

# Research on Adventist Education: Faith Integration Studies

## Elementary & Secondary Education (5)

**Brantley, P. S. (2000). Sharing a common faith: A global study of God-centered teaching in Adventist high schools. *Journal of Adventist Education*, 62(05), 11-15. Retrieved from <http://circle.adventist.org/files/jae/en/jae200062051105.pdf>**

Results from a survey of nearly 750 Adventist secondary teachers in 50 countries regarding their understanding of 'faith' and its significance to their teaching subject areas such as math, science, history, language, and Bible. The questionnaire, offered in French, Spanish, English, and Portuguese, presented insightful information on how teachers integrate faith and learning in their classrooms.

*Full text on CD:* [jae200062051105.pdf](#)

**Korniejczuk, R. B. d. (1994). *Stages of deliberate teacher integration of faith and learning: The development and empirical validation of a model for Christian education*. Dissertation, Andrews University.**

*Problem.* Research is lacking on the many ways the integration of faith and learning is accomplished by teachers. The purpose of this study was to develop a model of the process by which teachers integrate faith and learning in the formal curriculum. The model was validated by investigating to what extent the integration of faith and learning was deliberately accomplished by teachers in six Seventh-day Adventist secondary schools located in three South American countries.

*Method.* A multi-method approach involving questionnaire, interviews, and document analysis was used in order to study the process teachers experience in implementing integration of faith and learning in their classes. Triangulation occurred as observation from one source was cross-validated with observation from other sources.

*Results.* The findings of this study support the notion of a stage model of implementation in which teachers find themselves in a continuum from no-interest, no-use, to dynamic collaboration. Teacher knowledge of integration of faith and learning is an important factor in the implementation process of integration. Other factors such as interest, planning, difficulty of the subject, leadership, and social, cultural, economic, and religious environment of the school affect the implementation of integration of faith and learning.

*Conclusions.* (1) Teachers integrate faith in the formal curriculum in different stages of implementation. (2) Factors such as theoretical knowledge of integration of faith and learning, its implementation strategies, interest, concerns, and difficulty of the subject influence the degree of teacher implementation. (3) Student involvement in the integration of faith and learning process is an essential but frequently overlooked ingredient in the implementation process. (4) Support from the school administration and the parochial educational system provide direction and incentive for teacher implementation. (5) National, social, and cultural forces, along with the religious background of students and teachers, all directly or indirectly influence teacher implementation.

*More information:* Full text available online

**Korniejczuk, R. I., & Kijai, J. (1994). Integrating faith and learning: Development of a stage model of teacher implementation. *Journal of Research on Christian Education*, 3(1), 79-102.**

This article attempts to explain the process of deliberate integration of faith and learning in the formal curriculum. An operational model of the process of integration of faith and learning from the teacher's perspective can help the Christian educator to better understand how the process is accomplished and how it might be accomplished more effectively. The purpose of the research was threefold: 1) to suggest a hypothetical model of teacher integration of faith and learning based upon change and the integration of faith and learning theory, 2) to describe the extent to which actual observations of teacher faith/learning integration conform to the model, and 3) to develop an empirically validated model of the process of deliberate teacher integration of faith and learning based upon research findings. Six Adventist secondary schools in three South American countries participated.

**López de la Torre, J. A. (2003). *Integrating faith and learning at an Adventist secondary school: A system-wide approach at Colegio Adventista de Sagunto*. Paper presented at the 31st International Faith and Learning Seminar. Retrieved from [http://www.aiias.edu/ict/vol\\_31A/31Acc\\_225-242.pdf](http://www.aiias.edu/ict/vol_31A/31Acc_225-242.pdf).**

The author proposes a strategy to help Adventist institutions achieve their mission: the creation of an active IFL (Integration of Faith and Learning) Centre. He shares the practical experience of Sagunto, with observations and recommendations for others.

*Full text on CD:* 31Acc\_225-242.pdf

**Millar, H. R. (1999). *Third culture kids' self-perceptions of effective cognitive and social integration into Australian schools: Link between two worlds - transition of Adventist missionary children to Australia.* Avondale College**

The present study addressed the self-perceptions of Seventh-day Adventist (SDA) missionary children, regarding the impact of their overseas experiences on their integration into Australian schools. The main purpose of this study was to identify the strengths and weaknesses of "Third Culture Kids" (TCKs) in order for teachers to better cater for their needs and to be more empowered to draw on their unique characteristics.

The social and cognitive needs perceived by missionary TCKs were identified through surveying twenty-five tertiary students from an Australian SDA college, and five students from an SDA high school, using a modified Delphi strategy. Discussion was conducted with the five high school subjects and five case studies were developed from the survey analyses. Five subjects from the tertiary students surveyed were selected for in-depth interviews to further clarify the survey results. The subjects made recommendations and suggested strategies for teachers to assist TCKs' adjustment. From the tertiary-level survey and interview responses, three comprehensive case studies were developed.

The results showed that TCKs generally viewed their overseas experiences positively. Most subjects had some degree of difficulty adjusting to school in Australia, but when surveyed, they indicated that they had integrated and saw the benefits of their experiences. Finally, the data were analysed to provide teachers and significant others of TCKs with suggestions to best cater for TCKs' successful integration into Australian schools. It was proposed that teachers need to be aware of TCKs' characteristics and needs, in order to support them in their integration. Furthermore, it was found that teachers need to provide avenues for TCKs to express their cultural uniqueness and to gain a deeper understanding of Australian culture, as TCKs are the link between two worlds. The limitations of the study were discussed, along with recommendations for future research.

*More Information:* Copy available from South Pacific Division Education Office

## General Education (2)

**Bouvet de Korniejczuk, R. (1993). *The teacher as agent in integrating faith and learning: The process of deliberate teacher implementation*. Paper presented at the 11th International Faith and Learning Seminar. Retrieved from [http://www.aiaas.edu/ict/vol\\_10/10cc\\_239-255.pdf](http://www.aiaas.edu/ict/vol_10/10cc_239-255.pdf).**

Korniejczuk presents research on the intentional integration of faith and learning by Adventist teachers. Sections include:

1. The Process of Deliberate Teacher Implementation
2. What Is Integration?
3. Theoretical Framework (educational and philosophical)
4. A Model of Levels of Teacher Implementation Of Integration of Faith and Learning
5. Suggestions for Moving Toward Higher Stages of Integration of Faith and Learning
6. Awareness of worldviews and philosophies, and the relationship among philosophy, subject matter and the mission of Christian education

*Full text on CD: 10cc\_239-255.pdf*

**Morán Condezo, J. A., & Matos Chamorro, A. (2007). *Modelo EFQM-IFA de evaluación de la gestión de calidad educativa y de la integración, fe y aprendizaje en las Instituciones Educativas Adventista*. Tesis de Maestría, Universidad Peruana Unión. Retrieved from <http://investigacion.upeu.edu.pe/index.php/Tesis:MHEID0709>**

El presente trabajo de investigación es exploratoria - descriptiva y pertenece al área de las Ciencias de la Educación en la disciplina de organización educativa. El objetivo es contribuir en la eficiencia de las Instituciones Educativas Adventista (IEA) proponiendo el modelo denominado EFQM-IFA, que permiten evaluar la calidad de la gestión de las mismas considerando la Integración Fe y Aprendizaje. Este modelo permitirá que las IEA puedan realizar una autoevaluación que ayudará a mejorar las estrategias y lineamientos necesarios para alcanzar mejores niveles de calidad en los procesos y logros al final de cada año lectivo.

Este trabajo de investigación ha hecho posible la incorporación de los principios de la Educación Adventista al modelo EFQM de gestión de calidad, para ello se ha replanteado el modelo incorporando de manera transversal la integración Fe y Aprendizaje, luego se adaptaron los instrumentos los cuales fueron validados por opinión de expertos y finalmente a través de una prueba piloto se logró una alta confiabilidad.

Los resultados de este trabajo de investigación concluyen que la mejora y la excelencia

no se podrán lograr si no se hace con el concurso del alumno, el padre de familia, el docente y todos los actores del proceso educativo, que sin su compromiso y participación, no permitirán el avance y logro de la excelencia. Asimismo toda acción en una IEA que no esté permeada con los principios de la filosofía Adventista no cumplirá con la misión de restaurar al ser humano a imagen y semejanza de nuestro Dios.

Finalmente el presente trabajo de investigación desarrolla toda la metodología para poner en práctica el nuevo modelo EFQM-IFA en las Instituciones Educativas Adventistas, lo que permitirá extender la validez de los resultados así como la generalización de sus conclusiones dando inicio a un proceso de mejora continua a través de un modelo de gestión de calidad total mejorado.

Por otro lado con los resultados de la evaluación se pueden hacer estudios comparativos entre instituciones educativas adventistas para identificar los criterios más relevantes en la gestión de calidad educativa y la integración de la fe y el aprendizaje.

*More Information:* Dirección General de Investigación de la Universidad Peruana Unión (UPeU), <http://investigacion.upeu.edu.pe>

## **Tertiary & Seminary Education (6)**

**Biscaro, R. D. (2007). *The relationship between student religiosity, integration of faith and learning, and selected congregational and family factors*. AllAS, Silang Cavite, Philippines.**

This study investigated the relationships among student perception of selected congregational and family factors of adolescent religiosity, integration of faith and learning (IFL), and student religiosity. The respondents were 374 students in Seventh-day Adventist (SDA) tertiary schools in North Philippines. Respondents answered the Student Perception on Integration of Faith and Learning Practices (SPIP) and Valuegenesis 2 (VG2).

Results of the study showed that students perceived moderately positive influences on their student religiosity from each of the four major variables of the study. Significant differences are revealed between congregational and family factors, and xx student religiosity when grouped with selected background variables. Female college students were significantly higher than their male counterparts in their perception of the quality of religious education of their local churches. Freshman students significantly differ with the sophomores in perceiving their local churches as warm and friendly and encouraged thinking. Female students also rated the religiosity and caring of their fathers significantly higher than male students. SDA students perceived the religiosity of their

fathers, parental control, and caring father significantly different than other religious groups. No significant difference is noted between Integration of Faith and Learning (IFL) when grouped with selected background variables.

Significant relationships were noted between (a) congregational and family factors, (b) congregational factors and student religiosity, (c) family factors and student religiosity, (d) IFL and congregational factors, (e) IFL and family factors, and (f) IFL and faith maturity. Predictive models of faith maturity, grace orientation, works orientation, belief orthodoxy, personal endorsement of Adventist standards on drugs, personal endorsement of Adventist standards on popular culture, popular standards of Adventist lifestyle, intrinsic religious orientation, and extrinsic religious orientation were also established.

Six strong positive predictors for faith maturity included congregational warmth climate, congregational thinking climate, religiosity of mother, BTh (Bachelor of Theology) student, quality of religious education, and IFL. Six variables also predict grace orientation: quality of religious education, caring father, family climate, religiosity of father, BTh, and senior student. The following variables weakly predict work orientation: IFL, congregational warmth climate, overprotective father, parental control, xxi SDA, and BTh student. The predictive model for belief orthodoxy is seen in being SDA, caring father, IFL, and thinking churches. The predictive model for personal endorsement for Adventist standards on drugs includes caring father, friendly churches, IFL, senior students, and BTh student. Three variables also predict students' endorsement of Adventist standards on popular culture: meaningful religious education, thinking church, and senior student. The predictive model for personal endorsement of Adventist lifestyle is made up of being SDA, quality religious education, IFL, and family climate. Six variables also predict intrinsic religious orientation: quality religious education, warm family climate, friendly churches, IFL, SDA, and senior student. Four variables weakly predict extrinsic religious orientation: family climate, caring father, overprotective father, and quality of religious education.

*More Information:* Copy available from AIIAS Leslie Hardinge Library LG224.E38 .B56 2007

**Burton, L. D., & Nwosu, C. C. (2002). Student perceptions of the integration of faith, learning, and practice in a selected education course. Retrieved from <http://eric.ed.gov/ERICWebPortal/contentdelivery/servlet/ERICServlet?accno=ED476074>**

This paper presents the results of a study conducted in a Christian teacher education program which describes students' perceptions of the integration of faith, learning, and practice in education contexts. The study answers the following questions: (1) How do students define the integration of faith and learning (IFL)?; (2) is there consensus

among the students' evaluations of the presence of IFL in the class?; (3) What specific examples of IFL occurrences do students identify from the class?; (4) How do students perceive the relative value of different experiences in helping them integrate Christian principles and professional practice?; and (5) Does IFL in education courses help students outside of the class being studied? Data were collected from three sections of an elementary teaching methods course taught by the same professor between fall semester 1999 and fall semester 2000. Data were aggregated for analysis. The student responses help provide understanding of their perceptions of the unity of truth within the context of an elementary education course. The study provides tentative evidence of which types of learning experiences are efficacious in helping students integrate faith and learning.

*Full text on CD: burtonnwosu2002.pdf*

**Burton, L. D., & Nwosu, C. C. (2003). Student perceptions of the integration of faith, learning, and practice in an educational methods course. *Journal of Research on Christian Education, 12*(2), 101-135.**

This article presents the results of a study conducted in a Christian teacher education program that describes students' perceptions of the integration of faith, learning, and practice in one elementary methods class. The study answers the following questions:

1. How did students in this class define the integration of faith and learning?
2. Is there consensus among students as to whether or not faith and learning were integrated in the class?
3. What specific examples of faith-learning integration do students identify from the class?
4. How do students perceive the relative value of different experiences in helping them integrate Christian principles and professional practice?
5. Did the occurrence of faith-learning integration help students outside of the class being studied?

Data were collected from three sections of an elementary teaching methods course taught by the same professor between Fall Semester 1999 and Fall Semester 2000. Data were aggregated for analysis. The student responses help us understand their perceptions of the unity of truth within the context of an elementary education course. The study provides tentative evidence of which types of learning experiences are efficacious in helping students integrate faith and learning.

*More information:* Larry Burton, Andrews University

**Cole, B. E. (1998). *Faith enablement for civil engineers: A field experiment case study*. Paper presented at the 22nd International Faith and Learning Seminar. Retrieved from [http://www.aiias.edu/ict/vol\\_21/21cc\\_039-057.pdf](http://www.aiias.edu/ict/vol_21/21cc_039-057.pdf).**

Cole gives an example of the factors that cause engineers to be skeptical about their professional undertakings. He reports on a field experiment in one of his courses using critical thinking for both interpretation of measured data and recognition of God's leading in the student's life.

*Full text on CD: 21cc\_039-057.pdf*

**Dudley, R. L. (1994). Faith maturity and social concern in college-age youth: Does Christian education make a difference? *Journal of Research on Christian Education*, 3(1), 35-49.**

The massive Valuegenesis study examined faith maturity among a large sample of Adventist youth. Results were compared with similar studies of other denominations. One persistent criticism of Search Institute's Valuegenesis study was the inappropriateness of the scale used to determine faith maturity. In the following article, the author uses two revised faith-maturity scales, developed by Dr. Jerome Thayer, to examine a new sample of older Adventist young people. Dudley's analysis corroborated Thayer's findings to a remarkable extent. More-over, Dudley identified why the original faith maturity scale did not fit - because it places a much greater emphasis upon social concern as an ingredient of faith.

**Lawrence, T. (2009). *Students' perceptions of integration of faith and learning and intentional teaching strategies at a Christian university*. Andrews University, Berrien Springs, MI.**

*Purpose.* This study examined Christian graduate students' perceptions of integration of faith and learning (IFL) in an instructional context where intentional integrative strategies were used to enable IFL for students.

*Method.* This study used a case study design that relied primarily on qualitative sources. The case investigated included 28 graduate education students in a summer "institute" at a Christian university. The instructors and most students were of the same denomination that the university is affiliated with. Most students were experienced teachers and expressed strong personal faith. The instructors support institutional goals for faith-learning integration. Descriptive statistics from a survey were collected to help triangulate the qualitative data, which included student interviews and reflective writing, responses to open-ended survey questions from instructors, and observation notes.



Data from students were analyzed by the constant comparative method to understand the meanings ascribed to integration of faith and learning. Analysis considers students' perceptions alongside instructors' responses and the researcher's observations. Discussion also related methods and findings to similar prior studies.

*Results.* Students' definitions and descriptions of IFL were consistent with those obtained in earlier, similar studies and as a group emphasized similar aspects of the process. The findings are summarized in six areas that are relevant to educators and administrators in Christian education, particularly at the level of higher education:

1. Even without previous instruction in IFL, education students who are Christian demonstrate an a priori understanding of IFL.
2. Students grow in awareness and understanding of IFL with continued exposure.
3. Education students tend to understand IFL mostly as a teacher behavior.
4. Intentionally planned opportunities for students to integrate faith and learning provide meaningful experiences.
5. Student perceptions of IFL are fragmented and multi-faceted.
6. Faith-learning integration may be more meaningful when opportunities appeal to a student at his/her particular level of faith and cognitive maturity.

*Conclusions.*

Faith integration strategies can be successful. Most of these students, experienced teachers, began describing ways to plan and use integrative strategies for their own students. Therefore, this avenue of inquiry should be continued for the purpose of building theory regarding use of integrative strategies.

*More Information:* Full-text available online.