

**THE INTEGRATION OF FAITH IN INNOVATIVE QUALITY EDUCATION MANAGEMENT IN NIGERIA
SCHOOLS.**

BY

**KANELECHI CHIKA KENNEDY NWANGWA, PhD
CLIFFORD UNIVERSITY, OWERRINTA, ABIA STATE, NIGERIA.
(Ihie Campus, Ihie, Abia State)
Email: kcknwangwa@gmail.com
08033187582**

A PAPER PREPARED FOR THE 2ND INTERNATIONAL CONFERENCE OF THE INSTITUTE FOR FAITH
INTEGRATION, BABCOCK UNIVERSITY.

THEME: FAITH INTEGRATION IN PROFESSIONAL PRACTICES

SEPTEMBER 17-21, 2017

ABSTRACT

The Adventists recognize that God, the Creator and Sustainer of the earth, is the source of knowledge and wisdom. God created human beings perfect, but because of sin, humans lost a good part of the image of God. So, Christian education, by perfecting faith in Christ, seeks to restore in humans the image of God by nurturing in man an intelligent dedication to the work of God on earth and develop a practical preparation for conscientious service to humanity. This paper looked at the need to integrate faith in the management of quality education that emphasizes on the education of the whole learner in an all-round development basis. Using a combination of biblical ideals and educational management principles, issues such as the concepts of integration, innovation, quality education, management and the place of faith in Adventist Education were considered. It was concluded that the integration of faith in quality education management will help to ensure that by the time a learner leaves school, the person will not only have an academic certificate, but will be able to create and innovate and appreciate the need to use education to build up instead of destroying life and properties. The paper suggested that school managers and educators should regularly attend workshops, seminars and conferences to be able to deliver the dividends of these innovations in educational management.

Keywords: Integration, Innovations, Quality Education, Management, Faith.

INTRODUCTION

The idea of integration of faith in innovative quality education management in Nigeria is a way of making education more relevant to the needs of the populace. The present system where performance is measured by the acquisition of a certificate has left a lot of undesirable effects on the society. A situation where a student goes to school and will not attend classes, will not read but plans to pass examinations by harassment and intimidation or inducement makes the process of education useless. This is because many students in many higher institutions in Nigeria end up claiming to be educated because they have the paper certificate but actually have nothing in their head that will enable them contribute anything to the society, instead they become a threat to the society they are supposed to serve. In some other cases, many students who attend our higher institutions in Nigeria go there to form and join cults where they develop a killing spirit and became a threat to life and property instead of making a contribution to society. They become animalistic and view things only in terms of reward or punishment. Such people are always willing to become a tool in the hand of unscrupulous people as touts and hired killers. They are willing to do anything for anyone as long as the pay is good. It is this state of affairs in the Nigeria education system that makes it absolutely necessary to have an education with conscience, knowledge with creativity and ideas to make the society better. This is where the integration of faith into the education process becomes a necessity.

One of the main characteristics of Adventists is that they recognize that God, the Creator and Sustainer of the earth, is the source of all knowledge and wisdom. God created human beings perfect and in His own image, to be like Him. But, in the course of time, human

beings disobeyed God and fell from their original created state of being in the likeness of God. As a consequence of sin, humans lost a good part of the image of God. So, Christian education, by perfecting faith in Christ, seeks to restore in humans the image of God by nurturing in man an intelligent dedication to the work of God on earth and developing a practical preparation for conscientious service to humanity. It is for this reason that Adventists emphasize the integration of faith and education. The general education offered in our society has not been able to fill the needed gap to restore man to the original state, this is one of cardinal objectives of the educational system of integrating faith in God and the act of education..

The need for quality education management is a continuing need that is becoming very much more needed now for those who are involved in it and for those who use its services. The education that will serve the needs of the populace and help the people change their mentality have become a priority. There is a need for education that will develop knowledge and creativity, innovations and enterprise, civic and democratic values, skills and abilities as well as the awareness needed for every day and professional life. The type of basic education that merely involve a knowledge of basic literacy and numeracy, while caring less about the application of the knowledge for the good of the individual and society is no longer enough. There is need for an encompassing quality education. This is a reason for the integration of faith and education.

As part of meeting this need, the concept of integration of faith and education, one of the fundamental principles of the Adventist Philosophy of education, comes into play. It is a very important education process that involves assisting learners in the pursuit of their educational goals by integrating biblical faith (faith in God), Christian values and norms in the

learning process in a deliberate and systematic way. It involves approaching the entire educational system from a holistic perspective by integrating biblical concepts in the way teachers and management acts and in the presentation of subject matter. The integration of faith in education ensures that students, by the time they leave school, under the influence of Christian teachers; they will have not only gained academic knowledge and skills, but they have also freely acquired a significant character transformation based on biblical principles and possessed a high sense of value on how that knowledge will serve humanity here on earth and in the world we are expecting. (Rasi, 1998).

This concept of integration is in line with the philosophy of Adventist education because it supports the idea of integrating the presentation of subject matter, administration or management, and even personnel value orientation with the eternal and infinite truths of God. The integration talked about when we discuss this concept refers to the total immersion of every college activity – curricular and extra-curricular – in the word of God to impart more than academic knowledge. It is aimed at fostering a significant change in the whole person of the learner – spiritually, intellectually, physically and socially. The scope and dimension of this integration is expected to span from when the child is born, right at home, and continues till the end of life. It seeks to:

- Develop a life of faith in God as the ultimate of all there is and can be, a faith that leads the learner to see education, not just as an end, but a means to an ultimate end according to the will of God.
- Instill a respect for the dignity of all human beings. God created every human being for a purpose and no one has an right to thwart this purpose for another either by killing, maiming or by means of any form of abuse of life.

- Develop a character based on love like that of the creator, to be useful to oneself and be of benefit to others. So that everyone will value and preserve what is available and use it in a way that will serve the needs of all.
- Train up mature thinkers who have what it takes to weigh issues and options rationally in the light of the word of God, rather than mere reflectors of other people's thoughts and ideas in animalistic levels irrespective of their irrationality and
- Seeks to promote loving service rendered because one sees a need to serve rather than a selfish ambition service based on what one aims to gain only. (Ikonne, 2002; Nwangwa, 2008).

This is an innovative education because it emphasizes the cognitive (academic content), affective (behavioural and attitudinal) and psychomotor (acting and practicing) dimensions of learning in a holistic framework. It helps the learner not only to grasp a body of theoretical knowledge and how to use it but also, a practical grip of concepts, processes and procedures. It is an education that lays more emphasis on what a learner can do with knowledge rather than the rush to acquire theoretical knowledge and certificates. Its emphasis on morality and Christian values based on the word of God prepares the learners to become objective thinkers; people who see education as a way of changing behavior and not just as a means of passing tests and examinations. This is an education that is supposed to raise the learner beyond the animal level of perceiving everything in terms of reward or punishment, pass or fail.

A quality education, according to two leading education organizations that represent over 30 million educators globally— Association for Supervision and Curriculum Development (ASCD) based in the Washington, D.C., metro area, and Education International (EI), based in Brussels, Belgium, as found in Slade (2017), ASCD and EI define a quality education as one that focuses on the whole child's social, emotional, mental, physical, and cognitive development regardless of gender, race, ethnicity, socioeconomic status, or geographic location. It is an

education that prepares the child for the whole life the child will live, not just for tests and examinations. It is an education that provides the outcomes needed for individuals, communities, and societies to prosper. This education should serve each child pedagogically and developmentally, not just to provide the child with pieces of academic information but preparing the child to face and live a good life. It must be an education that is inclusive and is structured to realize the potential of each child regardless of location or economic status. Quality education must support the development of the whole child, ensuring that each child/student is healthy, safe, engaged, supported, and challenged. To further buttress the relatedness of quality education to the whole child, The Flemish Association for Development Cooperation and Technical Assistance, **VVOB** (2017) described a good quality education as one that provides all learners with capabilities they require to become economically productive, develop sustainable livelihoods, contribute to peaceful and democratic societies and enhance individual well-being.

This type of education is in agreement with the Adventist concept of integration of faith and education because the emphasis is on the total education of the child not just educating to pass examinations but to acquire usable and applicable education. Here, the teacher is expected to integrate every aspect of learning (cognitively, affectively and in psychomotor dimensions) in the planning and discharge of his assignments. This is done to help the learner to become knowledgeable not only in the aspect of his learning that will help him pass his examinations but also learn how to cope with the challenges of life in the school and be prepared to meet the challenges outside. According to UNESCO (2017), the United Nations Sustainable Development Goals position is that education is not simply a content delivery

system; rather, it is a system designed to help all children reach their full potential and enter society as full and productive citizens. This is the message in the integration of faith and education system and it is in tandem with the position in Slade (2017) which posits that a quality education is not one that is measured purely by a test score or by how many words per minute a 5-year-old can read. Rather it is an education with outcomes that encompass knowledge, skills and attitudes that prepares the child for quality living to lead the future.

To be able to actualize this idea of integration of faith and quality education, the school must be properly managed. According to Nwangwa (2011), the concept of management has to do with people using human, physical, financial, informational and even intangible resources in an appropriately coordinated pattern to plan, organize, lead, control and harness people's abilities within an organization in order to achieve organizational goals and objectives. It can also be added that Quality management is a part of management aimed at achieving quality goals through planning, monitoring, assuring and improving quality. When it is applied to educational institutions, slideshare.net (2013), posits that the concept of educational management is the process of planning, organizing, directing and controlling the activities of an institution using the human and material resources available to effectively and efficiently accomplish the functions of the school. So, the concept of integration of faith and education management is a holistic education approach in which management ensures that students are taught to be able to exhibit positive visible changes in knowledge and behavior and imbibe a culture of positive values that will make them live a good life of achievement. Such value cultures include: hard work, dedication to duty, patriotism, industry, honesty, peace, fairness and justice in learning and reporting. It supports the idea of integrating subject matter,

attitude, administration/management, and even personnel with the eternal and infinite truths of God's word in the process of education. This management process focuses on the promotion of the growth of a mature understanding of and relationship to God, His Word, and the created universe. It fosters a good quality education because it is one that provides all learners with capabilities they require to become economically productive, develop sustainable livelihoods, contribute to peaceful and democratic societies and enhance individual well-being. It is a system of managing learners to embrace different useful vocations and see dignity in labour. It acknowledges the development of mind and character as essential to the education and training of the individual for useful living and a preparation for the joy of service to man and the society. It trains the student to look more at what he/she can do with the knowledge being acquired instead of just concentrating on what can be gained as a reward for acquiring certificates.

The Bible supports this view of integrating faith in learning in (Proverbs 1:7), where it says that "the fear of God is the beginning of wisdom" which means that every attempt at learning should be in the light of the expressed will of God, the source of all true knowledge. This goes on to inform us that true education must be founded on a sound knowledge of the principles and precepts of heaven. In (Deuteronomy 6:6-9), the Bible explains how this can be done when it instructs: "And these words which I command you this day shall be upon your heart, and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorsteps of your house and on your gates".

The above passage calls on Christians to be committed to the teaching and learning of the word of God in whatever they are doing or wherever they are going. They are to present a thorough educational activity predicated on the word of God, not only in the classroom but in all aspects of human endeavor.

THE INTEGRATION OF FAITH IN INNOVATIVE QUALITY EDUCATION MANAGEMENT

In the practice of Adventist education, schools act as avenues to educate the youths not only to have academic knowledge, but also to have a balanced development of their faculties and potentials. This is done by teachers and school administrators who consciously integrate what they teach and what they do. Such teachers and administrators know that students learn more from what they see than from what teachers and administrators say. So, teachers in Adventist Schools know that the best way to teach values is to act the values, consequently, it is expected that these teachers, as a practice, know that they must be models and mentors to their students. School administrators and managers must teach and model the values their students are expected to exhibit by exhibiting those values. School management and administrators must create the room for a healthy integration of faith and values in the education process in schools.

In the practice of integration of faith and innovative quality education management, the members of the school community must learn the values and principles of punctuality, diligence to duty, carefulness, healthy relationship, peacefulness, fairness, service, love, goodness, honesty, hard work, contentment, patience, faithfulness among other values.

Students, teachers and administrators are meant to come to school early and respond to their activities promptly with a high sense of responsibility and commitment. This applies to

all school activities. School management and administrators should make it part of their nature to maintain a culture of punctuality and regularity and insist on the students or people working in their establishment to exhibit same in all their assignments and requirements. The derogatory remark of *African time* is there in the African's dictionary of lateness because these values are not imbibed in the educational system. When school managers and administrators lay emphasis on punctuality and regularity and practice same, the learners with time will realize that it is a principle of behavior of their leaders, so, they will unconsciously assimilate these ideals because they will not like to be late and irregular when their leaders are always early and regular. This will be an innovation in our system because in most Nigeria schools and establishments, it is almost a norm for leaders to feel licensed to come to work at their own time while asking the followers to be punctual and regular. The Christian manager and administrator should teach by precepts and examples and know that students learn more by what they see than by what they hear.

The integration of faith in education demands that schools be avenues to train up the youths to acquire not only book knowledge, but also: a general knowledge that will involve being able to develop and care for their physical bodies, mental powers and spiritual potentials as well as put them to good use. The process of integration of faith in education involves caring about the physical development of the students through healthy diet, creating opportunities for exercise to keep the body up and going, creating a good environment with plants planted within the school, providing enough recreation and a serene environment to appreciate nature and God's creative skill. It also involves creating opportunities for rest and relaxation, fresh air to breathe, exercising self control, being honest with oneself, having self control, having an

optimistic outlook, self support and services. Incorporating these activities in the curriculum, in cafeteria matters and recreational activities of the school will help the learners appreciate and assimilate them.

The students are expected to be brought up to imbibe the virtues of good human relationships and peaceful coexistence through what they hear and see. This is possible because the integrated education places high premium on moral and spiritual consideration in the acquisition of academic knowledge. The dictum, EDUCATION WITHOUT CHRIST IS DANGEROUS, is taken seriously. The student is exposed to the understanding of academic facts in an environment of conscious application of faith in God as the source of all knowledge. When managers, administrators and staff exhibit a high sense of love and comradeship among themselves and create the environment of love in their interaction with one another and the students, it raises the chances that many students can be influenced to share in the practices. It has been observed that treating workers and students well often motivates them to behave well, so creating the atmosphere of love and peace in a school will likely help members of the school community to cultivate such habits and respect all values of good life and behavior.

In the practice of integration of faith and education, students are subjected to situations that emphasize the importance of being committed to God, being diligent in work and always striving to succeed fairly without recourse to making it by all means. Diligence involves one doing any assigned work with care, commitment and concentration. There is need for all school workers to show diligence in all activities and services no matter how highly valued or how lowly considered. It is a practice of education that helps the student to appreciate the beauty of diligence at work and the enjoyment of fruits of labour. School management achieves these by

encouraging the students to be diligent to their duties by insisting on regular attendance to lectures, regular assignments, tests and quizzes which are promptly marked and revised with the students. This can further be done by setting open policies on the abhorrence of cheating in any way and ensuring that there is transparency in scoring and rewarding commitment to duty. When management is able to block all the loopholes that can give dull students opportunity to make it without working hard for it, and ensures that there is no other way through which any student can achieve excellence except by diligently following up their studies, many students will wake up and start taking their work more diligently barring the intervention of any extraneous variables. This can help the students to imbibe the culture of diligence at work in order to excel. Another way is by setting up some extra rewards for students who show a visible good sense of commitment to duty and achievement. In a study carried out by Nwangwa (2008), it was found that when people are openly commended for being diligent at work, it attracts more people to strive to do the same so that they will be commended. Gardiner (1999:120) supported this when he wrote: "what could be more satisfying than to be engaged in work which every capacity or talent one may have is needed, every lesson one may have learned is used, every value one cares about is furthered". This can be thought in a school by insisting that every work that needs to be done is done painstakingly well. There should not be any compromise with quality and standard. Workers and students need to be consistently subjected to doing every work thoroughly according to laid down standards all the time. As they do this consistently as a compulsory requirement, with time, they get used to doing things that way. When diligence at work is celebrated, learners are given an education that will take care of their present and prepare them as candidates for the better home we are looking

forward to as Christians because they will have an education they can defend and be able to apply. (White, 1952).

Hard work is doing what one is expected to do, to the best of the person's ability and knowledge. It is doing something the way one is expected to do it with all of one's strength and soul and mind. In all dealings and activities in a school, there should be a practice of the virtues of hard work as a requirement for all staff and students. Students should be made to know and see that it is only through hard work that they can succeed. Every attempt must be made by teachers to show the students in no mistaken terms that there is no short-cut to success no matter who is involved or what is at stake. School workers should allow students who work hard to reap the benefits of their action without doing anything that can be seen as favouring those who did not work hard. Every act of using any other means to short-change, frustrate, intimidate or deny any one a hard-earned favour or reward should not be allowed in a school.

The education provided in integration of faith practicing schools go far beyond merely mentioning faith and values once in a while, in one aspect or the other, in the process of learning. It involves a conscious, concerted and deliberate process of consistently applying the basic concepts of Adventist education at all times in all aspects of the educational activity. It also involves committing every aspect of the whole person – spiritually, intellectually, physically and socially – in the education process. The system believes that every work of education is expected to produce visible positive changes in the learner's ways of life and attitude. Managers and administrators owe it as a duty to the school community to ensure that their words match their actions. Anytime there is something new to be done, the staff and students

should be carried along at their various levels so that everyone will understand what is happening and not be left to conjecture.

The integration of faith in education must include putting the welfare and interest of the learners and workers paramount in classroom and administrative decisions affecting them. School administrators and teachers should see themselves and lead the learners to see themselves also, by precept and example, as fellow children of a benevolently loving God. No attempt should be made to frustrate any learner or worker, instead, the atmosphere of love that can be felt, should characterize the activities in a school. Learners should be taught well, so that they can defend what they have learnt; examined fairly, to actually determine how much of what they learnt they can give account of; scored objectively without bias to make sure that the measurement of the students knowledge is accurate to a reasonable extent, and made to receive their results when due and how it is supposed to be. This will teach the students lessons in responsibility and accountability.

Management and administrators of schools integrating faith and learning should ensure that there will never be found men or women who use their obligations to learners as avenues to exploit, frustrate or punish them. Rather, people should be made to see life in the school as a life worth remembering and relishing because every day of school is another opportunity to experience love and comradeship. Management can accomplish this by deliberately getting involved in the close supervision of school activities and as much as possible be available for personal conferencing with staff and students and be always willing to listen to their complaints and promptly proffer useful practical solutions. All responsible gaps between administration, staff and students should be closed up in love and oneness.

Goodness is a Christ-like quality that can be used to describe a person who is kind and always willing to help people out. *'It is good to be good'* is a popular saying which shows that goodness is a virtue that should characterize the attitude of workers and students in a school. All school staff should help the learners to practice goodness in all things and in all activities by being good to one another and to the students. This can be done by saying good things about one another and appreciating the good done by others and trying to do good to people all the time. In all activities, there is need to consider how it will affect the other person. Goodness can be practiced by putting oneself in another person's shoes all the time and doing to others only those things that will make you feel good if they did it to you. Many people will like to associate with schools and colleges characterized by such values.

Honesty is saying things the way they are, and doing things the way they should be done, without bending or painting them to appear to be the way they are not. Administrators, Teachers and Workers should help their students to see that things are the way they are said to be. There should be no double dealing. It should be said and seen that the only way to succeed is by doing things right no matter the insinuations and allurements or promises of favour in any way and by anybody. All efforts should be made by all to practice fairness in all assessments without fear or favour to anyone, no matter how highly or advantageously placed or how lowly or disadvantageously placed, both within and outside the classroom or school. The same measure must be applicable to every same situation or circumstance. It should be a cardinal part of the behaviour of members of the school community, to be fair and honest to all, at all times. Honesty can be integrated into learning when teachers apply them in all that they do among themselves, with the students and with the administrators and other staff. When

teachers reward students who exhibit extraordinary acts of honesty and fairness, it can be a direct way to show the importance of honesty that may encourage many others to try to be honest. When people know that you are honest with them, even when they do things wrong, if you correct them, they are more likely to learn from their mistakes than when they are doubtful of your actions.

The act of being contented is another very important value that should be integrated with learning. The act of being contented involves being satisfied with whom one is, what one has, how one is, the things one can do and the ones one cannot do or own or be. Managers, administrators and teachers can teach this value by living a happy life irrespective of what they are or are not. They should help the students to see themselves as children of God who are included in God's proclamation in Genesis 1:31: "Then God looked over all He had made, and He saw that it was very good". Since all human beings were made by God, even when there are disabilities, there is need for one to be satisfied with any condition one cannot change at any point in time. Even when all that one can afford is one or two cloths, such a person can show contentment by proudly wearing those few cloths and always keeping them neat and well kept without betraying any form of dissatisfaction. No matter what a worker is paid, as far as it is what was agreed on during the appointment process, there is need to show contentment and live above situational stresses and complaints. When students see that the school worker is proud of who he/she is, and what he/she is or has and is satisfied with whatever his/her condition may be, they will most likely listen and appreciate it when the teacher urges them to be happy to be who they are and how they are. This value is very important because when students imbibe it, it will solve a lot of problems in the school. A contented student will not

bother about what other students have or have not; they will not steal or be jealous or envious of one another. They will love and care for one another and they will more easily be one another's keeper. Integrating the culture of contentment will, when students imbibe it, encourage them to will to work hard to have what they need instead of always focussing their attention on doing everything to satisfy their want of what others have.

Patience involves believing that it shall be well no matter what has happened, what is happening and what will happen. It is shown by maintaining a calm, believing attitude no matter the situation. A teacher can integrate patience into learning by being calm in every situation no matter the odds and helping the students to do the same by helping them to see the advantages. For example, if a teacher is not promoted when his colleagues are promoted, instead of being totally disillusioned and discouraged, he can keep up his performance or even exceed his performance irrespective of the circumstance, believing that it shall be well no matter the present circumstances. Sharing his experience with his students can help them to see that it is possible to wait and still move on. When the virtue of patience is practiced, students who fail an examination do not run away to seek a way out in other places, rather, they sit back to think through the circumstances that made them to fail with a view to correcting the situation to do better.

Faithfulness is the act of believing in something no matter the situation or what it takes. As children of God, school workers and administrators are expected to be faithful servants of the Lord. It is expected that they believe in the Lord and are determined to do the Lord's work how it should be done, no matter what it takes. Therefore, no matter what happens, teachers and administrators should show faithfulness in their work, in their responsibilities and duties

and in all their dealings both within the school, classroom and everywhere. This entails doing what they are supposed to do, how they are supposed to do it so that anyone who goes through what they have done will see that it has been done and done well. Staff can show faithfulness in all things, either big or small assignments or trusts; by being honest, fair and keeping an excellent level of accountability. Faithfulness can be taught to the students by insisting that everybody must give personal account of every work given. When students are given an assignment to do, the teacher should enforce a high standard of personal accountability by insisting that everybody must work independently. In marking, every semblance of malpractice in form of collusion must never be compromised. When students realize over time that the teacher is strict about any form of unfaithfulness and they see that in the teacher's personal life he does not play with unfaithfulness, there is likelihood that many of the students will be positively influenced.

CONCLUSION

When people go to school and have faith in God as creator and redeemer and understand that education is for redemption and restoration of humans from their fallen state to God's original state; it will lead to a change of mentality and outlook. Education will be viewed more like an opportunity to better oneself and help to build the society instead of a mere avenue to increase earning power and increase a person's rating in society. The integration of faith and learning will streamline the process of education so that a person who goes to school must attend classes, do assignments and tests and be assessed on the person's actual performance before a certificate that actually attests to how much the person knows is issued.

To get this done, there should be a reorientation plan by academic planners and administrators to change the emphasis that is being placed on the acquisition and presentation of certificates as the official basis of accepting a person as knowledgeable to occupy positions. People presenting certificates should be given practical tests and assessments to ascertain their level of knowledge before their certificates are accepted. This will reduce the craze to go to school just to acquire certificates by all means. The introduction of the process of integrating faith and learning will make people to have a better sense of morality and ability to get education that will be useful. For this to be achieved, educational managers and administrators will need to attend workshops and seminars where they will learn how to integrate faith into their management and administrative functions for the good of the child and the society at large.

REFERENCES

Holy Bible. New King James Version. Deutronomy 6.6-9

Holy Bible. New Living Translation. Genesis 1,31; Proverbs 1.7

Ikonne, C.N. (2002). "The Concept, Practice, and Application of Integration of Faith and Learning. A Paper presented at the Inaugural Meeting of Adventist Educators Association of Nigeria, August 8, 2002.

Nwangwa, K.C.K. (2008). *Teacher Motivation and Output Level in Secondary Schools in Abia State*. An unpublished PhD thesis of Imo State University, Owerri.

Nwangwa, K.C.K. (2009). The Integration of Faith and Values in the Administration of Adventist Secondary Schools. A paper presented at the International Institute of Christian Teaching Seminar 40, held in Mission College, Muak Lek, Thailand from July 14-31, 2009.

Rasi, Humberto M. (1998). "Factors in Integration of Faith and Learning" A Mimeograph of the Institute for Christian Education Department of Seventh-day Adventists. February 1998.

Sean Slades (2017). www.twitter.com/seanslade

The Flemish Association for Development Cooperation and Technical Assistance, VVOB (2017) www.vvob.be/vvob/en/education/our-vision-on-quality-education.

UNESCO (2017) *Sustainable Development Goals in Education*. Published in 2017 by the United Nations Educational, Scientific and Cultural Organization, 7, place de Fontenoy, 75352 Paris 07 SP, France.

White, Ellen G. (1952). *Education*. Idaho: Pacific Press Publishing Association.

www.slideshare.net (2013)

