

INSTITUTE FOR-CHRISTIAN TEACHING

*Education Department of General Conference of
Seventh-Day Adventists
12501 Old Columbia Pike,
Silver Spring, MD 20904, USA*

**DEVELOPING A SPIRITUAL MASTER PLAN
FOR ADVENTIST HIGHER EDUCATION
IN NIGERIA:
MODEL FOR SELECTED BELIEFS AND VALUES**

By Adekunle A. Alalade
President and Professor of
Religion and Theology,
Adventist Seminary of West Africa
Ilishan-Remo, Ogun State, Nigeria

Prepared for the
23rd Faith and Learning Seminar
held at
UNIVERSITY OF EASTERN AFRICA
Baraton, Kenya
November 22 - December 4, 1998

348-98 Institute for Christian Teaching
12501 Old Columbia Pike
Silver Spring, MD 20904 USA

INTRODUCTION

The Adventist higher education program can be, and has been a catalyst in the educational enterprise worldwide. In his address to the 1992 annual council,

Robert S. Folkenberg, General Conference President stated among other themes that:

Every element of the entire church organization needs to evaluate its activities, priorities and products in the light of our unique, God-given mission ... both budgets and policies must reflect the reason for our existence. As leaders we must hold ourselves accountable to measurable progress and quantifiable objectives”¹

In response to this challenge, it is the purpose of this paper to prepare a spiritual master plan for the Adventist higher education in Nigeria. In the context of integration of Faith and Learning, the need of a spiritual master plan is imperative. It is a crucial instrument used to measure the achievement of mission statement and goals of the Christian education. This spiritual master plan is intended to be model for selected beliefs and values.

DEFINITION OF TERMS

Since the focus of this paper is developing a Spiritual Master Plan for Adventist Higher education in Nigeria, I will proceed with the definition of the following terms: A Spiritual Master Plan, Spirituality, Curriculum, Beliefs and Values.

A Spiritual Master Plan

Chiemela N. Ikonne defines a Spiritual Master Plan as “a framework for achieving spiritual objectives and goals through a systematic integration of faith in virtually every institutional activity whether it be academic, physical, social, administrative, recreational or religious.”²

A Spiritual Master Plan, according to Ikonne, has seven main components, namely: “the basic components, implementation, supervision, evaluation, revision, implications and approval.”³ Each of these components requires the involvement of the board members, administration, faculty, staff, students, alumni and the constituency. It is then necessary for an institution to set up a committee that will see to the proper co-ordination of the entire plan.

Under the Adventist higher education program, a Spiritual Masterplan is of great significance. It is an important instrument needed to guide the activities of Adventist colleges and universities and to assess the accomplishment of their goals and objectives. In line with the Adventist Church’s “Total commitment to God” document adopted during the 1996 General Conference Annual Council, the entire Church and its institutions need to evaluate how well they are doing in the achievement of the mission of the church with regard to the gospel commission (Matt. 28: 19 -20)⁴.

Spirituality:

Wherever effective integration of faith and learning is intended, spirituality must be present. For it is the force behind the development of the essential characteristics of Christian education. Without spirituality, the realization of the mission statement and the achievement of the aims of Christian education are in jeopardy.

Spirituality is produced by the indwelling of the Holy Spirit (Jn. 14:16, 17; Rom. 8:4).

Spirituality is developed in a Christian by carrying out in his or her life the pure principles of the gospel of Christ. By so doing he or she honours and glorifies God. When a Christian does this, he or she is reflecting Heaven-given light upon the dark world around him or her as a child of the Light, bearing the fruits of the Spirit (Gal. 5:22, 23). No wonder Hill, commenting on Spirituality states: "Where we see faith as an experience of God's presence or grace, power and beauty in one's life, or a letting go of self to see its object (Jesus Christ), we are getting in to the realm of faith as spirituality"⁵. Faith is taught through being spiritual. Dr Hill further defines spirituality as "having a sense of the presence of God, the closeness of God, the 'realness' of God."⁶

Curriculum:

The place of curriculum in the educational program cannot be over-emphasized. It is the real action plan, the scheme of work par excellence. Without it nothing goes on; without it the efforts made to get teachers and students are baseless. We talk of curricular and co-curricular. What then do we mean by curriculum? Jon Wiles' definition of curriculum appeals to me. He states: "Curriculum is the planned and guided learning experiences and intended outcomes formulated through systematic reconstruction of knowledge and experience, under the auspices of the school, for the learner's continuous and willful growth in personal, social competence."⁷

In line with the above principles, the Adventist higher education has a curricular design patterned after the model suggested by Humberto Rasi. He states:

An adventist institution should design curriculum that is intentionally based on Adventist educational philosophy and seeks the holistic development of the students. The programs have clear and inherent goals and objectives. The courses on Bible and Religion have a conceptual and an applied dimension and they are integrated with other subjects. Interdisciplinary courses are promoted.⁸

We do not stop with the formal curriculum. Adventist education also provides for co-curricular activities which is called the hidden curriculum. According to Rasi:

Administrators and teachers with the involvement of mature students, (are) to design a rich program of activities that are congruent with and supportive of the Adventist philosophy of

education. Included in this program, which seeks the holistic development of students, are social, cultural, recreational, artistic and missionary activities (e.g. clubs, exhibitions, recitals, excursions, tours, labour, sports, athletics, church services, outreach).⁹

The Board members and the alumni can also be included. They all are involved in the image-making activities of our institutions.

Belief System:

True faith in God leads us to choose and embrace a set of beliefs. This set of beliefs formulate a worldview that makes Adventist education, teacher, student and institutions unique. This group of beliefs consists of the 27 doctrinal statements in the case of the Adventist Church. These beliefs help and cause us to value everything around us in a particular way. They fashion the way we perceive everything, and they determine our choices. As Hill puts it:

The idea of a second coming and sabbath and Adventist doctrines are a kind of superorganism, a network of ideas in millions of heads linked like a computer system, a neural network lodged in the heads of Adventists that has glued us together come what may. The Adventist world-view has thrived as a thought monster lodged in the flip flop of our brain cells.¹⁰

Indeed our doctrinal beliefs unite us together into one family under God. For the purpose of this paper, I will select only ten of these fundamental beliefs. The selected beliefs are:

- 1) The Holy Bible; 2) God; 3) Jesus Christ; 4) The Holy Spirit; 5) Creation; 6) Faith;
- 7) Law/Grace; 8) Stewardship; 9) Healthful living; 10) Prayer

How these beliefs are taught will be demonstrated on the grid that will follow later. Why the choice of this beliefs? The above beliefs are some of the Christian fundamental doctrines in the Seventh-day Adventist Church tradition. They constitute the biblical teachings on which the S. D. A. Philosophy of education is grounded. In order to prepare students for a successful life here and hereafter, we need to teach them these selected beliefs.

Value Priorities:

Indeed, true faith in God drives us into the lifestyle behaviours which are demonstrated in love, to God and fellow human beings, in obedience, in faithfulness to our commitments, in compassion with fellow human beings, in caring service motivated by selfless love, in dilligent work to foster the understanding of the dignity of labour, in reverence to God within the community of faith, in loyalty to God, to constituted authorities and to our family members in order to fulfil the vertical and horizontal relationships of love and concern; and in worship of God, the creator of heaven and earth.

Another quality of faith implied in the foregoing is a network of values which determine our priorities, and ultimately our life story. Hill, quoting Fraenkel, defines values as “estimates of worth or

merit placed on aspects of our experience."¹¹ Yes, it is true that when a person values something, he or she deems it worthwhile, worth having, worth doing or worth trying to obtain. Indeed, a value is an idea about what a person regards most crucial to his or her life.

According to Hill quoting Rokeach, there is "a close friendship between beliefs and values."¹² Rokeach suggests that values may refer to beliefs people have about what is right, good or desirable. For example, a belief can be an accepted opinion, conviction, or a disposition to have confidence or trust in an idea or person. Values are also attitudes and actions that follow from people's beliefs. It includes some idea that a person is accountable to God who created him or her.

In another perspective, a value is some kinds of standards or rules. Standards or rules may refer to principles e.g. justice, honesty, and specific laws and virtues such as punctuality and courtesy.

Therefore, our values priorities for the purpose of this paper will be the following:

- 1) Love, 2) Honesty, 3) Obedience, 4) Diligence, 5) Patience,
- 6) Humility, 7) Cooperation, 8) Consistency, 9) Accuracy, 10) Discipline.

These values will also be demonstrated on the grid later on. Why the choice of the above values?

These values selected are cardinal virtues necessary for the formation of Christian character. Christians are citizens of two kingdoms: the worldly and the heavenly. The above values are essential for preparations for these kingdoms. They are needed for a life of satisfaction and fulfillment in total commitment to God.

MISSION STATEMENT

For instance, the Adventist Seminary of West Africa was established in 1959. It is a liberal arts senior Christian College. Her mission statement runs as follows:

The primary mission is to provide a high-quality Christian education in the preparation of workers and leaders for the various programs and institutions of the SDA Church in West Africa in particular, and Africa in general for the proclamation of the everlasting Gospel of Jesus Christ. Many of the students who come to ASWA to benefit from its high-quality academic programs do so to prepare for services inside and outside the SDA Church organization. In this sense, the mission of the Seminary spills over from that of preparing Church workers to that of adequately preparing other men and women, within its limited resource, who wish to take advantage of its programs in vocations of their interest and ability for services in various organizations and institutions of the society at large. To accomplish its mission, the Seminary operates on the SDA concept of Christian education which emphasizes the harmonious development of the spiritual, mental, physical and social powers of the individual. The predominant influence at the Seminary is the authority of the Bible as the final rule of faith (ASWA Academic Bulletin, p. 11)¹³.

GOALS AND OBJECTIVES

Accomplishing ASWA's mission involves the concerted efforts of the Governing Bodies, administration, faculty, staff, students and the alumni. The efforts are directed toward achieving specific

goals and objectives through the academic programs for the realization of the overall mission. In harmony with her mission, then, the main objectives and goals of the Seminary are:

1. To enable the student become a committed, thoughtful, and active christian, recognizing and accepting his/her responsibilities to God and humanity; thus establishing a purpose for his/her life in harmony with the high ideals of Christian service;
2. To help student develop the skills for ascertaining truth; to love truth, and to exercise independent judgement;
3. To prepare the student competently to help meet the personnel needs of the church, and to be of useful service to the community;
4. To enable the student understand and accept the individual's moral responsibilities toward his/her nation;
5. To encourage the student to accept the peculiar life-style of Seventh-day Adventists in regard to healthful living, sanctity of the family, music and recreation;
6. To stimulate the student to appreciate the value and dignity of manual as well as other types of honest labor;
7. To inspire the student to contribute willingly his time, talents, and means to his/her church, and community; and
8. To provide an affordable, high quality contextualized academic program of studies within Africa (ASWA Academic Bulletin, pp. 12 & 13)¹⁴.

How is the Mission Statement formulated? A broad range of persons representing all of the constituencies of the Seminary - the Governing bodies, students, alumni, faculty members, administrators and members of the local community, get together to discuss the nature and mission of the Seminary. After a broad discussion at various committee levels, a Mission Statement is developed. Based upon this mission statement, further planning shapes and reshapes the total educational enterprise of the Seminary to fit the mission statement. Thus every five years, as a new mission statement is developed, the goals and objectives of the Seminary are modified and improved. For the Seminary to fulfil her mission and achieve her goals and objectives, she must have a wholistic curriculum.

Specific Goals and Objectives:

For the purpose of this paper which is development of a Master plan for Adventist higher education in Nigeria, specific goals and objectives are provided. They are:

1. To lift the spirituality of the students
2. To increase the practice of love and unity in the college community
3. To help the students to develop the ability to make good choices
4. To enhance students ability to give reason for their beliefs

5. To foster the spirit of service orientation and witnessing
6. To teach the dignity of labour
7. To integrate faith and learning in all curricular and co-curricular activities

Since the work of education and redemption are one, we cannot over-emphasize the achievement of our goals and objectives of education. It is the development of Christlike character which empowers the students to be useful here and thereafter. According to Rasi:

Character is what helps us connect what we learn with what we do; it is the bridge that takes us from knowledge to ethical choices; it is the glue that brings coherence between what we believe and how we behave in private or in public. Indeed, in Adventist education, we seek to learn . . . in order to be and then do. ¹⁵

In a world dying for lack of men and women of noble conviction, a world without true heroes, Christian education is a task that must be done. Nigeria which is our focus for this Spiritual Master Plan stands highly in need of quality education. Our task is to provide this Christian education, and participate in the character formation of our students. What a high honour and solemn responsibility is entrusted to us.

Ellen White puts it beautifully:

The greatest want of the world is the want of men (and women) who will not be bought or sold, . . . who in their inmost souls are true and honest, . . . who do not fear to call sin by its right name, . . . whose conscience is as true to duty as the needle to the pole, . . . who will stand for the right though the heavens fall.” ¹⁶

Nigeria, as any other country in the world, needs this type of men and women.

EDUCATIONAL METHODS AND ADMINISTRATION

In the Adventist approach to integration of faith and learning, we seek to distinguish, and project toward knowledge, understanding, and wisdom. As Fowler puts it: “Christian education must look at its curriculum from a revelation point of view: that is to say, the Bible is not simply the word of God; it is the Christian educator. God’s way of sharing what He wants us to know about life.” ¹⁷

Thus, the centrality of the Bible in our curriculum. Ellen White puts it succinctly: “The word of God should have a place... the first place... in every system of education.”¹⁸ Yes, our focus on the Living and the Written Word has largely influenced the formulation of our curriculum.

Also, general and special revelations have roles to play in the formulation of our curriculum.

According to Beck:

While the Bible is true, God has not revealed all truth in the Bible. Whereas the Bible is only (the) truth, some truths lie outside the Bible. All truth is God’s truth (but) not all God’s truth is in the Bible. General revelation, then plays an important role in God’s plan, and as such it has several unique roles.”¹⁹

Yes, general revelation is broader than special revelation. It encompasses much more than special revelation. Most of the truths of Science, History, Mathematics and the Arts are not specifically in the Bible. The bulk of truth in all these disciplines is found only in God's general revelation. While the Bible is everywhere scientifically accurate, it is not a text book for sciences. The mandate for doing science is not a redemptive mandate; it is a creation mandate.

However, general revelation and special revelation need to interact. This is the understanding of the integration of faith and learning. The fact is that God has revealed Himself in Jesus Christ, and in His word, the Bible. He has also revealed Himself in His world. His truth is found in both Scripture and in science. It should be noted that Biblical studies, arts and sciences enrich one another. As Beck observes: "Most often there is no serious conflict between biblical studies and the arts and sciences. Rather, there is mutual enrichment".²⁰ For example, a knowledge of the content of the Bible is essential for understanding much of the Western art and Literature. Furthermore, Biblical history and world history overlap significantly, so that neither should be ignorant of the other.

In a Christian college the interaction between biblical studies and other disciplines should always be a two-way street. No one provides a monologue for the other, all must engage in continual dialogue. Although the Bible is infallible, our different interpretations of it are not. Thus, those teachers in Biblical studies must listen to, as well as speak to their colleagues, in other disciplines. Inter-departmental dialogue, team-taught courses and co-operative research projects are some of the ways of implementing integration of faith and learning. Therefore, Christian colleges must appropriate academic information from a worldview that includes a theocentric and Christocentric interpretation of science, history, social sciences and the arts. This task is only possible with God's revelation at the basis.

TEACHER'S ROLE-TEACHING OF BELIEFS AND VALUES

Teaching is a unique ministry. In education, a teacher has a critical role to play. Fowler quoting Rogers states that, "To Christian education, a teacher is not just a facilitator, a classroom manager, or a behavioral modifier (Skinner)".²¹ A teacher is also 'an ambassador', a personal representative of God".²² No wonder, God commissions the teacher to direct (students') minds to the revelation of Himself and His World. The teacher is commanded to "be modeler". As Paul said to Timothy, teachers are enjoined to "be examples". (1 Tim 4:12). So also Peter's admonition to the teachers: "Neither being Lords over God's heritage but being examples for the flock" (1 Peter 5:3). Ellen White puts it beautifully: "The teacher should be a living embodiment of truth, a living channel through which wisdom and life may flow" (FE 260).²³

Furthermore a teacher is expected to be a prophet, providing prophetic clarity and voice to the

youth. He or she is supposed to be a priest, a trusted mediator of God's ways and grace to the students. He or she is also expected to play a pastoral role, counseling, caring and nurturing the students.

Adventist education is well in the way in which we integrate faith and values with teaching and learning. We must hire teachers who are interested and skilled in the task of integration of faith and learning, teachers who have a burden for the spiritual formation of the students. Teachers who will not be headaches for administrators, students and parents. Ellen G White's statement is instructive here. "There should not be a teacher employed, unless you have evidence by test and trial, that he loves, and fears to offend God" (FE 260).²⁴

Educational leaders must provide better training to our future teachers in methods and supervised teaching. New teachers need mentoring and established teachers should be provided with formative workshops to improve their methods. According to Gaebelein "the most effective way to integrate every subject of study with Christianity is through teachers with a genuinely Christian worldview."²⁵ These are the type of teachers needed to develop a Christ-centred and Biblically grounded curriculum in our institutions. In all honesty, it must be admitted that only teachers who have the Bible at the centres of their lives and thoughts, to the extent of living daily in this book can hope to develop a Christian frame of reference.

To such teachers who are called, those who have for youth a Christ-like love and sympathy, Christian education is a glorious work. It means, dealing with the most important and precious material in the world - growing human souls.

CO-CURRICULUM - PRACTICE OF FAITH

The methods and administration of education also concern the administrative style of the president, other principal officers of the college, deans, pastor, departmental chairpersons, and other senior staff, all those who have authority. Council members and alumni should also be mentioned. These are mainly responsible for setting the tone and creating the atmosphere in which faculty, staff and students will work, learn, and thrive or wither. Rasi states that "they are the main makers of the hidden curriculum - the values and priorities that undergird the policies, procedures and relationships on campus".²⁶ No wonder Gaebelein states that "Integration of faith in Christian education, is the living union of its subject matter, administration, and even of its personnel, with the external and infinite pattern of God's truth."²⁷ This, as we have already said, is the heart of integration and the crux of the problem of Christian education.

What should be the specific concerns of the different categories of people described as the image makers for the Adventist institutions? The governing Board or council members are to supervise and

monitor how the stated goal and objectives of the college are being achieved. As De Jong puts it: “if one important task of the board of trustees is to oversee the creation and implementation of the mission statement, another important task is the selection of a president who believes in, personifies, and promotes nature and mission of the college”.²⁸ The task of the president is also to lead all workers to understand the mission statement of the institution and motivate all and sundry to work towards shared mission goals. Failure to do this may make our institutions to be indistinguishable from the secular universities except in size and cost. The ideas, value systems, worldviews and belief systems of all workers in our institutions should be visible on the campus, and outside campus for students to see and consider.

To ensure proper integration of faith, values and learning, it is important that enough persons who believe in, exemplify and articulate ideas, values, worldviews and belief systems consistent with the college or University’s view point, be present on the campus as the students shape their lives. Few tasks are as important as the selection of this total community of persons. Some other practical ways of preparing our students to live their Christian vocation in a mature and responsible manner are:

1. Week of spiritual emphasis 2 to 3 times a year featuring guest speakers and the youth of the institution
2. Services on Wednesdays, Fridays and Saturdays featuring invited guest speakers of high spiritual experiences, and speakers from among faculty, staff and students
3. Residence Hall worships organized by the deans. All these worships are meant to effect ministerial and spiritual formation
4. Community services - two hours of free labour weekly involving students and faculty; it is to teach the dignity of labour, as we have it at ASWA
5. Recreational activities like sports, games, cultural and talents nights.

CULTURE

Rasi defines culture “as beliefs, values, and priorities of a community expressed through its institutions, practices and creative manifestations.”²⁹ To arrive at the biblical perspective of culture, we must turn to the cultural mandate God gave to our first parents at creation. In Genesis 2:15 “The Lord God took the man and put him in the Garden of Eden to work it and take care of it.” James W. Sire in his book Discipleship of the Mind states: “Tending the garden has come in theology to be called the cultural mandate - a mandate that initiates the human trek from garden to city, for once one begins to fill the earth with people and to cultivate gardens, culture begins to form, civilization arises.”³⁰

Culture certainly include a sense of community that permeates the institution. It has to do with

the general climate of the institution. What is the perception of students and staff - academic and non-academic about acceptance? Do they share the sense of belonging and ownership? Are they all fully engaged in the activities meant to achieve the goals and objectives of the institution?

In the classroom, culture is found in values, symbols and the outcomes. Adventist education provides for every institution to have a philosophy, values, aims, and traditions. The tangible expressions of culture are the motto, uniforms, facilities for teaching, residence halls, sports and games, worship services and manual labour; also pictures. By outcomes, I mean language of instructions, and expression in the college community, campus atmosphere, rituals such as assembly, curriculum, rules and regulations and errands. All these expressions of culture constitute the real message that sets the tone of the institution. They constitute the most effective methods of teaching our values, worldviews and beliefs. They also in a way, convey how we are doing in the achievement of our objectives and mission.

DISCIPLINE

Culture also involves discipline. Parker J. Palmar in his book To Know As We Are Known points out from monastic tradition three spiritual disciplines that he learned:” 1). The study of the sacred texts; 2) the practice of prayer and contemplation, and 3). The gathered life of the community itself.³¹ He describes these three disciplines “as three ways of maintaining contact with love’s reality in the midst of misleading appearances.”³² Through the discipline of spiritual formation, Christian institutions seek to be reformed on our original, created image. The effort to develop spirituality of education is an attempt to recall education to the forgotten roots and meanings of its routine practices. Even in the adventist education, we must pay more attention to the Bible, prayer and contemplation; and worship. The purpose of spiritual disciplines is laudable. As Parker puts it; it is to empower us to see through and beyond the appearance of things, to penetrate the surface and touch that which lies beneath.

The whole of the academic community with its system of rewards and punishment works to shape our views of self and the world. We must ensure that good behaviours are reinforced and that discipline is redemptive and constructive when it is needed. Indeed, the rules and relationships of a school comprise a “hidden curriculum” which can have greater formative power over the lives of learners and the curriculum advertised in that college catalogue.

To make discipline effective, administrators, faculty and staff should also be seen disciplined. They should personify humility, mercy, meekness, kindness, fairness, justice and tolerance. They should recognize that they are vulnerable and be ready to apologize when they make mistakes. Such will make them empathizers of students and good mentors to them. That is the practical way of leading the students to Christ. Gaebelein is therefore right when he states that “the surest way of knowing whether a

school is truly Christian is the way in which it applies discipline to the student that breaks the rules. Will it be constructive and redemptive in a young life?"³³

RELATIONSHIPS

According to Hill, "The interaction between the teacher and learner is at the heart of schooling. The quality of this relationship is the most important single factor in learning."³⁴ As mentioned before, faith is learned in relationships. Faith is a kind of glue in the relationship between people and their God. Love, the most essential element of faith is learnt in personal relationship. Associated with trust building are other elements of relationship such as intimacy, commitment, vulnerability, support and approval. It is hard to learn genuine trust without also developing a set of these aspects of relationship. Other examples of faith in relationship are "attunement and empathy". As Hill puts it:

Not only is the trust part of faith built in emotional attunement. Empathy blends into the values of faith by building our moral sense. Empathy and its attunement are also part of caring, of feeling for another, and they help comprise a sense of closeness and connectedness which are in the heart of being truly present to each other. Presence is a strong element in the spirituality part of faith in which God's spirit touches our spirit. When people's spirits touch, they reveal God in their lives, they refresh each other, and, faith is learned.³⁵

The foregoing discussion prepares the best climate for healthy relationships in an Adventist institution. But that is not all, caring, acceptance, closeness, intimacy and commitment are also aspects of love. When certain aspects of faith work in relationships, they dissolve into attention, intimacy, caring, and work of love.

DEVELOPING A SPIRITUAL MASTER PLAN FOR ADVENTIST HIGHER EDUCATION IN NIGERIA: A MODEL FOR SELECTED BELIEFS AND VALUES

As mentioned earlier, a spiritual master plan has seven components. They are as follows:

1. **The Basic Component**

The basic component comprises Adventist beliefs, principles, and practices and appropriate educational programmes and activities (religious, academic, social, physical, recreational, administrative, etc) through which those beliefs, values, principles and practices can be effectively transmitted to students. The ten beliefs and values selected for the purpose of this paper have already been identified. A grid prepared for illustration shall follow.

2. **The Implementation Component:**

A spiritual master plan should clearly state when and how each belief and value will be transmitted through appropriate educational activities. In addition to selection of beliefs and values that meet the priority, spiritual needs of that institution, the curricular and co-curricular activities, materials, and personnel that will be utilized should be provided for the exercise. This exercise can cover any number of beliefs and values.

3. The Supervision Component:

The purpose of supervision is to ensure proper implementation of the project. Therefore, appropriate supervising methods and personnel should be indicated; so also the time of implementation. Supervisory personnel may include heads of departments (curricular and co-curricular), Deans, Vice Presidents, in addition SMP committee. Methods of supervision may include clinical supervision, and review/revision of syllabi/textbooks/lecture notes with teachers. Every visitation should be followed with an exit interview on the observations of the supervisors. Inclusion of external supervisors is highly advisable, especially the periodic statutory visits of the Andrews University academic auditors, National Universities Commission, Division and General Conference Board of Regents.

4. The Evaluation Component

Every goal-oriented programme requires a comprehensive evaluation to determine the achievement of the intended goal. For the purpose of a spiritual masterplan, this will mean stating achievement of the intended goal. That is stating the reasons, criteria, and procedure for the evaluation. The supervisory component, if properly done, could serve as a formative evaluation during the implementation stage. This will reveal the strengths and the weaknesses of the program.

The areas of strength are then enhanced while the areas of weaknesses are strengthened. Summative evaluation could range from a careful observation of the institution's spiritual climate to the use of instrument, designed to measure the extent to which the objectives and ultimate goal of the program have been achieved. The instrument should seek information on the internalization and practice of the beliefs and values on the grid. A sample of it is attached to this paper. The plan must state who should have access to the results of the evaluation as well as how it should be used. The questions of the instrument should be made clear and understandable to the students. No tricky questions should be used. After graduation, alumni evaluation should also be conducted after about five years. This is to assess their state of spiritual growth and maturity. A longitudinal approach will make it possible for the institution to compare students level of spirituality before, during and after going through the institution.

Indeed, evaluation is imperative. Sensitive and subjective as evaluation of spiritual growth and maturity may appear, the information it will provide will be much reliable than the guessing which thus far has characterized our judgment. The point is that if you cannot measure it then it did not happen.

5. The Revision Component

This component provides the need to use the findings of the evaluation to improve the integration of faith and learning which should be applied to all educational programmes. Those findings should be used to move the institution, its programmes, and procedures forward, not to deter its progress or create a means whereby people cannot be judged. However, the manner and extent of revision will depend on the outcome of the evaluation.

6. The Implications Component:

This component must be very thoroughly addressed. It begins by submitting plan to the board or council for approval. Specifically, the plan should clearly state how it will affect:

- conditions for faculty/staff employment, retention and promotion
- faculty development and code of conduct and
- students admission requirements, code of conduct, compulsory curricular and co-curricular activities and disciplinary measures.

Financial provisions should be made to provide regular and adequate professional development for faculty and staff in order to keep them abreast of the knowledge in effective integration of faith and learning in every educational activity of the institution.

7. The Approval Component:

With all the above aspects of a spiritual master plan being carefully developed, the next stage is to seek the approval of the governing board or council. Before that it is very important that the plan receives the full support of the faculty, staff, and students, before the administration recommends it to the board or council. Of special importance is the need to clarify the implications of the plan of the operation of every aspect of the institutions. The grid is on the next page. It demonstrates how the selected beliefs and values are transmitted to students in the process of integration of faith and learning.

CONCLUSION

For Adventist educational institutions to achieve the goal of the “Total Commitment to God” document, professional integration of faith and learning is the answer. When this is achieved, there must be an instrument of assessment. This is why the development of a spiritual master plan for Adventist higher education becomes imperative. But integration of faith and learning demands a particular type of teacher. It is the type who really becomes a catalyst in the learning process, as well as the facilitator for activating a merger of faith with learning.

There can be no effective method to teach Christian beliefs and values without Christian teachers with Christian world view. Modelling is potentially the most powerful way to impart values and beliefs. Teachers need to be aware of both the negative and positive effects of their modelling. Students take notice of expert teachers, and those who are warm, caring, friendly, businesslike, and enthusiastic.

Good models create interest in subject matter, and they communicate that they can meet students needs. Students not only imitate, they identify with good models in manner and lifestyle. Biblical values are expressed by the teacher through his or her attitudes, faith manifestations, and intellectual integrity. The most effective way to integrate the subject of study with christianity is through the teacher who has a genuine Christian world view. Just as teachers are key to the success of the curriculum, so are the board or council members, administrators, staff and alumni are crucial to the success of the co-curriculum.

If Adventist institutions are effectively and efficiently operated on the foregoing paradigms, I

**BASIC COMPONENTS OF A SPIRITUAL MASTER PLAN
A SAMPLE GRID OF BELIEFS/VALUES AND EDUCATIONAL ACTIVITIES**

BELIEFS	REL	BUS	BIO	CHEM	LANG	MATH	H/SCIEN CE	EDUC	P.E.	ACCT.	DORM WORSH.	CHUR. MINIST.	COMP	SO.ST	WORK PROGR.
The Holy BIBLE	RELB 424	MKTG 310	BIDL 156	CHEM 112	ENGL 255	MATH 165	HELD 110	EDUC 315	PEAC 110	ACCT. 111	MORNING & EVENING	EVANGELISM AYM, AWM	COSC 162	ECOM 225	COMMUNITY SERVICE
GOD	RELB 424	MKTG 310	BIDL 156	CHEM 111	ENGL 267	MATH 165	HELD 110	EDUC 315	PEAC 110	ACCT 111	MORNING & EVENING	EVANG. AYM, AWM, AM	COSC 161	ECOM 226	WORK STUDY
JESUS CHRIST	RELB 220	BSAD 341	BIDL 389	CHEM 111	ENGL 267	MATH 182	HELD 306, 484	EDUC 315	PEAC 110	ACCT 112	MORNING & EVENING	EVANG.	COSC 175	ECOM 225	WORK STUDY
THE HOLY SPIRIT	RELB 424 434	BSAD 355	BIDL 389	CHEM 112	ENGL 267	MATH 165	HELD 110	EDUC 315	PEAC 110	ACCT 113	MORNING & EVENING	EVANG. PRISON MIN.	INSY 110	ECOM 226	COMMUNITY SERVICE
CREATION	RELB 214	ECON 255	BIDL 389	CHEM 111	ENGL 265	MATH 165	HELD 306	SOCI 120	PEAC 110	ACCT 112	COMBINED WORSHIP	EVANG.	INSY 316	ECOM 225	FARM
FAITH	RELB 425	BSAD 342	BIDL 156	CHEM 112	ENGL 255	MATH 182	HELD 110	EDUC 315	PEAC 110	ACCT 111	EVENING	EVANG. PERSONAL MIN.	COSC 436	ECOM 225, 226	POULTRY CARPENTRY
LAW AND GRACE	RELB 425 434	BSAD 341	BIDL 350	CHEM 112	ENGL 267	MATH 165	HELD 110	EDUC 315	PEAC 204	ACCT 111-113	MIDWEEK PRAYER	EVANG. PRISON MIN.	COSC 436	ECOM 328	GROCERY
Stewardship	RELB 425	ACCT 111	BIDL 350	CHEM 111	ENGL 255	MATH 165	HELD 110	EDUC 315	PEAC 110	ACCT 311, 313	MIDWEEK PRAYER	STEWARDSHIP DEPT.	COSC 255	ECOM 440	WORK STUDY
Healthful living	RELB 425	BSAD 341	BIDL 116	CHEM 112	COMM. 104	MATH 165	HELD 110	PSYC 101	PEAC 110	ACCT 112	COMBINED EVENING WORSHIP	ADVENTIST HEALTH MINISTRY	COSC 162	ECOM 226	COMMUNITY SERVICE
Prayer	RELP 440	BSAD 341	BIDL 155	CHEM 112	ENGL 255	MATH 182	HELD 110	EDUC 315	PEAC 110	ACCT 113	MORNING & EVENING	EVANG.	COSC 436	ECOM 225	JANITORIAL
VALUES	RELT 355	ECOM 226	BIDL 350	CHEM 111	COMM 405	MATH 182	HELD 110	EDUC 315	PEAC 110	ACCT 112	COMBINED EVENING WORSHIP	AYM	COSC 255	ECOM 275	FARM GROCERY
Love	RELT 355 REL 407	MKTG 310	BIDL 350	CHEM 111	ENGL 267	MATH 182	HELD 110	SOCI 120	PEAC 204	ACCT 111	COMBINED EVENING	AWM	COSC 436	ECOM 226	BAKERY
Honesty	RELT 355 REL 354	MKTG 310	BIDL 350	CHEM 112	ENGL 111	MATH 165	HELD 460	SOCI 120	PEAC 204	ACCT 311	COMBINED EVENING	LITERATURE MIN.	COSC 255	ECOM 328	JANITORIAL CARPENTRY
Obedience	RELB 305	BSAD 341	BIDL 389	CHEM 111	ENGL 235	STAT 285	HELD 110	OFTE 124	PEAC 204	ACCT 311	COMBINED EVENING	AYM	COSC 436	ECOM 226	WORK STUDY
Patience	RELP 321/322	BSAD 342	BIDL 350	CHEM 112	COMM 405	STAT 285	BHSC 440	OFTE 124	PEAC 204	ACCT 313	COMBINED EVENING	LIT. MIN.	INSY 316	ECOM 334	CARPENTRY
Diligence	RELP 461, 462 463	BSAD 355	BIDL 350	CHEM 111	COMM 405	MATH 185	HELD 484	SECR 104	PEAC 110	ACCT 113	COMBINED EVENING	PRISON MIN. LIT. MIN	INSY 110, 336	ECOM 454	COMMUNITY SERVICE
Cooperation	RELT 426	BSAD 355	BIDL 350	CHEM 112	COMM 104	STAT 285	PETH 450	SECR 104	PEAC 110	ACCT 112	COMBINED EVENING	EVANG. AYM, AWM	COSC 161	ECOM 427	BAKERY
Humility	RELT 314, 315	BSAD 341	BIDL 389	CHEM 111	COMM 405	STAT 285	HELD 320	SOCI 120	PEAC 204	ACCT 312	COMBINED EVENING	AMO, AYM AWM	COSC 255	ECOM 495	GROCERY
Consistency	BIBL 201-3 431-2	ACCT 311	BIDL 389	CHEM 112	COMM 104	MATH 165	HELD 110	SOCI 120	PEAC 110	ACCT 311	MORNING & EVENING	LIT. MIN PRISON MIN	COSC 436	ECOM 495	JANITORIAL
Discipline	RELT 426	MKTG 310	BIDL 389	CHEM 112	COMM 405	STAT 285	HELD 110	SOCI 120	PEAC 110	ACCT 312	EVERYDAY	LIT. AYM AWM	INSY 336	ECOM 440	FARM
Accuracy	BIBL 421 422	ACCT 112	BIDL 389	CHEM 111	ENGL 112	MATH 182	HELD 110	SECR 104	PEAC 204	ACCT 311-313	MORNING & EVENING	STEWARD. DEPT.	COSC 436	ECOM 328	POULTRY

believe the triune God will bring new life and viability both into our churches and to those who engage in Christian education and spiritual formation. Our educational institutions will then fulfil their task of Christian education - being producers of men and women who are prepared for service which encourages and empowers the secular society to bring justice, peace, compassion, mercy of God and wholeness to the suffering, weary and divided world in which we live.

I submit that there should be consensus among us Christian educators and educational administrators on the holistic character of Christian education, which is grounded in worship instead of antagonism and brokenness. A consensus which combines and inter-relates spirituality, and academic excellence, mission and evangelism, justice and peace, pastoral sensitivity and competence, and the formation of Christ-like character. That harmonious, purposeful and united conviction brings together education of: the ear to hear God's word and the cry of God's people in this doomed world; the heart to heed and respond to the suffering; the tongue to speak to both the weary and the arrogant; the hands to work with the lowly; the mind to reflect on the goodness of the gospel; the will to respond to God's call; the spirit to wait on God in prayer, to struggle and wrestle with God, to be silent in penitence and humility and to intercede for the church and the world; the body to be the temple of the Holy Spirit.

ENDNOTES

1. Folkenberg, Robert S.: "How Big is Our God" Adventist Review (Jan. 7, 1993) page 4
2. Ikonne, C.N. Developing a Spiritual Master Plan and an Assessment Instrument. (Unpublished paper presented at IFL Seminar, UEAB, 1998, P.1
3. Ibid, Page 2
4. Matthew 28:19-20
5. Barry Hill, Teaching Faith Some Basic Concepts, Unpublished Paper presented at IFL Seminar, UEAB, 1998
6. Ibid. P. 2.
7. Wiles, Jon and Bondi, Joseph: Curriculum Development, (New Jersey, Saddle Rivers: Upper Prentice Hall, 1998) p. 10
8. Rasi, Seventh-day Adventist Education: Seven Core Questions, Unpublished Paper presented at IFL Seminar, UEAB, 1998
9. Ibid
10. Ibid.
11. Ibid.
12. ASWA Academic Bulletin, P. 11, 1996 - 1998
13. Ibid, pp. 12, 13
14. Rasi, H. M. Faith Development and Adventist Youth p. 1.
15. White, E. G.: Education (California, Mountainview: Pacific Press Pub. Assn., 1903) p. 57
16. Fowler, John, The Trumpet and the Bell (Unpublished Paper presented at the IFL Seminar, UEAB, 1998) p. 2
17. Education, Page 3
18. Beck, W. David, ed. Opening the American Mind, (Grand Rapids: Baker Book House, 1991), pp 40
19. Ibid.
20. Fowler p. 3
21. Ibid
22. White E. G. Fundamental of Christian Education, (Nashville: Southern Pub. Assn., 1923), p. 260
23. Ibid,

24. Gabelein, Frank E. *The Pattern of God's Truth*, (Winona, Lake: BMH Books, 1968), p. 9
25. Rasi, H. M.: Factors in the Integration of Faith and Learning, Handout prepared for IFL Seminar, UEAB, 1998), p. 1
26. Ibid
27. Arthur J. De Jong, Reclaiming a Mission: New Directions for the Church Related College. (Michigan, Grand Rapids: W. M. B. Eardmans Pub. Co., 1990), p. 137
28. Rasi, H. M. *Faith Development and Adventist Youth*, p. 3.
29. Sire, James W. *Discipleship of the Mind* (Illinois, Downers Grove: Intervarsity Press, 1982), pp. 67 -68
30. Parker Palmer, To Know As We Are Known, (Harper SanFrancisco: A division of Haper Collins Publishers, 1993), p.
31. Ibid
32. Gabelein, p.
33. Hill p. 12
34. Ibid

SELECTED BIBLIOGRAPHY

- David W. Beck, ed. Opening the American Mind. Grand Rapids: Baker Book House, 1991
- Arthur J. De Jong, Reclaiming a Mission: New Directions for the Church Related College. Michigan, Grand Rapids: W. M. B. Eardmans Pub. Co., 1990
- Roberts S. Folkenberg, "How Big is our God", *Adventist Review*, January 7, 1993
- John Fowler, The Trumpet and the Bell, Unpublished paper presented at IFL Seminar, UEAB, 1998.
- Frank E. Gaebelein, The Pattern of God's Truth, Winona, Lake: BMH Books, 1968
- Bailey U. Gillespie, The Experience of Faith, Alabama, Birmingham: REP, 1998
- Barry Hill, Teaching Faith Some Basic Concepts, Unpublished Paper presented at IFL Seminar, UEAB, 1998
- Chiemela N. Ikonne, Developing a Spiritual Master Plan and an Assessment Instrument, Unpublished paper presented at IFL Seminar, UEAB, 1998
- Parker Palmer, To Know As We Are Known, Harper San Francisco: A division of Haper Collins Publishers, 1993
- Humberto M. Rasi, Seventh-day Adventist Education: Seven Core Questions, Unpublished Paper presented at IFL Seminar, UEAB, 1998
- Adventists Face Culture: Should We Love or Hate The World?, Unpublished Paper presented at IFL Seminar, UEAB, 1998
- Factors in the Integration of Faith and Learning, Handout prepared for IFL Seminar, UEAB, 1998
- Faith Development: Adventist Youth, Unpublished Paper presented at IFL Seminar, UEAB, 1998
- James W. Sire, Discipleship of the Mind, Illinois, Downers Groves: Intervarsity Press, 1982
- Daniel Tanner and Laurel H. Tanner, Curriculum Development, New York, London: Macmillan Pub. Co., Inc., 1975
- Ellen G. White, Education, California, Mountain View: Pacific Press, Pub. Assn., 1923
- Fundamental of Christian Education, Nashville: Southern Pub. Assn., 1923