

# Research on Adventist Education: Historical Studies

## Elementary & Secondary Education (4)

**Hill, B. (1982). *The implementation of the educational philosophy of Avondale High School*. University of New England**

The Seventh-day Adventist Church school system, which grew from American church-oriented primary schools established first in the 1850s, has attempted to implement an educational philosophy formulated from 1872 onwards, largely by Ellen White, the church's prophetess. But there has been division amongst church members over whether Adventist schools, both worldwide and in Australia, have implemented this philosophy effectively. To investigate the differing expectations of school clientele in the Australian context, this case study of an Adventist high school in New South Wales, has gathered data on different perceptions of the effectiveness with which the school implemented its Adventist philosophy. The study also investigated perceptions of the influences which facilitated or hindered the implementation of the philosophy. The researcher interviewed a group of sixty-nine informants, comprised of teachers, students, parents, and pastors and administrators.

Most informants thought that the school was a good school, and that it implemented its philosophy well, though a significant number of teachers, and pastors and administrators were cautious in their appraisals, and thought that the school had not devised sufficient methods for implementing the intentions of the philosophy. The most important influences affecting the implementation of the philosophy, were teacher characteristics, the nature of school aims, and church beliefs. The study concluded that the school relied substantially on social imitation to implement the philosophy, and that it had not devised overarching plans for implementing the philosophy. Options for increasing the congruence between the school's philosophical intentions and curriculum practices were suggested.

*More Information:* Copy available from Avondale E.G. White Centre [370.1 H55]

**Kuhn, L. R. (1978). *Factors affecting mobility rates of principals and teachers in Canadian Seventh-day Adventist schools 1970-78*. Andrews University.**

*Problem.* Statistics Canada (1977) reported that the national mobility rate of the teaching force in Canadian public elementary and secondary schools in 1975-76 was 11 percent, compared with 15 percent in 1970-71. During the 1970-78 period, Seventh-day Adventist church schools (elementary/secondary day schools) in Canada reported a 38 percent teacher/principal mobility rate. It was the purpose of this study to identify factors

that cause high mobility of teachers and principals in ADVENTIST church schools of Canada by investigating the relationship of opinions between the school board members and the school faculty members of these schools on the topics of: principal mobility, teacher mobility, and efficient school board operation. In addition, the study sought to examine a few actual school board practices, and some biographical characteristics of school board members, teachers, and principals in these schools, to provide supplementary information that may lead to further identification of intrinsic or other factors that affect teacher and principal mobility.

*Method.* Lists of teachers who had served in these schools during the 1970-78 period (provided by the local conference education directors) were used to determine the teacher/principal mobility rates. A sixty-nine statement questionnaire, devised from a review of related studies, was submitted to the principals, teachers, and school board members of forty-two selected Adventist church schools in Canada. The three topics considered by these respondents were: (1) reasons why principals move, (2) reasons why teachers move, and (3) factors important to efficient school board operation. The school board members and principals also reported whether or not these factors were in actual practice at their school or in their school board. Computer analysis of the data received from the 282 respondents yielded such statistical information as the mean, the median, Spearman's rho values, t test values, and percentages of responses. Tables were made according to the computer printout.

*Results.* The null hypotheses were rejected at the .05 level, on the basis of the above statistical tests, and the alternative hypotheses were retained--that is, there was a significant relationship between the mean responses of the school board members and the faculty members regarding: (1) the reasons for principal mobility, (2) the reasons for teacher mobility, and (3) factors important to efficient school board operation.

*Conclusions.* From this study, it was concluded that teacher and principal mobility rates in Canadian Adventist church schools are considerably higher than those of the public school system. Student discipline problems, personality clash of teachers and principals with parents of students, and the board's decision regarding teacher/principal performance are three significant factors that cause teacher/principal mobility. That the school boards are not generally following the practices which the respondents indicated were moderately important to efficient school board operation, was reported by the school board members and principals.

*More information:* Full text available online

**Norton, E. M. (1958). *The philosophy of Christian service and its practice in Seventh-day Adventist academies of the United States during the 1979-1980 school year.***

*Problem.*Service-learning in the educational system of the Seventh-day Adventist church in the United States, as is true in public education, generally has been over-shadowed by a subject-matter orientation. It was the purpose of this study to determine the level of practice of service to others in the secondary schools of the Adventist church in the United States, to research the principles necessary to write a philosophy of service, and to specify the organizational components required for Service projects.

*Method.*Two types of closely related research were used in this study: descriptive analysis and descriptive developmental. A descriptive analysis was made of the philosophy and practice of service as presented in the literature. The data obtained provided the information necessary for the descriptive development of philosophical principles and organizational components necessary for the educational practice of service. In addition, a Christian Service questionnaire was developed and sent to the seventy-three secondary schools. Responses registered in the instrument provided data which were used to determine the level of practice of service to others.

*Results.*Principles necessary for writing a Christian philosophy of service-learning and components necessary for organizing service were formulated. Data obtained from the questionnaire revealed that each academy had a mean of 4.29 projects per school during the 1979-1980 school year. Approximately 18 percent of the available students and staff participated in each project and 46 percent of the available students and 41 percent of the available staff participated in at least one project. Conversely, approximately 54 percent of the students and 59 percent of the staff did not participate in any service project.

*Conclusions.*

1. The life and ministry of Jesus Christ was motivated by selfless service to others and is therefore the supreme model for Christian education.
2. Service to others, motivated by individual choice and love, should be an integral part of the educational curriculum of the Seventh-day Adventist church.
3. The literature provides the principles necessary to formulate a philosophy of service and the components necessary to organize service projects.

*More Information:* Copy available from Avondale College Library [378.07167 K74]

**Roy, D. C. (1988). *Reproduction, resistance & transformation at Maranatha High School*. Deakin University.**

The focus of this thesis is the attempt by the Seventh-day Adventist church to reproduce Adventist culture in students attending one of its schools, Maranatha High School. As a 'critical ethnography', it adopts a theoretical perspective from critical social theory to

examine problems associated with this attempt. These problems are reflected in data gathered by a range of ethnographic techniques.

The study first portrays the socio-political dynamics underlying the historical creation of Adventist culture generally, its embodiment in institutional forms, and the development of a substantial educational structure intended generations.

The study then focuses on current Adventist educational philosophy, and the assumptions underlying the principles of selection, organization, transmission and evaluation of knowledge considered to be valid. It then examines how Maranatha High School itself seeks to implement those principles. In this context, the study also reflects on the political implications of the modes of management and institutional of the organisation and in the school.

As a dialectical study, the thesis views the school as a social setting in which knowledgeable humans engage in communicative interaction. Rather than promoting smooth reproduction, the school is portrayed as a site of struggle, negotiation and potential transformation as participants resist forces that they perceive to be constraining and oppressing them. Consequently the thesis examines the perceptions of the various groups of participants, and the nature and impact of their interaction. In as much as teachers are official 'managers' of Adventist culture and knowledge, this examination focuses especially on their personal definitions of the situation, the dilemmas that confront them from internal and external sources, the development of their own cultural forms in response, and the implications this action has for cultural reproduction and continuity.

*More Information:* Copy available from Avondale College Library [306.668433 R81]

## **General Education (21)**

**Adesegun, A. A. (2009). *Christian education in the Seventh-day Adventist Church in Remo, Ogun State, Nigeria, 1959-2004*. University of Ibadan, Nigeria.**

Negative trends within the Nigerian educational system, such as cultism and examination malpractices which have resulted into general lack of moral values and deficiency of practical skills among school leavers call for concern. The Seventh-day Adventist church offers a faith-based holistic education as an alternative to arrest these trends. While the Adventist educational approach has been commended in some quarters, it has been condemned in others. The controversy, however, stemmed from lack of comprehensive study on the subject. This study, therefore, investigated Christian education in the Adventist church in Remo, with a view to determining the effectiveness of its faith-based holistic approach.

The study was premised on Pestalozzi's holistic theory which centres on educating the whole person through three elements – the intellectual, physical and spiritual aspects of learning. This was done to make students responsible and useful members of the society. Historical, descriptive and analytical methods were used in this study. Remo was chosen as the field for the study because it is the only area in Nigeria that has a full complement of Adventist schools - primary, secondary and tertiary institutions. Interview was conducted on 50 purposively selected respondents. Six hundred and fifty copies of a questionnaire were administered to clusters of secondary and university students and university administrators, from which 600 were retrieved. The instrument was used on selected secondary school and university students at Ilisan-Remo and Sagamu. Data were analysed using frequency counts and percentages.

Assessment of Adventist education was done not only by the Adventists as 71.7% of respondents were non-Adventists who had contact with this type of education. Eighty per-cent agreed that the Adventist brand of education was relevant to Remo by equipping students intellectually, pragmatically and spiritually. Also, 81.3% of respondents were favourably disposed to the integration of faith and learning as practised in Adventist classrooms, while 90.8% of them agreed that Adventist Christian education made its students responsible and useful to the society. Special features in Adventist education such as physical education and exercise, provision of vegetarian diets for students and the work/study programme, were well received by 67.6 % of the respondents. The participants believed that these components had health benefits and economic and skill-gathering potentials for students in Adventist schools. Certain administrative procedures constituted major challenges in Adventist schools, as 70.7% of the respondents complained of prohibitive school fees charged by Adventist schools, while 61.0% criticised the teaching of Creationism and the Evolution theory in classes. Also 60.3% pointed out the meddlesomeness of school authorities in Students Association affairs.

The relevance of Christian education of the Adventist prototype in Remo is established. The Adventist brand of education, as practised in the area under study, is recommended for an impactful and effective educational system. Adapting some features of Adventist education, such as physical exercise and work/study, into the general educational system may benefit students in later life. Genuine platforms for students and staff unionism in Adventist schools should also be encouraged.

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**Andersson, E. L. (1985). *A study of Seventh-day Adventist education in Denmark (private education)*. Dissertation, Loma Linda University.**

The purpose of this study was to determine attitudes toward Adventist education among ministers, educators, and other Adventist church members in Denmark. Questionnaires were mailed to all ministers and educators and a random sample of lay members in the Adventist church in Denmark. Of the 433 questionnaires mailed, 70.2 percent were returned. The data were analyzed with Chi square and Spearman rank order correlations.

Some of the findings of the study were:

1. An important source of influence for marketing Adventist education in Denmark is staff members and students at Adventist schools communicating their experiences in the Adventist school system.
2. Older Adventists had a more favorable regard for their experience in Adventist schools than younger Adventists.
3. Most Danish ministers and educators perceived themselves as well informed about Adventist education. Approximately one-half of the members perceived themselves to be well informed.
4. A majority of Danish Adventists did not consider Adventist education to be too expensive or that Adventist schools should operate without tuition charges.
5. Danish Adventists indicated a desire for more Adventist schools in Denmark.
6. Danish Adventists indicated that their own experience in Adventist schools would not prevent them from sending their children to Adventist schools.
7. Members considered articles in *Adventist* as the most important method to market Adventist education in Denmark.
8. A majority of Danish Adventists indicated that lack of funds would not prevent them from sending their child(ren) to Adventist schools, although no school in their immediate locality would prevent them from sending their child(ren) to Adventist schools.
9. In general Danish Adventists had similar attitudes toward Adventist education.
10. Adventists in Denmark believed that Adventist education is a God-originated program based on principles set forth in the Bible and Ellen White's writings.

Some of the recommendations of the study were that:

1. A total census of all Danish Adventist children by age categories and living areas be taken.
2. Post-graduate studies with special emphasis on subjects in Bible and Adventist educational philosophy be provided for all teachers.
3. Further studies be undertaken to explore the reasons why older respondents had a more satisfying experience at Adventist schools than younger people.
4. Additional investigations be conducted to explore various possibilities for expansion of the Adventist educational system in Denmark. (Abstract shortened with permission of author.)

**Chapman, A. G. (1975). *Seventh-day Adventist education in Papua New Guinea, 1908-1941*. Thesis, University of Queensland.**

About sixty years after the first Christian mission influence was exerted in Papua New Guinea, the Seventh-day Adventist Church sent its first missionaries to Papua. S. W. Cart trained as a teacher and minister at the denomination's Avondale College came from mission work in Fiji to represent his church in Papua, with him came Bennie Tavodi, a Fijian convert, who actively represented the Adventist church in Papua until his death there of snakebite.

When these two missionaries arrived they found that, though Papua was divided into four spheres for the four missions already operating there, and that government support of those spheres was exerted by means of the land laws, by no means all areas of Papua were under mission influence. Certainly the distinctive beliefs of the Seventh-day Adventists were not being presented.

In the face of the mission and official opposition a start was made in a restricted way to build up an Adventist influence. This early Adventist influence was meagre, but momentum was gained after about fifteen years, and with a new drive working up from the Solomon Islands through Bougainville, New Britain and Mussau, Manus and into the New Guinea Highlands, by the time war disrupted mission activity, the Seventh-day Adventists had made some solid contributions to the education (in its widest sense) of some areas of Papua New Guinea.

This thesis gives an introduction to the Seventh-day Adventists in order to explain why they felt they must intrude where many did not welcome them; looks very briefly at the Papua New Guinea into which they entered; and seeks to follow their fortunes, particularly with regard to their educational work, in Papua and New Guinea. The writer is a Seventh-day Adventist who from 1951-1969 was engaged in the denomination's education program in Papua New Guinea, and so was particularly involved in the material of the thesis, knowing some of the men involved, seeing some of the places, working with the products of the prewar education program, facing some of the problems faced by people in an earlier period, and facing some of the problems resulting from earlier answers to problems. Such being the case, it is hardly possible to be totally objective, or non-committed in certain aspects and issues. On the other hand, there is the ability to understand and present the denominational viewpoint in a way that one less closely connected with the denomination could hardly do. Opinions and viewpoints are those of the author, but they are formed out of an association with the Seventh-day Adventists, as well as of the documents and people studied.

*More Information:* Copy available from Avondale College Library [371.0716795 C36]

**Chapman, A. G. (1983). *Seventh-day Adventist mission education in Papua New Guinea*. Thesis, University of Queensland.**

This study traces the history of the Seventh-day Adventist Mission's educational effort in Papua New Guinea between the years 1942 and 1970. After outlining the problems experienced during the war years under the ANGAU administration, it discusses the immediate post war difficulties of staffing, recruiting students, re-establishing and supplying schools and mission stations, and deciding on curricular offerings.

Relationships between the mission and the administration are discussed and their respective objectives and positions are shown. Reasons for the Seventh-day Adventist Mission's refusal to join the 1970 Unified Teaching Service are examined. The study concludes with an evaluation of the contribution of the Seventh-day Adventist Mission's educational system and notes its benefits to the students who participated in it, the Mission which provided it, and the society in which it existed.

*More Information:* Copy available from Avondale College Library [371.0716795 C36]

**Gilson, W. J. (1963). *The history of Seventh-day Adventist education in Australia and New Zealand*.**

The object of this thesis is to present a reasonably complete and comprehensive account of the history and development of Seventh-day Adventist education in Australia and New Zealand.

Difficulty has been found in endeavouring to include sufficient detail so that for denominational purposes a satisfactory record of the past may be preserved° On the one hand much information which might be of interest to some must be omitted, while, on the other hand certain facts recorded ma9 to others be regarded of minor importance.

Because for the greater part of the period under review Seventh-day Adventists have maintained a philosophy of keeping themselves separate their educators have not made very close contact with other school and colleges. As a result the development of their educational system has not been so much affected by current educational trends as otherwise might have been the case. For the same reason their own influence on educational theory and practice in Australia has not been significant.

The greater part of the thesis has been devoted to the Australasian Missionary College or Avondale. This is not only because of the major place the college has occupied in the Seventh-day Adventist school system in Australasia but also because here the educational philosophy of the church was really developed, and this institution, has



been regarded as the "pattern school" for the whole denomination. Over the sixty years of its history Avondale has gradually developed from a secondary boarding school to a college offering four years of study above matriculation standard and providing courses in a variety of fields.

The two intermediate boarding schools in New Zealand and Western Australia respectively have received much less detailed treatment. In relation to Avondale they have not contributed anything of great importance to the development of Adventist education. Both institutions have had basically the same organization and as far as they have gone, similar curricula to Avondale, though the New Zealand school has been more sensitive to external educational influences

The primary day schools, or church schools of the denomination, established somewhat haphazardly and for a time existing precariously on the generosity of the local churches have gradually been formed into a well organized system. The local or state conferences have now taken control of the employment of teachers, the approval of school buildings and the supply, of essential equipment. Schools are regularly inspected, syllabi approved, and satisfactory standards maintained. Secondary day schools have developed by the addition of secondary tops to primary schools. These secondary schools have been organised as comprehensive schools offering a variety of courses to suit the different types of students and endeavouring to provide Christian education for all the youth of the church. Because Adventists believe that financing their education programme is the sole responsibility of the church and that government grants to schools cannot be accepted, a system of financing the church schools has been evolved in which conferences, churches and parents each accept a definite, proportional responsibility.

At Avondale the denomination has undertaken the preparation of its own teachers. For many years only primary teachers were trained, but now a four year course for secondary teachers has been added. The teacher training department of the college has been recognized by the Victorian Education Department and graduates from both primary and secondary teachers' courses are granted registration by the Council of Public Education in Victoria.

*More Information:* Copy available from Avondale College Library [378.07167 K74]

**Holder, L. C. E. (1998 ). *Key administrative decisions in the history of Seventh-day Adventist education in Bermuda*. Dissertation, Andrews University.**

*Problem.* In 1993, during the celebration of fifty years of continuous Christian education in Bermuda, it became strikingly evident that the Seventh-day Adventist Church had no single literary, historical compilation of SDA education in the country. This research can help to fill this information void.

*Method.* Seven key administrative decisions have been identified as being of paramount importance in influencing the manner in which SDA education has developed in Bermuda: (1) the initial decision to found an SDA school, (2) the relocation of the school to the Sandringham property, (3) the expansion from eight grades to twelve, (4) the choices made between an American and a British curriculum, (5) the decisions concerning the best use of limited land, (6) the selection of a financial plan for operating the school, and (7) decision-making processes involved in selecting successive principals.

This research covers the period from the year 1943 through 1997, the period of continuous SDA education in Bermuda. The scope of this research excludes any schools which may have existed before 1943. The intent of this research is not to provide a complete historical record of the period, but to examine certain key administrative decisions and their effects on the development of SDA education in Bermuda.

*Results.* These key administrative decisions have been important for the evangelistic thrust of the SDA Church in Bermuda and for training workers for both the Church and the broader community. They have enabled Bermudian students to have the convenience and financial benefits of acquiring more of their education at home, have made the teaching process easier for the mostly American-trained staff, and have facilitated the transfer of students' academic credits between Bermuda Institute and American schools.

These decisions have raised the quality of education and accommodated a growing student population by constructing buildings on the limited open land spaces. They have enabled the Bermuda Conference to operate the school for the most part without recurring deficits but have contributed to a rapid turnover of principals.

*Conclusions.* The SDA school in Bermuda has grown from humble beginnings to a respected and competitive institution due largely to certain key decisions made by successive administrators and administrating committees.

*More information:* Full text available online

**Hook, M. R. (1978 ). *The Avondale school and Adventist educational goals 1894-1900.* Dissertation, Andrews University.**

*Problem.* The Avondale school in its initial era is regarded by some Seventh-day Adventists as the denomination's model school. At the time when the pioneers were establishing the school they spoke and wrote about their educational goals and methods in a variety of contexts. Since that time the denomination has published many

of the statements on goals and methods and has continued to regard these as normative guidelines for the entire Seventh-day Adventist educational system. However, in their published form the educational goal statements retain little of their historical context. This fact leads to perplexities when attempts are made to analyze the development and true nature of the educational goals. Furthermore, the relevance of the statements for a modern milieu are difficult to ascertain. The purpose of this study was to trace the history of the Avondale school (1894-1900) and thus provide a gestalt for an analysis of the fundamental educational goals enunciated by the pioneers.

*Method* This study utilized the historical research method. The problem was approached by reading the letters, diaries, manuscripts, and periodical articles of individuals closely associated with the establishment of the Avondale school. Minutes of various committees were also examined. During the reading of these documents the historical, topical, and biographical details were noted and assessed for reliability. The most relevant and reliable details were selected and incorporated into the narrative. At times, less reliable material was discussed in the course of evaluating the historical evidence. Subsequently, an analysis of Avondale's educational goals was made with the historical context in mind.

*Conclusions.* The conclusions reached in this study are as follows:

1. Leading Seventh-day Adventist schools at the time, in addition to the St. Kilda school in Melbourne, were considered by key pioneers such as S. N. Haskell and E. G. White to be unsatisfactory. Therefore, the Avondale school was established because of real needs both in the Australasian constituency and throughout the entire denomination.
2. The pioneers regarded the establishment of the Avondale school as an opportunity to treat its development as an experiment in order to improve and vindicate their educational ideas.
3. There were two basic goals associated with the Avondale school: the institution was established primarily for the conversion and character development of youth, and it was also regarded as a place where denominational workers could be suitably trained.
4. The individuals who oriented the direction of campus activities used deliberate methods to achieve the goals of the school. These methods included a rural location, Bible study and its integration into all subjects, local missionary activities, manual labor balanced with mental work, and a ban on time-consuming games for those training as denominational workers.
5. By 1900, after a few years of successful experimentation, pioneers such as E. G. White and W. C. White advocated that the Avondale school be regarded as the model school for the entire denomination.
6. The nature of Avondale's goals imply their increasing relevance for today. The rationale originally given for the methods used at Avondale imply their validity for determining methods for use in modern Seventh-day Adventist schools.

*More information:* Full text available online

**León Vásquez, V. H. (2002). *La reforma educacional chilena: una visión de los profesores, directores y apoderados*. Universidad de Morelia.**

Desde 1990 Chile ha estado impulsando una reforma integral al sistema educativo de enseñanza básica, en donde ha impulsado transformaciones curriculares, ha aumentado el número de clases por semana, ha impulsado una política de desarrollo profesional para los docentes e introdujo acciones dirigidas a implementar a los colegios con una serie de materiales que ayudaran al mejoramiento de los aprendizajes. El presente estudio procuró establecer la naturaleza y el grado de correspondencia que existe entre los diversos factores demográficos-operativos de la reforma educacional y las actitudes-desempeño de los sujetos involucrados en ella.

*More Information:* Full text available online

**Lindsay, A. G. (1978). *The influence of Ellen White upon the development of the Seventh-day Adventist school system in Australia, 1891-1900*. Thesis, University of Newcastle.**

The Seventh-day Adventist church operates an extensive system of educational institutions not only in Australia but throughout the world. This thesis examines the contribution made by one of its early leaders towards the establishment and operation of the school system conducted by the Church in Australia.

The denomination arose in the United States in the mid-nineteenth century and believes that it was called into existence to proclaim the imminent return of Christ and to prepare the world for that event. Mrs Ellen Gould White (1827-1915), a founding member of the Church, came to Australia from the United States in 1891, six years after the Church was first established here. She had begun to publish articles about education in 1872 after which she was associated with the founding of several colleges in America.

Soon after her arrival here she called for the establishment of a school where workers for the different departments of the Church could be educated. A school in Melbourne was opened in 1892 and continued successfully until 1894.

An important feature of her philosophy of education was that the school should be located in a rural setting and thus she urged the administration of the Church to select a site away from the large cities of the colonies. In response to this counsel and to the "blueprint" that she outlined for the conduct of this institution, the Avondale School for Christian Workers was opened in Cooranbong, NSW in 1897.

In the latter half of the 1890's Ellen White wrote more extensively on the subject of Christian education than she had at any other time in her life. This school provided her

for the first time with the opportunity of being closely connected with the administration, staff and students of a school in each stage of its operation, and this during this time she greatly expanded her educational philosophy, clarifying its goals, methods and its distinguishing features. The Avondale School came the closest to fulfilling her "blueprint" than did any other school operated by the Church and was set forth as the pattern school throughout the world.

During the latter half of the 1890's Ellen White also laid down the foundation for the Church's educational edifice by calling for elementary schools to be connected with churches, with the result that the number of church-operated elementary schools greatly increased overseas, and in Australia the first such school was opened in 1900 several months before her departure.

Her educational influence and ideas are worthy of the attention of the historian of Australian education, and indeed of education generally for a variety of reasons. She played a significant part in introducing a new current into the Australian educational pattern - the American influence. She emphasised in a broader context than had been the case previously the concept of a merger of manual and mental education for all students; she reinforced the stream of educational thought which emphasises the all-round education of the individual in his physical, mental and spiritual development. Upon Seventh-day Adventist education in Australia and also in the world at large she exerted an influence that was both profound and lasting and that was felt in every aspect of the organization and operation of education within the Church.

She saw all true education as an unfolding process of enlightenment by God that would lead the student to both know and love God, thus transforming his character and preparing him "for the joy of service in this world and for the wider joy of service in the world to come." Though many of the details of her philosophy were not new, the constellation was new and the overall emphasis was unique. In seeking to understand the nature and effects of her influence it will be these details and this constellation and emphasis with which will be concerned.

*More Information:* Copy available from Avondale College [371.0716794 L64]

**Lindsay, A. G. (1982). *Goodloe Harper Bell: Pioneer Seventh-day Adventist Christian educator.***

The Seventh-day Adventist church operates a worldwide system of Christian education. The pioneer education who played a most significant part in laying its foundations was Goodloe Harper Bell (1832-1899).

Bell was a public school teacher in central Michigan from 1851 through 1866. He became a Seventh-day Adventist in 1867 and was subsequently invited to open a small

private school in Battle Creek, Michigan. The success attending this school encouraged the church to employ Bell as the first teacher to operate a denominationally sponsored school in 1872. The school became Battle Creek College in 1875. Until 1882, Bell taught a variety of subjects at this school, but particularly excelled in the teaching of English.

Between 1869 and 1884 Bell rigorously promoted Christian education in a number of other capacities. He edited the *Youth's Instructor* and was elected superintendent of the largest Sabbath school operated by the church. These appointments gave him the opportunity to organize the Sabbath schools of the church and to provide the first graded series of Bible lessons for children and youth. He also played a leading role in the nation-wide organization of the Sabbath schools, and in instructing superintendents and lay-teachers in the principles of Christian education. In 1882 the church appointed him the founding principal of the South Lancaster Academy in Massachusetts until he retired in 1884.

During his retirement years he served as founding editor of the *Sabbath-School Worker*, editor of a journal *The Fireside Teacher*--dedicated to the moral and educational benefit of the Christian home, founder of the first correspondence school operated by a Seventh-day Adventist, and author of well-received textbooks in grammar, rhetoric, and literature.

As a teacher Bell profoundly influenced the early development of the educational program of the Seventh-day Adventist church. Though largely self-educated, he gained a reputation as a most thorough and careful teacher. He was committed to a program of practical education which provided for the balanced physical, mental, and spiritual development of his students based upon the principles and teachings of the Bible.

*More Information:* Copy available from Avondale College-Main- [370.92 B41 L64]  
Avondale College

**Lloyd, T. G. (1969). *The history of mission education in the territory of Papua-New Guinea from 1872 to 1962 with special attention to the years 1932 to 1952.* University of Sydney, Australia.**

While the Territory of Papua and New Guinea from the year 1884 passed through several forms of British and German, civil and military government, mission native education, first set up in the Territory in 1872, developed through four consecutive phases. The first of these, the Establishment Phase, aimed at winning the confidence of the native people, eliminating the worst forms of violence, mastering the local language, and conducting the beginnings of what came to be the second level of mission schooling in the Territory - the district school typically situated at mission district headquarters and taught by well-educated but untrained European teachers. The

Second phase, Expansion, aimed at spreading mission influence as widely as possible into the area surrounding the district school by use of the native pastor-teacher system and the setting up of what came to be the first level of mission Schools ' the village vernacular school which aimed to provide the earliest years of the pupils' education, consisting mainly of simple vernacular literacy and calculations together with religion. On completing the village school work the native child was intended to go on to the district school which may have had boarding facilities. From the district schools the process of developing the lives of the young mission believers was to continue at the training school which was set up in the third phase. Consolidation was the next phase to emerge in mission education. It became possible when the various district schools of a particular mission had so many students capable of continuing their education and becoming pastor-teachers themselves that it was most efficient to call in trained instructors to teach in centralised boarding training schools. These schools constituted the top level of mission schooling in the Territory and were aimed at speeding up the self-propagation process by the more efficient preparation of pastor-teachers with an improved background of general education.

By the 1930's all of the missions reaching the Territory by 1920 had moved confidently into the Consolidation Phase and were enjoying a good deal of success in the achievement of the goals of vernacular education. Then World War II came with its far reaching changes in native, national and international outlook. This precipitated mission education into its fourth phases: Re-assessment, which involved examining and then striving towards the Administration - imposed objectives of an academically-oriented, English-speaking education,

Despite a succession of serious problems-centred first in the nature of the Territory and its people, then in the financial limitations of the homeland constituencies, and finally in the scholastic and linguistic limitations of the native village teachers, the missions were able to provide a workably complete system of education achieving the majority both of its own goals and those imposed by the Administration in the post-war period.

*More Information:* Copy available from Avondale College Library

**Myers, M. L. (1992). *Historical/analytical study of the contributions of Alma E. McKibbin to the Seventh-day Adventist church school system.* Dissertation, Andrews University.**

"If we don't understand our roots, we lose sight of our mission" (G. Ralph Thompson). Alma E. McKibbin, the first Seventh-day Adventist church school teacher in California, is little known among Seventh-day Adventists outside that state, where she began teaching in 1896. She developed a Bible curriculum that was used for over half a century in the Seventh-day Adventist church school educational system--a private, religious, parochial organization of over four thousand schools all around the world.

The *purpose* of this study is to document the contributions she made to that system, with a special emphasis given to the analysis and description of her classroom teaching methodology and of the content of her Bible textbooks, which were written for grades four through nine. A secondary purpose is to examine the integration of her values and philosophy with the content and methods she used in the textbooks and instruction.

This study is presented within a chronological, biographical framework, and includes a brief, contextual background of the educational milieu of the small, rural, multigrade classrooms of the late 1890s, into which the seed of the church school fell. Although the major focus of the study is on elementary education in the state of California, where most of Alma McKibbin's writing and teaching took place, information on her secondary, college, and Sabbath school teaching is also included.

Major sources included historical documents from archival and personal collections of materials, oral histories, books, and Seventh-day Adventist periodicals, and from over one hundred interviews by the author. Sources for contextual background included the qualitative studies of Barbara Finkelstein (*Governing the Young*) and Larry Cuban (*How Teachers Taught*).

In the *conclusion*, an initial list of implications reflect several of the church school dilemmas and critical challenges of religious education and teacher training pertinent to the 1990s.

*More information:* Full text available online

**Myers, M. L. (1992). *Historical/analytical study of the contributions of Alma E. McKibbin to the Seventh-day Adventist church-school system*. Andrews University, Berrien Springs, MI.**

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In the conclusion, an initial list of implications reflect several of the church school dilemmas and critical challenges of religious education and teacher training pertinent to the 1990s.

**Perry, K. B. (1952). *Educational trends in America from 1830-1870 influencing the formation of the Seventh-day Adventist educational system*. Seventh-day Adventist Theological Seminary Washington, D.C.**

Seventh-day Adventists have a present-day educational program that encircles the globe. Beginning in 1872 with one college, a staff of three teachers, and ninety students, they have, eighty years later (1952) 3,854 elementary schools; 310 secondary and advanced schools; a fully accredited medical school; accredited schools of nursing; a school of dietetics; laboratory and x-ray technicians' school; and plans for the establishment of a school of dentistry. This system embraces some 9,503 teachers and 195,041 students.

*Problem.* It was the purpose of this study 1. to examine the educational setting in America during the formative years of the Adventist schools; 2. to include in this examination a consideration and statements of the educational concepts, philosophies, and teaching techniques then prevalent; 3. to investigate the new concepts of education coming from abroad as they were advanced by the educational reformers in America; 4. to indicate, by this study, the possible influences of these educational trends upon the formation of the Seventh-day Adventist educational program. A closing chapter will be devoted to the outstanding characteristic of the Adventist education concepts.

*Sources of Data.* The material written covering the educational period under consideration from a general standpoint is voluminous; that dealing with this period in America is adequate, found generally in histories of education in the United States. No one work was found restricted to the era under study. Translations of the works of educators outside America, as Rousseau and Pestalozzi, quoted and referred to, were those of standard publications and general acceptance. Primary sources were

available in the Library of Congress in the published works of many American educators as A. Bronson Alcott, Henry Barnard, Horace Mann, and others. The sections dealing with the history and principles of the SDA schools were taken from the publications of that denomination. The bibliography lists publications actually referred to; it is not a suggestive reference. Footnotes indicate materials actually quoted and references to ideas or factual information.

*More Information:* Copy available from Avondale College - Main [371.07167 P42]

**Salomón, M., & Lienard Philips, M. (2005). *Estudio Historico de los Factores que incidieron en el Desarrollo de la Iglesia Adventista del Septimo Dia en Bolivia (1907 – 1977)*. Universidad Peruana Unión. Retrieved from <http://investigacion.upeu.edu.pe/index.php/Tesis:DT0501>**

Bolivia, cuando ingresaron los pioneros adventistas para proclamar su mensaje evangélico a comienzos del siglo XX, se dividía físicamente en tres zonas climatológicas y humanas. El altiplano, extremadamente frío e inhóspito, reunía a la mayoría de la población aymara, sobre todo concentrada en el Departamento de la Paz. Las foráneos. Las condiciones de vida se hacían difíciles para los moradores originarios y también para los foráneos. Los valles centrales ofrecían una temperatura más saludable. Particularmente en los valles de Cochabamba y los centros mineros de Oruro y Potosí se concentraba la población quechua. Los llanos orientales, aislados de los centros urbanos, se caracterizaban por un clima tropical y albergaban a la población de origen guaraní como a los descendientes de los conquistadores españoles. Era un país desfavorecido por carecer de una salida al Océano Pacífico. Sus vías de comunicación eran precarias, dificultaban el tránsito entre sus principales ciudades y con los países vecinos. Los viajes hacia el interior se realizaban en caballo o mula. El transporte terrestre hacia el mar se realizaba mediante el ferrocarril La Paz-Arica y La Paz – Guaqui.

La población boliviana era pluricultural, multilingüe, multiétnica y mayormente rural (75 por ciento), y analfabeta (84 por ciento). La población autóctona no estaba interesada a la vida nacional. Era explotada por los hacendados y las autoridades locales, por lo tanto vivían en condición de pobreza. Existía una acentuada discriminación y un desprecio de la clase social urbana, compuesta por mestizos y criollos hacia los indígenas. El estado atendía con los servicios básicos a la población urbana mientras la población autóctona vivía desprovisto de los servicios educativos médico sociales.

La economía de Bolivia dependía de la explotación minera. Como país monoprodutor de minerales su economía estaba sujeta a las fluctuaciones de los precios en los mercados internacionales, convirtiéndola en una economía muy frágil en la relación con la de los países vecinos, los ingresos económicos obtenidos por el Estado no beneficiaban a la población mayoritaria indígena que se mantenía en la pobreza y la

miseria. Después de la Revolución Nacional (1952) y en la década del 1970 Bolivia inició un proceso de diversificación económica basada en la agroindustria y en los últimos años en la explotación de los hidrocarburos. Bolivia nació a la vida independiente en 1825 como país oficialmente católico. El Estado prohibía el ejercicio de otro culto y castigaba con la pena de muerte a los infractores. La introducción de la libertad de culto en 1905 bajo el gobierno de los liberales (1899 – 1920) permitió el ingreso de los primeros grupos religiosos no católicos, entre ellos los adventistas, peses a la libertad de culto aprobada por el Congreso, la intolerancia religiosa por parte de los católicos permaneció vigente por más de cuatro décadas. En 1949 se produjo el último de los incidentes sangrientos que provocó la muerte de ocho pastores y laicos bautistas. El sistema educativo boliviano público de comienzos del siglo XX estaba dirigido principalmente a la población urbana. Las iniciativas educativas a favor de la población rural comenzaron recién en 1911 con las fundaciones de Escuelas Normales y Escuelas Ambulantes. Este emprendimiento no produjo efectos positivos en la población campesina que continuó sumergida en el olvido y la ignorancia. La Revolución Nacional de 1952 promulgó en el Colegio de la Educación Fundamental era obligatoria y aparecieron las escuelas públicas en las zonas rurales antes olvidadas. Esta nueva realidad produjo una apertura de las comunidades aymaras hacia las iniciativas estatales y privadas.

Para reconstruir la historia de la denominación adventista en Bolivia se contó con las fuentes indispensables. Sin embargo, existen lagunas en las fuentes inéditas correspondientes al archivo principal de la MBO. es necesario interesarse por conversar la memoria histórica de toda institución. Su conocimiento permite conservar la identidad y evita cometer los mismos errores del pasado.

A manera de conclusiones podemos mencionar las siguientes:

1. el ingreso del adventismo a Bolivia se produjo en tres etapas. Primero un intento de establecimiento en las zonas urbanas, seguido por un segundo intento en las zonas rurales y finalmente la implicación definitiva en las zonas urbanas.

El primer intento de establecimiento en las zonas urbanas fue realizado mediante el colportaje, la evangelización pública y un sanatorio establecido en la Paz. El ingreso adventista a Bolivia se realizó vía Chile por medio del colportaje. La ventana de publicaciones de salud y educación y adicionalmente de religión, ya había sido empleada con éxito para ingresar a Perú y Chile, Argentina y Uruguay. Resultó ser el medio más sutil para ingresar en una sociedad tradicional controlada por el clero católico. Pese a ello, los colportores fueron objeto de permanente oposición e intentos de bloquear sus actividades llevándolos hasta la cárcel. El colportaje alcanzó solo a la población urbana alfabetizada y es todavía un método válido de evangelización utilizado en el medio ambiente adventista sobre todo en los países latinos. Aunque no produce necesariamente de inmediato muchos bautismos, sirve para romper los prejuicios y contribuir a elevar el nivel cultural de la población. En aquella época los

principios de educación y de salud presentaban novedades en ese campo. Se puede constatar hoy un cierto atraso tecnológico de las publicaciones (presentación pasada de moda, colores, diagramas y grabados aculturados, etc.) y sobre todo un atraso de contenido por falta de actualización científica en los conocimientos. Los adventistas deberían invertir más para mejorar la calidad de sus publicaciones y rebajar los costos para hacerlos accesibles.

La proclamación pública del adventismo especialmente en La Paz. Combinó la enseñanza de principios de salud, Educación y Bíblica. La labor fue neutralizada debido a las costumbres y tradiciones religiosas católicas arraigadas en el pueblo boliviano y el control ejercido por el ciero sobre la población. Esto fue un obstáculo permanente para la labor de los pioneros adventistas. Sin embargo, se dieron modos para continuar con su programa de evangelización en Bolivia. El trabajo pionero de los adventistas en la PAZ con la apertura de un sanatorio, aunque con objetivos eran nobles, los servicios de salud no dieron los resultados esperados. Se ignoró la idiosincrasia de la población y los perjuicios de la población mestiza y la minoría blanca de la ciudad hacia los indígenas aymaras.

Los pioneros adventistas redujeron sus posibilidades de trabajo en Bolivia a causa del desconocimiento de las lenguas vernaculares no podían comunicarse con la población indígena por falta de medios y recursos. Su dificultad, fuera de la falta de receptividad en la ciudad de acentuó al encontrar la población aymara analfabeta. La ignorancia de los misioneros del lenguaje de la población boliviana fue un factor negativo porque impidió el fácil acceso hacia las comunidades indígenas y el restó tiempo para hacerlo. Los pioneros no tomaron en cuenta un hecho vital. Para evangelizar a una determinada población el misionero debe comunicarse empelando su lenguaje. Los misioneros católicos siempre fueron preparados en el dominio de las lenguas autóctonas y penetran con facilidad a las distintas poblaciones.

Las estrategias empleadas en la zona urbana no fueron las más adecuadas. La población urbana estaba urgida de contar con instituciones educativas de nivel académico y el gobierno boliviano estaba dispuesto a brindar apoyo a las iniciativas privadas educativas. Los adventistas con vasta experiencia educativas en otros países no aprovecharon la oportunidad. Tal vez previeron los riesgos de hacer compromisos con el gobierno y conservaban vigente su filosofía educativa de mantener sus instituciones en el área rural. Por el contrario, los metodistas y Bautistas ingresaron con su mensaje gracias a sus instituciones educativas. Además, los cortos períodos de servicio de los primero misioneros le quitaron continuidad el primer intento de implantación adventista en las ciudades. A esto se añadió el vacío de liderazgo cuando F. Stahl fue trasladado al Perú en 1911. Los adventistas debieron considerar que los cambios prematuros de los misioneros de sus lugares de trabajo no son positivos y por el contrario producen retraso en el crecimiento de la Iglesia. Se añadió la salida intempestiva de los misioneros del país, causada por una epidemia de tifoidea y provoco la interrupción de las tareas e influyó negativamente en el desarrollo de la

denominación. Estos factores anotados postergaron en cinco años la conversación de los primeros tres bolivianos interesados al adventismo. En esta primera etapa se realizaron las primeras iniciativas para ingresar a la comunidad aymara mediante el colportaje. Los métodos de trabajo empleados por la IASD en el primer intento de establecimiento urbano evidentemente no fueron apropiados. Demoraron trece años para utilizar una estrategia diferente, es decir, trasladarse a las zonas rurales.

2. en el segundo intento de implantación del adventismo en la zona rural se empleó la educación y la obra médica. En este segundo intento es evidente la convergencia de dos intereses. Por un lado, una raza oprimida que busca ansiosamente vencer su situación de postración mediante la educación. Por otro, los adventistas deseosos de establecerse definitivamente en Bolivia. El esfuerzo educativo emprendido por el gobierno de los liberales a favor de los indígenas no produjo resultados satisfactorios. La coyuntura fue aprovechada de manera oportuna por los adventistas y su presencia con trabajo educativo unido a componentes de salud y enseñanza de valores religiosos llenó el vacío existente en las poblaciones más necesitadas. Esta situación abrió las puertas al segundo ingreso del adventismo a Bolivia a la zona rural. Por otro lado, su experiencia adventista en el campo educativo en el altiplano boliviano. F. Stahl en el Perú lideraba el sistema educativo entre los aymaras puneños y ese ejemplo se repitió en Bolivia con buenos resultados. Reid S. Shepard, antes colaborador de Stahl al establecer en Rosario se convirtió en el artífice y mentor de los apóstoles aymaras de la educación cristiana en Bolivia. Esa oferta educativa dio resultados. Los docentes estaban comprometidos con la misión, encarnaban valores cristianos y realizaban su trabajo académico de calidad. Inculcaron a sus alumnos principios éticos que impactaron en las comunidades y las transformaron. La liberación de la ignorancia, de los vicios y de costumbres malsanas que por siglos los tenían postrados en la miseria y las enfermedades. A pesar de ello enfrentaron a los hacendados que en complot con las autoridades eran enemigos de la educación indio. El trabajo educativo de los adventistas fue reconocido y elogiado por autores no adventistas. Merecían un estudio a profundidad el aporte educativo adventistas a la comunidad aymara en el altiplano boliviano. Los adventistas tenían en su sistema educativo el producto estrella que los debe de seguir caracterizado. En una sociedad cada vez huérfana y necesidades de valores y principios éticos es necesaria la presencia de instituciones educativas que reúnan esas características. Esto hace imperioso que la IASD invierte recursos económicos para apoyar y ampliar su red educativa tomando en consideración todos los niveles. La formación técnica debe formar parte del programa educativo. De esta manera la influencia de sus instituciones educativas sería más impactante en todos los ámbitos de la sociedad.

3. La IASD en Bolivia amplió su labor evangélica de servicio administrativo e convenio con el gobierno dos hospitales, el de Chulumani y el de Guayaramerín. Por su profesionalismo, su calidad humana y el servicio social de su persona, los adventistas se hicieron merecedores del reconocimiento de las autoridades del Gobierno y de la gubernamental. Aceptar ofertas con condiciones no es buena política para realizar el

trabajo religioso. Esto significó un grave error de los adventistas porque o adquirieron sus propias instituciones médicas y perdieron una valiosa oportunidad de continuar ofreciendo servicios médicos de calidad y conservar el aprecio de la población. Además se debe preparar a los recursos humanos nacionales para darle continuidad a la labor de los misioneros extranjeros. Este no fue el caso.

Dos clínicas fueron adquiridas por los adventistas en años recientes. Después de haberlas mantenido en funcionamiento por diez años han sido cerradas y alquiladas a terceras personas. Administradores eclesiásticos, administradores médicos administradores del área financiera y médicos en general que trabajaron en esas instituciones opinaron de la siguiente manera sobre la actuación de las clínicas. En cuanto al aporte de las instituciones de salud a la población, de las diez personas encuestadas, el 77.8% manifestó que las clínicas ofrecieron, servicios accesibles a los pobres, el 55.6% expresó que promocionaron un estilo de vida saludable, esa misma cantidad de encuestas calificó los servicios ofrecidos como dignos de confianza a base de personal calificado, mientras el 33.3% destacó el apoyo espiritual ofrecido. En cuanto a los beneficios de las clínicas adventistas a la IASD en Bolivia, el 66.7% señaló que beneficiaron a los miembros pobres, el 55.6% indicó que fueron un medio de evangelización y el 33.3% señaló el aporte hacia las instituciones educativas, la misma cantidad mencionó el aporte realizado en la promoción de principios en salud. El restante 11.1% señaló en asesoramiento brindado por las clínicas a las administraciones de la Iglesia sobre diagnósticos especiales del personal. Sobre los factores que determinaron el cierre de las clínicas, el 100% indicó que fue cansado por falta de planificación, el 66.7% señaló el endeudamiento, el 55.6% descató la carencia de apoyo logístico, y el 44.4% señaló la falta de comunicación entre los administradores de la IASD y de las clínicas. Finalmente, los elementos que deben tomarse en cuenta al reabrir obra médica en Bolivia, el 88.9% indicó que es necesario contar con instituciones médicas de alta competencia, y la misma cantidad de encuestas se pronunció sobre la importancia de seguir la filosofía de la IASD sobre el manejo de las instituciones de salud. De la misma manera, el 11.1% mencionó que se deben implementar instituciones de salud subvencionadas para ofrecer atención gratuita, esa misma cantidad de encuestadas señaló que los médicos de las clínicas deben ser de autosostén. En cuanto a las clínicas adventistas en Bolivia, su creación no fue el resultado de un proyecto planificado. Se obviaron estudios de ubicación. De los recursos humanos competentes, de la infraestructura física adecuada y de los equipos necesarios. Los proyectos e iniciativas antes de su ejecución deben obedecer a una planificación cuidadosa y detallada para garantizar la continuidad. Para reabrir instituciones médicas adventistas en Bolivia obviamente se debería tomar en cuentas las opiniones de los que estuvieron involucrados en ese que hacer médico misionero. 1 haber mantenido instituciones médicas deficitarias que precipitaron su cierre pasó por alto el esfuerzo de los adventistas del mundo que aportaron sus recursos para un proyecto prioritario de la IASD en Bolivia y con esta medida extrema se desilusionó a los miembros locales. 4. durante la tercera etapa de implementación definitiva del adventismo en las ciudades bolivianas, se emplearon como herramientas el colportaje,

la radiodifusión y la evangelización pública.

El colportaje fue empleado con éxito por los adventistas para ingresar con su mensaje a las principales capitales de Bolivia. El interés y el apoyo de los dirigentes adventistas en este trabajo misionero les permitió establecer las primeras congregaciones en poblaciones bolivianas que no habían alcanzado.

La denominación adventista empleó la radiodifusión como vehículo para ingresar en las áreas urbanas, con los programas “La voz de la Esperanza” y la Escuela Radiopostal. La calidad profesional del orador unida contenido bíblico impactaron a los radioyentes y crearon una corriente de simpatía hacia los adventistas. Estos programas sirvieron como modelo para crear programas locales. Los programas radiales.

La IASD en Bolivia por cuarenta años fue permaneció en el altiplano y demoró su ingreso a las ciudades. No contó con los recursos humanos preparados para enfrentar el desafío. Por esta razón el adventismo es este período estuvo ligado a la evangelización pública realizada por predicadores extranjeros. Ellos fueron el vehículo para establecer iglesias en las capitales de los departamentos de Bolivia. Hoy los centros educativos deben captar a jóvenes de las ciudades y prepararlos para ayudar a evangelizar los estratos sociales altos.

5. la situación financiera de la IASD en Bolivia está asociada a la situación de sus miembros ubicados mayormente en el altiplano una zona de pobreza limitados. Los recursos financieros aportados por sus miembros fueron insuficientes para el sostén de la institución. Dependió continuamente de subvenciones de afuera para su capital operativo. Los miembros adolecieron de instrucción sobre sus responsabilidades y compromisos financieros para con la denominación. El sistema financiero de los adventistas que toma en cuenta el apoyo económico a las instituciones más necesitadas ayudó para garantizar la continuidad de la denominación adventista boliviana. Debido a la limitación temporal y material no fue posible profundizar el análisis financiero. Sin embargo la información contenida no fue posible profundizar el análisis financiero. Sin embargo la información contenida en los estados financieros consultados constituye un material suficiente para realizar una futura tesis sobre las finanzas de la IASD en Bolivia.

Con el propósito de proyectar futuras estrategias para mejorar los métodos de evangelización abordados en esta tesis se realizó una encuesta entre los adventistas. Las muestras se tomaron en cuatro como por ejemplo, la edad de los adventistas, el tiempo de permanencia de los mismo en la iglesia, el grado de instrucciones, las creencias anteriores entes de si conversión y los medios de contacto empleados par llegar al adventismo. La mayoría de la población adventista en Bolivia tiene entre 40 y 50 años de edad y corresponde al 28.2% de la muestra. Los adventistas de 30 y 40 años de edad representan el 26.00%, los demás 30 años el 19.3%, o sea un total de 73.5%. la población adventista en Bolivia tiene menos de 50años. Por consiguiente las

actividades y programas de la denominación deben dirigirse a una población joven.

El 44.7% de los encuestados tienen una antigüedad en la IASD de 12 años, mientras el 34.5% tiene un 22 años. Tienen más de 30 años de permanencia en la Iglesia Adventista el 20.8%. Los adventistas en Bolivia son jóvenes en edad y en experiencia religiosa.

Acerca del grado de instrucción de los adventistas bolivianos, el 33.7% tiene educación secundaria. De esa cantidad apenas el 6.4% concluyó su educación secundaria. El 26.5% realizó estudios primaria y los concluyó sólo el 3.00%. Alcanzaron estudios universitarios el 20.3% esta realidad revela la necesidad de incentivar y concientizar a los miembros sobre la educación a fin de elevar su nivel académica y cultural. Por otro lado, muestra que se debe enfatizar el trabajo en las poblaciones urbanas. El 65.6% de los encuestados declaró que su creencia anterior fue la católica, mientras que el 10.00% por ciento indicó haber sido evangélico. El grupo restante se declaró como mormones, Testigos de Jehová y otros- el grueso de los miembros adventistas proviene del catolicismo finalmente, los medios de contacto más empleados para conocer el adventismo corresponde en primer lugar a la familia (47.4%). El 25.1% indicó que fue contacto a través de amigos y el 7.00% por las campañas de evangelización. La familia constituye el principal centro evangelizador entre los adventistas. Se deben hacer esfuerzos para mantenerla espiritualmente sólida.

La Iglesia Adventista del Séptimo Día desde sus inicios contribuyó al desarrollo de la sociedad boliviana mediante sus publicaciones que elevaron la cultura, acrecentaron el conocimiento, promocionaron la salud y los valores éticos. También lo logró a través de su sistema educativo colaborando con el estado y consiguiendo al lado que era imposible hasta esa fecha: redimir a los aymaras e integrantes a la vida nacional.

La Iglesia cooperó con sus instituciones educativas esparcidas en el territorio y educando a miles de niños y jóvenes en base a principios morales. A través de las instituciones médicas socorrió a las personas de los distintos sectores de la sociedad y brindó además de salud física, salud espiritual. Mediante la labor eclesiástica y la prédica de su mensaje fundamentalmente en las enseñanzas bíblicas logró recuperar a miles de personas y los convirtió en ciudadanos útiles con una perspectiva de vida llena de esperanza. Pese a los errores humanos señalados en el presente trabajo de algunos dirigentes adventistas que pudieron afectar el desarrollo de la IASD en Bolivia, esta institución continuó avanzando. Es más, se observa en el proceso del establecimiento del adventismo en Bolivia la intervinieron múltiples factores, unos a favor y otros en contra. Sin embargo, el autor manifiesta su creencia en la dirección de una inteligencia Suprema que ha permitido suplir las deficiencias y corregir los errores cometidos y ha hecho posible que los planes de proclamación del mensaje evangélico se cumplan en la medida en que los responsables de la IASD lo permitieron. Concluimos esta tesis con las aleccionadoras frases de la escritora adventista Elena G. White: "Al recapacitar en nuestra historia pasada, habiendo recorrido casa paso de su



progreso hasta nuestra situación actual puede decir: ¡Alabemos a Dios! Mientras contemplo lo que Dios ha hecho, me siento llena de asombro y confianza en Cristo como nuestro líder. No tenemos nada que temer por el futuro, excepto que olvidamos la manera en que el Señor nos ha conducido". (Mensajes Selectos, vol 3, 184).

*More Information:* Dirección General de Investigación de la Universidad Peruana Unión (UPeU), <http://investigacion.upeu.edu.pe>

**Valentine, G. M. (1982). *William Warren Prescott, Seventh-day Adventist educator.***

William Warren Prescott, 1855-1944, was one of the most influential educators of the Seventh-day Adventist church. As a religious educator he also served the church as preacher, writer, editor, and administrator. His influence on the church was extensive but until now there has been no comprehensive investigation of his life or evaluation of his contribution to the church.

This study investigated Prescott's life from the perspective of his work as a religious educator. It has used the documentary-historical method of research. Major sources included the extensive official correspondence in the Archives of the General Conference of Seventh-day Adventists and correspondence in the Ellen G. White Estate. Official records of organizations and institutions, church periodicals, newspapers, and miscellaneous archival materials were also valuable sources of information on Prescott.

Prescott's contribution to the Adventist church as a religious educator was extensive. As president of Battle Creek College and first education secretary of the General Conference, he helped shape Adventist education to a significant degree in its philosophy, its curriculum, and its institutions. His leadership in establishing formal theological education for the ministry of the church has had a lasting impact.

As a theologian Prescott helped change the focus of Adventist theology. His insistent emphasis on the doctrine of Christ contributed to changes in the understanding of the doctrine of the Trinity in the church and in prophetic interpretation. His scholarly studies in history have been of lasting benefit to the church through his writing and his editorial work. As an administrator Prescott also had a significant influence on the organizational reforms in the church accomplished in 1901.

An understanding of Prescott's life illuminates the development of early Adventist education and the theological development of the church. The study should be of value in providing a helpful perspective for continuing development in these areas.

*More Information:* Copy available from Avondale College Library [370.92 P92 V23]

**Waters, J. F. (1988 ). *Warren Eugene Howell: Seventh-day Adventist educational administrator*. Dissertation, Andrews University.**

*Problem.* Warren Eugene Howell served the Seventh-day Adventist educational system as an administrator and teacher for thirty-four years. He pioneered two important Adventist educational institutions and led the General Conference Education Department during a critical period of Seventh-day Adventist education. Notwithstanding Howell's contribution to Adventist education, no comprehensive study of his administration has been attempted.

*Method.* This study used a historical-documentary method of research. Correspondence collections; minutes from meetings; church periodicals; transcripts of lectures; and miscellaneous archival materials provided primary source materials. These sources are the Adventist Heritage Center at Andrews University, Berrien Springs, Michigan; the Ellen G. White Research Centers in Washington, D.C., and Andrews University; the General Conference of Seventh-day Adventists, Washington, D.C.; and the University Libraries, Loma Linda, California.

*Conclusions.* During Howell's thirty-four years in Seventh-day Adventist education, he served as academy principal, president of two colleges, founding principal of the Fireside Correspondence School, and assistant then executive secretary of the department of education of the General Conference of Seventh-day Adventists. As academy principal, Howell faced the challenge of introducing Christian values to a non-Christian student body in a mission school setting. He promoted school growth, planned new facilities, supervised the faculty, and developed programs.

As college president, he fought to prevent the financial collapse of Healdsburg College, then presided over its demise. Following this experience, he helped establish the College of Evangelists, which later became Loma Linda University, leading institution in Adventist education. While assistant secretary and executive secretary of the department of education, Howell promoted Adventist education, encouraged greater professional development of teachers, stimulated enrollment growth in Adventist schools, wrote prolifically for Adventist publications, and struggled with changes brought by shifting societal values and rising standards of education.

As an administrator, Howell's strengths were in his abilities as a promoter and builder. His greatest weakness lay in his relationships with strong subordinate administrators. Howell's administrative style tended to be authoritarian but was often indecisive and hesitant, qualities which eventually contributed to his undoing. While Howell led the educational program of the church during a critical period of consolidation, he has been almost forgotten in the chronicles of its development.

**Webb, F. L. (1992). *Financial and perceived impacts of industries on selected***

***Seventh-day Adventist schools from 1981 to 1990. Dissertation, La Sierra University.***

*Purpose.* Educators, philosophers, and Christians have placed great emphasis on work as a means of character development. Seventh-day Adventists, as a group, have given special attention to including industries in connection with their schools for the specific purpose of using those industries to teach the youth the values which can be learned from manual labor. In spite of this emphasis, many industries have been closed owing to lack of financial viability.

*Procedure.* This study set out to examine two basic things. First, the financial success of the industries in three selected schools. Second, the degree to which students, their parents, the teachers, the administrators, the industrial managers, and the board members of Seventh-day Adventist schools still believe in the value of manual labor.

*Findings.* The findings were that Adventist school industries, in two of the three schools studied, made contributions to the financial well-being of the school. All three schools provided employment and work training to many of the students. The results of the survey of 663 representatives of the three schools revealed that there is a strong ownership of the philosophy that students do in fact learn valuable lessons from manual labor. The respondents believed that schools should maintain industries for the students but not if the industries are unable to break-even financially. Privately owned businesses operating on the campus are viable alternatives to school-owned enterprises.

*Conclusions and recommendations.* Schools should continue to provide work experience through campus industries. Alternatives to the school owning the business should be pursued. Two scenarios for the operation of private businesses on campus are proposed.

*More Information:* Full text not available online

***Wright, B. J. (1993). The Karmel report of 1973, a watershed period of the Seventh-day Adventist school system in Australia? , University of Queensland.***

This study has arisen out of a need for the Adventist community to document and understand the impact of public policy at the federal level on the Seventh-day Adventist education system in Australia, particularly since the early 1970's.

Using a developmental framework, it is the purpose of this thesis to examine the direction that Seventh-day Adventist education has taken from the 1950's to the early 1970's and into the post Karmel period within the context of the changing nature of

Australian society and the resulting educational changes as initiated at the federal level. It concentrates on one of the most influential reports from the Commonwealth, entitled Schools in Australia, which was released on May 18, 1973 by the Interim Committee of the proposed Schools Commission. This Report, referred to as the Karmel Report, was seen to establish a watershed period in initiating new directions for schools, particularly for those involved in the non-government sector and the implications of this Report have continued to affect the way that government policy decisions have been made since that time.

The study examines the way the Report was received by the education authorities of the SDA Church, their reaction and their response to it. I also analyses the effects it has had on the operation and development of Seventh-day Adventist schools in relationship to their values, educational philosophy and the changing social factors both from within the church and society at large.

The research involves interviews with Adventist educational leadership of that time period, an analysis of related documents and committee meeting minutes held in the church archives, official church papers, government documents and a review of the Karmel Report itself. The research attempts to encapsulate the essence of the problems and dilemmas that faced SDA education during this period.

It is possible that these research findings as presented in this paper, may be used as a guide and a direction for further discussions by the Church in relation to future public policy decisions which, inevitably, will continue to react and impact upon the Adventist church system of schools.

*More Information:* Copy available from Avondale College [371.0716794 W93]

**Wright, B. J. (1995). *The Martin report of 1964: a watershed period for Seventh-day Adventist tertiary education in Australia.* University of Queensland.**

Avondale College, previously known until 1963 as the Australasian Missionary College (AMC), stands out as unique among Australian tertiary institutions. It is one of only five remaining non-government tertiary organizations in this country that have endeavoured to operate in an independent way from government intervention and involvement. Even within this select group, Avondale College, for a variety of reasons, tends to stand on its own. This particularly concerns the very important role it plays within the educational and administrative programme of the Adventist Church in Australia and the South Pacific Region.

As the only Adventist tertiary institution in Australia the College has become central to the life and growth of the Church. Consequently, any inherent external factors that

influence its training programmes and its standard of instruction in relation to its spiritual orientation, would be seen to have a 'multiplier' effect on the rest of the Church organizations under its sphere of influence.

Therefore, with the increasingly centralist role played by consecutive Commonwealth governments in directing higher education since World War II there has arisen a need for the Adventist Church community to document and understand the impact of public policy at the federal Level on its education system. Hence, this study has been concerned with the Church's tertiary education programme with particular reference to Avondale College which is seen by many within the Church to be the 'jewel in the crown' of its education system in Australia.

Using a developmental framework, it has been the purpose of this thesis to examine the direction that the College has taken from 1947 to 1994 within the context of the changing nature of Australian society and the related changes in higher education as initiated at the federal level. It has involved the study of a number of influential reports from the Commonwealth that have had the capacity to initiate new directions for tertiary education over this 47 year period, and as such, begins with the 1957 Murray Report, but particularly concentrates on the Martin Report which was released in August 1964. This latter Report entitled Tertiary Education in Australia was to be responsible for restructuring and initiating new directions for higher education that was ultimately to lead to a greater centralization and systematization of its operation. This restructuring was to see the establishment of a College of Advanced Education (CAE) sector which created the new binary system of higher education. These new arrangements were to remain in place until the Dawkins White Paper proposals for a new Unified National System in 1988 which effectively abolished the binary system.

This thesis has examined the way the above reports were received by the College and the education authorities of the Church, their reactions and response to them. It has also attempted to analyze the effects they have had on the operation and development of Avondale College in relationship to its values, educational philosophy and the changing social factors both from within and without the Church.

The research involves interviews with Adventist educational leadership at the Australasian Division (AD) headquarters of the Church, with Adventist College principals and faculty of that period, senior administrators in other non-government and government tertiary institutions and with personnel associated with Commonwealth committee's established during that era. It also includes an analysis of related documents involving committee meeting minutes held in the Church and College archives, official church papers, government documents and a review of the relevant government reports themselves. The research attempts to summarize the essence of the problems and dilemmas that faced Adventist tertiary education during this period. It has especially focused on the tensions surrounding Commonwealth funding and the difficulties associated in obtaining some form of course recognition by State and federal

authorities while at the same time endeavouring to maintain its unique role and 'differentness' as a church-based institution.

It is possible that these research findings as presented in this thesis, may be used as a guide and a direction for further discussions by the Church and the College in relationship to future public policy decisions which, inevitably, will continue to impact upon its education programme.

*More Information:* Copy available from Avondale College- Heritage Collection- [371.0716794 W93-1]

**Young, E. L. (1954). *Planning for effective organization in Seventh-day Adventist one-teacher schools.***

The main purpose of this study was to investigate the present situation of the one-teacher Seventh-day Adventist school and to make plans for its more efficient organization. This involved two minor problems:

1. the gathering and evaluating of data concerning these schools, and
2. doing literary research on current curriculum procedure in the one-teacher school.

This survey has revealed a very complex problem. The problem warrants attention because the inadequacies and difficulties of the schools are so many.

The data used in this study were derived from

1. The returns of a questionnaire mailed out to 628 teachers in the North American Division of Seventh-Day Adventists who teach in this specific type of school
2. The files of the Department of Education of the General Conference of Seventh-Day Adventists
3. Resources from the Rural Education Department of the United States Department of Health, Education and Welfare, as well as resources from the Rural Education Department of the National Education Association
4. Literary research from several libraries.

The first source gave back fifty percent returns of replies from three hundred teachers. Several teachers included unsolicited letters which were of additional help. The second source gave current information on the churches, schools and teachers involved. This supplemented the questionnaire returns and lent strength to the data in seven areas:

1. The Religious Programme
2. The School Plant
3. Equipment
4. Administration and Finance
5. The Home and School
6. The Teacher

## 7. The Curriculum

The third source was invaluable to the writer for enriching information on one-teacher public schools. To see that they are a problem for the efficient public school system and to note how plans are being made constantly for their more effective service were helpful. The fourth source revealed the specified plans for more efficient organization of the one-teacher school. Four main areas of curriculum development were considered:

1. Curriculum of one-teacher schools
2. Planning for the curriculum
3. Organizing the school for effective teaching
4. Related subject matter areas of the curriculum

The composite picture of the one-teacher Seventh-Day Adventist schools has dark angles of complexity dotted with bright colours of strength. The dark angles include many inadequacies of which the lack of equipment is the most prominent. Problems of the teachers were legion, but time pressure for classes was listed most often. Undoubtedly the religious programme of the school is its greatest strength, with teachers, consecrated to their profession, a major aspect of it. The cooperation of parents was listed by the teachers as the second greatest adequacy. Because no previous study of this kind had ever been done, it was impossible to compare the improvement of these schools during the last five or ten year period. The replies of the teachers seemed to indicate however, that much had been accomplished recently. There is a need for further study of this problem. Recommendations were made for consideration.

*More Information:* Copy available from Avondale College-[Main- 371.07167 Y8]

## Tertiary & Seminary Education (15)

**Beardsell, D. C. (1983 ). *A study of selected administrative issues in the history and development of Newbold College*. Dissertation, Andrews University.**

*Problem.* Newbold College, England, has existed since 1902. No detailed study has been made of its development, even though it has played a major part in the preparation of the Seventh-day Adventist work force in large areas of Europe and elsewhere. The purpose of this study is to describe and, where possible, analyze the administrative issues relating to the founding, the frequent relocations of the college, the attainment of full college status, the influence of World War II, and the effect of internationalization upon the college. These issues are discussed in a historical framework of the institution.

*Method.* The documentary method of research has been adopted for this study whereby

the archives of the Adventist church in North America and England have been researched and suitable material photocopied and filed. A questionnaire was sent to 120 persons selected because of their connection with the college. Approximately eighty of these were returned and they were used as a basis of information and for further personal contact. Taped interviews were conducted with several key individuals and personal correspondence undertaken with numerous others.

*Conclusions.* The founding of the college depended largely on the efforts of the first principal, Homer R. Salisbury, who was well-suited in skill and temperament for the task. The frequent relocations of the college restricted its development in size and delayed its progress towards senior status, an objective that took far longer than previously thought. Internationalization was partly the process of upgrading. It was also partly the result of the missionary movement within the college and partly the by-product of the situation of the college at the center of the English-speaking world. World War II changed the course of the college by removing it from its prewar facility, by emphasizing the need for upgrading, and by speeding up the process of development towards senior status. Its effect upon the economy of the British Adventist church was such as to necessitate the transfer of the college to a broader based administration in order for it to develop to its full potential.

*More information:* Full text available online

**Castillo, I., & Korniejczuk, R. I. (2001). Adventist philosophy applied to campus life: History of an experience. *Journal of Research on Christian Education, 10*(Special Ed), 327-346.**

The University of Montemorelos is living a curriculum transformation experience. This project with its holistic education has the purpose of bringing the curriculum closer to the Adventist philosophy that the institution upholds. Following is a presentation of the development of this process and the first experiences in its implementation. This article is divided into three sections:

1. presentation of the general curriculum, common to all college programs
2. description of the history of the curriculum design process
3. the implementation process

**Clapham, N. (1962). *The organization and administration of the Australasian Missionary College. University of New England.***

The following essay is an attempt to provide a solution to a number of administrative problems that are posed by a steadily expanding Seventh-day Adventist boarding college. The problems that it faces are peculiar to the Australasian Missionary College because although there are other Seventh-day Adventist boarding educational



institutions in Australia, New Zealand, and the Pacific Islands, none is so mature scholastically, or of such a size as to display exactly similar circumstances for the application of administrative principles and practice.

However, while it is true that this study is at the present time only applicable to the Australasian Missionary College, there are two other schools, one in New Zealand, and one in western Australia, and perhaps, indeed, several in New Guinea, Fiji and elsewhere, where with rapidly expanding denominational activities there could eventually come conditions where the matters taken up here might at least to some extent be useful. To a limited extent the college may look to America, where there are a considerable number of very large Seventh-day Adventist colleges and universities, one containing an A grade medical and dental school, for ideas on administration, and gain a considerable reward for one's trouble; but the fact that these institutions are so many times larger and that their organization have ramifications that are manifestly unnecessary for the present Australian conditions and other circumstances such as the money available to support them, in a measure limits the value of the lessons that they may teach us. The Australasian Missionary College may not look slavishly to precedent to solve its present administrative problems; it must look these problems squarely and frankly in the face and provide for them by the application of administrative principles that are emerging from modern administrative experience and research.

This essay really hinges upon certain suggestions that are made concerning the general organization of the college and its administrative processes. No attempt has been made to describe either the denominational organization into which the college organization fits, nor yet on the other hand the details of the college organization itself, for example its office organization, particular phases of the teacher-training programme, and the functioning of the two practicing schools. Our attention is focused upon the broad pattern of organization and administration in the college because it is realised that if this is made to work successfully the details will of themselves fall into place.

The material in Chapter I and II is presented to give a necessary background to the technical matters elaborated in Chapters III and IV and drawn together by way of practical suggestion in the conclusion Chapter V. The earlier material is partly descriptive of the college as it is at the present day, partly historical. All of it is designed to demonstrate the sort of administrative problems to which its organization and administration must be applied. Here and there the description or narration is interrupted, quite shamelessly, in order to give point to these administrative problems, some of which might otherwise be passed by let the future success administratively of the Australasian Missionary College depends in a measure on now well some of these problems are understood and provided for.

Officially and for good reason known as the Australasian Missionary College, this institution, built on an estate given the name of Avondale, and at the beginning known as the Avondale School for Christian Workers, has never lost the sobriquet Avondale by

which it is known far and wide by its friends and former students, and with affection. At the risk of being familiar with such as might read these pages I have generally referred to the College in this way.

*More Information:* Copy available from Avondale College Library [378.07167 K74]

**Del Pozo, L. A. (1988 ). *The Peruvian educational reform of 1968-1980 and Seventh-day Adventist education at Inca Union College: A study in models.* Dissertation, Andrews University.**

*Problem.* The purpose of this study was to compare and contrast two distinct educational models: (1) Peruvian educational reform, which affected both public and private education throughout the country, and (2) the Seventh-day Adventist educational system as represented by Inca Union College. This research was limited geographically to Peru chronologically to the educational reform of 1968 and 1980. After the historical background was established, emphasis was placed on the Peruvian educational reform as a model of innovation as compared with the Seventh-day Adventist model at Inca Union College.

*Method.* This study utilized the historical method of research. Major sources included documents regarding the history and educational philosophy of Peruvian educational reform and Inca Union College. Minutes of the institution, periodicals, and other primary sources were used.

*Conclusions.* Both models had similar outward appearances, especially since they promulgated the need for a holistic education which assumes that people need formation in physical, intellectual, spiritual, vocational, and social aspects; nevertheless, the study of their philosophical foundations demonstrates different meanings for their programs and activities. In conclusions, it may be stated that: (1) The Peruvian educational reform identifies itself with humanism and is anthropocentric, while the Seventh-day Adventist system classifies itself as theocentric. From this observation derive the other conclusions in the various philosophical categories. (2) While the Peruvian system views social change as its ultimate goal, Seventh-day Adventist education seeks man's redemption in both the present and eschatological dimensions. (3) The Peruvian system accepts conscientization as an epistemological means which stimulates creative and critical thinking about social reality. Seventh-day Adventist education amplifies social reality to include the relationship with the rest of humanity and with God. (4) The Peruvian reform recognizes education for work as the source of personal and societal well-being. Adventist education recognizes the importance of societal well-being; in addition to this, it presents work as a means of restoring God's image in man. (5) Both systems promulgate the need for a holistic education but with different meanings. (6) Under the educational reform, religious education received unprecedented support and freedom through participation of all religious confessions in

the National Religious Education Council.

*More information:* Full text available online

**Huayllara, J. D. (1979 ). *An analysis and evaluation of the program of pastoral field education in the Inca Union Seventh-day Adventist College against selected criteria on ministerial functions* Tertiary and Seminary Education, Andrews University.**

*Problem:* In the territory of the Inca Union, served by Inca Union College, the Seventh-day Adventist church is experiencing accelerated growth. Since there is a shortage of pastors, it usually expected of the graduates that they assume their pastorate of a church without the necessary time for an internship year. For this reason the theological education program of Inca Union College was readjusted in 1973 to provide more practical and experiential training to theology students. This study is an attempt to evaluate the effectiveness of the pastoral field-education program as it has been conducted from 1974 to 1977.

*Method:* To develop criteria to do the analysis and evaluation, current ideas on theological education were researched in order to discover the importance given to field work as means of education. Then the Holy Scriptures were researched to find the process of training the twelve disciples. The writings of Ellen G. White were also examined to find her ideas on ministerial education. The findings provided the necessary criteria to deal with pastoral field-education program. Guided by this criteria a questionnaire was prepared for a survey of 1974-1977 theology graduates and of their respective supervisors to find hoe well prepared the graduates are to perform their ministerial functions.

*Results:* The analysis and evaluation of the objectives and of the methods of pastoral field-education program at the Inca Union College indicates agreement with the criteria previously established. The survey shows that in the areas of pastoral ministry, counseling, and personal preparation the graduates seem to be well prepared. In the areas of leadership and evangelism preparation appears to be weak.

*More Information:* Full text not available online

**Huerfano, P. E. (2001). *Venezuelan Adventist University Institute: The development of a Seventh-day Adventist educational institution.* Dissertation, Andrews University.**

*Problem .* The first and only Seventh-day Adventist tertiary-level institution in Venezuela is Venezuelan Adventist University Institute. It was founded initially as a secondary

boarding academy in 1962, began offering college level programs in 1990, was accredited by the Adventist Church at the college level in 1995, and achieved status as a university institute under Venezuelan law in 1999. No comprehensive history has been written portraying its development.

*Method* . The documentary-historical method, based on published and unpublished material, was used. Sources included books, periodicals, school bulletins, board minutes, school reports, school evaluations, correspondence, interviews, and other documents pertaining to the history, development, and operation of the school. The study is chronologically organized. Spanish materials were translated into English by the writer.

*Conclusions* . Venezuelan Adventist University Institute (IUNAV) was first established in El Limón in 1962 as a boarding school for the Adventist youth of Venezuela. It served as a haven for these youth to obtain an education encompassing manual, intellectual, and spiritual elements. It was established to provide qualified denominational workers and a laity dedicated to service for God and society. The writings of Ellen G. White had considerable influence on the founding, relocation, curriculum, and development of the institution to the end of the twentieth century.

The narrative covers the early beginnings in El Limón from 1962-1966; construction of a new facility in Nirgua and relocation to this new site in 1966; and consolidation of the secondary-level academic and the industrial programs during the 1970s. The decade of the 1980s was characterized by the vision of what the institution could become in meeting the objectives of the founders. The building program and academic initiatives were focused on the goal of achieving college status.

The dream of offering higher education as an approved and accredited institution was not easily achieved. Preparation and negotiation continued into the 1990s, and full denominational accreditation was only granted in 1995, while government approval as a university institute was achieved in 1999. Each of the nine senior administrators has made a substantial and distinctive contribution to the development of the institution. Achievement of university institute status is a tribute to all these leaders and the teachers and staff who served with them. IUNAV has to a considerable extent achieved the, vision of its founders for an exemplary institution of higher Christian learning in Venezuela.

*More information:* Full text available online

**Lopez, D. (2001). *Institutional ethos: Conveying the essence of Loma Linda University's mission*. Dissertation, La Sierra University.**

This study sought to discover students' perspectives of the institution's mission. A set of

models for understanding wholeness were developed by comparing the relationships between students' expectations and Loma Linda University's (LLU) documents and statements.

A qualitative grounded theory design was used so that themes could emerge. Relevant informants were: students (via interviews and focus group); institutional documents; and institutional publications. Fourteen senior occupational therapy students were selected from LLU's School of Allied Health Professions. A combination of triangulation and constant comparisons was employed in the analysis of this study. Students' expectations, students' perceptions, and the university's expectations (i.e., goals for the ideal graduate), as reflected in its mission statement, were compared.

Six main categories (themes) emerged from students' perceptions of their experiences related to institutional mission. In addition, sixteen subcategories (subthemes) emerged, which helped to clarify the main themes. The main categories were: (1) expectations of a traditional Christian, worldview; (2) reasons for selecting LLU; (3) institution-wide programs and activities; (4) diversity; (5) the occupational therapy professional program; and, (6) LLU's promotion of wholeness.

Analysis and data comparison revealed that students expressed that their experiences with/of both a caring faculty and community service furthered the institution's mission. Students perceived the institution's mission as relevant when their expectations of worldview and the institution's expectations were congruent. Students' expectations were actualized through caring faculty and community service. Students reported that, without the caring faculty or community service, they could not experience or recognize diversity, institutional-wide programs, wholeness, and competitive professional programs, which are all unique and essential to the mission of LLU.

Students' reports led to the development of an inventory of: (1) their concept of caring faculty (perceived as positive); (2) their concept of non-caring faculty (perceived as negative); (3) actual behaviors associated with caring faculty; and, (4) actual behaviors associated with non-caring faculty.

Finally, a conceptual model was developed to assist the university in realizing that when the expectations of the university and the students are congruent, the mission is realized. Congruence occurs when students experience caring faculty and community service.

*More Information:* Full text available online

**Marroquin, M. E. ( 2001). *The historical development of the religion curriculum at Battle Creek College 1874 -1901*. Dissertation, Andrews University.**

*Topic* . This study focused on the evaluation of the historical development of the religion curriculum at Battle Creek College from its founding in 1874, to its removal to Berrien Springs in 1901. Battle Creek College was the first Seventh-day Adventist educational enterprise. As such, it became influential in establishing the direction of subsequent Adventist education, and the foundation of Adventist educational philosophy.

*Purpose* . The purpose of this study was to trace the development of the religion curriculum in relation to the purposes and goal statements of the college as they changed from 1874 to 1901, and in relation to the educational implications of Ellen G. White's counsel. To achieve this goal, the study also necessitated an investigation of the general curriculum of Battle Creek College to provide the background for the development of the religion curriculum.

*Method and sources* . This was an historical-documentary study based on published primary sources. Secondary sources were used for background, context, and perspective. The most heavily used primary sources were the Battle Creek College annual catalogues located at the Adventist Heritage Center, at Andrews University.

*Conclusions* . Battle Creek College suffered from a lack of clear direction and unity of purpose. From 1874 to 1901, seven presidents officiated at Battle Creek College. Each president had different notions about the purposes, which in turn affected the form and substance of the college curriculum. From the evidence gathered, this study shows that Battle Creek College did not conform to its original purposes.

From the beginning, and throughout its history, Battle Creek College also faced the problem of effectively integrating faith and learning. The struggle between the classics and the Bible was central to the whole problem, and it was impossible for the college to become a truly Christian institution until this conflict was resolved. The problem at Battle Creek College was that, instead of the Bible, the classics and secular humanism provided the essential foundation and context for the educational enterprise.

**Mfune, I. S. K. (2002). *A study of select decisions that fostered the growth and development of Solusi University in Zimbabwe*. Dissertation, Andrews University.**

*Problem.* Decision making is a practical day-to-day phenomenon. It manifests itself in various ways, such as choosing what to do or not to do, in evaluating and fulfilling what is now and what is expected. Decision making is a cycle covering the time from when a decision is conceived to the time its outcome is visible. Because decision making appears so ordinary, it is often considered an ordinary activity. A good, well-thought-through decision can go a long way in the life of an organization. This study focuses on how Solusi went about the decision-making process, the implementation of those decisions, and the short-term and long-term outcomes of the decisions made.

*Method.* To accomplish the purpose of the study, literature on decision making and decision-making theory was reviewed. This historical, documentary approach was combined with ethnographic methods to gather data and add life to the context of the study. Historical analysis of the documents obtained was used by validating the authenticity of the documents. Historical documents were the main source of information. Interviews and other sources of information were also utilized to provide flavor and enlighten in areas where the documents were vague.

*Findings.* The founding of Solusi University resulted from the efforts of many individuals, including A. T. Robinson, who was the president of the South African Conference. He interviewed Cecil Rhodes, chair of the board of directors of the Chartered Company, and obtained from him permission for a possible land grant for the mission station. This was the beginning of the mission endeavor by many missionaries who went to Solusi and served as mission workers. Various factors, both natural and political, greatly impacted the development of Solusi. Making the services at Solusi available to individuals from other constituencies within the region served by the Southern Africa Division, including territories beyond the division, became a very significant factor in the internationalization of the school and impacted the politics of its development.

The decisions made and the process for decision making were reviewed. They show that a combination of the decisions made and the political situation in Zimbabwe set the path Solusi followed. By placing an emphasis on the quality of higher education throughout its history, Solusi chose a course that culminated in its current university status. The Seventh-day Adventist Church has had a significant impact on the social and economic structure of the community that has been felt in the broader community. The full potential of Solusi was achieved by a consistent implementation of administrative decisions despite any negative factors that may have derailed the direction and growth of the University. The overarching needs of the school diminished all obstacles, internal and external, and kept a focus on the goals of the University.

**Millanao Orrego, J. (1992 ). *An evaluation of the concept of seminary in mission with reference to the Latin American Adventist Theological Seminary.* Dissertation, Andrews University.**

This study dealt with the Seminary in Mission (SIM) concept held by the Latin American Adventist Theological Seminary (LAATS), its current perception, and its degree of application in the five LAATS campuses. The creation of LAATS by the South American Division of the Seventh-day Adventist Church in 1979 resulted in a reorganization and maximization of theological educational resources, including those at the undergraduate level. The SIM concept, adopted by LAATS at that time, indicates that faculty will carry out on-campus academic activities as well as off -campus field work with students on a weekly basis.

The implementation of this concept has been gradual. There was a need to evaluate the current understanding of the SIM concept and its application. The first part of this study attempted to develop a theoretical framework to obtain a criteria for an evaluation of the SIM concept. Biblical models for ministerial training (e.g., the schools of the prophets, Jesus and his disciples, Paul's instruction to Timothy and Titus) were explored. In addition, instructions contained in the writings of Ellen G. White were searched. The second part of this project attempted to make an evaluation of the SIM concept by means of comparative study between the theoretical findings of part One and the perceptions stated by respondents to a survey on the SIM concept. The evaluation of the SIM concept indicated that the concept itself is widely accepted. However, its degree of application appears to be uneven and comparatively weak. A suggested strategy based on one of LAATS' campuses and some conclusions could provide insights to further implement the SIM concept in the territory of the South American Division.

*More Information:* Full text not available online

**Nainggolan, R. (1985 ). *Indonesia Union College: A historical study of a Seventh-day Adventist institution.* Dissertation, Andrews University.**

*Problem.* The first Seventh-day Adventist training school established in Indonesia was the Netherlands East Indies Training School (Indonesia Union College after 1962) founded in 1929. The school has since grown considerably and achieved university status, but no comprehensive history of it has been written. This lack points to a need for a systematic examination of the development of Seventh-day Adventist higher education in Indonesia. This study reconstructs the history of this institution from 1929 to 1970.

*Method.* The documentary-historical method, based on published and unpublished materials, was used. Materials included books, periodicals, school bulletins, minutes of



the Indonesia Union Mission, Indonesia Union College board and faculty; school financial statements, correspondence, and other documents pertaining to the history of the school. Indonesian materials were translated into English by the writer.

*Conclusions.* Indonesia Union College was founded in a small compound for a small objective--to train Bible workers and colporteurs. It grew as its goals and objectives were broadened to follow Ellen G. White's concept of education--to train masses of church youth in character development and for service to God and to humanity. These philosophical objectives coincided with rising national educational expectations of schooling the masses. The early curriculum, patterned after American Adventist education, was inadequate for the long-term interest of the constituency. Therefore, Indonesia Union College gradually shifted to the structure of the national system of education. Curriculum originally designed to gain accreditation as a senior college by the General Conference of Seventh-day Adventists status, began changing to meet the minimum requirements of the Indonesian Department of Education.

From the examination of the history of the school between 1929 to 1970, it is concluded that the philosophy that guided the operation of the institution has remained basically the same. Special emphases, however, have been given to certain aspects from time to time. The philosophical question, "Education for what?" remains and must be firmly addressed. Periodic review of the philosophy of the institution must be an ongoing process to clarify its mission, goals, and objectives.

*More information:* Full text available online

**Ponniah, M. M. (1986 ). *The concept of contextualization and its implications for the Seventh-day Adventist theological education in India.* Dissertation, Andrews University.**

*Problem.* The Seventh-day Adventist church in India operates in a rapidly changing pluralistic context and a predominantly Hindu culture. Response to the emerging opportunities and demands suggest the reconstruction of theological education in more contextual terms. It is imperative that the institutions and practice of ministry be shaped and evaluated in terms of the manifold functions to be performed in the variegated and highly differentiated cultures within which the Adventist church functions.

*Method.* This study utilized the historical and descriptive methods. Literature was reviewed to gather concepts related to the concept of contextualization and contextualization of theological education.

*Conclusions.* (1) The existing Seventh-day Adventist theological education in India does not adequately address the ministerial context. Consequently, a more contextual curriculum construct was a necessity. (2) The religious, socio-cultural, economic, and

educational contexts of India are significant determinants for the contextualization of theological education. (3) The data in this study indicated that contextualization was a theological, ecclesiological, educational, and sociological necessity. (4) Involvement in the contexts of ministry during the theological training tend to reinforce the various needs, issues, and problems a future minister might confront, and thus give opportunity to address them in the class discussions.

*Recommendations.* (1) Inasmuch as Adventist theological education in India was in need of contextualization, it is recommended that the proposed contextual construct be studied by concerned entities with a view to implementation. (2) Contextualization is a dynamic and ongoing process. It is recommended, therefore, that Spicer Memorial College in conjunction with the Southern Asia Division and union missions set up a committee to evaluate theological education annually. Of necessity, this committee should include both theologically trained church leaders, theology educators, experienced ministers, ministers in training, and laypersons. (3) It is recommended that field seminars be conducted in all the union missions of India to facilitate the process of contextualization as a mission methodology.

*More information:* Full text available online

**Rico, J. E. (2008). *The historical development, philosophical foundation, and mission of the religious education program at Andrews University. Andrews University, Berrien Springs, MI.***

*Topic:* This study focuses on the evaluation of the historical development and philosophical foundation of the Religious Education program at Andrews University. The program has been instrumental in training individuals as Bible instructors, church and educational leaders, and overseas missionaries. Its challenges and advantages have led leaders to define the program and implement a biblical philosophy of religious education.

*Purpose:* The purpose of this study is to evaluate the development, challenges, and attempts to define the Religious Education program from its inception to the present. The investigation also analyzes the biblical basis, philosophical framework, mission, and contribution of the Religious Education program to the mission of the Seventh-day Adventist Church.

*Sources:* Historical-documentary research for this study focused on published and unpublished sources. The majority of primary sources used in this study were school bulletins, board minutes, letters, and numerous documents in archives and files located in the Center for Adventist Research, School of Education, and Seventh-day Adventist Theological Seminary at Andrews University. Secondary sources were consulted for the biblical and historical background, context, and philosophical framework.

*Conclusions:* The Religious Education program was founded in 1960 as an M.A. concentration in the Department of Education at Andrews University. Its history can be arranged into four distinct periods: foundation, growth, crisis, and redefinition. From the beginning, the mission and philosophy of the program were shaped by the Adventist philosophy of education which views the home, church, and school as pivotal agencies for religious instruction and the Bible as the primary source for religious learning. These four sources for religious training comprised a scriptural model employed by believers in biblical times to transmit the covenant relationship to future generations. As the Religious Education faculty faced structural and administrative challenges, the implementation of this biblical model in the program became problematic and the integrity and mission of Religious Education eroded. Starting in 1996, a series of events spared the program from complete elimination, and the process of redefining Religious Education at Andrews University began. Although this process is not fully complete, the program philosophy is once again centered in the biblical model, preparing candidates for service in the home, church, and school settings through the roles of a religious educator.

*More Information:* Full text available online

**Savige, A. E. (1979). *Tertiary education at Avondale College 1945-1974. University of Newcastle.***

The purpose of this dissertation is to survey the development of tertiary education (1945-1974) at Avondale College, Cooranbong, the senior educational institution of the Seventh-day Adventist Church in Australia.

In this dissertation it is argued that the Seventh-day Adventist Church desired to implement tertiary education at Avondale College following the Second World-War, and that this desire to have advanced training for ministers and teachers was maintained throughout the period under review.

It will be shown that one of the greatest needs of the Church following the War was to supply a sufficient number of secondary-trained teachers to meet the expanding secondary school enrolment of the Seventh-day Adventist Church. Thus a need existed to prepare tertiary-trained graduates. However, it is also maintained that Church administrators were unsure of the way to direct their efforts to satisfy this need. They demonstrated this indecision as they initially sought to find any tertiary institution that would recognize Avondale's education.

Furthermore, it is argued that having found a State institution that would make it possible to study at Avondale and receive State recognition. Avondale failed to take this initiative and commenced an affiliation degree programme with Pacific Union College, a

denominational institution in the United States. It is contended that the former course would have enabled Avondale graduates to commence post-graduate courses of study at State Universities, whereas there was no common ground on which graduates could develop the American degree in Australasia. It is argued that this decision represented an error in judgement, which was remedied by the recognition of Avondale tertiary courses by the Australian Council on Awards in Advanced Education in 1974.

It is further contended that this decision reflected an ambivalent attitude among Seventh-day Adventist administrators who, although they wanted recognition of Avondale College courses, feared State recognition courses might subvert denominational philosophical positions, originally expounded by the Church's prophetess, Ellen G. White. Such fears, it will be argued, were overstated in Avondale's search for tertiary recognition.

It is argued that each College Principal (President) played an important part in the development of tertiary education; either, by actively developing the infrastructure and encouraging staff upgrading or by passively maintaining the "status quo".

Finally, it will be shown that by 1974, Avondale College achieved a measure of State recognition which would enable future graduates to commence their professional careers and seek Advanced standing at University with confidence. At the same time it is argued that the distinctive concept of a balance between manual labour, academic skill and spiritual devotions expounded by White, and espoused by Seventh-day Adventist educators needed re-examination in the light of Government financial support and the lack of time for manual labour in the College programme.

*More Information:* Copy available from Avondale College-E.G. White Centre- [378.014 Sa9]

**Wensell, E. H. (1982). *River Plate College: An historical study of a missionary institution 1898-1951*. Dissertation, Andrews University, Berrien Springs, MI.**

*Problem.* The first Seventh-day Adventist educational institution in South America was River Plate College, Entre Rios, Argentina, founded in 1898. After eighty-three years the school has grown considerably and has developed into a full-fledged college. Until now there has been no comprehensive written history of this school. This lack has been a problem for the college in the past.

*Method.* This study utilized the documentary-historical method of research. Important information regarding River Plate College contained in books, periodical articles, school bulletins, board minutes, school reports, correspondence, and other documents pertaining to the history, development, and operation of the college are utilized.

*Conclusions.* The conclusions reached in this study are as follows: (1) River Plate College was established in order to solve a deep spiritual need of the early Adventist believers of Argentina. They desired their children to receive a Christian education, to be fully converted, and to become workers in the Seventh-day Adventist church. (2) River Plate College was established by Adventist believers residing in Argentina with donations given by themselves. (3) An important characteristic of River Plate College was the spiritual atmosphere that permeated all the activities of the school. The example given by the teachers' lives was large the means by which students learned to be Christians. Until 1950, 70.43 percent of the college's graduates entered church work. (4) Innovations that River Plate College introduced in the Argentine educational system include (a) a school curriculum in which education was provided through both manual labor and academic means, and (b) coeducation as a means to promote better development of the social aspect of the students' personalities. (5) A knowledge of the history of River Plate College could well be a source of inspiration for young Christians as they seek to know more of the faith, self-denial, and dedication of Adventist believers connected with the early days of River Plate College.

*More information:* Full text available online