

Institute for Christian Teaching
Education Department of Seventh-day Adventists

**INTEGRATING FAITH AND LEARNING AT AN
ADVENTIST SECONDARY SCHOOL: A SYSTEM-WIDE
APPROACH AT COLEGIO ADVENTISTA DE SAGUNTO**

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INTRODUCTION

“To educate, in the Christian sense, is to direct toward God,
who developed through Jesus Christ”
(Wyler, 1978. P. 20).

All Adventist educators agree with Wyler in thinking that Adventist Schools exist because they are supposed to be places where the students can develop, live, learn, and share a Christian worldview.

We usually feel that we have the best possible educational philosophy. Unfortunately, we are not sure that we always manage to put our ideas into practice. And this is not because we don't want to do it, or because we are not capable of achieving it. Most of the times, it is just because we haven't developed the right strategies to implement our philosophy into practice.

It is also true that “*the engagement of the Christian theological account with the several disciplines does not go on all the time and by everyone in every classroom*”. (Benne, 2001. P. 198). At the same time we are not taking all the opportunities of using the issues appeared at every field to be brought into dialogue with the comprehensive Christian theological account. (Benne, 2001. P. 198).

Korniejczuk's model of deliberate teacher implementation of Integration of Faith and Learning (IFL) (See Appendix 1) also shows that not all teachers do the same job in this area. Taking level 6 of her model as a departure point, we would like to propose a strategy that would eventually help Adventist institutions to achieve their mission in a better way: The creation of an active *IFL Centre*.

The purposes of this paper are then:

1. To demonstrate the necessity of a sustained and coordinated work among all the faculty and staff members to integrate our faith in our teaching.
2. To create a procedure that can help teachers fill the gap between theory and practice: The creation of an *IFL Centre*.
3. To describe the experience carried out at the secondary school of Colegio Adventista de Sagunto during the school year 2001/2002, when a specific *IFL Centre* was created.

Initial Adventist Efforts toward IFL

More than 150 years of educating is ample experience for an educational system like the Adventist one.

In fact, there have been many efforts to achieve a systematic application of the faith in the formal curriculum. Apart from the Institute for Christian Teaching and the series “Christ in the Classroom”, following we have selected a number of initial efforts for your review:

- a. Akers and Moon (1980) presented some ideas that favoured the transformation of faith into action.
- b. Colon (1993) developed a complete curriculum for a course on the IFL for professors of Adventist institutions. Her theoretical and practical approaches seem to be a more than adequate tool in the construction of a course in which professors begin their reflection on this topic.
- c. Another regularly performed practical experience has been the holding of “Bible labs”, whose implementation was well explained by Shull (2000).

d. An extensive effort at systematizing the IFL was made by the South Pacific Division when they elaborated the “Curriculum guides for Adventist secondary school education” in the following subjects: Home economics, art, bible, science, social studies, computer studies, physical education, geography, history, English, mathematics, music, personal development, keyboarding and industrial technology.

e. CIRCLE (Curriculum and Instruction Resource Centre Linking Educators) is a web page created by Andrews University whose main objective is uniting Adventist educators through the internet in order to supply them with the resources necessary. Lim and Bradfield (2000) noted that the most useful service provided by this web page would be the ability to meet and share resources that integrate faith into the teaching of all subjects.

Despite all the efforts made by institutions and individuals, the results of surveys like the one done in “Profile ‘01” (Brantley and others, 2001) clearly show that we still face a future challenge when it comes to putting our theory and our educational philosophy into practice: Only around 40% of the persons surveyed responded “yes” to the following statement: “*I completely agree that our system has articulated a clear philosophy that drives our educational practice*”. Only approximately 20% completely agreed that Adventist schools were putting their philosophy into practice.

What is still missing? We’ll try to answer to this question in the following sections.

Spain and a Moral Education: A Short History

Outside the SDA system we can confirm there is also a perceived need of moral education in many educational sectors.

Kennedy (1998) gives good examples of how Western governments have recognized the need to incorporate the area of moral and spiritual development into the pedagogy of schools.

In recent years we have seen how Spain has proposed many Education Reforms (LODE, LOGSE, LOCE. See Glossary) that give a great importance to education of values. But Spain’s recent history has been influenced by its political systems. Puig (1995) explains that after 40 years of dictatorship, when democracy appeared, most educators did not want to hear anything about religion or moral education, because they still remembered how the Catholic Church had used the previous political system to impose its ideas and beliefs through the school. It wasn’t until the eighties when a few changes started to appear among the educators since they could not escape the fact that students needed a well planned moral education. In 1991, almost 15 years after the beginning of democracy in Spain, the LOGSE talks about moral education in three different aspects of the curriculum framework:

1. It establishes a difference among contents of values, attitudes and rules.
2. It creates a list of cross-curricular themes (education for peace, solidarity, equality of sexes, etc).
3. It proposes two options: *Religious Education* or *Ethics*.

We could say that Spanish authorities are very concerned with this issue and they want their students to receive a holistic formation. At the moment, Spanish government is finishing a new law (LOCE) that also insists in the importance of values. According to this new law, all students will have to choose between “*Catholic Religion*” and “*History of Religions*” (Feijo 2003). Even though some authors don’t agree with the fact that the Educational Public System is used to teach Catholic Religion, they feel that the subject “*History of Religions*” is a good and necessary way of transmitting moral values.

Spanish educators are becoming more and more conscious that they can't just transmit "contents". Students need other types of teaching in order to become valid citizens and to adapt to a society in constant change.

A Need for Coordinated Work

Education is nowadays far too complex to pretend that a series of well written goals can be carried out without the coordinated effort of all the educational agents.

All pedagogues agree that moral education, or education of values should be a concept reflected in all aspects of education. Escámez (1986) speaks about a technological proposal for education in attitudes and values where all resources are used in the institution to carry out what is, in his opinion, the most important development of the student, his moral education. Delval and Enesco (1994 p. 188) specify this idea even more when they say that moral values should penetrate the student's society and all educational subjects. When a student learns mathematics or geography, he/she should also be studying moral values.

On the other hand, Puig (1995) considers that one of the three directions value education must undertake is the following:

Educators should succeed in making the school work in an efficient way in all educational aspects (cultural, scientific, technological, artistic, or physical) without separating them from the values that must impregnate the contents of all subjects and the didactic way of teaching them. That way, we will be working not only professionally, but also ethically. (p.29)

No educational change will be successfully achieved as an independent activity. Gento (1994) comments some of the advantages of a participative working system: mutual enrichment of all participants, conflict reduction and a better work quality. Beltrán and San Martín (2000) say that we must take into account all the relationships acting within the educational process: student-teacher and teacher-other teachers. He establishes 3 conditions for successful team work: congruence (even though all agents are different, they should work toward the same objectives) coordination and confidence or trust in one's colleagues. (p. 84, 86)

In regard to the above points, Korniejczuk and Brantley (1994) propose interesting advice to take into account:

1. Advice for the class and for educational institutions:
 - a. Holding of a meeting of educators to talk about IFL.
 - b. Give time and resources to educators to make the IFL a more feasible task.
 - c. Plan regular work sessions on this topic.
2. Advice for the education system in general.
 - a. The educational leaders should elaborate in a concise way the essential objectives for each course and subject.
 - b. The conventions of educators should be a place of meeting to debate theoretical and practical ideas about IFL.
 - c. Different resources ready for use in the classroom should be prepared.
 - d. Suitable formation of Adventist educators should be provided in SDA colleges and universities whose curriculum includes practise projects of integration of faith in learning.

We concluded that a good way of working together toward the implementation of our Educational Objectives was through the creation of an *IFL Centre*.

The IFL Centre. Who Should Coordinate It?

There is no doubt that when we think about IFL, we also believe that the most qualified people to coordinate this job are the principals and the administrators of each school. Palacios (1994) underlines their importance in the IFL and suggests a few ways so they participate actively in this process. Ferrari de Bizzochi (1994) affirms that only principals conscious of their mission can coordinate, motivate and organise the institution in order to achieve an effective integration of faith and learning. From her point of view, IFL cannot be left to improvisations or to the good will of the staff. Principals must be conscious of the different elements that participate in the educational community and of the different methods of accomplishing such integration.

Brantley (2000) says that the administrative support in the IFL does not guarantee success but the lack of such support would eventually lead to the failure of the whole process of integration, since it is very difficult for an institution to reach far beyond what its leaders envision. As a result, Brantley states three specific reasons why principals and administrators should get involved in IFL:

1. The directors and administrators are in the position to implement meaningful changes.
 2. They are responsible for distributing the teaching load among the faculty.
 3. They can designate the resources and energy required to implement the changes.
- Even highly motivated staff members will find that effecting changes in the school is very difficult without the support of principals and administrators through the provision of the necessary resources.

Despite the need for their involvement in the IFL and according to the survey carried out by Brantley (2000), only 41% of the interviewed staff agreed with the next statement: "*The administration of our school was capable of inspiring IFL throughout the school*", while the rest did not agree or were not sure. It was clear in this survey that IFL is a top priority on the administrative agenda in theory but not always in practice.

The situation at CAS secondary school did not escape this statistic. According to its Principal (Personal interview, June 5, 2001), although he was very interested in paying careful attention to the IFL, the number of urgent matters that he had to solve prevented him from placing IFL as a priority on his daily agenda.

Benne (2001. p. 189) also says that the principal or the president may need help in setting the overall direction of the school. He believes that there should be "faith and learning groups" in Christian institutions:

By faith and learning groups I mean those organizations that devote themselves to strengthening the interaction of faith and learning on both the personal and the institutional fronts. They keep track of the burgeoning literature on Christian higher education, they find ways to encourage faith and learning interaction in the programs, conferences, and curricula of the school, and they encourage faculty to do their own faith and learning engagement. (...) An active faith and learning group, even in orthodox and critical-mass schools, can serve as a kind of conscience for such schools. It can monitor their performance, remind them of their current commitments, and raise the horizon toward which such schools might strive in the future. (p. 205)

Our proposal is the creation of an *IFL Centre* in each SDA institution that can help the principals and administrators in carrying out the challenging task of incorporating our faith in the curriculum.

Applied Dimension of the Study: The IFL Centre at the Secondary School of Colegio Adventista de Sagunto

General description of the school

Although at the present time the campus in Sagunto supports two independent institutions, SAE (Seminario Adventista de España) made up of the Department of Theology, the Superior School of Spanish and Postgraduate studies, and CAS (Colegio Adventista de Sagunto) made up of Primary, Secondary School and the School of Music, when this experience was carried out both institutions did not have administrative independence.

However, the different departments used to function with a great deal of autonomy. Therefore, this project only affected the Secondary School which is made up of 6 levels (12-18 year old students). See Figures 1 & 2 which show the number of students and teachers at CAS secondary school in 2001/2002.

Figure 1. CAS student enrolment 2001/2002.

Level	Dormitory male	Dormitory female	Day male	Day female	TOTAL	SDA baptized	SDA non baptized	NON SDA	% SDA
1 st ESO	0	0	19	15	34	5	4	25	26.47
2 nd ESO	2	0	15	18	35	10	5	20	42.86
3rd ESO	7	1	28	23	59	17	2	40	32.20
4th ESO	9	5	19	17	50	14	2	34	32.00
1º BAC	9	6	17	15	47	21	3	23	51.06
2º BAC	5	3	20	9	37	15	2	20	45.95
TOTAL	32	15	118	97	262	82	18	162	38.17

Figure 2. Employees CAS secondary school 2001/2002

SDA teachers	NON SDA teachers	Total Teachers	Non teaching personnel	Total Personnel
21	2	23	9	32

Circumstances that favoured the creation of the IFL Centre

1. The elaboration of our Educational Project (PEC. See Glossary):

Having to elaborate in writing form our Educational Project according to the exigencies of the Spanish Educational Legislation (LOGSE), we tried to include all the aspects that reflect our philosophy of education and our Christian worldview. So, this law in education that enforced all the schools (private and public) to write a summary of what they thought education was and how they implemented it, let us think that we needed to find new strategies to put our theory into practice.

2. Lack of the necessary didactic resources:

The process of discussing and writing this document allowed us to reflect over the difficulties of putting our ideas into practice. Most of the times SDA educators don't have the right materials or they just don't have the time to create resources that could

help them teach about everything they would like to. In Spanish we can find some materials that help us teach about solidarity, peace and other important values but it is very difficult to find interesting and adapted resources to teach about some SDA specific values that are important in the Objectives written in our Educational Project (See Appendix 2): All those Objectives have been taken from the Adventist philosophy of Education, but we consider that, for instance, objectives number 3, 6, 7, 11, 14, 15 can not be taught from an Adventist perspective unless we develop interesting resources. We know that a true educational change will not be accomplished until appropriate educational materials are designed to meet the educational goals because that is where the encounter between the philosophy of education and the student takes place. The student doesn't read our "Educational Project" but he studies what we tell him to; the student doesn't memorise our Objectives, but he remembers the discussions with his teachers about things that affect his life.

3. Educators' experience and motivation:

Following a personal interview with the principal, we considered that the teaching staff had the experience and the motivation needed to begin a coordinated effort toward a more effective implementation of the Christian worldview.

All these circumstances favoured the initiative of creating a Centre that could concentrate on putting the ideas into practice.

Decisions taken by the school in order to facilitate the creation of that IFL Centre

- a. With the support of the Secondary School Committee, it was decided to name a professor to start this work for the first time in CAS.
- b. His teaching load was reduced by 3 hours.
- c. Objectives and functions of the *centre*.

It was decided that the IFL Centre coordinator should always work in harmony with the academic dean and with the principal. His main functions or objectives would be:

1. To favour a systematic reflection on IFL related topics in the Faculty meetings. For this purpose, there should be at least 15 minutes available in the regular Faculty meetings. During that time, teachers could share their experiences, documents or anything that could help improve a better IFL.
2. To have an annual meeting with the curriculum committee to analyse the different syllabi and to find better ways of implementing our faith and values through distinct lessons.
3. To look for IFL resources and make them available to all teachers.
4. To coordinate the "*Religion Department*".
5. To elaborate a plan for IFL in the so called "Tutorías" (See Glossary).
6. To provide useful instruments in order to evaluate how teachers implement faith in the curriculum, how students acquire it and how the whole process is carried out.
7. To review the Educational Project concerning our worldview and to make sure there is coherence between written objectives and practice in the various subjects.
8. To favour activities where students can put into practice the acquired values.
9. To organize, in agreement with the principals and the administrators, weekend retreats and seminars where special guests talk about IFL.
10. To promote faculty participation in the international meetings of the Institute for Christian Teaching of the General Conference.

Methodology. IFL Centre. Description of the main actions and initiatives taken during the school year 2001/2002

“If one of you is planning to build a tower, he sits down first and works out what it will cost, to see if he has enough money to finish the job. If he doesn’t, he will not be able to finish the tower after laying the foundations; and all who see what happened will laugh at him”.
(Luke 14: 28, 29)

This is a report of what the IFL Centre did during the school year 2001/2002:

1. Participation in Faculty meetings.

The academic dean assigned a specific period of time during the regular Faculty meetings to the IFL Centre:

- a. Beginning of the school year (October 2001). In that meeting we tried to explain to our colleagues the reasons for the existence of such a centre in our secondary school. It had never existed before but since our Educational Project had just been finished, it was a good moment to work together in order to put into practice the ideas and goals reflected in that document, especially since some of the objectives were very specific to our SDA philosophy and there were not enough resources in the Spanish market that could help us teach what we proposed in our program (See Appendix 2). We also presented different definitions of IFL and talked about the differences between informal, formal and hidden curriculum. We ended our first meeting by sharing with our colleagues the functions of the IFL Centre and the expectations we would eventually cover during the year 2001/2002.
- Middle of the school year. (December 2001). In that session we made a brief summary of the Profile 01 (Brantley 2001, in <http://circle.adventist.org>)
- End of the school year. (June 2002). We gave the teachers a graphic table showing the objectives set at the beginning of the year and a self-evaluation of what we had accomplished. We also handed in the results of a survey that had been completed by 13 professors in relation to the IFL. (See Appendix 3)
- Publication of an IFL Bulletin. We published a bulletin aimed to the teachers. We managed to finish 5 issues and all of them had the following items: (see Appendix 4)
 - a. A quotation in relation to the educational world and in particular to the IFL.
 - b. One of the 22 main goals of the CAS Educational Project (See Appendix 2). We wanted all the teachers to get familiar with them and to make them think in different ways of taking them to their classrooms.
 - c. Resources: In each issue, 2 resources were selected in Spanish so that our colleagues could use them in their teaching. These resources were taken from the internet and from the school’s library.
 - d. “Share your experience”: There was an open forum for colleagues to share positive experiences related to the IFL.
 - e. News, suggestions, opinions: We published the activities that are very seldom shared among the teachers. For example, international congress trips, publications, etc. At the same time we wanted this section to be a space where the professors could give their opinions or suggestions about the school and IFL.

3. Religion class: Along with four other teachers we elaborated a dossier explaining how our faith is implemented through the religion courses. It was another official document required by the LOGSE (see Glossary) but it was a difficult task to accomplish considering that we are the only SDA educational institution in Spain with students aged 12-18. Thus, we made the “Curricular Design of the Religion Class” establishing a coherence between our “Educational Project” and this subject matter. The

result was a 26 page document that serves as a practical and theoretical reference for the Religion teachers of the CAS secondary school. We expect the same to be done in all other subject matters.

4. Individual interviews with professors of the faculty.

We interviewed 13 full time professors at the secondary school. We gave them a questionnaire (see Appendix 3) which was a starting point to dialogue about how the school as a whole and the teacher in particular integrated the SDA worldview into daily work. Moreover, the teachers were given a summarized diagram of the 7 levels of integrating faith in learning according to Korniejczuk. (See Appendix 1). They had to evaluate themselves and at the same time they became more aware of the ideal way of working towards this goal: cooperating with colleagues to get better results. And finally they were asked for suggestions to collectively improve in this area. Without a single doubt, this was the most gratifying part of all because it was a great opportunity for listening to concerns and expectations coming from colleagues. (See Appendix 3)

5. Instruments of analysis and evaluation: Three surveys were filled out by the secondary staff:

a. The first one was turned in at the faculty meeting at the beginning of the school year and was the starting point for individual interviews. (See Appendix 3) With this survey we were able to get to know our colleagues better, review their ideas and needs regarding IFL and at the same time we were able to foster professional reflection over this matter.

b. The second survey was completed at the end of the school year 2001/2002 in an attempt to know what the teachers considered more important to be done the following school year by the IFL Centre. (See Appendix 5)

c. Finally, a year later, at the end of the school year 2002/2003 (in which for various reasons the IFL Centre didn't exist) the teachers were given another questionnaire to know if they valued positively such experience and if it was something that needed to be done on a regular basis. (See Appendix 6)

Recommendations for future IFL Centres

We strongly recommend the creation of IFL Centres within SDA institutions. According to our experience, these are the steps that an institution that wants to have a centre like this should follow:

1. Introducing the issue on a faculty meeting and, eventually, choosing one or two teachers who would like to coordinate this centre (Without forgetting to reduce their teaching load a little bit)
2. Writing, if it is not done yet, the main objectives and goals that the institution has and that should reflect the Adventist worldview. To prepare this document the institution might follow the guidelines derived from the document entitled: "*A Statement of Seventh-day Adventist Educational Philosophy*" (2001).
3. Interviewing the teachers and the rest of the staff to get to know their real needs and opinions about this issue.
4. Establishing priorities to start the work.
5. Taking the institution's objectives as a point of departure, work on resources to help teachers on the formal curriculum.
6. Taking the institution's objectives as a point of departure, help prepare activities for the informal curriculum (weekends, retreats, outings, etc.). This would include teachers or other people talking to and with students about some of the

objectives that are difficult do deal with in the classroom and that are included in the school's objectives (for example, sex education, peer pressure, etc.).

7. Preparing evaluation sheets so the IFL Centre can get feedback from students and from the staff.
8. Adjusting the work according to the evaluation-results but always keeping the institution's objectives in mind.
9. Find other similar SDA institutions to share ideas and resources.
10. Change the coordinator of the IFL Centre every two years if possible.

Conclusion

We could summarize by saying that the most important aspect of this job was realizing all the work that still has to be done. Adventist professors are great professionals with an enormous vocation of service. They want to do a good job in their teaching everyday. But they also need tools so that their work doesn't remain superficial, so that they can make our ideals a reality in the lives of their students. They need resources that reflect the goals and the objectives that make our Educational system work.

In second place, the existence of an IFL Centre within each SDA school seems to us a valid strategy to achieve level 6 in Korniejczuk's model of deliberate teacher implementation of integration of faith and learning for the following reasons:

1. Because that way we can maintain alive a pedagogical debate over the integration of our specific worldview in our daily teaching.
2. Because it can coordinate the continuous creation and update of different resources that can facilitate the teachers' job.
3. Because it can achieve the best effectiveness in putting into practice the ends and goals that each SDA educational institution has.

GLOSSARY/ TERMINOLOGY

a. IFL: Integration of faith and learning. Even though I would personally prefer the term "Integration of faith and teaching" because it describes more precisely what we do here, I have used IFL because it is more common in SDA literature.

b. Recent Educational laws of Spain:

1. LODE (Ley Orgánica del Derecho a la Educación)
2. LOGSE (Ley de Ordenación General del Sistema Educativo)
3. LOCE (Ley de Calidad de la Educación)

c. PEC: (Proyecto Educativo de Centro) "Educational Project". This is a document that all Spanish Educational Institutions must have according to the LOGSE. It must include a description of the school, a description of the local area where the school is located, an explanation of the different committees governing the school, the school's mission statement, its main objectives and the rules that must be followed within the school. CAS "Educational Project" was finished in July 2001 and it is a 64 pages document. As Beltrán and San Martín (2000) say, this document helps us focus on our objectives but it does not impose laws about all the daily details that can occur during this learning process (p.98).

d. Tutoría

In Spain, every group of students has a Teacher responsible for them. We call him/her "Tutor". He/she spends a regular class period with the class talking about academic and personal issues and concerns. This period of class is called "Tutoría", which is incorporated in the regular scheduled class time.

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APPENDIX 1
KORNIEJCZUK'S MODEL OF DELIBERATE TEACHER IMPLEMENTATION
OF INTEGRATION OF FAITH AND LEARNING.

Level of implementation	Characteristics
Level 0 No knowledge No interest	<p>Teacher has little or no knowledge of IFL.</p> <p>Teacher is doing nothing to be involved in IFL.</p> <p>Teacher is not convinced that IFL can be carried out in the subject.</p> <p>Teacher thinks that the subject he/she teaches is not related to faith.</p>
Level 1 Interest	<p>Teacher has acquired or is acquiring information on IFL.</p> <p>Teacher is aware that IFL should be incorporated in his/her classes.</p> <p>Teacher is looking for ways to deliberately implement IFL.</p> <p>Teacher thinks that it may be worthwhile to include IFL in future planning.</p>
Level 2 Readiness	<p>Teacher knows how to implement IFL in at least some themes.</p> <p>Teacher is preparing to deliberately implement IFL at a definite future time.</p>
Level 3 Irregular or superficial use	<p>Deliberately integrated, but generally unplanned.</p> <p>There is no coherent Christian worldview.</p> <p>Irregular use. Only some themes are integrated throughout the general context of the subject.</p> <p>Superficial use. Use of spiritual content for secular purposes without meaning.</p> <p>Management concerns disturb IFL.</p>
Level 4 Conventional	<p>There is a stabilized use of IFL, but no changes are made in ongoing use.</p> <p>Syllabus and objectives show IFL in at least some themes.</p> <p>IFL is based on teacher's talking rather than student response.</p> <p>Teacher knows how to implement IFL.</p> <p>IFL shows coherent implementation.</p>
Level 5 Dynamic	<p>Teacher varies the implementation of IFL to increase impact on students.</p> <p>Teacher can describe changes that he/she had made in the last months and what is planned in a short term.</p> <p>Change of strategies and themes according to student needs or interests.</p> <p>Students draw conclusions of IFL.</p>
Level 6	<p>Teacher cooperates with colleagues on ways to improve IFL</p> <p>Regular collaboration between two or more teachers increased impact on students.</p> <p>The whole school (or at least a group of teachers) provides a coherent Christian worldview and emphasizes student response.</p>

APPENDIX 2
CAS EDUCATIONAL PROJECT (2001). SUMMARY OF OBJECTIVES

1. To educate for a balanced development of personality.
2. To educate so as the student acquires a critical, autonomous and reflexive attitude. (Genesis 1:26-31; Colossians 3: 9-11)
3. To educate in hope. (Apocalypse 21:5)
4. To educate respect among the differences. (Romans 12: 10; Luke 19: 1-10)
5. To educate for the responsible use of freedom and so as the student learns to reason making moral judgments. (1st Corinthians 6:12)
6. To educate to find a personal development through work and rest. (Genesis 2: 15; Proverbs 18:9; 6:6; 20:4)
7. To educate the belief of salvation through grace and faith. (Romans 3.28; 1st Timothy 2:5; 1st Peter 2:9; Acts 17:11)
8. To educate for a democratic coexistence.
9. To educate for a healthy lifestyle.
10. To educate the recognition of the right of life and freedom, promoting the construction of positive peace. (Psalms 85:10; Matthew 5:21, 22)
11. To educate personal encounter with God. (Galatians 5:22)
12. To educate the student how to develop emotional intelligence.
13. To educate critical participation in a globalized world.
14. To educate in the forgiveness as an open possibility to start over. (1st Peter 3:9; Matthew 18:21, 22)
15. To educate so the student understands the relationship between science and faith. (1st Peter 3:15)
16. To educate for a positive tolerance. (Genesis 1:12, 18, 21, 25; 2:23; 5:2; 1st Corinthians 12:12-20)
17. To educate in dialogue as a cooperative way of looking for truth and justice, and as a way of solving conflicts. (Deuteronomy 5:2-4; Genesis 4:9)
18. To educate for equality among differences.
19. To educate for the respect of the environment. (Genesis 1:11, 20, 24, 31; 2:7, 15)
20. To educate to face the challenges of consumer, publicity, new biological findings and the latest scientific and technological developments. (Matthew 6: 19-21)
21. To educate in the coordinated cooperation of all formative agents (family, school, environment)
22. To educate for the development of the will, and the capacity of facing failure in its various forms.

APPENDIX 3

TITLE: "IFL CENTRE FIRST SURVEY" (OCTOBER 2001-MAY 2002)

NUMBER OF RESPONDENTS: 13

IFL CENTRE. SECONDARY SCHOOL COLEGIO ADVENTISTA DE SAGUNTO.	
1. Last name _____ First name: _____ Phone number _____ E-mail address: _____	
2. Degree _____ Languages: English beginner intermediate advanced Other _____ beginner intermediate advanced	
3. SDA Educational Background. Masters in Education _____ year _____ Theology studies _____ Others _____	
4. Subjects you are teaching during this school year	
5. According to Korniejczuk's model, what level are you ? 0 1 2 3 4 5 6	
6. Why are you in this level?	
7. How well do you know CAS Educational Project's objectives? Not very well Quite well Very well	
8. Do you consciously apply those objectives to your subject? How?	
9. Would you like to share IFL resources that you prepare with other teachers? Yes NO	
10. Are you familiar with the following resources? a. Christ in the Classroom Yes No b. http:// circle.Adventist.org . Yes No	
11. What suggestions would you do so as our secondary school makes a more effective IFL?	

RESULTS:

2. Degree _____ Languages: English beginner 7% intermediate 30% advanced 38% Other <u>French</u> beginner intermediate 30% advanced 38% Other <u>German</u> beginner 7% intermediate advanced Other <u>Portuguese</u> beginner intermediate 7% advanced
3. SDA Educational Background. Masters in Education 30% Theology studies _____ Others: Curso de pedagogía (There used to be a special course on SDA education made up with theological subjects as well as educational ones. It had over 50 credits)

<p>5. According to Korniejczuk's model, what level are you? 0 1 2 (15%) 3 (30%) 4 (25%) 5 (25%) 6</p>
<p>6. Why are you in this level?</p> <ul style="list-style-type: none"> .Lack of courage. .Need of orientation. .Need of material. .No interest in the administration on that topic. .No time. .I don't know how to plan it. .In my subject, only a few contents allow me to do it. .I do it because I learned how to do it in my Master's lessons. .I have thought about it for a long time. .My level of integration is conscious but not intentional. I should plan better. .I don't have enough teaching experience.
<p>7. How well do you know CAS Educational Project's objectives? Not very well 30% Quite well 46% Very well 23%</p>
<p>8. Do you consciously apply those objectives to your subject? How?</p> <ul style="list-style-type: none"> . In short morning worships before the beginning of the class. . Through informal dialogues with the students. . With activities I usually prepare at the beginning of each school year. . In "Tutoría" class, with some activities. . I try to integrate it in each topic in my class.
<p>9. Would you like to share IFL resources that you prepare with other teachers? Yes 95% NO</p>
<p>10. Are you familiar with the following resources?</p> <p>a. Christ in the Classroom Yes 50% No 50%</p> <p>b. http:// circle.Adventist.org. Yes 30% No 70%</p>
<p>11. What suggestions would you do so as our secondary school makes a more effective IFL?</p> <ul style="list-style-type: none"> . To select more adequate resources. . To get in touch with professional associations of teachers to get involved and/or to publish some of the projects we, as a school, make in education of values. . To have time to prepare it. Especially in the summer. . To continue the kind of work this IFL Centre has started. . To invite guests speakers. . To create a resources centre in Spanish. . To encourage a true Christian living. . To start everyday the class with a spiritual thought.

APPENDIX 4
IFL BULLETIN

IFL Bulletin number 4

(April 2002)

Colegio Adventista de Sagunto. ESO-BACHILLERATO
IFL Centre: Juan Antonio López

It is the personality of the teacher which is the text that the pupils read; the text they will never forget” (Abraham J. Heschel “The spirit of Jewish education”

I. OBJECTIVES OF OUR EDUCATIONAL PROJECT.

Objective number 4. *We want to educate respect among the differences. The Bible suggests that the only real solidarity is based on the common legacy that all men and women share. Accepting God also implies accepting our enemies. From that perspective, we would like to favour the understanding of the other people, the profound respect of their freedom, the non-violent resolution of the conflicts and all kind of voluntary work.* (PEC. CAS. July 2001)

II. USEFUL RESOURCES

7. <http://www.profes.net>. This site is a “resources center” with the following sections: “Education in values” with useful activities ready to be used in “Tutoría”; “Resources for the “tutoría” with activities on alcoholism, conflict resolution, boy and girl relations, etc.;; “Visual classroom” is a section where you can get some Power Point presentations focused on adolescents; “Education without frontiers” is a list of resources to educate on solidarity and helps students get to know better the world they live in.

Have fun and get new activities for your pupils. They’ll love them...!!!

8. <http://www.aeguae.org>. Our friends have put on this site all their published essays since 1974 till 1999. Have a look at their list of topics.

It’s worth visiting this website!

III SHARE YOUR EXPERIENCE

Our students want to learn more about Jesus. If you don’t believe it, ask our colleague Rosa. She will tell you what is going on in her “Tutoría” class of 1º ESO. She gets so many questions on religious matters that all the students have decided to spend an hour a week to share their questions in class. The students decide what to study, and with the appreciated help of pastor Carlos Catalán, Rosa tries to answer to their questions from a biblical perspective.

IV. NEWS, SUGGESTIONS, OPINIONS, NEEDS, IDEAS

Our students of Bachillerato Lorena Esperante, Thais Ribera and Ana Llorca have entered an international contest where, in English, they had to give their opinion about the future challenges for all Sabbath observers, they also had to talk about their personal experiences and finally they had to explain how they would share the Sabbath truth with those who still don’t know about it. The awards are \$750, \$500 and \$250. More information is available at [http:// www.biblesabbath.org](http://www.biblesabbath.org)

Send your participation to j_a_ldelatorre@hotmail.com; or leave a note at the reception desk. Thank you.

APPENDIX 5
TITLE: "FUTURE ACTIONS AT THE IFL CENTRE"
DATE: JUNE 2002
NUMBER OF RESPONDENTS: 9

Each teacher was given a questionnaire with the following items in a seldom order. They had to order the tasks according to what they felt it was the most urgent need. These were the results:

Preferred order	Tasks to be done by the IFL Centre of CAS during the school year 2002/2003.
1 st	To elaborate materials adapted to each subject.
2 nd	To elaborate a systematic IFL tutoring plan (This refers to the weekly hour the main teachers stays with his assigned group of students)
3 rd	To look for practical activities where students can put the values acquired at school into practice.
4 th	To elaborate evaluation instruments of moral teaching.
5 th	To prepare informal curriculum activities: outings, camps, retreats, etc.
6 th	Special weekends and/or workshops for teachers and other staff members over IFL.

APPENDIX 6
TITLE: "IFL CENTRE COORDINATOR"
DATE: JUNE 2003.
NUMBER OF RESPONDENTS: 7

This is the average result.

<p>1. How do you value the work done by the IFL Centre during the school year 2001/2002? (Not useful at all) 1 2 3 <u>4</u> 5(Very useful).</p> <p>2. Do you think that CAS secondary school should maintain this IFL Centre on a regular basis? YES (90%) / NO (0%) No answer: (10%)</p> <p>3. Do you think that this experience could be applied to other educational institutions? YES (90%) / NO (0%) No answer: (10%)</p> <p>4. Make a cross next to the characteristic or characteristics the coordinator of the IFL Centre should have: (Numbers show how many times each item was crossed out by the surveyed teachers)</p> <ul style="list-style-type: none"> - Professor from the secondary school not working in the administration (Principal, Academic Dean...) ___ (3) - More than 5 years experience in teaching. ___ (2) - Denominational training: Masters on education or similar. ___ (6) - Professor from the secondary school working in the administration (Principal, Academic Dean...) ___ (0) <p>5. How long should this teacher be in charge of the IFL Centre? 1 year 2 years (5) 3 years 4 years (1)</p>
