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APRIL/MAY 2005

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**Developing
High-Quality
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Test
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**Preparing Your
Students for
Engineering
Careers**

**Christian Radio
for a Hurting
World**

**Ten Things
Faculty Can
Do to Nurture
College Students
Spiritually**

**Teaching Languages
in Faith-Based Colleges
and Universities**

**Seventh-day Adventists
and Scholarship**

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The Challenge of Integrity

Clearly, the student was not telling the truth. He was not a good liar, though, so as I continued to probe, he talked himself farther and farther into a corner, until eventually he stopped and went quiet. Then he said, “Oh dear,” and I asked, “Shall we start again?”

We did. The truth was told and dealt with. At the end, I knew he felt devastated, more about the way he had lied than about the actual incident and the agreed-upon discipline. So we talked for a while about forgiveness, and why—despite everything—he could still hold up his head as he left my office because he had chosen to walk the route of integrity by facing himself and the truth. I heard later that he told another staff member: “I felt as though I was just lying flat on the ground, but then I was gently lifted up, and I could walk again.”

I like the word *integrity*, although I am not sure I can completely explain what it means. In a recent Sabbath school class, I heard someone use this term to describe the life of Daniel. I agree. Daniel’s life was exemplified by honesty and consistency. He lived his discipleship in all he said and did. He didn’t waver, despite the possible implications to his career and even his life. This consistency in representing the character of his God also meant caring about his colleagues, even unbelievers. So when he interpreted the king’s dream, his first recorded action in the Bible was to save the other wise men under threat of death. He was a person I would want to work with!

So integrity is about transparent honesty—not just in what we do, but also in who we are. It’s about living, working, and studying in a way that is consistently truthful. For a Christian educator, that includes being faithful advocates of the gospel we have embraced—in the way we teach, serve on a committee, administer, discipline, and interact. It is about living (and helping others live) the fullness of the gospel. There may be nothing more important we can do for our colleagues and students.

How does this play out in practice? Here are two possible applications.

In our relationships with students: When we become Christian educators, we do more than accept the responsibility of teaching information and skills. We commit ourselves to showing the reality of the gospel and building faith. This does not mean avoiding the complexities that often accompany higher education, or skimming over the difficult questions. It does mean recognizing that we must consistently speak and teach from the context of faith. That is our professional and Christian responsibility.

In our personal relationships: I remember the shock I felt at my first academic meeting as a doctoral student to see the callous disregard academics could show toward one another. The disdain cut much deeper than mere scholarly disagreement. An academic community is not naturally respectful of the dignity of others. However, when we are tempted to run roughshod over the opinions of others, make judgments about them personally, or deride their opinions, we do the gospel a disservice. Why do we act in such a way? Is it self-protection? Disdain for other perspectives? Fear that another person will be promoted instead of us? The route of integrity is to express disagreement with grace and transparency, and treat others honestly, without personal attack or agenda.

As the student walked away from my office, his head a little higher, I prayed for him silently—that he would commit himself to a life known for integrity. I pray the same for myself, and for all of us as a community of Christian educators.—**Andrea Luxton**.



Ten Things Faculty Can Do to Nurture College Students Spiritually

All disciplines are not created equal when it comes to providing opportunities for integrating faith and learning. Literature, history, religion, philosophy—these seem like naturals. In mathematics, computer science, engineering, and statistics, it often seems more challenging to bring faith into the classroom without a sense of artificiality. Because of the unequal opportunities inherent in the academic disciplines, I have been collecting, from the literature and my own research, ways that every faculty member—regardless of discipline—can nurture college students’ spiritual growth. Here, in an unranked order, are 10 opportunities every teacher can use:

1. Teach Within a Christian Worldview.

For more than 20 years, Steven Garber, as a professor and campus minister, taught college students in secular as well as Christ-centered institutions, at both the undergraduate and graduate levels. As he kept in contact with the students, he observed a disturbing process. Some were able to make and keep the connection between beliefs and behavior, but others “little by little disconnected their beliefs from their behaviors.” In order to find out what made alumni stay faithful to their Christian commitments 20 or more years after graduating from college, Garber conducted a number of interviews. He found that the ones who maintained their commitment had three things in common. During their young adult years, they had:

- A. formed a worldview that could account for truth amidst the challenge of relativism in a culture increasingly marked by secularization and pluralism;
- B. found a mentor whose life “pictured” to them the possibility of living with and in that worldview; and
- C. forged friendships [after college] with a community of people who shared their values and convictions.¹

Two of these characteristics are included in this list of 10 things faculty can do to nurture students spiritually.

Worldview is the meta-narrative by which we understand ourselves and our world. It is formed by cul-

Because most cultures do not foster a Christian worldview, faculty members need to help students evaluate their assumptions and explore the Christian value system.

BY JANE THAYER

ture, parents, the media—indeed, by everything with which we interact. Until their college years, few young people critically examine their worldview. Because most cultures do not foster a Christian worldview, faculty members need to help students evaluate their assumptions and explore the Christian value system. Teachers do not automatically think of themselves as purveyors of worldview; however, whether implicitly or explicitly, they are constantly adding bits and pieces to their students' perspective on life.

In a presentation to Andrews University faculty in 2003, Steven Garber asked two simple questions that can help build and strengthen a Christian worldview. Faculty should ask themselves the first question as they prepare their courses: “How does, or how can, this subject glorify God?” Teachers should keep asking students the second question in various ways: “What are you going to do with

what you are learning in this class?”² These simple questions can lead to life-changing answers for both teachers and students.

Garber says we can assess whether church-owned colleges nurture a Christian worldview if we ask students when they enter our school, “What do you love?” and repeat the question when they leave. He says, “It is in that question and the spiritual dynamics implicit in its answer that belief and behavior are woven together.”³

Every academic discipline has the potential for helping students create a Christian worldview that can be applied in real life. Anyone wanting guidance in how to teach his or her subject in a faith-developing way can consult the *Christ in the Classroom* series. Copies can be found in the library of every Adventist college in the world. This

30-volume series, a legacy of Humberto Rasi, contains the scholarly products of faculty who participated in the Integration of Faith and Learning Seminars.

2. Be a Mentor to Some Students and a Christian Model to All Students.

Editors of a theme issue of the *Journal of Psychology and Christianity* on mentoring⁴ invited six well-known psychologists, with a graduate student they had mentored, to tell about their relationship. The resulting essays reveal the joys and costs. Unfortunately, true mentoring relationships are rarely experienced by most students, especially on the undergraduate level, because of time demands and the student/faculty ratio.

Teachers can, however, provide every student with a Christian model. In my recent open-ended survey of 259 Andrews University students, I asked them to name a faculty member who had spir-



Drs. Meredith Jones Gray (far left) and Bruce Closser (second from right) interact with students in the Commons Area outside the Andrews University English Department.

itually nurtured them, and to tell how he or she had done so. The number one method, reported by just over 20 percent, was “by being a Christian model.”⁵ The students reported:

“In Dr. C’s doctrines class, he not only showed old teaching in new light, but by looking on the man himself, you can see those teachings exemplified and thus have a role model to strive towards.”
Female senior.

“Both of these individuals [husband and wife faculty members] are models of Christianity and of a Christian family.”
Female junior.

Inviting students to your home,

Garber says we can assess whether church-owned colleges nurture a Christian worldview if we ask students when they enter our school, “What do you love?” and repeat the question when they leave.

to humbly confess one’s wrongdoing without glorifying the sin or calling undue attention to oneself. Here’s how he does it:

“Pride is a persistent problem for people who strive for spiritual growth.

“Once in a while I go on a diet. At those times, if I am in a restaurant, watching people eat, I find certain thoughts involuntarily running through my mind. ‘How can people eat this stuff? How can they treat their bodies this way? Don’t they know this junk is lethal? Have they no discipline, no self-restraint? Are these the ones, then, of whom St. Paul wrote, “Their end, is destruction; their god is the belly?”’

“I get these thoughts even though—or perhaps more precisely, because—these people are eating the same things I ate yesterday before my diet began and will be eating again next week after I have given it up.”⁶

4. Teach Vocation as a Call to Participate With God.

Vocation is more than a career. I used to think of Christian vocation as a call to service. However, after hearing Claudia Beversluis, dean for instruction at Calvin College in Grand Rapids, Michigan, describe vocation as a “call on a student’s whole life,” I realized that my view was far too narrow. Calvin College obtained a Lilly grant that helped professors be more intentional in their teaching about vocation.⁷ Some schools feature writing across the curriculum; Calvin College makes vocation central to all curricula. Every student studies *Engaging God’s World*, by Cornelius Plantinga, Jr., to understand the Christian view of vocation.

Beversluis said that faculty and administrators at Calvin College consider vocation the middle chapter of God’s working in the world. She explained this by talking with passion about the Great Controversy, a story that I thought Adventists “owned”! I’ve never heard an Adventist so boldly build a rationale for vocation on that metanarrative. She said that Chapter 1 is about God and Creation; Chapter 2 about the Fall and sin; and Chapter 3 is about God’s redemption.⁸ “Our classrooms should be bathed with gratitude,” Beversluis said, because Chapter 3 shows us that God works ac-



At the Physics on Rye Friday evening events, students enjoy music, a full-course meal, and discussion about important real-life issues.

working with them and participating in extracurricular activities and in sports—these all demonstrate how to live Christianity. Students need to see how beliefs can be lived out in every aspect of life. Of course, being a Christian model is a risky responsibility, since all too often the label does not fit our thoughts or behavior. But being a Christian means being a model. As we seek to follow His example, we can say to students, “Follow me as I follow Christ.” This brings us to the next item:

3. Tell Them Your Story.

Students want to hear your personal experiences. However, you and your stories must have authenticity. Students are willing to learn from your mistakes as well as your clever responses to their questions. Most of the recent theories on dealing with young postmodern adults emphasize the need to be vulnerable. While admitting our less-than-perfect side, we need not dwell on the “juicy details” of our sins. In *The Life You’ve Always Wanted*, John Ortberg demonstrates how

tively in the world.⁹ Calvin faculty teach their students to participate with God in the work of redeeming not only individuals, but also whole systems. Surely, partnering with God for such noble causes should give young adults a vision for vocation. As Sharon Parks, a researcher in young adult faith development, says, “The formation of a worthy Dream is the critical task of young adult faith.”¹⁰

Because the Fall has affected every academic discipline and profession, each faculty member needs to teach vocation as a call to participate with God in His redemptive work. “Never before in the human life cycle (and never again) is there the same developmental readiness for asking big questions and forming worthy dreams.”¹¹

5. Create a Nurturing Departmental Community.

Parks says that to develop faith, young adults need not only a dream, but also a community. “The young adult imagination is appropriately dependent upon a network of belonging that can confirm a worthy, ‘owned’ faith.”¹² Academic departments provide a natural structure in which to support students in their quest for meaning, purpose, and faith.

Every academic discipline has the potential for helping students create a Christian worldview that can be applied in real life.

In 2002, Sahmyook University in South Korea had 5,500 students, and 400 faculty and staff in 40 departments. To care for this many students, the chaplains decided to organize university departments as churches, with departmental students and faculty as members. A pastor or Bible instructor is appointed for each department. The departments sponsor many kinds of religious activities and programs, including a weekly Sabbath school.¹³

Since 1991, at Andrews University, two or more times a semester, Robert and Lillis Kingman hold a “Physics on Rye” supper and vespers for 20 to 40 physics and math students and their friends.¹⁴ After a full-course meal prepared by Mrs. Kingman and served on china with real silverware, a speaker presents a topic or personal testimony. A question-and-answer session follows.

Each year, a theme is selected (e.g., The Outrageous Jesus: How Will You Answer His Call?; God in Relationships; Pathways to Integrity; Out of Darkness Into Light). Speakers are chosen from various disciplines across the university.

“So often we talk about a faith that does not match the real world,” says Kingman, professor emeritus and former chair of the physics department. “We bring people who talk about faith and the real world. This is an opportunity to build a Christian worldview.”

In the Kingmans’ guest book, one student, now completing a residency in medicine, wrote:

“As I come to this last Vespers [sic] on Rye and look back on my AU experience, I see how much these have meant to me. I learned a lot of ‘stuff’ in my classes, but it was sitting in your living room that I learned about thinking and a spiritual walk in a complicated world. Interacting with older people I admire and respect is a privilege most students don’t have. It has been the most formative 22 hours of my life.”

6. Explore Ethical Issues in Their Professions.

The recent colossal ethical failures by the leaders of giant American corporations are an outrage. Yet how many of us would want the spotlight to shine on our own income tax forms? Too often, people behave ethically because they lack an opportunity to do otherwise. How can we prepare our students to choose the high road when tempted to behave unethically to make money or gain power? There is a great need to teach professional ethics to our students. But how? What methodologies are effective? Because of the disconnect between knowledge and behavior, even if students know what is right, they may not do it.

In teaching ethics, two basic approaches should be combined: “principle ethics,” which emphasizes rational, objective, professional principles, and “virtue ethics,” which emphasizes character development.¹⁵ One approach teaches the “rules,” the other empowers the will. If an ethics course is not required for each major, the department faculty need to decide which courses will address ethical principles in professions related to their



At an ice rink in South Bend, Indiana, Dr. Gordon Atkins, professor of biology and director of the Honors Program, plays goalie for the Andrews University Cardinals hockey team. This also gives him the opportunity to interact informally with the athletes and fans.

discipline. In addition, the entire culture of a Christian campus should support character development. This will help to ensure a connection between knowing and doing.

The basic methodology for teaching principle ethics is the case study, which requires students to know and use ethical principles and critical thinking to determine the best course of action. A set of generic questions can be used to turn news stories, journal articles, and even students' own experiences into case studies. (For sample questions, see Nickols & Belliston.¹⁶)

7. Organize or Participate in Activities Outside of Class.

Ernest Pascarella and Patrick Terenzini, college impact authorities, state that "one of the most persistent and least assailable assumptions in higher education has been that of the educational/developmental importance of informal student-faculty relationships beyond the classroom."¹⁷ On a Christian campus, opportunities abound for such relationships.

Student visits to a teacher's office can enhance affective learning. (This area seems to benefit more from outside-of-class contact than does cognitive learning.¹⁸) Researchers Clark, Walker, and Keith conclude that to have an impact in this area, faculty must at least announce and keep regular office hours.¹⁹

Inviting students to your home, working with them and participating in extracurricular activities and in sports—these all demonstrate how to live Christianity.

Beyond planned events, faculty can create informal opportunities for developing relationships. Inviting students to your home is a simple way to do this. Each summer, the director of one of the graduate programs at Andrews University invites students and advisors to her home for an annual supper and a "Blessing of the Students" ceremony. At the end of the evening, the students gather around, and the advisors take turns praying for each of their advisees by name.

Some students might never come voluntarily to a religious meeting or a faculty member's home, but may be reached through extracurricular activities such as sports, music, and drama. Participating in sports with students does not have to be limited to young faculty members. Being a coach, a referee, even

just a faithful spectator who attends games, knows students' names, and cheers for them, demonstrates to students that you value them and their talents, and are there for them when they are struggling academically or are going through difficult times.

8. Practice Prayerful Teaching.

In an informal hallway gathering of colleagues discussing their school's course-evaluation form, one teacher remarked, "Students always rated me low on spirituality, so I decided to do an experiment. One semester, I started praying at the beginning of each class, and at the end of the semester, the students ranked me higher on spirituality than they ever had before." Does this mean that praying before each class spiritually nurtures students? Not necessarily. In a study of Andrews University students, we found that students did use "prayer before class" as an indicator of a teacher's spirituality, but only if it was also accompanied by the teacher's showing "care and concern for students."²⁰

Prayerful teaching involves much more than saying a quick prayer in class. In fact, "it is quite possible for a prayerful teacher to never pray orally in class," and for an insecure teacher to "flood a course publicly with prayer."²¹ Prayerful teaching is a wholistic approach to education "whereby the learner, teacher, content, and teaching methods are informed by an on-going dialogue with God."²² Every aspect of the teacher's work should be lifted up in prayer so that his or her teaching becomes an offering to God.

College students deeply appreciate teachers praying for them individually. Students who come to your office typically are burdened by a variety of concerns. They are worried about interpersonal relationships, finances, and the future. If they share their worries, or you sense their pain, ask for permission to pray for them. Just make sure that you are talking to God and not being manipulative.²³ The prayer should focus on God's loving character, not on the qualities of the student or on advice you would like to give.

By praying for your students privately outside of class, you minimize the risks associated with public prayer. Although



Showing care-and-concern means providing both academic and spiritual assistance. Here, an advisor coordinator, student intervention coordinator, and student tutor meet together at the Andrews University Student Success Center to plan ways to help students with a variety of challenges.

he was talking about counselors and clients, the following statement by McMinn is valid, I believe, for teachers and students: "If, as Christian [teachers], we are committed to the health of our [students] and we believe in the power of prayer, then we have a spiritual obligation to pray faithfully for those in our care. These prayers of petition are to be persistent and regular, an essential part of the disciplines exercised by the spiritually vibrant [teacher]."²⁴

9. Demonstrate Care and Concern for Your Students.

Alyce Oosterhuis's study of the influence of a Christian liberal-arts education on faith maturity found faculty to be the single most important influence.²⁵ Characteristics that made the difference were competence, compassion, and personal warmth.

Andrews University conducted two studies on faculty spirituality, one in 1999,²⁶ the other in 2003.²⁷ In open-ended questions about faculty members' spirituality and their nurturing of student spirituality, students responded that one of the most important factors was "care-and-concern for students." When describing faculty who demonstrated care-and-concern, students cited the following traits (in unranked order):

- display patience in the classroom;
- are approachable; show genuine concern; unconditionally accept students; help students; listen to students;
- check to see how students are doing;
- take a personal interest in students;
- are generous;
- pray for students;
- see them as persons, not just students;
- provide support;
- intervene on behalf of students to solve problems; and
- demonstrate Christian love for students.

In a variety of studies on teacher effectiveness, the care-and-concern criterion almost always ranks very high. Researchers believe that it is a relational quality, rather than a personality trait, and can therefore be learned and developed.²⁸

10. Keep Growing in Your Own Spiritual Life.

At the beginning of every commercial flight, the attendants demonstrate safety procedures. Passengers are told to place the oxygen mask over their own face before helping a child. This seems self-serving. But on reflection, one can see the wisdom of the order. Without oxygen, you can't help someone else. In the same way, the teacher cannot guide students to a vibrant Christian life if his or her relationship with God is "languishing."

After His resurrection, Jesus asked Peter three times, "Do you love me?" When Peter each time answered, "Yes," Jesus responded, "Feed my sheep" or "Feed my lambs" (John 21:15-19).

Before we can love Christ, we have to experience His love for us. In his excellent book *Surrender to Love: Discovering the Heart of Christian Spirituality*, David Benner writes, "It is the experience of love that is transformational. You simply cannot bask in divine love and not be affected."²⁹ The same is true for students. They cannot bask in the divine love that you pass on to them without being transformed.

These, then, are 10 things that all faculty can do to nurture college students spiritually. Try them, adapt them to your own style, and watch what happens! ✍



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Language and Faith:

TEACHING LANGUAGES IN FAITH-BASED COLLEGES AND UNIVERSITIES

Not long ago, I stumbled upon a new book with this startling title: *The Gift of the Stranger: Faith, Hospitality, and Foreign Language Learning*, by David I. Smith and Barbara Carvill.¹ It asks a simple question: Is there a special, meaningful way of teaching and learning foreign languages from the standpoint of Christian faith?² I immediately became interested because I thought that if the answer to this question was positive, there might be two benefits for Adventist Colleges Abroad (ACA) and its sponsoring institutions. First, we might find a new motivation for teaching languages to fairly unwilling American (and other) students in Adventist colleges and universities. Second, our language programs might actually strengthen the faith base of our ACA colleges and universities—both the sending and the receiving institutions.

But first let me confess that, although I have taught Hebrew and Greek to theology students, I am not really a language teacher by trade; therefore, I will not deal specifically with pedagogy and curriculum. Nevertheless, I do recall being a language student during my school days in Denmark—that little country that required all its students to learn a little Swedish, German, English, and French (but regrettably, not Italian). Reading the book by Smith and Carvill brought back some memories from those days.

Let's consider some key issues relating to language and faith.

Why Learn Languages?

Chester Finn in his provocative book, *We Must Take Charge*,³ tells about flying from the midwest United States to Boston with a group of young adults on their way to vacation in Frankfurt, Germany. After a few drinks and much laughter, one of the young travelers asked a friend about the time difference between the United States and Germany. "Don't know," came back the answer. "I have never flown across the Pacific before."

After a while, they got things sorted out and continued on their way to explore Western Europe. At first,

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BY NIELS-ERIK ANDREASEN

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this amusing story seems to have more to do with geography than languages. But on second thought, it also points to a deeper problem, the evident superficiality with which so many of our students view other peoples—who they are, what they do, how they communicate, and where they live.

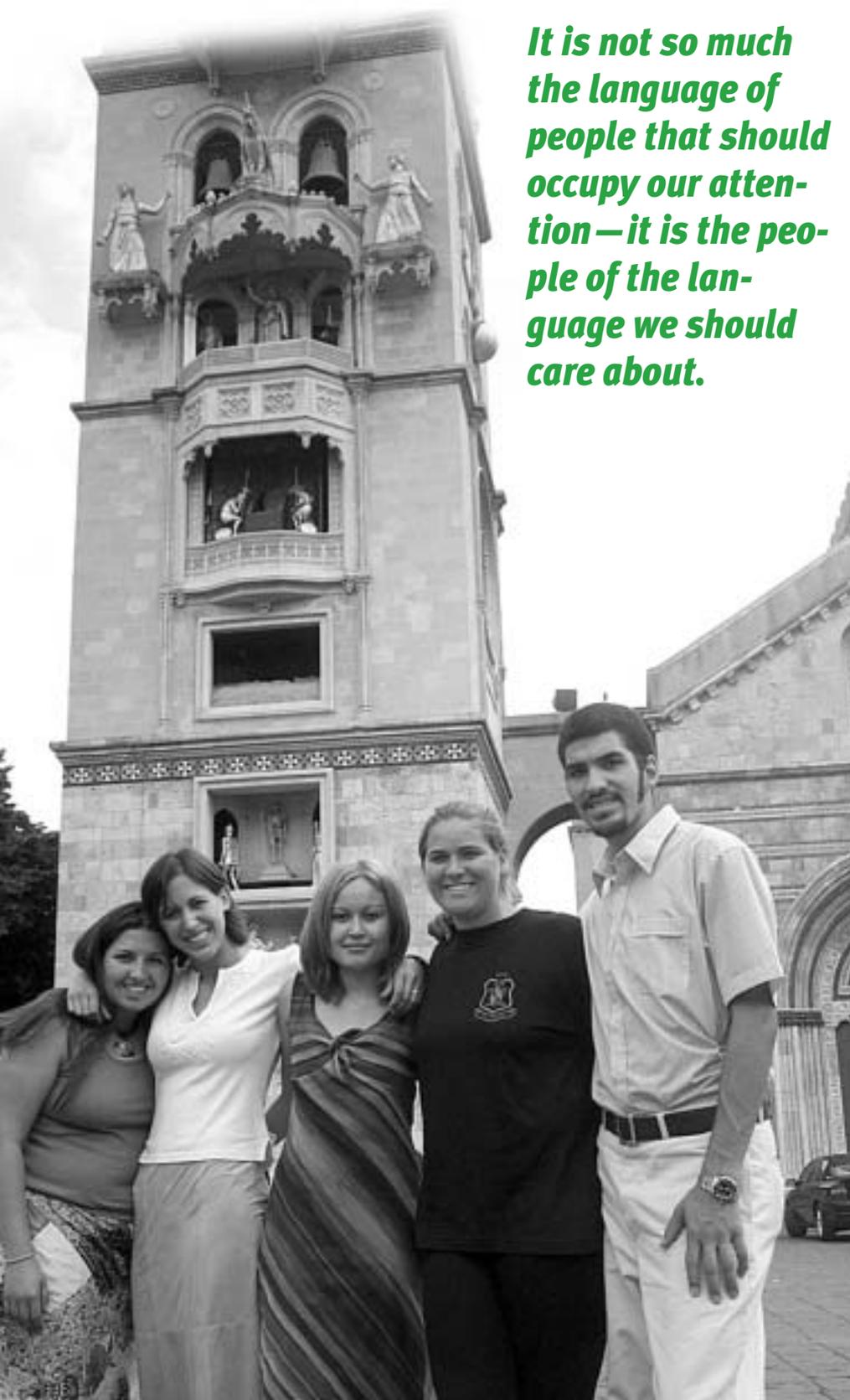
Learning German might help those young travelers, but not much, unless they do so for the right reason—in order to appreciate other cultures. It is not so much the language of people that should occupy our attention—it is the people of the language we should care about. More often than not, language students and teachers choose to acquaint themselves with the other person's language rather than with the other person. However, it is not the strange language, but the stranger who brings the gift of which we speak. In light of this distinction, let's consider some common reasons we give for learning languages.⁴

1. To Succeed in Business

The NAFTA treaty and the European Union have motivated language study, often in connection with international business. Job opportunities and postings abroad often make language study a necessity—and fluency in multiple languages can spell the difference between success and failure. While this motivation for language study is pragmatic and clear, it fails to address the question that always preoccupies a faith-based education, namely the human value attached to our study. Lacking that, it may still matter little whether Germany lies across the Atlantic or the Pacific to a pragmatic language student, so long as he or she succeeds in “closing the deal.”

2. To Influence or Control Others

During the early phases of the Iraqi war, the Alliance military leaders deplored the lack of soldiers, diplomats, and administrators with adequate Arabic language skills. The objective of overturning a political regime, rebuilding a national infrastructure, and maintaining the peace while retaining the support of the citizenry has become a near-impossible task. It would be greatly facilitated if the occupiers/liberators possessed adequate language skills.



The photos in this article depict Adventist Colleges Abroad students studying and traveling as they learn a new language.

3. To Become an International Person

Communication technology has made it possible for people around the world to move out of isolation and establish new relationships. But often, these relationships reveal deep cultural chasms between people. Language study can put one into contact with other parts of the world and make one “worldly wise”—a global citizen.

4. To Get Around in the World

Travelers and tourists often undertake some minimal study of the languages they will encounter when away from home. They can thus ask for directions, book rooms, and order food, but cannot converse with or get to know the people whose countries they visit. In fact, most tourists are far more interested in the castles and cathedrals, museums and monuments, beaches and bars than in the schools, governments, and families in the countries they visit. This kind of superficial language study ignores the soul of the language, namely the human heart and mind.

5. To Gain Cultural Sophistication

A Francophile or Anglophile seeks to escape her or his own culture and its perceived provincial limits. Sometimes, this interest in languages borders on snobbery. Language skills acquired with this objective in mind may appear artificial

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and may even prevent meaningful contact between strangers. This is incompatible with Christian values.

6. To Change the World

Missionaries, diplomats, and political emissaries learn languages in order to persuade others to change. Often their intentions are good, but they may behave in a self-serving, manipulative way. Christians have long believed that missionaries should share the gospel in the indigenous language of their mission field, partly to make it more understandable to the hearers, and partly to enrich the missionaries' own understanding of the peoples. Conversely, missionaries who do not learn the language of their mission field force their new converts to hear the gospel in a foreign language, creating converts who are tourists in their own land, so to speak.

The Testimony of Scripture

The above reasons for learning languages, while having some merit and

bringing some benefit to the learner, still do not achieve the full blessings available to faith-based language learning. To gain that benefit, the language student must discover not only the other language, but also the person who speaks it. And Scripture teaches us that it is discovery of the other person that enables the blessings of the stranger to flow. What does Scripture say about the stranger, his or her blessing, and the strange language?

The story of the Tower of Babel tells us about people who ended up not understanding one another. It is full of irony and judgment, but it does not present a negative valuation of languages, as some have thought. Rather, it describes the people's arrogance before God, which is revealed through their vain determination to storm “the gate of God” (the literal meaning of *Babel*) by means of an ambitious building project.

But the project falls far short of their expectations. That is expressed ironically in the Bible story, which has God looking down from His exalted position in heaven and straining to get that petty human project into view (Genesis 11:5). Such a singular human affront is severely judged by God and leads to the confusion caused by unknown languages (the Bible's explanation of Babel). As a result, the project languishes.

However, this does not imply that different languages are the tool of divine judgment or that ultimate redemption from this judgment means overcoming the multiplicity of languages. In other words, the Pentecostal gift of tongues is not the redemptive answer to the story of the Tower of Babel. Instead, the multiplicity of languages affirms diversity in the earthly family of God and curtails human power and arrogance in His presence. The gift of languages during the first Christian Pentecost, on the other hand, were bestowed with the Spirit and showed those who participated that salvation was to flow freely to all members of the diverse human family.

In short, God did not punish the tower builders by giving them different languages. Instead, He protected them from a single-minded but destructive human arrogance toward their Creator by offering them diversity through a variety of languages. This diversity points out the





way of grace in that otherwise sorry tale. This way of grace becomes more explicit in the following chapters (Genesis 12 ff), which report the election first of one person, and then one people, to mediate divine grace to the many peoples in the world by becoming gift-bearing strangers in their midst.

The Gift of the Stranger

Scripture tells us that the Hebrews originated “beyond the river,” that is, east of the Euphrates, in the area that is now Iraq. In ancient times, the residents included Sumerians, Akkadians, Babylonians, Assyrians, and Persians. Contemporaries of Abraham likely spoke an east Semitic language, wrote on clay tablets, engaged in agriculture and trade, built temple towers like the tower of Babel, and traveled extensively. They knew about being strangers.

Abraham and his family settled among strangers in the west Semitic language area. They probably had to learn a new language, or at least a new dialect, cope with new customs, a different climate, and new crops. There were tensions with the local populations at times, temptations to compromise one’s principles, and outright dangers. We find all of these challenges in the patriarchal stories.

The newcomers remained strangers for a very long time. Called Hebrews, they were a peregrinate people (wander-

ers) who still remembered their home connection (Deuteronomy 26:5-9).

Hence, both Isaac and Jacob married into families back home. However, the 13 children of Jacob eventually began to make their presence felt in the new land by marrying into and then defeating the citizens of Shechem (Genesis 34). But soon, they became strangers again, this time in Egypt. Upon their return, they continued to live as strangers in a well-populated land while attempting, though not always successfully, to share the gifts of the stranger.

But what gifts and blessings did these strangers bring with them to their new land? Abraham was told that through his family, other families of the land would be blessed (Genesis 12:1-3). There is no indication as to how that might happen, but the idea of being a good guest in a new land is established, and Abraham and his successors set about to do it right away by providing security (Genesis 14:13-16), paying taxes (14:20), and improving the land by digging wells (26:17-



33). That pattern continues in subsequent Bible stories.

Perhaps the best-known example of a stranger benefiting his hosts is Joseph (Genesis 39-47). He treated the Egyptians far better than his brothers treated him. He learned their language, married an Egyptian woman, and anticipated the deadly famine with a food security plan. And, judging from the accounts of his reunion with his family, he maintained the heart of a stranger—an understanding, compassionate heart and a generous attitude toward those whose culture and manners differed from his own.

The story of Moses in Midian offers another interesting example (Exodus 2ff.). In preparation for his lifework, Moses became first an Egyptian and then a Midianite, both strangers to his own people. Two women helped him become an Egyptian—his sister Miriam and an Egyptian princess. And another woman, Zippora, the daughter of Jethro, helped him settle in with the Midianite shepherds. In both instances, he adopted his host people as his own, receiving his name (Moses) from one, and his children from the other. He spoke new languages and entered new occupations, becoming a good stranger twice. In fact, we might say, with a long glance toward the Messiah, that he prepared for his lifework by becoming a stranger to the people he was called to bless.

The story of Ruth is equally remarkable. She twice married strangers, learned new customs in the process, embraced a foreign mother-in-law, adopted a new country and a new religion, and founded a dynasty. We generally read this story from the perspective of an Israelite, admiring this strange woman for accepting and adopting a new national and religious identity so completely. But we might also consider it from a Moabite perspective—a woman who gave up



points to an important pattern—namely, that God's greatest gifts come through strangers.

Responding to the Gifts of Strangers

Every gift of the stranger invites a gift in return. The legendary hospitality of the patriarch Abraham to his three unknown guests may have been social protocol at the time, but it also indicates that strangers are particularly sensitive toward strangers (Genesis 18). That principle becomes

legislated in the Deuteronomic version of the fourth commandment (chap. 5:15), which calls on Israelite people, who knew the lot of strangers, to extend Sabbath freedom to strangers and resident aliens (Hebrew *gerim*), so that people with no social or political rights could enjoy freedoms equal to those of the citizen.

This gracious acceptance of the stranger into the community is further elaborated by the prophets, notably in Isaiah 56, which portrays the new Israel. Here foreigners and eunuchs who have lost their natural place in society will not only have it restored, but actually will be given a position of prominence because of the principle imbedded in the gift of the stranger, despite ancient legislation to the contrary (Deuteronomy 23:1ff.). They will enjoy special recognition and a place in God's house of prayer (Isaiah 56:7).

The prophets, especially the later ones, were faced with the disintegration of the nation of Israel. First, it was divided into two smaller states, each of which endured foreign occupation and exile, and finally permanent settlements in foreign lands. The diaspora of the Jews began, and with it the perennial question, unanswered till this day—how do God's people make their way in the world as strangers? Some have proposed that the Hebrew scrolls help answer this question. The sa-

everything that had defined her from birth, even when she could have returned to her own identity. It seems clear that, with this story, the Bible deliberately

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cred documents played a prominent role in the diaspora synagogue (indeed, they may have been responsible for bringing it into existence), and the synagogue in turn became the center of the diaspora community. Conversely, of all the gifts the Jews brought with them into the diaspora, the scrolls became their most enduring legacy, one that formed the foundation of faith and ethics for much of the world—certainly in the West. The same scrolls, soon supplemented by new ones, also became the authority for the Christian mission once the eyewitnesses of Jesus had died. And of course, this gift of



“the Book” (the canon of scrolls) is mediated through many languages.

Strangers in the Gospel and in the Church

In essence, the gospel is the story of a stranger who brought immense gifts to all humankind, even though He was poor in every way. His gifts were His words. Never did anyone speak like this man, His listeners said of Him (Matthew 7:28). They heard words of forgiveness, healing, understanding, life, and hope. He reached back into the Hebrew scrolls to search for those living words, which He translated into Aramaic for the common people (and perhaps Greek for the people of learning). Thus it may be said that if

Greek culture was transmitted through architecture, art, and philosophy, and the Roman legacy was law and politics, the legacy of Jesus was living words, preserved in common Greek and then shared through translation in every other language of the world.

But, of course, Jesus Himself was a stranger, the last of many strangers God sent into this world bringing gifts (Matthew 21:33–41). Indeed, it seems that all God’s gifts come this way—through strangers: Abraham in Canaan; Joseph in Egypt; Moses in the Sinai; David in Saul’s court; Daniel in Babylon;

Jesus in Nazareth; and Paul in Asia, Greece, and Rome. If we desire these gifts, we must receive them from strangers and in turn pass them on to strangers.

When asked how He wanted to be received by His followers, Jesus answered: “I was a stranger and you invited me in” (Matthew 25:35, NIV). This request has been difficult for us to meet. We have found ways to feed the hungry, clothe the naked, and care for the sick, but taking in strangers has been our most difficult Christian burden for 2,000 years.

Of course, we have sought out strangers, attempting to change them by military force, missionary outreach, and education, but we rarely do we take them in. To take in strangers, we must not merely invite them into our churches, schools, and homes, but also take them into our hearts and minds. That means we have to learn their language—including the language of their soul.

I met a stranger the other day on the campus of Andrews University. He is Asian, an artist who speaks softly and with an accent. How much I wanted to ask him what he saw with his mind’s eye as he sat before his canvas, and to invite him to bring me into his world of shapes and colors—to hear the language of his soul.

But someone was pulling on my sleeve to get on with the business of the day.

The reason so many of us miss the gift of Jesus is that we fail to take Him into our hearts and minds. He comes to us a stranger, as one unknown, in the words of Albert Schweitzer.⁵ But so it is with every gift of the stranger. We must take in the stranger with an open heart and learn his or her language to receive that gift. That may or may not mean learning a foreign language. Some strangers speak our language, but we have still not yet found a way to understand them clearly. Therefore, the best way to learn the language of a stranger, any stranger, including the Stranger, is to learn languages.

Language and Faith

Language study has practical uses—it enables us to do business abroad, to enrich our culture, to become effective missionaries and diplomats, to travel painlessly, and so on. But at its heart, language study is learning to welcome strangers and to receive the gifts they so generously bring. That is why language study belongs in a Christian college curriculum. It contributes to faith-based education in a fundamental way. Language study strengthens faith and makes our curriculum more religious. It belongs to the core of Christian education because it teaches us to receive the gifts of the stranger—by taking that stranger

in—a prerequisite for being a follower of Jesus. ✍



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speech he made at Villa Aurora, Italy, to language teachers attending the ACA (Adventist Colleges Abroad) conference in June 2004. The spoken quality has been retained.

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SEVENTH-DAY ADVENTISTS AND SCHOLARSHIP

The following paper is a revision of a statement prepared for the International Conference on Faith and Science held in Denver, Colorado, in August 2004. The revisions made by the initial writing committee reflect the helpful input from the conference delegation.

The intention of the statement is first to highlight the importance of scholarship to not just colleges and universities that are operated by the Seventh-day Adventist Church, but also to the church itself. However, the statement also recognizes that those engaged in scholarship should show Christian responsibility, particularly in disseminating the results of their work.

Definition and Scope

Christian scholarship is the faithful and responsible use of our talents and skills in systematic investigation of God's self-revelation, His creation, and expressions of human creativity, for the good of the church and humanity.

Scholarship works on the theoretical and applied levels. It involves the dimensions of discovery, integration, application, teaching, and dissemination.¹ As such, Christian scholarship expands and deepens understanding of knowledge and the way knowledge impacts living in God's world. It explains the world and adds new knowledge, helping enlighten where there is confusion or contradiction. It raises new questions, which provide impetus for new discoveries. It identifies problems and moves towards their resolution. It is creative, seeking to engage the imagination in developing and responding to artistic works, as well as initiating new avenues of exploration.

Scholars approach their work analytically, strategically, and/or empathetically. Analytic scholarship focuses on ideas, disassembling and reassembling some aspect of reality. This requires an inevitable distance between the scholar and the subject of study. The strategic approach focuses on action, looking at the world in order to change it, to solve problems. Where the empathetic approach is used, the scholar seeks to understand and ex-

Christian scholarship expands and deepens understanding of knowledge and the way knowledge impacts living in God's world.

plore human experience and creativity from within. These approaches are rarely exclusive, often operating together and complementing each other.²

Historical Perspective on Christian and Adventist Scholarship

Scholarship has a strong tradition in the Christian Church. The apostle Paul, through the depth and cohesiveness of his theological thought, gave the Christian Church an excellent example of how faith and scholarly thought enrich each other. With many others from different faith perspectives, Augustine, Erasmus, Luther, Tyndale, and Wesley all recognized the importance of scholarship to exploration of truth. Protestantism was rooted in biblical study, and gained impetus by the Renaissance emphasis on re-

turning to original sources. Throughout history, spiritual revivals have occurred at times of quests for fresh understanding of truth. Intellectual pursuit and scholarship in the Christian Church have primarily focused on theological thought; however, this is not to the exclusion of valuing scholarship that more widely explores the created world and the Creator's gifts.

The Seventh-day Adventist Church itself emerged from a quest for truth—a scholarly enterprise—and the early years were characterized by dialogue and scholarly discourse. The church sought to first define and then refine doctrine through, for example, the Sabbath conferences that commenced in the 1840s. The post-1863 *Advent Review and Sabbath Herald* engaged comfortably with original sources, using Greek and Hebrew to explore present truth. The typical approach was disciplined, logical, and biblical. Scholarly endeavors did not stop with theology. Interest soon expanded into the health sciences—the application of discovery to quality of life. It is not surprising that Adventists were soon recognized for their focus on health foods (Kellogg), the development of the largest press in Michigan, and for the establishment of institutions of higher education.

Similar to the wider Christian community, Adventist pioneers saw intellectual development as a responsibility of believers. The Seventh-day Adventist

Church of the 21st century owes its theology, its large and growing educational system, and its wide involvement in health and medical work to an inheritance that saw scholarship, faith commitment, and mission as inseparable responsibilities for committed seekers of God's will.

Assumptions of Christian Scholarship

The importance of scholarship to the Christian is based on assumptions that arise from the biblical view of the nature of God, the nature and purpose of humankind, and the nature and value of knowledge.

The nature of God: God is the creator and sustainer of the universe and life, who reveals Himself to humanity and seeks to be known by His created beings. God Himself has ultimate knowledge (Isaiah 55: 8, 9) and desires knowledge, an expression of His character, for humanity (Psalm 19:1). He intends for humanity to reach for the highest possible standards of excellence in this world, and enjoy a future of continued growth of knowledge in the next.

The nature and purpose of humankind: Original creation was very good, but the world that humans experience is no longer perfect; we are required to make choices for good or evil. Nevertheless, the world remains intelligible to the human mind, if in more limited form, and guided by God, humans can arrive at truth. When the human mind is brought into contact with the mind of God, the human mind is inevitably expanded and developed. This development will mirror God's image in humankind; it will continue to be a defining relationship between humanity and the creator through eternity.

The nature and value of knowledge: Due to our living in a fallen world, all knowledge is not in itself morally good, or complete. However, living in faith and expansion of the mind are not in opposition to each other—indeed, they support and enrich each other, and there will always be more valuable knowledge to attain. Within the context of a Christian life, knowledge becomes meaningful

when the mind is transformed through the experience of faith (Romans 12:2) and an individual is open to the leading of the Holy Spirit who God promises will guide His followers “into all truth” (John 16:13). Ultimate knowledge is a saving knowledge of God (John 17:3).

The Responsibility to Engage in Scholarship

The assumptions that lie behind scholarship make it a vital part of the Adventist Christian experience. Scholarship, the natural extension of a thoughtful life, helps us be more fully human. This is a reason for scholarship in itself. The joy of learning and discovery in a climate of freedom, and responding to the God-given quest for truth are not only positive motivators for engaging in intellectual discovery, they are a responsibility for believing Christians.

There is another reason for Adventists to engage in scholarship. At its best, scholarship keeps truth fresh, pushing the frontiers of knowledge. Scholarship analyzes and strengthens what is already partially understood, looks for interrelations between and within areas of knowledge, and searches for new patterns of thought and knowledge that will increase understanding. Thus, scholarship also becomes a means of enriching and expanding the perspectives of the church and the way the church communicates and relates its messages. In all it does, Christian scholarship seeks to explain and make attractive

the beauty that exists in God. For Adventist scholars, distinctive doctrines such as creation, eschatology, and the mortality of humankind will be reflected in their worldview and will provide a unique context to their intellectual pursuits. The meta-narrative of the great controversy and the holistic approach to life espoused by the Seventh-day Adventist Church will inevitably inform their approaches to scholarship. In this way, scholarship helps articulate doctrine and the Adventist worldview in understandable and relevant ways.

The responsibilities of a Christian and the objectives of scholarship also intersect on another very practical level: human need. Through their research, Adventist scholars can make God's world more understandable and improve human life in the present. This can be by contributing to the beauty of the world or through investigations that bring health, healing and improvement to human society. By this means, scholarship becomes an avenue of service, a way of immediately responding to the challenges of a fallen world.

Attitudes and Approaches to Scholarship

Whether or not scholarship meets its own intrinsic ideals is largely dependent on the attitudes of scholars and the way they approach their work.

To be successful in study and its application, Adventist scholars first need to be inquisitive, open to exploring the

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world through their innate gift of curiosity. God invites this attitude of inquiry. Christian scholarship should never be less rigorous because it is Christian. An Adventist engaged in scholarship should seek excellence and be persistent in delving into issues, even those that appear to be irresolvable. Since more knowledge is always attainable, scholars should be innovative, looking for new methodologies, new solutions.

Yet this attitude of inquiry should be partnered with humility, the recognition that in an imperfect world, our human discoveries will remain tentative and incomplete. God's wisdom is not complete in any one individual and only by openness, a willingness to collaborate, and an attitude of teachability can scholars advance truth. Adventist scholars need to truly appreciate the views of others and be willing to modify their own views as participants in the community of Adventist scholars.

An Adventist scholar will approach peers with a spirit of generosity and respect, mirroring the generosity with which God approaches us. Such an attitude will be seen in a willingness to listen and honestly consider the views of others and an approach to learning and scholarly endeavors that assumes the value of all individuals and of the created world.

Scholarship will take place in the Seventh-day Adventist Church for many good reasons. However, it is understood that church entities may prioritize resources for scholarly work that advances the church's mission. This will not mean work that is solely theological; it does mean that scholars should consider how their work might serve not just their personal interests, but also those of the wider faith community. It also means that scholarly work should not rely on approaches that are incompatible with the premises and doctrines of the church. This would affect the way that scholars, for example, use the environment and respect the rights of individuals.

Responsible research is partly a matter of being ethical in the process of researching and developing conclusions. This includes adhering to appropriate legal requirements and protocols, and showing the highest level of academic in-

tegrity. In the context of Christian scholarship, it also means careful consideration of how and where material and ideas will be disseminated. Scholars will recognize the influence of their work on the wider community and will be responsible not only to fellow scholars, but to the church and its mission, and to God.

Therefore, while the Adventist scholar should be given broad freedom to explore ideas and not feel restricted in using God-given talents, the church should expect that a scholar will show sensitivity and restraint when introducing ideas or concepts that may be divisive to the church. Before communicating such ideas in a public forum, the scholar should first share the ideas with a small group of peers, then carefully publish within the scholarly community. Depending on the area of research, discussion with institutional and church administrators may prove valuable. If these consultations confirm that the results of the research will not be destructive for wider dissemination, then the scholar should feel free to present the ideas publicly, including presentation of the material to students in a classroom setting. Care should also be exercised when projects are undertaken in collaboration with individuals who have views opposed to those of the church in order to avoid negative impact on the church's reputation.

Risks and Benefits

Unquestionably, there are risks in encouraging scholarship in the Seventh-day Adventist Church. For the individual, it can lead to a preponderance of time being spent on research, which may detract from other vital projects. Individuals can become sidetracked and lose sight of the bigger picture, and their research can lead them to uncomfortable questions, or worse, to arrogance and an unwillingness to listen to the communities that they serve.

Institutions also run risks in encouraging scholarship. If not approached with careful focus, it can be expensive in time and money, and result in limited value to the institution and its mission. Similarly, without careful planning, resources can

be allocated without a clear strategy for meeting institutional goals.

There are risks to the church also. In particular, scholarship can open up discussions that are potentially divisive and destructive, with issues becoming important in themselves while the needs of the church are forgotten.

Nevertheless, the benefits to all groups are immense. The individual receives the benefit of new or enriched knowledge, including the opportunity for a deepened understanding of God. Where research involves students, they also benefit from close work with faculty members and the synergy of team endeavors.

The institution inevitably benefits practically. Its reputation can be raised; there is the potential for enhanced faculty interaction and fulfillment. Senior researchers will gain satisfaction from mentoring younger Christian scholars. More than that, an institution that is actively engaged in scholarship, especially scholarship that links to institutional mission, will itself be energized. In these ways, scholarship and research become a vital part of Seventh-day Adventist education.

Finally, there are benefits to the church. Good scholarship can only enrich the church and its message. It increases conviction and shows the application of doctrine to the life of all believers. It raises the level of thinking and discovery in the church, which gives its members the knowledge and skills to articulate more effectively the message of the church and its relevance to society. It provides vibrancy and energy. The church will be empowered by thinking, exploring and creative members who are focused on advancing the Christian mission. ✍

This document was developed by a committee composed of Joe Galusha, Andrea Luxton, John McVay, and Humberto Rasi.

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The Scholar and the Administrator

Twin Pillars of Truth

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Both the scholar and the administrator perform tasks that are vital to the life of the church.

When we hear of differences between the leadership of the church and its thinkers and scholars, whether they are theologians, researchers, or employed in some other discipline, some feel deeply distressed, especially if the differences center around our beliefs and lifestyle, or any of the other characteristics we have come to regard as sacred.

Stories about the discord tend to get distorted and exaggerated as they are passed on from one person to the next. This causes confusion and shakes the faith of some in the church and its leadership. For others, it excites distrust in the church's scholars and intellectuals. Often, one group is played against the other as if they have inherent and irreconcilable differences.

I believe that both the administrator and the scholar are called of God to uphold truth and to function as pillars of the church. Both have an important role to play in upholding and building the church. We must understand these functions, and each group should remain within its appropriate parameters through cooperation and respect.

The words of the Apostle Paul are pertinent here:

"The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming" (Ephesians 4:11-14, NRSV).

"Declare these things; exhort and reprove with all authority. . . . Remind them to be subject to rulers and authorities, to be obedient, to be ready for every good work, to speak evil of no one, to avoid quarreling, to be gentle, and to show every courtesy to everyone" (Titus 2:15-3:2, NRSV).

The apostle is telling us that God chose to bestow different gifts and functions for the good of the

BY JAIME CASTREJÓN

church. We need to understand these functions and the roles they play in edifying and strengthening the faith.

Both the scholar and the administrator perform tasks that are vital to the life of the church. They simply have different foci. The scholar seeks for truth, then attempts to organize, systematize, and reconcile what he or she has discovered with the existing body of truth.

The scholar defends truth as he or

The scholar pursues new truths, while the administrator perpetuates old truths.

is not hard to see why, when we look at the nature of their work. The scholar is primarily concerned with the search for truth, while the administrator focuses on

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she understands it. The administrator also defends truth, but he or she works with concepts already agreed upon and embraced by the body of believers. It is the task of the administrator to preserve, uphold, and disseminate established truth. Both the scholar and the administrator write, teach, and preach their convictions. But the scholar pursues new truths, while the administrator perpetuates old truths.

Both scholars and administrators seek to know the truth, and may use similar methods in their search. Sometimes, the approaches used by the two groups will clash, resulting in tension and distrust. It

the welfare of the body of believers (the church organization).

Focusing on their primary concern, some scholars may become obsessed with their findings and come across as arrogant and dogmatic. On the other side, some administrators may become overbearing, behaving as though everything taking place in the church must first be approved by them. This creates a hostile environment and tensions in the camp.

Things may deteriorate further if scholars display little regard for the effects of their research and teachings on the church. Because administrators often lack the training or tools of the scholar, which

have aided the scholar in arriving at his or her conclusions, administrators may feel threatened by the scholar's findings and become combative or hostile. Since administrators control employment and reimbursement, scholars in this kind of situation may feel threatened and oppressed.

The tension exists because the scholar has the tools to modify perceived truth, while the administrator has the means to impose his or her agenda. It goes without saying that this kind of scenario can be potentially explosive. Abandoned to these conflicting dynamics, the church would have long ago splintered or disbanded. Its survival is evidence of God's direct intervention through the Holy Spirit to keep it united and cohesive.

Steps to Alleviate or Avoid Tension

We, as God's children, must place our energy and talents in His hands, and take all necessary steps to alleviate or avoid tensions within the church. The scholar must be humble about his or her findings and conclusions, especially when these point in a different direction than the church's traditional stance. Correspondingly, for the advance of truth, administrators must respect the role of the scholar and abstain from judging that which they do not understand, giving the scholar the benefit of the doubt until they investigate the facts for themselves. Ellen White wrote: "We are on dangerous ground when we cannot meet together like Christians, and courteously examine controverted points."¹

Controversy may be averted or even avoided if scholars consult, compare notes, and submit their findings to others before teaching or publishing them. This may open new avenues of research or shed new light on the conclusions reached. It may redirect the research, suggest the need for more investigation, modify or change the underlying presuppositions, or confirm the findings. Researchers should test their findings carefully to be reasonably certain that their conclusions are sound before openly sharing their ideas with fellow believers.

The administrator, on the other hand, should dialogue with the scholar before taking administrative measures. This is the minimum expected ethical conduct in a

civilized and democratic society, and much more so in the church where we are all equal under our Lord Jesus Christ. This will be easier to accomplish when the scholar shares new light and new findings sensitively and responsibly.

The administrator would be wise to provide a forum where scholars can present their findings, such as specialized magazines, and invite them to write articles in regular denominational organs such as the *Adventist Review* or *Ministry* that will strengthen and confirm the faith of their readers in Scripture and in Christ. This works better in some disciplines (such as theology), but it can still be done in other areas as well, since truth involves all of life.

Special events such as congresses and symposiums can be organized where scholars of similar disciplines gather to discuss common challenges and share their findings with small groups of colleagues. Events such as continuing education in the various disciplines, group discussions on selected topics, panels, presentations, and lectures will all help to defuse tension and provide a sense of acceptance and appreciation for the scholars' contributions to the larger body.

Both scholars and administrators should keep in mind that every phase of our perceived reality has faith implications. When they disagree, they should keep in mind this advice from Ellen White, written in regard to "Our Attitude Toward Doctrinal Controversy": "The Lord calls upon those of us who have had great light to be converted daily . . . All who are led by the Holy Spirit of God will have a message for this last time. With mind and heart they will be carrying a burden for souls, and they will bear the heavenly message of Christ to those with whom they associate . . . There are great privileges and blessings for all who will humble themselves and fully consecrate their hearts to God. Great light will be given to them."²

Challenges to Scholars and Administrators

For both gifts (the scholar and the church administrator), there are inherent challenges. It is absolutely necessary that the administrator and the scholar remain unquestionably committed to Jesus

The scholar has the tools to modify perceived truth, while the administrator has the means to impose his or her agenda.

tors have for keeping our worldwide church united as they sort through the new and different approaches and doctrines being presented by the academics of the church.

Administrators, on the other hand, should not forget that truth is progressive.⁴ There is still more light to be found. Even in eternity with perfect

Picture Removed

Christ, His Word, and His church. All their actions and interactions should bear witness to this commitment. This will make it easier to allow each other the benefit of the doubt.

Scholars should remember that no one is able to explain the Scriptures without the aid of the Holy Spirit. But when they take up the Word of God with a humble, teachable heart, the angels of God will be by their side to impress them with evidence of the truth.³

Scholars will do well to realize how difficult a responsibility the administra-

minds and memories, we will continue to find new truths and explore old ones we now ignore or imperfectly understand. So no one should be surprised when new emphasis, new foci, new facets of the same truth or even new truth is discovered. As we approach the time of the end, this is bound to occur with increased frequency. That is one reason the Lord admonishes us about continued, careful study of the Word until we are firmly grounded in truth. We must use these tools continuously as we seek a more perfect understanding of truth.

The administrator would do well to remember that the scholar is faced with challenges and pressures he or she does not experience, but which are a common ingredient in the professional world. A basic presupposition of research, for example, is to question all things, prove, test, and explore other possibilities. The results may affirm, challenge, or contradict previous light—and may be controversial! This process can yield both truth and error. Patience is required so that many of these findings will withstand the trial of time. Quick, decisive action by the administrator can sometimes spell tragedy. Martyrs died for giving us some of the most cherished and precious elements of our doctrine.

The scholar may also need patience, for it often takes years for a new theory to be accepted and assimilated by the church. And sometimes, the new theory will *not* withstand careful scrutiny based on biblical principles. In history, many people considered heroes or even saints, were responsible for introducing heretical practices and beliefs into the Christian Church.

It is best for the scholar to keep in mind that the destiny of the church does not depend on its accepting his or her findings, no matter how true or necessary the ideas may seem. It is the Holy Spirit who leads and controls the minds and the will of the church. Sometimes, the Lord withholds some truth from His people when, in His foreknowledge, He sees that the church is not ready for it. The phrase

Controversy may be averted or even avoided if scholars consult, compare notes, and submit their findings to others before teaching or publishing them.

“a truth whose time has come” expresses an important truth. Sometimes, waiting is the best action.

Patience is sometimes hard to exercise. It is natural to feel compelled to eliminate what we perceive as a threat or hindrance to God’s work. Both administrators and scholars must remember that it is **the Lord’s hands at the helm of His church**, not ours. He will see it through to victory. Let us love Him more than we love ourselves; our church more than we love our position or role, our brothers and sisters in Christ more than we love our talents, gifts, and contributions. Let us seek a humble submission to His will more than proud recognition of our service. We will never match His sacrifice, His commitment, His power, His mercy, His grace. Paul’s advice to Titus still applies today:

“For we ourselves were once foolish, disobedient, . . . passing our days in malice and envy, despicable, hating one an-

other. But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit” (Titus 3:3–5, NRSV). ✍



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NOTES AND REFERENCES

1. Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Publ. Assn., 1958), Book 1, p. 411.
2. *Ibid.*, pp. 165, 166.
3. *Ibid.*, p. 411.
4. Ellen White wrote: “Great light has been shining, but it has not been fully comprehended and received” (*Selected Messages*, Book 1, p. 166). In the *Review and Herald*, she expounded further upon this idea: “There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people is not a proof that our ideas are infallible . . . No true doctrine will lose anything by close investigation” (“Christ Our Hope,” *Review and Herald*, December 20, 1892).

Picture Removed

Listening Carefully to the Bible:

The Many Voices in Deborah's Story and Song

Is there anything we can learn by listening carefully to the varied voices that appear in a story like that of Deborah?

Students often approach the familiar stories of the Bible wondering what more they can learn from texts they have been reading since childhood. As teachers, we face the challenge of getting students to focus on the text itself, without being overly influenced by the preconceptions and interpretations that have become attached to these stories through centuries of retelling and commentary.

One day, early in the history of ancient Israel, men and women gathered in the hill country of Palestine with their timbrels and harps to celebrate the victory of Yahweh over the gods of Canaan. Their voices can still be heard in the Song of Deborah (Judges 5).

In Judges 4, the narrator invokes the standardized formula of disobedience and deliverance established earlier in Judges (i.e., Chapter 2: "The Israelites again did what was evil in the sight of the Lord"). Then, as the pattern leads us to expect, the Israelites "cried out to the Lord"

for deliverance from Jabin and his 900 chariots of iron. Out of the communal clamor, we can distinguish the voices of individuals: Deborah speaks to Barak; Barak speaks to Deborah. Their dialogue leads to other dialogues—between (1) Jael and Sisera, (2) Jael and Barak, and (3) Sisera's mother and her wise ladies of the court. Within the story, we also find voices cited indirectly. Finally, bringing all these voices together in concert are the voices of the storyteller and the poet.

BY BEVERLY BEEM AND DOUGLAS R. CLARK

Listening to Stories

Is there anything we can learn by listening carefully to the varied voices that appear in a story like that of Deborah? Is it possible that we might find here, as elsewhere in the Bible, levels of voices, harmonizing together? Like a choir, the voices blend together with occasional solo parts (even if some are slightly off-key). If we better understood the individual parts, would this increase our appreciation of the final choral performance and help us more clearly understand the mind of the composer? Yes! And here is why.

Perceptive readers quickly learn that what seems like a simple Bible story, with a familiar, straightforward plot line and few details, is actually a narrative rich in complexity and depth. Erich Auerbach, in an essay

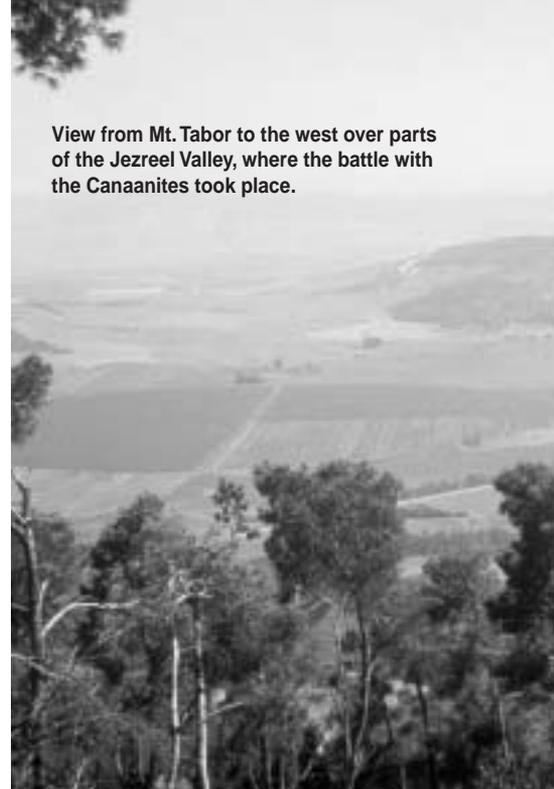
Perceptive readers quickly learn that what seems like a simple Bible story, with a familiar, straightforward plot line and a few details, is actually a narrative rich in complexity and depth.

called “Odysseus’ Scar,” explains how a sparse narrative can offer richer meaning than a fully developed one with many details. To demonstrate, he contrasts the Hebrew narrative style (illustrated by the

shadowed in the background, the Hebrew narrator leaves much in the shadows, giving the reader only carefully selected details—each carrying great meaning. No detail is gratuitous. The challenge for the reader is to discover the purpose.²

The tools of literary analysis can help the reader with this task. Kenneth Gros Louis, a literary scholar who has often turned his attention to biblical narratives, describes the process required. He begins by reading the text six to eight times, writing summaries and “summaries of the summary” until he becomes so immersed in the text that he breaks through the sense of over-familiarity. He examines each action, speech, motif, and image “to see when one action or speech is an echo of another, when one scene is related to another.” By attending to details and their relationships, he begins to see the “small changes that might occur in the repetitions and thus to begin to answer the question: Why is there repetition at all? Is it used for emphasis? to accelerate the action? to emphasize attitudes? to

View from Mt. Tabor to the west over parts of the Jezreel Valley, where the battle with the Canaanites took place.



attitude, tone or language, motives for a character’s action or a narrative intrusion or digression, [and] reasons for placing a scene where it is.”³

This method helps readers see the text in new ways. What may, at first glance, have seemed like an incidental detail or a pointless repetition, on closer examination becomes a key to the meaning of the story.

Listening to Voices in Stories

By using literary theory, narrative analysis, and biblical studies, we can learn a great deal as we listen to the voices in the text and pay close attention to detail. While enthusiastically affirming the divine credentials behind and throughout the text, we can make exciting discoveries by close reading of the text. We find a range of easily traceable human voices recorded by inspired authors and editors, who use a variety of literary conventions as they transform oral stories into written records.

How do we make these discoveries? By listening to the varied voices embedded within narratives and at different levels of the story, as well as those that were inserted during the process by which the story came to us. By approaching this quest from inside a story, we notice sev-



A modern Bedouin tent illustrates the Middle Eastern tradition of providing hospitality and protection.

story of the binding of Isaac), with that of the Greeks (illustrated by the recognition scene in Homer’s *Odyssey*). While the Greek storyteller typically illumines every detail, leaving no gesture, motive, tool, setting, or speech unexplained or

reveal a new aspect of a character or of the action? to foreshadow later action?” This close reading of a text also helps him notice other elements in the story, particularly the “development of character, changes in a character’s situation or



What may, at first glance, have seemed like an incidental detail or a pointless repetition, on closer examination becomes a key to the meaning of the story.

eral levels of voice communication. The most easily recognized of these is (1) *the quoted voice*, cited directly or indirectly. But who is quoting these voices? (2) *The voices of narrators* (in the story of Deborah, a storyteller and a poet); the *authors* who created them; and *the voices of editors/compiler*s of stories like those in the Book of Judges. In addition, we hear (3) the subtle *voices of the receivers*, specifically the audience to/for whom the story was told/written, sometimes called the implied audience, as well as the people who are hearing/reading the story now. Above and beyond this choir of voices there is (4) *the voice of God*. In Deborah's story, God is not often quoted directly. How do we hear His voice above and through this chorus? By looking at each of these four levels of voices operating in a narrative, we can see how they work together, each contributing something unique and indispensable.

1. By quoting direct speech, the author can slow the progress of the narrative, giving space for the audience to reflect and absorb important information, as well as react sympathetically to the action. Through words spoken by the characters, authors carefully reveal the story's central ideas and sentiments. Robert Alter explains, "Spoken language is the substratum of everything human and divine that transpires in the Bible, and . . . is finally a technique for getting

at the essence of things."⁴ Authors can use many rhetorical devices to clarify a concept or set an atmosphere. Most biblical storytellers speak and write, in the words of Alter, "with a sense of great spiritual urgency."⁵

2. Behind these more obvious voices, if we read carefully, we will hear a chorus of other voices. First, the narrator. As Shimon Bar-Efrat puts it, "in narrative the narrator exists alongside the characters, and the narrator's voice is heard as well as theirs."⁶ In fact, he goes on to say, "We see and hear only through the narrator's eyes and ears."⁷

Behind the narrator is an author, who uses a number of strategies to ensure that his or her voice comes through. While the narrator directs traffic, helping us keep track of what is happening and who is speaking, the author helps us understand the meaning and significance of the story. The narrative reveals a complex relationship between author and narrator, discernible through close reading.

Behind the author is yet another, more subtle voice—that of the editor(s). Editors are responsible for maintaining a common perspective and explaining what is not otherwise clear to hearers/readers removed from the original story. The Book of Judges reflects editorial activity, for example, in the six-part literary pattern apparent throughout the book: Israel sinned; the Lord raised up an enemy against them; Israel suffered oppression for a period of time; Israel cried to the Lord for deliverance; the Lord raised up a deliverer judge; Israel enjoyed a period of prosperity.

As part of a larger collection, the so-called deuteronomistic history (Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings), the book also reflects a common theological perspective on acts and their

consequences—Israel reaps what it sows. It is called "deuteronomistic" because its theological core comes from the Book of Deuteronomy, with its strong emphasis on obedience (with its rewards) and disobedience (with its disastrous results). By paying careful attention, watching for small clues and often nearly hidden literary seams, we will hear the voices of the editors and compilers.

In addition, as many literary specialists remind us, there is another set of voices not inherent in the story itself, but (3) in front of it, on our side. It is often significant, for two reasons: First, ancient biblical stories and songs were performed publicly and communally with active audience participation, emphasizing the wider community's role in understanding and appreciation. Second, modern reader-response studies remind us that we all bring personal perceptions to what we read, and these help shape what we hear from these stories and songs.

The human voices in these three categories come to us through writing and editing processes done mostly by men in urban settings. The voices of women and children, and virtually everyone among the rural poor (who made up the largest segment of ancient Israelite society) are less directly accessible. This makes the story of Deborah especially significant, as it is one place where the voices of women are heard and remembered.

Hearing the Voice of God in the Narrative

(4) The final voice to people of faith is the word of God. Literary analysis opens our ears to a variety of voices within, behind, and in front of the story. Close reading of the text reveals details and nuances that might otherwise be overlooked. But does any of this contribute to our devotional lives?

We think so. In fact, we believe a close reading not only contributes to a

more responsible understanding of the Bible, but also to a deeper appreciation for it as God's Word to us today as well as to the ancient Israelites. Narrative conveys theology through both its content and literary forms. Irony, satire, ambiguity, paradox—these carry theological truths, and only the attentive listener/reader will “get it.”

In addition to close reading of the text, we recommend a type of devotional reading known as *lectio divina*—reflective spiritual reading. Gros Louis suggests reading Bible stories over and over again, day after day, listening each time for something missed previously, some gem or idea that can tune us into God's voice

By using literary theory, narrative analysis, and biblical studies, we can learn a great deal as we listen to the voices in the text and pay close attention to detail.

they thrive under God's blessing, but when they turn to other gods, God leaves them to their enemies until they cry to Him for deliverance; then God raises up a judge and delivers them. This formula conveys the editor's message while organizing the stories of the major judges. Each one illustrates the deuteronomic promise that as long as Israel obeys, it will live. But a formula is not a story. When King Jabin and his commander Sisera appear, the text moves from historical commentary into narrative.

Embedded in the formulaic opening is another voice, that of the Israelites who “cried out to the Lord for help,” because their oppressors had 900 chariots of iron—clear evidence of the hopelessness of their cause. We hear their voices only indirectly and as a group, crying to the Lord. Their voice has the tone of desperation, for their oppressors are great, as is their apostasy. Their audience is the Lord, whom they have abandoned, but who alone can deliver.

From then on, we hear the Israelites as individuals, beginning with Deborah, a prophetess and judge and “woman of flame” (as some would define her title—also, the wife of Lappidoth) who “used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim.” Deborah's voice is not disembodied but rooted in time and place. Behind the narrator is the voice of the historian, who chooses details that prepare us to hear the voice of this woman of flame.

The verbs that describe Deborah's actions also provide the setting for her speech: She “sent and summoned” Barak of Kedesh in Naphtali, and repeated to him the words of the Lord. Through Deborah, God commanded Barak to go to war against the commander of the Canaanite armies with their 900 chariots of iron. God also prescribed the battle strategy, the location, and the participants of the conflict. Speaking in the first person, God says, “I will draw out Sisera . . . and I will give him into your hand.”

Barak does not respond to God but to Deborah. He offers his own strategy: The prophetess and judge of Israel will put her life on the line and go with him into battle. She agrees but describes the consequences of his plan. God will in-



The central hill country of ancient Israel, where Deborah judged the people.

in new and ever fresh ways. By means of this spiritual discipline, we open ourselves to insights not accessible to the casual eavesdropper on the story.

Following the Voices in the Story of Deborah

To demonstrate how an awareness of the voices in a text can enrich one's reading of a biblical narrative, let's listen to the voices encountered in the story and song of Deborah, taking them in the order they are heard.

The Narrative Account

The story begins with the voice of

the narrator, invoking the formula established by an editor in the second chapter of the book: “The Israelites again did what was evil in the sight of the Lord.” The Lord then allows them to fall into the hands of their enemies, in this case, King Jabin of Canaan. The narrator tells us that he reigned in Hazor, one of the mighty cities of the Canaanites, and that Sisera was the commander of his army.

Behind this narrative voice is the voice of the editor, who has collected these stories from the early days and interpreted them according to the deuteronomic understanding of Israel's history. As long as the people of Israel obey God,

deed deliver Israel, but because of his detour from God's words, the victory will not result in glory for the warrior Barak. Instead, God will "sell Sisera into the hand of a woman." This statement opens the way for a new character, which will surprise the reader, who assumes that Deborah is speaking of herself.

Barak next speaks as the commander who "summoned" the 10,000 warriors of Zebulun and Naphtali to go to war behind him and Deborah. The narrative could proceed to the victory of Barak, but the narrator has to prepare the way for the woman alluded to in Deborah's speech, in giving her a setting in time and space. He intrudes into the narrative with a brief history lesson reminding the reader of Barak's lack of faith and of the origin and location of the Kenites. These words seem to intrude into the flow of the story, but unfolding events will reveal their importance.

The movement of Israel's 10,000 warriors does not escape the notice of Sisera, and an unidentified voice tells him that an army has gathered at Mount Tabor. Deborah utters the call to war with the one word: "Up!"

The next voice we hear is that of Jael: "Turn aside, my lord, turn aside to me; have no fear." Warrior and woman meet. Deborah has prepared the way for her entrance; the narrator has explained her identity. Her dialogue is filled with suspense and irony. She speaks words of safety to the fleeing general (as expected in a world of tent hospitality for peoples connected by treaties), and he responds with action. She invites him to "turn aside," and he does so. His only words are a request spoken from guest to host, "Please give me a little water to drink; for I am thirsty," and a twofold command. He tells Jael to stand guard and says: "If anybody comes and asks you, 'Is anyone here?'" say, "No.""

But Jael has her own voice. Her actions prepare the way for her words. She

Narrative conveys theology through both its content and literary forms. Irony, satire, ambiguity, paradox—these carry theological truths, and only the attentive listener/reader will "get it."



The stream Kishon in the Jezreel Valley, where the chariots of iron bogged down due to the storm.

"took a tent peg, and took a hammer in her hand, and went softly to him and drove the peg into his temple, until it went down into the ground—he was lying fast asleep from weariness—and he died."

Israel is victorious. The Lord has overthrown Sisera and his chariots of iron, but it is Jael who receives the honor for administering the coup de grace. She tells the pursuing Barak: "Come, and I will show you the man whom you are seeking." Ironically, Sisera has told her to speak the truth. There is indeed no man there, only a corpse. The narrator closes the narrative by explaining its significance: "So on that day God subdued

King Jabin of Canaan before the Israelites."

The narrator has told the story through action and dialogue. We have heard the direct speech of Deborah, Barak, Jael, Sisera, and God and the indirect speech of the people of Israel. His account creates in the theological—Israel sins, and God delivers. An editor from a later time recounts and explains the action to the Israelites, and ultimately to people today.

The Poetic Account

The prose account of the war against Sisera captures the suspense of the action and its significance in the history of Is-

Gros Louis suggests reading Bible stories over and over again, day after day, listening each time for something missed previously, some gem or idea that can tune us into God's voice in new and ever fresh ways.

rael. But it is the poetry, seen by most Old Testament scholars as perhaps the earliest poetry in the Bible, springing up on the day of victory, that captures the joy and emotion of the events. The story is retold, this time by the voice of the poet, not the historian.

The historian's voice gives way to the voice of celebration, in the form of song. No explanation is needed. While the historian describes the conflict between Barak and Sisera as a war between chariots of iron and marching armies, the poet envisions the battle in terms of God's actions on humans and nature. God "went out from Seir," "marched from the region of Edom," and made the earth tremble. When the kings come to fight, their chariots of iron pale into insignificance against the waters of Kishon that "swept them away." Utilizing the power of metaphor, God marches into battle, using as weapons the stars that "fought from heaven" and the "onrushing torrent, the torrent Kishon."

There are many voices in this song and many audiences. The singers are the people of Israel, from the elite who "ride on white donkeys" and "sit on rich carpets" to the poor who "walk by the way." God's victories are praised throughout Israel by the "musicians at

the watering places." They sing in concert, as "down to the gates marched the people of the Lord." All the voices of Israel are raised in song, but one by one, various voices come out as solos that address various audiences.

Although they are singing to the Lord, the singers call the kings and princes, the powers of the Earth, to "give ear" as Israel celebrates God's power. Their praise becomes a blessing on those who fought with God and a curse on those who shirked their duty.

The song is history in the present tense. There are words of praise and taunt. Ephraim, Benjamin, Machir, Zebulun, and Issachar are commended for rushing out on the heels of Barak. But the singers contemptuously describe Reuben tarrying by the sheepfolds, with "great searchings of heart," listening not for the battle cry of Deborah but the "piping for the flocks." They contrast Dan (abiding with the ships); Gilead (staying safe beyond the Jordan); and Asher (sitting still by the sea, beyond the reach of battle), with the faithful people of Zebulun and Naphtali who "scorned death . . . on the heights of the field."

The words of praise and taunt that sweep over the tribes of Israel finally settle on two women. The encounter between the first woman, Jael, and Sisera is transformed from history to song. The direct speech between the two characters in the later historical account is related in the parallel lines of a song: "He asked water and she gave him milk, she brought him curds in a lordly bowl."

The song focuses on the moment when Jael kills Sisera: "She put her hand to the tent peg and her right hand to the workmen's mallet." And with that, in the intensified parallel lines of Hebrew poetry, "she struck . . . she crushed . . . she shattered and pierced." The singers glory in the power of the moment. The death of Sisera is here turned into a dance, with the sleeping general depicted as upright and falling at the feet of a woman. The death dance is drawn out to seven verbs: "he sank, he fell, he lay still at her feet; at her feet he sank, he fell; where he sank, there he fell dead."

The song does not end with the death of Sisera; the Israelite singer's imagination strays over national boundaries

to imagine the palace where Sisera's mother, the second woman, is peering out the window. She is waiting for her son to return in his iron chariot, bringing with him the spoil of battle—dyed stuffs embroidered by the women of Israel to decorate her neck, and Israelite women brought as spoils of war, "a girl or two for every man." She is waiting and wondering, "Why tarry the hoofbeats of his chariots?" The singers know the answer, and they delight in her surprise. The wisest ladies of the court answer her question—or they start to, but their voice is left hanging in the air, replaced by more words from Sisera's mother, who is not to be deprived of her own voice: "Are they not finding and dividing the spoil?" The answer is clear to the wise ladies of the court, and the singers of Israel delight in her discomfiture.

The song ends by extending the blessing and the curse to all, including the reader. However, the editor of the story and song of Deborah offers one final word about what happens when God delivers: "And the land had rest forty years."

Sorting Out All the Voices in the Story

We believe that voices in literature are worth hearing, especially in biblical literature—whether cited, sung, narrated, edited, or reported. Each voice conveys strong convictions, often expressed in creative ways in order to persuade listeners/readers of something important. Listening to these voices and understanding their place in story and song leads us to see their meaning for the audience that first heard them, and to hear the voice of God as it speaks through these texts to readers today.

By listening to the quoted characters in the story/song, we are drawn into the essence of the account. Human preparations for war mask stark terror as the Israelites face overwhelming force and years of oppression. Those quoted voices also reveal the exuberant celebrations of victory accomplished through the ruse of a (mis)spoken invitation to hospitality. Interestingly, we hear no confessions of sin, only pleading to escape oppression, followed by songs of unbridled joy at God's victorious march from Seir. Blessing and

curse, praise and taunt, conveying God's good will toward His people and judgment on enemies so insolent as to dream, like Sisera's mother, of smashing successes against Israel and its God.

By paying attention to the voices of narrator and poet, of author and editor, we become aware of the variety of concerns addressed by the inspired Bible writers. Dialogue and action coalesce by means of these voices to communicate history and doxology—history in the events of battle, and doxology through metaphors for the divine march amid earthly and heavenly forces. And the editor(s) places it all within the context of an overarching theological theme of actions and their consequences.

Thus, we find varied lessons in the varied levels of voices, which enrich biblical stories with multiple applications. These can be found through repeated close readings of the Bible stories. By fol-

lowing Gros Louis' advice, cited above, we can always learn something new from these stories and, at the same time, avoid the temptation of replacing the story with our own interpretations.

Through a close reading of the Bible, we can open ourselves more completely to God's voice, mediated through the voices of characters, narrators, poets, writers, and editors of His Word. ✍



Beverly Beem

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at Tall al-'Umayri, Jordan, and has been published widely on a range of biblical and archaeological topics, with special interest in the text and time of the Judges.

NOTE: The authors wish to thank the Faculty Grants Committee of Walla Walla College for their support in numerous grants for travel and study which have allowed us to trace the footsteps of the judges.

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Phoenician woman in a window, reminiscent of the mother of Sisera, awaiting his return from the battle.

Mrs. Poindexter* was teaching Human Anatomy for the first time, and more than 120 students had signed up for the class! She worked long and hard to develop a midterm test to assess her teaching. She hoped that the 40 items on the multiple-choice test would provide some quick insights into how well her students understood the concepts. But when she returned the tests to the students and began to discuss the “right” answers, she was disturbed at how many questions the students raised. A number of students had interpreted some of the questions quite differently than she had intended. And some of her questions actually rewarded the students who didn’t understand the concepts instead of those who did!

Despite the well-documented drawbacks of multiple-choice questions, teachers and researchers use them for everything from kindergarten surveys to law school admission tests. Mrs. Poindexter chose a multiple-choice format for a number of reasons:

First, by including a large number of questions, she could evaluate her effectiveness in explaining key concepts. She realized that an objective, summative exam, by itself, cannot adequately measure student learning. But when carefully designed and combined with other evaluation measures, such as performance assessment, multiple-choice tests can play a legitimate role in assessment.

Developing High-Quality Multiple-Choice Test Questions

Second, a multiple-choice test appeared to be easy to create and grade, even for such a large class.

After asking an assessment specialist for advice, Mrs. Poindexter realized that while her choice of type of test was appropriate, many of her questions violated the guidelines for clarity and evaluated only lower-level thinking skills, such as recall and recognition. In addition, many of the questions provided inadvertent clues to the correct answers, which further decreased the test’s effectiveness in evaluating student understanding.

This article offers some suggestions for improving multiple-choice tests by decreasing “give-away” answers and developing questions that assess students’ higher-level thinking.

BY GAIL TAYLOR RICE

Writing Multiple-Choice Questions

Teachers are expected to be able to write good questions for quizzes and tests—often with very little guidance or training. Because they rarely take formal courses on the art of test development, teachers often progress through several levels of expertise through trial and error.

For example, Mr. Seifert* has as one learning objective for his class in emergency medical care: *Students will be able to recognize common symptoms of internal hemorrhage.* Here is a quote from the textbook: “A patient experiencing hemorrhage, whether external or internal, might be expected to have a fast, thready pulse, cold, clammy skin, falling blood pressure, and a general state of agitation.”

Despite the well-documented drawbacks of multiple-choice questions, teachers and researchers use them for everything from kindergarten surveys to law school admission tests.

* Not their real names.



Figure 1

Suggestions for Well-Designed Multiple-Choice Questions

- Design each item to measure an important learning objective.
- In the directions, tell students to select the “best” answer, rather than the “right” answer.
- Present all of the necessary information to answer the question in a clear, well-formulated stem.
- Make answers and distractors as short as possible (include any repeated information in the stem).
- Avoid negative wording in the stem (i.e., Which one of the following is not included?).
- Make distractors plausible and attractive to the uninformed.
- Be careful when using the words *always*, *never*, *all*, or *none*.
- Make the question (stem) concise and clear.
- Avoid complicated sentences.
- Include questions that measure higher cognitive functioning.

The first question Mr. Seifert developed looked like this:[†]
 1. A patient who is hemorrhaging might exhibit all of the following except:

- a. fast pulse
- b. cold, clammy skin
- c. falling blood pressure
- d. **feeling of well-being**

This question is very easy to create because you need only select three items from the list in the textbook and think of one wrong item to add. This question is typical of those developed by relatively inexperienced teachers.

After using the question for a while, Mr. Seifert realized that it would be better to ask what is true rather than what is false,¹ so he developed version 2 below:

2. Which of the following is the most likely sign of hemorrhaging?

- a. fast, thready pulse
- b. **warm, dry skin**
- c. hypertension
- d. sleepiness

This type of question is more challenging to write because the test developer includes only one answer from the textbook and must supply three incorrect but plausible responses, called distractors.

Here’s a third and better version of the question that uses the entire list, but in varying formats:

[†] Answers are in bold type.

Figure 2
Clued Quiz

Instructions: There is at least one clue in each of the following questions. Try to figure out which is the “right” answer. After circling the letter of your choice, consult Figure 3’s list of common clues. Put the number of the clue each question includes in the right-hand column. Answers are at the end of the article.

	Clue No.
1. The primary purpose of the stam is to remove the a. carm b. denton c. menice d. stambar	_____
2. Which of the following is/are most closely associated with the agreement? a. Stephen Douglass b. Robert E. Lee c. Abraham Lincoln d. All of the above	_____
3. Which of the following pairs has won the greatest number of Abby awards? a. Jones and Smith b. Smith and Taylor c. Smith and White d. White and Allen	_____
4. How many pounds of pressure is exerted by a Callam? a. 2.6 b. 150 c. 260 d. 2600	_____
5. The stanon is aided by a a. anstel b. immon c. octal d. port	_____
6. The stanon frequently overheats because a. all anstels are belious b. no immon is directly fectitious c. ports are always actial d. the octal is usually casable	_____
7. Stamation normally occurs when the a. anstels rupture b. immon falls and the denton is in place c. octal rotates easily d. ports pass over the carm	_____

Teachers are expected to be able to write good questions for quizzes and tests—often with very little guidance or training.

3. A patient who is hemorrhaging would exhibit
- a. warm, dry skin; hypotension; and a bounding pulse.
 - b. hypertension; a bounding pulse; and cold, clammy skin.
 - c. a weak, thready pulse; hypertension; and warm, dry skin.
 - d. **hypertension; cold, clammy skin; and a weak, thready pulse.**

This question shows a good way to test content derived from a list of conditions. A warning—when writing this kind of question, be careful not to overuse the correct options, thus giving a convergence clue. (See Figure 3.)

An even better way to test this kind of content would be to develop a case-based question, which requires application and higher levels of cognitive functioning. See Questions 4 and 5 below.

Figure 1 provides some guidelines for developing good multiple-choice questions.

Taking Clues Out of Multiple-Choice Questions

Occasionally, savvy students can guess the right answer to a question by looking for embedded clues. Figure 2 contains a simple quiz to help you check your own “testwiseness.” Figure 3 lists common types of clues teachers include in multiple-choice questions. See if you can figure out which type of clue is present in each of the questions in the quiz. You will find the answers at the end of the article.

By checking for inadvertent clues, teachers can make sure that their tests measure student mastery of content, rather than their test-taking savvy. Figure 4 provides a checklist to help you recognize and remove inadvertent clues from multiple-choice questions.

Writing Questions That Require Higher Cognitive Reasoning

Developing multiple-choice questions that require high-level thinking requires a great deal of thought and time. Professional test writers say that it can take an entire day to create more than three or four items, so don't wait until the night before a test to begin assembling the questions. Spread out the work over the quarter or semester, so you have good questions to draw upon to analyze the ongoing effectiveness of the teaching as well as questions to use on the final exam.

Here are some ideas to help you increase your supply of high-quality questions.

- Write a question that requires students to predict the outcome of a situation rather than simply label a phenomenon.
- Provide an abstraction or principle, and ask students to select an example that best illustrates the principle.
- Give examples, and ask for the principle or theory they illustrate.
- Create case studies, and base questions on them. Often, you can ask several questions based on each case and thereby expand the possibilities for assessing advanced levels of thinking. Here is how one teacher used several questions about one case study to enhance student understanding and learning:

4. A 14-year-old boy is brought to the emergency room following trauma experienced while playing baseball at school. He appears restless and agitated, although he does not seem to be in a great deal of pain. His pulse is 130/minute, his blood pressure is 100/50, and he has cold, clammy skin. Which of the following possibilities would be most important to assess immediately?

- broken bones
- internal bleeding**
- appendicitis
- psychiatric sequelae

5. The emergency room personnel send the boy to X-ray, and while waiting for the results, recheck his vital signs. The pulse is now 148/min and the blood pressure is 95/48. Which of the following would be the most important first action to take?

- Request a surgical consult re-**

garding possible internal bleeding.

- Call orthopedics for a possible bone setting, pending X-ray results.
- Ask a technician to draw blood to check for possible appendicitis.
- Call a family member to take the boy home.

Questions 4 and 5 take the objective to a new level. Now the teacher is asking for application and analysis, rather than

just knowledge, recognition, and recall. Students must know the significance as well as the definition of a fast pulse and high blood pressure. The questions assess whether they understand the cause of the symptoms and what to do about them.

- Provide a continuum of possibilities in your answers. Multiple-choice questions can also ask students to make predictions based on their interpretation of

Figure 3

Clues to Answers for Multiple-Choice Questions

1. Length Clue

The longest answer (or the one with the most qualifiers) is often the correct one because the writer has excessively qualified the information to ensure that it is accurate.

2. Verbal Association Clue

Sometimes questions suggest a verbal association between the stem and the correct answer. Watch for a different form of a key word, if it appears in only one answer.

3. Grammatical Clue

Each answer, with the stem, should form a grammatically correct statement. If not, this provides a clue to the right answer. For example, if the stem asks for a singular response, and all of the incorrect answers are plural, the student could correctly guess the right answer.

4. Specific Qualifiers

Qualifying words, such as *always*, *all*, or *never*, rarely appear in a correct answer, but are often found in distracters. On the other hand, less extreme qualifiers such as *usually*, *rarely*, *sometimes*, *typically*, and *may be* commonly appear in the correct option.

5. Convergence

Convergence refers to the tendency of test designers to use the correct answer more frequently than the incorrect options. Thus, the student can guess the best answer simply by counting which facts occur most frequently in the various answers, and selecting that response.

6. All of the Above / None of the Above

Research has shown that "all of the above" is the correct response 50-75 percent of the time, compared to "none of the above," which is the right choice less than 10 percent of the time.

7. Middle Ground

Particularly when using numbers as answers, test designers tend to use figures that are higher and lower when developing distracters. If you don't know an answer and wish to guess wisely, eliminate the lowest and highest numbers and choose one in the middle.

By checking for inadvertent clues, teachers can make sure that their tests measure student mastery of content, rather than their test-taking savvy.

quoted materials. Here are examples of questions that measure understanding and require some analysis of the following quotation from Walvoord and Anderson's *Effective Grading: A Tool for Learning and Assessment*.

"The social meaning of grading is chang-

Figure 4

Checklist for Eliminating Clues in Multiple-Choice Questions

- Avoid "all of the above" or "none of the above."
- Don't always place the right answer in the middle of a sequence (sometimes make all of the distractors larger or smaller than the right answer).
- Double check for grammatical clues—make sure all distractors fit grammatically with the stem.
- Try to make your distractors about the same length as the correct answer and of similar complexity.
- Check for verbal clues. If you repeat a word from the stem in the correct answer, make sure that word appears in some of the distractors, as well.
- Check to see if there is a pattern to the answers (e.g., A, C, D, A, C, D, B, D, A, B, D, A) or too many answers are in the same position (in a 10-point test: 6 B's, 2 A's, 1 C, and 1 D, for instance), and if so, rearrange the responses in several of the questions.



ing all the time. Your grades and grading system will be interpreted and used within the system that is—not the one you wish for or the one you experienced as a student. . . . Because grades are useless apart from the meanings that people impart to them, we suggest you abide by the system of meanings in which you find yourself. Except when issues of integrity and ethics are at stake, it's okay to pay for a hamburger at the current inflated rates, not the rates you paid in the good old days. Grade inflation is a national problem and must be addressed by institutions in concert at the national level. Individual teachers cannot address the problem in isolation; all you can do is use the coin of the realm."²

Question 1

When establishing a grading scale for a particular course, how should one determine which letter grade represents average work, according to Walvoord and Anderson?

- Stick to historical standards.
- Stick with established institutional norms.
- Use present national standards.**
- Develop different scales for each course, based on external standards.

Question 2

What do the authors mean when they suggest that in testing and grading, one should use the "coin of the realm"?

- Test using only the published course objectives.
- Base grades on national averages.**
- Ensure that grades represent student learning.
- Insist that grading be totally objective.

These questions illustrate attempts to develop multiple-choice questions that measure students' abilities to go beyond simply recalling facts, lists, or information. Remind students to read carefully, keeping in mind that although more than one answer may be true, they should choose only the response that can be deduced from the content of the paragraph.

Summary

Mrs. Poindexter tried not to become too discouraged with her early attempts to assess student knowledge through multiple-choice tests. She realized that

Developing multiple-choice questions that require high-level thinking requires a great deal of thought and time.

testing had a motivating effect on her students, as they studied to learn what they anticipated what would be on the test. Certainly, tests can aid retention and transfer of learning. And teachers need the feedback provided by students' test scores to help them evaluate their effectiveness. For tests to be valid, however, they must be carefully planned to accurately assess how well students have met learning objectives. By eliminating clues and designing questions that test high cognitive functioning, Mrs. Poindexter found she could increase the effectiveness of the testing process and thereby improve teaching and learning. ✍

This article has been peer reviewed.



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completed a Fellowship in Medical Education at the University of Southern California. She frequently presents workshops and courses on the topic of authentic assessment and consults with the University of Washington in this area. Dr. Rice authored an article on online assessment in the April/May 2003 issue of the *JOURNAL*.

Answers to Figure 2 quiz

For each of the quiz questions in Figure 1, the correct "clued" answer is given, followed by the number of the type of clue (from Figure 3) the question represents.

- d, Clue 2
- d, Clue 6

- c, Clue 5
- c, Clues 5 and 7
- d, Clue 3
- d, Clue 4
- b, Clue 1

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- In fact, advanced test developers almost always avoid using a negative question, e.g., Choose the exception or the one that is **not** correct.
- Barbara E. Walvoord and Virginia Johnson Anderson, *Effective Grading: A Tool for Learning and Assessment* (San Francisco: Jossey-Bass, 1998), p. 12.

ENGINEERING—

College Days provide an opportunity for prospective engineering students to showcase their design skills, compete for scholarships, and see how they might fit into the program at Walla Walla College. Professor Louie Yaw looks on as a prospective student builds a bridge that will be tested for strength. Inset: Tyler Duffy's award-winning project (WWC: BSE-ME/BBA-Acct '04), a heli-portable drilling machine, has now been manufactured multiple times and is part of a growing business, Excel Drilling.



A Service-Oriented Profession

Preparing Your Students for Engineering Careers

Engineering is subdivided into numerous areas of expertise.

Engineers turn ideas into reality! Nearly everything that makes the economy operate, that makes your life easier and more fun, has been created by engineers. Engineers designed mechanisms that allow you to have running water in your house, electricity to study your Bible at night, and the Internet in order to learn about and keep in touch with others. Engineers have even provided the means to give Bible studies to people in countries where Bibles are burned.

What better way to witness in the workplace than help one's fellow human beings? Indeed, engineering is a service-oriented profession!

Types of Engineers

Engineering is subdivided into numerous areas of expertise. The most popular at the undergraduate level are: mechanical, civil, electrical, and computer engineering, as well as bioengineering, all of which are taught in Seventh-day Adventist colleges.

Mechanical engineers designed the car you drive, as well as the heating and air-conditioning systems that keep your office and home warm in winter and cool in summer. They also work on designs and improvements for race cars, rockets, airplanes, combines and tractors, roller coasters, turbines, and construction equipment.

Civil engineers design skyscrapers, schools, and other buildings; aircraft, water systems, bridges, dams, airports, highways, tunnels, water treatment plants, pipelines, and irrigation projects.

Electrical engineers work in areas such as new computer technologies and hydroelectric plants. They also design laboratory instruments, motor controls, power systems, computer chips, satellites, TVs, VCRs, computer systems, cell phones, PDAs, audio controls, and various types of communications equipment.

A new area is Computer Engineering (CompE). Computer engineers make it possible for people around the world to study the Bible online in more than 44 languages. In contrast with a computer programmer, who is given specifications to create a code that runs a program, the computer engineer ensures that the networking components and data work together. Computer engineers also design hardware and software for data storage, video processing, computer graphics, PDAs, speech processing, networks, databases, computer processing, embedded systems, and integrated circuits.

Bioengineers apply advanced technologies to both living systems and specialized instruments. They design and develop medical equipment such as minimally invasive surgical tools, miniature blood-testing instruments, artificial joints, implants, and prosthetic devices, as well as bio-reactors to produce new substances. They also work to improve imaging technology, study how to improve crops and make vehicles and offices more user-friendly, and research ways to stimulate the muscles of paralyzed people. Many of them take advanced training in medicine, dentistry, physiology, or public health.

BY MARLENE A. BAERG

Through the years, engineers have done great things for society and the church. Some examples of those who graduated from an Adventist school of engineering (Walla Walla College in College Place, Washington) are noted in Sidebar 1, below.

Do You Have Budding Engineers in Your Class?

Most students who choose engineering as a career are born with the ability to figure things out and have an innate curiosity about the way things work. Some schools include engineering as a part of the grade school curriculum. If you do not do so at your school, here are some ways to identify budding engineers and encourage them:

Most students who choose engineering as a career are born with the ability to figure things out and have an innate curiosity about the way things work.

Do you have students who do well in mathematics? This is your first clue. Many

of these students like to take things apart and put them back together. Studies show that by the 6th grade, students begin to make choices about careers. Therefore, schools should provide information starting at the early elementary level. Incorporating information about engineering into the math and science classroom will encourage students to explore their natural affinity in this area.

Engineering Week (also known as E-week)—the week of George Washington’s birthday in February (he was an engineer before becoming the first president of the United States)—is an excellent time to introduce engineering concepts at any grade level. Many colleges and universities offer a plethora of activities during this week. Each year during

SIDEBAR 1

Personal Stories/Examples

Mechanical Engineering

Steve Speyer (ME '88) started at Boeing Aircraft, dealing with galleys of planes and later moved into the school building business, where he is now managing \$250 million projects. Sukhdev Mathaudhu (ME '70) has won many awards for energy-efficient building designs.

Civil Engineering

Gary Curtis (CE '59) was part of the design team of the Seattle Space Needle (Washington State), the structural engineer of record for the geodesic dome over the Spruce Goose, as well as other bridges including the new “roller coaster bridge” in Long Beach, California. Mark Schwisow (CE '94) now works in Cambodia as ADRA country director.

Electrical Engineering

Harley Henrich (EE '79), who scored in the top 10 percent in his qualifying exams for the Ph.D. program at Stanford University, has created several items that major companies use routinely in their semiconductor businesses. His work has included radio frequency identification. This technology uses a wireless radio transmitter to power extremely inexpensive electronic labels (RFID tags). Wal-Mart plans to use RFID tags for all products they sell. CNN’s 2005 list of the top 25 innovations in the past 25 years has named RFID as No. 10 (<http://www.cnn.com/2005/TECH/01/03cnn25.top25.innovations>).

As part of the Sow One Billion Campaign (<http://www.hopetalk.org>), www.BibleInfo.com’s Andrew DePaula (EE '96) has been instrumental in providing tools to study the Bible in a variety of languages (16 to date, two coming online shortly).

Computer Engineering

Robert Triebwasser (CompE '00) is working at Level Two, Inc., in Bellevue, Washington, designing fault tolerant systems for public safety and police use. Ted Kramer (CompE '03) is now working at the Space & Naval Warfare Systems Center in San Diego, California, where he writes software for robotic vehicles, ground surveillance radars, and unattended ground sensors.

Bioengineering

Andrew Cupino (BioE '03) is studying at Jefferson Medical College in Philadelphia where he is considering neurology and/or a graduate degree in electrical engineering, math, or physics to assist with research in this field. The engineering portion of his undergraduate education was very helpful in his study of the neurons and the cardiovascular system. Heidi Hutchins (BioE '02) is studying to become a physicians assistant, while Brandon (BioE '01) and Malinda (BioE '02) Kearby are attending dental school.



A student in the WWC Robotics and Manufacturing Lab builds a manufacturing system.



In the UNIX computer lab at WWC, students learn how to design in three dimensions using high-end software similar to that used in industry.

Incorporating information about engineering into the math and science classroom will encourage students to explore their natural affinity in this area.

E-week, Walla Walla College holds an Egg Drop in which many local elementary and high school students participate. The objective of the competition is to create packaging that will protect a raw egg during a launch from the top of a three-story building on campus, aiming at a cast-iron skillet on the ground below. In 2004, the event once again made the front page of the local newspaper, with a photo of the winning entry in the “lightest materials” category.

Many Internet sites¹ offer a variety of resources, including activities that require minimal supplies and equipment. Other ideas include competitions² in which you can encourage your students to participate, or activities in your local area that show how engineering is a critical component of society.

The Adventist Lego League³ is a new hands-on way to get your students involved with robotic Legos. Chapters are forming across the U.S. that will host challenge events. Integrating this into your curriculum can also help students explore their aptitude for engineering.⁴

A strong background in mathematics is vital to preparation for engineering careers. Although engineers do not use mathematics every day, learning to think mathematically enables them to solve a variety of problems. At the college level, engineering students will need to take at least two years of math, beginning with calculus, so a solid foundation of math at the K-12 level is very important.

Students interested in engineering

In the past 20 years, project teamwork has gone from 21 percent to more than 50 percent of an engineer's job.

should also take high school courses in English, science, social studies, and the humanities (see Sidebar 3). Writing is crucial for engineers, who need to be able to clearly communicate their ideas and designs. Studies in foreign languages and the practical arts are also valuable.

Other disciplines, as well, will provide background information and skills for the various industries in which the engineer chooses to work. Engineering clubs can give students an idea of what is involved in the profession, scheduling guest speakers and field trips.

In today's environment of downsizing, consolidation, efficiency, and produc-

tivity, an engineer must be able to adapt to his or her environment. Knowing the basics well and reading widely will provide a strong background for a variety of areas. Specialization at the graduate level is recommended for many jobs.

For most engineers, teamwork is a critical part of the job. In the past 20 years, project teamwork has gone from 21 percent to more than 50 percent of an engineer's job. Socialization, liberal-arts studies, and exposure to other cultures will help the engineering student understand and get along with people and make the most of the team environment. Cooperative learning projects and leadership opportunities will also help students prepare for teamwork. There are many openings for engineers in mission work (including ADRA) and other jobs in a variety of countries.

Which College to Attend?

When your students are evaluating which school to attend, several questions are important:

1. What type of major have you chosen? Does the school offer it? Investigate a variety of careers and the preparation

necessary for each, using the major/minor finders and career skills tests typically offered during the junior or senior year in religion class or by the guidance counselor at your school.

2. What is your preferred type of environment/lifestyle? What kind of friends do you want to make? Will the location of the school, class schedule, and extracurricular activities make it difficult to keep the Sabbath and to fellowship with other Adventists?

3. What type of student-teacher ratio do you want? Do you want to interact with your professors? Many of the large schools use teaching assistants to answer questions after class. Teachers rarely get to know the students.

4. Do you want a program that is highly competitive? How is the school rated? Is it accredited by the appropriate organizations?

Walla Walla College (WWC) has the only Seventh-day Adventist four-year engineering program accredited by ABET (the professional engineering accrediting body). Andrews University (Berrien Springs, Michigan) recently announced that it will offer a four-year program. In a



Students work together in teams in the WWC Digital Electronics Design Lab to create a custom Central Processing Unit (CPU).

SIDEBAR 2

Walla Walla College School of Engineering Fast Facts

- Founded in 1947
- ABET-accredited engineering program
- 93 percent placement rate in either engineering employment or graduate school
- More than 1,200 graduates to date
- In 2004, 59 percent of freshman ACT math scores were at the 81st percentile or higher.
- Fundamentals of Engineering Exam, taken by all seniors, with a better pass rate (~90 percent) than the national average
- Senior project required for graduation
- Co-ops are available
- Graduates are routinely identified as having higher technical maturity and ethical understanding than their counterparts
- Students regularly compete and beat top undergraduate engineering schools (including Massachusetts Institute of Technology)

variety of competitions, WWC has fared well against the best engineering programs in the U.S. public and private sectors.

If professional certification is impor-

tant for your career, you may be delayed in taking your exams if you graduate from a non-ABET accredited program, depending upon where you want to take your exams. WWC has affiliations with

The importance of a strong background in mathematics as preparation for engineering careers cannot be overstated.

the other Seventh-day Adventist colleges and universities in North America and the Caribbean, which offer a one-year or two-year pre-engineering curriculum. With careful planning, students who would like to study near home or attend another school with a sibling or friends for part of their college career can do so. Students who would like to be a part of a program for four years can come directly to WWC from high school.

Engineering is a rigorous program. Some students take five years to complete an undergraduate degree. If students intend to participate in competitive sports or other time-consuming extracurricular activities, they should expect to take at least five or six years to complete the



WWC engineering students take a field trip to the nearby Stateline Wind Energy Center, the largest commercial facility of its kind in the northwest U.S., where they learn how renewable energy can benefit society.

program and do their academic best. At a small school with a good reputation, bright students can be academically challenged by the professors who know them and can work with them individually. Struggling students can move at their own pace as they get the help and attention they need. The WWC program requires all students to take the Fundamentals of Engineering exam during their senior year. Students from WWC have a better pass rate (~90 percent) than the national average.

WWC students who choose post-graduate education are routinely accepted into the best programs in the country. What a bonus to be able to get one's undergraduate education in a Christian environment and make friends for life!

Engineering prepares students for many careers. So whatever one's personality type, with appropriate training, he or she can find a niche within engineering.

Engineering is not an easy program,

There are many openings for engineers in mission work (including ADRA) and in other jobs in a variety of countries.

but the rewards are tremendous. Engineers can derive great satisfaction from the tangible products they create and their contributions to the community. In the figure at the bottom left, any one of the small cubes could be where engineering graduates get a job. With additional training and experience, they can move vertically or horizontally.

If you are a K-12 teacher, encourage your students to read about engineering and stimulate them to discover how things work. As students are exposed to engineering, they can make educated choices about whether this is a field in which they are interested and can excel. If you would like for your students to participate in campus or regional events, please contact the author of this article. ✍



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SIDEBAR 3

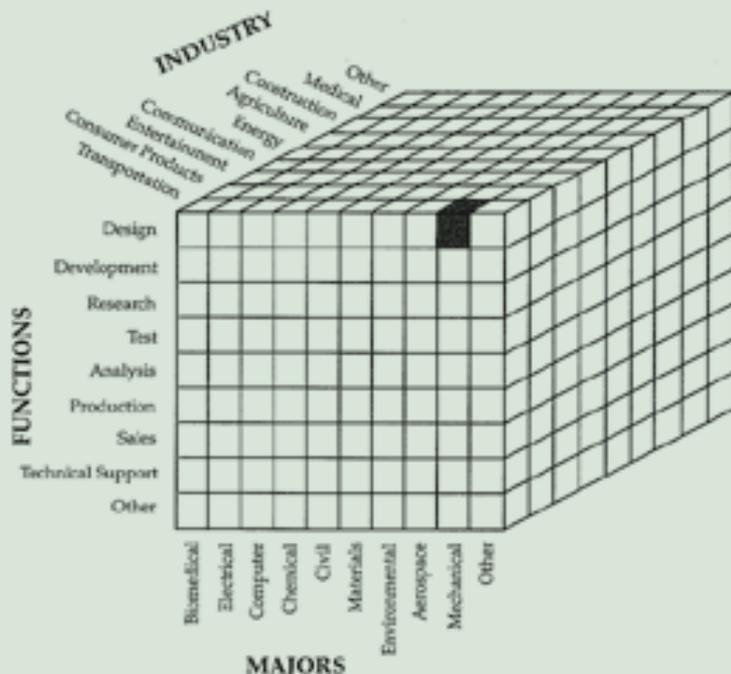
Required Courses for Admittance

High school diploma or equivalency, including the following courses:

<u>Number of years</u>	<u>Discipline</u>
4	English
1	Laboratory Science
4	Mathematics (general mathematics, plus algebra, geometry, and trigonometry)
2	History

SIDEBAR 4

Engineering Positions



NOTES AND REFERENCES

1. See <http://www.eweek.org>, <http://www.discoverengineering.org> (Grades 6-9), and <http://www.engineeringsights.org>.
2. For example, JETS: <http://www.jets.org>, and Future City: <http://www.futurecity.org>.
3. See <http://www.adventistlegoleague.net>.
4. See the *Adventist Review* article at <http://www.adventistreview.org/pdf/2004/1527-2004.pdf>, "Adventist Lego League Hosts First NAD Robotics Challenge" (July 2004), pp. 40, 41 (See <http://www.cnn.com/2005/TECH/01/03/cnn25.top25.innovations/>.)

Christian radio stations based on educational campuses can help train broadcast journalism students while at the same time sharing the good news of the gospel. For 31 years, the radio ministry of KJCR, 88.3 FM, has reached the Dallas-Fort Worth community from the campus of Southwestern Adventist University in Keene, Texas.

“Since we are an Adventist radio station, we bring our unique message to the listeners,” says Randy Yates, a former KJCR employee, current station manager, and assistant communication professor at the university. “Inspirational music, a sundown devotional on Friday, and a special airing of *Bible Answers Live With Doug Batchelor* are part of the Sabbath programming.” Sabbath worship services from the Keene Seventh-day Adventist Church are recorded during first service each weekend and then broadcast at 11:00 a.m. during second service. Throughout the week, programs like the *Voice of Prophecy* and *Your Story Hour* cover the age gamut with audience-focused broadcasts.

Each day, a Bible text is chosen as KJCR’s Verse of the Day sound bite. A schedule reminds the disk jockeys (DJs) to read the verse on-air several times during the day. “I remember one young mother who called the station,” says Yates. “She said that she had been listening to the Verse of the Day, and it was exactly what she needed to hear at that moment.”

In the Beginning

Serious discussion about starting a campus-based radio station began in 1968. Financial support did not materialize until three years later. Primary donors Raymond and Anna Beem had originally planned to fund a planetarium on the campus (then Southwestern Union College). When other funding for the planetarium fell through, they decided to allocate money for the establishment of a radio station.

Bob Mendenhall, current chair of the university communication department, was the first general manager of the station. He applied for the call letters, KSUC, and the FM frequency, 88.3, through the U.S. Federal Communications Commission. “The station was run by student volunteers when it began in June 1974,” says Mendenhall, “because the communication degree was just being established.”

Steve Cavender was the first student on-air at KJCR. He worked with turntables and reel-to-reel tape recorders to broadcast music and religious programs. In those days, the station broadcast for only 12 hours a day. In late 1984, KSUC became KJCR after applying for a signal upgrade to avoid interference from another station. Broadcasting capabilities have advanced with the times. Many years later, in 1996, SWAU stu-

Christian radio stations based on educational campuses can help train broadcast journalism students while at the same time sharing the good news of the gospel.

BY DEBBIE BATTIN

CHRISTIAN RADIO FOR A HURTING WORLD

dent Jason Mustard joined the staff. "In my first training session, I learned how to play music based on a rotation clock that was posted on the wall," says Mustard. By the time Mustard graduated and left the station, everything was digital.

Broadcast Journalism Education

Today, the station is fully computerized and powered by 15 watts of broadcasting power. The station reaches a radius of about 60-100 miles. KJCR is run almost entirely by students, who not only receive a blessing through the music, but also gain valuable work experience and money to defray tuition expenses. "Many of the former KJCR staff work as broadcasters for various stations around the world and Seventh-day Adventist radio ministries," says Glen Robinson, associate communication professor and former KJCR manager.

Students program the automated broadcasting system with songs and pre-recorded announcements. News and



KJCR's ministry reaches a radius of 60-100 miles with its 15 watts of broadcasting power.

weather reports are written by the student DJ, who reads them frequently on-

air throughout the day. From 6 p.m. to 6 a.m., the station broadcasts preset music



Station Manager Randy Yates says, "KJCR is run almost entirely by students, who gain valuable work experience and money to defray tuition expenses."

and programs. Announcements that run during that time are recorded and programmed into the computer. "I have worked at KJCR for three years, and it is really something special when you get to broadcast Christian music and Bible-based programming day in and day out," says Jessica Protasio, a senior mathematics major and music director at KJCR.

KJCR's repertoire goes far beyond the typically defined modes of modern musical entertainment. Lyrics and melodies resound with meaning and depth. Protasio spends hours picking out music that is modern, while still fit for worship and inspirational. "Music selection is something I take very seriously," says Protasio. "I know that someone is listening on the other end, and they need to hear the precious message of the unconditional love of Christ." Thousands of testimonials from listeners



Jarrod Purkepile, sophomore broadcasting major, is the voice of "Marco Palogney" on a student-produced radio show for youth.

show the station's influence over the years.

Kristina Pascual, junior broadcasting major, works as the promotions director and especially enjoys doing remote broadcasts. "The time I spend at the station is something I can put on my résumé to help me get a job in the career-

world someday," says Pascual.

University students often attend community events to give away Christian CDs, books, or other promotional items from KJCR. In recent months, the station has broadcast live from an Adventist Book Center during its grand opening, and from a newly built Habitat for Humanity house in Arlington, Texas.

Music for a Hurting World

Live broadcasts give a face to the voices that listeners hear in their cars on the way to and from work. "In this world that changes so rapidly and violently, I'm glad that God has provided a venue to keep people focused on Christ instead of all the many distractions out there," says Mike Holland, an Adventist pastor in Cleburne, Texas.

"We want our listeners to hear the words, and know that whatever problems they are having, Jesus is the answer," says Yates. ✍



Debbie Battin is Director of Marketing at Southwestern Adventist University in Keene, Texas.



Students gain technical skills by recording news stories, weather reports, public-service announcements, and the Bible verse of the day. In the two years senior journalism major Alexis Franklin (shown above) has been a student DJ, she has discovered that radio is a career she hopes to pursue.

ANDREWS UNIVERSITY EDUCATIONAL RESEARCH INDEX

29th EDITION

By Jerome D. Thayer

The Andrews University Educational Research Index is published yearly in the JOURNAL OF ADVENTIST EDUCATION. This index constitutes a report of the formal research conducted by students in the School of Education at Andrews University (AU) in Berrien Springs, Michigan. Recognizing that some of these studies are of particular importance for teachers and educational administrators in the Seventh-day Adventist Church, the AU School of Education makes this information available to readers of this journal.

In addition to students who engage in research at the Master's and doctoral levels, undergraduate honor students under faculty guidance are given the opportunity to do significant research in a field of their choice. Reports of the findings of these studies by the honor students (Andrews Scholars) are also available.

On the graduate level, members of the faculty guide students in major research for Master's theses and doctoral dissertations. These studies cover a range of research literature in which the following are emphasized:

1. analysis and testing of theory;
2. the application of theory;
3. specific problems in education, counseling and psychology; and
4. development of specific curricular materials or psychological instruments.

The areas covered in these studies include curriculum and instruction, educational administration and supervision, educational and counseling

psychology, and religious education.

Use of the Educational Research Index

This edition of the index references studies completed by doctoral students who graduated between December 2003 and December 2004.

The indexed titles of student research include: (1) author, (2) title, (3) date completed, (4) number of pages in the complete report, and (5) the name of the faculty advisor(s). A 350-word abstract is available for each of the studies. This contains the purpose of the study, the methods and procedures that the researcher used to develop the research, and the conclusions reached.

Readers may obtain an abstract upon request for five dollars (U.S. \$5.00). This fee includes mailing expenses. To request further information about the Andrews University Educational Research Index, please write to:

Dr. Jerome D. Thayer

Professor of Research and Statistical Methodology
School of Education
Andrews University
Berrien Springs, MI 49104-0100

Doctoral dissertations are available only through University Microfilms International, 300 N. Zeeb Road, Ann Arbor, Michigan 48106, U.S.A. Phone inquiries: (313) 761-4700, Ext. 3781 (domestic) or Ext. 3461 (international). FAX inquiries: (313) 973-2088. Requests for abstracts of these should be made directly to that organization.



Dr. Jerome D. Thayer is Professor of Research and Statistical Methodology at Andrews University in Berrien Springs, Michigan.

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