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# INTEGRATING FAITH AND LEARNING IN ELEMENTARY LANGUAGE ARTS METHODS COURSES IN SEVENTH-DAY ADVENTIST COLLEGE CLASSROOMS

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# INTEGRATING FAITH AND LEARNING IN ELEMENTARY LANGUAGE ARTS METHODS COURSES IN SEVENTH-DAY ADVENTIST COLLEGE CLASSROOMS

The Seventh-day Adventist educational system can boast of 7,200 schools, colleges and universities with over 1,437,000 students and 75,000 teachers in the 13 world divisions.[1] Their "education focuses on strengthening the mental, physical, social, and spiritual health, intellectual growth, and service to humanity, forming the core of values essential to our denomination-specific educational philosophy."[2] Thus, training prospective teachers to work in all these educational institutions is a mandate the church and has taken seriously. Along with this is the directive to integrate faith and learning (IFL) in all courses, at all grade levels.

Research results based on *Profile '93* reveal that "new teachers were more likely than veteran teachers to embrace the idea of a written philosophy to guide curriculum in Seventh-day Adventist schools."[3] This signifies an urgency to train all teachers, especially the veteran teachers, to integrate faith and learning in all courses taught. A desire for such integration must be aroused in the minds of teachers in order to eradicate any existing lack.

In light of the above directive, this paper will focus on the Seventh-day Adventist teachers' world views which would coincide with and go beyond *Christian Teachers' World Views*. Such a world view would be based on their attitudinal and ethical approaches to teaching to eventually result in a foundation based on the apocalyptic aspect that is distinctive to Seventh-day Adventist Education.[4] Within this context, this paper will further forge into the need for and the "how to" of integrating faith and learning in elementary language arts methods courses in Seventh-day Adventist college classrooms.

**Integration of Faith and Learning:** Here is a working definition of Faith and Learning that has embedded in it beliefs of Seventh-day Adventist teachers:

> This integration of faith and learning is a deliberate and systematic process of approaching the entire educational enterprise—both curricular and co-curricular—from a Christian perspective. In a Seventh-day Adventist setting, its aim is to ensure that students, by the time they leave school, will have freely internalized biblical values and a view of knowledge, life, and destiny that is Bible-based, Christ-centered, service oriented, and kingdom –directed.[5]

The importance of hiring Christian teachers is underscored in a statement by Frank E. Gaebelein in his book *The Pattern of God's Truth.* He stresses, "But this, of course, is possible only in the school committed to the principle of no Christian education without Christian teachers."[6] It is even more important for Seventh-day Adventist institutions to hire teachers who espouse ideals of the Seventh-day Adventist church.

The commission of Jesus to go into the entire wide world and teach all nations (Matthew 28:19)[7] holds within it the prior supposition that the teacher subscribes to a Christian World view. However, not all teachers have a worldview that is so cogently crafted. This in turn inadvertently hinders higher education language arts method teachers from sharing their knowledge and expertise with pre-service teachers. This discrepancy may be attributed to the teachers' attitudinal and ethical approaches that influence their world view. These two approaches, attitudinal and ethical, will be briefly discussed as priorities to setting the stage for forming a Christian world view.

**Attitudinal Approach:** In his book, *Discipleship of the Mind*, author James W. Sire says, "The Christian mind does not begin with a world view, not even the Christian world view. It begins with an attitude. Granted that attitude is rooted in the Christian world view, it is nonetheless first of all an attitude."[8] Encapsulated in this statement is one's attitude toward God and towards self. Sire further explains that this attitude towards God involves *wisdom* that goes beyond *intellectual knowledge* which according to Hebrew thought is "the art of being successful, of forming the correct plan to gain the desired results."[9]

A teacher of the language arts must have the attitude of one who has committed him/herself for service. Seventh-day Adventist language arts teachers will embrace the tenets of the church to weave and fashion and model lessons that reflect this attitude of service. Teachers will use innate, God-given, wisdom to shun what is questionable and to accept what is noble. Tied to this attitudinal approach is the ethical approach that teachers must adhere to in order to complement classroom teaching.

**Ethical Approach**: The ethical approach to forming a worldview includes one's moral and religious belief. We are conscious, ethical beings and our acts are influenced

by our worldview. Our Christian mind urges us to do what is right, teach what is practical and necessary, and make value judgments when what we are required to teach does not match or mesh with our personal beliefs. In such circumstances, the Christian teacher has an ethical responsibility to make a judgment call that would transcend all barriers to teaching the content.

These attitudinal and ethical approaches of educators serve as a base for forming a world view. While Christian educator's would rise a step higher to espouse a Christian world view, Seventh-day Adventist educators could be expected to go even higher to exhibit a Seventh-day Adventist worldview.

**The Christian World View**: Gaebelein suggests that there should be Christian campuses that are "avowedly Christian" where "the call, then, is for a wholly Christian world view on the part of our education," and where teachers "see their subjects, whether scientific, historical, mathematical, literary, or artistic, as included within the pattern of God's truth."[10] This belief is further augmented by the following quote:

> A worldview, whether *religious* or *nonreligious*, is personal about reality and meaning, often termed a "life understanding." Each of us has a worldview. It is our own discernment. It develops in part because we have sought some understanding of our significance."[11]

**The Need for Christian Campuses:** There is a need for the establishment of Christian campuses with Christian teachers. Gaebelein proposes that "All truth is God's truth. Whereupon we must conclude that Christian education has a holy obligation to stand for and honor the truth wherever it is found.[12] It is on such a campus that we would seek to "restore in man the image of the maker"[13] so that "godliness--godlikeness" is reached.[14]

**Seventh-day Adventist Classrooms**: As Seventh-day Adventist teachers in higher education, we have a moral obligation to make the goal of "restoration" come true in our classrooms for embedded within these religious ideologies is the call for the teacher to reflect the commands of the Master Teacher. Here, faith and learning must be purposefully and decisively integrated into the lessons. This experience is seen to be exclusively in the domain of Christian teachers who willingly, and joyously, seek to integrate faith and learning in their classes--where the Master Teacher is uplifted.

The need for such places of Christian education is underscored in the following statement made by Jay Wegter:

> The lies propagated on university campuses are stealing the souls of our youth. Colleges have become the most active purveyors of the new paganism. High school and college campuses are indoctrinating our youth in the satanic philosophies of humanism and naturalism at an alarming rate. Rampant moral decay is the result—accompanied by a gross loss of confidence in the reliability of the Scriptures. If we do not train our young people in Christian worldview; then we are guilty of sending our kids off like lambs into a pack of wolves.[15]

Wegter further highlights the urgency for the existence of Christian campuses with Christian Teachers for the following reasons:

- 70-88% of students from "Christian" homes deny their faith before graduation from college (barna.org)
- Only 9% of Evangelicals have a biblical worldview ("A Biblical Worldview has a Radical Effect on a Person's Life," 12/1/03, barna.org)
- Instead of preparing their children for life, the vast majority of parents are waiting for social institutions to train their kids ("Americans Agree: Kids are not being Prepared for Life," 10/26/04, barna,org)
- Only 9% of young people under the age 24 base their moral choices on the Bible (barna,org)
- In 2006, 91% of Evangelical kids said, "There is no truth apart from myself"—that's up from 52% in 1994 (barna.org)
- Only 33% of churched youth say the church will play a part in their lives when they leave home (Josh McDowell, 2006).
- In the 1970's only 5% of 15 year old girls had sexual intercourse; by 1997 it was 38% (Columbia University Report, 1997)[16]

How then should language arts teachers in Seventh-day Adventist institutions of higher learning bring about change in their approaches to teaching? They need to cover a wide range of skills and content. While the criteria for planning and teaching are similar for all levels of classroom teaching, the need for pre-service teachers to be taught and trained in this line of thinking should not be taken lightly.

Pre-service teachers in language arts methods classes are not exempt from upholding the requirement that they integrate faith and learning in their lessons. Such expectations also require that the instructors integrate faith and learning in the modeling of the lesson. Both teacher and students should seek to integrate faith and learning, and faith with learning. This should be pursued synergistically by all college-based teachers for the best effect to be felt.

This concept can be extended further when a garden analogy is used to describe a college classroom. Teachers plant the seeds of knowledge and nurture and water them till students can survive on their own. Students thrive on the confidence the college teacher is able to foster in them. With nurturing and tender loving care and with nourishment to strengthen growth, both plants and students can survive. When such dependence is acknowledged and accommodated, both students and teacher will be of one mind and will work in concert to the benefit of the learner and of others.

Here is biblical analogy that calls for a co-relationship with the Master Gardner, Jesus Christ. Jesus said, "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing."[17] Dependence on the Creator is required of us, whether we are gardeners or teachers. Such dependence is reflected in how all Christian teachers view their world of teaching. This analogy can also be further extended to include classroom scenarios where the teacher and students bond with each other to reach common goals, thus reciprocally mirroring the integration of faith and learning.

Seventh-day Adventist teachers cannot carry their Christian worldview in their jacket pockets to be flashed occasionally through devotionals, or through a word about God at the beginning or end of a lesson. But rather, Seventh-day Adventist teachers need to

constantly look for ways to enhance their teaching with faith-based and faith-affirming examples. This calls for a total dedication to the precepts set forth by our belief system. It tells us that our need to integrate faith and learning in the courses we teach must be planned and overt. This faith-based planning should always be evident to the student, or to the onlooker. Expanding on this line of thought, Raquel I. Korniejczuk and Paul S. Brantley suggest that,

> Some teachers mistakenly think of IFL as weaving clever homilies into a basically secular curriculum. Their consciences are satisfied by a worship thought or brief prayer "to get the religious part over with" so they can get on with the topic for the day. Others feel that a cursory reference to religious topics or a routine use of denominational textbooks will suffice. Students, however, have the uncanny ability to sense when IFL is authentic and when it is merely tacked on. [18]

Rebecca D. Becker in her article "Can There Be Faith in the Language-Art classroom?" quotes Michael Trainor who "asserts that the faith educator is story teller, magician, connoisseur, bridge builder, and midwife. What better place to find these attributes than in the language-arts classroom?"[19] As expected, the college language arts teachers will come equipped to train students to function in these capacities.

Requiring teachers to bring their faith into the classroom, however, can become contentious and controversial when what the teacher believes in contradicts what is believed by the majority of student, or vice versa. Jonathan Eakle in his article "Literacy spaces of a Christian faith-based school" suggests that, "when texts are stripped from the unitary position of simply encoding and decoding language *in* texts and we look at how various texts are *used,* floodgates of multiple textual interpretation open."[20] This is possible when readers of the text interpret what they read based on their faith-based interpretations, or world views. When students are given the opportunity to think in terms of others, of other faiths, and how they would interpret the same text, differences of opinion will arise. Contrary to expected beliefs, often most Christian teachers leave their religion outside the door when they enter a classroom. They behave as professionals and teach the text but do not mix religion with content for fear of losing their students, or the thrust of the content. This dichotomy of thought must be addressed by educators and administrators so that everyone works in one accord in any Christian university/college setting.

Seventh-day Adventist language arts methods teachers are no exception to the requirement to integrate faith and learning in their classes. Such integration involves the teacher's personal worldview which is in alliance with the general Seventh-day Adventist worldview. Failure to align these worldviews would result in a worldview that is foreign to Seventh-day Adventist teachers and their students in their classes.

Questions may be asked as to what content should be taught in the language arts classes, or, how faith and learning can be conscientiously integrated by the teacher. Within this frame of reference, a discussion of theories for teaching the language arts methods in college classrooms and their implications will be discussed.

**Language-Learning Modalities:** When teachers think of teaching the language arts in elementary schools, they could possibly do so consciously, or without much thought, as they teach lessons that include listening, talking, reading, writing, viewing, and representing commonly referred to as the *six language learning modalities*. It is hoped that a Christian teacher will spontaneously include the spiritual aspect of teaching in a Christian setting, to count as the seventh modality to encompass all others.

"God has chosen to communicate with human beings in large measure through words,"[21] says Robert Bruinsma in the opening pages of his book *The Joy of Language: A Christian Framework for Language Arts Instruction.* Further, according to Bruinsma,

> Language knowledge is far more than a collection of language facts and discrete language skills. It demonstrates itself primarily in responsible and responsive language use, reflecting an internalized commitment to language as a gift from God- a gift to be used for shared service and personal delight. [22]

Words make up our thoughts for what we write, what we say, what we read, and what we listen to. If words in communication are the focus of language arts teaching, then teachers must teach the words and communication modes as necessary elements of language learning.

**Listening**: The listening modality is used at least 50% percent of the time according Gail E. Tompkins, Robin M. Bright, Michael J. Pollard, and Pamela J. T. Winsor.[23] If listening is the main mode of language learning, then we need to spend more

time teaching students how to use this mode. Let's consider what's involved in the listening modality.

Listening is said to be the "neglected language art."[24] Neglected because teachers often forget that most students who come into their classrooms have never been taught how to stop and think about what they are listening. It is taken for granted that students know from birth how to listen. Teachers seldom instruct students on how to use this modality to good effect.

Tompkins, Bright, Pollard, and Winsor recommend three steps for teaching listening skills to incorporate receiving, attending, and assigning meaning skills while teaching our students. They are: First, "listeners receive the aural stimuli or the combined aural and visual stimuli presented by the speaker. Next, listeners focus on selected stimuli while ignoring other distracting, stimuli. In the third step, listeners assign meaning to, or understand the speaker's message."[25] Teachers can teach their students different types of listening activities: discriminative (to distinguish sounds and to develop sensitivity to nonverbal communication), aesthetic (enjoyment), efferent (to understand a message), critical (to evaluate a message), and therapeutic (to allow a speaker to talk through a problem) which could extend beyond the classroom.[26]

Listening to God is an extension of the language arts that involves spiritual implications. The act of listening can involve students listening to poetry, music, lectures, or speeches. Samuel said, "Speak, for your servant is listening,"[27] and Jesus called on the hearers to *listen* to His voice and open the door and He will sup with him.[28] Teaching students to listen takes on new meaning when spiritual implications are highlighted.

Listening must include talking and these in turn lead to communication. Language arts teachers should view communication is an art. God wants us to be honest and straight forward in the messages we pass on to our listeners. Communication is more than talking: it includes listening. We know that good communication must begin with good listening. Proper listening skills must be taught to ensure that the listener will not only listen but also formulate thoughts for further communication. Taking turns when talking and listening whole-heartedly to a conversation is conversational etiquette. Further, enjoying a conversation and not feigning interest are traits expected of all listeners, especially of Christian, Seventh-day Adventist listeners. Teaching students to do so is also in the

language arts teacher's domain.

**Talking**: Talking is an important language-learning modality and, therefore, should be taught as such. It must be taught through activities and strategies to address specific needs. Talk in the classroom can mean making a speech, being involved in literature circle-type grand conversations, participating in drama, or in explaining the process used in essay writing. Young students can be involved in show-and-tell activities or in storytelling. Teachers can lead their students in book talks or in discussion on proper talking procedures.

Student participants can discuss topics of interest for aesthetic (for pleasure) or for efferent (to take away meaning) purposes, depending on the focus of the discussion. Teachers can involve students in talk-related activities where they must listen to others before they speak. In James 1:19 we read, "Dear friends, be quick to listen, slow to speak, and slow to get angry."[29] These are good words of admonition for all of us!

An important aspect of talk-related teaching involves students discussing different types of propaganda. Students could listen to radio or television commercials, read advertisements, evaluate political speeches, or analyze doublespeak-type of talk that include euphemisms and inflated language. Teachers should take the time to show students how they can be deceived if they do not pay attention to the type of talk they are being exposed to, especially via the media. Media studies is an excellent avenue through which students can be educated to make wise decisions, be they regarding commercial purchases, play-ground deals, or religious T. V. shows. The old adage, "The Medium is the Message,"[30] holds true even today. Talk must be seen as empowering, uplifting, and inspiring to the speaker and to the listener. Therefore, teachers have a moral obligation to teach students how to talk and how to make wise decisions.

**Reading:** A religious television speaker recently announced that he had seen a poster which read as follows: "If you cannot read this you cannot read *The Word*"[31] [Emphasis supplied]. I wish I can tell you who said this! Shortly, thereafter, I read an article in *The Review* about a literacy educator in South India who is actively involved in teaching women to read so that they can overcome poverty and abuses brought upon them because of their state of illiteracy. In Hepziba Kore's words, "People can't read the Bible

until they *can read* [emphasis supplied]. These classes give them confidence and they begin to seek new meanings for their lives."[32] Ideally, learning to read should begin in childhood so in later life they can read information for efferent and aesthetic purposes.

No one has the moral authority to deny a child the act of learning how to read. Christian teachers must see this as a calling from God and do everything within their ability to ascertain that students in their classrooms can read and understand print and nonprint materials. The Bible highlights this expectation to all teachers and learners. 2 Timothy 2:15 says: "Make every effort to give yourself to God as the kind of person he will accept. Be a worker who is not ashamed and who uses the true teaching in the right way."[33] How can students use "the true teaching in the right way" if they cannot read, or cannot understand what they read? Whether reading is taught as a skill-based process, as a whole language process, or as a balanced, integrated process should not be the criteria, and neither process should be identified as *the* faith-based approach. But rather, the criteria for choosing an approach should be based on the student's learning style. If the student needs a skills-based education, then the teacher must be willing to cater to that need rather than be hung up on a theoretical orientation that might be an existing fad among educators.

Teaching reading disabled students and reading disadvantaged students calls for careful planning and execution of the plan. A reading disabled student is one that experiences problems in reading: problems that are conceptual or perceptual. A conceptual problem is defined to include errors, or miscues, made by a student while reading. These miscues include missing the short or long vowel sound, transposing sounds, or misplaced graphemes – phonemes relationships. Whereas, a perceptual problem entails missing whole words, phrases, their place on the paper, or skipping whole lines from the text. On the other hand, a reading-disadvantaged student is disadvantaged because of the lack of role models, illiterate parents, lack of literate siblings, and one coming from poverty where there are no books or newspapers readily available for the student to read. In such circumstances, the teacher must help remedy the situation by playing the role of mentor, parent, literacy educator, and role model to students. Consequently, a Seventh-day Adventist teacher would go even further to help the student overcome all these challenges.

Reading aloud or reading silently during USSR (Uninterrupted Silent Sustained Reading) time or during DEAR (Drop Everything and Read) time should not be limited to thematic readers or to basal texts. Teachers can involve their students in reading poetry aloud, or in reading stories, reader's theatre, or selections from the Book of Psalms. The Author's Chair may be used for students to read their journal entries made in class, or their personal story writing samples. These are excellent avenues for the language arts methods teacher to integrate faith and learning by choosing selections that are on spiritual and moral themes, or that are themselves selections from religious literature.

Often problems arise when teachers need to teach literature based on novels that might be considered offensive by certain readers—offensive because of the content in the plot, or word choice and images portrayed in novels. For example, *The Scarlet Letter* by Nathaniel Hawthorne, or *The Catcher in the Rye* by J. D. Salinger have been objected to by students and/or parents. If the curriculum requires that these novels be taught, then the teacher should use these books as a guide to teach morals and other types of valuable lessons that would assist students in making decisions on what is right. Teachers can use these books to show alternate ways in which Christians can act. They can also use "twin-texts" also referred to as parallel novels, to teach lessons that hold moral implications.

Thus a teacher's attitude, ethics, and world view come into focus more cogently and convincingly when it comes to the selection of novels for class use. Morals, values, immediacy of need, and appropriateness of materials take front stage when it comes to teaching literary works to young children. Fiction, fables, and epics, to name a few, could be taught when the teacher concerned has a consciously thought out worldview to guide the conscientious selection of books and themes. Today, the use of novel studies is in vogue in elementary classrooms. It is up to the teacher to make wise selections and then approach teaching them in a Christian manner. The teacher's conscientious approach to teaching the language arts could be viewed here as a piece of art. When taught in accordance with preset principles and values, integration of faith and learning could be easily facilitated.

**Writing:** Learning to write and writing to learn should be taught in tandem to students so that they can see the connection. Teachers preparing for service in the classrooms should have a clear vision of what is expected of them. Teaching students to write involves more than scribbling their thoughts on paper, called "Quick Write." Students should be taught the writing process along with the process of writing. Planning, outlining, drafting, editing, and writing the final copy should be taught to students so that they could internalize the value of articulating their thoughts on paper, and on a word processor.

Teaching writing does not involve just learning to write the alphabet or writing sentences. It involves much more. The teacher needs to teach neat handwriting, proper penmanship with attention paid to proper slant, alignment, and size of print. Paying attention to details should be considered a Christian virtue. Teaching writing also involves showing students how to write essays and other papers that call for library research and proper protocol to be followed when writing citations and bibliographies. Further, it calls for the teacher to show students how to give proper credit to the author(s) through proper citations. Students need to be shown how to paraphrase, and how to avoid plagiarism, and how to use proper citation methods. These areas are subtle and pertain to moral convictions, and language arts methods teachers must teach this to their students.

Christian teachers should make it their goal to get their students to think through the process of writing and of the implications such writing would have on their audience. Learning to choose the topic, role, audience, and format through a strategy called RAFT is important to good, focused writing. Writing letters, journals, essays, stories, poetry, reader's theatre scripts, riddles, jokes, puns, and tongue twisters are few of the many ways to involve students in proper writing skills. Students must be taught these details so that they may plan and write different types of writing to make it enjoyable to both the writer and the reader.

**Viewing**: Teaching students to view in language arts classes takes on significance when we consider the different aspects of viewing. Students can be taught to visually view a film, DVD, film strip, or picture, or to view another person's opinion as seen in their

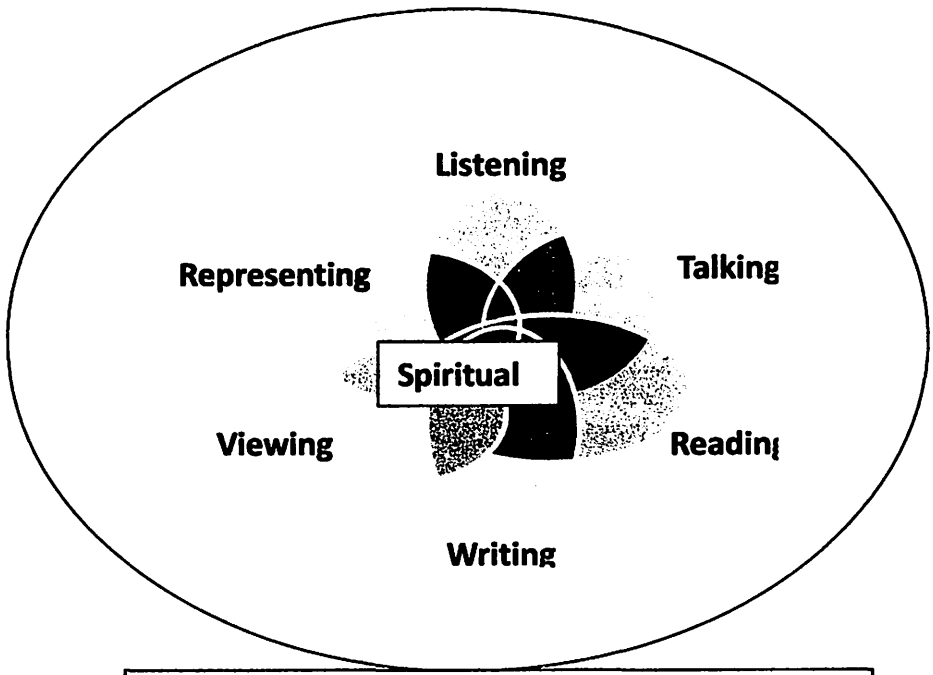
mind's eye. This calls for an internal visualizing process. Viewing the content in which something is said is another way to teach viewing. In yet another way, students can be taught how to view media propaganda and other propaganda techniques used by sales people. Thus we can concur that viewing is not done just only visually but also through the mind's eye. Viewing the media for subtle messages and false propaganda is a great exercise to involve students in a language arts classroom. Teachers can bring into the classroom TV commercials or magazine or newspaper articles for student practice.

The eyes are often seen as the avenue to the soul. Teachers should, therefore, give their students ample opportunities to view that which is noble and uplifting in the classroom so that they may internalize Christian principles taught via the media.

**Representing**: Asking students to represent their thoughts on paper is one type of representation commonly taught in a language arts classroom. Yet, other forms of representing can be taught to include acting, drama, reader's theatre, miming, sculpting, etching, and drawing. Most elementary classes could draw diagrams, mindmaps, concept maps, or cartoons to convey their understanding and interpretation of concepts. A students' understanding of poetry and literature can be assessed based on the way they represent their thought processes on paper, or using digital technology. These are avenues to the soul and students can be taught to visualize and represent thoughts and objects using a Christian perspective. Teaching students the Christian perspective includes teaching them what is right and what is not acceptable on the stage, or on paper. The teacher can take the time to teach proper stage acting techniques with visual representations and stories set to music with accompanying PowerPoint or video presentations. What better way to integrate faith and learning while representing a Christian viewpoint to our students every step of the way?

**Spiritual- Faith Integration.** Consciously planned lessons overtly include the above-mentioned six modalities. However, there is a seventh modality for the Christian (Seventh-day Adventist) teacher which I would term as the *spiritual,* faith-integrating modality. Teachers may not often remember to include scriptural, spiritual applications to what they teach. In Seventh-day Adventist schools, the spiritual connection to teaching

should serve as the main foundation upon which other learning modalities are built.




THE INTEGRATIVE NATURE OF LANGUAGE ARTS LEARNING
Created by June Fiorito, February 2008.

This diagram illustrates the integrative nature of language learning[34] where the spiritual aspect of learning is designed to intersect and permeate all learning. Note the revolving effect given to the stacked modalities. In order for a student to acquire and use all the modalities, one must accept the spiritual as part of the revolving cycle of learning. Leaving out one part is tantamount to breaking the whole chain of language arts learning in a Christian setting. Teachers can mix and match the modalities as the opportunities arise. No set order is required. Taking this offer seriously would enable teachers to visualize and plan new strategies for integrating faith and learning with the language arts.

As suggested above, teachers are alerted to view teaching of the language arts methods courses as one unit of learning, a unit that is integrated. With the use of the modalities as a guide, grammar, spelling, handwriting, writing, poetry, drama, speech and all other parts of the language arts could be taught. Some aspects of language learning

require skill building and may be occasionally taught separately, but the student should see the interconnectedness of the contents for meaningful learning to take place. Integrating all of the language arts modalities with the spiritual aspect helps students to view how their faith is part of their learning. This conceptualization is important for maximum learning to take place. It also shows that their teachers are fervent in their beliefs in the value of integrating faith and learning in their courses.

**Need for Faith-Affirmation with Faith Integration**: Integration of faith and learning assures students and teachers that by doing so teachers are also affirming their faith. Such integration and affirmation are reflected through the deliberate choice of varied activities. According to Harro Van Brummelen et al., such "faith-affirming learning seeks God's hidden wisdom as it lifts up our learning to our faith". . . and "Faith-based learning begins with faith in God the Creator and Redeemer who revealed Himself in the Bible, His authoritative word for life."[35]

The basis for such faith affirming and learning is suggested by Harro Van Brummelen et al: "We base our teaching and scholarship on revealed truth, and encourage our students to consider carefully the basic worldview tenets of a biblical Christian faith."[36] To Seventh-day Adventist language arts methods teachers this also includes exemplifying our distinctive Seventh-day Adventist beliefs in education. It includes the education of the whole person where the mental, spiritual, physical, social, and vocational education is taught within a biblical framework, to include the apocalyptic aspect pertaining to the redemption of the soul. The redemption of the individual includes discipline of the mind. Further, such an education will help prepare students to find a position in the contemporary (world) context where they can fulfill the gospel commission.[37]

**Conclusion**: As Seventh-day Adventist language arts educators, we must consider the true meaning of Christian Education. True education in Seventh-day Adventist educational institutions has the redemption of students and the restoration in mankind in the Maker's image as its ultimate goal. This can be accomplished when teachers in educational institutions work with the right attitude and ethical considerations with students, parents, and the community to fulfill this mission. Using the language-learning modalities as a

platform, language arts teachers can effect change. Thus, with this focus in mind, teachers can work to integrate faith and learning in all their classes. Such a task would involve the willingness on the part of the professor/teacher of language arts methods courses to orchestrate a change by demonstrating and showcasing ways to affirm their faith through integration of faith and learning in college classrooms. The directive for the future education of pre-service teachers is set before us and we have the moral obligation to follow such a mandate.

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