Special Section
Adventist Business Curricula
Why So Many Former Christian Colleges?
Character Building: A Call to Action
Features

4 FORMER CHRISTIAN COLLEGES AND UNIVERSITIES: Why Are There So Many? By DAVID R. LARSON

8 CHARACTER BUILDING: A CALL TO ACTION By B. LYN BEHRENS

SPECIAL SECTION: ADVENTIST BUSINESS CURRICULA

12 TAKING MISSION TO MARKET Revisioning Adventist Business Curricula in the New Millennium By GARY CHARTIER AND JOHN THOMAS

20 CONNECTING COWS AND CURRENCY La Sierra University Students Make a Practical Commitment to Community By HEATHER MILLER WITH JOHN THOMAS

26 INTEGRATING EMPLOYMENT SKILLS IN THE BUSINESS CURRICULUM: A BIBLICAL RATIONALE By PATRICK WILLIAMS AND CHARLES H. TIDWELL, JR.

31 MAKING INTERNATIONAL STUDENTS FEEL AT HOME ON YOUR CAMPUS By KATIE SHAW

36 THE ROLE OF THE MENTOR ON A CHRISTIAN CAMPUS By VERLIE WARD

42 PROFESSIONAL ETHICS FOR EDUCATIONAL ADMINISTRATORS By JULIAN MELGOSA

Departments

3 EDITORIAL

46 AVLN COLUMN
couple of years ago, I began talking to a broader cross-section of educators about future directions the JOURNAL should take. Since December 2001, I have made presentations at several Adventist colleges and universities, spoken to educational administrators in India, Kenya, Thailand, Spain, and the Dominican Republic, talked to specialized groups such as deans of students, academic vice presidents, and theology chairpersons, and held discussions via E-mail and in person with a number of Adventist educators at various levels.

Typically, in the course of such discussions, I say: "This is not my JOURNAL, it is your JOURNAL. I want to know what sorts of articles will be helpful to you and to your teachers and colleagues. What challenges are you and they facing? How can we help you solve them?"

The result has been some ideas for theme issues, as well as some suggested topics and writers. I don’t have space to list them all here, but you can visit the JOURNAL OF ADVENTIST EDUCATION Web site (http://education.gc.adventist.org/jae) to see a “starter list” of desired topics. It is certainly not exhaustive—if you desire to read about other topics or want to write about a subject not listed there—let us know! (You'll find our Guidelines for Writers at the Web site, as well as a search engine that will help you figure out whether we’ve printed anything on your chosen subject recently.)

A new direction for the JOURNAL is what I call “Big Ideas.” This encompasses a fairly broad range, but briefly, it is an attempt to help teachers deal with current issues that have moral implications. Such articles offer a summary of current research and thinking on the topic, as well as some suggestions for teaching about it or advising students regarding it. The authors represent a broad spectrum of thinkers and researchers, from genetics professors to history teachers, health ministries specialists, historians, church administrators, and church liaisons with the United Nations and religious liberty organizations. Some of these topics have already appeared; more are in the works. In the past several years, the JOURNAL has printed “Big Idea” articles on cloning, genetic treatments for disease, religious liberty, HIV/AIDS, the drug Ecstasy, binge drinking, ecology, peacemaking, competition, ... for more! We welcome input from readers about these articles, as well as suggested topics for additional “Big Ideas.”

In addition, the JOURNAL'S editorial staff continues to be committed to printing articles on the integration of faith and learning, “how to” teach specific skills and subject areas, inspirational articles, ways to improve Adventist education, guidance for schoolboards, and reports on innovative programs.

We welcome your input! Contact us by letter at the General Conference office (12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A.) or E-mail: rumbleb@gc.adventist.org (NEW ADDRESS). Let us know what you would like to read about in the JOURNAL. And since editors love volunteers, let us know what topics you’d like to write about, too!—B.J.R.
FORMER CHRISTIAN COLLEGES AND UNIVERSITIES: Why Are There So Many?

Though differing in various details, the stories describing how Christian colleges and universities become secular institutions usually possess a similar plot. This narrative typically consists of three chapters. The first is a saga of early struggles, heroic sacrifices, and tense relationships between churches and campuses. The second is a celebration of eventual academic, financial, and religious successes. The third is a strange and sorry picture of churches and campuses forsaking the dream of Christian higher education just when it is finally starting to come true. How could this happen?

Four Helpful Studies

Because it describes the different ways colleges and universities can be Christian, an anthology edited by Richard T. Hughes and William B. Adrian is a good place to begin reading about these issues. Their book, titled *Models for Christian Higher Education: Strategies for Success in the 21st Century,* consists of reports written by different specialists about how 14 campuses in North America live out their Christian commitments. These stories reveal that “there is no such thing as generic Christian higher education.”

Institutions in the Reformed tradition, like Calvin and Whitworth colleges, place a premium upon approaching every topic from a Christian point of view. While not denying the value of Christian beliefs, schools in the Mennonite tradition, like Goshen and Fresno Pacific colleges, put more emphasis upon how their students and faculty live. “The Reformed model,” according to one report, “tends to be cerebral and therefore transforms living by thinking. The Mennonite model, on the other hand, transforms thinking by living.”

Even those schools that attempt to transform living by thinking do so in various ways. Wheaton College over the years has tried four different approaches: The *convergence model* senses little or no
tension between Christianity and the best secular learning. The triumphalist model experiences irreconcilable conflict between the two and is confident that Christianity will prevail. According to the value-added model, the church-related college or university’s role is to provide Christian insights and experiences, especially the latter, as a supplement to what can be learned elsewhere.

The integration model seeks to transform all of the academic disciplines by having the professors do their work based on more adequate Christian convictions. According to Hughes and Adrian, the more explicit a campus can be about these and other alternatives, the better.

There may never be a more thorough and witty lament of what so often goes wrong than The Dying of the Light: The Disengagement of Colleges and Universities From Their Christian Churches. Authored by James Tunstead Burtchaell, formerly at the University of Notre Dame and more recently at Princeton, this huge tome mourns and mocks the divorces of 17 colleges and universities from their religious organizations.

Academic specialization is one of many factors that contributes to this unintended but frequent outcome, Burtchaell claims. In order to be effective in teaching, research, and service when knowledge is exploding, professors concentrate on smaller and still smaller areas of study. This makes it progressively more difficult to articulate in substantive ways how the concerns of some specialty or subspecialty relates to the whole of Christian life. Furthermore, over time the constituencies with whom professors stay most in touch shift from the ones on their campuses and in their churches to similar academic specialists scattered around the world. Eventually, such professors serve “in” the Christian college or university without actually being “of” it. Once this pattern becomes widespread, neither the churches nor their campuses see much point in maintaining their unions. The neglect of connections, both conceptual and human, has contributed to yet another dissolution.

Quality With Soul: How Six Premier Colleges and Universities Keep Faith With Their Religious Traditions by Robert Benne of Roanoke College is not filled with instant remedies for complex and subtle problems. It stresses instead the importance of cultivating over long periods what he repeatedly calls “robust connections” between the vision, ethos, and personnel of the campus and those of its sponsoring religious organization.

Benne underlines the importance of embedding the vision of the church and its campus in its promotional literature—but even more so in its people: administrators, newcomers, members of the religion or theology department, faculty in other areas, and those who lead centers and institutes or hold endowed professorships.

Without neglecting other methods of religious formation, Benne writes that excellent chapel services that are well attended by administrators, faculty, and students are exceedingly effective in nurturing an institution’s ethos. He holds that in schools that attempt to make a Christian paradigm the organizing principle, at least one-third of those who teach, learn, and support the institution should be active members of the church, with at least another third willing to cooperate. Those who are indifferent or even part of the loyal opposition should comprise no more than one-third, he writes.

Although they reject all attempts to provide “recipes” or “blueprints,” the eight professors on different Protestant and Catholic campuses who wrote Mentoring for Mission: Nurturing New Faculty at Church-Related Colleges offer a rationale for mentoring programs as well as helpful guidelines to ensure their success. These arrangements encourage and enable experienced members of the faculty to gently introduce
Key Questions

The point is not merely to spend more money to maintain denominational connections, but to do so in ways that are efficient and effective. This can happen only if both church leaders and campus administrators ask and answer certain key questions with kindness and candor.

One of these is whether both the church and the campus really want to continue their union. Campus leaders sometimes suggest that things would be better if the college or university were independent. Church leaders sometimes express regret at how expensive such campuses can be, particularly when compared with what could be accomplished if similar amounts were invested in evangelistic projects.

Measuring the health of a church only by how many more members it baptizes each year is not compatible with sound Christian scholarship, however. Unless church leaders and campus leaders both value growth “in wisdom, and in stature and in favour with God and man” (Luke 2:52, KJV) as well as growth in numbers, the dream of Christian higher education cannot come true. This dream can be fulfilled only where a theology of institutions grounds and guides the lives of Christian colleges, and universities and churches regard them as intrinsically valuable components of the denomination’s comprehensive ministry.

Another important question concerns what it should mean to be a Christian college or university. Although, as we have seen, there are other alternatives, the two primary ones are the value-added approach and the integrationist approach. The primary difference is that the first tries to achieve its objectives through extracurricular activities, whereas the second attempts to make Christian views and values significant in every academic and professional endeavor. A campus that moves in the second direction invests its human and material resources differently than does one that fulfills its whole mission by creating settings in which Christian students can worship, relax, socialize, and be entertained when not studying.

A third question concerns what can be done over time to develop the personnel, ethos, and vision favored by both church leaders and campus leaders. Colleges and universities that take this seriously are selective in their admissions and employment practices. They also provide rich orientation opportunities, offering and rewarding employees for participating in seminars on the history, literature, self-understanding, and purposes of the institution, which should require as much time and preparation as taking one of the university’s graduate courses. Such campuses also frequently fund “Centers for Faith and Learning” that sponsor conferences, workshops, and research projects that nurture ongoing “robust connections” between academic specialties and Christian life and thought, and between professors and administrators and their colleagues on campus and in the church.

Christian institutions of higher learning toy with diminishing the role of chapel services at their own peril. So do those that schedule chapels with extremely casual formats that are more appropriate for mountain campfires and beach outings than campus houses of worship. Also, if the top administrators of the campus are too busy to participate in the chapel worship services on a regular and visible basis, others on campus often conclude that they are, too.

Chapel services are best viewed as a specific academic community at worship. Usually, this means that those who lead the congregation in music, prayer, and exposition of Scripture must know the campus and be known by it. Although visiting speakers make essential contributions to academic life in other settings, local administrators and teachers can be more effective in providing leadership when all those who live together on a particular campus come together to worship. Chapel is the time when a specific academic community renews itself from within by centering upon the One who is the author of
everything true, beautiful, and good. Leading these occasions should usually not be an assignment for strangers.

Impersonal Trends
The secularization of Christian colleges and universities more often occurs as the result of impersonal trends, each of which is intrinsically benign, rather than from disloyal students, teachers, and administrators. Over time, replacing personnel is likely to make little difference if church and campus leaders do not address these unintended side effects directly and successfully. As has been noted above, one of these trends is increasing specialization and professionalism; however, at least three others also deserve attention.

1. The trend toward larger student bodies and more complex campuses. It is possible to convene an entire academic community for regular worship services if the institution serves fewer than 1,500 students. This is impossible if it serves 10 times that many. In such cases, the responsibility of nurturing the Christian ethos of the campus necessarily devolves to smaller units such as schools, divisions, departments, and programs. Too often, however, limited resources and competing priorities make this difficult or impossible.

2. Increased numbers of part-time students and teachers can also unintentionally increase secularization. The less time a student spends on campus, the fewer opportunities he or she has to absorb its distinctive ethos. Likewise, the less time a professor spends on campus, the fewer are his or her opportunities to appreciate and convey the distinctive views and values of the institution. The financial benefits of enrolling part-time students and hiring part-time teachers can be attractive; however, the other costs can be very high unless church and campus leaders purposefully take steps to offset them.

3. The trend toward multiple off-campus learning centers and long-distance educational opportunities that rely almost entirely on the Internet often results in greater secularization, albeit unintentionally. Because such programs usually benefit the institution, making it possible to serve more students, the answer is not to eschew these options. The solution is to recognize the limitations of these educational experiences and find ways to overcome them.

These trends, and others that could be mentioned, have in common the unintended tendency to weaken, and sometimes even to sever, the “robust connections” that Robert Benne and others pinpoint as essential to maintaining and enhancing the Christian character of a college or university.

Conclusion
The evidence is in, and it is conclusive. Unless church and campus leaders commit themselves to ongoing collaboration in identifying and addressing the negative side effects of trends that are otherwise positive, every successful Christian college and university eventually will become secularized. This will happen even if there are never any “heretics” on campus. About this, there can be no reasonable doubt.

David R. Larson, Ph.D., is Professor of Religion at Loma Linda University in Loma Linda, California, where he has specialized in Christian ethics since 1974. Before that, he was a pastor in Southeastern California for three years. He is the current president of the Association of Adventist Forums, the sponsor of a Web site (http://www.ponderanew.com), the editor of one book, and the author of a number of articles.

REFERENCES
Character Building:

A Call to Action

Our mission is to offer “an excellent Christ-centered education that prepares students for productive lives of useful human service and uncompromising personal integrity.”

My remarks are set against the backdrop of challenges and opportunities in the world. I believe we in Adventist higher education have a continuing commitment to both academic excellence in education and research, and to accessible and affordable learning. My remarks focus on the core of what we must ALSO do; the core of who we are and what we can become as individuals living in a time of unprecedented opportunities and unexpected challenges.

This millennium burst upon the world with globe-encircling celebrations. A cascade of spectacular fireworks lit up the midnight sky. Optimism was ubiquitous. The 20th century Age of Science and Technology, with its unprecedented progress in all areas of our lives, had given way to the Information Age and global connectivity. The human genome had been codified, promising cures for inherited diseases. The Cold War had evaporated under the collaboration and cooperation of international friendships. Peace seemed within reach. Economic prosperity seemed secure.

Today, not long into the new millennium, for so many persons around the globe, a host of dreams lie shattered in a thousand pieces. Reality stands in stark contrast to the hopes of hometown America.

Addicts continue to destroy their own lives, to shatter their families and, all too frequently, to bring tragedy into the lives of innocent bystanders.

Since September 11, 2001, America and her allies have been at war defending freedom against a regime of terror. It is a new war, a war fought against an “invisible army” of terrorists led by well-educated zealots and fanatics.
Today, Americans are anxious about many things: health care, jobs, and the national deficit. And, elsewhere, famine, natural disasters, and environmental degradation continue to pose enormous challenges.

The corporate world is in economic disarray. Early in this century, the stock market spiraled downward, the economy slowed, and unemployment climbed. Bankruptcies of business giants left investment portfolios in ruins and turned the pension plans of thousands of employees into a heap of ashes. Whistle-blowing publicized scandalous behavior. Well-educated leaders were dismissed under a growing cloud of suspicion. Some CEOs are under indictment for illegal and unethical behavior.

Thought-leaders are questioning the fabric of our society and the core of our personhood. In Business Week, Bruce Nussbaum wrote about the corruption in the Enron debacle. He said: “It is difficult not to contrast the professionalism of modestly paid firefighters and police doing their duty on September 11 with the secretive and squirrely behavior of six- and seven-figure accountants, lawyers, CEO’s, bankers, and financial analysts who failed at their duty with Enron.”

Nussbaum calls for us to get back to the basics—to restore “basic integrity to the bottom line” and “ethics to business professionals.”

Academic colleagues, this is a call to accountability and action. It is a call to ensure that our agenda consistently extends beyond the preparation of professionally competent graduates. We are called to intentionally prepare our students to be principled, responsible citizens. This is not a new calling. In 1896, Stanford University defined dual goals for its educational programs. Its students would be qualified for “personal success . . . and . . . to promote the public welfare.” Its graduates would “respect . . . order, morality, personal honor and the rights of others” rather than have self-centered concern for “upward mobility . . . narrow careerism . . . and . . . competitive individualism.”

As academic colleagues at Seventh-day Adventist Christian colleges and universities, we are called to “the most important work ever entrusted to human beings.” We are tasked with building and reshaping character.
As academic colleagues at Seventh-day Adventist Christian colleges and universities, we are called to “the most important work ever entrusted to human beings.” We are tasked with building and reshaping character.

One hundred years ago, Ellen White defined the greatest need of the world to be persons “who will not be bought or sold; . . . who in their inmost souls are true and honest; . . . who do not fear to call sin by its right name; . . . whose conscience is as true to duty as the needle to the pole; . . . who will stand for the right though the heavens fall.”

Character is not a mantle to be put on and taken off at will. Character is the fabric of our being. It is the accumulation of a multitude of thoughts and choices. It is manifested in our attitudes and behavior.

It is clear that moral capacity can be built. Moral conduct flows from the integration of morality with self. Intentionally and explicitly weaving values into the curriculum builds character. But ultimately, character is shaped and reshaped by the choices each individual makes and by the virtues he or she chooses to practice. Choice develops character, and character determines our choices.

Reframing the words of George Gallup, Jr.: “The focus of the 20th Century was on outer space,” but for us living and working in the 21st century, the focus “must be on the inner space of the human life.” We are called to action, to help our students build and rebuild their characters.

On September 11, 2001, we witnessed in stark relief cowardice contrasted with courage; the acts of fanatical villains who were determined to annihilate innocent victims contrasted with the behavior of self-sacrificing rescue workers who were willing to die, if necessary, in heroic attempts to save the lives of strangers.

September 11 was more than a wake-up call to the vulnerability of America and the world. On that day, the curtain on the cosmic conflict between good and evil was drawn aside. It is a conflict that has raged throughout the millennia. It impacts the whole world—every nation, community, and family. It is a conflict also fought out within the human heart. Each of us is caught in the midst of that conflict.

History records that 2,700 years ago, Hezekiah, a youthful leader stepped onto the stage of life. His nation was under attack from within and without. Time-honored values had been neglected and forgotten. Invading nations of superior strength were steadily advancing, victorious in every encounter. The future looked hopeless.

In the midst of the chaos and con-
Hezekiah’s greatest point of vulnerability came at a time of marked prosperity. Blind to his dependence upon God, Hezekiah became proud of his accomplishments. Pride eclipsed the reality that he was no longer walking with God. Tragic were the consequences of Hezekiah’s failure.

May we learn from the past. May we daily walk with God and testify to the reality that “a life centered in God is a life of completeness.”

In each of our schools, we must make the focus of our “excellent Christ-centered” education to be both “useful human service” and “uncompromising personal integrity.”

Teachers, you are builders for eternity. Model for your students the highest Christian virtues, which are foundational for competent professionals and responsible persons. Integrate a vibrant faith in God into your teaching so that your alumni will reach out to impact a disordered and hurting world.

May God continue to bless each of you as you fulfill your mission and reach out to impact a disordered and hurting world.

REFERENCES

1. Pacific Union College (Angwin, Calif.), statement of mission.
5. Ibid., p. 57.
9. Micah 6:8, NIV.
Taking Mission to Market

Revisioning Adventist Business Curricula in the New Millennium

T he business program at a Seventh-day Adventist college or university must find creative ways of linking its mission with that of the institution of which it is a part, as well as its parent denomination. It must respond effectively to the needs of students and their prospective employers—and, indeed, God’s whole creation. A transformed curriculum could help it fulfill its multiple missions effectively. With their wholistic vision of the gospel to which health and education have always been central, Seventh-day Adventist colleges and universities should be places where a commitment to positive social change is consistently evident. That commitment should be apparent not only in religion, social work, or political science programs, but also in schools and departments of business.

1. Identifying Core Values

Adventist business programs should seek to foster God’s shalom—wholeness, fulfillment, and flourishing in community—in the context of economic life.

By Gary Chartier and John Thomas

Adventist business programs should seek to foster God’s shalom—wholeness, fulfillment, and flourishing in community—in the context of economic life. They must give students an array of crucial business tools to enable them to mirror God’s creativity in the economic arena. And they must challenge them to use those tools to empower people in need. They must be guided by a vision of global service that is rooted in their Seventh-day Adventist Christian convictions and expressed in their commitment to celebrating and participating in God’s work of creation and liberation. They should draw inspiration from several key convictions:
Reflecting as it does the effects of both God’s loving intentions and ongoing providential activity, and suffused as it is with the presence and glory of God, the entire world is—in principle and at root—good, and is thus an appropriate focus for our activity and concern.

Our understanding, insight, and capacity for action, and our relationships with one another, with other creatures, and with the rest of the world are gifts of divine grace that call for gratitude and challenge us to exhibit a respectful and sensitive responsibility for God’s creation.

- Each of God’s creatures is uniquely valuable and precious and deserves attentive, nurtuant care.
- God is constantly active in the world—fostering novelty, beauty, order, joy, and community; seeking to meet the material, intellectual, emotional, spiritual, and aesthetic needs of created beings; and working to heal personal and social brokenness and bring liberation from injustice, lack of resources and influence, meaningfulness, and alienation.
- God’s liberating work focuses especially on the needs, claims, and rights of those without social, cultural, or economic power—not because they are more deserving of love than others but because decisive action on their behalf is more crucial in fostering their well-being.
- God’s declaring creation “good” points to the worth of the material world and to the value of developing and transforming it.
- The symbol and experience of Sabbath rest highlights the goodness of creation and the importance of seeing work of all kinds as important but not ultimate.
- We exercise our responsibilities as God’s image-bearers in the world to the extent that we join God in the ongoing work of creation and liberation.
- God’s ongoing work in the world, which accompanies, guides, and sustains our own, along with the prospect of life beyond death in communion with Deity, gives us reason for hope that our efforts on behalf of development and liberation matter and that they will bear fruit.

These convictions give rise to a distinctive conception of economic life as stewardship—acknowledging our gifts and accepting our corre-
sponding tasks in God’s world. This conception centers on ethics, spirituality, and social entrepreneurship. It is this conception that Adventist business programs should seek to impart to their students and the members of their various publics.

2. Enriching the Curriculum

Obviously, every business program must offer its students a solid grounding in key business skill areas, including accounting, finance, economics, and management. Despite moral concerns about the manipulative character of some advertising, there is still widespread support for including marketing on the list. And in an increasingly dynamic economy, the flexibility, creativity, and openness to risk associated with entrepreneurship make it a crucial focus of study as well. But we need to do more.

An Adventist business program can enable students to create value by equipping them to make effective use of the tools provided by the core business disciplines. But it can also inspire, motivate, and equip students to use these skills to make a difference by engaging in social entrepreneurship, demonstrating a commitment to personal and social ethics, and exploring and nurturing spiritual life in the workplace. A program focused on encouraging students to make a difference while creating value would likely have several distinctive features. It would include special courses focused on values-related issues. Ordinary business courses would feature values-focused modules. And fieldwork would supplement and reinforce in-class experiences designed to help students catch a Christian vision of business.

A. Special Coursework

Special coursework in a Seventh-day Adventist business program might productively focus on three topics: ethics, social entrepreneurship, and workplace spirituality.

1. Ethics. Many graduate and undergraduate business programs—especially those located on Christian campuses—require coursework in ethics. And the scandals that have recently rocked the business world will undoubtedly lead to increased calls for attention to ethics in business curricula. The study of personal and social ethics, from an unequivocally Christian perspective, needs to be the bedrock of a values-driven Adventist business curriculum. Adventist business professors can and should be enthusiastic about sharing a gospel-informed vision of justice, compassion, and integrity with their students.

2. Social Entrepreneurship. An ethics course will help business students see what goals to pursue and why these goals matter; a social entrepreneurship course, by contrast, helps them see how they can create businesses that make a difference.

3. Workplace Spirituality. A course in Christian business ethics might explore the groundwork of Christian ethics; examine some general themes relevant to Christian thinking about business; and offer students religious perspectives on important ethical issues they will likely face on the job. Taught with passion and conviction, such a course can help students realize how attractive and demanding Christian business ethics can be. But a single class in ethics isn’t enough. An Adventist business curriculum should also include required courses in two other areas currently receiving considerable attention from business leaders and scholars: social entrepreneurship and workplace spirituality.

2. Social Entrepreneurship. An ethics course will help business students see what goals to pursue and why these goals matter; a social entrepreneurship course, by contrast, helps them see how they can create businesses that make a difference.

Social entrepreneurship occurs in a variety of forms. The “Sky High” project created by La Sierra Students In Free Enterprise (SIFE) taught high school students about ethics and social responsibility through the airline business. Here, a student makes a paper airplane for his team.
of settings. There are for-profit businesses begun with the deliberate goal of making the world a better place. There are not-for-profit organizations supported, not by donations but by the income generated by associated for-profit activities. Some social entrepreneurs simply use entrepreneurial management techniques to plan and organize the activities of not-for-profit ventures. “Venture philanthropy” uses techniques and strategies derived from the experience of venture capitalists to support innovative work in the social sector. “Corporate social innovation” happens when a company replaces traditional, hands-off philanthropy with direct community involvement to improve its bottom line while empowering hurting people. Some social entrepreneurs—who might be labeled “intrapreneurs”—act as “moles” within larger, more conventional for-profit organizations, nudging them to look beyond the bottom line and improve the lives of their communities.

But while there are innumerable ways of being a social entrepreneur, all of them have one thing in common: They use business skills and creativity to transform the world.

Students can already take courses in social entrepreneurship—usually focused on the not-for-profit sector—at major business schools, but such courses are not mandatory. A core course in social entrepreneurship puts Christian service on center stage in the Adventist business curriculum. It symbolizes the fact that being a Christian business leader involves more than avoiding obvious wrongdoing—false advertising, say, or embezzlement. It will make clear that, on an Adventist campus, learning to be a business leader means using one’s gifts and opportunities to make the world a better place. At the same time, it will provide budding Adventist business leaders with the tools they need to become effective social entrepreneurs. It will examine the distinctive challenges social entrepreneurs confront as they seek to finance their ventures, satisfy investors, design governance structures, interact with diverse communities, address legal concerns, and, most importantly, generate the creative ideas needed to initiate and sustain social change-oriented business ventures. If it incorporates a practical element, such a class can also help students hone their entrepreneurial skills while learning more about the world’s many needs.

3. Workplace Spirituality. Work consumes an exceptional amount of human time and energy in today’s economy. Often, before we realize it, it becomes the center of our lives. At the same time, as we work more, we find that, in a global economy in which every decision seems to have wide-ranging and unpredictable effects, we may find ourselves faced with almost overwhelming responsibilities. So it is hardly surprising that today’s business leaders are devoting increased attention to workplace spirituality. This means keeping one’s re-

The La Sierra SIFE team started a shampoo business at the International Children’s Care Orphanage in Chiang Mai, Thailand, to help pay for students’ tuition and to upgrade facilities.
The study of personal and social ethics, from an unequivocally Christian perspective, needs to be the bedrock of a values-driven Adventist business curriculum.

A relatively small number of business schools offers courses in workplace spirituality. None includes such a course in its core curriculum. For a Seventh-day Adventist Christian business program, however, concern with spiritual growth isn’t optional. It should be included in the core curriculum. Spiritual formation must be a key component of effective business education. Students attend Adventist colleges and universities because they expect distinctive opportunities for spiritual growth. An unequivocal focus on preparing business leaders for the spiritual challenges and opportunities of the workplace is a vital means of fulfilling that expectation.

B. Curricular Integration

Specialized, focused courses that address the three related topics of personal and social ethics, social entrepreneurship, and workplace spirituality are crucial to ensure that key issues receive adequate attention. These relate to an Adventist business program’s distinctive vision and should expose students to important ideas in concentrated fashion. But while these kinds of courses can play a vital role in helping students catch a Christian vision of business, they address issues that need to be addressed in every course in the business curriculum.

Integrating faith and learning isn’t easy anywhere. But it’s worth the effort, and with some creativity, each business teacher can find opportunities to address concerns relating to the core of Christian faith:

- In management classes, it will be easy to address issues related to ethics, social entrepreneurship, and workplace spirituality.
- Normative questions about the goals of business decision-making and public policy, as well as assumptions about the way human beings reason and make decisions, fit naturally into the economics curriculum.
- Marketing courses can examine not only the meaning of truth and falsity in advertising, but also the role of marketing in creating and sustaining desire for particular products—exploring questions related to personal autonomy and asking what sorts of needs are genuine.
- Finance classes can explore moral constraints on investment decisions and examine normative questions related to the structure and function of markets.
- Accounting classes can discuss how people make judgments regarding cost allocation, what counts as a cost, and how financial information is represented and reported.

- All classes can discuss career choice and the temptation to link personal value to performance. Teachers can help students to see social entrepreneurship as a normal, expected career path by using social entrepreneurial examples.

There is, obviously, no single formula for successful integration. It is best accomplished through the use of wide-ranging conversations among faculty members in particular subject areas and between those faculty members and others—including both business colleagues and persons from other disciplines (education, religion, and philosophy come to mind) who have devoted serious attention to the challenge of integrating faith and learning. Individual faculty members and subject-area groups should constantly re-evaluate strategies for link-
For a Seventh-day Adventist Christian business program . . . concern with spiritual growth isn’t optional.

ing faith and learning.

It’s also important for business program administrators and faculties to make integration a priority by indicating that all faculty members are expected to think creatively about ways their courses can address issues related to faith. A dean or department chair shouldn’t become Big Brother, scrutinizing teaching materials and lectures for evidence of theological correctness; but each faculty member needs to know that his or her colleagues expect to see a good-faith commitment to dealing with issues of faith in each classes.

Students must, of course, acquire business skills in the core areas of management, marketing, finance, accounting, economics, technology, and entrepreneurship. Due to time limitations, discussions about spirituality, ethics, and social entrepreneurship need to be carefully woven into the curricula; they obviously can’t be allowed to dominate classes in business subject areas. Similarly, each of the core courses in values might be worth only two quarter units at the graduate level; the three required undergraduate values-related courses might be worth between two and four units each.

C. Practica

In addition to this relatively limited in-class exposure to key ethical issues, students need opportunities to practice what they have learned. A practicum can challenge them to synthesize the curricula from special values-linked courses and classes in core business skill areas. It can supplement and reinforce their understanding of moral norms, social entrepreneurial techniques, and spiritual dynamics. Practica can help students become aware both of the crushing poverty that leads to stunted lives for so many people around the globe—two-thirds of the world’s people live on one dollar per day or less—and of the creative ways in which business skills can be and are being used to address economic injustices. Field experiences confront students with the need to make real-world decisions that pose powerful, complex moral challenges. And they force students to discover the power of faith and tap previously ignored spiritual resources as they face unexpected crises.

Practica are required by a number of business schools today, but Adventist business programs should be distinctive in offering fieldwork opportunities that reinforce their basic, values-driven message. Adventism’s commitment to global mission means that church entities like Adventist Development and Relief Agency (ADRA) International are already involved in social entrepreneurial ventures students can observe and in which they can participate. Business professors and program administrators will likely find willing partners if they propose new and creative pilot programs in tandem with church-based development activities.

4. Meeting Market Needs

A commitment to making a difference fits naturally into Adventism’s dedication to global service. The good news is that it’s also a popular theme among business leaders and business educators. Fulfilling our mission can help us succeed in today’s business school marketplace.

Adventist business programs will be effective only if they ground students solidly in accounting, finance, economics, management, marketing, information systems, and entrepreneurship. But equipping students with skills in these basic areas is not enough to distinguish Adventist business programs from countless others. Our programs should prepare business, church, labor, and community leaders dedicated to exhibiting integrity, compassion, and social justice in the world of work and business.

A Market Niche

Teaching students to create value in order to make a difference will allow Adventist business programs to fill a distinctive market niche. Concern about values has become a growing emphasis within the business community. A recent Fortune cover
story highlights the existence of a “spiritual revival in the workplace,” an increasing number of people “who want to bridge the traditional divide between spirituality and work” who “are getting organized and going public to agitate for change.”

Numerous recent books address linkages between spirituality and work. And though this is not the reason Adventist business programs should foster the integration of work and spirituality, “Spirituality is in convergence with all the cutting-edge thinking in management and organizational behavior” and “creates a higher-performing organization.”

A distinguished professor of management at the University of Santa Clara now offers regular seminars in workplace spirituality for M.B.A. students and executives. Beyond Grey Pinstripes, a report co-sponsored by an initiative of the prestigious Aspen Institute, documents the business world’s increased emphasis on incorporating concern about positive social change into the mission statements of business schools and corporations. It also stresses the need for businesses to develop “products and services that solve environmental and social problems while creating business value” and emphasizes the importance of “integrating social concerns into the very charter, operations, and sources of revenue for business.”

A focus on values would thus give Adventist business programs a distinctive, mission-linked way to tap into an important contemporary trend.

Business leaders and scholars are seeing the value of business skills and business creativity in addressing pressing social problems. This sensitivity to the contribution business can make to changing the world doubtless has its roots in a combination of idealism and realism—both an altruistic desire for social improvement and a recognition that businesses can learn from successful social entrepreneurial ventures (as Rosabeth Moss Kanter has argued) and benefit from promoting social stability and productivity.

**Specialized, focused courses that address the three related topics of personal and social ethics, social entrepreneurship, and workplace spirituality are crucial to ensure that key issues receive adequate attention.**

Thus, for a variety of reasons, the value of social entrepreneurship is being trumpeted by everyone from management theorist Peter Drucker to students at top business schools. Student enthusiasm for social entrepreneurial courses and the growth of organizations like Net Impact suggest that in the minds and hearts of many thoughtful and conscientious businesspersons and students, the era of Ivan Boesky and Gordon Gekko is over. At the same time, the scandals associated with corporate entities like Enron, WorldCom, and Adelphia suggest that learning key lessons about fairness, integrity, and compassion is more vital than ever for today’s business leaders.

**Getting Serious About Service**

The spring 1999 issue of Newsline, published by what is now the Association to Advance Collegiate Schools of Business, notes that business schools may be uniquely positioned to help residents of inner-city communities resolve significant social and economic challenges and create measurable, long-term economic change. Apart from the charitable work done by their students, business schools have been minimally involved in service ventures. Seriousness about service, and the experience and contacts provided by activities like Students In Free Enterprise teams (these organizations, committed to business education and community service, are increasingly common on Adventist campuses) mean they can and should take a leading role in changing this pattern. Doing so could help them attract students and the support of corporate and not-for-profit sponsors.

Widespread enthusiasm for “faith-based” private programs as engines of positive social change speaks, and will likely help to feed, a desire to draw on the skills of social entrepreneurs to foster economic empowerment. One need not view social entrepreneurship as a panacea for social ills to see that a climate hospitable to public-private partnerships will encourage people to explore social entrepreneurship as way to express their compassion and idealism, and thus to seek educational qualifications that will help them to do so.

**Distinctive Programs?**

A focus on social entrepreneurship makes sense for Adventist business programs in particular because of the educational environment in which they function. They compete for students with other Christian colleges and universities and with a variety of other higher educational institutions. Though Adventist colleges and universities have long sought to emphasize their distinctiveness, their business programs look remarkably like those offered at non-Adventist and non-Christian institutions across the United States. Offering genuinely distinctive business programs will help Adventist colleges and universities move beyond fuzzy rhetoric about “integrating faith and learning.”

Putting social entrepreneurship, personal and social ethics, and workplace spirituality front and center can play a valuable role in highlighting the spiritual vitality of Adventist colleges and universities. Initiating a vibrantly Christian program that emphasizes spiritually relevant concerns—without sacrificing a commitment to rigorous coursework in basic skill areas—will help them assure students, parents, and prospective
donors that they remain committed participants in the enterprise of Adventist global service. Whatever actually happens in their classrooms, even confidently Christian institutions like Hope, Wheaton, Goshen, and Westmont colleges devote little or no attention in their catalogues to explaining how their business programs reflect Christian convictions and advance religious goals. Prospective undergraduate and graduate students have little reason to think that studying business at these institutions will focus in more than cursory ways on preparing them to embody Christian ideals in the business world. A focus on personal and social ethics, workplace spirituality, and social entrepreneurship—expressed in special coursework, infused into every class, and emphasized through meaningful opportunities for practical training—could help Adventist business programs win the attention of non-Adventist students attracted to Christian higher educational programs capable of helping them learn how to make a difference using business skills and creativity.

Vigorously implementing a new mission also makes sense if Adventist business programs want to strengthen their financial base. Defining a mission that distinguishes Adventist business programs from their competitors will give donors a reason to support them. Businesspersons of conviction, whether Adventist or not, may find an authentic commitment to service appealing—and worth supporting.

5. Conclusion

Adventist business programs confront an exciting opportunity to diversify and grow while giving renewed emphasis to a gospel-motivated commitment to global service. Developing new curricula that place increased emphasis on personal and social ethics, social entrepreneurship, and workplace spirituality; that feature the course-by-course integration of Christian faith with the business disciplines; and that involve students in transformative fieldwork experiences can help Adventist business programs build positive relationships with students, faculty members, employers, and donors. This will enable them to take advantage of their distinctive strengths and meet the challenges they face in the new millennium.

NOTES AND REFERENCES


Connecting Cows and Currency

La Sierra University Students Make a Practical Commitment to Community

“For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future” (Jeremiah 29:11, NIV).

I still remember the thrill I felt when we first came up with the idea. Three of us sat in my office one warm August afternoon trying to think of a business idea for a project in rural India that would utilize a micro-lending model but that wouldn’t require a monetary loan. Then it struck us. What about cows?

Cows. One of the most highly regarded objects in India. Could it work?

Our SIFE (Students In Free Enterprise) team at La Sierra University in Riverside, California, was just getting back into action after a two-year break. The team had been hugely successful in the mid-1990s under the leadership of Johnny Thomas, then assistant professor of economics and finance, and now dean of the School of Business and Management. Now, under my direction, we were looking for a flagship project for the 1999-2000 school year. Maybe this was it?

We decided to join a group from the La Sierra University church that was going to Spicer Memorial College in India in late 1999. Planning for this trip had given us the impetus to create the new project. But we wanted to move beyond our traditional classroom-based projects, which had done a great job of teaching people about free enterprise but hadn’t had a long-term commu-

By Heather Miller With John Thomas
SIFE project would be the first of its kind by our team to apply the free enterprise model to a social need.

Thus the Cow Bank was born.

**Getting Started**

We worked out a plan for the team to raise money for an initial herd of 20 milking cows. These would be loaned, one cow each, to 20 families. The recipients would pay back the loan with the firstborn female calf when she reached 15 months of age. Then the families would own their cow free and clear.

It was immediately clear that we would need a local partner to make it work. We sought out a Rotary Club in India because of the organization’s long history of service projects in local communities. We sent E-mails to some 30 clubs in Pune, India, and very quickly received a response from the Pune Mid-East Rotary Club, saying they were very interested in the project. Their club already had several service projects in Karandi, a one-toilet, one-telephone village of about a thousand residents, located 40 kilometers from Pune. They had a veterinarian in their club—a man who had been involved in cow husbandry for many years; and they were looking for another project.

Through numerous E-mails with our primary Rotary contact, Mr. Ramesh Sathe, over the next six or eight weeks, we refined our proposal. Our SIFE team would fund the entire project—including 20 cows, vaccines and insemination supplies, a training shelter, and our trip to India. Our Rotary partners would introduce us to the villagers, locate the appropriate cows to purchase, provide ongoing technical assistance to the villagers, and oversee the project in our absence. In addition, we brought in students and faculty from Spicer College, also in Pune, to help collect data and provide a third-party evaluation.

The end of October rolled around quickly, and we set off for India. One SIFE student (Geovanny Vielmann) and I joined the group from the La Sierra church. When we finally arrived in Pune, Sathe took us to visit a

The alpacas these Peruvian women received as a micro-loan are helping increase their income and improve their opportunities and quality of life.

Families in Karandi, India, that received a loan of a cow are benefiting from increased income, improved nutrition, and better opportunities for their future.

The La Sierra University SIFE team celebrates after winning the SIFE World Cup Championship in Amsterdam in 2002.
number of places, including the BAIF Development Research Foundation, which had developed a unique system of cross-breeding cows. We had decided to follow the Rotarians’ advice and purchase this breed—a cross between an indigenous Indian cow and a European bull—even though they cost about twice as much as the indigenous cows. The cross-bred cows thrive in the Indian climate and produce a high volume of milk.

As we traveled the 40 kilometers along the Pune-Bangalore Highway toward the village, we shared the road with buses, scooters, jeepneys, and even ox carts! Finally, we turned off the highway onto the four-kilometer bumpy, narrow dirt road to the village. There the two of us, our Rotary guide, and some of the Spicer members met with the village leaders and several members of the Rotary Club. Our tour of the village included visits to several homes, where we saw a few buffalo calves living in an enclosed shed, the central water well (and only local source of clean water), the one-room school, and a vat in which they processed buffalo dung for kitchen fuel.

That evening, some of the village women adorned us in their saris, and we enjoyed a wonderful supper together, along with a ceremony of blessing for the ground that would grow the fodder for the cows. Even though we had just visited the Taj Mahal, this day in the village was by far the highlight of our trip.

The next day, the Rotarians hosted a press conference to tell the story. At this time, we officially handed over the money we had raised to set up the training facility and purchase the first few cows. Eleven reporters showed up. The story appeared in a number of local newspapers and was aired on All-India Radio and at least three local television stations.

Shortly after we returned home from the trip, we began to get E-mails from Sathe about the progress of the project. Within a month, the training shelter was complete, they had purchased the first six cows, and the first few families selected to participate in the project had started their training.

Throughout the next 12 months, the team continued to raise money, which we wired to India to purchase more cows, for a total of 20. We even held a Cow Art Auction on the La Sierra University campus, to which students, faculty, staff, and community members contributed many kinds of art, all with a cow theme. That event alone raised $3,000—which translated into about six cows. Everywhere we went, people asked about the Cow Bank—and handed us checks! A number of small groups sponsored an entire cow.

We even held a Cow Art Auction on the La Sierra University campus, to which students, faculty, staff, and community members contributed many kinds of art, all with a cow theme.

A Tangible Project
What was it about this project that was so magical? Looking back, we can see several things that made the Cow Bank such a desirable project. First, it was tangible. You could donate $100 or $500 and know that some family in Karandi, India, was going to get a cow. They would milk the cow, and their income would increase. You could see a picture of the village with the women smiling as they received the family cow. It wasn’t some ministry that might have an impact. It was a sure thing.

Meeting a Need
Second, it met a real need. Up till this point, the small farming village had had only one source of income—a single crop produced and sold once a year from a piece of land they didn’t even own, and for which they had to pay a high rent. Owning a cow—a tangible economic resource—put financial freedom within their reach. In fact, during the first year of the project, participating families realized a 40 percent increase in their annual income. They could sell milk from their cow and grow their own herd by re-impregnating her each season. It was just the break they needed.

Selling the thick, luxurious wool of alpacas like this one helps the women in Pinaya, Peru, increase their household income.
A Sustainable Investment

Third, it was sustainable. Unlike individual acts of charity, this idea of creating a small enterprise to address a social need—in this case, poverty—was self-sustaining. The loan of a cow would always be paid back with another cow, which would then go to the next family, and so on. Because it was a business and not a donation, it could perpetuate itself. In addition, it would have a measurable, long-term economic impact. Where a one-time gift of $500 to a family might help them financially a year or two, it would eventually be used up. To help them again, you would have to donate more money. But the gift of an economic resource—in this case, a cow—enables them to become stewards of their own resources, replacing dependency with economic independence.

Promoting Social Change

Finally, it brought positive social change. Not only would this project help individual families increase their income, it would also uplift the entire community. It removed economic inequities that had existed, perhaps for generations, and empowered these families and their community to expand their economic opportunities. But 20 cows was not the end of the story. In fact, it was just the beginning! Not only did the project increase individual families’ income, but community wealth also began to grow. First, we heard that the narrow dirt road into the village had been paved. Soon another report came that, because of the new dairy business in Karandi, the local transportation agency had begun bus service to the village twice a day.

The children’s nutrition was also improving, not only because of the milk in their diet, but also because the families could afford a wider variety of better quality food. And one of the women from the village, who previously would have never considered it a possibility, ran for and won a local election. Recently, several of the families have been able to install telephones and indoor toilets in their homes. Changes like these are having a profound impact on these villagers’ quality of life. In addition, the state electricity board has just built a substation between the highway and the village that is bringing them power. That will definitely impact the milk business!

Linking Ideas

The Cow Bank project became for our SIFE team, as well as for the La Sierra University School of Business and Management, a model of social entrepreneurship (using entrepreneurial and business concepts to address a social need) to use as a pattern for numerous other projects as well as an anchor point for our developing philosophy. We began to link together two significant ideas that allowed us to carve out a niche for ourselves in the business school market. The notion of creating value, or making money, is nothing new to business schools; in fact, many are built solely on this single standard and teach it extremely well. However, linking this skill to the notion of making a difference is something one does not find in many programs. LSU’s School of Business and Management has taken these two concepts and woven them together, adopting as its motto: “Creating Value, Making a Difference.”

Inspiring Volunteerism

Projects like the Cow Bank, implemented through the SIFE program, are done solely on a volunteer basis. While some institutions do similar projects as classwork, the volunteer approach at LSU adds the important concept of introducing voluntary action into co-curricular learning. This inspires the students to make a difference through volunteerism as a way of life, and not just to participate only if and when their job calls for it. “My personal life was changed in a way I never expected,” says Geovanny Vielmann. “I realized how people throughout the world are
Looking back, we can see several things that made the Cow Bank such a desirable project.

Challenged by creed, gender, wealth, and statute, I learned to embrace my roots as an American and our beliefs of liberty and the pursuit of happiness, and saw how the free enterprise concept and values could directly effect change.

Other Projects

With the tremendous success of the Cow Bank, the SIFE team began looking for other projects based on the same principles. Soon after, SIFE partnered with the LSU Stahl Center for World Service and the LSU Center for Social Entrepreneurship to establish the Alpaca Bank in the high Andean village of Pinaya, Peru. Like the Cow Bank, the Alpaca Bank operates on a micro-lending model to help families become self-sufficient.

The Alpaca Bank provides a loan of five suri alpacas to single-mother families, who harvest and sell the luxuriously soft wool, increasing their income by about 30 percent. And, like the Cow Bank, the loan for the Alpaca Bank is paid off by returning, in this case, the first five alpaca offspring.

The SIFE team also set up a “chicken bank” project at an elementary school in Mexico. This egg-laying business, called the Little Red Hen project, provides regular income for the school. In addition, the SIFE team helped the school (1) set up a bio-intensive garden; (2) improve their small bakery by purchasing an industrial mixer; and (3) establish a computer Internet lab. These small-business activities have helped school enrollment climb from 35 three years ago to 140 for the 2003-2004 year. Profit generated from the egg business and the bakery is paying for eight student scholarships.

Closer to home, the SIFE team began a partnership four years ago with Family Service Association of Western Riverside County to set up a childcare business course project. These 12-week modules teach former welfare-dependent and/or low-income individuals to become childcare providers. Family Services teaches the first six weeks on childcare, then SIFE offers six weeks of instruction on running a home-based business. In the first four years, the project has involved more than 250 people in half a dozen communities around Riverside, and this year will host several more modules. Approximately one-third of the participants who completed the program have started their businesses.

Students’ Reactions

While these community-based projects effect positive social change, they also enhance the educational experience of the students who create and administer them. Among the most notable is the ability to connect classroom theory with real-world experience.

“After many years of struggling and being broke,” says Pablo Velasco, a recent business graduate and current M.B.A. student and SIFE president, “my vision had become blurred. My focus was: Make money and survive. That is, until I helped set up the Peru projects.”

This kind of connectivity goes beyond on-the-job training and class assignments. It provides an opportunity to engage the student’s mind and heart in a values system that can be life-changing. Students can experience firsthand the results of their work, including both business and social outcomes. This kind of experience stimulates a passion for making a difference that will remain with them and shape them throughout their lives.

“In Peru,” Pablo continues, “my heart was once again opened to helping others help themselves. I had almost forgotten the dream I had had when I was 15, but it was revived when I felt the huge impact these small enterprises made on the single women and their starving families. The opportunity SIFE gave me to help these families was an opportunity that revived my reasons and desires to become a successful person,” he adds.

Jessica Bearden, a 2003 religious studies graduate and current M.B.A. student and SIFE project director, has coordinated the childcare project for three years. “There’s nothing more gratifying than seeing these women participate in the childcare business course not only increase their knowledge about early childhood education, but also learn how to manage a successful home-based business.
and their satisfaction that they will soon be off of welfare, and may be able to increase the income of their family and be self-sufficient,” she says. “As a religious studies major, there are many ministries that I could be involved in, but I found a major ministry within SIFE that has allowed me to help people.”

The SIFE projects also help students hone their leadership, teamwork, and communication skills through participating in SIFE. Laura Lee McIntyre, a 1997 LSU psychology graduate and SIFE member, has just completed a yearlong pre-doctoral internship in pediatric psychology at Johns Hopkins University and is starting a tenured faculty position in the psychology department at Syracuse University. She says that SIFE provided many valuable learning experiences, but probably “the most personally important has been SIFE’s focus on teamwork. We brainstormed together, we implemented projects together, and we changed lives together (our lives included!),” she recalls. “I’ve learned the importance of communicating effectively to others, advocating for underprivileged or neglected populations, and not only teaching others, but also learning from others.”

Community Partnerships

Community partnerships provide the students with valuable learning experiences and play a key role in the success of many projects. LSU’s SIFE partnerships with the Pune Mid-East Rotary Club (for the Cow Bank project) and with Family Service Association (for the childcare project) are two excellent examples.

These projects, of course, are not the end of the story. At the time of this writing, the SIFE team has recently returned from Thailand, where they set up a small shampoo business at an orphanage in Chiang Mai; and from Ethiopia, where they established a goat bank, a bakery, and a vocational training center in the village of Kalaala. New projects. New destinations. Same purpose.

Engaging in society may not always be the easiest thing to do, whether through fostering economic empowerment or any other means. It costs money and time, and requires a long-term commitment. But it provides a meaningful way to bridge the gap between theory and practice. It gives students hands-on experience that helps them define and develop their values and hone a variety of skills. And it certainly makes a difference in the world. As students participate in fulfilling God’s plan of giving “hope and a future,” they will testify that “once you’ve experienced it, you’re hooked.”

La Sierra University SIFE Projects 2000-2003*

<table>
<thead>
<tr>
<th>Project</th>
<th>People Impacted</th>
<th>Students Involved</th>
</tr>
</thead>
<tbody>
<tr>
<td>India Cow Bank</td>
<td>100+</td>
<td>5</td>
</tr>
<tr>
<td>Peru Alpaca Bank/Bee</td>
<td>400+</td>
<td>5</td>
</tr>
<tr>
<td>Business/Micro-lending</td>
<td></td>
<td></td>
</tr>
<tr>
<td>HeadStart Christmas party</td>
<td>200+</td>
<td>100+</td>
</tr>
<tr>
<td>Mexico Garden/Bakery/Chickens/</td>
<td>100+</td>
<td>25</td>
</tr>
<tr>
<td>Computers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Summer SLAM Kids’ Day Camp</td>
<td>200+</td>
<td>5+</td>
</tr>
<tr>
<td>Childcare Business Course</td>
<td>250+</td>
<td>10</td>
</tr>
<tr>
<td>Thailand Orphanage Business</td>
<td>60+</td>
<td>3</td>
</tr>
<tr>
<td>Ethiopia Goat Bank/Bakery/Vocational Training</td>
<td>400+</td>
<td>4</td>
</tr>
</tbody>
</table>

Unlike individual acts of charity, this idea of creating a small enterprise to address a social need—in this case, poverty—was self-sustaining.

NOTES

1. Making a small loan to an individual or group for the purpose of starting a business.
2. Students In Free Enterprise (SIFE) is an international organization started in 1975 by corporate America to help college students develop their leadership, communication, and teamwork skills, and give them hands-on experience in learning, teaching, and practicing the principles of free enterprise. The La Sierra University SIFE team was established in the fall of 1991, and won the SIFE International Championships in 1994, 1995, 1996 and 1997, and the SIFE USA National Championship and SIFE World Cup Championship in 2002. Today, there are more than 1,500 SIFE teams on college campuses in 37 countries. At LSU, SIFE is an entirely voluntary, extracurricular activity; though housed in the School of Business, it includes students from every major and is not directly connected to any course of study.

*Just a few highlights of the more than 100 La Sierra University SIFE projects over the past four years, which have helped more than 10,000 people and involved several hundred students.
Integrating Employability Skills in the Business Curriculum:
A Biblical Rationale

The employability of new graduates is of ongoing concern to educators and employers alike. Recent studies support the oft-heard contention that many entry-level workers lack basic employability skills and competencies.¹

Corporate organizational structures are allowing greater decision-making at the point of service. Consequently, in contrast to the workplace of only a few years ago, many employees now interact more closely with others in an intercultural team setting, spend more time at a computer, and rely less on supervisory staff. For employees to function well in this changing work environment, they must have good communication skills, teamwork and leadership skills, high ethical and moral values, and a good work ethic. While this article will focus on developing these skills in the college business curriculum, other academic disciplines must also prepare graduates with these attributes. Whether one is preparing for employment in a health profession, the school system, or the business world, these skills are essential.

Christian colleges are sometimes perceived as lacking the ability to impart the technical skills that are so highly prized by employers.² As Smith notes, such skills are resource-intensive, so many Christian colleges may lack the finances to obtain and maintain the hardware and software, as well as the qualified people to teach these skills.³ Although this may be problematic for some small institutions, most faith-based schools generally do a good job of providing basic knowledge and skills. More advanced technical skills are often available through on-the-job training.

Graduates of Christian schools of business may actually have an edge over other job candidates if their institutions have integrated biblical principles into the curriculum. By emphasizing and modeling a positive work ethic, clear ethical and moral values, the ability to communicate, leader-
ship, and teamwork throughout the curriculum, Christian business professors will produce “value-added” graduates. Adopting specific teaching strategies used by Christ can help business professors incorporate the desired skills into the business curriculum.

Finding a Biblical Rationale

To discover a biblical rationale for these employment skills, we need to focus on and apply Scripture. Gillepsie outlines three steps essential to this process. First, determine the original meaning of the biblical passage. Second, identify the universal principles involved. Third, apply the text on a personal level. Teachers and students alike must set aside preconceived ideas and allow the themes, concepts, and instructions that arise from the lives of biblical characters, and especially from the life and teachings of Christ, to speak to general business principles.

While Scripture does not clearly address every business concept or practice, careful analysis and application of many passages does provide support for certain skills, attitudes, or practices commonly accepted in today’s business world. The Christian business curriculum must not only address important social needs, but also ensure that the curriculum enhances the mental, spiritual, social, and physical well-being of its students.

A Biblical Rationale for a Strong Work Ethic

Max Weber has been credited with codifying what contemporary society refers to as the Protestant work ethic, which includes a preference for physical labor, respect for authority, and an emphasis on honesty and integrity. Weber’s seminal work, The Protestant Ethic and the Spirit of Capitalism (1930), asserted that capitalism originated from the understanding and acceptance of work as an opportunity for human beings to display reverence for God.

Conversely, indulgence and wasteful consumption were regarded as sinful. The Bible provides the rationale for a strong work ethic. Ecclesiastes 9:10 admonishes believers to diligently apply themselves to any given task while they are able. The Scriptures also suggest some important benefits from a good work ethic. Specifically, a work ethic and teamwork complement each other. Collaborative work enhances a sense of community. The interaction and interpersonal relations that result from group work help individuals value one another (see Proverbs 27:17; John 17; Nehemiah 12:44–47).

The Bible also requires that believers impose a sense of balance in their lives. The story of the rich young ruler (Luke 12:16–21) reminds us that an impassioned desire to accumulate wealth to the exclusion of service to God and community leads to separation from God and neighbors. If Christian teachers focus on the biblical basis for a work ethic, the passage from Proverbs 28:19 (KJV), “he that tilleth his land shall have plenty of bread,” can become a reality for faculty and students alike.

A Biblical Rationale for Ethical and Moral Values

Ethical and moral values such as honesty, integrity, trust, empathy, and respect for coworkers are highly valued by employers. With the influx of women and minorities, the workplace is becoming increasingly heterogeneous. Consequently, a variety of legal, ethical, and moral imperatives require that employers select workers possessing the necessary skills and attitudes to function in a heterogeneous, multicultural environment.

Scripture supports the importance of ethical and moral behavior and addresses the issue of honesty, integrity, and trust from both a personal and an organizational perspective. Luke 10:30–37 poignantly illustrates the irrelevance of race, ethnicity, religious and cultural background, and social standing when individuals are confronted by ethical and moral dilemmas. The lawyer’s question of “Who is my neighbor?” implicitly addresses issues of kindness, love, respect, empathy, and inclusiveness. At the corporate level, this passage implies that employees and administrators must be sensitive to any action or inaction that would negatively affect others.

The biblical account of the wealthy businessman, Nabal, who was “churlish and evil in his doings” (1 Samuel 25, KJV), should be a stark reminder to business practitioners of the consequences of pride. His increase in wealth was to some degree attributable to the protection he received from David’s men. Yet, Nabal discounted their protection and the resulting social stability, crediting his success to his own efforts. Business professionals in contemporary society often fall into the same trap. They forget the contributions of employees and the local community when making decisions about layoffs or relocations to a more favorable economic environment. While the Bible does not criticize prudent business decisions that increase profit, it does forcefully condemn the selfish use of profit or the abuse of others (see Proverbs 10:2; 16:8; 21:13; 21:29).

The deceitful practices of the tax collectors in Luke 19 and the money-changers in the temple (Mark 11:15–17) are similar to price fixing, tax evasion, fraud, and other unethical practices commonly found in contemporary business environments. The experience of Ananias and Sapphira in Acts 5 is a sobering reminder that integrity and honesty in business affairs is more important than short-term monetary gain.

The collegiate business curriculum, then, should reflect this biblical rationale for moral and ethical values.
and be infused with the timeless values of trust, honesty, integrity, and consideration for others. Through modeling and classroom discussion, students can learn such values and resist the subtle practices of some corporate cultures.

**A Biblical Rationale for Communication Skills**

Communication skills, both oral and written, have consistently ranked high as requisites for job success. Some may see this as a Western concern, from a culture that values a liberal-arts education whose graduates can communicate effectively. However, for a biblical rationale, one need look no farther than the Genesis creation story, where God modeled effective communication. Prior to Adam and Eve’s banishment from the Garden of Eden, God spoke with them face to face (Genesis 3). Yet divinity has used other methods to communicate with human beings. In a post-Fall world, the Bible serves as a primary source of communication between God and humankind. The example of Jesus is also instructive. While on Earth, He relied heavily on the use of descriptive and colorful verbal communication, using stories filled with images, metaphors, and symbols to which His audience could readily relate.

Finally, a part of the biblical rationale for developing effective communication skills is the inspired advice regarding tone and content of a message. Paul in Ephesians 4:29 suggests that messages should be positive and beneficial to others. Communication skills, then, are important both in interpersonal relationships as well as in the pivotal interaction between God and humanity.

**A Biblical Rationale for Leadership Skills**

While scholars extol a large number of leadership qualities, employers usually focus more narrowly on specific skills they want college graduates to possess. Employers expect new employees, particularly those in leadership or middle management roles, to be motivated to work enthusiastically with others and to inspire colleagues and subordinates.

From a biblical perspective, however, leadership begins with mission. For instance, Noah mobilized his family to perform God’s mission of building an ark while warning of the impending cataclysm. Moses, who was initially uncertain of his abilities, stuck to his God-given mission to lead the Israelites out of Egypt. Jesus also had a clear mission, which He pursued and accomplished. In Matthew 20:28 (KJV), Jesus described His mission of servant-leadership by saying that “the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

Leadership from a biblical perspective also requires the leader to acquire and develop human and physical resources. In Matthew 4:19 and Mark 6:7-12, Jesus’ recruitment, training, and subsequent motivation of His disciples to spread the gospel illustrates this important dimension of leadership. Paul’s work of training leaders in the early church and his mentoring of Timothy reiterates the importance of these attributes. Biblical leadership includes working with and motivating others, using assets wisely, and serving others to achieve a shared mission. Adventist colleges should use these principles to design programs that equip students to effectively participate in the community and at their workplace.

**A Biblical Rationale for Teamwork Skills**

Teamwork skills include the ability to work collaboratively with others. The growing reliance on small
The Bible provides the rationale for a strong work ethic.

Lectures
While the lecture is still one of the most popular teaching strategies in higher education, it has often been criticized by educational practitioners as a passive and ineffective means of promoting learning. Yet Christ included the lecture in His repertoire of teaching strategies (particularly when He had a wide range of issues to cover). But it is important to note that Christ varied the length of His discourse in order to maintain the attention of His audience. According to Horne, Jesus “spoke in concrete, pictorial, imaginative language, which easily catches and holds attention.” Because the business curriculum includes a wide range of issues, the lecture is still a significant tool. When lecturing, like Christ, instructors should employ metaphors, illustrations, and descriptive images to capture the attention of their listeners. Most importantly, like Christ, teachers need to vary the length of lectures in order to maintain student interest.

Case Studies
The case-based method of business school instruction dates back to the 1920s, when Harvard Business School began to emphasize a problem-centered approach based on real-life situations. By way of definition, Carlson and Schodt state that “cases are narrative accounts of actual or realistic situations in which policymakers are confronted with a need to make a decision.” Some of Jesus’ parables may be seen as depictions of real-life events or cases, which challenged His hearers to analyze and understand. The case study method encourages students to think critically and to make decisions. Christ’s use of the Good Samaritan story is an example: It challenged the lawyer to identify the central problem and to offer an objective assessment. Case studies, particularly when done in connection with a group approach, allow the teacher to integrate ethical and moral values into the classroom while also providing practice in teamwork.

Storytelling
Zuck gives four reasons why the use of stories is effective and why Christ used them. First, people enjoy hearing about other people. Second, parables or stories “have intrigue because of the challenge of analogies.” In other words, the story “challenges the hearer or reader to decipher the
point being made.” 13 Third, people are better able to appreciate abstract ideas when they are presented in a concrete way. Finally, stories allow the listener to actively visualize, imagine, and identify with others’ situations.

Business students are captivated by stories about personal experiences in the corporate world. When students are reminded of the excesses of the 1980s and 1990s and the ethical lapses of former Wall Street mavericks or the Enron, Global Crossings, and WorldCom fiascos, they acquire a better appreciation of the need for ethical practices in business.

Cooperative Learning

Because businesses want teamwork skills and there is a biblical mandate for their use, Christian business teachers need to identify effective ways to infuse these skills into the curriculum. Johnson, Johnson & Smith14 describe cooperative learning as “the instructional use of small groups so that students work together to maximize their own and each other’s learning.” Small group cooperative learning has a biblical precedent in Jesus’ active involvement of the disciples in His ministry. He sent the Twelve in groups of twos to exorcize demons, to heal the sick, and to preach the kingdom of God (Mark 6:7-13; Luke 9:1-6). He commissioned the Seventy, sending them in pairs to heal the sick (Luke 10:1-17).

Johnson, Johnson & Smith15 also suggest five basic elements that must be included in a cooperative learning session:

• Positive interdependence (each member of the group needs the others to succeed individually and collectively);
• Face-to-face interaction (students help and teach one another to make connections between past and present learning);
• Individual accountability (each member has an obligation to complete the assigned tasks);
• Social skills (each group member needs to acquire and use interpersonal and leadership skills); and
• Group processing (activities should enhance team building and team effectiveness).

Students at Andrews University School of Business in Berrien Springs, Michigan, are encouraged to work in groups. Teachers sometimes encounter resistance to this, but by the end of the semester, most students agree that working as a team helped them to develop a greater understanding of the concepts being taught, as well as how to work with others.

Conclusion

This article’s development of a biblical rationale for the integration of employability skills in the business curriculum is certainly not exhaustive. However, the authors hope that these ideas will help those developing the business curriculum in Christian institutions to adopt an intentional approach that integrates these skills across the curriculum. Ideally, this should include not only course content, but also assembly programs and other campus and community activities such as Students In Free Enterprise (SIFE) and honor societies.

While employer demand offers an incentive for administrators and teachers to integrate these skills, the biblical rationale should provide an even greater incentive. Applying the strategies presented in this article can help business students not only to develop a deeper understanding of academic information, but also to develop the necessary skills to advance on the job and to better serve God and their communities.

REFERENCES

1. Employability skills is a common term in business that refers to competencies essential for a worker to be successful on the job. In addition to technical and discipline-based skills, employability skills include work ethic, communication skills, teamwork, and ethics. See Patrick A. Williams, Employability Skills in the Undergraduate Business Curriculum and Job Market Preparedness: Perceptions of Faculty and Final-Year Students in Five Tertiary Institutions. Unpublished doctoral dissertation, Andrews University. Berrien Springs, Michigan, 1998.


3. Ibid., p. 159.


8. Williams.


13. Ibid., p. 311.


15. Ibid., pp. 32, 530.
Making International Students Feel at Home on Your Campus

Moving can be a difficult undertaking for anyone. But packing your belongings, your family, and your culture into a few boxes and shipping them to a new country can be monumental. International students deal with a vast amount of change in a short period of time, emigrating temporarily from their country to another land. Some of them have to learn a new language before they are accepted for study abroad. Some have to adapt to a different type of school system. And still others must become well-versed in the art of layering their clothing to keep warm in the winter! But for each one, the sacrifice is worth the challenge of setting up a new life for themselves because their dream is to realize a scholastic goal.

Benefits of Diversity

Andrews University in Berrien Springs, Michigan, has one of the highest international student saturation rates of any higher education institution in the United States. The university has been ranked sixth in the nation for total number of undergraduate international students by the 2003 America’s Best Colleges edition of U.S. News and World Report. Currently, 816 students are at Andrews on F-1 or J-1 visas or are Legal Permanent Residents (LPR), comprising 27 percent of the total student body. Andrews Academy and Ruth Murdoch Elementary School, both affiliated with the university, have a high concentration of international students, as well. Nearly one-third of the total student body at Andrews Academy comes from abroad, as do 60 of the 318 students at Ruth Murdoch Elementary School.

Camille Butler, a student from Toronto, Canada, decided to come to Andrews specifically because of the diversity. “Toronto is one of the most diverse cities in the world, and Andrews, with all its international students, reminded me the most of home,” she said. Margit Waern, a graduate...
student from Denmark, also appreciates the diversity on campus. “One of the main reasons I chose Andrews is because there is a wonderful mix of cultures on campus, and being exposed to so many different nationalities is very important to me.”

Andrews University’s president, Niels-Erik Andreasen, enrolled as an international student (from Denmark) at Andrews in 1963. More than 30 years later, he returned to Andrews as president. “It was really like coming back home again,” Andreasen said. “The reason I accepted the position at Andrews was a strong personal commitment to the mission of this institution, particularly its international character and outlook.”

Government Regulations

Coming to the United States from another country has become more difficult since September 11, 2001, although Andrews has only seen about a 2 percent decline in its total number of international students, says Najeeb Nakhle, director of International Student Services.

Once an international student is accepted by a college in the U.S., he or she receives an I-20, a document issued by the institution, which the prospective student presents to the American embassy in his or her country in order to receive a visa. In the past, students would receive a visa without difficulty. However, as a result of concern about terrorism, all prospective students must be interviewed by the Consular officer at the American embassy to determine their reason for seeking higher education in the United States. Students must present proof of strong ties to their home country to convince the Consular officer that they plan to return home and will not stay in the U.S. after the visa expires.

Most students come to the United States on F-1 visas, which allow them to work on campus 20 hours per week while school is in session and full-time during school vacations. J-1 dependents can study and work full-time on or off campus.

Realizing a Dream

Marcus and Mathilde Frey, with their two daughters, Delia, 8, and Chiara, 3, left their home and jobs in Freiburg, Germany, so Mathilde could pursue her Master of Divinity and ultimately, Doctor of Ministry degree at Andrews University. Mathilde had worked as a pastor in Freiburg for a number of years. Marcus worked for a prominent chemical industry company repairing pumps and served as the company’s employee rights advocate. Coming to Andrews without sponsorship was a huge commitment for the Freys, since they plan to stay in the United States for at least five years. Mathilde’s F-1 visa allowed her to go to school, but initially, Marcus could not work. He was able to apply for an F-1 visa 90 days after their arrival, and received permission to work in mid-November 2003.

Although their parents spoke some English, Delia and Chiara had not had a lot of exposure to the language. Delia entered the 3rd grade at Ruth Murdoch Elementary School at the beginning of the year. Chiara, still too young for school, learns English from her parents and older sister. Delia’s teacher, Stacee Campbell, recalls, “On Delia’s first day of school, the only English she knew was ‘Good morning, teacher.’” Delia and Mrs. Campbell were able to communicate with the use of a German-English dictionary and the help of a classmate who spoke German. Delia was also enrolled in English as a Second Lan-
guage (ESL) classes with Francesca Lippi, and works one-on-one with her. “Delia has made amazing progress,” Mrs. Lippi says. After just three months of school, she has picked up English so quickly that she is now writing complete stories.

When they return to Germany, Mathilde hopes to teach Old Testament at the seminary in Friedensau. She and Marcus feel that their experience at Andrews has been enriched by all of the other international students they have met. “It’s very interesting to get to know people from all over,” Mathilde says. “Our neighbors are from Rwanda.”

**Services for International Students**

About 1985, because of the large number of international students at Andrews, the university realized the need for a number of special services to assist these students. The International Student Services (ISS) office was created to fulfill this need. The ISS personnel attend yearly state, regional, and national conferences to learn how to help the international students successfully negotiate the maze of regulations affecting their visa status. The ISS office also provides emergency financial help, personal counseling on matters related to student life, and different kinds of scholarships for international students.

In addition, they plan activities throughout the school year not only to help these students feel a part of Andrews, but also to help the student body and faculty members appreciate their international population. Recognizing that the vast majority of students from abroad cannot afford to go home for the Christmas holidays, the ISS office hosts a banquet each year on Christmas Eve. In April, the university hosts International Student Week, which features the International Food Fair, a favorite for both the campus and community; International Chapel; and International Sabbath at Pioneer Memorial church (PMC), the campus church.

At the beginning of each semester, the ISS office hosts a mandatory three-day international student orientation that highlights the various services available on campus. During the August 2003 orientation, nearly 70 percent of the students who participated said that they had never experienced winter. However, at least half of those students owned vehicles! The Department of Public Safety at Andrews recognized that offering free winter driving lessons to these students would help keep everyone safer on the roads. Lieutenant Russ Robbins accompanies students in their vehicles and teaches them what to do if the vehicle begins to slide. “This allows the students to get comfortable in a controlled environment,” said Kevin Penrod, chief of Public Safety. “This training has definitely helped keep the roads safer, and it has made the students more aware of the potential dangers.”

At the international student orientation, each participant receives a folder with general university information including a campus map, the previous year’s Cast (an informal picture book of all students, faculty, and staff), a calendar for the current school year, and a student handbook with all the university’s rules and guidelines. Many campus depart-
all the details about living in the campus apartments. Students can view different floor plans, review rental fees, and learn how to use the various appliances. Also included are procedures for the care of floors and carpets, fire safety, the location and use of the laundry facilities, and where and how to dispose of garbage.

Andrews University students who do not pass the TOEFL (Test of English as a Foreign Language) or who want to polish their language skills can enroll in ESL classes through the Center for Intensive English Programs. The rising need for teachers equipped to assist ESL students prompted Jeannette Bryson, director of the Center for Intensive English Programs, and Rita Seay, vice principal at Ruth Murdoch Elementary School, to devise a new program, with funding from the K16 Collaboration, which trains students from Andrews Academy to tutor elementary students in ESL. Eight high schoolers were selected from 50 who applied. After 11 weeks of preparation, they began working with elementary students during the latter part of 2002. Additionally, the center offers classes for spouses of students and interested community members at the beginning and advanced level, as well as those preparing for the TOEFL test.

Andrews University provides dormitories for single undergraduate students and apartments for families and single graduate students. One of the most helpful resources for students in the university apartments is Project P. Wilson Trickett, a retired staff member, began this initiative when he realized that a large majority of international students were not getting enough food to properly feed their families. Distribution takes place every Sunday through Friday at 5:00 p.m. at the university’s apartment complexes. After Trickett’s death in 2002, Joyce Ward took over. “A lot of foreign students would not have come [to Andrews] without Project P,” says Allan Freed, former director of housing for Andrews University. “They counted on that to help them.”

International, academic, and support clubs are also invaluable resources for international students and offer a great opportunity for all students to learn about other countries and cultures, as nearly every country and region of the world has a club at the university. Clubs such as the Pre-Med Society, Lambda Pi Eta, and the communication honor society offer students enriched academic experiences. The Seminary Women’s Ministries group reaches out to wives of pastors enrolled in the Seventh-day Adventist Theological Seminary. Because of the rising number of women enrolled in every seminary program, the Center for Clergy Women was established at the beginning of the 2003-2004 school year to deal specifically with the needs of women in ministry.

The Seventh-day Adventist Theological Seminary allows spouses of students to enroll in classes at a greatly reduced price. If a student is pursuing a Master of Divinity degree, his or her spouse can enroll as a part-time student and earn an M.A. in one of several different programs. “We have sent an increasing number of couple teams out into the field recently,” says John McVay, dean of the seminary.

Academic departments also provide a great deal of support for stu-
Students. “I have come to realize that my department is one of the best in my field,” says Leslie-Ann Williams, a junior from Trinidad and Tobago, of the Speech-Language Pathology and Audiology Department. “It is small, but my three professors are excellent and experienced. They love the discipline and the students. In our department, we are a family. I wouldn’t trade my teachers, or Andrews, for the world.”

Getting a Christian education is very important to the international students at Andrews. Margit Waern noted: “There is so much secular education that would look great on a résumé, but that is not my major goal. I want to experience the Christian community and be a part of it even when I am studying.” Students with families also appreciate the opportunity for their children to attend a Christian school. Adebola Osundina, a master of business administration student from Nigeria, was looking for a balanced education for his children. “I found it here at Ruth Murdoch Elementary School and the Crayon Box daycare center where all the values I teach at home are reinforced in school.”

Adapting to Life in a New Country

Coming to a foreign country not knowing anyone and sometimes not even knowing the language can be a frightening prospect. Many times, the only thing that compels students to come to Andrews is the knowledge that a support group awaits them. International students at Andrews are a very tight-knit group. Marcus and Mathilde Frey had friends from Germany at Andrews; however, they were away when the Freys arrived. A group from Romania stepped in to welcome the family with lots of food and friends. “I found it here at Ruth Murdoch Elementary School and the Crayon Box daycare center where all the values I teach at home are reinforced in school.”

Enid Harris, administrative assistant for the Institute of World Mission, herself originally an international student from South Africa, told the group that coming to America is actually the easy part. “Returning to your country can be harder than leaving it,” Harris said. She recommends attending a re-entry program upon arrival, similar to classes offered to missionaries who have completed their terms.

Impacting the World

The high concentration of international students among the general Andrews population is a great asset, according to the professors, students, and alumni. McVay appreciates the fact that theological students from the North American Division will know what a world church is like after attending the seminary. “They will truly appreciate that in either Kansas or Kenya, the same gospel is preached, just with a different language,” McVay says. Chris Bokich, a 1999 graduate of Andrews with a bachelor of business administration, notes: “Once in my job at Volkswagen of America where I am constantly traveling and dealing with other cultures, I realized how valuable my Andrews education truly was. I feel comfortable with diverse groups of people. After leaving Andrews, I now feel like the world is literally at my fingertips because I understand and am at ease with a wide variety of people and cultures.”

Enrolling international students can greatly enrich a school’s student body—as well as its bottom line. Any of the programs described above that are used by Andrews University to welcome such students can be adapted to a local situation. This will help make them more comfortable and successful at your institution.

Katie Shaw is a News Writer in the Office of University Relations at Andrews University in Berrien Springs, Michigan.
The Role of the Mentor on a Christian Campus

My first encounter with Christian education was in a small multigrade school in Palmerston North, New Zealand. My teacher, Miss Gilmore, daily shared her spiritual understandings, shaped my handwriting, and taught me my times tables, reading, and writing. She inspired in me a passion for music, poetry, literature, and art, as well as a curiosity for life. Best of all, she modeled superbly the craft of teaching. Even today, she continues to cheer me on, and her bright mind remembers every detail of those years.

I also recall a college professor who modeled the journey of faith for me. Pastor Hefron was determined that his students would learn to think. While he posed many questions, he also modeled a deep commitment to God. In those days, teachers didn’t have the luxury of a private office, so he set aside a room in his home where students could come and talk with him. I have never forgotten his thoughtful counsel and caring spirit.

Many of us have been touched by a mentor teacher who modeled a deep compassion for people, a profound curiosity for life, and an eagerness to join with other learners in the search for meaning. For many of us, the fire within was fueled by an insightful instructor who caught a glimpse of what we could become and willingly invested time and energy to nurture our growth.

By Verlie Ward

Mentors Throughout History

The Jews called Yahweh their Mentor. They also looked to priests, rabbis, prophets, and wise men as spiritual leaders. The early Christian Church fostered mentoring in the form of spiritual guidance. St. Basil (330-379 A.D.) wrote to the believers, urging them to find a man “who may
serve you as a very sure guide in the work of leading a holy life,” one who knows the “straight road to God.” He warned that “to believe that one does not need counsel is great pride.”1

In the fourth and fifth centuries, the Desert Fathers in Egypt, Syria, and Palestine modeled spiritual direction. Disciples would seek advice and guidance from these holy men of the desert who helped to shape the inner life through prayer and pastoral care. In the Celtic tradition, we find the emergence of the “Soul-Friend,” who was essentially a guide and counselor. During the seventh century, St. John Climacus insisted that “beginners who wished to leave Egypt for the promised land must find another Moses [to be their] guide.”2 By the 10th century, there were many Eastern religions with spiritual mentors. Buddhism had meditant ascetics, and the Chinese turned to sages for spiritual guidance. During the 16th century, we find a woman, Teresa of Avila, establishing foundations to support men and women in their spiritual life. She encouraged interior prayer, which was regarded with suspicion at that time.3 In 18th century Russia, spiritual guides inspired their followers to live a simple, humble life, devoted to acquiring the Holy Spirit.4 It is clear that since the beginning of time, patterns of mentoring have existed throughout the world.

Christian Mentors Today

What does it mean to be a faithful mentor on a Christian campus today? Most students come to college to obtain a degree or to acquire job skills. On the way to that degree, many students discover that the road on which they have embarked is full of surprises and detours. In exploring these new pathways, they discover goals they had not considered, questions they had not entertained, and challenges for which they feel unprepared. The role of the mentor is not to fix the road but rather to help the young adult to find meaning, create a purposeful vision, and become a competent traveler.5

Young adulthood is the place where habits and beliefs are forged. To achieve these goals, the young adult must pass through the process of re-evaluating his or her beliefs and developing a personal set of values. These become the launching pad for adulthood. Many young adults begin this process in college. The evaluation involves a careful examination of the most elemental beliefs upon which they have built their lives. These beliefs are usually based upon what Parks calls “an uncritical dependence upon prevailing conventional, family [church], and peer group authority.”6 The young person embarks on a search for richer understandings, as well as an attempt to discover a personal faith that gives significance and meaning to life. As humans, we seek to find meaning, to achieve order and form, and to make connections. This process proceeds more smoothly in a supportive, nurturing environment among individuals who have begun the walk and have developed a strong personal faith.

A Place of Shelter

To describe mentoring, Parks chooses the metaphor of the canopy, which comes to life in the musical Fiddler on the Roof. In this story, the
second daughter follows her revolutionary lover to Siberia. As father and daughter stand together on a desolate prairie, waiting for the train, he acknowledges his deep inner pain at not knowing when he will see her again. She offers this tender farewell gift: “I promise you, I will be married under the canopy.” The canopy symbolizes her connection to the family and to her heritage.

For young Christians, the canopy is a safe shelter where they can unpack the knowledge they have accumulated thus far, a place where they can investigate the fabric of life’s meaning without unraveling the weavings. It is a place of honesty and integrity from which an adult can emerge. It is also a place of safety, even though the process may be unsettling for them and those who support them.

Erikson says that the test of a culture is its capacity to nurture and to receive its idealistic young adults and initiate them into the future. To enter the canopy of mentorship, the young adult needs to sense support and trust. Erikson says that trust is foundational to the developmental process: “It is the well from which we draw the courage to let go of what we no longer need and to receive [what is of worth].” When this trust is offered, the developmental process can proceed. But if young people are unable to unpack and examine their personal values, this task is often delayed, sometimes until midlife. In some situations, an individual can become frozen at this stage of development and never form that core of self-chosen values that provide individual integrity, faith, and a sense of worth.

Richard R. Niebuhr describes this faith-growing experience as a time of suffering when doubt, struggling, yearning, and despair become a natural part of the young person’s life. Parks goes so far as to use the metaphor of a shipwreck to describe “the coming apart of what has served as a shelter and protection and has held and carried one where one wanted to go, the collapse of a structure that once promised trustworthiness.” Such a shipwreck can be precipitated by many events—a divorce in the family, sickness, a poor moral choice, breakup of a love affair, disillusionment, or just the storms of life. However, Parks does not leave us there. She goes on to describe the washing up on a new shore where there is gladness, relief, restoration, and transformation.

Models of Living Faith
Seventh-day Adventist universities and colleges need to be places where mature Christian mentors provide living models of faith. While such individuals have experienced hope and joy, they also know pain, loss, suffering, and disillusionment. Students who are seeking approval for their new, fragile, emerging selves look for this canopy of faith, a shelter where they can find confirmation, acceptance, and a sense of community. Under the guidance of the Holy Spirit, they can undertake the work of restoration and transformation, moving beyond their doubts and losses to a new meaning and a stronger faith.

What Is Mentoring?
Mentors take many forms: parent, coach, priest, host, guide, teacher, sponsor, maestro, master practitioner, spiritual director, counselor, friend, role model, advisor, advocate, confidant, scholar, and my personal favorite, “geezer.” Clark writes humorously, “Latch on to the old geezers and sop up all you can from them,” and concludes by saying, “the more wrinkles they have, the more stories they can tell, the more experience and wisdom they have. They have traveled enough miles to become interesting.”

Mentoring cannot be assigned, any more than one can plan a friend-
ship or demand a caring relationship. Friendships and relationships grow from common ground, mutual respect, and a willingness to be open to the other. Some of the most beneficial mentoring occurs without formal intent or even the awareness of the mentor.

The mentor is a builder, a nurturer who looks beneath the layers into the depth of the soul. A mentor sees God at work in each person’s life and views each individual as possessing a rich potential. Bruno Bettelheim reminds us that with the support of a mentor, we can, indeed, survive the terror of the coming journey and undergo a transformation by moving through, not around, our fear. Often, the mentor appears near the outset of the journey as a helper, equipping the mentee in some way for what is to come, serving as a midwife to help birth his or her dreams.

**The Mentor’s Role**

The first business of the mentor is to listen to the dreams of the protégé, to his or her stories, hopes for the future, and fears. Daloz says that you can tell a good mentor by how much he or she knows about the family and the life of the protégé. He describes listening as the mentor’s most powerful intervention. This means listening thoughtfully, responding to what one hears, and reinforcing parts of the story. It is rather like holding a mirror before the student, extending his or her own self-awareness.

Mentors invite protégés to observe their growth, acknowledge the changes, and ponder their journey. Reflection is necessary for lasting growth.

The mentor also provides vision. The Christian mentor offers a light that gives vitality, authenticity, and an inner glow. Daloz writes that “Mentors ‘hang around’ through transitions, a foot on either side of the gulf, they offer a hand to help swing across. By their very existence, mentors provide proof that the journey can be made, the leap taken.”

Mentors offer hope. Young adults are not looking for exhortation but for connection, nourishment, and hope. They are searching for communities where the humble and the wise learn together, where trusting strugglers lock arms with one another as they walk on together. Protégés need to hear not only of their mentors’ successes but also of their pain and suffering, of the dark night of the soul. Most of all, they need to see the quiet working of the Spirit in the mentor’s life.

The mentor also asks questions. Writing about her mentor, Kidd says: “When I ask my mentor . . . a question, she sometimes responds not with an answer but with an even bigger question. Sometimes my soul has to get on tiptoe just to hear it.”

**For young Christians, the canopy is a safe shelter where they can unpack the knowledge they have accumulated thus far, a place where they can investigate the fabric of life’s meaning without unraveling the weavings.**

The Path to Mentoring

How does the educator become connected with the mentee? While most Adventist colleges and universities assign advisees, genuine mentoring often occurs outside of this relationship. Very often, a student will resonate with the soul of a teacher and begin meaningful conversations. From this, a bond is established that may last a lifetime.

Mentoring relationships can also develop from reading and responding to students in a class journal. Frequently, students who are reluctant to speak out in class will pour out their heart on paper, and this provides an opportunity for a mentoring relationship to develop.

Observe the body language of students as they walk into class; this may tell you whether they are in pain. A word at the end of class, an E-mail, a phone call, or a card recognizing the need, and assuring them of your availability can become the key to a rich mentoring relationship.

I will always remember a college professor who came to me at a difficult time in my life and said, “I think we need some time to talk.” How thankful I was that the professor took the initiative to listen and guide me through that part of life’s journey.

Open doors invite conversation. Leave your office door open at times during the day to let students know you are available. By arriving 10 or 15 minutes before class and lingering afterward, engaging students in dynamic conversations, you can convey the message that you are approachable and available. Sharing appropriate parts of your own life experience also helps show students that you are genuine and authentic. This process is often enriched by describing your personal encounters with God. Occasionally, a student will want to know more, and this becomes the key to a shared spiritual journey.

Are there disappointments in mentoring? Of course. Idealistic college students often look for perfect models. We cannot always be available, and we aren’t perfect. However, we can be authentic, genuine, and honest. Sometimes, when we find students distancing themselves, it is wise to give them space. Other times when students pull away, they are deeply troubled and do not know how to maintain the link. This is the time to reconnect, offer support, and be available. Occasionally, after some months or years, the mentee returns to continue the relationship.

To touch the life of another is a sacred calling that requires constant dependence upon God. It is not a task to venture upon alone. When we are anchored in Christ, He grants us the ability to meet the divergent path of mentoring and become a part of our students’ spiritual lives. As we assure them of our prayers and our unconditional love, asking nothing in return, we will be rewarded by seeing their growth, both professional and spiritual.
When we offer protégés time to work through questions without forcing answers, a God-given enlightenment dawns from within that is well worth the wait.

The mentor helps facilitate the intellectual development of the protégé. Often, this is an intense interactive relationship from which both the mentor and protégé benefit. This function works best in the context of a caring relationship.

When I asked college students what they respected most in a mentor, they said: one who is genuine, authentic, willing to help, one who shows compassion and encouragement. When I asked them what they needed, the list was much longer. The item listed most frequently was the need for a good listener. They asked for reassurance, suggesting that the mentor should “guide me as I discover; do not make my discoveries for me.” They asked for mentors who were not judgmental, who looked for the good in them and trusted their intelligence. At the same time, they wanted sound advice. They were also looking for mentors who were not afraid to make mistakes or to laugh at themselves. Finally, students looked for mentors who would share their personal spiritual journey and show how knowing God has transformed their lives.

Why Mentor?

Teaching is a relatively safe occupation. It involves the creation of a learning environment, sharing information, and inviting participation and feedback. Mentoring is not safe. When you offer yourself as a mentor, you become vulnerable, open, and observed.

Why, then, volunteer to be a mentor? First, the mentor needs the protégé as much as the protégé needs the mentor. Mentoring changes us, just as parenting does. We thrive on meaningful interactions with the next generation. As we explore learning and faith with students, it rekindles our own fires. We see the promise in the next generation, and this gives us hope. It awakens our own tired dreams and invigorates us with renewed passion and vision.

In our inmost souls, we all need to be needed. Antoine de Saint-Exupéry wrote: “Those who barter nothing of themselves become nothing.” When a life is lived selfishly, it lacks tension, form, and direction. It is a lonely road to nowhere. That is why Erikson writes: “The adult . . . is so constituted as to need to be needed lest he suffer the mental deformation of self-absorption, in which he becomes his own infant and pet.” He reminds us that we need to teach and mentor, not just for our students, but for ourselves as well.

Successful people rarely reach their goals alone. McGreevy writes, “For centuries it has been said that almost always, wherever independence and creativity flourish and persist and important achievements occur, there is some other person who plays the role of mentor (or) sponsor.” The mentor can provide us an awareness of beauty, stimulate and challenge the protégé’s potential, and encourage expansion in the aesthetic and spiritual realm, as well as in intellectual pursuits.

Throughout our lives, we want to achieve growth, creativity, and success. This is often accomplished through our vocations. Yamamoto speaks of three stages of growth in a career: Initially, the emphasis is on what we can accomplish alone. As time goes on, however, those expectations change. In mid-career, it matters more what we can do in cooperation and collaboration with others. Finally, in the mature stages of our careers, we are usually recognized not for our own accomplishments, but for what we have created through others. To be able to do this graciously, we need to see things from a higher plane, to stand back, to let go and offer our finest, knowing that our protégés will go farther than they have ever gone.

How Does One Mentor?

Kidd speaks of mentoring as “mindful availability”—receiving another with a whole heart and an attentive mind. This is not natural behavior for human beings, who find themselves distracted and snared in their own agenda, standing on the sidelines rather than being present and engaged. Availability leads the mentor to accept individuals as they are, without trying to fix or cure their problems. The mentor reaches out with an open heart. Henri Nouwen calls this hospitality. This means not only receiving others, but also being authentic with them—not hiding behind neutrality but offering ideas, opinions, and lifestyle, clearly and distinctly.

Thoreau describes this hospitality in concrete terms. He writes of sitting at a table where the food was rich, the wine abundant, but the atmosphere was cold as ice. The luxurious house
and grounds were nothing more than props. He tells of calling on a king who made him wait in the hall, comparing him to a man in Thoreau’s neighborhood who lived in a hollow tree but had manners that were truly regal. To mentor is to offer a place of hospitality where young adults are welcome to dialogue, question, or sort through the questions they bring. Thus, the mentor is less an advisor or director than a silent supporter. Mentors must relinquish their lofty status and sense of self-importance. In its place, there must be attentive, discerning what the Spirit is already doing.

As we become aware of the needs of the young adults on our campuses, this will awaken us to our own deepest needs. We will recognize the call to faithful participation in the sacred activities of the everyday. Our vocations calls for both interdependence and dependence. Frederick Buechner calls this place of service, a “place where your deep gladness and the world’s deep hunger meet.” This is what young adults are looking for—a beacon to guide their future, demonstrated in the lives of faithful mentoring adults. Together, as mentors and young adults in a spiritual community, we will be open to questions, willing to grow and learn, and passionate about a shared vision of the “Commonwealth of God.”

Role of the Mentor

1. Practice the art of being present and attentive, discerning what the Spirit is already doing.
2. Immerse yourself in the Word of God so that truth can impact your own life.
3. Be honest but gentle, while clinging to the vision of what the mentee can become in Christ.
4. Listen with your whole heart to what is important that is NOT being said.
5. Avoid giving advice unless it is requested.
6. Recognize that all our hunger and deep longings arise from a thirst for God.
7. Discover and share the unshakeable joy that can survive life’s most crushing losses.
8. Share your personal encounters with God.
9. “Guard your heart, for it is the wellspring of life” (Proverbs 4:23, NIV). This can only be worthwhile through constant dependence upon the Giver of life.

Verlie Ward, Professor Emeritus at Walla Walla College (WWC) in College Place, Washington, recently retired after 20 years in teacher education at WWC but remains involved in education at the graduate and undergraduate levels. She spent the early years of her career teaching at the elementary level before moving into teacher education. Dr. Ward is a graduate of Academate College in Australia, Union College, Andrews University, and Washington State University. This article is gleaned from a Distinguished Faculty Lecture given at Walla Walla College.

REFERENCES

2. Ibid., p. 45.
4. Leech, p. 47.
9. Ibid., pp. 21, 22.
13. Ibid., pp. 24, 25.
17. Ibid., p. 213.
20. Erikson, p. 130.
Professional Ethics for Educational Administrators

School principals, business managers, college presidents, vice-presidents and deans, and other educational administrators all face ethical challenges on a regular basis. When those challenges have well-resolved precedents, fit current policy, and are handled by people with good motives, dilemmas can be easily resolved. Unfortunately, issues vary, the right policy often does not exist, and people are fallible...so this type of task becomes rather difficult.

Solving ethical issues takes planning. And the best solutions occur only when arrangements, such as a code of ethics, policies, and a conscious awareness of risks, are in place before problems arise.

How to Develop Professional Ethics

According to Pack-Brown and Williams, there are four mainstream schools of philosophical ethics—Absolutism, Relativism, Intentionalism, and Consequentialism. Absolutism claims that all ethical principles are given to us by a higher authority. Relativism, on the contrary, asserts that there is no such a thing as immutable ethical standards, that they will vary depending on time, context, or convention. Intentionalists look at ethics and morality as dependent on a person’s motivation and intention (e.g., an act is right as long as the actor means well). Consequentialism looks at the results of behaviors in order to determine their ethical acceptability.

Adventist educational administrators need to develop and adopt a code of ethics founded upon Christian principles and tailored to the specifics of their culture and local situation.

None of the above is compatible with a Christian perspective. Taking the absolutist view would not allow for discussion or alteration. With relativism, we would conclude that “There is no point in discussing ethics since ‘everything is relative.’” Intentionalism would consider unacceptable acts to be right if performed with good intentions (as Christians, we can feel sympathy for the person’s motives; however, the act remains unacceptable). And as for Consequentialism, an immoral act cannot become moral even if it produces apparently good results.

Seventh-day Adventist educational institutions must choose a middle ground between the extremes of dogmatic absolutism and radical relativism to establish coherent ethical standards for employees and students. The “absolutes” would contain the fundamental Adventist beliefs and principles founded in Scriptures—the non-negotiables. The “relatives” would permit ethical standards valid in specific contexts (time, place, and culture).

The matter of context and culture deserves consideration. Ethical codes regarded as vital in one context may be judged inadequate in another. Take, for example, the Code of Ethics for School
Administrators from the American Association of School Administrators (AASA). Statement No. 4 reads: “Obeys local, state, and national laws.” In some countries, for a Christian to obey certain local or state laws would be in flagrant opposition to basic human rights and biblical principles. Or statement No. 8: “Accepts academic degrees or professional certification only from duly accredited institutions.” Accreditation, as defined in North America, does not exist in the majority of European countries. We must, therefore, be sensitive when applying existing ethical codes to new settings.

A Tentative List of Principles

From this centrist position, which allows for fundamental principles as well as flexibility, Seventh-day Adventist educators and administrators need to engage in serious discussion in order to craft a code of ethics that deals adequately with the issues and satisfies the majority of employees and constituents. This product needs to be constantly reviewed and modified with the input of those in the profession. The following list of ethical principles for educational administrators represents an attempt to initiate such discussion.

Integrity

Integrity is foundational to ethics and morality. If it were to be consistently implemented, few other guidelines would be needed. Having integrity means that one’s beliefs and behavior adhere to a code of ethics and are acted upon consistently. For example, a school principal cannot demand thrift of his staff and then go on an expensive or unnecessary business trip.

People of integrity are trustworthy. They are truthful and predictable in their behavior.

But how does the administrator know which choices are morally right? A helpful rule of thumb is to ask, “What would Jesus do?”

Many contemporary ethicists make a distinction between global and local integrity. Albert Musschenga asks whether integrity requires internal coherence and consistency between beliefs and behavior in all (global) roles of life, or only in one particular role (local)—say, the professional role. The local concept holds that a politician has integrity if he or she displays coherence and consistency between judgment/beliefs and behavior only while performing public duties. However, Christian principles demand a higher standard of morality, as believers are answerable to God at all times, in or out of the public eye.

Lack of integrity can also occur through passive behavior. An educational administrator sitting in a board meeting hears accusations about a colleague. He knows the statements are untrue. Should he speak up? Integrity demands that he correct the misstatement if it will affect the colleague’s reputation or the committee’s decision-making, even though intervening may make the administrator unpopular or create extra work for him.

Professional Competence

Professional competence refers to the duty of educational administrators to improve their own personal and professional competence and that of those under their care. This requires careful planning and budgetary provision for continuing education and/or research activities.

In certain instances, a lack of competence may become a sensitive issue. Suppose a high school principal lacks financial expertise and would benefit from taking a graduate-level finance course. She is morally obligated to become competent in this area, but may feel embarrassed for others to know about this weakness. To avoid losing face (which is quite important in certain cultures), she could take the course online or acquire the knowledge through tutoring.

Respect

The principle of respect requires...
that educational administrators recognize the dignity of subordinates and colleagues, as well as their own. They should seize every opportunity to show regard for others and appreciation of their work. Their attitudes and actions can enhance the self-esteem and productivity of their employees. Conversely, a critical, overbearing demeanor tends to discourage the staff and impair their performance.

Administrators should refrain from all forms of unethical behavior in this area, such as demeaning remarks about various cultural groups and sexual misconduct. Like their public counterparts, Seventh-day Adventist administrators have faced allegations of sexual harassment, which is defined as the use of sexual language, unwanted touching, or requests for sexual favors, usually coming from a male having authority over a female. This may occur in a variety of interpersonal contexts—teacher to student, school principal to teacher, president to employee, chief accountant to junior accountant, etc. Schools need to have in place and publicize ethical statements and targeted policy that provide specific guidance on how to protect the victim, assure a fair process for the accused, and specify suitable disciplinary actions.

Conflict of Interest
The Church Policy Manual defines conflict of interest as follows: “Conflict of interest shall mean any circumstance under which an employee or volunteer by virtue of financial or other personal interest, present or potential, directly or indirectly, may be influenced or appear to be influenced by any motive or desire for personal advantage, tangible or intangible, other than the success and well-being of the denomination” (E 85). Conflict of interest occurs when the administrator’s private actions and interests are, or appear to be, incompatible with his or her professional obligation to the school. Conflicts of interest occur in many forms. For example:

- A college of technology dean who owns a computer firm uses his influence to get the school to buy equipment from his company;
- A college president accepts bribes or gratuities from a company seeking to bid on construction of a new dormitory in exchange for recommending the firm to the board.
- After hearing that the school will be purchasing property to expand its facilities, the institution’s financial officer and several friends purchase a piece of land and sell it to the school at an inflated price.
- A department of education chairperson accepts insurance to coworkers during office hours.

Accepting gifts in exchange for favors is also a problem in certain Adventist schools, especially in cultures where merchandise or services are purchased from providers that are extremely generous to administrators or purchasing managers. This creates a sense of institutional indebtedness to purchase from that provider.

Appropriate policy/practice is needed to avoid situations where the administrator reaps personal gain or power from these types of behavior.

Seventh-day Adventist educational institutions must choose a middle ground between the extremes of dogmatic absolutism and radical relativism to establish coherent ethical standards for employees and students.

Nepotism is another area that affects Seventh-day Adventists educational centers. This happens when administrators use their position to grant favors for their family and friends or to expand their influence in matters of hiring, salary reviews, promotions, improvement of working conditions, policymaking, etc. The Seventh-day Adventist Church has traditionally upheld the concept of a couple or a family as a “team.” Often, it is in the best interest of the organization to have more than one member of the family working for the same educational institution. Yet, policy and practice must be established to avoid situations where school administrators intervene, directly or indirectly, in matters that affect a family member’s financial or professional interest.

Confidentiality
A great deal of the power of school principals, superintendents, and college/university officers stems from their access to information. Personal data on individuals (i.e., students, colleagues, church leaders) should not be shared with anyone without the specific authorization of the individual involved (or parent/guardian of a minor). Policies based on the church handbook and local and national laws should spell out how to maintain confidentiality and how to determine who can access data. The school should implement appropriate security measures for storing paper documents and set up firewalls and other deterrents to unauthorized access to computer data. Examples:

- Roy has a medical condition that will require him to be out of the classroom for several months. He has asked his principal to keep the information confidential. Even when there is pressure from other teachers to know the reason for Roy’s absence, the principal should not disclose any information about his condition.
- A research university wants to study the health habits of Adventist
students. The administrator should study the proposal carefully to make sure that the researchers obtain informed consent from the students and parents (for minors) before administering the survey.

**Transparency**

Transparency refers to the use of administrative policies and procedures that are known to colleagues and open for inspection by constituents. This could seem to conflict with confidentiality—one hides, the other reveals. But confidential information is different from data subject to transparency: The first relates to persons, the second to data, procedures, and practices. Examples:

- When Carmen, a school principal, prepares to search for candidates to fill teaching vacancies for next year, she first reviews the process of selection, step by step, to ensure that she abides by established procedure. When reporting to the board, she takes some time to explain the process. She also makes herself available to answer questions from the local pastor, parents, and students.

- Sue, the school treasurer, prepares monthly reports on school finance as well as year-end reports. These are based on standard accounting procedures, and are made available to interested individuals who want to know how tuition and subsidy monies are being spent. The administrator has nothing to lose and much to gain by being open and transparent about such matters.

**Justice (or Fairness)**

This principle ensures equal opportunity for those under the care of the educational administrator. He or she needs to be scrupulously fair and avoid even the appearance of deception, partiality, or uneven application of policy. Examples:

- Solly, a college academic dean, congratulates one of the teachers for her recent publication and reminds her to apply for a higher ranking. To be fair, the dean should also remind other professors in the same category to apply for ranking.

  - Two students are caught smoking on campus. Sam, the dean’s son, is suspended for three days; while Alvin, who is accused a few months later of the same offense but whose parents are common laborers, is expelled.

**Truthfulness**

Truthfulness refers to the administrator’s commitment to tell the truth and to scrupulously avoid deception, especially in cases where such behavior produces benefits for the individual and his or her friends. Example:

- Lucy is a junior high school teacher. Her request was extensively debated by the school administrative committee and voted down, 6 votes to 5. After the meeting, the principal and committee chair, Ms. Klein, tells Lucy that her request had been denied. Disappointed, Lucy asks about the vote. The committee rules do not allow Ms. Klein to reveal names, but they do permit her to tell how many people voted yes and no. So she tells Lucy the scores, though she knows Lucy will probably appeal and this will cause additional headaches.

The principle of truthfulness touches many areas of school life—plagiarism in research and writing by students and teachers, copyright violations, cheating on exams, deception in research (such as faking data to get a research study published), disguising personal items in an expense report, shading the truth to convince board members to vote for the administrator’s pet project, and so on. We do not have space to discuss all of these areas, but they demand scrupulous attention.

**A Word of Caution**

Today’s world is interconnected and interacts on many different levels at the same time. It’s difficult to even imagine the ripple effect of decision making and the consequences of seemingly mundane choices. The busy administrator is forced to function in many capacities, making it difficult to identify the ethical dimensions of his or her various roles. In our postmodern society, there are fewer sources of moral authority for guidance and a feeling that all choices are relative.

These trends highlight the complexity of developing a global code of ethics. However, attempts have been made to simplify the task. For example, the concept of local integrity is emerging in an attempt to separate personal and professional roles. Christians see human beings wholistically and reject any attempt to separate one’s private and public lives.

Christian educators must advocate total integrity and define professional ethical principles that apply to everything they do.

**Conclusion**

Adventist educational administrators need to develop and adopt a code of ethics founded upon Christian principles and tailored to the specifics of their culture and local situation. This will allow them to be accountable to their constituencies and free from public suspicion and criticism. In addition, this will bring peace to their conscience, glory to God, and honor to themselves—“Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.”

But adapting a biblically based conventional code of ethics is not enough. An ethical culture must be created at the school and in the community. Educational leaders need to make public statements about these principles, include them in committee agendas; debate them at board meetings; share them with parents, members of the community and church leaders; and encourage faculty and staff to review them in the context of Christian ethics and practice. Policies should grow out of these principles, with appropriate disciplinary measures established for policy violations.

There will be times when policies...
are insufficient. A new ethical dilemma emerges, and the question arises: “Is this right for me to do?” Ethics experts Marcia Whicker and Jennie Kronenfeld say: “If in doubt, do not do it.” When pressured to do something immediately, if the administrator thinks the action may be unethical, he or she should say: “I am sorry; I cannot make this decision right away. I am unsure of how to proceed. I need time to review our policies, to reflect and pray about it, and to consult with trusted advisors.”

Paul Wagner, the executive secretary of the Philosophy of Education Society, summarizes professional educational ethics into what he calls the “rule of thumb”—“Be other-regarding.” This brings to mind the Golden Rule, a supreme piece of professional advice, given by Jesus two millennia ago: “In everything, do to others what you would have them do to you” (Matthew 7:12, NIV).

Dr. Julian Melgosa

President of Adventist International Institute of Advanced Studies in Silang, Cavite, Philippines. Previously the academic dean of the institution, he has also served as head of the education department at Newbold College in England and as a college department head and site director for Adventist Colleges Abroad, both in Spain. He serves as the chair of a number of international committees and holds a Ph.D. in educational psychology and an M.A. in psychology. Dr. Melgosa has authored a number of books and articles and is a popular seminar speaker.

For Additional Reading

Many institutions/organizations have posted ethical guidelines, which can serve as basis for administrators to develop a code of ethics. They should carefully examine any statement before adopting it, and scrutinize the chosen guidelines with a biblical perspective.

5. Musschenga illustrates this concept by saying that most everybody would assess Dr. Martin Luther King Jr., as an exemplary man of integrity, even though he was known to have extramarital affairs.
Lord, Keep Your Mansions—Just Save My Children
Richard W. O’Fallon echoes the cry of every parent who faces the anguish of watching a child make wrong choices that may lead him or her from God. Drawing from his own experience, O’Fallon helps parents rid themselves of guilt and find hope, forgiveness, trust, and love. 0-8280-1670-4. Paperback. US$12.99, Can$19.49.

Parenthood: A Christian Perspective on Practical Parenting

Unanswered Prayer: A Mother’s Treasury of Wisdom

Little Voices Praise Him Accompaniment Music CD
This CD includes all 300 songs from Little Voices Praise Him, played with piano and other instruments (no vocals), and is the music used with the beginner/kindergarten GraceLink curriculum. 3-8737-29112. US$69.99, Can$104.99, four-disc set.

NEW AND UPDATED!
Janice’s Attic Video Series, 1-9
Each Janice’s Attic video features nature facts, Bible stories, original songs, and visits with interesting people to teach children character values. Two episodes per video. Ages 4-12. US$12.99, Can$19.49 each. Set (0-971711-0-0), US$99.95, Can$149.95.

ChristWise: Discipleship Guides for Juniors, Teens, and Youth

ChristWise: Leader’s Guide for Juniors, Teens, and Youth
This easy-to-use teacher’s guide outlines the teacher’s responsibilities, how the program works, and what the student activities are. By Troy Fitzgerald. 0-8280-1713-1. Paperback. US$12.99, Can$19.49.

3 WAYS TO SHOP
Visit your local Adventist Book Center
1-800-765-6955
www.AdventistBookCenter.com

Price and availability subject to change. Add GST in Canada.
Priced in U.S.A.
new for kids

Review Kids

Guide's Greatest Sabbath Stories
A collection of amazing true stories about God's faithfulness to those who honor His holy day. Ages 10-14.
Helen Lee Robinson, editor.

Save US$13 on set!
The War of the Ages series (5 books)

What's Wrong With Rusty?
In this story about a 12-year-old boy dealing with diabetes, Rusty discovers important truths about God, prayer, self-control, relationships and courage. Ages 9-13. By Heather Grovet.
0-8280-1765-5. Paperback.

Joseph
This beautiful book is the first release in an exciting series called the Family Bible Story. Carefully researched, it makes the story of Joseph come alive for contemporary readers, preschool through adult. Every name, place, and custom is carefully explained in depth in supplementary material. Original, full-color illustrations throughout. By Ruth Redding Brand, 0-8280-1854-5. Hardcover.

Feed My Lambs
Includes six colorful books with a total of 90 simplified Bible verses on key Christian topics. Plus a guide for parents and teachers. Each verse has a lively illustration that helps children relate the verse's meaning to their everyday lives. Seven booklets in case.

Champions of the King:
The Story of the Apostles
This new release in the War of the Ages series puts kids right in the center of the action during the exciting cradle years of the Christian church. 0-8280-1704-2. Paperback.

Visit your local Adventist Book Center
1-800-765-6955
www.AdventistBookCenter.com

Call 1-800-765-6955 for details and request a Review Kids' catalog.