinthians 2:12-13 and 2 Corinthians 3:2-3 (NIV).

[26] Akers, De3cember 1993/January 1994, p. 6.

[27] Akers, De3cember 1993/January 1994, p. 6; Holmes, p. 60.

[28] See Gall, Meredith D. "Using Staff Development to Improve Schools." *R&D Perspective*, Center for Educational Policy and Management, University of Oregon (Winter 1983); Orlich, Donald C. "Establishing Effective In-service Programs by Taking . . . AAIM" *The Clearing House*, Vol. 53, No. 1 (September 1979) and Stallings, Jane. "What Research Has to Say to Administrators of Secondary Schools about Effective Teaching and Staff Development," paper presented to 1981 Conference "Creating Conditions for Effective Teaching," Eugene, Oregon, cited in Duke, 167.

[29] Sprinthall, Norman. & Thies-Sprinthall, Lois. "The Teacher as an Adult Learner: A Cognitive Developmental View," in Duke, 163.

[30] VVU already uses these instruments for evaluating instructors.