

Institute for Christian Teaching
Education Department of Seventh-day Adventist

**TEACHING WITH INTEGRITY:
A MODEL FOR MENTORING
FIRST-YEAR TEACHER TRAINEES**

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Introduction:

This paper describes and evaluates an intentional and experiential approach for introducing first-year teachers-in-training to the holistic perspective of Christian education, which will invite and support a life-long personal commitment to mental, spiritual, physical and social Christian values.

The Problem:

To what extent are integrated learning experiences that promote the harmonious development of teachers-in-training, intentionally incorporated into Adventist teacher-education programs? While SDA educational institutions clearly announce their commitment to the harmonious development of the physical, mental, and spiritual development of students, how intentional is Adventist higher education about holistically developing the next generation of aspiring teachers? Who decides the curriculum for Christian teacher-training institutions, and on what basis are such decisions made?

There is a danger that the curriculum could be driven by the varying opinions of diverse stakeholders. For instance, newly graduated teachers (after their first year of teaching) believed that the most valuable part of their training was in gaining competence in their content teaching field. They believed that confidence in this area facilitated their ability to manage classrooms and students.¹ On the other hand, school principals have a much larger shopping-list for teacher education. In addition to expecting expertise in content area, school principals value a teacher's ability to organize and manage their classrooms, plan their teaching sequences, create successful learning environments in a pleasant atmosphere that incorporates effective questioning and differentiated instruction, while maintaining high expectations for student achievement. They believe teachers should also have good communication and personal skills, and be flexible enough to change plans and programs when changing circumstances and student needs necessitate it.²

The curriculum requirements of country, regional, and government education and examination boards place other demands on teacher-training institutions. What may develop is a teacher-training curriculum offering a potpourri of stand-alone subjects which will hopefully satisfy the demands of all stakeholders. Raquel de Korniejczuk (2008) alludes to this situation when she cites Oppewal's 1985 description of the school curriculum as a "curious mix of the old and the new, with contenders always jostling for a more prominent place in the school day"³

So what are the priorities for the training of Christian teachers? Sometimes at the beginning, but usually at the end of a "Christian" teacher-education program, a subject related to the Philosophy of Christian Education is offered. It is assumed that our teaching graduates will thus be "Christian" teachers, automatically embracing into their lives and future teaching careers, the principles and practice of Christian Education. Unfortunately frequent exits by new graduates from the teaching ministry of the Adventist church may indicate that the internalization of Christian Education principles may not be automatically happening during their four years of teacher training, thus the need to develop a more intentional approach to the Integration of Faith and Learning into the personal lives of Christian teachers. In his concluding remarks about Generation Y (the current 8-26 year olds), John Hammond noted that for these young people, "You do then you learn" – experience must precede theory.⁴ Thus the need to develop a subject that allows students to experience holistic Christian education and its personal benefits, before introducing philosophical constructs.

The Background:

While Adventist educational philosophy emphasizes the importance of the *harmonious* development of the mental, physical, social and spiritual aspects of life, it is often difficult to identify how these principles are actually taught and integrated into the daily lives of teachers-in-training. Mental development is probably taken care of by wrestling with content subjects, required Bible subjects are assumed to provide spiritual development, classes in physical health and life-style practices may or may not be offered, and social development just happens. It is possible that in practice, the sought-after

harmonious development of the mental, physical, spiritual and social aspects may be lost in the scramble for a GPA that meets graduation requirements.

Furthermore, trainee teachers are usually not seeking personal character development or transformed lives as part of their training. Typically, they expect subject offerings that concentrate on mastering the content of their teaching field. However, after their first practice teaching sortie in a real classroom, these students often return to the university with feelings of inadequacy, self-doubt and physical exhaustion, and are desperate for some help with classroom management. It is at this most teachable point in their training that first-year student teachers are enrolled in the subject *Teaching with Integrity* - a semester-long opportunity to personally experience the benefits of holistic living as a student of Christian Education, accompanied by the mentoring of a Christian teacher.

Rationale for the subject *Teaching with Integrity*:

Two considerations demand our attention. First, recent research indicates that the character qualities and integrity of the teacher can have a greater and more enduring impact on the life of students than the transmission of knowledge or skills.⁵ The idea that a teacher's legacy to students is more likely to be in the area of character than content knowledge comes as a surprise to most teacher trainees. Second, the curriculum of a relevant teacher education program should be informed by perceived needs in the field. The work of a Christian teacher is so personally demanding, physically, mentally and spiritually, future teachers need to learn how best they can prepare their lives for the challenges of teaching.⁶ A graduate profile was therefore developed to identify key areas for possible growth and harmonious development in the life of the teacher, in order to become a teacher of excellence.

Developing a Graduate Profile:

A graduate profile looks at the knowledge, skills, values, practices and attitudes of an ideal graduate on completion of his/her course of study. Over a period of two years, (2004-2005), Pacific Adventist University (PAU) School of Education developed a Graduate profile for its secondary teachers, looking at four areas of development:

- (a) The Teacher as a Person
- (b) The Classroom Teacher
- (c) The Teacher as a School Leader and Model
- (d) The Professional Teacher as a Life-long Learner⁷

By identifying the hoped-for characteristics of the ideal teaching graduate, one is able to either appraise a current program of study for its relevance and contribution to graduate development, or begin the process of designing a new teacher education curriculum.

The subject *Teaching with Integrity* was thus designed to respond to section 1 of PAU's Graduate Profile⁸ document: **The Teacher as a Person**. In these seven outcomes is expressed how the philosophy of Christian education can be experientially lived out and demonstrated in the life of the Christian teacher.

PAU secondary teaching graduates will

- 1.1 Articulate and personally commit to the principles underlying Christian Education in relation to such areas as: the holistic nature of Christian education, the purpose, aims, outcomes, curriculum, and the dynamic relationship that exists between the students, staff, administration and organization of a school. (See Philosophy of Adventist Education.)⁹
- 1.2 Model a life lived in relationship to God by developing the habit of personal devotions as various spiritual disciplines are examined and practiced. Describe the factors that lead to the spiritual development of children and youth.

- 1.3 Demonstrate a clear understanding of Scripture and principles of interpretation, enabling him/her to teach scheduled Bible classes, as well as providing nurture, direction, counseling and encouragement to students under his/her influence.
- 1.4 Make a personal commitment to be a positive role-model in all areas of his/her life – mentally, spiritually, socially, physically and emotionally.
- 1.5 Explain the impact of healthy life-style practices on all areas of life in general and on the life of a student in particular.
- 1.6 Develop and describes strategies to enhance personal family well-being.
- 1.7 Outline fundamental principles of inter-personal skills that address areas of interpersonal relationships within the school, family and the community.

The Teacher as an Integrated Person:

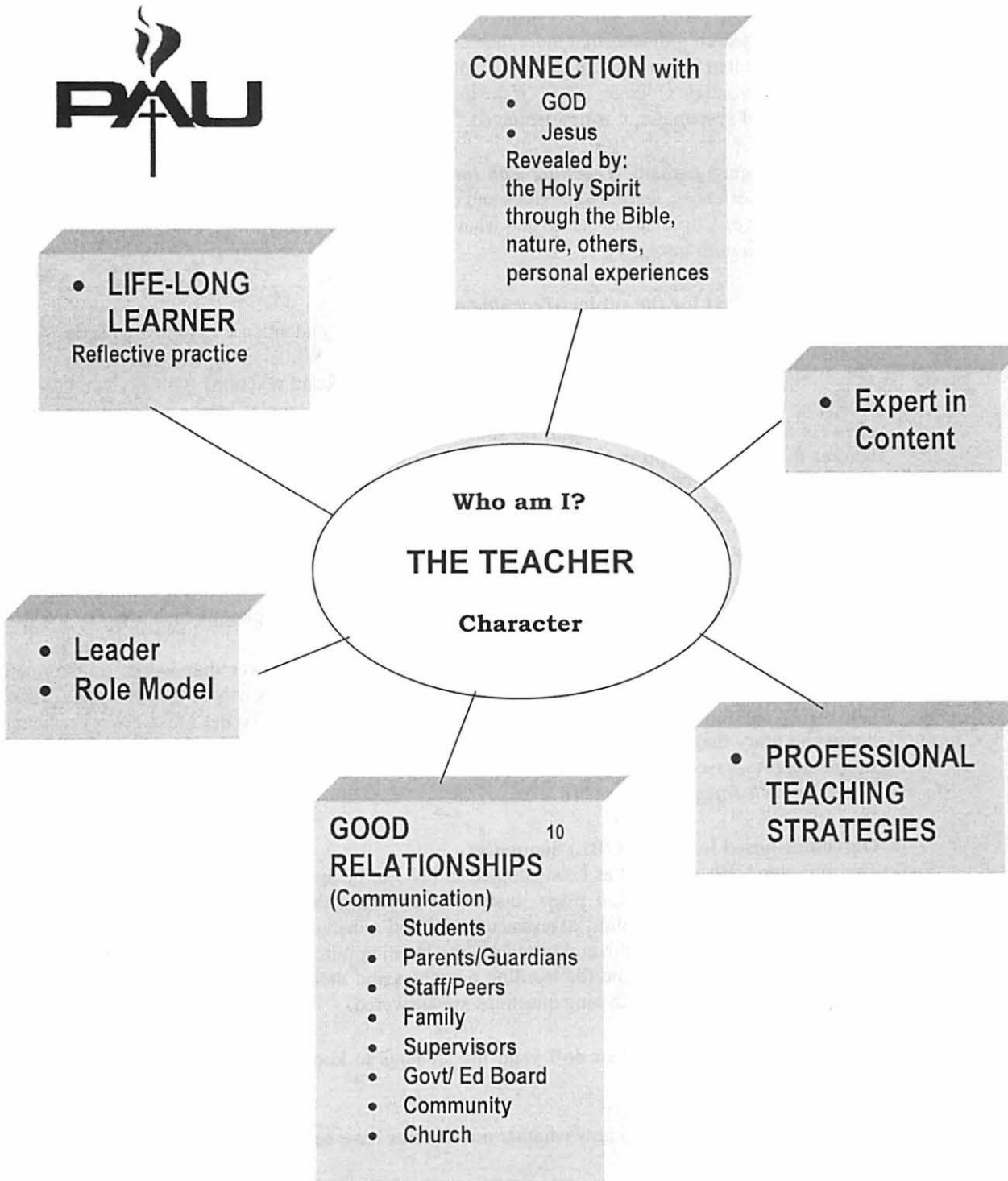
Teaching with Integrity, a core subject taken in the second semester of the first year of study, is an experiential class focusing on the elements of an integrated life, and the impact on students of congruency between a teacher's lifestyle and practice. The importance of a teacher's positive role-modeling of a balanced lifestyle, including the personal spiritual formation of the teacher is studied and applied. The principles underlying holistic Christian teaching in a secondary school including the dynamic relationship that exists between the students, staff, administration and organization of a school is explored as the context for *Teaching with Integrity*. Biblical principles and ideas from the writings of Ellen White will be discussed in the light of current educational research, and a model to describe the Dimensions of Integrity will be offered. In order to be a Teacher of Integrity, the individual trainee needs to see him/herself in a number of different roles relating to vertical and horizontal relationships, and to knowledge, skills, attitudes and values in varying contexts, and related to past, present and future perspectives. Fig.1, represents these roles and focus areas for a Teacher of Integrity.

Integrity: Definition and Implications:

In current usage "integrity" is often seen as being synonymous with "honesty, or trustworthiness however a broader and deeper understanding of the word comes from the study of its 14th century etymology from the French *intégrité* and the Latin *integr-* meaning entire or complete and from thence *integer* referring to a whole number. Integrity can thus mean a "quality or state of being entire, or undivided (completeness); firm adherence to a code - especially moral or artistic values (incorruptibility) or unimpaired condition (soundness)."¹⁰ Don Roy expands our understanding of integration and the term "integrity" in clarifying the term Integration of Faith and Learning (IFL):

The concept should be viewed *holistically*. The Greek, *holos*, from which the term derives, envisages not simply a collection of elements that comprise the whole, but elements so intertwined and interdependent, that to remove one destroys the integrity of the whole. In other words, the whole is more than the sum of the parts. A recognition and understanding of the interdependence of those parts is vital. Gaebelein's allusion to the idea of *pattern* is intentional and significant. In Christian education, acknowledgement of *the whole person* and our *mental, physical, social and spiritual capacities* reflects is consistent with the concept. But it extends beyond the individual to encompass the culture, ethos, and environmental setting in which such persons interrelate. Popular use of the term *big picture* in wider society recognizes the potential of such holistic thinking. A key word in this context is *integrity* and its implications in all facets of our being.¹¹

Figure 1: THE TEACHER OF INTEGRITY



Introducing holistic Christian Education to first-year teacher trainees.

The University's 1-2 week orientation program serves a number of purposes. With sections on personal development, study and social skills, organized work line and recreation activities, and an engaging worship program, students begin to experience the holistic nature of Christian Higher education. Research indicates that more than one exposure is needed to effect change.¹³ As Korniejczuk stated in her address to the 37th International Seminar on the Integration of Faith and Learning at Avondale College, 2008, "if the integration of faith and learning in the curriculum is not intentional and systematic, it is not perceived."¹⁴

By offering a class entitled "*Teaching with Integrity*" student teachers are confronted on a daily basis with experiences, learning activities and concepts, that continually illustrate and reinforce the holistic nature of Christian education and what it means to be a fully integrated person and what it means to teach with integrity.

Learning Context for the subject *Teaching with Integrity*

At the end of their first semester of studies, PAU teaching students are assigned to local Year 7 & 8 Community (Government) schools for practice teaching. While most students can identify some satisfying parts of this school experience, a number of significant reactions typically emerge. The most worrying experience for many teacher trainees was to witness regular teachers demanding students to obey school rules (e.g. be punctual, no smoking or chewing betel nut), while the teacher personally ignores the rules in the presence of students. This observed incongruity together with their own feelings of tiredness and exhaustion, and feelings of inadequacy in classroom management, result in our teacher trainees being eager and ready to receive further training – a situation not unlike the experience of the disciples when they had been sent out witnessing in groups and returned discouraged. They were at a teachable moment in their lives, hungry to learn more about being successful disciples. What is therefore clearly needed at this crucial point in their teacher education, is a comprehensive subject designed to strengthen and develop the character and personal well-being of each aspiring teacher.

It is important to remember that "it is not human, but divine power that works transformation of character. Those who plant and those who water do not cause the growth of the seed; they work under God as His appointed agencies, co-operating with Him in His work. To the Master Worker belongs the honor and glory that comes with success."¹⁵ After the profile of the graduate has been outlined, a four-step Outcomes-based Learning (OBL) sequence is planned for the underlying structure of the subject *Teaching with Integrity*.

Outcomes-based learning (OBL) Sequence:

The four-step OBL process has been adopted in PNG to be applied to the development of curriculum, subjects and individual lesson plans. Instead of choosing the content to be taught first, and then deciding the teaching strategies, assessment tasks and aims/goals of the subject or lesson, outcomes-based learning begins with the end product – the learning outcomes, and finishes with the selection of content that will best facilitate the learning outcomes and their associated learning tasks. To assist in this four-step process the following questions are answered.

- 1. Learning outcomes** – What do I want my students to know and be able to do by the end of the learning experience?
- 2. Assessment** – How will I know whether my students have achieved these outcomes?
- 3. Teaching strategies** – What teaching strategies will I as a teacher choose to best assist the students in demonstrating their competence through these assessment tasks?

4. Content – What content material will I need to use to assist the students in achieving their learning outcomes?

Learning outcomes:

The following learning outcomes were developed for the *Teaching with Integrity* class, recognizing that effective learning occurs when there is a constant and dynamic interchange between conceptual understanding, experiential learning and reflective practice.

On completing the subject, the student should be able to:

Knowledge

1. Define integrity and authenticity and describe the relationship between these concepts and teachers of excellence
2. Identify the focus areas of life for the “on-purpose” person, and develop an individualized personal development plan
3. Identify the main elements of the teaching/learning process, as they relate to integrity and purposefulness.
4. Define “teaching principles” and outline their importance and function in teacher education.
5. Compare and contrast the principles of Christian Education with secular education, with regards to the teacher, the student, the curriculum, the goals of education, teaching methodology, assessment and discipline.
6. Outline the role of research and observation in the development of teaching principles, and give examples of each of the three types of teaching principles. Describe the purpose and benefits of being a reflective teacher.
7. Evaluate research in the area of healthy life-style practices and educational achievement, and make a personal commitment to these principles.
8. Describe and evaluate the characteristics of outstanding teachers.
9. Explain the relationship between teacher integrity and effective school discipline.
10. Evaluate the claim that Jesus was the Master Teacher.
11. Describe the role and function of the Holy Spirit in the process of teaching
12. Outline a biblical basis for the practice of spiritual disciplines.
13. Compare and contrast the characteristics and goals of informational reading of scriptures with formational reading of the scriptures.
14. Describe the advantages of spiritual formation initiatives for young people
15. Evaluate the 2007 spiritual formation component, and suggest how the learned knowledge, skills and attitudes might be passed on to school students in the future.

Skills

16. Develop the ability to distinguish between principles and techniques of teaching.
17. Attend a day retreat, and analyze their life in the light of spiritual perspectives.
18. Respond to spiritual and personal insights by reflecting in a journal at least once a week
19. Practice at least 3 hours of personal spiritual formation every week for ten weeks. .
20. Participate in a small spiritual accountability group and document some aspects of the learning process.
21. Demonstrate increasing consistency in personal devotions in the daily logging of time.
22. Incorporate on-going reflective practice to enhance learning and understanding.

Attitudes

23. Articulate the desire to have a closer relationship with God, and begin or continue a life-long spiritual journey.

Generic skills and attributes

Communication:

24. Express orally and in written form, the knowledge, ideas and opinions of current educational issues with confidence and clarity.

Information and Communication Technology:

25. Locate, identify, select, and use appropriate technology to find and present information.

Working With Others:

26. Work with others in a group and actively listen and respond to the ideas of other people.

Problem Solving:

27. Identify and analyze problems and issues relevant to their professional field

28. Apply appropriate problem-solving processes and evaluate their effectiveness.

Personal Attributes:

29. Engage in a reflective, self-awareness process with integrity, openness and honesty.

Assessment Tasks:

Assessment tasks are designed to demonstrate a range of competencies based on the OBL outcomes. As far as possible, tasks with various formats to cater for students with different multiple intelligence (MI) should be designed. The following assignments form the assessments tasks that will comprise the final academic grade. However as outlined in the strategies section, other learning tasks will also completed

- *Assignment 1. Examples of integrity and lack of integrity.*
Each practicum school group will present in dramatic form, 2 examples of teachers demonstrating integrity, and 2 examples demonstrating a lack of integrity.
- *Assignment 2. Life-style practices*
How are healthy life-style practices related to academic excellence and achievement? Evaluate your current physical practices, and outline areas you wish to improve, and the specific plans you have to accomplish these changes this semester. (400-500 words)

Assignment 3. The teacher's personal character qualities

Describe five very challenging situations a teacher might face at school in their first year of teaching. Describe the inner character qualities that the teacher will need in order to overcome these challenges. Suggest ways a teacher might develop these character qualities?

- *Assignment 4. The Role of the Holy Spirit in teaching*
Based on Zuck's Chapter 2: The role of the Holy Spirit in Christian teaching, in Gangel, K. O. and Hendricks, H.G. (Eds.) (2000). *The Christian educator's handbook on teaching: A comprehensive resource on the distinctiveness of true Christian teaching*. Grand Rapids, MI: Baker Books, summarize in your own words, the role and function of the Holy Spirit in teaching. In what specific ways do you think this knowledge could increase your teaching effectiveness? Give specific examples in your teaching field.
- *Weekly Personal Spiritual Formation and Reading Reaction Reports (Weeks 5 -10)*
- *Mid-Term Test*
- *Major Assignment: Personal Integrity Life Plan (see Appendix)*

Teaching and learning strategies:

The sequencing for each part of the subject, will demonstrate how each section has been informed by Biblical principles as well as current research in effective teaching strategies, reflective practice, brain-based learning, and the impact of health issues on educational settings. This section will also seek to demonstrate the dynamic synergy that occurs when physical, mental, social and spiritual aspects of a course are intentionally and continuously integrated and layered.

The timing of carefully constructed assignments should be noted. A variety of teaching/learning strategies are used to maximize the effects of different types of learning experiences. Robert Marzano

in *What works in schools: Translating research into action*, introduces three areas: school-level, teacher-level and student-level factors which will influence student learning. This paper will particularly focus on a number of research generated principles related to teacher-level learning:

1. Learning is enhanced when the teacher identifies specific types of knowledge as the focus of the lesson, and plans the learning experiences accordingly.¹⁶
2. Learning requires engagement in tasks that are structured or sufficiently similar to allow for effective transfer of knowledge See Final Synthesizing Assessment Task.
3. Learning requires multiple exposures to and complex interactions with knowledge. Nutthall discovered that students require at least four exposures to content to adequately integrate it into their current knowledge base, and he further noted that these encounters should be no greater than two days apart. He further suggests that the types of exposures should be varied, and that dramatic instruction had the highest level of effectiveness – 1.12 immediately after the instruction, and it retained a level of .8 a year after the first instruction.¹⁷

The following table (Table 1), is illustrative (but not exhaustive) of the variety of learning strategies that are available to effect learning for the following content.

Table 1: Teaching /learning strategies for specific outcomes

Strategy	Content	Outcome addressed
Student created skits	Examples of integrity and lack of integrity	1,3
Focused Listing*	Defining integrity	1.3
Minute paper*	Why teachers need to be fit and healthy (Education p. 277.5)	6
Power point, Visuals	Water, Exercise and the Academic Advantage	6
Jig-saw groups	Benefits of Exercise	6
Library Research	Relationship between life-style practices and school success	6
Self-assessment	Current life-style and health practices	6
Action Research	Research: Qualities of Best Teacher Practice	8
Illustrated Lecture	Elements of Teaching	3,5
Compare & Contrast	Secular and Christian Education differences	5
Posters - developed and orally presented in pairs,	Foundational Concepts In Christian Education: True Education, Source Of True Education, Real Development, First Object Of Education, The Holy Scriptures, Basis Of True Education, Individuality God's Ideal For Us, Christian Teachers, What's Involved in Christian Education. (Education Ch 1.)	5
Concept Maps* Synthesis	Components of the school and their dynamic interrelationship (Environment, Buildings, People, Resources, Curriculum)	4,5
Guided discussion	Relationship between Education & Redemption Education Chs 2,3	5
Stories & Punctuated Lecture*	History of Biblical Schools – Eden, Patriarchs, Desert, Prophets Education Chs 4-5.	5,11
Memory Matrix*	Character Development of Moses, Paul, Joseph, Daniel and Jesus. Education Ch 6.	3,11
Content, Form & Function Outlines*	Jesus the Master Teacher – who what, how, when, where, why Education Ch 8	10
Work sheet	Types of questions Jesus asked	10
Guided discussion	Integrity & Classroom Management	9
Retreat Reflective practice	Formational reading of scripture Introduction to Journaling	13
Participation	Devotional practices	15,19,21

Punctuated lectures * Tutorials and small groups	Learning about Spiritual Disciplines	12,15,19,21
Habit formation	Practicing Spiritual Disciplines – Worship, Prayer, Confession, Solitude, Service, Simplicity etc.	15,19,21
Accountability Small group	Worship; Learning about God, self	17
Interview with Mentor	Personal lifestyle mid-semester check-up	2, 17
Applied Paper	Role of Holy Spirit in own teaching fields	11, 14
Prepared Tutorial	The work of the Holy Spirit in Teaching	14
Synthesis Paper	Personal Integrity Life Plan	2, 17

*for detailed descriptions of these strategies, see Thomas Angelo & Patricia Cross, (1993), *Classroom Assessment Techniques: A handbook for college teachers*, San Francisco: Jossey-Bass.

Reflective practice

In the last 15-20 years, “reflective practice” has become a popular expression in the context of professional development for teachers, as they seek to analyze, evaluate, discuss and change their educational practices.¹⁸ The term stems from Dewey who contrasted “routine action” with “reflective action.” While Dewey’s routine action is influenced by tradition, authority, habit and institutional expectation, and is therefore relatively static and not responsive to change, “reflective action involves a willingness to continually engage in self-assessment and evaluation.”¹⁹

John Biggs further elaborates on the concept of reflection by suggesting that “reflection” as a term is slightly misleading, because while reflection in a mirror is an exact replica, reflection in professional practice turns our attention to *what might be*, rather than *what is*.²⁰ (Emphasis mine). The focus is on reviewing current attitudes, skills and practices to determine effectiveness and thus assist in decision-making regarding future directions and initiatives. In referring to the related “action research” Lawrence Stenhouse argued that teachers should be researchers in their own classrooms, and should develop curriculum through practical enquiry.²¹ (Pollard, 2002, p. 15). One model of the reflective process suggests a continuous cyclical path from Plan→Make provision→Act→Collect Data→Analyze data →Evaluate Data→Reflect→Plan... This model illustrates pedagogical reflective practice²² “ a self-directed program towards the improvement of one’s own teaching.”

Hall also describes and provides a list of Forms of *Reflective Teaching Practice*, that has been gleaned from literature, as well as from interviews and observations of current practice and subsequently explains their function in the teaching/learning process. The list, though not exhaustive includes: Action learning, Action research, Course and unit reviews, Clinical supervision, Critical incident analysis, Engaging a critical friend, Drama/role play, Journal keeping, Mentoring, Mind mapping, Peer Observation, Program reviews, Reflective teaching practice, Workshops/seminars, Self-accounting professionals, Story-telling, Teaching portfolios, Teaching/learning networks.²³

Arthur Holmes extends our understanding on reflective practice, when he invites Christian educators to explore the question, “What is a person?” and suggests that firstly, a person is a reflective, thinking being. He elaborates on what this means:

To be reflective is to be analytic. Inquisitiveness leads us to examine more and more closely what is going on. “How does this happen? What do you mean? How can this be? Thinking is asking what and why and how. It asks about the meaning of life and probes the meaning of our existence... We have to think critically for ourselves because this is part of what it means to be human. To be reflective is also to see things in relationship, to organize things into an ordered whole, to be systematic, to work toward a unified understanding.”²⁴

Implementation:

The journey of a 1000 miles begins with the first steps, and to a first year tertiary student, four years seems like a very long journey. Teacher educators involved in the training of the next generation of

teachers need to make each step count. Registration line with lots of waiting time is a great place to begin the mentoring process. A welcome letter and questionnaire, introduces new students to reflective thinking. We want them to start thinking seriously about why they want to be teachers with such questions as:

- When did you decide to take up teaching?
- Whose decision was it?
- Was there any particular person/persons who influenced your decision?
- What is the best thing about being a teacher?
- What personal goals do you have for yourself in the next four years
 - Physical goals
 - Spiritual goals
 - Mental goals
 - Social goals
- What current concerns do you have right now?
- What do you think your biggest challenge might be while at the university?
- What things/people are likely to stop you from reaching your goals?

As an example of reflective thinking, this exercise is intended to prompt students to think about things they probably have not thought about, and to begin to clarify thoughts about teaching. As their lecturers and mentors, we wish to know about their calling to the teaching ministry, their level of commitment, and how much they really know about teaching. (e.g. some have said they chose teaching because it's the easiest job with shortest hours, and the most number of vacation days per year!) Obviously the sooner these myths are addressed the better. For some students, the choice to become a teacher was not their decision, but that of a relative – an uncle, a parent, or a sibling, so it is important to explore with them whether teaching is really for them. Thus, the written responses to the questions become the launching pad for further dialogue with an Education lecturer, and more importantly the beginning of a teacher-student mentoring relationship.

Reflection and Synthesis in the Major (Final) Assignment:

The final assignment has two components. Students engage in reflective practice as they look at each of the seven graduate profiles related to Section 1 of the Graduate profiles: *The Teacher as a Person* (see Appendix 3). In this major assignment, students paraphrase each descriptor to ensure clear personal understanding of the concept. They then assign a numerical figure indicating their perception of their current attainment level of the graduate profile, and project where they would like to be by the time of their graduation in 3 + years. Students further reflect on each concept by suggesting what areas are going well, what are the challenges, and what they foresee as possible barriers to attaining their desired goal. The assignment becomes the basis for further personal interviews and on-going mentoring opportunities with the lecturer on a one-to-one basis.

As a check on the validity of the assignment as a self-awareness and character shaping tool, students were asked to respond in writing to the following questions, during the semester before the assignment was due:

1. What do you think the purpose of the major assignment is?
2. How do you feel about working on these 7 areas?
3. What is one thing you aren't sure about?

I wanted to see if the students saw this assignment as personally meaningful, relevant to their current and future development and whether they needed any help or clarification in order to complete the assignment successfully.

Overwhelmingly, students saw the assignment as a valuable self-assessment tool. For example, "The purpose of the major assignment is to help me plan as to how I will complete my studies successfully

and graduate as a professional teacher.” Another saw it as “helping me to see my strengths and weaknesses, and help me improve.”

Responses to the second question about working on the 7 areas, included feelings of excitement and happiness because “I feel that these points will help me understand the view of my current and future life.” Another said, “I feel it is challenging my integrity now and helping me to understand myself better, so that I may help my students and even others in the future.” Many saw it as a real challenge, as they recognized many of the character qualities were absent in their own lives, and with the challenge came the desire for change.

Character Development:

The class *Teaching with Integrity* with its emphasis on the Teacher as a Person, seeks to focus on the development of the character of the teacher. The term “character” was obviously an important concept to Ellen White, since she uses the word more than 20,800 times in her writings. The foundation for character development in her mind was clearly the word of God: “in every generation and in every land, the true foundation for character building has been the same – the principles contained in the word of God. The only safe and sure rule is to do what God says.”²⁵ She illustrates some of the process involved by referring to the experience of the disciple John: “Such transformation of character as is seen in the life of John is ever the result of communion with Christ. There may be marked defects in the character of the individual, yet as he becomes a true disciple of Christ, the power of divine grace transforms and sanctifies him.”²⁶ Thus spiritual formation: “the process of learning to live life as it was always meant to be lived – with God at the centre of our lives, so that who we are with ourselves, with each other, and with the world, depends on who we are with God”²⁷ is a discipling process available to the Christian teacher to assist their students, and was intentionally included in the *Teaching with Integrity* subject outline.

Towards a Model of Integrity:

It appears to me that the strength of character depends on the inner nature and quality of integrity – perhaps integrity is the underlying fibre that constitutes and determines the nature and quality of character. The *Dimensions of Integrity* model see Appendix 4 is a work in progress and is offered tentatively as a way of understanding what is involved in the development of integrity, as an underlying factor in character development, and may inform teacher educators as they grapple with effective ways of nurturing and mentoring the next generation of Christian teachers as teachers of integrity.

Evaluation of the subject *Teaching with Integrity*

The class positively impacted students in many different ways, and in their final reflection on the subject, they reported such changes as

- New perceptions of God, and His personal interest in their lives
- Learning how to, and enjoying regular personal devotions
- Changing life-style habits in terms of beginning an exercise program, deleting midnight snacks, sleeping earlier, eating breakfast, drinking more water.
- Freedom from smoking, alcohol and drug addiction
- More caring and tolerant attitude towards different students
- Taking personal responsibility for decision-making
- Improved emotional health and healing of past issues
- Desire to serve community needs
- Understanding the important role of personal example and role-modelling.

Epilogue

It is now six months since my first Teaching with Integrity class concluded. Since that time I have had email contact from a number of class members. All of them referred to the Teaching with Integrity class in some way. Some mentioned the striking contrast they saw between the practice of secular education and Christian education, and the personal interest Christian teachers have in their students.

Others recounted personal difficulties that had been encountered in the intervening months and how the principles from that class keep them stable and strong in the Lord. Julie told of forgiving and reconciling with an aunt who had greatly misrepresented Julie's family to the rest of the family, some time ago. She spoke of being surprised at being able to patiently receive her parents' counsel and advice without the customary feelings of anger and rage she would normally display. She also shared with her dying grandfather some of the lessons she had personally learned from the class, and it seems that her grandfather understood, and responded by saying "the teachers in our village school should be like that. They have nothing like 'integrity' in them – they always have a 'don't care attitude' within them - they say something and then do the opposite thing."

When the Holy Spirit is invited to take charge of a class, it is amazing how the impact of the class becomes custom-made for individual students. (A similar conclusion was reached in study of the impact of intentional learning experiences for spiritual formation on seminary students.)²⁸

Susan's father passed away 13 days after she arrived home from the school year. At her lowest point, while sitting in the morgue with her dreams for the future shattered, another class mate found her and encouraged her with these words: "Susan, don't give up. Remember our Integrity class, and all the Spiritual Formation thoughts and ideas that we have gone through the semester. It was meant to be for you now that you have experienced such a challenge in your life. Please do remember that God has a plan and purpose for everything that happens to us in His own ways and times..."

From that point, Susan said her mind cleared and she was able to remember thoughts from the class, and in the process became a source of strength and comfort to her Mum and younger brothers and sisters, in their time of grieving. She also told of feeling strengthened to deliver an inspiring and encouraging message to the mourners who came to visit the family. Since Sue is a rather shy person, this incident was in my mind a miracle, and a tribute to the work of the Holy Spirit on this young lady's life.

Jubilee told me, she is still trying to keep up with the morning exercise and drinking water, and that her spiritual journal is now full, and she has started another one. She has also found that if she forgets to spend time with God at the beginning of the day, it seems like the rest of the day turns out badly.

Referring to the Teaching with Integrity class, Charles said "My spiritual life was strengthened and that gave me more knowledge about God and myself. I learnt that God has a plan and purpose for my life. This has changed my thoughts and feelings towards my school work here at PAU. Before, I sometimes had thoughts of doubt like...."Will I be able to pass this subject?" or "this assignment / test is just too difficult for me to handle so I might as well fail." Having done Teaching with Integrity subject, I now have confidence in myself knowing that God is there for me during the course of my study here at PAU and when out in the field." During the holidays, he loaned one of his text-books to his parents and to an aunt with marriage problems. "I directed my aunty to the chapter which is: Transformed by Trouble. Before returning to PAU his aunty revealed to him, that the book was a great help to her. Charlie further mentioned the joy and satisfaction of service, that he received when he did some voluntary teaching at his former school.

Others spoke of speaking opportunities, AY programs, and church sermons they were asked to take while on holidays and how this class had given them something personally real and concrete to share in their villages.

Wanda said, “because of this class, I see myself making changes from my bad behaviors. I’ll tell you a story related to that...At the beginning of the year, my roommate and I were assigned one of the worst rooms in the dorm. My roommate started to complain, and I was about to join her, when a thought came to mind, “be content.” I turned to my roommate and said, ‘remember our class last year? We learned to be content, so don’t worry as long as we have a place to sleep,’ so both of us stayed there. I was so inspired by this class last year, and I’m trying with all my heart to practice what I learned.”

Robert enjoyed telling about his holidays at home in the Christmas vacation; - a sermon, various worship programs and AY programs which were all developed from what he had heard and learned and experienced in the Teaching with Integrity class. He was sorry he was not able to take his notes with him because of excess luggage, but was pleased that he was able to remember the lessons learned and share them with others, even without his class notes.

Conclusion

The *Teaching with Integrity class* is all about cooperating with the Holy Spirit in bringing about transformation and character development, in the lives of teachers-in-training, as they personally experience and internalize the benefits of Christian education - a balanced holistic life-style that is “Bible-based, Christ-centered, service-oriented and kingdom-directed.”²⁹ Both students and teachers recognized some of these changes during the class. However, strength of character is often revealed in difficult and traumatic situations and in the weeks and months since completing the class, students have recognized significant opportunities to demonstrate and validate their learning. In this challenging process, students have been personally encouraged and grateful to God for His presence, and His power to change and transform their character traits.

APPENDIX 1

DIMENSIONS OF INTEGRITY: IN RELATING TO GOD, OTHERS, SELF

Dimensions	Mode	Description: Refers to	Scripture	EGW
God relates to humans as <ul style="list-style-type: none"> • Creator • Redeemer • Sustainer 	WHO	IDENTITY (SOURCE OF STABILITY) GOD WITH US (DA Ch.1)	Gen 1:27; 1 John 5:12 John 3:16 Matt 28:20	In God we live and move and have our being MH 417 Steps to Christ Ch 1
Ingredients: Composition of materials/ structure	WHAT	CHARACTERISTICS revealed in thoughts, actions, feelings, choices, decision-making, behaviour, motivation	Psalms 1	How character is formed DA 306, 307, 312
Extent: Past Present & Future	WHEN	DURABILITY (STRENGTH AND RESILIENCY)	Matt 7:24-29	True education...has to do with the whole being, and with the whole period of existence possible to man. Ed 13
Practice: All senses – hearing, seeing, kinaesthetic)	HOW	MODELLING (CONSISTENT EXAMPLE)	1 Cor 10:31-33 Phil 4:8,9	The consistent life...the unswerving integrity...godly example, all are mediums of light to the world DA 307
Context: Everywhere	WHERE	RELIABILITY (DEPENDABILITY)	1 Peter 2:9	At all times and in all places He manifested...cheerful piety DA 86
Purpose: Destiny	WHY	RESTORATION (TRANSFORMATION) REVELATION OF GOD TO THE WORLD (MH 409)	2 Cor 3:18	Work of education and redemption are one. Ed 30. Transformation of character, purity of life, efficiency in service, adherence to right principles all depend on a right knowledge of God.

NOTE: All descriptors are dependent on the harmonious development of the physical mental spiritual social aspects of one's life.

APPENDIX 2**GRADUATE OUTCOMES FOR A TEACHING
BEd (Secondary) GRADUATE of PAU****The Teacher as a Person:**

- 1.1 Articulates and personally commits to the principles underlying Christian Education in relation to such areas as: the holistic nature of Christian education, the purpose, aims, outcomes, curriculum, and the dynamic relationship that exists between the students, staff, administration and organization of a school. (See *Philosophy of SDA Education*.)
- 1.2 Models a life lived in relationship to God by developing the habit of personal devotions as various spiritual disciplines are examined and practiced. Describes the factors that lead to the spiritual development of children and youth.
- 1.3 Demonstrates a clear understanding of Scripture and principles of interpretation, enabling him/her to teach schedule Bible classes, as well providing nurture, direction, counseling and encouragement to students under his/her influence.
- 1.4 Makes a personal commitment to be a positive role-model in all areas of his/her life – mentally, spiritually, socially, physically and emotionally.
- 1.5 Explains the impact of healthy life-style practices on all areas of life in general and on the life of a student in particular.
- 1.6 Develops and describes strategies to enhance personal family well-being.
- 1.7 Outlines fundamental principles of inter-personal skills that address areas of interpersonal relationships within the school, family and the community.

The Classroom Teacher:

- 2.1 Clearly understands the relationship between the concepts of sensation, perception, habit formation, motivation and emotions, memory and intelligence to teaching, learning and cognition.
- 2.2 Relates well to all types of students, explaining how differences in levels of student maturation, self-perception, personality, temperament, ability, background, and levels of social support impact the ability of students to learn.
- 2.3 Demonstrates the basic teaching skills of planning, introduction, closure, reinforcement, explaining, questioning, variability and classroom management.
- 2.4 Demonstrates ability to use a variety of effective and appropriate teaching strategies in the major and minor teaching field specializations, with particular reference to multiple intelligences, thinking styles, learning preferences, and differentiated instruction.
- 2.5 Identifies the possible impact on student learning, achievement, and behaviour in a changing society, in terms of norms, values, family dynamics and communication, social expectations media and technology.

- 2.6 Explains the mistaken goals associated with poor classroom behavior and suggests strategies for improving student discipline and classroom climate.
- 2.7 Demonstrates such abilities as listening, attending, reflecting and probing as a foundation for facilitating counseling and problem-solving assistance to student.
- 2.8 Outlines the differences between measurement, assessment and evaluation, and explains how each contribute to educational decision-making.
- 2.9 Demonstrates expertise in effectively assessing student work and learning, using a variety of testing instruments and assessment techniques.
- 2.10 Describes how assessment contributes to student learning.
- 2.11 Promotes student critical thinking and analysis of issues on a continuing basis in all subjects, founded on a Christian world view.
- 2.12 Demonstrates ability to research an unfamiliar topic and to teach this body of knowledge to a group of students.
- 2.13 Demonstrates competency to receive recognized teaching credentials within the region.

The Teacher as a School Leader and Model:

- 3.1 Practises positive role-modeling in all areas of his/her life – mentally, spiritually, socially, physically and emotionally.
- 3.2 Teacher actively participates in all school activities, giving leadership, direction and encouragement to students under his/her care.
- 3.3 Describes the functions of the various campus positions and clearly differentiates between such roles as administration, discipline and counseling.
- 3.4 Compares the concepts of leadership and management and discusses the implication of each to changing trends in education and Pacific culture.
- 3.5 Seeks ways of connecting the school with the surrounding community, by adding value to the lives of community members, as teachers and students work together to identify and meet the needs of those around them.

The Professional teacher as a life-long Learner

- 4.1 Shows a commitment to continuous reflective practice of one's teaching, as well as a commitment to continued 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.

(Revised March 16, 2006)

APPENDIX 3

TEACHING WITH INTEGRITY Major Assignment Personal Integrity Life Plan (20% of Final Grade)

NOTE: This major assignment will have as its reference document the *Graduate Outcomes for a Teaching BEd (Secondary) Graduate* of PAU in particular, **The teacher as a Person 1.1 - 1.7** as outlined below:

The Teacher as a Person:

1.1 Articulates and personally commits to the principles underlying Christian Education in relation to such areas as: the holistic nature of Christian education, the purpose, aims, outcomes, curriculum, and the dynamic relationship that exists between the students, staff, administration and organization of a school. (See *Philosophy of SDA Education*.)

1.2 Models a life lived in relationship to God by developing the habit of personal devotions as various spiritual disciplines are examined and practiced. Describes the factors that lead to the spiritual development of children and youth.

1.3 Demonstrates a clear understanding of Scripture and principles of interpretation, enabling him/her to teach schedule Bible classes, as well providing nurture, direction, counseling and encouragement to students under his/her influence.

1.4 Makes a personal commitment to be a positive role-model in all areas of his/her life - mentally, spiritually, socially, physically and emotionally.

1.5 Explains the impact of healthy life-style practices on all areas of life in general and on the life of a student in particular.

1.6 Develops and describes strategies to enhance personal family well-being.

1.7 Outlines fundamental principles of inter-personal skills that address areas of interpersonal relationships within the school, family and the community.

Step 1: Think carefully about each of these areas, and rate yourself from 0 (not at all like me) to 10 (yes, that's me exactly) on the attached sheet.

Step 2. Decide where you would like to see yourself at the end of 2010, by the time you are ready to graduate, and place that number in the final column.

Step 3. In your own words, describe what each of these seven points means to you.

Step 4: Pray for wisdom and guidance asking God for ideas to help you develop this *Personal Integrity Life Plan*. It may include identifying areas in your life of personal challenges, struggles, addictions, character flaws, which need special help and assistance. Suggest some possible strategies for effectively dealing with these challenges. (This may include books or journal articles to read/research, identify people who can help and assist, support groups, addresses or websites that can help.)

In no more than 1 page for each of the 7 points, write the following sections:

1. Describe in your own words what each statement means to you
2. Describe which sections you believe you are already doing well.
3. Describe the challenge areas, and what changes you believe need to be made in your life.
4. What sorts of things/events/ people/ situations might prevent you from achieving your goal?
5. What resources (books, journals, websites, people) have you found that will be helpful to you in these change points of your life, and explain how you think they will benefit you.
6. What specific plans do you have that you would like to implement in the next 4 years, that will help you achieve these goals for your life.

**PERSONAL SELF-ASSESSMENT of GRADUATE PROFILE of a BEd (Secondary) Pacific
Adventist University GRADUATE (See instructions over the page.)**

		2007	2010
1.1	Articulates and personally commits to the principles underlying Christian Education in relation to such areas as: the holistic nature of Christian education, the purpose, aims, outcomes, curriculum, and the dynamic relationship that exists between the students, staff, administration and organization of a school. (See <i>Philosophy of SDA Education</i> .)		
1.2	Models a life lived in relationship to God by developing the habit of personal devotions as various spiritual disciplines are examined and practiced.. Describes the factors that lead to the spiritual development of children and youth.		
1.3	Demonstrates a clear understanding of Scripture and principles of interpretation, enabling -him/her to teach schedule Bible classes, as well providing nurture, direction, counseling and encouragement to students under his/her Influence.		
1.4	Makes a personal commitment to be a positive role-model in all areas of his/her life - mentally, spiritually, socially, physically and emotionally.		
1.5	Explains the impact of healthy life-style practices on all areas of life In general and on the life of a student In particular.		
1.6	Develops and describes strategies to enhance personal family well-being.		
1.7	Outlines fundamental principles of Inter-personal skills that address areas of Interpersonal Relationships within the school, family and the community.		

ENDNOTES

¹ Ingvarson, L. (2005), What makes a teacher course effective? in ACER eNews Sept 14, 2005. Retrieved from the world-wide web http://www.acer.edu.au/enews/0509_LI.html, Jan 16, 2008.

² Glenn, R. E. (2001) *Teaching for Excellence*. Retrieved from the world-wide web www.education-world.com/a_curr/curr387.shtml Jan 19, 2008.

³ Raquel Korniejczuk, 2008, *Integration of Faith/Values and Teaching/Learning: Fundamental Concepts and Implications for Adventist Higher Education* address to 37th International Seminar on the Integration of Faith and Learning at Avondale College, NSW, Australia, Feb 4, citing Oppewal (1985), p.20.

⁴ John Hammond, (2008), “*Generation Y and Information overload*,” Paper presented at the 37th International Seminar on the Integration of Faith and Learning at Avondale College, NSW, Australia, Feb. 12.

⁵ From 2003-2007, students in the Education Teaching Principles class were asked to identify the 3 most important characteristics of their best teacher. These were then placed in such categories as: personal character qualities, knowledge of subject matter, teaching skills, spiritual leadership. Between 60% and 80% of the students, reported that the most influential aspect of their best teacher was the teacher’s personal character qualities, e.g. patience, caring, encouraging, fun to be with, humorous and tolerant; with the other categories sharing the remainder of the responses.

⁶ See Ellen G White, (2000). *True Education*. Boise, ID.: Pacific Press, p.172.

⁷ See Danielson, C. (2007), *Enhancing professional practice: A framework for teaching*, Alexandria, VA.: Association for Supervision and Curriculum Development, pp 3,4. for a valuable, and comprehensive overview of domains, components and elements of a framework for teaching.

⁸ The PAU School of Education Graduate Profile was developed over a two-year period in response to a General Conference AAA Accreditation recommendation that an academic audit be conducted on our four-year Secondary Teaching BEd course. The valuable process of developing a Graduate profile, has meant that the outcomes and content for each subject in the teacher training course now intentionally focuses on specific aspects of the Graduate Profile, thus providing an holistic and integrated teacher-education program.

⁹ Don Roy, (2003) *Towards wholeness: The special character of Seventh-day Adventist education*, Melbourne: Australian Union Conference of SDA Church.

¹⁰ See Merriam-Webster’s dictionary.

¹¹ Don C. Roy, (2003), *What is meant by the integration of faith and learning?* Module 7 : Faith Integration Modules, Adventist Visual Learning, GC SDA’s Education Department.

¹² See Humberto Rasi. (2004) Teacher relationships: key to satisfaction and success” in *Journal of Adventist Education Vol 67: 3,47*.

¹³ Robert Marzano, (2003), *What works in schools: Translating research into action*, Alexandria, VA: Association for Supervision and Curriculum Development (ASCD). p. 112.

¹⁴ Raquel Korniejczuk, 2008, *Integration of Faith/Values and Teaching/Learning: Fundamental Concepts and Implications for Adventist Higher Education* address to 37th International Seminar on the Integration of Faith and Learning at Avondale College, NSW, Australia, Feb 4.

¹⁵ Ellen G White, (1911) *Acts of the Apostles*, Mountain View, CA.: Pacific Press, p. 274.

¹⁶ Nuthall, G, and Alton-Lee, A. (1993), Predicting learning from student experiencing of teaching: A theory of student knowledge construction in classrooms, *American Educational Research Journal*, 30(4), 799-840, as cited in Robert Marzano, (2003), *What works in schools: Translating research into action*, Alexandria, VA: Association for Supervision and Curriculum Development (ASCD). p. 109-111.

¹⁷ Ibid, pp 111, 112.

¹⁸ James Calderhead and Susan Shorrock, (1970, *Understanding teacher education: Case studies in the professional development of first-year teachers*, London: The Falmer Press, p. 16.

¹⁹ Andrew Pollard, (2002

²⁰ John Biggs, (2002), *Teaching for quality learning at university*, Buckingham: Society for Research into Higher Education & Open University, p. 6.

²¹ Andrew Pollard, (2002), *Reflective teaching: Effective and evidence-informed professional practice*, London; Continuum Books., citing Lawrence Stenhouse (1975), *An introduction to curriculum research and development*.

²² Susan Hall, (1997), *Forms of reflective teaching practice in higher education*, Teaching learning forum, Curtin University of Technology, retrieved from the world wide web http://lsn.curtin.edu.au/tfl/tfl1997/hall_1.html , Jan 22, 2008.

²³ Ibid.

²⁴ Arthur Holmes, (1987), *The idea of a Christian college*, Grand Rapids, MI: Eerdmans.

²⁵ Ellen G White, (1911) *Acts of the Apostles*, Mountain View, CA.: Pacific press, p. 475.

²⁶ Ibid, p. 559.

²⁷ See Carol Tasker, (2002) *Spiritual Formation; Unexpected Surprises for Pastors*. Unpublished doctoral dissertation, Andrews University, Berrien Springs, MI.

²⁸ Ibid., pp.303, 333.

²⁹ Humberto Rasi, "The Integration of Faith and Learning: A working definition."