

FE

EDUCATION DEPARTMENTAL POLICIES

FE 05 GENERAL ABSTRACT

FE 05 05 GENERAL ABSTRACT—1. General Statement of Educational Philosophy--Philosophy is the organized system of knowledge resulting from the persistent attempt of man's intellect to understand and describe the world in which we live and of which we are a part. It involves an effort to solve fundamental problems, to gain a comprehensive view of the universe and to find answers to questions on the origin, nature and destiny of matter, energy, life, mind, good and evil.

Every educational system should be founded, administered, and justified in accordance with a sound philosophy of education. By a philosophy of education is meant a characteristic attitude toward education and its problems, with special reference to the purposes and goals to be achieved and the methods by which they are to be reached. It requires a clear concept of man's origin, nature and destiny.

The way the entire school program is constructed and operated is determined by a philosophy of education. The types of schools to be conducted, their location, the kind of teachers, the curriculum and textbooks, the spiritual activities, the industrial program, the social life and recreation, the daily schedule, the financial aspect, and the conduct of the library are all determined by a concept of educational philosophy.

2. General Statement of Seventh-day Adventist Educational Philosophy---The Seventh-day Adventist Church recognizes that God, the Creator and Sustainer of the earth, and the entire universe, is the source of knowledge and wisdom. In His image, God created man perfect. Because of sin, man lost his original estate. Christian education, by perfecting faith in Christ, restores in man the image of his Maker, nurtures in man an intelligent dedication to the work of God on earth and develops in man a practical preparation for conscientious service to this fellow men.

Seventh-day Adventists believe that knowledge of this personal God can never be derived by human reason alone, but that God has communicated His nature, purposes and plans through divine revelation. The Holy Scriptures of the Old and New Testaments were given by inspiration of God and contain a revelation of His will to men, and they constitute for the church the only unerring rule of faith and practice. The church membership accepts the gift of prophecy as manifested through special revelation to the Seventh-day Adventist Church in the life and ministry of Ellen G White. In this respect Seventh-day Adventists accept divine revelation as the guiding principle in their philosophy of education. They believe that their teachers are servants of God and their students, children of God.

The church operates a school system to ensure that its youth may receive a balanced physical, mental, moral, social and vocational education in harmony with denominational standards and ideals with God as the source of all moral value and truth. His revealed mind and will are the criteria for right and wrong. The stated interest of the church is in the optimum development of the whole child for both this life and the life hereafter.

Seventh-day Adventists conduct their own schools, elementary through university, for the purpose of transmitting to their children their own ideals, beliefs, attitudes, values, habits, and customs. In addition to being patriotic, law abiding citizens, Seventh-day Adventists want their children to be loyal, conscientious Christians. There is peculiar to the church a body of knowledge, values, and ideals that must be transmitted to the younger generation in order that the church may continue to exist. In this process the Biblical principle of social transmission is recognized: “Tell ye your children of it, and let your children tell their children, and their children another generation.” (Joel 1:3) A true knowledge of God, fellowship, and companionship with Him in study and service, and likeness to Him in character development are to be respectively, the source, the means and the aim of Seventh-day Adventist education.

3. Philosophy as Statement of Purpose---Etymologically, philosophy is the love of knowledge, and originally embraced the whole of human knowledge. As various disciplines became well-known and well-organized they assumed an identity of their own, and philosophy is now a name applied to that which remains as general and universal regarding the act of knowing. It seeks answers to at least three simple but broad and important questions:

- a. What is there to know? (Ontology and metaphysics)
- b. How do we know? (Epistemology)
- c. What is worth knowing? (Axiology, the philosophy of values).

This trilogy is reflected in the statement, “A true knowledge of God, fellowship with Him in study and service, and likeness to Him in character are to be, respectively, the source, the means, and the aim of Seventh-day Adventist education.”

When a philosophy of education is viewed as a set of aims and objectives, it is really an axiology of education, a statement of purpose.

4. Purposes of Seventh-day Adventist Schools---The AID Department of Education recognizes the following:

- a. Church schools—operated for the purpose of educating Adventist children in an Adventist environment.
- b. Mission schools—operated for the purpose of evangelistic outreach into a non-Adventist community.
- c. Government subsidized, with subsidies channeled through the union or mission office, where an additional funding of up to 40% is added.
- d. Government financed: (i) with operating cost channeled through the church, and church contributing only specials for capital investment.
- e. Government financed: (ii) with payments made directly to the school, but shared control by the church officially recognized.

FE 05 10 ANTECEDENT—Those who established Seventh-day Adventist education more than a century ago were continuing a long tradition that the church must be concerned with the totality of man’s life, both temporal and eternal. Hebrew patriarchs and priests were involved in the preservation of their culture by passing it to the oncoming generation, and prophets were concerned with the advancement of knowledge and understanding. Jesus, the Master Teacher, expounded the vital principles of life in synagogue, temple, and countryside. The church fathers established cathedral schools that popes, bishops, and faculties later reshaped into the universities of the Renaissance. The Reformers transformed these European universities into centers of religious ferment. During the nineteenth century there was a proliferation of church-sponsored institutions. The purpose of these educators was not only to provide

vocational training for the young but also to introduce them to particular views regarding the nature of the universe, of man, of knowledge, and of values.

In 1874, little more than a decade after its organization, the Seventh-day Adventist Church (membership: 8,000) established its first college and sent forth its first foreign missionary. Both ventures were motivated by the underlying philosophy of the church, its world view, and its sense of mission. These grow out of faith in God as He is revealed in Holy Scripture, particularly as He is manifested in the person of Jesus Christ, and the continuing witness of the Holy Spirit. The following excerpts from apostolic affirmations exemplify the spiritual basis from which the Adventist world view and sense of mission are derived:

“He (the Son) is the image of the invisible God, ... all things were created through him.... In him all things hold together.... In him all the fullness of God was pleased to dwell.” (Col. 1:15-19)

“In him was life, and the life was the light of men. [That light] enlightens every man.... To all ... who believed in his name, he gave power to become children of God.” (John 1:3, 9-12)

“Go therefore and make disciples of all nations, ... teaching them to observe all that I have commanded you.”(Matt. 28:19, 20)

Belief in God’s creating, sustaining, enlightening and redeeming activities through the Son is fundamental to this church’s world view. Acceptance of the gospel commission supplies the motive for its worldwide teaching ministry. Educational institutions at all levels are among the essential instruments of the church for the fulfillment of its teaching mission.

The church operates schools, colleges and universities throughout the world that offer high-quality, general, pre-professional, professional, and vocational education. Courses are taught according to the requirements intrinsic to the subject matter and the professional standards of the teachers.

However, the *raison d’être* for a church-operated system of education must be sought in its uniqueness. Its value must be judged by the contributions it makes directly and through its alumni toward: (a) fulfillment of the mission of its sponsoring church, (b) the pluralism of the larger society, and (c) solutions of human problems by means not appropriate to totally secular agencies.

Therefore, this document endeavors to set forth how and why Seventh-day Adventist schools differ from—not how they resemble—others. Similarities to other institutions of learning are legion and obvious. The differences, though fundamental, may be less apparent. The following statement of purpose for the first Adventist college is valid today for the denomination’s entire system of education: “God designs that the college at Battle Creek shall reach a higher standard of intellectual and moral culture than any other institution of the kind in our land. The youth should be taught the importance of cultivating their physical, mental, and moral powers, that they may not only reach the highest attainments in science, but, through a knowledge of God, may be educated to glorify Him; that they may develop symmetrical characters, and thus be fully prepared for usefulness in this world and obtain a moral fitness for the immortal life.” (Ellen G. White, *Testimonies for the Church*, vol 4, p 425)

FE 05 15 BASIC ASSUMPTIONS—1. *Nature of Reality*—Fundamental to Seventh-day Adventist philosophy is the concept that the universe is the expression of an intelligent, personal Being. This is in contrast to the naturalism underlying much of current educational, social, and political theory. The Adventist world view is God-centered, not nature-centered, not man-

centered. This God is unlimited but benign, transcendent but personal, free acting but dependable.

Because of their very nature, the *a priori* premises of any world view are not subject to empirical verification. The Adventist recognizes fully that this theocentric conviction is an affirmation of faith in divine revelation. However, he denies that this is irrational or lacking in reasonable support. To him the necessity for a sufficient first cause, the evidence for purposeful design, the spiritual and intellectual aspects of conscious being, the inherent human quest for meaning in existence, the sense of moral obligation, the expectation of eventual justice, the phenomenon of free will, the near universal religious intuitions of the race, and experiential indications of an overruling providence are considerations more impressive than the assumptions of the nature realists. Above all, he finds his faith—irrespective of what may have prompted it initially—to be confirmed beyond reasonable doubt within the subsequent life of faith. Consequently, he regards as true knowledge, progressively substantiated in his experience, his belief that a personal God is the true, absolute reality and that all else is contingent upon and relative to Him.

2. *Creation and Natural Process*—Seventh-day Adventists believe that the universe was brought into being and is sustained by a personal God for purposes determined by Him. As the Creator, He is infinitely wise, infinitely powerful, and is the Source of all positive and benevolent forces and qualities to be found in the world. Therefore, the Adventist holds as insufficient any science, any history—indeed, any education, which ignores this fundamental, central consideration.

Inasmuch as the origin of the universe is a fact beyond the reach of direct human investigation it can be known best as the Creator Himself reveals it. However, since many natural processes may be observed, manipulated, and analyzed, they are subject to learning by discovery. Furthermore, because nature exhibits purposeful design, nature study is one avenue toward a knowledge of its Designer.

Thus the Seventh-day Adventist scientist has religious, as well as humane and intellectual, motives for the intensive pursuit of his discipline.

He not only respects natural law as a description of the way things are, but he also sees in it a reflection of the divine law and, in a limited sense, an indication of what God is. He pursues his quest into the ways of nature in accord with the laws of evidence and by every means available. His research methods are not unlike those of the naturalist but his motives for undertaking a particular study, the pre-suppositions which influence the formulation of his hypotheses and the theories by which he interprets the data, all may be differently and more broadly based. Although he recognizes the developmental patterns in plant and animal life, he regards the general theory of evolution as an inadequate explanation of origins. The complexity of life processes, the obvious suitability of the environment for the support of organisms and the suitability of organisms for the function of cognitive faculties seems best accounted for by recognizing these outcomes as being implicit in the purposeful design of an original Designer in whose existence and creative activity he firmly believes.

3. *Revelation of the Personal God*—Since God is personal He is able to speak as well as to act, to say as well as to do. That He has spoken and that He continues to speak is a third basic assumption of Adventism. The Bible is accepted as the Word of God, the criterion of truth for teaching and doctrine, the norm by which the continuing revelation may be identified and understood. Jesus Christ as portrayed in Scripture is recognized as the Supreme Revelation of God to man, the perfect example for life, and the focal point of hope for the human race.

“In the teacher sent from God, heaven gave to men its best and greatest. He ... was the One chosen to reveal in person to humanity the knowledge of God.” *Education*, p 73)

“The distinctive spiritual contribution of Ellen G. White through the extensive literature from her pen is regarded as a unique instance of God’s self-revelation. Seventh-day Adventism cannot be understood fully nor accounted for adequately outside of her ministry, for no one ever spoke to the church more influentially or for it more authoritatively. Her place among those through whom the divine word is mediated has long been recognized by the broad use made of her writings and by official church declarations. The following is an example of such affirmations:

“For more than a century, Seventh-day Adventists have believed that in fulfillment of the promise of spiritual gifts to the church as recorded in the Scriptures ... God has honored this remnant church with the gift of prophecy through the instrumentality of Ellen G White.” (*Review and Herald*, “GC report no 5” June 25, 1958)

4. *Implications for Education*---The implications of these major premises for education are fundamental and pervasive. Ellen G White, whose influence was primary in determining the character of Adventist education, frequently was explicit about this. She wrote:

“In a knowledge of God all true knowledge and real development have their source Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite ... In this communion is found the highest education.” (Ellen G. White, *Education*, p 14).

While the church was yet in its infancy (1872) Ellen White warned against the anti-intellectualism which too often flourishes in movements with a strong sense of spiritual mission:

“Ignorance will not increase the humility or spirituality of any professed follower of Christ. The truths of the divine word can be best appreciated by an intellectual Christian ... Education will discipline the mind, develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God.” (*Testimonies for the Church*, vol. 3, p 160) Through the centuries many of the most profound educational leaders have been motivated to a large degree by a theocentric image of reality and the natural process. All education is indebted to the vision of such men and women of faith who believed that the truth would make men free and lead them to the God of truth.

FE 05 20 THE STUDENT---Education is a process for changing the mind. It is directed toward the gulf between what he is and what he can become.

1. *Original nature*---According to the scriptural record man was created in the image of God (Gen. 1:26, 27), a personality dependent on his creator but still a free-acting self. Although he was given dominion over the natural world, he was to be reminded of his dependence by holy observance of the Sabbath, the specified weekly memorial in time of the creative and redemptive acts of God and His ultimate sovereignty over all (Ex. 20:8-11). Man was free from physical or moral defect and had the potential for eternal growth in Godlikeness. The union of material body with the breath of life, formed and in-breathed by the Creator, constituted a human person after the likeness of God, possessing freedom of action, creativity, perception, discernment, awareness, intelligence, orderliness, and benevolence.

2. *Change in Man’s Nature*---By the rebellious exercise of free will man defaced within himself the image of God. He attempted to achieve Godlikeness through independence. This was manifestly impossible, for only divine power can produce divine likeness. As a result he

lost control over the natural world and in many respects became subject to it. Subjection bred fear and for many fear became worship. “Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man of birds or animals or reptiles.” (Rom. 1:22,23)

Idolatry of nature—from primitive animistic cults to current sophisticated naturalism” has dominated unduly man’s attempts to come to terms with phenomena he did not understand or could not control. To the extent that natureism in any form is regarded as the be-all and end-all of existence, it denies worship to the Creator in whose image man was created and worships the creation over which man was to be lord.

In spite of his depravity, man still is an essential unity. Man the person thinks—not merely his mind. Man the person feels—not merely his body. Between man and other creatures there exist vast differences in degrees of organismal complexity, natural dexterity, ability to reason in symbols, and capacity for abstract judgments. Beyond this there are essential differences. In man’s conscience, free will, and capacity for worship he reaches out to something infinitely greater and better than himself. He is aware of moral responsibility. He feels commanded and judged from beyond himself. He stands in awe of this “Infinitely Greater” and responds to a confrontation with the “Infinitely Better” by worship. Although that which he worships may be as strange to him as the “unknown god” of the Athenians, the sense of oughtness is real, as much a part of the human condition as is the free choice by which he may comply with or violate that sense of obligation. His total response to this sense of accountability constitutes his character and indicates the extent to which he is a morally responsible individual.

“What can be known about God is plain Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made.” (Rom. 11:19,20)

3. *Restoration of the Original Nature*—After the opening narratives the remainder of the Bible points the way for the estranged creature to experience the reconciliation extend to him by his Creator. By portraying a divine hand in human affairs it delineates and illustrates the means by which the image of God may be restored. The way of return begins with the point of departure: the Scripture is unequivocal: “You must be born anew.” For this to be possible requires an act as incomprehensible as Creation—the embodiment of the Creator into the creature and His acceptance of the consequence of estrangement in order to accomplish reconciliation. “God sent the Son into the world, not to condemn the world, but that the world might be saved through him.” (John 3:7, 17)

The universal human longing for happiness must have been placed there by the Creator. Inasmuch as total happiness cannot be achieved in this life, man is doomed to the frustration of a goal forever beyond his grasp unless he has prospects for a new life within which this human life desire will be fulfilled. Scriptural themes insist on the elevation of human life in the here now and represent God as repeatedly breaking into history to further the accomplishment of this, e.g., the rescue of Noah, the covenant with Abraham, the Exodus, the prophetic ministry, et cetera, and above all, the incarnation of Him who “came that they may have life, and have it abundantly.” (John 10:10) They also are unequivocal in their assurances that even as God created man in his environment in the beginning, so also He will recreate man and his environment to provide an eternity in which the original divine purpose for him will be realized fully. Redemptive eschatology plays a large role in Adventist thought.

“In order to understand what is comprehended in the work of education, we need to consider both the nature of man and the purpose of God in creating him. We need to consider

also 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 ... To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life.” (Ellen G. White, *Education*, pp 14-16)

“In the highest sense the work of education and the work of redemption are one.” *Ibid.*, p 30)

FE 05 25 KNOWLEDGE—Education is concerned not only with the person to be taught but also the body of knowledge to be learned and investigated. Schools are designed and operated for the purpose of speeding up the process of acquiring knowledge through direct personal experience, through the recorded experiences of others, and by logical reasoning.

The Seventh-day Adventist school introduces its students to these sources of knowledge and seeks to develop a facility in their use. It pursues every academic knowledge and seeks to develop a facility in their use. It endeavors to inculcate within the learner an urge to roll back the frontiers of human knowledge. It encourages the most intense and critical employment of every human instrument to enlarge the bounds which circumscribe our information. These methods, activities, and objectives it holds in common with other institutions of learning. In addition, it sees these learning processes as avenues toward contact with the work and will of the Creator. Within this deeper dimension of knowledge the student may discover a new magnitude of the nature of his being, his existence, and other matters with concern him most deeply. The “science of redemption” is not merely an additional source of knowledge which becomes a key to a meaningful understanding of all else that is learned. It reveals the infinite in which our finite has its roots. It reveals the eternal on which our temporal is based. It reveals the perfect by which our imperfection is judged. It reveals God as the source of all worthwhile knowledge, irrespective of how, when, where, or by whom it may be discovered. “From God, the fountain of wisdom, proceeds all the knowledge that is of value to man, all that the intellect can grasp or retain.” (*Counsels to Parents, Teachers and Students*, p 360).

Although human discovery is pursued by the usual means of learning, the true meanings of facts are probed within the perspective of revealed reality. This wholeness of view is indispensable to Adventist educational theory, for it holds that all spheres of human life are interrelated and that God is at the center of and determines the purpose of all. To omit God's revelation from the study of things is to omit that which makes them fully understandable and meaningful. In no sense is this a mixture of theology with secular studies. Rather, it is an elevation of secular studies to their highest level as avenues toward an understanding of truth, the totality of which, if it could be comprehended, would reveal God fully.

FE 05 30 VALUES—Seventh-day Adventists reject all forms of egocentric relativism. They hold that certain human acts are intrinsically evil and that some others are by their very nature good. They believe that the norm which distinguishes from evil is rooted in the absolute good of the divine nature as revealed in Holy Scripture.

1. *The Summum Bonum*—The highest good—that from which all other values stem—endures precisely because it is of God. Therefore, the chief good for individuals or society must be achievement of a congenial relationship with Him, as stated by Jesus: “Seek first his kingdom and his righteousness.” (Matt.6:33) The will of God as revealed in Jesus Christ is the standard

for good and bad, right and wrong. The good life as described in the Beatitudes and portrayed in the life of Jesus is one of total, unconditional love for God and man.

2. *Ancillary values*—Subsidiary to this summum bonum are material values such as health, economic security, vocational competence; intellectual values such as truth, structures inquiry, valid judgments; aesthetic values such as appreciation of variety, regard for proportion, sensitivity to harmony; social values such as cooperative effort, supportive interrelationship, individual fulfillment within the group; moral values such as humility, integrity, character; and religious values such as worship, Christian benevolence, sensitivity to holiness. These are fundamental to the aims of Adventist education.

Not all values can be realized or all evils eliminated from present human existence, even though through the power of God great achievements are possible. The Christian's hope of eternal life as the gift of God has an enormous impact on his perspective of the present life. He sees it as preparatory to eternal life with God. He recognizes evil as being real and powerful. He knows that man often uses his knowledge for evil ends and that man must die. Yet over, around and through it all, he sees a redemptive power working toward a renewal of life. Through the eye of faith he anticipates a triumphant consummation. He looks upon education as an instrument of the highest good, provided the participants constantly seek renewal, make redemption through Christ their first concern, and direct their development toward the highest good which, though never fully known in present experience, can become a reality by the gift of God in the day wherein He will make all things new.

FE 05 35 AIMS OF EDUCATION—The ultimate aims of Seventh-day Adventist education, implied in what has been said concerning the nature of reality, of man, of knowledge, and of values are: to actualize within the student all that he is intended to become—a child of God—and to prepare him for the joy of humane service in the world that now is, in anticipation of even wider fulfillment in the world that is to come. Specific goals may be classified as: religious, intellectual, occupational, aesthetic, physical, social.

Obviously, none of these can be superimposed upon the maturing student. Whether or not he internalizes his learning or accepts the goals of the institution depends upon his own choices, his own attitudes, his own efforts. The broad education requirements expose him to a wide spectrum of disciplines, but the freedom to learn is just as real as the freedom to teach, and the degree to which the goals of a school are realized in any student remains optional with him.

1. *Religious*—The ultimate religious objectives of Christian education are to restore in man the image of God, to bring about a submission to the divine will and grace, and to form the Christian, growing in a knowledge of and in personal fellowship with God. These are bound up with the dynamics of the gospel: a recognition of sin through scriptural knowledge of the divine character, freedom from guilt through repentance and forgiveness, reconciliation with God through faith in Jesus Christ, and renewal of motives and desires as well as conduct through continuing action of the Holy Spirit. Explicit recognition of the supernatural is characteristic of Adventist philosophy, which includes among its religious educational objectives the following:

To develop Christian character motivated by love and controlled by steadfast principle, thus preparing the individual for self-government and self-discipline.

To nurture spiritual sensitivity and awareness.

To teach and encourage internalization of Christian doctrine and practice as believed and taught by Seventh-day Adventists.

To foster understanding and respect for those of other persuasions.

To make religion—worship, faith, participation—an integrating and unifying force in learning.

To provide an environment in which students are exposed to Seventh-day Adventist standards of modesty and moral behavior by precept and example.

To inspire commitment to the Christian mission.

Religion is more than a struggle against immorality or a quest for ethics. For a Christian, it involves the experience of awe and wonder in the presence of God. Prominent in the program of every Adventist school are frequent opportunities—both formal and informal—for worship and cultivation of faithfulness, reverence, and spiritual response. “He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Micah 6:8)

2. Intellectual—Through its schools, colleges and universities the church seeks to provide God-centered liberal, professional, and vocational education with teaching and learning of the highest quality. Students are expected to acquire a high level of knowledge and understanding in the common branches of learning. They should achieve an awareness of the cultural heritage, the current human situation, the vital problems within contemporary society, and a concern for finding their solutions.

Scholars within the higher level institutions engage in research and investigation with freedom of inquiry in all fields of knowledge. They and their students are involved in critical analysis and the testing of ideas. An educational philosophy which commences with a Creator and asserts that man was formed in His image encourages creativity in those who understand and accept its implications. The concept that man is in rebellion against the God of truth and that this breach began with the deliberate acceptance of a lie demands that all human beliefs be subject to challenge.

The concept that the universe is the expression of an Intelligent Being and that all truth emanates from Him provides an integrating structure for achieving a synthesis of knowledge in all disciplines. The norms by which philosophical and religious viewpoints are evaluated will be sought within the Scriptures and writings of Ellen G. White. The outcomes to be expected when students are led to grapple individual with basic problems on the premises of such a world view have been portrayed as follows:

“Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men’s thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.” (Ellen G. White, *Education*, pp 17, 18)

Education aims at a systematic development of the whole person, his capabilities, and character through instruction, study, and activity, and it involves the acquisition of knowledge and skills. Teachers’ ideas regarding principles and systems of thought shape the context for their instruction and form a part of the educational process. This is not indoctrination, unless the term be defined so broadly as to include all teaching. All learning and all teaching take place

within the framework of some world view regarding the nature of reality, man, knowledge, and values. The accumulation of unrelated facts does not constitute an education, and the mouthing of unrelated data is not teaching. However, recognition of interrelationships between phenomena, discovery of generalities from particulars, insight into the relevance of truths, and comprehension of meaning in experience become intelligible only within a world view of some kind.

Seventh-day Adventist education takes place in the setting of a world view which long undergirded the development of all education. Roots, even of the university idea, may be found in the belief that a superior education can be obtained where the program is planned to foster intellectual growth and the acquisition of knowledge within an atmosphere of Christian faith and commitment.

If it be asked whether a scholar can engage in truly objective research with such religious commitment and within a religiously oriented institution, the obvious reply is that every investigator pursues his work within an evaluated context. Every inquiry is made on the basis of certain assumptions indeed, basic assumptions and the formulation of hypotheses to be tested are essential to research procedure.

If it be asked whether a church really can support close investigations that bear upon its own teachings, the answer may be put in the form of another question:

Should a church—the herald of truth—continue to proclaim that which it is unwilling to subject to investigation? Ellen White answered this more than three quarters of a century ago.

“Those who sincerely desire truth will not be reluctant to lay open their positions for investigations and criticism, and will not be annoyed if their opinions and ideas are crossed. ... We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed.” (E.G.W., *Counsels to Writers and Editors*, p 37)

Although it is insisted that instruction and research within each subject area be pursued according to its own principles, methods, and with full liberty of inquiry, it is believed that not all teaching nor all research in our society should be conducted on the premises of purely naturalistic presuppositions. When systematic study is done by Christian scholars a deeper realization of the harmony between faith and empirical inquiry develops.

The influence of Christian minds should not only advance the internal renewal of the church but should also make significant contributions to the furtherance of culture in the community, the state, the nation, and the world. The Adventist scholar who searches for or disseminates truth recognizes an area of reality largely ignored by the secular scholars of today. He should be at a definite advantage in his pursuit of such truths as they deepen the understanding of and give meaning to human life as well as alleviate its material shortcomings.

3. *Occupational*—The aim to educate the total person requires that in addition to acquiring a liberal education students should develop a competence by which they may become economically independent. A balanced course should imbue them with ambition for continual improvement through study and practice. It should also encourage each student to prepare for a dynamic, spiritually inspired life of service for humanity within whatever secular occupation he may pursue.

One of the foremost purposes in the operation of church educational institutions is to prepare leadership for the church in the fulfillment of its mission throughout the world. Leaders such as ministers, teachers, business administrators, accountants, secretaries, journalists,

physicians, nurses, dentists, industrial managers, technicians, and missionaries of all kinds are educated for service in churches, church conferences/missions, colleges, secondary and elementary schools, publishing houses, hospitals, clinics, convalescent homes, welfare agencies and many other types of services sponsored by the church in its international outreach. Others who do not become employees of the church may exert strong leadership as laymen in many diverse capacities. Indeed, the Seventh-day Adventist Church is so dependent upon its educational institutions that it is doubtful it would long exist as a significant force without them.

Broad options for lifework education are offered. Students may receive quality preparation for careers in the professions, in industry, in public service, in business, in the arts, in various trades, et cetera. Occupational instruction opportunities are similar to those generally available in comprehensive high schools, colleges and certain professional schools.

For nearly a century Adventist educators have emphasized the values of work study programs and have expended major resources and effort in developing them on all campuses. Opportunities for the practice of certain vocational skills is part of the educative process. Through this means many students are able to defray a large share of their educational expenses in activities that may continue to be a source of earning power in later life.

The development of manual skills is regarded as an aid to the learning process, as a means for better understanding the dignity of labor, and as contributory toward economic security.

“Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures—covering as many as possible of the most useful trades—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.” (Ellen G. White, *Education*, p 218)

4. *Aesthetic*—The educational institutions of the church foster appreciation of natural beauty as a portrayal of God’s activity in the world.

They ask the student to develop an acquaintance with the fine arts and encourage him to enlarge his capacity to enjoy and to create works of artistic value.

The various arts (music, literature, painting, et cetera) are studied for the purpose of developing appreciation of artistic creativity and to stimulate the creative talents of the student. Attention is given to the relation of the arts to human emotions and attitudes, to religion and spiritual values. Art affords an area of experience in which emotion can be objectified or externalized and within which feeling may blend with cognition. Creative abilities in man are regarded as gifts from the original Creator that contribute profoundly to a harmonious personal development when exercised intelligently.

The artistic qualities of unity and variety expressed in harmony, balance, dominance, variation, rhythm, and contrast are perceived through the senses, resulting in man’s appreciation of art works. These qualities also reflect the order and unity of an integrated universe. Refinement of taste should parallel the development of Christian graces.

Because the senses are avenues to learning of all kinds, they may become the gateways not only to ennoblement but also to degradation. Therefore, the highest standards for the arts must be upheld in order to nurture graces such as those identified in the Beatitudes (Matt. 5:3-12). The maintenance of such standards may be expected to encourage a growing distaste for the

grotesque, the clumsy, the discordant, and the ugly. Mean, vulgar, obscene, sense-benumbing and other degrading art forms are incompatible with the saving aims of Christian education.

By appreciation and production, the fine arts reveal new depths of human emotion, enhance the feeling for form, develop discriminating taste and discernment of values. Through appreciation the student is enabled to experience human existence more profoundly and comprehensively than otherwise. By personal involvement he can come to know deeper dimensions of himself and enrich his communication with others.

5. *Physical*—A primary objective of Christian education is to lead students into self-knowledge. This must begin with an understanding of the human organism, its functions, its needs and its care. Studies in physiology, health principles, psychology, physical education, nutrition and other health-related courses should be prominent in every curriculum.

Principles of healthful living will be taught not only in the classroom but also in the regulation of the school program, recreation time, and in the boarding schools by management of residence halls and the direction of the food service.

Physical fitness should be a prominent pursuit, not only because of its obvious values for personal fulfillment, but also because Adventists accept fully the apostle's dictum: Your bodies are members of Christ.... Your body is a temple of the Holy Spirit.... So glorify God in your body. (1 Cor. 6:15-20) Furthermore, the cognition system of brain and nerves is regarded as the medium of communication with God. Therefore, any practice which abuses, dulls, or inhibits its function does spiritual, as well as physical damage. To strengthen the body tissues, to maximize physical potential, to enhance bodily grace and beauty, to develop habits that contribute toward healthful longevity, to make the human organism an efficient servant of the will are regarded as religious obligations, as well as personal privileges, a significant factor in restoring in man the image of his Maker.

Care of personal appearance and grooming with emphasis on natural rather than artificial beauty, simplicity and modesty in dress without undue adornment are among Seventh-day Adventist ideals. They are upheld in the denomination's schools as appropriate expressions of Christian character.

6. *Social*—The basic principle underlying the social objectives of Adventist education is the commandment of Jesus. "You shall love your neighbor as yourself." (Matt. 22:30) Acknowledging the infinite worth of each person while fostering a self-respect without inordinate pride, supplies a firm basis for the teaching of respect of others. It also demands appropriate personal involvement in the transformation of circumstances that generate war, tyranny, racial discrimination, tribal prejudice –indeed, any situation in which persons fail to develop satisfactorily in relation to one another. Although the importance of positive social action for the alleviation of human suffering and frustration is honored, it is recognized that social evils germinate in the selfishness of the unregenerate heart and that ultimately they may be overcome only through total spiritual renewal.

The establishment of legitimate government is regarded as divinely approved means for the maintenance of order and for the protection of persons and property.

In this context good citizenship is a moral obligation, as well as a patriotic duty. Obedience to the laws of the state may be withheld only when they clearly conflict with the laws of God.

Along with the respect for legitimate authority, Christian education seeks to inculcate a high sense of justice that becomes indignant at inequity and prompts a willingness to sacrifice self in order to bring about rectification.

Refinement of the social graces is given spiritual, as well as social, emphasis for kindness, tenderness, courtesy, patience, generosity, consideration, helpfulness were enjoined by and exemplified in the life and teachings of Jesus. Similarly, cooperative effort, harmony, and individual fulfillment within the group are upheld as prime social values.

One function of any school is to evaluate critically and pass on to the new generation the worthwhile aspects of the culture and values of present society. During the century and a quarter of their existence as a religious movement Seventh-day Adventists have developed certain social and cultural values that have been important and in some cases unique. Seventh-day Adventist institutions accept as one of their functions the exposure of the oncoming generation to the ideals and culture of their constituencies. The predominant influences shaping the life style on an adventist campus are teachings of the Bible, the counsels of Ellen G. White, and the preponderant concepts of the faculty, of the student body, and of the supporting constituency. In effect, the church is saying to its young people: “The ideals, the practices, the life style of this school indicate what we have found to be of value. In some ways they may be different from the mores of society at large, but we want you to experience them in the setting of this Adventist institution so that you will have a fair basis for making an intelligent decision with respect to the standards by which you will live.” Along with the process the school must continue to probe for and develop new insights for the church within a changing society.

Obviously, such an environment cannot be maintained without wholehearted support of teachers nor without the cooperation of students.

Instructors who will not support the ideals and practices of the institution, and students who will not abide by such, should not join or maintain connection with it. It is firmly believed that the public, as well as the church, interest is served by such institutions, for they continue to uphold the values of historic Christianity.

FE 05 40 ACHIEVEMENT OF OBJECTIVES—Seventh-day Adventist institutions of learning seek to achieve their aims first by the persuasiveness of knowledge, insight, reason, and understanding that are the expected outcomes of serious involvement in the school program; second, through the influence of example in the lives of the faculty and the majority of students; and third by rules and regulations which require at least minimal conformity by all students.

No organization, large or small, secular or religious, educational or social, professional or governmental, will long endure in the fulfillment of its purpose unless its leaders are in harmony with its basic philosophy and committed to be attainment of its objectives.

The international nature and genius of Seventh-day Adventism demand that its institutions be committed in philosophy and practice to the doctrine of equal human rights. This is held as a Bible doctrine and not merely as a matter of public policy. Its mission is to “every tribe and tongue and people and nation.” (Rev. 5:9) Positions of leadership on all levels of the church, within all of its organizations and institutions, must be open on the basis of qualifications without regard to race, color, ethnic background, country of origin, age, or sex. All persons are entitled to full and equal opportunity to develop the knowledge and skills needed for the upbuilding of the church.

Christian character and religious commitment are among the important occupational qualifications for a position in a Seventh-day Adventist school.

The careful Adventist student must articulate clearly and persuasively Adventist positions where these come into conflict with positions taken by other intellectuals. He must be equal to the scholarly demands of the Adventist school, in order to interpret the relationship between his

reasoned beliefs—between those which rest primarily on faith—and those which rest principally on empirical evidence.

Although religious persuasion is not an admissions' qualification for students, applicants are urged to acquaint themselves with the philosophy, aims, religious emphasis, and regulations of the school before entering. Students are not knowingly admitted nor long retained who display deep antagonism toward the ideals, objectives and program of the institution.

Such an institutional community should consist of teachers who, on or off campus, genuinely are what they are teaching and students who are becoming what they are learning. It should be a fellowship in which the idealism, the warmth, the enthusiasm, the dedication of youth perform a teaching function for the older generation. What sort of community could more effectively “turn the hearts of fathers so their children and the hearts of children to their fathers?” (Mal.4:6) What sort of community could contribute more dynamically toward bringing about desired and orderly changes in society? The true prophetic mission historically has been directed toward effecting moral changes in the practices and values of society.

Seventh-day Adventists exercise legitimate preferential hiring, not on the basis of nationality, but on grounds of religion in their schools. Teachers in all departments are called upon and expected to bear Christian witness.

The Seventh-day Adventist Church has accepted the task of conveying to the world a message of God's grace ultimately to culminate in the establishment of His ideal society on earth. Its educational institutions at all levels are indispensable to the fulfillment of this task. Whatever degree of success they have may be attributed to the strong support the church gives to them, to the dedication of the faculties to the philosophy and objectives of these unique institutions, to the serious purpose of the ever-growing numbers of young people seeking such an education and finding it significant, and above all to the blessing of God upon an enterprise which endeavors to pattern its existence, its purposes, and its activities after His revealed will.

F 10 OBJECTIVES OF SEVENTH-DAY ADVENTIST EDUCATION

F 10 05 ELEMENTARY AND SECONDARY EDUCATION—The Seventh-day Adventist church desires to provide for all its youth a general education within the framework of the science of salvation. The fundamentals and common branches of knowledge are to be studied so that proficiency is achieved and a high quality of teaching is maintained.

The church-related elementary school will assist each child to develop (1) a love and appreciation for the privileges, rights, and responsibilities guaranteed each individual and social group and (2) a wholesome respect and attitude for each unit of society—home, church, school, and government. The elementary school will offer an organized program to ensure adequate development leading toward total spiritual, physical, mental, and emotional health and a basic core of skills and knowledge for everybody living.

The church-related secondary school, predicated on the results obtained through the elementary school with character building as an undergirding structure, will endeavor to operate realistically for each student in the upgrading and maintenance of health, in the command of fundamental learning processes, in the teaching of worthy home membership, vocational skills, civic education, worthy use of leisure, and ethical maturity. The secondary school implementing the church philosophy will seek for objectives of spiritual dedication, self-realization, social adjustment, civic responsibility, and economic efficiency.

FE 10 10 HIGHER EDUCATION—The Seventh-day Adventist Church operates institutions of higher education for the purpose of providing special opportunities for Seventh-day Adventist youth who have satisfactorily completed secondary school instruction, and who are desirous of pursuing academic disciplines in the liberal arts, obtaining associate or baccalaureate degrees, preparing for life work, or entering professional or graduate schools.

The church-related institutions in their custodial, creative, and evaluative roles help develop within the students ethical, religious, and social values compatible with church philosophy and teachings, values which prepare the graduate for his life-work or vocation inside or outside denominational employ. These institutions also help develop in their students a higher concept of service to God and man.

FE 10 15 GRADUATE (POST-GRADUATE) EDUCATION—Seventh-day Adventist education is integrative; that is, it regards man and life as a whole. Human works, institutions, and history are viewed from the point of man's divine origin and destiny as revealed in the Word of God. Freedom in man, academic as well as personal, provides a progressive pursuit and discovery of truth which existed first in the mind of God and which man has been permitted to rediscover by revelation, study, reflection and research. The end product must be, not a detached intellectual by a mature and committed Christian.

The essential business of a Seventh-day Adventist university or college on the graduate level is the mastery, critical evaluation, discovery, and dissemination of knowledge, and the nurture of wisdom in a community of SDA Christian scholars with the scholarly goal of supporting God's church. The church supports graduate education in order to make effective in teacher and student alike the insights and values which Christian faith and doctrine provide as a vertical dimension in the study of the arts and sciences and of man and his institutions.

To a greater degree than in undergraduate education, the graduate school must concern itself with the discovery, critical evaluation, and application of knowledge to human thought and behavior. In these communities of scholars special efforts will be made to foster an inquisitive spirit that is not content to master the broad reaches of the known but diligently explores the unknown; Adventist scholars participate in the enlargement of the island of knowledge existing in the immense seas of the unknown that surround man. Graduate (post-graduate) education requires the application of techniques of investigation and evaluation as found in the laws of evidence. The Christian educator and advanced student alike utilize the systems of evidence of reason and science, but also recognize the validity of divine revelation, which is accorded a paramount position.

Finally, all Adventist graduate (post-graduate) education concerns itself with the nurture and training of leaders for the church and its enterprises and for those service-centered vocations and professions wherein they may effectively witness for God and promote both the good name and worldwide mission of His church.