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**THE SELECTION AND IMPLEMENTATION OF CO-
CURRICULAR ACTIVITIES IN AN ADVENTIST SCHOOL**

by

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Introduction

Learning does not take place in the classrooms only. Students learn besides their textbooks and paper-pencil activities in the classroom. In schools students are involved in sports, drama, dancing, music, choir, leadership in the classroom, dormitories, clubs, school publications, work education, Adventist Youth (AY) programs, and governance of the students associations and various functions of the schools. These co-curricular activities in Adventist educational institutions strengthen faith and spiritual growth of students. The goals and objectives of the co-curricular activities of the Adventist schools focus on the multi educational dimensions which have potential impact in mental, physical, social, emotional and spiritual aspects of students. How co-curricular activities in the Adventist schools can be integrated for students' spiritual growth and have personal commitment with God and Jesus Christ are focused in this article.

The term "co-curricular activities" has different implications in the educational institutions. Generally, the educators think of it as a separate domain of education (Kelly, 1999; Goodlad, 1994). The prefix "co" refers to the activities that are separated from the curriculum. Thus, it is named differently in schools such as – non-curricular, semi-curricular, para-curricular, extra-curricular activities of the schools (Berk, 1992). Encyclopedia of Educational Research (1960) defines co-curricular activities of the schools as, "Program and events carrying no academic credit, sponsored and organized by pupils' or students' organizations or by institutions designed to entertain, instruct and /or provide exercise of interest and abilities; subject to some measures of control by the institutions" (p. 507). John Good (1984) described co-curricular activities as interaction between students and the physical, social, environment and interpersonal relationship with people at the school. Traditionally, the school curriculum is defined by the class time-table, which is called the formal curriculum. Co-curricular activities that take place outside classroom lessons called the informal curriculum and often regarded as less essential but they are not. In these activities students have the privilege to cultivate values of cooperation, responsibility, effective use of time and developing their abilities

to their fullest form (Berk, 1992). Dowshen (2004) suggests that learning experiences both formal and informal curriculum are equally important. A study reveals that life-wide learning generally refers to the learning experiences that take place beyond the classrooms. Such experiential learning enables students to achieve certain goals that are difficult to attain through classroom learning (Mae, n. d). Preez (2000) emphasized that by practicing extra-curricular activities the school community conveys values to the students. To have life-wide learning, students should have extended outside classroom activities.

In Adventist schools a number of co-curricular activities allow teachers and staff to have the privilege to integrate biblical values. These co-curricular activities are chapel exercises, seminars, workshops, group activities, learning buddies, social interactions, dormitory worships and religious activities. Other co-curricular activities are sports, academic and social clubs, band, choir, orchestra, drama, students association, students, work education, students' governance, publishing a newsletter or yearbook and religious activities of the school. These activities in the educational institutions play important roles for students' emotional, psychological, social, physical and moral development (AIIAS Bulletin, 200-2006; Berk, 1992; Kelly 1999; Sadker & Sadker, 1997). The effects of this curriculum are not immediately visible. They are not reflected on the grades or transcripts, but exposes through life style. Pointing the importance of the hidden curriculum in the life of students at Spicer Memorial College, Gaikwad (1994) stated that hidden "curriculum influences more than what teachers intend to convey" (p. 24).

Values do not transfer from the textbooks to the students but they acquire these mostly through co-curricular activities. Kennedy (1998) pointed that co-curricular activities has potential contribution to value education. They may influence positively or negatively depending on what students experience in their associations and activities with teachers, staff, administrators and their fellow students in the school. The primary goal of the Adventist education is to restore the image of God that has been lost by sin in the Garden of Eden (White, 1923). Thus, the integration of biblical values should not be limited in the classroom only but it must be also cultivated through co-curricular activities to strengthen students' relationship with God.

The horizon of the co-curricular activities is gradually expanding. The history of the curriculum tells that it began at the time when formal education started. It primarily began at the secondary school level and continued in the college and universities, where activities are more extensively developed (Ahola, 2000). The reasons to develop this program from the secondary school are based on the interests of the young children in the elementary schools. They are not matured enough to support and differentiate co-curricular programs in the school. Their social needs seem better served by the smaller and simpler peer organization of the self-contained classroom (Berk, 1992; Sadker & Sadker, 1997). In the course of time learning experiences in the classroom and outside the classroom are expanding considerably through media and technologies. Students are exposed to television, cinema, movies, computers, internet, electronic games and this list could be added to as science is progressing.

Impact of Co-curricular Activities in Students

Dowshen (2004) mentioned that co-curriculum enriches students' learning experience beyond classroom activities. It enables students to develop essential skills and attitudes for both classroom learning and their daily lives, such as leadership training, thinking skills, adventure training and community service. Jackson, (1992) emphasized that co-curricular activities help students to develop multidirectional relationships between academic and psychological outcomes, including school achievement, educational aspiration, self-esteem, political attitudes, personality and character formation. Moreover, co-curricular participation is related to higher schools retention rates, promotes students' current sense of well-being and life satisfaction that carries over to community participation in adulthood.

According to a study done by the Nellie Mae Education Foundation (n. d.) students who participate in co-curricular activities have positive effects in their behavior. These behavioral effects in students are: (a) students have better attitude about learning; (b) their academic performance is better; (c) students increase sense of accomplishment, competence, and self-esteem; (d) students have lower risk of depression, using of drugs, and alcohol; (e) they develop sense of well being and friendships; and (f) students' active engagement in co-curricular activities reduce ethnicity and racial discrimination in

schools. The educators believe that making co-curricular activities a contingent on the academic performance, the students will be motivated to improve their academic performance (Berk, 1992). Arthur F. Holmes (1987) a profound Christian thinker stated that “education cannot be impounded in the classrooms and libraries, but must extend itself into extracurricular” (p.84).

Coleman’s research showed that among the students in 6 to 10 grades average GPA is higher who participate actively in the co-curricular activities in the school than who are not involved. The students who are more involved in various co-curricular activities their academic pursuit scores are above average. There is a positive relationship between self-esteem and co-curricular participation (Berk, 1992).

Adventist Perspectives of Co-curricular Activities

Biblical View: The concept of co-curricular activities developed in the secular educational institution as social and psychological development of the youth. However, in the Adventist educational system they has a greater impact in students’ lives. Co-curricular activities in the Adventist schools have broader implications. These programs develop social, emotional, psychological and spiritual aspects of student in the schools. The Bible reveals that God created human beings in His image and they marred it by sin (Genesis 1:27-3: 18). It refers that they were created like God mentally, physically, spiritually. God created human as social beings too. He blessed them to be increased and fill the world, which implies that they have to live interdependently (Genesis 1: 28).

Philosophical Perspective: The Adventist philosophy of education is based on the restoration of the image of God in humankind that has been marred by sin (White, 1923). Co-curricular activities of Adventist educational institutions need to be also a part of the redemption plan. God instructed His people to nurture their children in every step when they wake up in the morning till they go to sleep at night (Deuteronomy 6:4-9). In these perspectives co-curricular activities in the schools must lead students to salvation. These should be designed to develop and nourish four dimensions of humankind and these are mental/intellectual, physical, social and spiritual aspects.

(a) Mental/intellectual development of students occurs through co-curricular activities of the school in several ways. Learning does not happen only from the

prescribed textbooks and class/course requirements. Students can acquire information, ideas, and concepts from various activities outside of the regular class requirements. Such activities are writing articles, poems, jokes for school papers and newsletter. They work as journalists, photographers and editor of the year book/paper. These co-curricular activities help students to develop intellectually and make deep impression in their lives (Kelly, 1999; Sadker & Sadker, 1997). Adventist schools support students' involvement in different activities outside of the classroom to provide opportunity for mental development. Southern Asia-Pacific Division Education Policy Manual (1998) pointed in one of the educational objectives that, " Striving for excellence in workmanship in whatever task they are assigned to perform will be developing common sense, initiative, self-reliance, resourcefulness and reliability through work experience" (p. 0, 12).

In the Adventist educational institutions, mental development takes place in the involvement in various religious activities. The Holy Scripture mentions, "Fear of the Lord is the beginning of the wisdom, and knowledge of the Holy One is understanding" (Proverb 9:10). Therefore, involvement in the religious activities helps students to grow spiritually, morally as well as mentally.

(b) Physical Development. One of the four dimensions of Adventist education is physical development of the students. Paul describes our body as a holy temple, where God wants to dwell (1Corinthians 6:9). Ellen White (1954) pointed that the mind and the soul find expression through the body, both mental and spiritual vigor to a great degree, dependent upon physical strength and activity. Physical health promotes the development of a strong mind and a well-balanced character. Without health no one can particularly understand one's obligations to fellow humans or to Creator. Therefore, health should be faithfully guarded as the character (White, 1954). Depending on this divine counsel, Adventist education promotes physical development through balanced sports, games, amusements and work education programs. Sports and games help students to develop physically as well as emotionally and mentally. However, in many schools sports and games are used for unhealthy competitions influenced by non-Christian worldview.

The ancient Greek philosophy was influenced by Platonic metaphysical idea of dualism. Plato perceived soul and body are two separate entities. Body being matter is evil and mortal. The soul being no-matter is good and therefore immortal. Later on this

metaphysical idea of immortality of soul influences philosophical and theological thinking. Gnostics believe that work or actions of human being corrupt body and soul is not polluted by the human action. So body destroys by death and soul reincarnate in different forms (Russell, 1972). However, the biblical concept of human beings is unlike metaphysical idea of dualism. The Bible describes that man was created in the image of God (Genesis 1:26, 27). He formed man from the dust and breathed into his nostrils and he became a living being (Genesis 2:7). It describes the composition of human being as body of dust, and soul is the breath of God. It does not separate man into two different entities but it describes the uniqueness of God's creation of unity. The soul or spirit is inseparable from the body. It means that the soul does not have an ontological reality apart from the body. Human beings are as an integral unity (Psalms 104:29, 30; Ezekiel 37:6-10). Their manifestations were as holistic and equally important. Thus the primary purpose of education is harmonious development of the physical, the spiritual and the intellectual aspects of humankind. Unfortunately physical development and work education are eliminated from the curriculum in many schools. These are considered unrealistic and unimportant aspects of school curriculum and they are involved in unhealthy competition in sports and games.

However, in the Adventist schools work education is considered one of the important aspects of education. It is a part of co-curricular activities which greatly influences students. It helps students to develop responsibility, leadership, trustworthiness and stewardship values. These values retain in students' life permanently and prepare them for professions. God counsels Adventist educators through White's (1954) writings that schools should give instruction in useful trades. Schools should provide the best possible facilities for physical development and industrial training. Students should be given training in agriculture, manufactures, covering as many as possible of the most useful trades. They need to learn household economy, healthful cookery, sewing, hygiene, dressmaking, gardening, workshops, nursing and work in every line under the direction of skilled teachers. It can be one of the earning opportunities for students while studying. Some students earn their entire educational expenses in school/college as working students. Work education program increases respect to dignity of labors and helps students to choose career in lives.

In my observation as a student and teacher of Adventist school/college I have seen that students who were faithful, hard working, diligent in work program of the schools/college, have been successful in their career. I have heard many top leaders of the church, businessmen and professionals boldly saying that work education in Adventist schools and colleges influenced them to form their character to be successful in life.

(c) Social Activities of schools/colleges greatly impress student. In fact some of the memories of social activities in schools/colleges are much more distinctive and impressive than textbook information. As I think of my high school and college classroom experiences, I can recall very little information that I have learned from different classes/courses work though I have earned 'A' grades. However, I have vivid memory of some school events that I will not forget. I learned some practical lessons about leadership in high school as a monitor in the dormitory at Kellogg Mookerjee Memorial Seminary and Bangladesh Adventist Seminary and College in Bangladesh. I was elected two terms as president and one term as vice- president for the "Teachers of Tomorrow" club in the Education Department at Spicer Memorial College in India. These co-curricular activities in the school and college helped me when I became a teacher and principal of a school. The social activities of the school, college and universities enriched my leadership experiences, skills and interpersonal relationship with people without knowing theories. I can bravely witness that, various responsibilities in the social functions of Adventist educational institutions such as: student association, departmental club, dormitory clubs, sports, dramas, social service activities provide real life experience and influence students to serve confidently life long which can not be taught in classroom.

(d) Spiritual nourishment and growth of students are focal point of Adventist education. It is not an inseparable aspect from curriculum and co-curriculum activities. The Bible based values and principles, Christ centered education, integration of faith and learning is the prime objective of education (Oberholster, 2004). Teaching of the biblical principles and values must incorporate and link with our thinking, speech, action, practice and dealings with other. However, there are some distinctive activities in the school to provide special emphasize in spiritual development. These activities are – morning and evening worship in the dormitory, weekly chapel program, Sabbath school, church divine

service, Adventist youth meetings, pathfinder club activities, week of prayer, mid-week prayer meetings, cottage meeting, branch Sabbath schools, Dorcas' society, 1000 missionary program, choir and small group activities etc. (Education Policy Manual, 1998; White, 1923). These activities are called spiritual activities because these help to build closer relation with God through meditation, prayer, singing, studying scripture and discussion about God and His goodness. Thus, if we have closer relationship with God then His characters will be reflected through our life style which is one of the primary purposes of Adventist education.

Influence of Co-curricular Activities in Adventist Schools

Experiences of educators and parents in the Adventist schools indicate that co-curricular activities have positive contribution to students' adolescent development and create moral support to the achievement of their social, moral, physical and academic performance (Kibuuka, December 2001/January 2002; Rice, 1993). The co-curricular activities in the Adventist schools play important roles in life long learning. Sometimes Adventist schools are operated within the stipulated curriculum provided by the government and accrediting agencies. In this circumstance, we considered that the government courses should be integrated in the distinctive Christian approach. Integration of faith and learning should permeate in the classroom to teach every course. In the same way co-curricular activities need to be integrated with our faith. An Adventist educator Kibuuka (December 2001/January 2002) stated that the goals and objectives of our schools should be to prepare students to face the future, rather than just teaching great truth of the past. Another Adventist educator Baldwin (October/November 2001) mentioned that co-curricular activities such as sports, music, drama, pathfinder clubs, youth ministry teams, religious programs can: foster enduring relationship between staff and students; promote goodwill within the community; and significantly influence students peer group interpersonal relationship.

A research has been done in North America and in Australia to study what influences students in the Adventist schools more than public schools. The result of this study is very impressive. They found that the students have a more significantly positive attitude toward Adventist standards. They also found that students who attended

Adventist schools have life long influences. The impacts of these influences in students' lives are: high level of denominational loyalty, Christian commitment and social responsibility (Rice, December 193/January 1994). He reported in his article how Adventist schools are different than other schools. He asked students, "What makes Adventist school different to them?" In response to this question, students replied that -

- They feel they are getting a good academic education at their school.
- They see the school environment as warm as accepting.
- They feel accountability for their behavior.
- They view their teachers as Christian role models.
- They benefit from the planned religious curriculum of the school.
- Their teachers listen to them.
- Their teachers care about them.
- At school they have learnt how to accept themselves.
- At school they have learnt how to care others.
- At school they have learnt Christian values.

The significance of this response is that the students are more influenced in schools with the co-curricular activities rather than classroom or academic experiences. Students' responses are associated with co-curricular activities. They mentioned about schools functions which influenced them are mostly co-curricular activities. It indicates that though integration of faith and learning occurs in the classroom through course work of Bible, mathematics, science, literature, language, social studies, and others subjects but their lives also influenced by the co-curricular activities of the school. They are involved in the religious activities, social service, sports, games, work education, dormitory life, clubs functions and interpersonal relationships with teachers and students outside of the regular classrooms and formal educational programs. Thus, integration of faith and learning is not less important in co-curricular activities.

In one of my classes at Bangladesh Adventist Seminary and College (BASC) an open ended question was "How does BASC help you to grow spiritually and develop Christian values?" In response to this question the students who have come from non-Christian backgrounds expressed that Sabbath activities, dormitory worship, pathfinder and youth programs were more helpful for their spiritual growth. Students mentioned

they have privileges to learn and practice Christian values in work education, dormitories, social activities, sports, youth program, small group activities and class functions. These expressions of the students indicate that co-curricular activities influence their spiritual growth at BASC. Jacob (2000) mentioned that Gallup Survey was done among the 48,000 youth to find out what influences them most. The results were tabulated into six factors as: (1) friends 87% (2) home 51% (3) school 45 % (4) music 41% (5) television 32% (6) religion 13% (p.9). This study also indicated that, co-curricular activities with friends, at home and school have significant influence for spiritual growth and value development of the students.

Implications

Considering the implication of co-curricular activities in the Adventist schools for true education, Ellen G White (1903) has provided comprehensive guidelines for the administrators, teachers, staff and students. She stated that,

“True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.” (p.13)

In the guidelines she focused directions for school administrations, teachers, parents and students for selection of co-curricular activities in the Adventist schools which may lead them to achieve their educational objectives in this world for joyful life and prepare them for the kingdom of God. She also pointed that curricular as well as co-curricular activities in the school should have life long influence in students. Thus selecting co-curricular activities and their implementations should be done with care. To implement co-curricular activities in the Adventist schools some of the suggestions can be considered as follows:

Staff and Faculty Selections: To implement the holistic approach of the integration of faith and leaning in the classroom as well as outside of classroom faculty and staff play an important role. Thus, for selecting teachers White (1913) advised the school administrators and board members stating that, “In selecting teachers we should

use every precaution, knowing that this is as solemn a matter as the selecting of persons for the ministry” (p.175). Further, it has been specified that-

The principles and habits of the teacher should be considered of greater importance than even his literary qualifications. ...In order to exert the right influence, he [teacher] should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character; then he can mould the minds of his pupils, as well as instruct them in the sciences (White, 1893, p.8).

In Adventist schools that provide dormitory facilities, cafeteria service and work education experiences in different departments the students have an environment that develops better interpersonal relationship, self governance and responsible behavior. Behavior and attitudes of the students are influenced by the interactions with teachers, staff and students. Although it is expected that the staff shall be efficient and skilled in the responsibilities, it is also expected that they will possess Christian virtues such as love, grace, courtesy, meekness, friendliness, honesty, sincerity and commitment to the church as models to the students. Thus, selecting a staff in the Adventist schools is equally important as selecting a teacher to ensure Christian influence among the students.

Modeling Co-curricular Activities: In the super advanced technological era students are exposed to the world at home through literature, TV, computer, internet, radio, phone, and other electronic media. They have ample access to the amusement and entertainment such as music, videogames, sports and movies by which students could be yielded to drugs, violence, sex and pornography and other harmful habits and immoral activities. It does not mean the technology is evil. It can be used for constructive as well as destructive purposes. Thus, it is a challenge for faculty and staff in the school to save students from evil influence. What can be done to protect students in this sinful world? Devil is roaring like a hungry lion to attack young people for eternal destruction (1 Peter 5:8). Author F. Holmes (1987) stated that, “The primary purpose of a Christian college is not to insulate and protect students, but to educate them as responsible Christians” (p. 85). White (1954) had objectively pointed out the methods of saving our children from the influence of the devil. She stated that, “The object of discipline is the

training of the child for self-government. He should be taught self-reliance and self-control (p. 223).

It is impractical to list or name all the games students should play, music they should sing or hear, literature they should read, movie they should watch, words they should utter, food they need to eat and how to act in different circumstances. However, the teachers can set examples and be role models based on biblical principles. The principles are: “Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable-if anything is excellent or praiseworthy-think about such things.” (Phil. 4:8 NIV). Buckles (1997) pointed that, “faculty modeling is a primary force in motivating students to adopt new behaviors and a key factor in implementing programs and promoting wholeness” (p. 25). Christian education is not limited to the textbook and the classroom but goes beyond to include lifestyle. Paul confidently said to his congregation, “Be ye followers of me, even as I also [am] of Christ.” (1 Cor. 11:1, KJV). Taylor (2001) pointed that, if teachers want that their students be authentic Christians then they must set the model of thinking and living Christianly. It is a challenge to the teachers and staff to be models to the students through co-curricular activities based on the Christian values.

Caution to Implement

To implement co-curricular activities in an Adventist school some cautions should be considered:

1. The co-curricular activities must be spiritually uplifting and religiously valid in the various cultures and ethnic background to strife the purpose of gospel and conform to the values of Christ-like character.
2. The co-curricular activities should be compatible with the ideals of the church and biblical values.
3. The co-curricular activities should maintain emotional, intellectual, judicious and spiritual balance.
4. Avoid unhealthy competition in sports and games. Competitive guts provoke rivalry, jealousy and enmity among the competitors and their supporters.

5. Music should be used to praise and glory God. The selection of music and songs in the school should endorse mission and objectives of the school.

Conclusion

The primary objective of Adventist education is to prepare better citizens on this earth and for the kingdom of God. In consideration of this objective of education, we need to recognize that co-curricular programs are not separate and less important functions of schools. These greatly influence students to be loyal and committed Christians. In well designed co-curricular activities of the schools, students have privileges to build stronger relationship with God and develop interrelationships with the people for serving the needs of the society. These prepare students for careers, workmanship, responsibilities, honesty, trustworthiness, tolerance, friendship, compassion, love and develop qualities of leadership, dignity of labor and physical development. Co-curricular activities are important aspects to integrate Adventist faith for church growth and spiritual maturity of the students. These need to be implemented by “Administrators and teachers, with the involvement of matured students, have designed a rich program of activities that are congruent with and supportive of the Adventist philosophy of education. Included in this program, which seeks the wholesome development of students, are social cultural, recreational, artistic and missionary activities” (Rasi, 2009).

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