

ADVENTIST EDUCATION AND MISSION IN AFRICA

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Abstract

This article is a philosophical reflection on the Adventist philosophy of education. It investigates how Adventist philosophy of education may be useful in pursuing Adventist mission in Africa. The study reveals that the Adventist philosophy of education draws resources from both the metaphysical and epistemological conceptions of education. Ultimately, the Adventist philosophy of education aims at redeeming and restoring humanity to its original status, directing humanity to God, preparing humanity for services both for the here-and-now and the here-after, and developing Christ-like attributes in humanity. By engaging integrated and committed teachers and staff, providing periodic orientation on the Adventist philosophy of education, ensuring the implementation of principles of integration of faith and learning (IFL), putting effective work-study programs in place, developing a clear plan of leadership succession, and providing a strong overarching councils or church/school management boards, the Adventist Church in Africa will possess an enviable tool by which it may realize its unique mission couched within the context of the threefold angelic messages in Rev 14-6-14.

Key words: Adventist philosophy of education, metaphysical, epistemological, mission, holistic

1. Introduction

Education generally has been considered as an effective instrument for change. As a tool that can shape or mold society, education has been generally perceived as the hinge on which the destinies of individuals, communities, as well as the entire human race hang (Baum, Ma & Payea, 2013; Hill, Hoffman, & Rex, 2005). Thus jostling with the content of education for any given society spells doom both for the present and future of that society in question. No wonder governments all over the

world invest enormously in their system of education. Usually, such investments are observable both in monetary and non-monetary terms. Governments in Africa are no exception. They enact policies, formulate philosophies, and build structures geared toward enhancing the efficacy of education in their respective countries. Some African governments have removed all import tariffs on educational materials. In the wake of worldwide heightened interest in educational systems, it has become necessary for Christianity to examine how it may perform its mission through the mechanism of education. In this presentation, I would focus on how Adventist Education may enhance the pursuit of Adventist Mission in Africa. To achieve this, I will explore definition and various views on education and present a backdrop on the uniqueness and purpose of Adventist system of education. I will then provide an outlook on Adventist mission and indicate ways by which Adventist system of education may facilitate the pursuit of this mission.

2. Definition and Views on Education

The English term 'education,' first used in English Language in the 15th century, is derived from the Latin 'educatus' and its cognates 'educere,' 'educare,' and 'educatum' (Craft, 1984). Originally, it meant 'to lead,' 'to mold,' 'to draw out,' or 'leading forth.' Drawing its meaning from the Latin duct or tube that connects one organ to another, education has come to refer to the formal and informal way of systematically drawing out knowledge, skills, values, beliefs, and habits within individuals for their personal and societal usage. The systematic way of educating may include coaching, grooming, nurturing, schooling, discussing, teaching, storytelling, modeling, observing, training, and direct researching.

Due to its complex nature, many philosophical schools of thoughts have emerged on how education is to be understood in terms of its framework, nature, and practice. These philosophical schools of thought may be broadly classified into metaphysical and epistemological philosophies of education.¹ At the level of metaphysics, five general views form the basis of constructing underlining reason for education. These views are idealism, realism, pragmatism, existentialism, and scholasticism. Plato's concept of duality of mind and body forms the basis of the idealist concept of education. In the conception of the idealist, the art of educating must enable learners to discover and develop within

¹ These two broad framework have influenced other psychological theories of learning such as transmissive theories (e.g. information processing and behaviorism) and constructivist theories (e.g. cognitivism and humanism).

themselves their abilities and values that will make them serve society with excellence (Noddings, 1995). This view suggest a sort of holism in the content of education. This holism included facts, skills, and physical discipline. Immanuel Kant and Georg Wilhelm Friedrich Hegel further developed this view in the 18th and early 19th century.

Diverting from the thoughts of his teacher, Aristotle thought that the physical world was the ultimate reality. He proposed that the right education should have as its object a discovery of object truth through the careful and capricious investigation of observable reality. Consequently,, the realist view on education stresses the physical world as its content, which should be discovered through systematic demonstration and recitation. By this means, education will produce individuals with strength of character for society (Frankena, Raybeck, & Burbules, 2002). This view was popularized by individuals such as Ibn Sina (Avicenna) in the 11th century, Ibn Tufail in the 12th century, John Locke in the 17th century, Jean-Jacques Rousseau² in the 18th century, and Mortimer Jerome Adler and Harry S. Broudy in the 20th century.

Couched within the thoughts of idealist and realist, Charles Sanders Pierce held the notion that only thoughts that are expressed in human actions are ultimate. For this reason, he advocated a sort of educational system that was embedded in experientialism. Today, this thought has come to be known as pragmatism or experientialism (Philips & Siegel, 2015). It holds that since the universe is constantly changing, the best education is that which prepares learners for this change and adapt to their environment (Neil, 2005). Thus, the content of education must find expression in determining solutions to observable societal problems (Gutek, 2009). Other proponents of this thought are John Dewey, William James, William Heard Kilpatrick, Nel Noddings, and Richard Rorty in the 19th and 20th centuries.

Existentialism is another view on education on the level of metaphysics. Stressing subjectivism, this notion proposes that it is human existence that gives meaning to the physical world. Since the choices individuals make define them, the right education is that which teaches its pupils to be responsible for the consequences of their choices. Right education should, therefore, stress individual freedom with the aim of making learners live authentic and meaningful lives (Noddings, 1995). The main proponent of this thought was Soren Kierkegaard. The tenets of this position has been further enhanced by Jean Paul Sartre after World War 2.

² Gutek (2009) identifies Rousseau's view on education as naturalism.

Thomas Aquinas combined Plato's idealism with Aristotle's realism to develop scholasticism. This view attempts to discover ultimate truths by a process of ethical-religious living that restores humanity in relationship with God. This notion viewed education as a systematic way of getting humanity back to God. The writings of John Milton deepened this thought. In other words, it utilizes both the philosophical and the scientific method of inquiry in its quest to restore humanity to God.

On the epistemological level, four different views may be observed. These are perennialism, progressivism, essentialism, and reconstructionism. One common basis of all these views is that they attempt to determine the content of education. Perennialism is a notion that the lofty ideals of western civilization has a perpetual potential for resolving challenges that humanity faces in any era of its existence. For this reason, the content of true education should be the great ideas of the western civilization. This highlighted knowledge of culture with a stress on student's personal growth in western civilization. The main proponents of this view was Robert Maynard Hutchins.

The progressivists view of education moves attention from the teacher to the learner. It sees education as having its basis in the learner experiencing his or her world through active experimentation (Cahn, 1997). For this reason, the content of education should be embedded in the interest and queries of the learner. John Dewey has been accredited with this notion. Other proponents include Jean Piaget, Jerome Bruner (Munari, 1994). In response to this view, the essentialists emerged with a stress on fundamental knowledge that ought to determine the content of education. They hold that education system should formally transmit predetermined conservative core mental (such as reading, writing, and logical computation) and moral virtues (such as hard work, respect for authority, and personal discipline) to all learners. The main difference between essentialism and that of perennialism is that the former hold that the content of education may be changed, but the latter hold on to a rigid and monotonous content of education. James D. Koerner, H. G. Rickover, Paul Coperman, William Chandler Bagley, and TheodoreSizer are the main proponents of this view.

Reconstructionism is the last view on the epistemological level. It proposes a direct link between education and the zeal to organize societal systems in an orderly fashion. Otherwise known as critical theory (Noddings, 1995), reconstructionism develops an educational content in which the art of teaching and learning becomes a tool for resolve the societal problems caused by oppression and poverty. As such, reconstructionism offers students an avenue by which they may create and recreate their worlds according to their tastes. Theodore Brameld developed this theory after experiencing the harshness of the aftermath of

World War 2. Later, reconstructionist ideas were identified in the writings of George Count, Paulo Freire, Maria Montessori, Waldorf, Rudolf Steiner.

Looking at all these philosophical views on education, one may infer that the locus of proposed educational model, whether on the metaphysical or epistemological level, is the here and now. The purpose of imparting knowledge is to harness the potential of the individual so as to become responsible, live life meaningfully, develop mechanisms for resolving one challenge or the other that confronts society, or integrate lofty mental and moral virtues which will enable the individual fit into the human society. Plato's holism stands out, yet he limits it to what is studied and not the whole individual who is studying. Similarly, Aquinas' ideas come close to pushing the aim of education beyond this life into the here-after, yet he fails to address issues of transcendental nature. He only seeks an educational system that restores humanity to God in this life. Thus, all these reviewed philosophical thoughts on education reveal that the transcendental aspect of education needs to be supplied in order to make the aim of education complete. Here, I propose that the Adventist philosophy of education is both a metaphysical and epistemological philosophy of education that connects both the affairs of the here-and-now and the here-after.

3. Uniqueness and Purpose of Adventist Philosophy of Education

Beyond philosophical positions that the content and aim of education must enhance some activities such as "transmission of information; the development of social responsibility; the development of the physical, emotional or social health; preparation for the world of work; or even character development or the creation of a Christian mind" (Knight, 2001: 184), Adventist philosophy of education encompasses the transcendent. It generates a broader scope of education that is located within the dynamics of the total Christian context of human life from creation through sin to redemption. In light of this, therefore, Adventist philosophy of education extends beyond a single course of study or academic program or concentration within a specified frame of time. Rather it involves the ennobling of the complete human person. E. G. White (1952: 13) considers true education as "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." Inferences from the policies and practices of the Adventist Church would seem to indicate that the philosophy of Adventist education stems largely from the perspective of E. G. White on education (cf. reference just quoted). In this vein, one may perceive the nature of Adventist education. While including earthly

needs, challenges, and concerns stressed by other educational philosophies, Adventist education is redemptive, holistic, preparatory, God-conscious, and character-building.

One of the greatest targets of Adventist education is to provide information that redeems humanity and restores in it the image and likeness of the Creator. Per the biblical passage in Gen 1:26, 27, one may infer that humanity was able to function effectively because it bore the imprint of its Creator. Created to be "the image and glory of God' (1 Cor 11:7), Adam and Eve had received endowments worthy of their high destiny. Graceful and symmetrical in form, their countenances glowing with the tint of health and the light of joy and hope, they bore in outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only. Every faculty of mind and soul reflected the Creator's glory" (White, 1952: 21). Humanity was thus perfect and whole with perfect faculty to understand the things and works of God. "The Garden was the schoolroom, nature was the lesson book, the Creator Himself was the instructor, and the parents of the human family were the students" (White, 1952: 21).

Unfortunately, humanity lost all the lofty qualities that form its make as it came originally from the hands of the Creator. By a single act of disobedience against its Creator, humanity degraded into a state of estrangement from God. In this state, humanity became dysfunctional in the performance of all its duties. As a result, humanity continuously struggles to curtail the dire effects of its disloyalty to its Creator. Unaided by divine enablement, humanity fruitlessly attempts to make meaning out of the universe. Over the years, humanity has been seeking meaning and devising means of gaining a better understanding of the universe, compounding confusion on himself.

In order to ensure that humanity is restored to its original state, the loving Creator sacrificed Himself on behalf of humanity (2 Co 5:12; Rom 5:8; John 3:16). This act became known in the Garden of Eden (Gen 3:15). The New Testament attests to this reality in numerous places (cf. 1 Co 15:1-4; Matt 8:17; 1 Pet 2:24). This work accomplished for humanity the obedience that was needed to appear in the presence of its Maker. Through this sacrifice, humanity stands a chance of getting back to its original status-bearer of the image and likeness of God (John 14:6). "There was but one hope for the human race, . . . that there might be brought to mankind the power of a new life; that the knowledge of God might be restored to the world... Christ came to demonstrate the value of the divine principle by revealing their power for the regeneration of humanity" (White, 1952: 57).

Since the major preoccupation of God is to call humanity back to its original status (Eph 4:11-16), it suffices to argue that any Christian system

of education should seek this aim in its policies and practices. Such educational system should include dominantly in its content a consideration of "both the nature of man and the purpose of God in creating him...the change in man's condition through the coming in of a knowledge of evil, and God's plan for still fulfilling His glorious purpose in the education of the human race" (White, 1952: 14-15). In cooperating with the divine object, Adventist educational system aims at providing relevant information and practice, both formally and informally, that will elevate humanity from the cantankerousness of sin to the glorious grounds it was meant to stand- "to restore human beings into the image of their maker" (White, 1952: 344). Thus Adventist educational system targets to liberate and empower humanity in its quest to get back to its Maker.

The quest to know God is a feature of Adventist educational system. Its content includes those lessons that draws the student into closer relationship with the student's Creator. These lessons are arrayed in a manner that students will become God-conscious in all they engaged in regardless of time and space. Smith is right in his statement that "to know Jesus Christ is the greatest need of every child. Church schools have been established with the goal of providing an atmosphere conducive to this aim" (1994: 5). By pursuing this noble aim, Adventist education offers avenue through which its students acquire experiential knowledge of God (John 17:3). The efficiency of such consideration finds expression in the assertion that knowledge of God and of Jesus Christ whom He has sent (John 17:3; 2 Co 10:5) enables humanity to change into the very image of God. Thus Adventist educational system builds up the student in ways by which he/she could establish personal relationship with God (Knight, 2001). once this God-student relationship is established, the student becomes well positioned to receive clarity of thoughts, sharpened potentials, perfected prowess, and the presence of the Holy Spirit. No wonder the wise man exclaimed "the fear of the Lord is the beginning of wisdom and knowledge of the Almighty is understanding" (Pro 9:10; Ps 111:10).

Flowing from its quest to direct its students to Christ, Adventist educational system focuses on ways by which the student could reflect the character of Christ. Within the context of the here-and-now, the object of molding the character of students after the divine similitude is the ultimate preoccupation of Adventist education. White (1958, 596) notes that "the great work of life is character building, and a knowledge of God is foundation to true education. To impart this knowledge and to mold the character in harmony with it should be the object of the teacher's work." Knight (2001) breaks down this ultimate immediate task into Character development, the development of a Christian mind, the

development of social responsibilities, the development of physical emotional and social health, and development for the world of work. By means of intentionally targeting the character of the student (Norton, 1985), Adventist education seeks to inculcate in the student a love for God's higher standards of morality. A positive response to this higher standard of morality will make students discipline their bodily parts in ways that promote personal health and emotional stability in them.

In ensuring that students develop Christ-like characters, Adventist education provides avenues for the preparation of students both for service to humanity and to God. The content of this educational system is tailored along the needs of the immediate world as well as that which qualifies humanity to fit in the here-after. By means of this content, Adventist educational system "enables students to reach their maximum potential in primary maturity, academic excellence, social interaction, physical development, and emotional wellbeing" (Fukofuka, 2007: 35). Such attainment finds expression in the virtuous manner in which students attend and perform their duties. These students acquire the impression that love for God is best expressed in sympathy and acts of loving-kindness done towards one's family, society, and entire humanity (Jam 1:27; 1 Tim 5:8).

All the above stated features of Adventist education are rooted in the notion of theological holism. From the Greek *ὅλος* (translated *holos*, meaning 'all' or 'total' or 'sum'), theological holism suggests that all the components of a stated system offer a better way to understand how each part works or the whole system works than any part can determine and that these parts are so linked that any division among them will spell doom for the given system (Oshry, 2008; Auyang, 1999). Though Aristotle expressed this idea in his *Metaphysics*, Jan Smuts is acclaimed for coining the term "holism" (Smuts, 1927: 120-121). Applied to the human being, four components may be observed. These are biological, psychological, spiritual, and mental components (Olson, 2002). The biological part of the human being refers to the visible structure of the human being (Bianconi et. al., 2013; Alberts et. al., 2002). The psychological aspect of human beings describe deep response in the form of pleasure or displeasure expressed by human beings to stimuli (Cabanac, 2002; Schacter, 2011). The spiritual component describes the connection between humanity and its Maker (Olson, 2002). The mental component refers to cognition that enables acuity, value-judgment, evaluation, analysis, memory, and consciousness (Smart, 2011). These components have been generally described in a three-fold manner-mind, body, and spirit (1 Thess 5:23; Rom 12:1, 2; Amber, Frost, & Davidson, 2014). In order to address the total needs of humanity, Adventist education targets the whole nature of the human person. It aims at the "harmonious development of the physical,

mental and spiritual powers" (White, 1952: 13) of the human being. In so doing, Adventist education promotes the complete development of the whole personality of the student in ways that allows him/her to operate as an integrated whole in all aspects of human functioning.

Based on the unique characteristic of Adventist philosophy of education, the Adventist Church has established schools from the primary through the secondary to the tertiary levels. In 2008, the Office of Statistics & Archives of the General Conference of the Adventist Church noted that there were 1678 secondary schools worldwide (Seventh-day Adventist Statistics, 2009). According to Institutul Teologic Adventist, there are about 1173 Adventist Universities and Colleges worldwide. These facts indicate that Adventist educational system has received much hype among the educational preferences of both members and non-members of the Adventist Church. Kanyane, Ntlonze, and Wandile (2013) think that increased yearnings to gain insight into Scripture, the worldwide quest for good leadership and well-groomed employees, heightened need for unconditional positive regard and better marital and human relationships, among others, might be some of the factors that serve to elevate Adventist system of education above other educational systems.

Unfortunately, the advancement of Adventist education appears limited in most parts of the world. The director of the education department of the General Conference of the Adventist Church, Lisa M. Beardsley-Hardy (2015) identifies some of these challenges as exorbitant cost of Adventist education, ever decreasing enrollment of students who are members of the Adventist Church, and the increasing engagement and involvement of teachers and administrators who are non-members of the Adventist Church. These series of challenges have culminated in a fast-pace declination in quality and distortions in Adventist education. Without a clear Adventist philosophy of education, Adventist schools face the problem of being controlled by present non-Christian educational demands from accrediting organizations (both regional and local). The result is that Adventist educational centers become submerged in prevailing non-Christian cultures. Adventist education in Africa is no exception. Arego, Role and Makewa (2014) confirm that heads of various Adventist educational centers are ignorant of the Adventist philosophy of education. Regardless of these challenges, Adventist education still hold some prospects for attaining the mission of the Adventist Church on the African continent. The increasing educational needs of the children of

³ Africa-17; Europe-16; Middle East-2; Eastern Europe & Central Asia-2; North America-15; Inter-America-14; South America Region-14; South Asia-9; Southeast Asia-18; East Asia-5; and South Pacific Asia-5 (<http://institutadventist.ro/>).

new converts as well as the nurturing of long-standing members call for effective implementation of the philosophy of Adventist education.⁴

4. Pursuing Adventist Mission in Africa through Adventist Education

The act of making disciples for Christ has received various conceptualizations (Bridger, 2009). One of the earliest definition of Christian mission was expressed by W. O. Carver in 1918. He understood Christian mission as God using humanity to spread the news of His kingdom in all the world (Carver, 1918). In using humanity as channels of mission by God, Robert Reeves notes that the sole aim of these channels is to disciple people for Christ through the declaration of the Gospel (Reeves, 1989). Alan R. Tippet adds that the Church has a mandate to incorporate them (converts) into the church after proclaiming the good news of salvation to them (Tippet, 1987). Thus, mission may be described as a Gospel-oriented avenue for disciplining humanity in Christ that aims at making converts reliable and resourceful members of the Christian Church (McGavran, 1990). In our conception, Christian mission is a conscious effort of disciplining humanity for Christ by means of the proclamation of the Gospel and involving these converts in the work of disciplining others through evangelism and the performance of other humanitarian duties such as healthcare and education. Generally, Christian missions extend beyond conversion. After conversion, converts ought to be engaged in soul-winning activities. This demands that converts are properly educated in well-defined Christian virtues.

Compared with other Christian denominations, the Adventist Church holds a distinguished notion of Christian mission. A two-fold basis may explain the perceived uniqueness of Adventist mission. First, the Adventist Church considers itself as a universal movement called by God "to carry a special message to every person on earth—to people in churches and people outside of churches" (Knight, 1999: 88). Second, it perceives itself as emerging from and fulfilling prophecies (Damsteegt, 1977: 244). In this regard, Adventist mission may be conceived as helping humanity comprehend the essence of God in ways that is foundational to an authentic Christian lifestyle. Biblical antecedents of the unique Adventist mission may be seen in the life of Noah, after the flood (Gen 7:23), the call

⁴ Currently, the General Conference of the Adventist Church ranks education as No. 2 — after Sabbath School — on the list of 13 strategic issues in the Church's "Reach the World" strategic plan for 2015 to 2020.

of Abraham (Gen 12:1-3), the life of Joseph (Gen 45:7) and the total purpose of God calling the people of Israel (Isa 42:6; 49:6). The uniqueness of Adventist mission is embodied in the three Angels' messages in Rev 14:6-14. J. N. Andrews identifies this three-fold angelic message as a warning of impending judgment that aims at making humanity alert and gathering scattered saints in one body in order to restore in humanity love for God's commandments that will "prepare them for deliverance in the time of trouble, and for translation into His kingdom" (Andrews, 1970: 4). Situated in the context of the three angels' messages of Rev. 14:6-14, Adventist mission involves restoration of God's Law (Andrews, 1970: 4; Zackrisson, 1993: 124), reformation in lifestyle (White, 1962: 58), and proclamation of repentance (White, 1948: 62).

It is needless to point out that the continent of Africa needs this complex view of Christian mission urgently. On a continent laddered with many socio-political, cultural, moral, and economic problems such as lack of quality and selfless leadership, negative per capita growth, poor health conditions, abject poverty, over-population, violence, poor human relations, and underdevelopment (Dei & Osei-Bonsu, 2016), the comprehensive attainment of Adventist mission presents a much-needed hope for the people of the African continent. This means that the Adventist Church in Africa devise a functional framework for the intentional nurturing of members to appreciate the content of Adventist mission on the continent. Though, there may be other means to do this, I suggest that an effective implementation of the Adventist philosophy of education in Africa may be one of the best ways to achieve this goal.

Since these centers of education already abound on the African continent, leaders of the Adventist Church in Africa may intensify strategies that will ensure effective implementation and management of the Adventist philosophy of education in Adventist schools at all levels of the educational ladder. One way of achieving this is to engage teachers and staff who are integrated and committed to the Adventist philosophy of education. According to D'souza (2008: 166), the virtue of commitment describes that which "workers deeply care about; are greatly interested in; what they are willing to be inconvenienced for; and what they will spend time and energy on." In the thoughts of Segiovanni (2009), commitment is both cause and an effect. Within the Adventist philosophy of education, commitment to its higher ideals creates a bond that provides for the sustenance needed to exert positive and enduring effects on students. It engenders a passionate attachment to the work of impacting knowledge, attitude, values and beliefs in preparing students for both the here-and-now and the here-after as well as the maintenance of professionalism both in and outside the educational environment (Dinham, 1997).

Coupland (1999: 31) describes integrity as "unimpaired and uncompromising adherence to quality, undivided wholeness and completeness." It merges theorem and praxis in a relevant manner. It provides appropriate framework for thinking, feeling, and doing. With integrity, teachers and staff of Adventist educational centers will aim at personal morality both within themselves and in their students. Because the moral character and professional competence of the teacher is pivotal in the realization of the Adventist philosophy of education (Espinoza, 2011), White (1913: 165) recommends that "no person of an inferior or narrow cast of mind should be placed in charge of Adventist schools." Narrow-mindedness refers to individuals without holistic conception of education. Rather, teachers, staff, and managers of Adventist educational centers are to be selected from among the best class of "experienced Christians who are balanced in mind, men and women who have learned the lesson of self-control" and as such have earned the moral right to impart such moral virtues on others in terms of cognition, emotions, and behavior (White, 1995: 95-96).

Additionally, proper orientation on Adventist philosophy of education should be given to teachers and staff of Adventist educational centers periodically. Such orientation should seek to communicate the content and purpose of the Adventist philosophy of education in clear and understandable terms to teachers and staff. The essence of such periodic orientation will propel teachers towards the realization of both personal and institutional goals (Knight, 2006). Again, such orientation will serve as avenues by which teachers and staff contemplate ways of enhancing holistic education and harmonious development of students through their personal efforts.

A conscious effort geared towards investing teachers and staff of Adventist educational centers with integration of faith and learning (IFL) will go a long way to ensure the right implementation of Adventist philosophy of education in Africa. Integration of faith and learning describes a "deliberate and systematic process of approaching the entire educational enterprise from biblical perspective" (Rasi, 1998: 9). Rightly done, students will be invested with a holistic Christian perspective for evaluating contemporary issues. They will leave these Adventist educational centers with an internalized bible-based, Christ-centered, and Kingdom-oriented (Eager, 1993) "view of knowledge, life, and destiny" (Rasi, 1998: 9). In the thoughts of DeJong (1990), integration of faith and learning will allow students to realize the connection between faith and learning. Specifically, students will practically "observe how faith gives direction and meaning to learning and see how learning enriches faith" (DeJong, 1990: 133). With a clear understanding of the essence of integration of faith and learning in Adventist educational centers, teachers

and staff will become conscious of available opportunities they have in impacting the total life of students they come into contact with both in the classroom and outside the classroom. According to DeJong (1990: 155), such learning occurs "as people interact with people, when students listen to lectures and observe faculty members function in their profession, when students argue with faculty members, and when they are counseled by faculty members."

Further, efforts aim at making Adventist education affordable will be a welcome incentive towards the effective implementation of Adventist philosophy of education in Africa. On a continent where poverty abounds, many brilliant students are cut off from furthering their education. Even those who get admitted in Adventist educational centers may not complete the entire program because of lack of funds. To alleviate this situation, work-study programs may be instituted in these Adventist educational centers. The purpose of this work-study programs should be geared towards allowing students to develop competencies, confidence and workplace skills; aiding students in managing their own money; developing a solid work ethic, and test possible career choices; helping students to afford undergraduate education; encouraging employers to hire the services of graduates from the university; encouraging students to work with community service organizations; and enhancing within students a positive correlation between learning and work (Work-study Committee, 2016: 3). The effective implementation of work-study programs on the tertiary level of the educational ladder would enable more people to access Adventist education thereby integrating in them Christ-centered framework for living. Moreover, developing clear succession plan for ensuring the continuity of good leadership and management of Adventist educational centers in Africa is an essential way to advance Adventist educational philosophy in Africa. This measure will avert situations where leaders are appointed from outside the circle of the Adventist Church simply because available personnel lack one or another qualification required to occupy leadership positions in Adventist educational centers. Adventist Church leaders in Africa may consciously include academic sponsorship of personnel who reveal the potential of quality leadership and management in the discharge of every assigned duties.

Certainly, all these suggestions call for a very strong supervisory body-Church/School management Boards or Councils of universities and colleges of higher learning. The unique nature of Adventist education requires that bodies that bear overhead supervisory responsibilities be constituted of personnel of deep Christian experience who express Christ-likeness in each area of personal and public endeavor. A body of apt men

and women from diverse professional background who fear the Lord primarily are needed to ensure that the operation of Adventist educational centers at all levels of the educational ladder will effectively pursue and implement Adventist philosophy of education.

5. Conclusion

This presentation investigates ways by which Adventist system of education may be useful in the realization of Adventist mission in Africa. After reviewing the metaphysical and epistemological views on education, the study shows that the Adventist philosophy of education draws resources from both quarters. Adventist philosophy of education concerns both the here-and-now and the here-after. The Adventist comprehensive philosophy of education aims at redeeming and restoring humanity onto its original estate, directing humanity to God, preparing humanity for services both for the here-and-now and the here-after, and developing Christ-like characters in humanity in a Christian holistic framework that engages all the components of the human person. In pursuance of this manifold aim, the Adventist Church has established numerous educational centers the world over. By ensuring that these educational centers serve their purpose, leadership of the Adventist Church in Africa may develop functional means of accomplishing the unique mission of the Adventist Church that finds expression in the threefold angelic messages of Rev 14:6-14. It is suggested that teachers and staff who are integrated and committed to the Adventist philosophy of education be engaged in the work of teaching and learning in Adventist educational centers. Also, proper orientation on Adventist philosophy of education should be given to teachers and staff of Adventist educational centers periodically.

Additionally, tireless efforts should be made to invest in teachers and staff of Adventist educational centers the principles of integration of faith and learning (IFL). Again, efforts aim at making Adventist education affordable through the implementation of effective work-study programs will be a welcome incentive towards the implementation of Adventist philosophy of education in Africa. Further, developing clear succession plan for ensuring the continuity of quality leadership and management of Adventist educational centers in Africa will be an essential way to advance Adventist educational philosophy in Africa. Moreover, the institution of a very strong supervisory body-Church/School management Boards or Councils of universities and colleges of higher learning-constituted by apt men and women from diverse professional backgrounds who fear the Lord will be a strong bulwark for the sustenance of Adventist philosophy of education in Africa. With an effective

establishment and maintenance of the principles of Adventist philosophy in all Adventist educational centers in Africa, the Adventist Church will possess an enviable tool by which it may realize its unique mission on the African continent.

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