

INTEGRATING FAITH INTO THE SUBJECT OF GEOGRAPHY: INNOVATION IN A TEACHING EXPERIENCE

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Abstract

This qualitative action research and case study design aims to improve geography teaching practice by stimulating the intellectual and creative aspects of students while promoting holistic development from a biblical perspective. The teachers involved use personal examples, testimony and values to integrate faith into teaching, with the Bible as a valuable teaching resource. The integration of faith is made complete and relevant to the curriculum, with teachers interested in personal development in this regard. The co-researcher planned and carried out 20 classroom sessions with faith integration, 4 micro-classes, and 16 sessions in real classrooms, receiving feedback after each session. The co-researchers' assessments highlight the excellent pedagogical skills of the teacher, the organization and planning of the sessions, the clear connections between biblical principles and geographical concepts, the creation of a great learning environment, the comprehensive approach to the fundamental topics, the integration of faith as a factor to improve the educational experience and a fluid and effective integration of faith. The conclusion is that the geography sessions with faith integration were effective and appreciated by the students, and the teacher training was relevant and

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congruent with the teaching and learning process and the resources used.

Keywords

Faith-integrated geography teaching, creativity, interactive lessons, effectiveness, critical thinking, teaching and learning, Adventist schools

INTRODUCTION

The Seventh-day Adventist Church has a long-standing tradition of establishing schools to nurture students' spiritual growth and develop their character. Adventist educational institutions aim to prepare professionals who are committed to serving their communities and embodying Christian values. While these schools have effectively adapted to societal changes by offering relevant professional training (Plaatjes, 2014), the integration of faith into the curriculum remains a complex challenge.

Adventist schools in Romania follow the national curriculum but strive to incorporate Adventist principles. However, the absence of a formal guide for teachers in this area, coupled with the demands of the state curriculum, hinders the effective integration of biblical perspectives. This study addresses this gap by exploring the potential for integrating faith into geography teaching at the 5th, 6th, and 8th grade levels at "Dr. Luca" Secondary School.

As there are no studies on the integration of faith in geography teaching for lower secondary level, this research aims to fulfill this need. The main objective of this research is to improve my teaching of geography classes by integrating faith into teaching and learning. By examining the biblical foundation, curriculum integration, pedagogical practices, learning environment, and critical thinking skills, this study aims to contribute to the advancement of teaching methodologies within the Adventist educational context.

Building upon the theoretical frameworks proposed by Korniejczuk (1994), Krumm (2018), Taylor (2001), Trye et al. (2019), and Brewer (2015), this research seeks to provide a comprehensive exploration of faith integration in geography education.

REVIEW OF LITERATURE

The objective of this research work is to improve the process of faith integration in lower secondary education for the subject of geography at the Adventist educational institution where I work. I disseminated all the information obtained among my colleagues who teach in Adventist schools in Romania at events organized especially for this purpose. The results of this research can be useful for all teachers in Adventist schools in Romania.

This research is structured in the following sections: an initial section in which the contextual background of the problem, the research questions, the objectives and importance of the study are presented and a section in which the relevant literature is reviewed in the theoretical framework. of the study and a section detailing the methodology used.

The study is organized into two main parts. The initial part involves a theoretical examination in which data was collected from the authors mentioned in the introduction and other sources. The subsequent component, the practical aspect, consisted of teaching a series of interdisciplinary microclasses in collaboration with my teaching colleagues from different disciplines (history, music, Romanian language and literature) who participated in this research work. After each microclass, careful observation and analysis were carried out to improve the quality of belief integration. These micro classes were organized both online

and physically, in classes that I have deployed at the “Dr. Luca” Secondary School in Brăila, at the “Dr. Lind” Theoretical Secondary School in Câmpenița, in the Soli Deo Gloria” Secondary School of Vaiedeu - Mureș and at the Adventus University of Cernica, Romania. The practical part continued in the classrooms, with 5th, 6th and 8th-grade students of the Adventist school, Dr. Luca” Secondary School in Brăila. These training sessions were video recorded and observed by the teachers who supervised the research. Twenty successful lessons were recorded to ensure the correct integration of faith in geography lessons (Joyce & Showers, 2002).

Previous studies conducted by different authors showed that faith integration was essential for Christian educators because IFL was what they were looking for (Trye et al., 2019). The primary goal of integrating faith into the curriculum of Adventist schools, as stated Rasi (1993), is to achieve a higher and noble goal. This objective involves ensuring that students, upon completion of their studies, have internalized beliefs and values that are aligned with biblical principles, centered on Christ and oriented to service and the Kingdom of God. To achieve this, Rasi suggests the need for a systematic and intentional effort by all stakeholders within the education system.

Faith integration from a Seventh-day Adventist epistemological perspective views the Bible and the writings of Ellen White as the primary foundation upon which knowledge and truth can be proven (Knight, 1989; White, 1923). The teacher plays an essential role in promoting the balanced growth of students (O’Flaherty & McCormack, 2019; Spaseski, 2018).

Mollin et al. (2020) recognizes the benefits of a framework as a tool to outline and guide the translation of interventions and research into practical applications, analyze

factors that affect implementation, and evaluate implementation efforts.

Such a framework presents the stages of deliberate implementation of faith integration in the disciplines developed by Korniejczuk (1994). The levels of non-deliberate integration are when the teacher does nothing about it because he is not convinced that it can be done in the subject he teaches (level 0); the teacher understands the importance of integration and looks for solutions to achieve it (level 1); The teacher knows how to integrate into certain subjects and makes deliberate plans within a given period (level 2). The level of deliberate integration are level 3 when the teacher integrates in a superficial, irregular and unplanned way; at level 4, the teacher integrates the belief stably, but does not bring any change in strategies, without involving the active participation of the students; level 5, the teacher varies the implementation strategies, involving the students in it; and at the last level, level 6, the teacher cooperates with students and colleagues and manages to promote a coherent Christian worldview (Korniejczuk, 1994).

Another author I based my research on is Trye. Trye et al. (2019) produced a configurational map of faith integration as innovation. The study identifies ten components of the configurational map of the integration of faith in learning practices. For my study, I took 5 components that, according to researchers, are most closely related to a teacher's direct activity in the classroom: biblical foundation, which determines whether practices are firmly anchored in the Bible, integrated curriculum, which allows identification of evidence of deliberate integration, pedagogical practices, ranging from modeling to interactive learning methods, the learning environment, which establishes a life context conducive to biblical integration, and critical thinking, which would remind teachers to engage

their students in professional and spiritual activities. connections in the teaching and learning process.

Another contribution used as a source for my study is an analysis of different faith-integrated active learning strategies developed by Taylor (2001), which emphasizes the importance of creative and critical thinking. Taylor provides teaching examples from the Bible and examples of the evaluative results of maintaining a biblical lifestyle. According to Kim (2020), faith integration encompasses a progression of advanced cognitive skills that enhance students' analytical reasoning abilities. When educational experiences are designed to facilitate analytical reasoning, students increase their understanding, retention of content, and ability to implement conceptual knowledge.

The fourth significant research contribution is based on the learning cycle developed by Taylor and Brewer (2014), as well as the 4MAT model of McCarthy and McCarthy (2006). This synthesis aims to explore how the learning cycle evolves and how teachers can effectively organize their teaching moments. It is well known that the two hemispheres of the brain constantly interact and have different functions. Consequently, teachers strive to provide opportunities that stimulate both the creative aesthetic dimension, which is processed by the right hemisphere and the rational dimension, which belongs to the left hemisphere. These opportunities are crucial in the four essential situations that facilitate meaningful learning. These steps are not only integrated into a content structure that may require multiple sessions but are also implemented throughout the teaching and learning process. These stages focus on the following fundamental concepts: experimentation, conceptualization, application and creation (Brewer, 2015). By reorganizing individual attitudes and principles, educators can establish facilitative behavior that fosters a distinct

psychological atmosphere of acceptance and facilitates the advancement of students' ingenuity and logic (Parrales et al., 2020).

In terms of incorporating biblical principles into the educational environment, Krumm (2018) presents a proposal in which the classroom, the emotional atmosphere generated by the instructor and many other circumstances surrounding the learning scenarios provide countless opportunities for the student to feel naturally at ease. and inclined to embody virtuous principles and behaviors daily. To increase school effectiveness, a more interactive and contextual approach to pedagogy and learning is essential. The educational framework should promote exploration, critical thinking and the acquisition of practical skills that allow students to apply their knowledge to real-life situations.

To achieve a biblical foundation in the teaching and learning of geography, a comprehensive examination of biblical principles was carried out. The results of this research were compared with the work of other researchers who have written and published on this topic (Habenicht, 2008; Korniejczuk, 1994; Krumm, 2018; Rivera, 2009).

METHODOLOGY

The study works under a qualitative methodological perspective (Piñero, et al., 2019), as it allows a deeper exploration of the subject, leading to the discovery of hidden perceptions, behaviors and attitudes (Creswell 2013). According to Wa-Mbaleka (2017), the essence of qualitative research lies in its ability to delve into the worlds and experiences of individuals, and the interpretations and meanings they attribute to these experiences. By using qualitative research methods, we can collect and analyze data from a multitude of perspectives, thus promoting a more complete

understanding of the phenomenon under investigation (Whitley & Crawford, 2005). Qualitative research is considered most appropriate when dealing with complex and challenging phenomena (Creswell, 2013). In light of this fact, a qualitative researcher, who is an integral part of the research process, strives to explore a social reality and gain a deeper understanding of the complexity surrounding a central phenomenon.

The epistemic-experiential boundary corresponds to social research and includes ethnographic methodologies, life narratives, hermeneutics, phenomenological-hermeneutics, evaluative methodologies, case studies and action research. The experiential epistemic approach bases its findings on the everyday experiences of the research participants, which are considered alongside contemporary events (Guba & Lincoln, 1994). In the present research, the common professional experiences of the co-researchers will be taken into account in understanding and interpreting faith integration.

Research questions

1. What are the experiences of faith integration in geography teaching employed by three teachers in lower secondary level Adventist schools in Romania?
2. What were the practices employed by geography teachers before they took part in faith integration training for their classes?
3. What are the teachers' perspectives after receiving the training on faith integration in teaching geography classes?
4. How does my receiving the training and understanding the experiences of my co-researchers contribute

to the improvement of my faith integration practice as a geography teacher?

5. How is the implementation of faith in geography teaching and learning evident throughout the process?
6. How does a training plan to implement faith integration in teaching the subject of geography at the basic levels in three Adventist schools in Romania contribute to the improvement of reality?
7. How do the findings of this research contribute to the improvement of the action plan in faith integration for geography teachers of lower secondary level Adventist schools in Romania?

Research design

A combination of two methodological concepts, action research and case study, was used. The role of action research is not only to uncover facts but also to contribute to the transformation of unsatisfactory conditions perceived by the community. To achieve this goal, the researcher must have a clear understanding of the expected findings and the main purpose of the study (Piñero et al., 2020).

Action research methodological design provides a holistic and participatory approach to research, integrating theory and practice to address important situations and generate knowledge. Its focus on the inseparable relationship between action and research contributes to transforming unsatisfactory conditions and empowering stakeholders. By adopting this approach, researchers can strengthen relationships, increase the validity and applicability of their findings, and actively involve stakeholders in the research process. The methodological design of action research also promotes reflexivity and continuous learning, ensuring that

the research remains responsive to the needs of schools belonging to the Romanian Adventist Church's educational network.

Practical action research is a form of action research for this proposal among the various options available. The theoretical model underpinning this research effort revolves around deliberate and intentional implementation of belief integration as outlined by Korniejczuk (1994), along with careful use of active learning strategies as described by Taylor (2001). We also consider the classroom environment (Krumm, 2018), the configurational art of belief integration (Trye et al., 2019), and the 4MAT model (Taylor & Brewer, 2014).

A case study approach was employed to delve into the dynamics of a specific group and explore potential avenues for social change. This methodology, suitable for contexts with unique characteristics (Merriam, 2009), enables in-depth description, interpretation, and critical reflection on the case (Stake & Visse, 2022).

Data collection

For this study, various techniques were used, which included focused testimonies that revealed individual views on previous experiences towards the subject under investigation, as indicated by Piñero et al. (2020). Furthermore, the use of experiential diaries was essential in providing a comprehensive overview of each perspective throughout the instructional process, as suggested by Martínez (2007). Observation was also used, which considered teaching quality, feedback, learning styles, student participation and levels of thinking. To capture details, relevant elements and the general atmosphere of the classroom, anecdotal recordings were used together with a matrix for thorough

documentation, in line with the approach proposed by Marzano et al. (2011). In addition, a meticulous review of curriculum documents was conducted for the integration of faith in geography teaching. This involved examining lesson plans, instructional designs, and instructional journals to delineate differences in experiences before and after the implementation of the intervention strategy, building on the work of Flick (2010), Martínez (2007), Marzano et al. (2011) and Piñero et al. (2020).

Participants and sampling procedure

To carry out this research, qualitative methodologies were used, involving three geography teachers from the network of schools of the Seventh-day Adventist Church. The three teachers have the necessary qualifications to teach lower secondary level students from central and southeastern Romania. The process of choosing schools involved identifying individuals who had the qualifications to make a significant contribution to the study and who were receptive to innovative approaches. Furthermore, they showed a clear willingness to actively participate in the research effort. Lower secondary level students from 5th, 6th and 8th grade of Secondary Education also participated in the study “Dr. Luca” by Braila. Most of the research was carried out in a school in southeastern Romania, which has 180 students enrolled and an average of 15 students per class. We obtained the agreement of all parties involved, including the participants, the school principal, the education director of the Romanian Conference Union and the parents of the students, securing the informed consent of the latter to present the lessons with the students, although they were not directly involved as co-researchers.

Data analysis

To comprehensively explore the integration of faith in geography teaching, a multifaceted data collection strategy was employed. This involved a combination of qualitative techniques to capture diverse perspectives and contextual nuances. Initially, focused testimonies, similar to in-depth interviews, were conducted to delve into participants' prior experiences with faith integration (Piñero et al., 2020). These testimonies provided rich insights into participants' existing knowledge, attitudes, and beliefs. Subsequently, experience diaries were introduced to document participants' reflections and experiences throughout the training process (Martínez, 2007). This method offered a longitudinal perspective on their evolving understanding and practices.

1. Concurrent to these textual approaches, classroom observations were conducted to examine teaching practices, student engagement, and the overall learning environment. Drawing on Marzano et al. (2011) framework, attention was paid to teaching quality, feedback provision, learning styles, student participation, and higher-order thinking skills.

2. Observational data were recorded using the GLATER model, an anecdotal matrix that captures detailed and nuanced information. This is a useful procedure for organizing and analyzing qualitative evidence (González de Flores & Hernández Gil 2011). It allows systematic review of content and provides a way to interpret the results. Qualitative evidence can be easily understood and organized using this model. Evidence has been coded and categorized according to relevant themes. The model also allows evidence to be compared with theoretical bases, resulting in a comprehensive interpretation.

Credibility refers to the level of trust and belief in research findings as stated by Lincoln and Guba (1985). Merriam (1998) also emphasizes the importance of credibility and suggests several strategies for establishing credibility, including triangulation. By utilizing triangulation of data sources, we ensure the credibility of this study, which involves the use of multiple data sources, methods, or researchers to gain a more complete and multifaceted understanding of the research topic, according to Braun and Clarke (2013, p. 338). Triangulation emerges as a fundamental concept in research methodology, as it facilitates a deeper, clearer and more complete understanding of the research, as Creswell (2003) points out. Therefore, by implementing triangulation, it has allowed for the integration of diverse perspectives and methodologies, leading to more robust and reliable research findings.

Ethical considerations

Subject integrity is not compromised by the research. Consent to conduct the study in schools and with designated teachers was obtained through the Romanian Union Education Department. In addition, approval was sought from the principals of the participating schools. The teachers involved received and completed an informed consent form. The data collection process does not involve any danger or risk for the subjects involved. They retain the freedom and autonomy to withdraw from the study at any time. Informed consent was also sought from the parents of students in the classrooms where the lessons were filmed.

RESULTS

There were three moments of the research: Pre-Training, During Training, and Post-Training. In the “pre-training

interpretation moment” section, the first two questions posed at the beginning of the research were answered: What are the experiences of faith integration in the teaching of geography used by teachers in lower secondary Adventist schools in Romania? and What were the practices used by geography teachers before taking part in faith integration training for their classes? The technique applied for this moment was focused testimony applied to co-researchers and Geografia teachers.

From the understanding for this moment, six categories were highlighted that describe the dynamics of faith integration in Geografia classes. Namely: The example of the teacher Cif: EdLm; Promote learning of values related to geography Cif: PAdVrClG; Establish connections between the Bible and Geography topics Cif: EcnxlBytG; Emphasis on the belief in a Creator God for the teaching of Geography Cif:EeCDcedlG; Interest in the integration of faith in Geography with a biblical foundation Cif:IxIFeGfB; Lack of teacher training on faith integration planning Cif:CcdPdIIFe.

Pre-training discoveries

For the stage before the faith integration training in the Geography class, the teacher assumes that his example as a teacher, emphasizing his own Christian identity, and using spontaneous opportunities to make faith connections, share with the students his testimony and develop values and good habits in students. According to researchers, these actions result in benefits in students’ understanding of faith integration.

Teaching practice, prior to training, according to qualitative data, is rooted in deep relationships between the Bible and Geography. These relationships occur using the Bible

in classes as a teaching resource, as a support for the Geography topics that are taught and always ensuring that students carry out an in-depth study of the biblical understanding of the class topic.

A central element in the integration of faith in this pre-training stage is the belief in a creator God and biblical creation in the learning of Geography. This belief is incorporated intentionally since it is not present in school programs and texts. Teachers wonder to what extent their efforts approach the ideal in the integration of faith in Geography.

Researchers, who have a great interest in being able to identify an ideal in the integration of faith in Geography, recognize the need for a fuller understanding of the biblical foundations of learning, strategies on how to share the love of God in the subject, how to carry out planning that allows for more complete integration and with relevant learning applications that benefit the development of a biblical worldview in students.

Similarly, regarding the second stage called “interpretation moment during training,” it responds to the following question: What are teachers’ perspectives during training about integrating faith into the teaching of geography classes? How does me receiving training and understanding the experiences of my co-researchers contribute to the improvement of my faith integration practice as a geography teacher?

In this stage, four categories emerged: Interest in continuing to learn to Integrate the Faith Cif: ISaIfE; Learning about Cif Worldview: AsC; The Bible as a Teaching Resource Cif:LBcRD; Constant need to develop skills to integrate faith into Romanian geography. Cif:NCdhpIFeGr.

Findings during training

The co-researchers' assessments of the training program show great interest in the personal development of biblical thought as a foundation for Geography topics, as well as specific training regarding the integration of faith in the teaching and learning of geography. The co-researchers consider the role of the teacher in the teaching process from the perspective of faith, from different pedagogical positions such as the student and the formation of his worldview in the topics of the class.

This interest in the integration of faith in the teaching of Geography is considered a highly personal matter in the development of one's convictions related to God and the Bible in the study of Geography, and the application of these biblical concepts to life. everyday life in the form of values, attitudes and habits. The challenging, encouraging, and didactically demanding perspective of the training experience provides knowledge, resources, and concrete and practical tools for effective planning and implementation of faith integration, which are easily transferable to everyday teaching practice. Thus, with enthusiasm and interest, the co-researchers show a strong commitment to a continuous development program to work collaboratively on the continuous improvement of the new skills in development.

Finally, the training highlights the importance of consciously integrating faith for all aspects of teaching Romanian geography, as well as the need to go beyond traditional lessons to encourage holistic growth. Furthermore, they consider the Bible as a valuable resource in teaching and learning, and they intend to deepen biblical study to address thematic challenges in the classroom and promote significant transformation in the school environment.

For the third stage, called the “post-training period”, the following three questions were addressed: How does receiving training and understanding the experiences of my co-researchers contribute to the improvement of my faith integration practice as a Geography teacher? How is the implementation of faith in the teaching and learning of Geography evident throughout the process? How does a training plan to implement faith-integrated teaching in the subject of Geography at the basic levels in three Adventist schools in Romania contribute to the improvement of reality?

Findings during practical experience

It is important to consider that the training was offered in an interdisciplinary manner, including, in addition to Geography, other areas of knowledge: Romanian Language, Music and History. This interdisciplinarity enriched training with the collaborative participation of co-researchers with diverse knowledge that contributed to an understanding of the biblical foundations of the topics presented, the application to life through the teaching of values, attitudes and habits and a repertoire of didactic approaches from different perspectives.

Following the interdisciplinary training, the co-researcher planned and conducted 20 classroom sessions applying faith integration to all aspects presented in the training. Each of these sessions, some in the format of micro teaching workshops and others in the context of a real class, received feedback from the co-researchers, regardless of whether they were teachers in the area or not, because they had participated in the training and knew what was happening. that was expected for the research.

Of the 20 practical classes, four were in the format of micro-workshops and 16 were in the format of experiences

in real classrooms. The classes in the format of teaching micro-workshops were carried out in person, with the presence of the trainer (principal research teacher), who, before the development of the class, had read and provided feedback on the written planning to guide the co-researcher to that the experience was as close to the ideal as possible. Co-researchers from other areas participated as students during class and as evaluators after the experience. The session was recorded so that it could be observed and analyzed later if necessary. The co-researchers had an open observation script to provide feedback on the teaching experience based on the guidelines provided for their planning. Immediately after the teaching experience, there was a moment for an individual written reflection by the co-researcher who presented the class and the co-researcher colleagues. Then there was a verbal sharing, which led to reflections, ideas and useful suggestions not only for the person who had presented the class, but for others.

The teaching experiences in real classrooms with students of the level and grade to which the class was directed corresponded to real classes where the co-researcher was the regular teacher. The co-researchers were present in the classroom during the class and had the subsequent reflection and analysis exercise as in the micro classes. The trainer read and provided feedback on the class planning and had access to the class recording.

Below are the most representative assessments of the co-researchers about the practical experiences of Geography classes with the integration of faith. These co-researchers, coming from different disciplines but with the same training, provide a multifaceted and cooperative approach to what it means to integrate faith in Geography based on biblical principles, their application and active and innovative teaching strategies. This collaborative experience helps all

researchers understand the difficulties and possibilities of faith integration not only for this research but for future research and pedagogical practices in the area of Geography. All of this emerges from interesting observations that are highlighted below from the evaluative observers who for ethical reasons were called “co-researchers”, accompanied by a code that has nothing to do with a specific order:

The “RUGI Co-investigator” highlighted the teacher’s pedagogical aptitude for incorporating faith into the teaching of geography. According to his evaluation, the class was well organized and planned, with a clear correlation between biblical principles and geographical concepts. It indicates that the teacher demonstrated the ability to identify and establish connections between these principles, thus improving the student’s educational experience.

For his part, the “RUTGAP Co-Investigator” considered pedagogical diversity as a prominent aspect of the class. He expressed that the teacher’s role modelling was evident and contributed to the creation of an extraordinary learning environment. Likewise, the “RUGAP Co-investigator” highlighted how the teacher made an effort to address the fundamental issues exhaustively during class. He considered that the link between biblical principles and geographical concepts provided students with a deeper and more reflective understanding of the disciplinary topics addressed. He highlighted how the contemplation of these foundational themes stimulates meaningful learning and contributes to the holistic development of the student body.

In this regard, the “RUGP Co-Investigator” distinguishes the identification and connection of biblical principles with geographical concepts as notable aspects of the classes. Valuing the teacher’s ability to achieve a balance between the transmission of values and the transmission of geographical knowledge, thus allowing a cohesive and significant

integration of both elements in the classroom. He considered that this integration contributed to improving the educational experience of the students, an inference highlighted by the way in which the students were involved in the teaching and learning processes promoted.

Likewise, the “RUGU Co-investigator” assumes that the teacher presented a fluid and effective integration of faith in the class sessions. In her opinion, the teacher took advantage of both planned and spontaneous opportunities to reflect on the relationship between faith and geography, thus fostering a deeper and more reflective understanding of all the topics covered. Additionally, he appreciated the teacher’s emphasis on teaching principles and the practical use of theories, which played a crucial role in creating a deep and transformative learning encounter for the students.

Finally, the co-researchers presented a comprehensive evaluation of geography classes with embedded faith integration. Each emphasized several elements, such as the teacher’s pedagogical aptitude, pedagogical variety, holistic approach to fundamental concepts, identification and establishment of biblical principles, and effective and seamless integration of faith. These contributions indicate that the classes were effective and well received by the students, which provided them with a stimulating educational encounter with a favorable environment and deep generation of knowledge, considering that after the training there is a congruence with the teaching process, with the learning outcomes and with the teaching methods and resources used.

CONCLUSIONS

Integrating faith into geography teaching is an innovative approach that can significantly enrich students' learning experience. By connecting biblical concepts with geographical phenomena, teachers can give students a deeper perspective on the world in which they live. The study emphasizes the role of the teacher as a role model, whose values and habits can positively influence students' development. To successfully implement this approach, a solid knowledge of the Bible and teaching strategies is necessary.

In-service teacher training is essential to ensure effective integration of faith in teaching. By participating in professional development programs, teachers can acquire the skills needed to use the Bible as a teaching resource and to make meaningful connections between biblical and geographic concepts. An interdisciplinary approach, including other areas of knowledge, can contribute to a deeper understanding of the complexity of the world and the development of critical thinking.

In conclusion, the integration of faith in geography teaching can have a positive impact on pupils' cognitive, emotional and spiritual development. However, it is important to emphasize that the success of this approach depends to a large extent on adequate teacher preparation and the creation of a learning environment that encourages dialogue and reflection.

To promote the effective integration of faith in education, it is necessary to develop in-service training programs, encourage the use of the Bible as a teaching resource and promote an interdisciplinary approach. It is also important to implement evaluation and feedback systems that enable teachers to improve their teaching practices. Through collaboration between teachers, institutions and parents, an

educational environment can be created that promotes Christian values and prepares students to become responsible and involved citizens.

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