

THESIS ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

Title: CLASSROOM INTEGRATION OF FAITH AND LEARNING AT SELECTED
ADVENTIST SCHOOLS IN COPPERBELT, MIDLAND AND LUAPULA
CONFERENCES OF NORTHERN ZAMBIA UNION CONFERENCE

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The study was on class Integration of Faith and Learning (IFL) practices at Mupapa Adventist Academy (MAA), Kabwe Adventist Secondary (KAS) and Chimpempe Adventist Mission Secondary Schools (CMSS) of the Northern Zambia Union Conference. It was observed that there was a weak emphasis on the Integration of Faith and Learning practice in the classes, but not much was known apart from that. The purpose of the study was therefore to explore the extent to which the IFL was being practiced in the classroom and the factors that are associated with the practice.

The study used a descriptive design. Data was collected from 60 teachers from both the primary and secondary sectors. The instrument was a self-designed questionnaire that inquired, apart from the demographic variables (age, years of teaching, academic qualification, religious affiliation and sector of employment), about the level of IFL practice of the teachers, and whether they were trained in IFL

teaching. The whole population was chosen for the three schools, that is, 65 teachers. The schools involved were MAA and KAS of the Copperbelt and Midlands Conference respectively and then CMSS of Luapula Conference in Northern Zambia Union Conference in the Luapula Province. Only 60 questionnaires were returned. The data was analyzed with the use of descriptive statistics—frequency distribution, simple correlation and t-test for independent samples.

The study showed that the majority of the respondents were male (58%), and are more than 30 years old (70 %). 82% of the respondents had between 0-15 years of teaching experience, 53% have an undergraduate degree or above and 47% have either a certificate or a diploma. Seventy-five percent of the participants were baptized Seventh-day Adventists, 53% teach in secondary schools and 47% teach in primary schools. A crosstab analysis revealed that 64% of the primary school teachers are females and 78% of the secondary school teachers are males. The latter also hold an undergraduate degree and above, whereas their female counterparts hold either a diploma or a certificate. The findings revealed that the respondents did practice Integration of Faith and Learning mainly in the form of praying, reading the Bible in class and using the Bible as a textbook for all subjects. “Praying” scored a slightly higher mean than the other three forms. Use of the Bible during the lesson presentation rated second and reading the Bible during class came in third position. The overall score indicated a mean of 3.3, with a standard deviation of 1.21. The analysis also examined if there was a significant difference in the practice of Integration of Faith and Learning based on the demographic variables. In order to answer this question, a mean comparison using t-test was done. The findings indicated that female teachers seem to practice more Integration of Faith and Learning than their male counterparts. For the demographic variable “age” the finding indicated no

significant difference. Also there were no significant difference in the practice of IFL based on years of teaching, and religious affiliation. However, for the last two variables: academic qualifications and sector there was a significant difference. Those who have certificates and diplomas and who are in the primary school sector practice seem to practice more Integration of Faith and Learning than those who have first degrees and above and who work in the secondary school sector.

Further analysis was done to find if there is a relationship between the level of spirituality of the respondents and their level of practice of Integration of Faith and Learning in the classroom. The study revealed that the teachers had a fairly high level of spirituality. The correlation analysis showed a strong correlation between the level of spirituality and the level of practice in the classroom. Nevertheless it was found that in the secondary sector, even if the teachers seems to have a high level of spirituality, they do not practice IFL that much in the classroom. This finding seems to suggest that there are other factors that can affect the actual practice of IFL.

Finally, an analysis was done to see if there was a significant difference in the practice of Integration of Faith and Learning based on the attendance to the training and orientation seminars on IFL. Using independent samples T-test, the results showed that there was a significant difference between the practices based on the training and orientation received by the participants. Those who have attended the seminar on IFL and obtained an orientation on how to integrate faith and learning during the lessons as well as during the social games tend to practice it more than those who had not obtained the training. Based on the findings four major recommendations were made. First, the teachers of the Primary schools who happen to be mostly female teachers should be encouraged to keep up IFL practices, while the secondary school teachers need to be encouraged to do so. Second, given the fact

that those who got the training tend to practice it more in the classrooms, the school administrators need to ensure that all the teachers get an opportunity to attend training seminars on ILF. Third, the use of the Bible during lesson presentation be encouraged further. Fourth, the teachers should be encouraged to nurture their level of spirituality as this will drive them to practice their faith more in the classroom.

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A thesis

presented in partial fulfillment
of the requirements for the degree
Master of Arts in Leadership

by

Jonah Soko

April 2019

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ADVENTIST SCHOOLS IN COPPERBELT, MIDLAND AND LUAPULA
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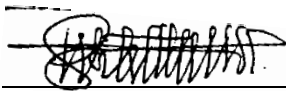
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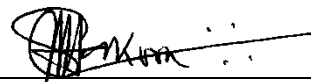
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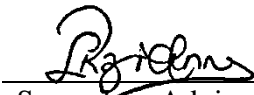
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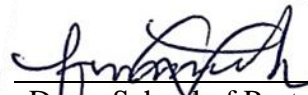
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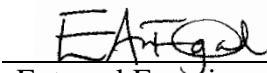
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To all my parents, represented by dad, Mr. L. A. Soko,
who taught me hard work and love for all.

To my siblings, represented by my young brother, Rubben Soko,
who offered me encouragement.

To my immediate family: My wife, Fatuma Chilombela Soko,
and my beloved children, Jonah, Chimwemwe and Alinafe
who are second from God as my purpose of existence in leadership.

To the Almighty God, the author of life, true education and my Sole educator.

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LIST OF ABBREVIATIONS

1. CMSS-Chimpempe Mission Secondary School
2. Dept. Department
3. EDU- Education
4. IFL-Integration of Faith and Learning
5. KAS- Kabwe Adventist School
6. MAA- Mupapa Adventist Academy
7. PracBibleuse - Practice Bible Use In Lesson Presentation
8. SDA- Seventh-day Adventist
9. SU-Solusi University

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CHAPTER 1

INTRODUCTION

Background of the Study

All organizations, public or private sector, have their unique product to offer on the market and seek to maintain it. Integration of Faith and Learning (IFL) is what makes Adventist education unique in itself. Langer (2012) defines IFL as “placing two domains in integrative relationship to one another” (p. 23). He further states that IFL is “a project” that seeks to “ascertain integral relationships that exist between the Christian faith and human knowledge” (p. 23). Integral implies equal in significance or roles. This implies making knowledge and faith equal in significance as they relate one with the other in teaching. In addition, IFL is a concept that demonstrates to teachers, learners in the teaching how God has revealed himself in both academics and faith both helping each and challenging them to develop a living relationship with him leading to the production of learners with good morals. On the other hand, subject teaching without Bible interaction is secular teaching or education even if it’s in a Christian institution.

Langer (2012), further notes that IFL passed through six developmental stages, with the first being done by Clement (ca 150-ca 215) finally refined by Wesley between 1703-1791. Langer (2012) states that Wesley sees religion and knowledge in IFL like, “two eyes seeing one thing but they differ” (167). Uniqueness of knowledge and religion are maintained in IFL. Watts’ (2009) adds that each “occupy their own rightful place, and ensuing dialogue between the two in [inter] dependent systems

would occur from their own standpoints, while respectfully listening and being mindful of the other as worth” (p. 549). When class knowledge sheds light on Scripture, and Scripture sheds light on knowledge, White (1952) notes that learners will have knowledge of God’s original purpose for the world.

Mutaka, L. (2008) in his study indicated a need for Zambian schools to consider IFL with Bible use in the classroom. Outside the Zambian context, at Solusi University, Mpofu (2010) also found that the teaching process was not Christ centered too. Further, the Union education director at that time emphasized the need for Bible use in the teaching process.

According to White (1952) Adventist philosophy of education gives the Bible use in lesson presentation “the highest place in education” (p. 17). If done so, two things are likely to happen among others: first Christ will be brought to the classroom Rasi (2007). White (1923) further adds that education is made a “hand maid of religion” (p. 99). Education goes hand in hand with religion and interactively reveals the true God. White (1923) further makes two observations: First “every branch of education tends[s] to the salvation of man, soul, body and spirit, and the glory of God through Christ” (p. 99). Secondly, the learner will be enabled to develop a Christian worldview about everything he looks at. He/she will discern truth from error, develop strong faith, while at the same time grasping the subject content (Ibid). This view of education, makes teaching an evangelistic experience rather than only a profession. The SDA Working policy highlights that a teacher plays the role of a minister to the spiritual needs of the learners (p. 243), and Gaebelein (1954) adds that the subjects become sources of God’s truth.

The call by Mutaka (2008) for the need to use the IFL in all SDA schools in Zambia brought about the need for a study the phenomenon in Zambia.

The Statement of the Problem

There has not been any empirical study at the named schools and in Zambia as a whole to ascertain the level of the use of IFL teaching methodologies in the classroom during lesson presentations and other activities. Recognizing the need to strengthen IFL in the Adventist schools in Northern Zambia Union, the study attempts to analyze the extent to which the IFL is being practiced. It took into consideration the main actors of such practice, that is, the teaching personnel.

Research Questions

The research aimed at answering the following questions:

1. What are the characteristics of the teachers in the target schools?
2. To what extent do the teachers practice IFL in the target school?
3. Is there a significant difference between the practices of IFL based on the characteristics of the teachers of the targeted schools?
4. Is there a correlation between the level of spirituality of the teachers and their IFL practice in the classroom?
5. Is there a significant difference between the practices of IFL based on the training/orientation received by the teachers of the target schools?

Objectives of the Study

In view of the statement of the problem, the study sought to:

1. Identify the characteristics of the teachers at the targeted school.
2. Discover the level of teacher IFL practices at the targeted schools
3. Discover if there is any significant difference in the level of practice of IFL based on the characteristics of the teachers at the targeted schools.

4. Find if there is a correlation between the level of spirituality of the teachers and their practices of IFL in the classroom.
5. Discover the extent of the difference between the practices of IFL based on two groups: those who received the training/orientation received by the teachers of the targeted schools and those who did not receive such a training/orientation.

Significance of the Study

The study will be instrumental in bringing to the attention of the leadership in education and the teachers of the skills to be mastered for the practice and evaluation of IFL in the classroom. It will also help to contribute to knowledge of the significance of continuous education in IFL activities. The study will also help the Union Conference Education Department to ensure that the Adventist philosophy of education and the principles of faith are integrated into the life of each institution as expected by the Seventh-day Adventist Church as a whole. It will also help the government see Christian education as an oasis of good morals.

Scope and Limitations of the Study

The study was done in Zambia in the Seventh-day Adventist Church Northern Zambia Union Conference which is comprised of Luapula, Central and Copperbelt provinces of Zambia. The education institutions' names are: Chimpempe Mission Secondary School (CMSS), Kabwe. Adventist Secondary School (KAS) and lastly Mupapa Adventist Academy (MAA). While IFL could include the whole school influence on the learner, the study was restricted to class IFL with the main key focus of Bible use in lesson presentation, Bible reading, and social games done within the classroom setting. The variables focused on the demographic characteristics of the

respondents, the level of spirituality and level of training received. Although, there was a time limitation as well as financial constraints that limited the study, these constraints were kept at a minimum so as not to compromise the quality of the paper.

Operational Definitions of Terms

Integration of Faith and Learning: Langer (2012) defines Integration of Faith and Learning as “placing two domains in integrative relationship to one another” (p. 23). And further sees IFL “as a project” that seeks to “ascertain integral relationships that exist between the Christian faith and human knowledge” (p. 23).

Secular Education: Macmillan English Dictionary (2006) “Is the education that is “not religious or not connected with religion” (p. 1282).

Social Ritual: According to *Webster’s Dictionary* (1997) is a socially “prescribed method of performing a religious ceremony” (p. 175), in the teaching process.

Teacher’s Continuous Education: Tasker in Rasi, (2009, c.) is the teacher’s “continuous reflective practice of one’s teaching, as well as a commitment to continuous research and professional development in content teaching areas, and pedagogy, by suggesting future areas of interest, research and writing, and possible sources of networking and resources” (p. 16).

Spiritual Formation Rituals: Anderson (2016, a,) says is “the process of being conformed to the image of Christ for the sake of others” (p. 25).

Integration of Faith and Learning Teaching Methods: Gaebelein (1954) says are teaching methods alongside conversional teaching methods that enable subjects become sources of God’s truth.

CHAPTER 2

REVIEW OF LITERATURE

The review of literature covered the theoretical and empirical aspects of the following variables: Social demographical factors, spiritual formation, continuous education seminars, social rituals, Bible knowledge and teaching methods. These are adopted from Tasker (2009) who suggested areas of leadership teacher empowerment for IFL to take place. Hence, the spiritual formation, continuous education, social rituals, Bible knowledge attaining, and teaching methods are class IFL skills in their own perspective in addition to social demographical factors discussed and used as research study areas.

Teachers' Socio-Demographic Characteristics

Several literature brings to our attention the following teacher socio-demographic characteristics: Gender, age, marital status and teaching subjects. On gender, Woods, Badzinski, Fritz, Harden & Yeast (2012) found a higher religiosity in women than in men and that the stronger the spiritual commitment of an individual, the more important and committed to IFL he/she was. On age, literature revealed that older teachers tended to IFL more than younger teachers. Colon in Rasi (2010) observed that "IFL seems to work well for the older teachers due to their "experience and maturity" (p. 71). Younger teachers as stated by Colon (2010) have lower scores in IFL because they are not "stable in matters of faith" and are "rethinking their faith" (p. 71).

On teacher professional qualifications, Anderson (2012) noted that professional qualifications for teachers are important only for licensing or certification, and gaining government recognition in a particular subject area. However, according to SDA Working policy high professional competences among teachers is strongly advocated for. However, Anderson concluded that professional qualifications have no correlation to IFL. The subject being taught is also relevant in the IFL study. The easy or difficultness defer from subject to subject. Sireko (2003) highlights and singles out mathematics that it is considered a difficult subject with difficult topics. This will call for more effort and skill for meaningful subject IFL to occur than in other subjects.

Teaching Methods for Integration Faith and Learning

Alongside the conventional teaching methods, there are teaching methods that uniquely used in Integration of Faith and Learning, (IFL Teaching methods for Integration of Faith and Learning are unique teaching methods that helps bring faith and academics as tools of spiritual, physical, social and mental development. Making possible what Langer (2012) says “placing two domains in integrative relationship to one another” (p. 23), and a “as a project” that seeks to “ascertain integral relationships that exist between the Christian faith and human knowledge” (p. 23). Commenting its practical aspect, Burton & Nwosu (2002) said learners see the possibilities of “integration of faith in the course as much as “the integration of methodologies what is required of the professor is a commitment to work at integrating faith in his courses and the planning time needed to create a course that uses active learning approaches to facilitate IFL” (p. 17). Conventional teaching methods do not in any way affect IFL. The integration of methodologies is as much possible as Integration of Faith and

Learning is in all courses but with a great demand of commitment from teachers to make IFL effective.

Most of the approaches of IFL are directly derived from the Bible. The first is the text method. This approach integrates a biblical text in an area of teaching, even in a difficult subject such as Mathematics. Sireko (2003) argues that a difficult topic such as “infinity” in mathematics could be clear when it is related to the infinity attribute of God (Psalms 139:14 NKV), whose works are marvelous. Thus, a biblical text directly is directly linked to a concept in a lesson. The lesson comes up as an illustration of God’s character, in this case, His infiniteness.

The second teaching method for IFL from the Bible too is the use of Bible Parables. According to Badenas (2008), Bible parables “develop agility of the learner to think analogically” (p. 36). The approach is good in that IFL is facilitated with less prejudice. A suitable example of a parable in Agriculture science in a topic on types of soils which corresponds to “The Parable of the Sower” in Matthew 13:3. An agriculture student will see the relevance of the Bible even in this age and generation.

The third method for IFL is the use of Bible biography characters in shaping the learners. White (1952) places a high value on Bible biographies for and adds that “they provide a suitable paradigm in character building” (p. 147). The experience of Jacob (Gen 27-35), for example, could be used as an illustration on a lesson on the dangers of fraud in bookkeeping and accounts.

The fourth approach in IFL is the use of Biblical Poetry. Gayle (2009, b,) notes that Poetic plots, themes, setting and characterization can all be identified in the poetic text of the Bible and related to a Literature in English subject. For example, God Himself is seen leading in poetic language as when He speaks to Job (Job 38:4-7): “Where were you when I laid the foundations of the earth? Tell me, if you have

understanding. Who determined its measuring? Surely you know! Or who laid its cornerstone.”

The fifth IFL teaching method approach in the classroom from the Bible too is by stating one’s own predispositions, especially in topics like Philosophical Biology Standish, T. G. (2009) encourages Christian educators to honestly state their predispositions and that they should not hesitate to inform students about other perspective. Silence on the part of the teacher could mean consent to the principles being taught, hence a betrayal of the trust of God

The sixth IFL teaching method advanced by Kari (2011) is questioning. Kari describes it as an appropriate for IFL in the classroom. He states that questioning method takes the learner to scriptures for answers. The mind is challenged to search for answers in discovery manner.

The seventh IFL teaching method is the use of assignments from spiritual books that shed light on various subjects learned Fong (2007, a.). A good example in this regard is the book by Ellen G. White “Diet and Foods” which can be used as part of reading assignments in health sciences.

There are more IFL teaching methods advocated by Kari (2011) among which includes essays, notebooks, interviews, and journaling. White (1949) challenges teachers to strive for new methods and latest techniques in their teaching. In this way, teachers gain respect from learners for they handle the subject matter to the expectation of students. Nevertheless, Gaebelein (as cited in Knight, 1980) says that teachers should not force IFL when it is inappropriate to do so as doing so may create more harm than good.

Continuous Education in IFL for Teachers

Tasker (as cited in Rasi, 2009) challenges teachers to develop a “continuous reflective practice of one’s teaching, as well as a commitment to continuous research and professional development in content teaching areas, and pedagogy, by suggesting future areas of interest, research and writing, and possible sources of networking and resources” (p. 16). Teacher self-evaluation in teaching, even going beyond what is in a text book comparing notes, encouraging learners to do so alongside with you, is cardinal in IFL teaching. The teacher’s continuous education could as well be defined as informal and formal academic and professional life time growth. A teacher, who demonstrates scholarliness, as described by Knight (1980), is enabled to facilitate and exemplify student’s pedagogical or academic work and spiritual discernment. Adding to this, White (1943) highlights on the teacher’s exemplification that “by their simplicity and their willingness to learn, [teachers] encourage their students to climb still higher” (p. 34). A teacher sets the pace for students in pedagogical and spiritual activities; as the saying goes, “he who waters, waters himself,” and Knight (1980), agrees saying that “continuous education contributes to the teacher’s mental development” (p. 192). Teacher mental capacity which is the base of the teaching is developed through teacher continuous education.

A teacher, void of continuous education, is like a pool of stagnant water not conducive to supply drinking water. Even the teaching could not be an exciting experience without continuous education. It is the new discoveries that motivate the teaching. Like the woman at the well in Luke chapter 4, verse 29, upon discovering that Jesus was the Messiah, she was enthusiastic to tell it out even to the men who were victims of her promiscuity, “Come and see the Man who told me all things that I ever did could this be the Christ?” (p. 943).

The ‘aha’ experience from an encounter with Jesus fired her up to make Him known as the Messiah. Every continuous education ought to create an ‘aha’ experience to empower teachers to take teaching to higher heights. In this case IFL Continuous education is like continuously refilling a well that supplies water, an activity that we cannot run away from for effective IFL. Jesus Christ, the Rabbi demonstrated mental development in respect to other aspects of human existence as indicated in Luke 2:52 He “increased in wisdom.” In stressing the significance of teacher continuous education, White (1896) urges for teachers who have an appetite for study themselves, who will give time and moral earnestness to their work, and who will not be satisfied unless they see something accomplished” (p. 486).

Anderson (2012) in an analysis of theology teachers noted that only the theology teacher who attended IFL seminars were able to integrate, in their teaching practice. In Adventist institutions, IFL continuous education is to be an imperative component. The IFL seminars and IFL continuous education as a whole is key to the driving force in IFL.

Teacher’s IFL Spiritual Formation Rituals

Anderson (2016) defines spiritual formation as “the process of being conformed to the image of Christ for the sake of others” (p. 25). Spiritual formation begins in the teacher and ends up in learners. White (1943) notes that teacher experiences spiritual formation through such religious rituals as Personal prayer, Bible study, and Christian public ministry. And adds that in private study of the Bible, the teacher equips himself (or herself) with the truth of Jesus Christ making Him the passion of his (or her) life; as such, IFL becomes an overflow or expression of this passion for Christ. White (1943) further says that “through the ritual of prayer, a teacher may receive necessary instructions from God” (p. 231), for effective IFL, and

she adds that but a prayer-less teacher, as the author agrees, is more likely to lose the very essence of Christian education—which is bringing Christ in the classroom. And Anderson, (2012) comments on personal Bible study that it contributes in a “very practical manner to the teacher’s spiritual maturation” (n.p). White (1943) expands further that when the teacher’s life is saturated with the knowledge of the Scriptures, he or she is more likely to engage in practical religion, which is part of spiritual formation. Then she adds that a teacher so prepared will “become better qualified to educate those who need to learn how to do these things” (p. 235). The teacher must also endeavor to practice IFL in all activities including week of spiritual emphasis, mid-week and Sabbath worship services.

The spiritual formation of a teacher forms the basis of the person of a teacher of which Tasker (2009) unveils that “can have a greater and more enduring impact on the life of students than the transmission of knowledge or skills” (p. 3). The personality of a teacher’s has more impact on the learner than the knowledge attained. In agreement to Tasker, Burton & Nwosu (2002) point out that two of the most valued item students perceived as important for helping them integrate their faith and learning were ‘professor's caring attitude’ and ‘professor's exemplary life,’ all derived from the person of teacher or personality. These items have more to do with who a professor is than what the professor does.

If the person of a teacher has more impact on the learner then spiritual formation skills are paramount for the teacher to practice IFL. Marlow and Digumart (2003) warns that “one’s philosophy affects selection of goals, activities, and experiences to achieve goal, as well of evaluation to ascertain if goal attained is in evidence” (p. 1). The person of a teacher is informed by his philosophy as to what and how to teach furthermore how to evaluate. Hence leaders ought to keep to mind that

teacher spiritual formation are key to IFL above the ordinary teaching skill if not equal.

Teachers' Social Rituals

To appreciate our understanding of social rituals, *Webster's Dictionary* (1997) guide that is a socially "prescribed method of performing a religious ceremony" (p. 175) in the teaching process. Social rituals are social activities that re-enforce both academic, moral and spiritual development in class and outside class in IFL. There are a number of activities that can be in the teacher's social rituals bank for IFL. Gangel (2003) cites games and play, as examples, and these can be "a problem if they are not instructive" (p. 74). Hence a teacher must make games in class that are instructive and inclusive of the outdoor. The instruction could be both academic and spiritual in nature. Social rituals include work programs and spiritual worship gatherings. When these rituals are integrated appropriately in the curriculum, they become effective means for enabling the teacher mingle with learners in the same manner that the master teacher, as noted by White (1905) "mingled with people, identified their needs, met their needs and bade them follow Him" (p. 143).

Games could be of great help in teacher social practice. An example of IFL instructive games adopted from *Games Atlantic Union Conference Teacher Bulletin* uses the alphabet letter games whose answers have a name /word that begins with a specific letter beginning from A and the next answer follows orderly with B up to letter Z. The questions are biblical in nature making the games a spiritual activity.

The social life of the teacher is a very important element in IFL. Knight (1980) explains that the teacher being the number one influencer in a school setting stands in a very advantaged position that enables him/her to mold the characters of the learners according to Christian principles. White (1968) also highlights that "the education

given to the young molds the whole social fabric” (p. 150). Social rituals in this respect would build the great part of a learner’s being because socializing entails breaking barriers with students, creating an open atmosphere making it easier to influence their mind. Burton & Nwosu (2002) follow up that it is “clearly communicated that IFL could not occur if the classroom environment had not been open, accepting, supporting, and encouraging” (p. 18) and they further highlight that the “professor’s caring attitude” and classroom devotional exercises, and small group” (p. 18), social rituals play a significant role in creating this openness. Marenko (2000) concludes that “in this way, social activities could become means for holding the youths at church” (p. 261). Social activities make youths/ learners identify themselves with the church family permanently as they wish to stay. Hence Burton & Nwosu (2002) observed that IFL which involves “a process of small group and whole class discussions ... led to intense small group bonding and whole-class esprit de corps as well” (p. 17). Teacher practice of class games even out of class social rituals molds the class into one family creating a conducive atmosphere for both spiritual and academic growth. Injety (2006) affirms the power of social rituals on university campuses changing the religious attitudes, beliefs and practices of the learners. Social rituals in IFL are hereby observed to be notably instrumental in changing the learner’s religious practices to the ideal.

Marenko (2002) follows up that mingling with one another in social contacts to human beings “is vital to development, and to neglect these contacts may leave the individual with a one-sided, warped personality” (p. 261). The advocated wholistic education is not complete without social rituals in class IFL. From a biblical perspective, Marenko (2002) sheds more light that we were created “as social beings. ... In Genesis 2:18 ‘it is not good that man should be alone.’” The human personality

has been beautifully formed by God so that our living, loving and emotional growing is all development within relationships” (p. 226). Since humanity was created to flourish in relationships, social rituals must be integral part of IFL whose aim is restoring man into God’s image as it were at creation. Hence Marenko (2002) appeals that “the desires to be together on a social basis is natural and should not be neglected. We should recognize this need and learn how to use it effectively” (p. 261). The leadership, custodians of education policies, teachers and educators as a whole, are challenged to see this social need in the learners and study how to effectively meet the social needs.

The Bible a Core Textbook for all Subjects

The SDA Working Policy identifies the Bible, Jesus Christ and nature as the triune methods of education. As Langer (2012) defined Integration of Faith and Learning to be “placing two domains in integrative relationship to one another” (p. 23). And further saw IFL “as a project” that seeks to “ascertain integral relationships that exist between the Christian faith and human knowledge” (p. 23). IFL demonstrates the unique relationship of academic content with faith or the Bible in the teaching process the dual highlighting on each other not only making learners academically competent but morally upright as they review and open ways for God the creator, source of knowledge working in their lives. The Bible a core text book concept refers to the Bible shading light in all subjects as to how they reveal God to learners as well as teachers, not necessarily a course content for each subject. Hence, the teacher is challenged to be conversant of the place of the Bible, Jesus Christ, and of nature in the teaching process in all subjects whether in the primary or secondary levels. The Bible is key because it brings both Jesus and nature in education. There

are diverse views as to how the Bible should come in IFL. Knight (2017) outlines them as:

- First, “Bible or religion is just one topic among many” (p. 92).
- Second. “the Bible and religion into the whole curriculum” (p. 93), “exhaustive source of truth” (p. 93).
- The third called “Curriculum Model: The Bible as Foundational and Context” (p. 94).

This study subscribes to the later which Knight (2017) explains that “this implies that [the Bible and its worldview] provides a foundation and a context for all human knowledge, and its overall meaning infuses every area of the curriculum and adds significance to each topic” (p. 94), and Edlin in Knight (2017) describes this as “permeative function” (p. 94), and pictures it as “the leaven in the education loaf” (p. 94). Education in its true sense is seen to be complete only in the context of IFL through Bible use in all topics and subjects. Knight (2017) highlights that the context of the Bible as core text book is not to refer to it as a resource book of individual subjects courses but “does provide a frame of reference within which to study and interpret all topics” (p. 90), and adds, “makes everything else meaningful in the fullest sense” (p. 91). With the Bible as key text book, White (1952) notes that learners will have knowledge of “God’s original purpose for the world” (p. 18). The *SDA Working Policy* states that in the implementation of the Adventist philosophy of Christian education, “all areas of study will be examined from the perspective of the biblical worldview within the context of the great controversy theme” (p. 244). In upholding the place of the Bible in IFL, White (1896) exalts the Bible as necessary in building the mind and character of the learner more than books of science or philosophy can do for it has no equal in disciplining and strengthening the intellect—it ennobles,

purifies, and refines the character. The Bible in lesson presentation helps the learner academically as well as morally. This is in agreement with a study on Class IFL students perspective by Burton & Nwosu (2002) who observed that “data from the Edification category indicate[d] that students think this experience will affect their relationships with peers and family” (p. 18). This is one of the great marks of true education, improving our relations with fellow human beings.

Knight (1980) sees the Bible as providing the framework for character development in the troubled world—it gives the desired pattern of growth that gives meaning. White (1896) observes that the study of the Bible not only gives light to the soul but also understanding—the Bible tests human ideas rather than men’s ideas (science) testing the Bible. White (1903) goes on to say that true science agrees with the Bible. Burton and Nwosu in Heidemann (2008) found that when biblical instruction in schools was lacking, secular influences flourished because they were unchallenged. When presenting the biblical views present in subjects, IFL is able to counteract the negatives and the erroneous views in such subjects. Phelps and Waalkes (2012) argue that IFL must prepare learners to face real issues that affect people outside class. “Promoting shared inquiry; reflecting not only on texts but also on embodied experiences (personal car stories, field trips, and walks) and cultural artifacts (e.g., songs, advertisements, fast food restaurants, toy cars); and adopting a self-chosen, related practice to enable students to engage in the Christian practice of discernment” (p. 210).

Studies show that IFL fosters positively character development. The study from student perspective on IFL in the context of the Bible as key text book in all subjects demonstrates that IFL goes further to impact their later not only social life but also professional lives. This is advanced by Burton & Nwosu (2002) who noted

that “many students mentioned devotional sessions and prayer as being key experiences for integrating faith and learning in this class. However, their responses clearly indicate, that for them, IFL is more than reading a devotional thought and having prayer at the beginning of class. These students expressed an appreciation of classroom learning activities that pressed them to take a deeper look at Christian principles within the context of their chosen profession” (p. 18).

On the part of the learners, the Bible as a text book in IFL is observed to be possible and recognizable. Burtton & Nwosu (2002) explore further that learners expect IFL, and added that “For this class, Elementary Methods for Science, Social Studies, and Religion, students were unanimous in their perceptions that they had experienced IFL in the class” (p. 8). In the science, social studies and religion subjects IFL was experienced. This suggests that Bible use in all subjects’ lesson presentation is a possibility. Hence it is expected of a teacher to use the Bible in all subjects’ lessons presentations.

Conclusion

While general literature has said something about Integration of Faith and Learning (IFL), there is a gap regarding IFL in the classroom with the use of the Bible in lesson presentation highlighted. In particular, there seems to be a scarcity of studies regarding the class IFL and how it is and should be much in the Adventist run learning institutions. This study intends to fill that gap. The variables that affect class IFL according to Tasker, (2009), are: social demographic factors, Continuous education and IFL seminars, social rituals, practical Bible knowledge and IFL teaching methods. While IFL involves more activities like Mid -Week and Sabbath worship, the study specifically considers class IFL that it not just praying or having class devotion but also using the Bible in class lesson presentations. The interaction of

the Bible and course content become the channels of the revelation of the true God helping each other to do so to the learners.

The leadership in education needs this know-how for teacher empowerment and evaluation of School IFL activities. Teacher spiritual formation skills, IFL seminars with emphasis on Bible use in lesson presentation using IFL teaching methods alongside conventional teaching methods are great determinants of class IFL.

CHAPTER 3

METHODOLOGY

Research Design

The research design used was descriptive cross-sectional. No study was done in this area before in this region it was necessary to do first a descriptive study so as to explore the situation.

Population and Sampling Procedure

The population of the study was all Seventh-day Adventist teachers in Northern Zambia Union Conference Schools.

MAA is the first and only Adventist institution in the copper belt conference that is operated hundred percent by our Adventist Church. Although Chimpempe Mission Secondary School (CMSS) in Luapula conference is the oldest institution, it is funded partly by the government and partly by the church. On the other hand KAS in Midlands Conference of the Seventh-day Adventist Church in the central province of Zambia like MAA totally run by the Adventist Church. All the teachers of MAA and KAS of the Copperbelt and Midlands Conference respectively and then CMSS of Luapula Conference in Northern Zambia Union Conference of Luapula province in Zambia were involved in the study. Table 1 shows the total number of teachers at the schools when the research was being done.

Table 1. Sample of Schools Used

	Sampled Schools		
	KAS	MAA	CMSS
Number of Teachers at the School	20	20	25

A self-completion questionnaire designed by the researcher was used for data collection. The literature review provided the needed information in the questionnaire. Upon approval of the proposal, a pilot research was done and the reliability and validity of the instrument was tested. The research instrument had 3 sections, section A to C. Section A was for the demographic data, while section B had attendance to a Seminar on Integration of Faith and Learning questions and section C is related to the practice of IFL in the Classroom and during games.

Validity and Reliability of the Instrument

After designing the questionnaire, the researcher sent it to the Adventist University of Africa for approval and gave it to some counterparts and other experts in the subject to check if it is actually measuring what it says it is measuring to test for validity. A pilot test was first done before administering the questionnaire on the larger scale at Musofu Mission Secondary School of the Copperbelt Conference using the available population of 20 teachers in 2016.

Data Collection Procedure

Data collection at the targeted schools commenced as soon as permission was granted from their head teachers. Teachers were given the self-administered questions by the head teachers during staff assembly. The researcher collected back in person the filled instruments in a period of about a month.

Method of Data Analysis

The data was encoded in SPSS 20 for analysis. The data was analyzed using frequency tables on research question number one, and a follow-up cross tabulation regarding gender and sector was done. For research question two, data was analyzed using descriptive statistics bringing out means and standard deviation regarding the practice of IFL in the classroom. The same was done for research questions three and four. Furthermore for research questions three and five independent samples t-test for equality of means was used. For research question four, a Pierson correlation test was done to ascertain the relationship between the spirituality and IFL practice among the teachers.

Ethical Considerations

Since the investigation dealt with human subjects, the process respected the rights and welfare of the human subjects involved. The investigator (i) secured the informed consent of the subjects by explaining the procedures, to the extent possible, and (ii) described the risks as weighted against the potential benefits of the investigation. The investigator conformed to the ethical principles regarding all research involving humans as subjects as set forth in the report of the National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research entitled, “Ethical Principles and Guidelines for the Protection of Human Subjects of Research” also known as the *Belmont Report*.

CHAPTER 4

PRESENTATION AND DISCUSSION OF FINDINGS

This study examined Classroom Integration of Faith and Learning at Mupapa Adventist Academy (MAA) in the Copperbelt Conference, Kabwe Adventist Secondary (KAS) in Midlands Conference and lastly Chimpempe Mission Secondary School (CMSS) in Luapula Conference all of the Northern Zambia Union Conference. In particular, the impact of the attendance to the IFL seminars on the actual practice in the classroom was analyzed. Sixty five questionnaires were distributed and sixty were retrieved and used. The data was coded and encoded in SPSS 20 for analysis. The data was analyzed using frequency tables on research question number one, and a follow-up cross tabulation regarding gender and sector was done. For research question two, data was analyzed using descriptive statistics bringing out means and standard deviation regarding the practice of IFL in the classroom. The same was done for research questions three and four. Furthermore for research questions three and five independent samples t-test for equality of means was used. For research question four, a Pierson correlation test was done to ascertain the relationship between the spirituality and IFL practice among the teachers.

Research Question # 1

Research question one read as follows: What are the characteristics of the teachers in the target schools? The variables captured are Gender, Age, Religious Affiliation, Years of Teaching, Academic Qualification, Level of Spiritual Activities, Sector

Table 2. Gender, Age and Religious Affiliation

Gender			
	Frequency	Percent	Valid Percent
Male	35	58.3	58.3
Female	25	41.7	41.7
Total	60	100.0	

Age			
	Frequency	Percent	Valid Percent
Less than 30	18	30.0	30.0
More than 30	42	70.0	70.0
Total	60	100.0	100.0

Religious Affiliation			
	Frequency	Percent	Valid Percent
Yes	45	75	75
No	15	25	25
Total	60	100.0	

According to Table 2, the majority of the respondents are male (58%), and on age range 70% are more than 30 years old. According to Colon G. F. (as cited in Rasi, 2010) “IFL seems to work well for the older teachers due to their “experience and maturity” (p. 71).

Table 3. Years of Teaching and Academic Qualification Variables

Years of Teaching			
	Frequency	Percent	Valid Percent
0-15 years	49	81.7	81.7
16 and above	11	18.3	18.3
Total	60	100.0	100.0

Academic Qualifications			
	Frequency	Percent	Valid Percent
Certificate to Diploma	28	46.7	46.7
First degree and above	32	53.3	53.3
Total	60	100.0	100.0

Table 3 above indicates the years of teaching and the academic qualifications. According to the findings, 82% of the respondents have between 0-15 years of teaching experience. And on academic qualification, 53% have an undergraduate degree or above while 47% has either a certificate or a diploma. Further, the study indicates that 75% of the respondents are baptized Seventh-day Adventists on religious affiliation.

Table 4. Sector Variable

Sector			
	Frequency	Percent	Valid Percent
Primary	28	46.7	46.7
Secondary	32	53.3	53.3
Total	60	100.0	100.0

Table 4 inquired into the sector where the teachers work. It was found that 53% teach in secondary schools and 47% teach in primary schools.

Table 5. Distribution of Respondents across the Sector Based on Gender

		Gender * Sector Cross tabulation				
		Sector				
		Primary		Secondary		Total
Gender	Male	10	36%	25	78%	35
	Female	18	64%	7	22%	25
Total		28		32		60

A crosstab analysis on Table 5 above reveals that 64% of the primary school teachers are females. On the other hand, 78% of the secondary school teachers are males.

Table 7 below demonstrates that more males hold an undergraduate degree and above than their female counterparts. These findings concur with the reality of things in that the primary school teachers (who happen to be female) usually hold certificate and diploma holders and do not need a higher degree to teach at that level. On the other hand the secondary school teachers (who happen to be male) usually must have an undergraduate or beyond because of the fact that they teach at a higher level.

Table 6. Distribution of Respondents across the Sector Based on Academic Qualifications

		Gender * Academic Qualifications Cross tabulation				
		Academic Qualifications				
		Certificate/Diploma		First Degree and above		Total
Gender	Male	10	36%	25	78%	35
	Female	18	64%	7	22%	25
Total		28		32		60

Research Question # 2

The finding regarding research question Number 2, namely, the extent to which the respondents practice some Integration and Faith Learning in the classroom is shown in Table 7. The respondents do practice Integration of Faith and Learning mainly in the form of praying, reading the Bible in class and using the Bible as a textbook for some subjects. The “Praying” rate a slightly higher mean than the other three forms with a mean of 3.5 and a standard deviation of 1.5. The overall score indicates a mean of 3.3 and a standard deviation of 1.21

Table 7. The Practice of Integration of Faith and Learning in the Classroom

	N	Minimum	Maximum	Mean	Std. Deviation
Prac praying	60	1.00	5.00	3.5	1.48
Prac read Bible	60	1.00	5.00	3.1	1.60
Prac Bible use	60	1.00	5.00	3.2	1.36
Overall score	60	1.00	5.00	3.3	1.21
Valid N (listwise)	60				

Table 8 below shows the means and standard deviations regarding the practice of Integration of Faith and Learning in the social games that are played. The mean is 3.05 and the standard deviation is 1.2.

Table 8. The Practice of Integration of Faith and Learning in social games

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Social Games	60	1.00	5.00	3.05	1.2
Valid N (listwise)	60				

Research Question # 3

The third research question is: “Is there a significant difference in the practice of Integration of Faith and Learning based on the demographic variables? “

In order to answer this question, a mean comparison using T-test was done.

Tables 9 to 14 below show the findings.

Table 9. Difference in the Practice of Integration of Faith and Learning Based on Gender Groups

		Independent Samples Test								
		Levene's Test for Equality of Variances			t-test for Equality of Means					
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
IFL Practice	Equal variances assumed	.490	.487	-2.29	58	.026	-.70286	.30686	1.31710	-.08861
	Equal variances not assumed			-2.23	46.09	.031	-.7029	.3159	-1.3388	-.0671

Among the demographic variable gender, findings indicate that female teachers seem to practice more Integration of Faith and Learning than their male counterparts ($t(58) = 2.29$, $p = .0269$).

Table 10 below show the findings for the variable: age. There is no significant difference in the practice of Integration of Faith and Learning based on age groups ($t(58) = -.717$, $p = 0.475$).

Table 10. Difference in the Practice of Integration of Faith and Learning Based on Age Groups

		Independent Samples Test								
		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
IFL Practice	Equal variances assumed	.634	.429	-.72	58	.476	-.2460	.34322	-.9331	.44099
	Equal variances not assumed			-.73	33.506	.471	-.2460	.33748	-.9322	.44017

The demographic variable “religion” was next analyzed (Table 11). The findings show that there is no significant difference in the means regarding the practice of IFL based on their religious affiliation to the SDA Church ($t(58) = 1.91, p = 0.62$).

Table 11. Difference in the Means Regarding the Practice of IFL Based on Their Religious Affiliation to the SDA Church

		Independent Samples Test								
		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
IFL Practice	Equal variances assumed	.258	.613	1.905	58	.062	.67407	.3539	-.0344	1.3826
	Equal variances not assumed			1.966	25.414	.060	.67407	.3429	-.0316	1.3797

For the next demographic variable, “years of teaching,” findings show no significant difference in the means, $t(58) = -0.88$, $p = 0.38$ (Table 12).

Table 12. Difference in the Practice of Integration of Faith and Learning Based on Years of Teaching

		Independent Samples Test								
		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Diff	Std. Error Difference	Lower	Upper
IFL Practice	Equal variances assumed	2.234	.140	-.883	58	.381	-.35807	.40556	-1.1698	.45374
	Equal variances not assumed			-.989	17.0	.336	-.35807	.36190	-1.1213	.40522

As for the academic qualifications, the findings indicated a significant difference ($t(58) = 2.06$, $p = .04$). Those who have certificates and diplomas seem to practice more Integration of Faith and Learning than those who have first degrees and above (Table 13).

Table 13. Difference in the Practice of Integration of Faith and Learning Based on Academic Qualifications

		Independent Samples Test								
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
IFL Practice	Equal variances assumed	.514	.476	2.059	58	.044	.62946	.30568	.01757	1.24135
	Equal variances not assumed			2.068	57.715	.043	.62946	.30433	.02022	1.23870

The last demographic variable that was considered was the sector where the respondents worked (see Table 14). It was found that there is a significant difference in the practice of Integration of Faith and Learning between those who work in the primary sector and those who are employed in the secondary sector $t(58) = 4.2$, $p < 0.05$.

Table 14. Difference in the Practice of Integration of Faith and Learning Based on Sector

		Independent Samples Test								
		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
IFL Practice	Equal variances assumed	.336	.564	4.203	58	.000	1.16518	.27725	.61021	1.72015
	Equal variances not assumed			4.149	52.575	.000	1.16518	.28080	.60185	1.72851

Research Question # 4

This research question was stated as follows: “Is there a correlation between the level of spirituality of the teachers and their ILF practice in the classroom?”

A descriptive analysis (in the Table 15 below) indicates the level of spirituality of the respondents (Mean = 3.9; SD = 1.2). It seems that the teachers in general have a fairly high level of spirituality.

Table 15. Frequency Regarding Level of Spirituality of the Teachers

	Mean	Std. Deviation
Level of spirituality	3.9	1.2

To answer the research question, a Pearson Correlation analysis was performed. Results of the Pearson correlation indicated that there was a significant positive association between level of spirituality and IFL practice (degree of association = .71, $p < .01$).

Table 16. Correlation between the level of Teachers’ Spirituality and their Practice of IFL in the Classroom

		Correlations	
		Spirituality	IFL Practice
Spirituality	Pearson Correlation	1	.708**
	Sig. (2-tailed)		.000
	N	60	60

** . Correlation is significant at the 0.01 level (2-tailed).

Research Question # 5

For research question number 5, the following was asked: “Is there a significant difference in the practice of Integration of Faith and Learning based on the Attendance to the Seminar?”

In order to answer this question, a mean comparison using T-test was done.

Tables 17 and 18 below show the findings.

Table 17. Difference in the Practice of Integration of Faith and Learning Based on the Attendance to the Seminar Using Group Statistics

		Group Statistics				
Training		N	%	Mean	Std. Deviation	Std. Error Mean
IFL Practice	Yes	38	63	3.6579	1.05263	.17076
	No	22	37	2.6364	1.22111	.26034

Table 17 above indicates that 37% of the respondents did not attend the training. It is further observed that the level of practice of those who did not attend the training is relatively lower than those who attended the training. In order to gain further insight in the matter, a T-Test was done and the following result was found.

Table 18. Difference in the Practice of Integration of Faith and Learning Based on the Attendance to the Seminar using T-Test

		Independent Samples Test								
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
IFL Practice	Equal variances assumed	1.143	.290	3.41	58	.001	1.0215	.2991	.4228	1.6203
	Equal variances not assumed			3.28	38.87	.002	1.0215	.3114	.3917	1.6514

Results of the independent sample t-tests indicated that there were significant differences in level of practice between those who took the training and those who did not, ($t(58) = 3.41, p = .001$). Those who have attended the seminar on IFL and obtained an orientation on how to integrate faith and learning during the lessons as well as during the social games seem to practice it more than those who have not obtained the training. Thus the importance of the seminar cannot be overlooked.

Anderson (2012) noted that only theology students who attended IFL seminars were able to integrate. Thus the finding confirms literature that indicates that participation in an IFL seminar as well as orientation on how to integrate faith and learning in the classroom tend to influence its actual practice.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATION

Summary and Conclusion

The description of the characteristics of the respondents answered Research Question number 1. The study showed that the majority of the respondents were male (58%), and are more than 30 years old (70 %). Further, 75% of the respondents were baptized Seventh-day Adventists.

The findings indicated that 82% of the respondents had between 0-15 years of teaching experience, while for the variable “academic qualifications” 53% have an undergraduate degree or above and 47% have either a certificate or a diploma. The education sector variable inquired into the sector where the teachers worked, it was found that 53% teach in secondary schools and 47% teach in primary schools. And a further, crosstab analysis revealed that 64% of the primary school teachers are females. On the other hand, 78% of the secondary school teachers are males. The study revealed that more males hold an undergraduate degree and above than their female counterparts. This is explained by the fact that the primary school teachers (mostly females) usually hold certificate or are diploma holders and the secondary school teachers (mostly males in this case) hold an undergraduate or beyond because of the fact that they teach at a higher level.

Research Question number 2 analyzed the extent to which the respondents practice Integration of Faith in the classroom.

The finding showed that the respondents did practice Integration of Faith and Learning mainly in the form of praying, reading the Bible in class and using the Bible as a textbook for all subjects. The “Praying” rate a slightly higher mean than the other three forms with a mean of 3.5 and a standard deviation of 1.5. Meanwhile practice of Bible use in lesson presentation rated second from praying with a mean of 3.2 and a standard deviation of 1.36. The overall score indicated a mean of 3.3 and a standard deviation of 1.21.

Research Question number 3 asked if there was a significant difference in the practice of Integration of Faith and Learning based on the demographic variables. In order to answer this question, a mean comparison using t-test was done. The findings indicated that female teachers seem to practice more Integration of Faith and Learning than their male counterparts. This is in line with the observation of Woods Badzinski, Harden, &Yeast (2012) that a higher religiosity in women than in men and that the stronger the spiritual commitment of an individual, the more important and committed to IFL. For the demographic variable “age” the finding indicated no significant difference. This findings on age contrasts with those of Rasi (2010) who noted that “IFL seems to work well for the older teachers due to their “experience and maturity” (p. 71). Also there were no significant difference in the practice of IFL based on years of teaching, and religious affiliation. However, for the last two variables: academic qualifications and sector there is a significant difference. Those who have certificates and diplomas and who are in the primary school sector practice seem to practice more Integration of Faith and Learning than those who have first degrees and above and who work in the secondary school sector. This finding is a source of concern since the teachers are dealing with adolescents who are shaping their worldview.

Research Question number 4 was about finding a correlation between the level of spirituality of the respondents and their level of practice of Integration of Faith and Learning in the classroom. The study revealed that the teachers had a fairly high level of spirituality. The correlation analysis showed a strong correlation between the level of spirituality and the level of practice in the classroom. Yet, one can wonder why is it that the secondary school teachers, despite their level of spirituality, do not tend to practice IFL in the classroom.

Finally, Research Question number 5 investigated if there was a significant difference in the practice of Integration of Faith and Learning based on the attendance to the Seminar. In order to answer this question, a mean comparison using T-test was done. The results showed that there was a significant difference between the practices based on the training and orientation received by the participants. This indicates that those who have attended the seminar on IFL and obtained an orientation on how to integrate faith and learning during the lessons as well as during the social games practice it more than those who had not obtained the training. Thus the importance of the seminar cannot be overlooked.

Recommendations

Based on the findings the following recommendations are made.

1. The teachers of the Primary schools who happen to be mostly female teachers should be encouraged to keep up IFL practices, while the secondary school teachers need to be encouraged to do so. In the light of the importance of IFL, there is a need to make sure that it is actually happening within the classroom.
2. There seems to be a number of respondents (37%) who have not attended the seminars nor given an orientation on how to apply it in the classroom. The school administrators need to ensure that all the teachers get an opportunity to

attend and learn. In an SDA institution, attendance to such a seminar is not an option, but a mandatory requirement.

3. Integration of Faith and Learning using the Bible during lesson presentation be encouraged further.
4. The teachers should be encouraged to nurture their level of spirituality as this will drive them to practice their faith more in the classroom.

Suggestions for Further Studies

The study has not taken into consideration all the other factors that can influence either positively or negatively the practice of Integration of Faith and Learning, such as, classes taught, support from administration and others. Further studies need to be done to consider these critical factors.

The study was limited to a few institutions within one conference in one country. Further studies should also be extended to other schools within the same country and abroad, to see if the same pattern is verified.

The study was a mere descriptive one. Further studies need to be done to see the effect of the practice on the students' behavior.

APPENDIXES

APPENDIX A

RAW STATISTICAL RESULTS

Group Statistics

	Gender	N	Mean	Std. Deviation	Std. Error Mean
IFL Practice	Male	35	2.9905	1.08310	.18308
	Female	25	3.6933	1.28712	.25742

Independent Samples Test

	Levene's Test for Equality of Variances	t-test for Equality of Means								
		F	Sig.	T	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
IFL Practice	Equal variances assumed	.490	.487	- 2.290	58	.026	-.70286	.30686	- 1.31710	- .08861
	Equal variances not assumed			- 2.225	46.094	.031	-.70286	.31589	- 1.33867	- .06705

Group Statistics

	Age	N	Mean	Std. Deviation	Std. Error Mean
IFL Practice	Less than 30	18	3.1111	1.18266	.27876
	More than 30	42	3.3571	1.23278	.19022

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
IFL Practice	Equal variances assumed	.634	.429	-.717	58	.476	-.24603	.34322	-.93306	.44099
	Equal variances not assumed			-.729	33.506	.471	-.24603	.33748	-.93224	.44017

Group Statistics

	Religion	N	Mean	Std. Deviation	Std. Error Mean
IFL Practice	Yes SDA Church member	45	3.4519	1.20428	.17952
	Non-SDA	15	2.7778	1.13156	.29217

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
IFL Practice	Equal variances assumed	.258	.613	1.905	58	.062	.67407	.35393	-.03440	1.38255
	Equal variances not assumed			1.966	25.414	.060	.67407	.34291	-.03159	1.37974

Group Statistics

	Yrsofteaching	N	Mean	Std. Deviation	Std. Error Mean
IFL Practice	0-15 years	49	3.2177	1.24824	.17832
	16 and above	11	3.5758	1.04447	.31492

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
IFL Practice	Equal variances assumed	2.234	.140	.883	58	.381	-.35807	.40556	1.16988	.45374
	Equal variances not assumed			.989	17.075	.336	-.35807	.36190	1.12136	.40522

Group Statistics

	Profqual	N	Mean	Std. Deviation	Std. Error Mean
IF LPractice	Certificate to Diploma	28	3.6190	1.13932	.21531
	First degree and above	32	2.9896	1.21662	.21507

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	Df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
IFL Practice	Equal variances assumed	.514	.476	2.059	58	.044	.62946	.30568	.01757	1.24135
	Equal variances not assumed			2.068	57.715	.043	.62946	.30433	.02022	1.23870

Group Statistics

	Subjects	N	Mean	Std. Deviation	Std. Error Mean
IFL Practice	Primary	28	3.9048	1.17539	.22213
	Secondary	32	2.7396	.97177	.17179

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
IFL Practice	Equal variances assumed	.336	.564	4.203	58	.000	1.16518	.27725	.61021	1.72015
	Equal variances not assumed			4.149	52.575	.000	1.16518	.28080	.60185	1.72851

Group Statistics

	Training	N	Mean	Std. Deviation	Std. Error Mean
IFL Practice	Yes	38	3.6579	1.05263	.17076
	No	22	2.6364	1.22111	.26034

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
IFL Practice	Equal variances assumed	1.143	.290	3.415	58	.001	1.02153	.29913	.42276	1.62030
	Equal variances not assumed			3.281	38.872	.002	1.02153	.31135	.39171	1.65135

APPENDIX B

CORRESPONDENCES



SEVENTH-DAY
ADVENTIST
CHURCH

The Principle

Kabwe Adventist Secondary School

Midland Conference

P.O.Box, Kabwe
Zambia

Kapiri Mposhi South Mission

Copperbelt Conference

Box 810127

Zambia

14th September 2016

Phone: 0978911299

Dear Sir,

Permission To Undertake A Christ Centered Teaching Research At Your School.

I am writing with reference to the above subject. I am a Masters of Art Student in leadership with the Adventist University of Africa Kenya, at Solusi University Center.

I, would like to do a study on Christ centered teaching in Adventist schools and your school is one of my choice schools for the exercise. The study is commencing as soon as you receive this correspondence in this academic school calendar of September to December 2016.

Your quick response will be highly appreciated even on phone as I wait for your written correspondence.

Faithfully

Soko Jonah

Cc -Education Director Northern Zambia Union Conference
- Education Director Midlands conference
-Education Director Copperbelt conference



SEVENTH-DAY
ADVENTIST
CHURCH

The Principle
Mupapa Adventist Academy

Box7070, Ndola
ZAMBIA

Kapiri Mposhi South Mission
P. O. BOX 810127

Kapiri Mposhi ,
Zambia
14th September 2016
Phone: 0978911299

Dear Sir/Madam

Permission To Undertake A Christ Centered Teaching Research At Your School.

I am writing with reference to the above subject. I am a Masters of Art Student in leadership with the Adventist University of Africa Kenya, at Solusi University Center.

I, would like to do a study on Christ centered teaching in Adventist schools and your school is one of my choice schools for the exercise. The study is commencing as soon as you receive this correspondence in this academic school calendar of September to December 2016.

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Soko Jonah

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Private Bag
00503 Nairo
Tel (254) 733 33
Email: info@

WEB: www.aua.ac.ke

Location: Advent Hill, Off Magadi Road, Ongata Rongai

May 29, 2018

Dear Sir/Madam:

RE: INTRODUCTION – PASTOR JONAH SOKO

Pastor Jonah Soko is a registered student studying for a Master of Arts in Leadership at the Adventist University of Africa based in Nairobi, Kenya. As part of the course requirement he is conducting a research study to enable him complete his course of study.

This letter serves to request your kind and able office to accord him any assistance he may require to conduct a survey for his research study.

Your kind assistance will be greatly appreciated as his research study will contribute to the body of knowledge in leadership.

Sincerely,

A handwritten signature in black ink, appearing to read "Daniel Ganu".

Daniel Ganu, DrPH
Dean, School of Postgraduate Studies

APPENDIX C
QUESTIONNAIRE

SECTION A : Demographics:

1. Gender: Male___ Female__ (Tick)
2. What's your age range? (Tick) : 0 to 30___ / 31 and above __
3. Are you a Baptized Seventh-day Adventist: Yes___ or No ___
4. What is your range of years that you have taught in an Adventist School?
Younger 0-15 years _____ Older 16 yrs. and above _____
5. What is your highest level of professional qualification? (Ticking)
Certificate to Diploma _____ b) First Degree and above_____
6. Indicate the sector where you are teaching:
Primary _____ Secondary _____
7. How do you rate yourself in terms of your level of spirituality:
1- Below average _____
2- Average _____
3- Good _____
4- Very good _____
5- Excellent _____

SECTION B: Attendance to a Seminar on Integration of Faith and Learning

1). Have you ever attended a seminar, or been given an orientation on Integration of Faith and Learning?

Yes_____ No_____

SECTION C: Practice of IFL in the Classroom and During Games

Use the key below to respond to the questions that follow.

Key:

1. Never
2. Very Rarely
3. Rarely
4. Often
5. Always

Scores	1	2	3	4	5
Praying at the beginning of class					
Reading the Bible at the beginning of class					
Praying at the beginning of class					
Use of the Bible during lesson presentation					
Social games					

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CURRICULUM VITAE

PERSONAL DETAILS

NAME: Soko Jonah

Date and Place of Birth: 4th April 1969 Katete, District Zambia

Sex: Male

Nationality: Zambian

Marital Status: Married

Name of the Spouse: Fatuma Chilombela

Contact Cell: 0978911299

Email: chiuye44@yahoo.com

EDUCATIONAL ATTAINMENT

- (1) Level: Graduate
Title: BA Theology (2003); BA Religious Studies With Education Child and Family Studies (2004)
Institution: Solusi University, Bulawayo, Zimbabwe
Dates: 1998-2004
- (2) Level: Diploma
Title: Ministerial Diploma
Major: Theology
Institution: Zambia Adventist Seminary School
Dates: 1992-1994
- (3) Level: Secondary School
Qualifications: General School Certificate
Institution: Chizongwe Technical Secondary School

WORK PROFILE - EXPERIENCES

Employer: Copperbelt Conference, Northern Zambia Union Conference

Period: 2003- to date

Position: District Pastor

Employer: Solusi University

Period: 2002 –2003:

Position: Assistant Dean of Men

Employer: ADRA Zambia, Child Alive Project
Period: 1997
Position: Religious Coordinator/ Chaplain

Employer: East Zambia Field, Zambia Union
Period: 1994 January – January 1997
Position: District Pastor

Employer: Water Affairs Department, Ministry of Water Affairs
Period: 1990 January- January 1992
Position: Stores Clerk

EXTRA PROFESSIONAL EXPERIENCES

Task/Job/Responsibility: Solusi University Pathfinder Director, Solusi University
Bulawayo, Zimbabwe.
Period: 1990-1992

Task/Job/Responsibility: District Pathfinder Director Kasama, North Zambia Field:
Period: 1990-1992

ABILITIES AND SKILLS

Playing football and volley ball, community service, working with youths and needy groups, singing gospel music, preaching, conducting seminars/teaching, careers guidance and general counseling, and an advocate of Christian education