Factor Influences in the Implementation of Adventist Wholistic Education in Mara Conference, Tanzania

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Abstract

The purpose of this study was to evaluate factors that influence implementation of wholistic education philosophy in Seventh day Adventist secondary schools in Mara conference. Descriptive comparative study research design was used. Cluster sampling was used to pick 239 form four students, 133 teachers and 6 heads of schools. Questionnaire, record taking, and an interview schedule were used to collect data. To determine reliability of the questionnaire, a pilot study was conducted giving a Cronbach's alpha reliability coefficient of 0.687.The results indicate that chaplaincy ministry was rated highest as far as implementation of Adventist philosophy of education was concerned, however, understanding of integration of faith and learning was rated the lowest. This could suggest that chaplains put their utmost effort to the implementation of the wholistic education philosophy in schools, while integration of faith and learning is a challenge to many secondary schools. This study further indicates that though heads of schools claim to have knowledge of the wholistic education, the results do not indicate so. It is therefore concluded that either the heads in Adventist schools are ignorant of the Philosophy or they are negligent of the supervision of the implementation of the philosophy. Teachers tended to claim that chaplaincy is an active department and has done quite well to promote Adventist philosophy of education. Students' evaluation ratings of the factors influencing implementation of the Adventist wholistic education philosophy showed they agreed with parental cooperation and chaplaincy ministry, and tended to agree with headmasters' leadership, teachers' commitment, and understanding of integration of faith and learning. This paper recommends stakeholders full involvement in understanding and implementation of Adventist Philosophy of Education.

Keywords: Implementation, Adventist, Holistic, Education, Mara Conference

Introduction

In an era of increasing demand for education, the Seventh-day Adventist Church gives appropriate and professional approach to the church's education interests. It has a philosophy of education which is wholistic. According to East Central Africa Division working policy 2004, the philosophy of education of the Seventh-day Adventist caters for the physical, mental, spiritual and social spheres of the learner (p.184).

To ensure that the Adventist philosophy of education and the principles of faith and learning are integrated into life of each of its students in its schools, colleges, and Universities around the world, an education department was established at all levels of the church's administrative system. Working closely with the education officers of the thirteen world divisions of the Adventist Church, operating schools in 145 countries, staff at the corporate world headquarters helps to ensure the quality of the global Adventist education system (General Conference -GC, 2010).

The review of related literature focused on evaluation of the factors influencing implementation of Adventist wholistic education philosophy; addressing the significance of the variables used in this study for the implementation of the philosophy in those secondary schools.

This section will discuss the following variables:

i. Adventist wholistic education
ii. Teachers' commitment
iii. Parental cooperation
iv. Headmaster's leadership style
v. Chaplaincy Ministry
vi. Understanding of integration of faith and learning

Seventh-day Adventist Wholistic Education

The Seventh-day Adventist church has made a commitment to providing a broad education and spiritual formation for children, youth and young adults within the context of the Christian worldview. Seventh-day Adventist, within the context of their basic beliefs, acknowledge that God is the creator and sustainer of the entire universe; animate and inanimate. He created perfect human beings in his own image with power to think, to choose, and to do (Rao, 2008).

The Seventh-day Adventist philosophy of education is Christ-centered. Adventist believe that under the guidance of the Holy Spirit, Gods' character and purposes can be understood as revealed in nature, the Bible, and Jesus Christ. The distinctive characteristics of Adventist education derived from the Bible and the writings of Ellen G. White, point to the redemptive aim of true education *"to restore human beings into the image of their maker"* (p. 344).Rao (2009) affirms that Adventist education imparts more than academic knowledge. It fosters a balanced development of the whole person spiritually, intellectually, physically, and socially. Students completing the secondary level at an Adventist school should have had an opportunity to commit their lives to God, and therefore manifest a maturing faith in Him, characterized by personal devotion, public worship, and service and witness to others in fulfillment of the churches' mission.

According to White (1995), "teachers for Adventist schools should be selected from the very best class. They should be experienced Christians who are balanced in mind, men and women who have learned the lesson of self-control" (pp. 95, 96). "They should educate and do the work of higher importance than even the minister in preaching the word. They can prepare the soil that the truth may have effect upon human hearts" (pp. 237, 238).

White, says that "no person of an inferior or narrow cast of mind should be placed in charge of Adventist schools. Every school should be a model of heaven, students should be taught to work so as to have necessary conveniences and facilities through their educated ability"(pp.165). It is faith, world view, and beliefs that engender philosophy and values. The philosophy and values, interact with one another and thus produce attitudes. These attitudes are the foundation for Adventistbehavior and relationship between a teacher and students in a classroom. That is, it is the attitude that will influence teacher's thought and language in the classroom (Kang, 2003).The kind and loving attitude will assist students through their difficulties rather than criticizing them, being harsh or rough to them. Through love and kindness, students need the personal sharing of teachers in their lives to help them understand their choices.

Knight (2006) observes that only when teachers clearly understand their philosophy and examine its implication for daily activities in a Christian setting, they can expect to be effective in reaching their personal goals and those of the school for which they teach. Knight (1999) further explains that challenges of Adventist schools date back to the time of the Second Advent Movement of the early nineteenth century. It was in the era of institutional development that the Adventist Philosophy of education found its background.

Providing effective wholistic education is necessary in schools and is aimed at ensuring the harmonious growth and development of students to be responsible members of the society. Adequate or inadequate teacher training in Adventist education philosophy is an operational mechanism which is capable of generating both positive and negative influence over students and subsequently school's performance. Nevertheless, Espinoza, (2012) emphasizes that "educators should be conscious of the crucial role they play in students' lives(p.57).

Teachers' Commitment

D'souza (2008) observes that, "Commitment refers to what workers deeply care about; are greatly interested in; what theyare willing to be inconvenienced for; and what they will spend time and energy on" (p. 116).Segiovanni (2009) reveals that, Commitment is both a cause and an effect.

In a moral community, commitment is strong because of bonds that develop among people and the binding that they share. The greater their commitment to shared purposes and frameworks, the more obligated to practice.

Teaching is a complex and demanding profession. To sustain their energy and enthusiasm for the work, teachers need to maintain their personal commitment to the job" (Day, 2000). Teacher commitment has many layers which are thought to be external to the teacher, but interconnected and have some influence on each other (Mayer & Allen, 1991).

Dinham (1997) identified seven categories teachers perceive, understand and conceptualize teacher commitment. These categories are:

1. Teacher commitment as a "Passion" or a positive emotional attachment to the work involved in teaching.
2. Teacher commitment as an investment of time outside of contact hours with students. That is, investment of "extra" time outside of expected contact hours with students.
3. Teacher commitment as focus on the individual need of the students.
4. Teacher commitment as a responsibility to impart knowledge, attitude, values and beliefs in preparing students for the future.
5. Teacher commitment as "maintaining professional knowledge" (willingness to engage in professional development and to share with and learn from their colleagues).
6. Teacher commitment as engagement with the school community.
7. Responsibility that reaches out of the four walls of the classroom and beyond the boundary of the school.

Dinham reports that, increase in workload, for many teachers, has pulled over into their personal lives. To make the required personal investments to adapt to these increased expectations, teachers need to divert scarce personal resources away from areas of life, such as family to professional priorities. He reports that around 40% of teachers' partners felt that teaching- related issues impact on the personal lives of their families. These issues include the general over work, the unrealistic demands of schools and disruptions to personal lives by work expectations.

Anderson (2009) observes that many of Adventist teachers receive markedly lower wages in comparison to their peers in the public school system. What Anderson says is that teachers in Seventh – day Adventist schools do receive lower salaries despite too much work they do at school. Salary being a motivation can reduce morale of work if it does not suffice the teachers' needs. Instead of giving their best, teachers emphasize meeting basic work requirements in exchange for extrinsic benefits. If teachers become dissatisfied, their performance is likely to fall below the expected level (Bray field and Crockett, 1955; Vroom, 1964). If they experience loss of meaning and significance with what they are doing, they are likely to become detached, even alienated, from their jobs (Argyris, 1957).

Parental Cooperation

The home and the school have responsibility of caring, supervising, and showing the child the right way to follow. This responsibility of raring for the child by parents and teachers is what white (1913) calls "the most delicate work ever entrusted to mortals" that of bringing "man back into harmony with God" (p. 6). Morrison (1978) perceives parenting as the process of developing and utilizing the knowledge and skills appropriate to planning for, creating, giving birth to, rearing, and or providing care for "off spring". In this process, parenting is a continuous series of interactions between both the child and the parent. This state of being has been extended to actions performed by variety of persons; siblings, peers, relatives, teachers, friends, and others that influence and guide the physical, social, emotional, and intellectual development of individuals.

The concept of parenthood, parenting, and parent education has existed since biblical times. Both mother and father have been shown to contribute significantly to the development of their children, but the interpretations of their roles have changed significantly, thereby bringing change in both the form and the content of parent education. Anderson (2009) believes that poor parenting has had impact on Adventist educational efforts.He observes that, lack of basic parenting skills can manifest in the home in a number of ways. For instance, for a variety of reasons, many parents lack either the drive or the knowledge to implement basic consistency. If children disobey a rule, for example, he or she should receive the appropriate consequences consistently with each infraction.

As children reach adolescence, significant biological and cognitive changes affect behavior in such a way that parents themselves must make significant adjustment to their parenting roles. Because of the biological cognitive and psychosocial changes that occur in adolescence, and because of the rapid social changes occurring in our society, the concept of a generation gap between parents and children is widespread (Hammer & Turner, 1990). In this regard, the need for education for parenting in contemporary society is supported by the prevalence of myths about parenthood and children, by the changing nature of the family itself, and by lack of sufficient and reliable guidelines for effective parenting. Rollins and Thomas (1979) acknowledge that from socialization theory and research, the family has been shown to be crucial for child development. Aspects of parental socialization, have been positively related to a variety of childhood outcomes such as cognitive development, self-esteem, and academic achievement. Hyman (1984) points out that school discipline problems in the contemporary society has been contributed by parental rearing. Economic stress further challenges family stability. Abused children of criminal offenders, alcoholics or drug addicts are much more to disrupt the educational process.

Lee,(1999) summarized the challenges facing Adventist educators by commenting that if the purpose and work of Adventist education is to remain equal with the task of evangelism, both people (parents inclusive) and 'systems' must constantly improve. First, Adventist educators must continue to care. McDowell (2000) further asserts that the better you connect with your young person emotionally and relationally, the better equipped he or she is to sort through the pressures and temptations of life and make right choices. Dobson (1992) concludes that, from Genesis to Revelation; there is a consistent foundation on which to build an effective philosophy of parent –child relationships. He believes that people have departed from the standards that were clearly stated in both the Old and New Testaments and that deviation from it is costing mankind a heavy toll in the form of social turmoil. He gives suggestions that self-control, human kindness, respect and peacefulness could be manifested in the world if parents dared to discipline in their homes and schools.

Headmaster's Leadership Style

D'souza (2008) sees leadership as focusing on the activity through which the goals and objectives of the organization are accomplished. Leadership involves working with and through people to achieve results which are not necessarily institutional or organizational goals. A leadership style, therefore, refers to a particular behavior applied by a leader to motivate his or her subordinates to achieve the objectives of the organization (Okumbe 1999).Secondary school headmasters carry out their duties in different ways. Bennars, Otiendeand Boisvert (1994) point out that leadership may be exercised through verbal or non-verbal communication with the intention of influencing the feelings, thoughts, views and behaviors of others. The manner of influencing other people will vary from one leader to another and that it could be done through guidance and consultation.

Transformational Leadership

Transformational leadership is a type of leadership style that leads to positive changes in those who follow. Transformational leaders are generally energetic, enthusiastic and passionate. Not only are they concerned and involved in the process; they are also focused on helping every member of the group succeed as well (Burns, 1978). Burns, the founder of Transformational Leadership, observed that transformational leadership can be seen when Leaders and followers make each other to advance to a higher level of moral and motivation. Through the strength of their vision and personality, transformational leaders are able to inspire followers to change expectations, perceptions and motivations to work towards common goals.

Moreover, researcher Bass (1985), who expanded upon Burns original ideas to develop what is today referred to as Bass' Transformational Leadership Theory, observed that transformational leadership can be defined based on the impact that it has on followers; and suggested from components of Transformational leadership as:

1. Intellectual stimulation – That Transformational leaders not only challenge the status quo; they also encourage creativity among followers. The leader encourages followers to explore new ways of doing things and new opportunities to learn.
2. Individualized consideration –Transformational leadership also involves offering support and encouragement to individual followers. In order to foster supportive relationships, transformational leaders keep lines of communication open so that followers feel free to share ideas and so that leaders can offer direct recognition of each follower's unique contributions.

3. Inspirational motivation –Transformational leaders have a clear vision that they are able to articulate to followers. These leaders are also able to help followers experience the same passion and motivation to fulfill these goals.
4. Idealized influence –Transformational leaders serve as a role model for followers. Because followers trust and respect the leader, they emulate the leader and internalize his or her ideas.

D'souza (2008) observes that no one style of leadership serves best for all situations. The best style is the one most appropriate in a given situation. However, he says, the basic dilemma of leadership lies between what they believe desirable and what they can actually do in practice. Effective leaders ask themselves questions such as, how democratic can I be? How authoritarian must I be? Zaleznik (1989) maintains that, "Leadership is based on a compact that binds those who lead and those who follow into the same moral, intellectual and emotional commitment.

Sergiovanni (2009) observes that they "need to reflect the principles of cooperation, empowerment, responsibility, accountability, meaningfulness and ability- authority of which they do not have" (p.104).

Chaplaincy Ministry in Secondary Schools

The chaplain, as a professional clergy, is fully trained and qualified to represent his religious community. As an employee of the institution, he or she responds to the needs and direction of his or her supervisors. To adequately serve people in an institution, the chaplain must become part of the culture and ethos of that institution. It is imperative for chaplains to learn to speak the language and know the people they serve. In this regard, a chaplain can best serve and influence an institution from inside as a member of the group rather than as an outsider. He or she can therefore, effectively influence the people in the institution, those who run it, and the system itself.

Students connect with God by learning to pray, to worship, and to enjoy a personal connection with Him every day. Connecting students with God is the most thrilling aspect of helping them grow spiritually. Hence, chaplains, assisted by teachers, can help students experience a direct connection to the power house of the universe, to the God who is the king of the Royal Heavenly court who loves them beyond their imagination.

Worship and prayer belong together because they both are part of connecting with God. White (1908) says, "prayer is the key to unlock heaven's …" (p. 94, 95). Prayer is friendship with God. "Prayer is the opening of the heart to God as to a friend" (P.93). Also, Hebenicht& Burton (2004) assert that prayer is telling God all your life, sharing the intimate details, the joys, sorrows, mount tops, anything. They opine that, prayer changes us, not God. Therefore guidance from a chaplain is as important as from the family, church and school at large.

Understanding of Integration of Faith and Learning

Rasi (1990) defines integration of faith and learning (IFL) as:

A deliberate and systematic process of approaching the entire educational enterprise from a biblical perspective. In a seventh day Adventist setting, its aim is to ensure that by the time they leave school students will have internalized a view of knowledge, life, and destiny that is bible based. Christ-centered-service oriented and kingdom oriented (p. 9).

Also, Eager (1993) defines integration of faith and learning in education as the provision of a holistically oriented environment for Christian thinking and living. The environment will lead young people through experiences and challenges so that the character of each will grow to become like Christ's. God is love and every concept within universal love for God and love for man adds clarity to human's perception of the goal of the Christ like character. This is, integrating faith and learning is integrating the very character of God into the life of every individual through the media of life's daily experiences.

De Jong (1990) advices that "students must not simply be offered faith and learning in separate and interrelated packages, so to speak, but students should observe how faith gives direction and meaning to learning and see how learning enriches faith" (p.133). On this note, De Jong places greater emphasis on the people's interaction, than on the medium use at the time of interaction. De Jong continues by saying "the integration of faith and learning takes place in the classroom some of the time and outside the classroom some of the time. It takes place as people interact with people, when students listen to lectures and observe faculty members function in their profession, when students argue with faculty members, and when they are counseled by faculty members" (p. 155).

Hence the interaction of the teacher with the students during any subject taught in class or out of class may include personal faith sharing, or it may include spiritual understanding that originates from the subject matter of the academic class. Also, Kunzman, (2012) observes that students need to learn how to talk across religious and other ethical differences as we navigate our public life together.

White (1913) emphasized that the great aim of the teacher should be the perfecting of Christian character in him and in his students. Hence by integrating faith and learning into the total program, each student's spiritual growth will receive constant daily support. In order to achieve the above objectives, the total school program of Adventist secondary schools should include various academic classes in each discipline, the planned daily and weekly spiritual activities, special programs such as the week of prayer, health week, temperance program and other spiritual related activities. Also, social and physical activities including musical, cultural and sporting program should be integrated within the total program of the school.

The Tanzania Scenario

The Tanzania Union of Seventh day Adventist Church, as one of the educational organizations, has eleven secondary schools of which, six are found in Mara conference. Regarding secondary schools, the GC contends that the Adventist secondary school builds on what has been achieved at the elementary or primary school level, with focus on values, choices, and Christ – like character. This educational system provides students with a formal and informal curriculum in which academic study, spiritual values, and daily life are integrated (GC, 2010).

However, curriculum for all secondary schools in Tanzania, including Adventist schools, is prepared by the Tanzania Institute of Curriculum Development (TICD). The syllabus for these schools has two hours per week allotted for free exercise of religion by all students. This means, implementation of the Adventist philosophy of education requires teachers to invest extra time to meet with students outside of the expected class hours, which are strictly meant for the Tanzania curriculum implementation. With this tight schedule to implement the curriculum, Moore (1976) admonished Adventist secondary school teachers that,

Every effort should be made to develop a balance in the student's development; equalizing his experience in mental, physical and spiritual concepts. Every teacher will be involved with the students actively in all three. Each will teach his subject effectively, that is, in a challenging way; be involved in work experience programs; provide all students service opportunities; and weave spiritual concepts through all classes … (p.150)

The wholistic education philosophy of Adventist church in Mara Conference secondary schools seem to be challenged in terms of students' indiscipline, poor academic performance and low students enrolment in some schools. Since students joining secondary schools from primary schools come from homes with different culture, background and religious affiliation, it is difficult to implement wholistic education philosophy as it is observed by Orora (1997) that indiscipline is a force that prompts individuals or groups not to observe the rules, regulations and procedures that are deemed necessary for the proper functioning and where no one will be able to tell what is supposed to be done, how and when.

For example, on November 14, 2009, Mara conference of Adventist church Education Board met in Musoma. Among other agenda, school discipline in Adventist schools was discussed at length. It was reported by the education director of Mara conference that in ten years, buildings in 50% of Adventist schools in Mara Conference were burnt by students, 33% went on strike, and occasioned loss of property and great harm to the students and workers as the police were called by administration to quell the strikes (Musa, 2009).

Reasons mentioned for this unrest included lack of moral values, consistency of administration not to listen and address students' problems; incitement of some employees or teachers; bad administration, resistance to change, lack of functional school system, appointment of incompetent heads of schools, lack of parental guidance, general moral decadence in the society and poor communication channels in schools. As a result, Adventist secondary schools in the same conference do not perform as better as other denominational schools in terms of academic excellence. This is evident from the National Examination Council of Tanzania (NECTA 2010 and 2011). "Discipline and academic performance are closely related" (Sichei, 2005, p. 4). Where there is discipline there is high academic performance and where there is lack of discipline academic performance is low.

Interviewing the Education director through phone on 27th April 2011 on the condition of secondary schools in Mara in terms of moral values, enrolment and school buildings, he acknowledged that enrolment has dropped drastically in some schools due to economic reasons, but also unclear implementation of Adventist Education in Adventist schools. For example, secondary school one school which used to have one thousand two hundred students had seven hundred students in 2011. Another secondary school which used to have three hundred and fifty students has two hundred and fifty. Also, he complained that no single school had renovated buildings since 1994 when Adventist Development and Relief Agency ADRA renovated the schools for the last time. As a result, buildings looked unattractive (Musa, 2011). In a proper implementation of the Adventist philosophy, renovation can be done by the school itself (Moore, 1976).

This study, therefore, was informed by the factors that influence implementation of wholistic education philosophy in Seventh- day Adventist secondary schools in Mara Conference.

Methodology

Research Design

The purpose of the study was to evaluate factors that influence implementation of wholistic education philosophy in Seventh day Adventist secondary schools in Mara conference. This study employed descriptive comparative study research design. That is, respondents described people, places, situations, conditions, procedures, interactions and other undertakings about which the researchers wished to learn more and do some comparison.

Sample and Sampling Techniques

Purposive sampling was used to pick only form four students. They were favored because it was assumed that they had stayed in those schools longer than other students and had capability to respond better to the questions. Cluster sampling was used to pick all the 239 form four students who were present in the school at the time of the study. All the 133 teachers and 6 heads of schools were also involved in the study as they were the key players in the implementation of Adventist philosophy of education.

Research Instruments

Questionnaire, record taking, and an interview schedule were developed based on the objectives of the study. The questionnaire consisted of both closed ended and open ended questions. All these questionnaires were designed by the researchers to acquire information that evaluated the factors that influenced implementation of wholistic education philosophy in Mara Conference secondary schools. Each acquired information on the following factors:

    i. Adventist Wholistic Education
    ii. Teachers' commitment
    iii. Parental cooperation
    iv. Headmaster's Leadership Style
    v. Chaplaincy Ministry in Secondary schools
    vi. Understanding of integration of faith and learning.

Questionnaires used a four response scale category: (4) Agree (3) Tend to agree (2) Tend to disagree (1) Disagree. Only school heads were orally interviewed.

Record taking was used to collect form four examinations result for each school for a period of past four years for evaluation of academic performance and interview schedules which were part of questions on the questionnaire were used to interview heads of schools on the challenges they faced in the implementation of the Adventist wholistic education philosophy.

Reliability

Zulueta and Costales (2004) define reliability as "the degree to which the instrument measures accurately what it claims to measure" (p. 122). To test reliability of the questionnaires, a pilot study was conducted and Cronbach's alpha reliability coefficient computed for each sub-scale and yielded a value of 0.687. Since the cutoff point for the reliability coefficient was 0.60, the questionnaire was assumed reliable to collect data.

Data-gathering Procedures

Before the instruments were administered, the researchers sought for introduction letter and permission from Tanzania Ministry of Education and Vocational Training, Tanzania Union of Adventist, and Mara Conference of Adventist to allow data collection.

Upon approval of the conference education director, the researchers went to the schools concerned to collect data. Before going to any of the schools, telephone calls were made to the headmasters of the six schools to inform them of the researchers' intended visit in order to ensure their availability and the necessary preparation of the teachers and students involved. Visits were made and the questionnaires issued. A brief explanation was given on how to fill in the questionnaires. The respondents took 30 minutes to fill them.

Results and Discussion

In this paper, we intended to establish the evaluation rating of school heads, teachers and students on the following factors that influence implementation of Adventist holistic education.

- a. Teachers' knowledge of Adventist holistic education philosophy
- b. Teachers' commitment
- c. Parental cooperation
- d. Headmaster's leadership style
- e. Chaplaincy ministry
- f. Understanding of integration of faith and learning

To answer this question, the means and standard deviations of the responses on the closed -ended questions rated on the four -point scale for the educators (teachers and headmasters) and students were obtained. The scale for interpretation was as follows:

Mean score	Interpretation
3.50 - 4.00	Agree (High)
2.50 - 3.49	Tend to Agree (Average)
1.50 – 2.49	Tend to Disagree (Below average)
1.00 – 1.49	Disagree (Low)

All statements on the questionnaire were stated in favor of what was expected if there was implementation of the Adventist philosophy of education.

Headmasters' Evaluation Ratings

Table 1 shows the means and standard deviations of the Headmasters' evaluation rating of the factors influencing implementation of holistic education philosophy. They include: Teachers' knowledge of Adventist wholistic education, Teachers' commitment, parental cooperation, Headmasters' leadership style, chaplaincy ministry, and understanding of integration of faith and learning.

The mean scores of the headmasters' evaluation ratings of the factors influencing implementation of wholistic education philosophy show that they agreed with the chaplaincy ministry. However, they tended to agree with Teachers' knowledge of Adventist wholistic education, headmasters' leadership, parental cooperation, Teachers' 'commitment and understanding of integration of faith and learning. This suggests that there was a slight inconsistency in the implementation of these variables.

Table 1: Descriptive of Headmasters' Evaluation Rating of the Factors Influencing Implementation of the Holistic Education Philosophy (N=6)

Variables	*Mean*	*Std. Deviation*
Teachers knowledge of Adventist wholistic education	3.4688	.32536
Teachers' Commitment	3.1042	.46379
Parental cooperation	3.2333	.48028
Headmaster's Leadership style	3.4583	.45871
Chaplaincy Ministry	3.5833	.69672
Understanding of Integration of faith and learning	2.9242	.45787

Note: Categories of means: 1:00-1.49 *(Disagree);* 1.50-2.49 (*Tend to Disagree*); 2.50-3.49 (*Tend to Agree);* 3.50-4.00 (*Agree).*

Chaplaincy ministry was rated highest (3.5833). However, understanding of integration of faith and learning was rated the lowest (2.5242). This could mean that chaplains put their utmost effort to the implementation of the wholistic education philosophy in schools, while integration of faith and learning is a challenge to many secondary schools. As it was sighted by Kang (2003), some teachers keep religion distinctly separate from classroom and claim that "classroom is not for religion but for knowledge" (p. 59).

It is evident from this study that though heads of schools claim to have knowledge of the wholistic education, the results do not indicate so. It can therefore be concluded that either the headmasters in Adventist schools are ignorant of the philosophy or they are negligent of the supervision of the implementation of the philosophy. Mardesen (1997) acknowledges that it is this trend of attempting to replace religious authority with secular one that continues to undermine confidence in education system, especially for the fundamentalists who have a sharp separation between secular learning on religion. Segiovanni (2009) observes that:

Commitment is both a cause and an effect. In a moral   community, commitment is strong because of bonds that develop among people and the binding that they share. The greater their commitment to shared purposes and frameworks, the more obligated to practice. The greater is their commitment to   shared   purposes   and   frame works, the more obligated to practice. The result is even more commitment (p. 124).

If educators and parents would feel that school objectives are theirs and share effort for accomplishment of their goals, they will then become committed to the school. Thus, there is a need of improvement in the part of parental support, Teachers' commitment and understanding of integration of faith and learning in secondary schools.

Teachers' Evaluation Ratings

Table 2 shows the mean scores of teachers' evaluation rating. Teachers agree with chaplaincy ministry and teachers' commitment but tend to agree with Headmasters' leadership and parental cooperation. Of the entire variables, chaplaincy ministry was rated highest (3.6468). However, understanding of integration of faith and learning was rated the lowest (2.5474).

Table 2: Descriptive of Teachers' Evaluation Rating of Factors Influencing Implementation of Wholistic Education Philosophy (N=133)

Variables	*Mean*	*Std Deviation*
Teachers' knowledge of Adventist wholistic education	3.5376	.36465
Teachers' Commitment	3.6048	.47255
Parental cooperation	3.1873	.60608
Headmaster's Leadership style	3.4300	.59081
Chaplaincy Ministry	3.6468	.47659
Understanding of Integration of faith and learning	2.5474	.47000

Note: Category of means: 1.00-1.49 *(Disagree);* 1.50-2.49 *(Tend to Disagree);* 2.50-3.49 *(Tend to agree);* 3.50-4.00 *(Agree).*

This may mean that faith is not integrated with learning in secondary schools. It is again noted that teachers have rated themselves the second (3.6048) for commitment but lowered headmasters' leadership (3.4300). Comparing the two ratings, there is a sign of biasness. Headmasters and teachers have shown biasness by rating themselves higher; may be to defend their credibility as it directly affects them as educators in the school. From the above findings, the biasness may mean defense mechanism on the part of the teachers or their ignorance on the holistic philosophy of education.

Students' Evaluation Ratings

Table 3 shows the means and standard deviations of students' evaluation ratings of the factors influencing implementation of wholostic education philosophy.

Table 3: Students' Evaluation Rating of the Factors Influencing Implementation of Wholistic Education Philosophy (N=239)

Variables	*Mean*	*Std. Deviation*
Teachers knowledge of Adventist wholistic education	2.9143	.52771
Teachers' Commitment	3.0840	.64203
Parental cooperation	3.7421	.42513
Headmaster's Leadership style	3.4358	.54001
Chaplaincy Ministry	3.6405	.50539
Understanding of Integration of faith and learning	3.0274	.67172

Note: category of means: 1.00 – 1.49 *(Disagree);* 1.50-2.49 *(Tend to Disagree);* 2.50 - 3.49 *(Tend to Agree);* 3.50 - 4.00 *(Agree).*

From table 3, the mean score of the students' evaluation ratings of the factors influencing implementation of the Adventist wholistic education philosophy shows that they agree with parental cooperation and chaplaincy ministry, and tend to agree with Headmasters' leadership, Teachers' commitment, and understanding of integration of faith and learning. However, they have rated Teachers' knowledge of Adventist wholistic education the last among the variables.

Of all the variables, parental cooperation is rated the highest (3.7421) followed by chaplaincy ministry (3.6405). Headmasters' leadership is rated third (3.4358) and teachers' commitment (3.0840) fourth. Understanding of integration of faith and learning is rated fifth (3.0274); and, teachers' knowledge of Adventist wholistic education is rated the lowest (2.9143).

Since knowledge goes with implementation, it can be translated that, educators (headmasters and teachers) just rated the variable highest to defend their profession but reality showed that most of them are ignorant of the Adventist wholostic education. Knight (2006) said that,

Only when teachers clearly understand their philosophy and examine and evaluate its implications for daily activities in a Christian setting can they be effective in reaching their personal goals and those of the schools which they teach. (p. 37)

On the part of teacher's commitment, headmasters rated it the fifth (3.1042) among the other variables. But teachers rated themselves the second highest (3.6048) after the chaplaincy ministry; while students rated it the fourth (3.0840). The inconsistency in the evaluation rating among the three evaluators may mean lack of teachers' commitment in the implementation of wholistic education.

On the part of parental cooperation, Headmasters rated parents the fourth (3.1042), Teachers rated them the least (3.1873). However, the students rated their parents the first (3.7421) among the other variables.

Reality shows that students love their parents. This is why they rated them the highest. But from the educators (Headmasters and Teachers) ratings, parental cooperation requires improvement. Lee (1999) observes that if the purpose and the work of Adventist education are to equal the tasks of evangelism, both people and systems must constantly improve.

On the part of headmasters' leadership, heads of schools rated themselves the highest in both understanding of the wholisitic education and leadership respectively. While teachers rated heads of schools the fifth among the same variables. Since teachers and students have consistently doubted headmasters' leadership, there is need to improve on the part of the headmasters' leadership. As it is observed by Zaleznik (1989), leadership is based on a compact that binds those who follow into the same moral, intellectual and emotional commitment.

While chaplaincy ministry was rated the highest by all evaluators, understanding of the integration of faith and learning variable was rated the least among the other variables by the headmasters. Teachers and students, on the other hand, rated it the fourth and the fifth respectively among other variables. Hence, knowledge of the integration of faith and learning is another area which requires consideration and improvement. As it is observed by Eager (1993), integrating faith and learning is integrating the very character of God into the life of every individual through the media of life's daily experiences.

Conclusions

Chaplaincy ministry was rated highest as far as implementation of Adventist philosophy of education was concerned, however, understanding of integration of faith and learning was rated the lowest. This could mean that chaplains put their utmost effort to the implementation of the wholistic education philosophy in schools, while integration of faith and learning is a challenge to many secondary schools.). It is evident from this study that though heads of schools claim to have knowledge of the wholistic education, the results do not indicate so. It can therefore be concluded that either the headmasters in Adventist schools are ignorant of the Philosophy or they are negligent of the supervision of the implementation of the philosophy. Teachers tend to claim that chaplaincy is an active department and has done quite well to promote Adventist philosophy of education. Students' evaluation ratings of the factors influencing implementation of the Adventist wholistic education philosophy shows that they agree with parental cooperation and chaplaincy ministry, and tend to agree with Headmasters' leadership, Teachers' commitment, and understanding of integration of faith and learning.

However, they have rated Teachers knowledge of Adventist wholistic education the last among the variables. These findings suggest that there is need for all the stakeholders to understand the philosophy of the Seventh-day Adventist education in general and integration of faith and learning in particular.

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