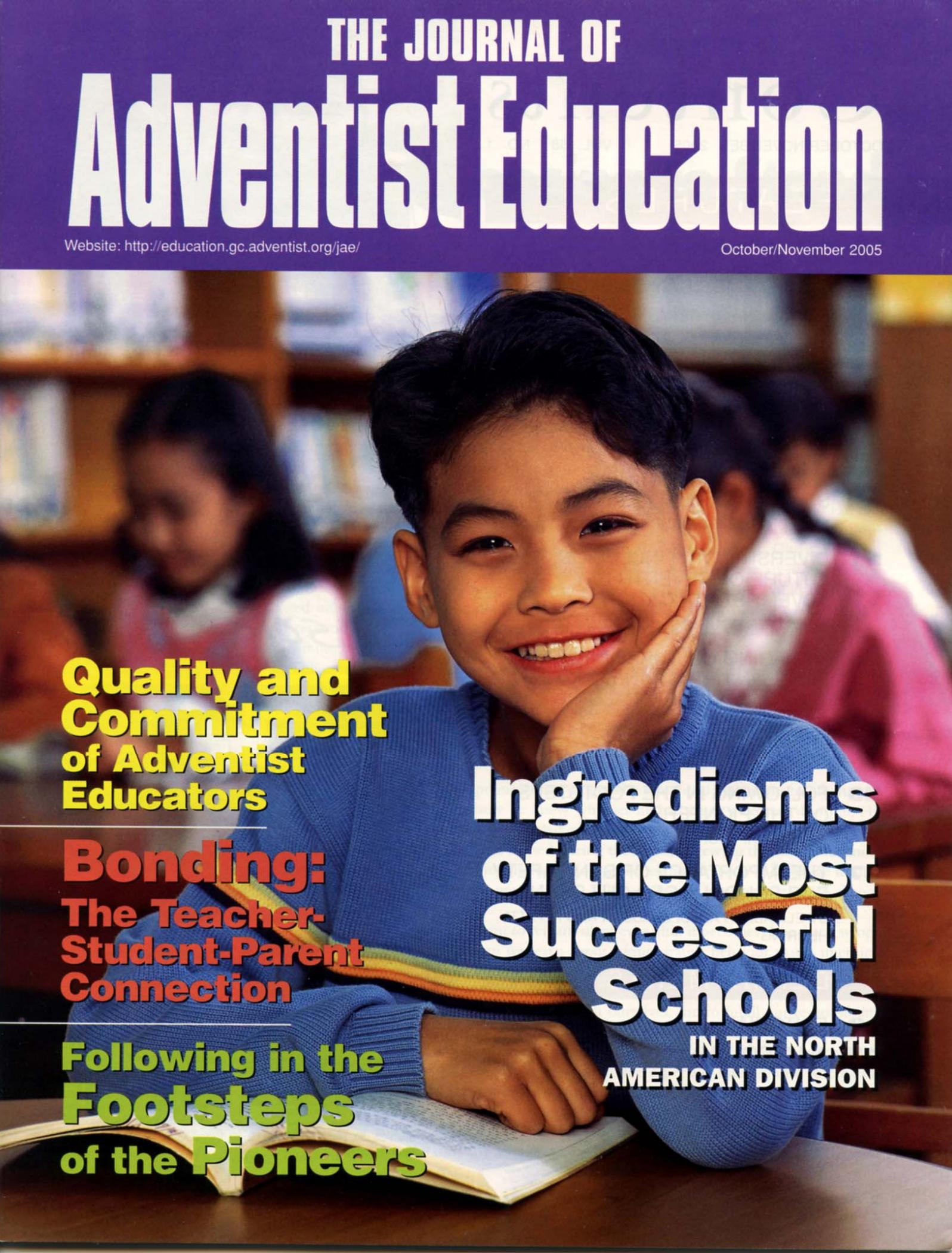


THE JOURNAL OF Adventist Education

Website: <http://education.gc.adventist.org/jae/>

October/November 2005



**Quality and
Commitment
of Adventist
Educators**

**Bonding:
The Teacher-
Student-Parent
Connection**

**Following in the
Footsteps
of the Pioneers**

**Ingredients
of the Most
Successful
Schools**

**IN THE NORTH
AMERICAN DIVISION**

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CORRECTION: In Debbie Battin's article "Christian Radio for a Hurting World" (April/May 2005), the caption and copy on page 44 misstated the power for station KJCR in Keene, Texas. The correct figure is 23,000 watts of power, which reaches a surrounding area of 16,000 square miles.

PHOTO CREDITS: Cover, pp. 5, 7, 9, 10-13, 15, 27, 37, 38, 42, 43 (top), Shutterstock; pp. 6, 23-26, 30, Robertstock; pp. 19, 29, Brand-X; pp. 22, 28, Banana-Stock; pp. 33-36, 45-46, courtesy of the respective authors; pp. 43 (bottom), 47, Beverly Robinson-Rumble.

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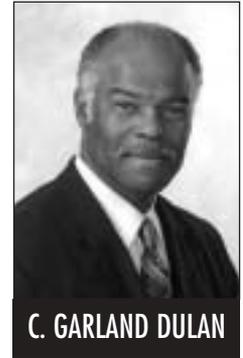
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THE JOURNAL OF ADVENTIST EDUCATION publishes articles concerned with a variety of topics pertinent to Adventist education. Opinions expressed by our writers do not necessarily represent the views of the staff or the official position of the Department of Education of the General Conference of Seventh-day Adventists.

THE JOURNAL OF ADVENTIST EDUCATION (ISSN 0021-8480) is published bimonthly, October through May, plus a single summer issue for June, July, August, and September by the Department of Education, General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600. TELEPHONE (301) 680-5075; FAX (301) 622-9627; E-mail: rumbleb@gc.adventist.org. Subscription price, U.S. \$18.25. Add \$1.00 for postage outside the U.S. Single copy, U.S. \$3.75. Periodical postage paid at Silver Spring, Maryland, and additional mailing office. Please send all changes of address to P.O. Box 5, Keene, TX 76059, including both old and new address. Address all editorial and advertising correspondence to the Editor. Copyright 2005 General Conference of SDA, POSTMASTER: Send address changes to THE JOURNAL OF ADVENTIST EDUCATION, P.O. Box 5, Keene, TX 76059.

Choosing to Stand



C. GARLAND DULAN

It has been said that the world is a bad place, not because it is filled with bad people but because the good people sit idly by and refuse to speak up when they have the opportunity. This allows evil people to control things.

One of the challenges for those who sit on committees and boards is to allow opportunities for multiple perspectives to be shared. Often during discussions, we think of ideas that might be explored, which might reveal another line of reasoning or change the course of potential actions. However, we sit silently either out of respect for the one who is speaking or out of trepidation that our view might be in the minority and cast aside. By our silence, we condone the actions taken if we fail to provide another perspective.

To hold a minority opinion is not necessarily bad. Most of the time, Christ and His disciples found themselves on the side of the minority. Jesus lived in nearly all respects in opposition to the leaders of His time. That does not mean that He was wrong. Christ never lost sight of His mission to save the world. Neither should we. When we are asked to serve on committees and boards, it is our privilege to provide a perspective that could perhaps be gained only through our presence. When issues are introduced that cause us concern, it is our responsibility to speak up. Otherwise, we merely take up space in the room and fail to contribute to the goals of the group.

The possibility that we might be ridiculed should not keep us from carrying out our responsibility to share our ideas. Some of the most fruitful advances come from “out of the box” thinking. All of us can recall instances when during a meeting we had an idea that we later realized might have brought new light to the discussion. But the time had passed. Windows of opportunity are rare, and we must take advantage of them when they present themselves.

I once spoke with a state Supreme Court judge who sentenced defendants to life imprisonment or death. I asked him how he knew whether he had made a correct decision. His reply was that after the sentence was handed out, if he could sleep peacefully, he would stick by his decision, but if he tossed and turned during the night, reviewing the case in his mind and feeling troubled by the decision, he would revisit his earlier decision and change it. The judge stated, “After all, I must live with myself.” What courage it must have taken to change a public decision!

Often, we find it more expedient to remain silent even after it becomes clear that a wrong decision has been made—or when we learn about administrative behavior that is unethical or harmful to an institution or to the church. We need to develop the courage to stand up and address these problems, even if it means revisiting an issue that has already been voted. This is not a popular thing to do, but to live with ourselves, and to fulfill our responsibility to the institution and to the church, we must state our convictions clearly and honestly.

As members of committees and boards, we should share not only our own ideas, but also the perspectives of those who are not on the committee, especially those whose voices cannot be heard, because they are not represented in decision making. This may mean taking a stand that is unpopular, but that is our solemn responsibility. Otherwise, our participation is a waste of time, and we are not rightly serving God and the church.

—C. Garland Dulan

INGREDIENTS OF THE MOST SUCCESSFUL SCHOOLS

IN THE NORTH AMERICAN DIVISION

W

What ingredients make Seventh-day Adventist schools effective? Do the most successful elementary and secondary schools in the North American Division (NAD) share any elements in common? In the public sector, much attention has focused on what has come to be called “effective schools.” However, beyond anecdotes, we have until recently known little about the unique and shared ingredients of successful Adventist schools.

In the 1960s, some researchers and politicians even questioned whether schools made much of a difference in student success. James Coleman’s famous 1966 study of 4,000 U.S. schools concluded that family background characteristics such as poverty and the parents’ lack of education were far more powerful predictors of student achievement than any school-level factors such as classroom size, teacher preparation and salaries, or number of books in the school library.¹ The conclusion: The school could do little to overcome family deficiencies.

Since the 1970s and 1980s, the “effective schools” movement has argued that the way a school is operated can contribute to the success of its students.

However, since the 1970s and 1980s, the “effective schools” movement has argued that the way a school is operated can contribute to the success of its students—a premise accepted by the author of this article. The “No Child Left Behind” initiatives of the U.S. Department of Education and passed by Congress similarly assume that schools can make a difference.

A 2002 survey tried to capture a snapshot of what makes an Adventist school successful. The nine NAD union directors of education were asked to nominate the three most successful schools in

BY RICHARD OSBORN

their territory—an elementary school, a day academy, and a boarding academy. Personnel in the NAD Office of Education were asked to nominate three successful schools they had observed throughout the division. (The definition of “success” was determined by each respondent.)

The principal and business manager of each nominated school were asked to respond to several open-ended questions through an e-mail poll conducted by the author, with 35 schools and academies responding. The respondents were not asked to give comprehensive responses but simply to provide quick impressions. While the scientific basis of these results may be questioned, they do provide a basis for comparison with the findings of secular “effective schools” research. Using these findings, Adventist school faculty and boards can then be encouraged to grade themselves on these ingredients. When combined with “best practices” identified in the NAD Office of Education “Journey to Excellence” program, which updates the earlier AE21 report, Adventist schools can become even more successful.²

Here are the results from three crucial questions about what contributes to the success of Adventist education:

1. What five ingredients have most contributed to the success of your school?

Top 13 Ingredients

(in order of priority)³

1. Strong Christ-centered spiritual emphasis with God at the heart of the school
2. Service/caring orientation
3. Stability and reputation of faculty/staff
4. Strong financial planning/management
5. Constituency that values Christian education
6. High scholastic excellence/expectations
7. Stability and strength of administration
8. Shared mission/vision
9. Supportive school board
10. Conference support

11. Cohesive administration and staff
12. Pastors who actively promote Adventist education
13. Strong extracurricular programs in music, art, and sports

The spiritual component of successful Adventist schools is paramount for their success. Having a Christ-centered program focused on service and caring are crucial elements. Strong support from the constituency, pastor, and conference is also a major component. The remaining ingredients are the same as might be expected for any school.

Readers might expect that many of the identified successful schools would be large institutions located in Adventist centers. While that is true of some of them, many smaller schools have operated successful programs for many years, indicating that the ingredients for success can be applied to any school, regardless of size.

One principal created a model of successful schools using “The Five C’s of Academic SuCCCCCess”: Christ-likeness, Collegiality, Camaraderie, Competence, and Communication.⁴



2. What financial characteristics most contribute to your school's success?

Top 13 Characteristics

(in order of priority)⁵

1. Creating and sticking to a balanced budget
2. Consistent collection procedures
3. Strong church subsidies
4. Supportive conference
5. Generous worthy-student fund
6. Profit-making school industries/work program
7. A full-time development director
8. Alumni
9. Hiring dedicated and competent financial personnel
10. Ability to say "no"
11. Union support
12. Strong enrollment
13. Donors

Once again, support from the church, conference, and union are clearly vital, along with characteristics one would expect for any school such as a balanced budget, consistent collection procedures, and competent professionals to oversee the financial program. While this issue was not raised by the survey, the author has concerns about combining the roles of principal and business manager, since few principals have professional financial training. In most cases, the principal will not really be in charge of the school unless the problems relating to holding the dual title can be alleviated through carefully written job descriptions.

Another key premise of the survey was the importance of relationships for successful schools.

3. What relationships make your school successful?

Top 11 Relationships⁶

(in order of priority)

1. School/parents
 2. Faculty/staff with students
 3. Alumni
 4. School relationship with local pastors
 5. Local church/constituency
 6. Adjacent higher education and/or hospital connection
 7. Conference
 8. Happy students as best recruiters for school
 9. A united administration/faculty
 10. Community
 11. Faculty/student/parent
- Besides successful relationships between

students and staff, and between the school and its alumni, which are important for any educational institution, a church-operated school must develop a strong relationship with its sponsoring church and/or conference, and with local pastors. This will require cooperation and effort by both school administrators and pastors.

Picture Removed

Comparisons Between the “Effective Schools” Movement and Survey Results

Despite Coleman’s negative view of schools’ potential impact on students, mentioned earlier, researchers were surprised to discover that some schools did better than others in low-income areas. As a result, educators such as Lawrence W. Lezotte, Wilbur Brookover, and Ronald Edmonds organized what came to be called the Effective Schools Movement, promoting the idea that while family factors are important predictors of student success, certain correlates can help schools become more effective in helping overcome or maximize the environment from which their students come.⁷

While many models could be offered, we will focus here on a model closely associated with the research of Edmonds and Lezotte. According to their research, seven practices are present in effective schools:⁸

1. *A safe and orderly environment*
2. *Climate of high expectations for success*

The spiritual component of successful Adventist schools is paramount for their success.

3. *Strong instructional leadership and emphasis*
4. *Clear and focused mission*
5. *Opportunity to learn and student time on task*
6. *Frequent monitoring of student progress*
7. *Constructive home and school relations*

Four of the seven correlates highlighted in this research also appear in the surveys of Adventist educational administrators. They include a focus on high expectations, a strong faculty, a clear mission, and good home/school relations (from the relationship survey question).

Missing from the Adventist list is emphasis on a safe and orderly environment. Perhaps this trait is present in most Adventist schools so it is taken for granted. However, more em-

phasis should be placed on two other ingredients in the effective schools list that are missing from the Adventist results. *An instructional focus* needs to receive more attention by administrators, including time on task and frequent monitoring of student progress. Adventist admin-



istrators can get so focused on the “nitty gritty” of running the school and relating to various constituencies that at times the main reason students are in school—to learn—gets taken for granted. However, success in this area is essential in order for parents to have confidence in Adventist education.

Adventist schools are strong in many areas. We can learn from the practices of the most successful schools, public and private, to make further improvements. ✍



Richard Osborn

Richard Osborn, Ph.D., is currently President of Pacific Union College in Angwin, California. He previously served as Vice President for Education of the North American Division of Seventh-day Adventists in Silver Spring, Maryland.

NOTES AND REFERENCES

1. James S. Coleman and others, *Equality of Educational Opportunity*, U.S. Department of Health, Education, and Welfare, 1966; James Coleman, *Equality and Achievement in Education (Social Inequality)* (Boulder, Colo.: Westview Press, Reprint ed. 1993).

2. As part of the “Beyond the Bottom Line” seminar organized by Norm Klam held in Loma Linda, California, on March 11-12, 2002, Dick Duerksen and Dick Osborn were asked to present a breakout session on “Successful Schools Can Happen.” This survey was prepared as part of the seminar presentation. Since many business managers responded, the results may be skewed somewhat toward financial considerations.

3. Other ingredients of successful schools mentioned include:

- a. Parents who want to be involved in the school
- b. Viable strategic plan
- c. Steady growing enrollment
- d. Prayer
- e. Strong, profit-producing industry
- f. Good, well-maintained physical facility
- g. Good relationship with local higher educational institution and hospital
- h. Communication
- i. High confidence level of local constituency in the school
- j. Recruitment of non-Adventists
- k. Full-time pastor/chaplain focused on spiritual development
- l. Admissions policy ranking a student’s spiritual growth as important as educational growth with required interviews
- m. School spirit
- n. Financial reserves
- o. Running the best possible program
- p. Hire a staff with strong mission orientation
- q. Large population base upon which to draw
- r. Connection to large international market
- s. Reputation as a school for those intending to go to college
- t. Friendly, open student body
- u. Union support
- v. Excellent board leadership
- w. Teacher belief in school and marketing it to the community
- x. Meeting wide diversity of cultural needs
- y. Community partnerships
- z. Resource help for students with learning differences
- aa. Character-based education
- bb. Selective admissions
- cc. Location

Many smaller schools have operated successful programs for many years, indicating that the ingredients for success can be applied to any school, regardless of size.

dd. Music program

ee. Student residence halls

4. “The 5 C’s of Academic SuCCCEss”:

(1) **Christlikeness** - We see Christ as the *raison d’être* of our school.

If He is first and foremost in all we do, He enables us to be successful. Some of the ways we focus on the spiritual component of our school is through regular pastoral involvement in worships, and our school is probably one of the few junior academies that employs a full-time chaplain. This ensures we have a very active student outreach program. We also pray for the individual students in staff worship as their name is chosen on a daily basis. There are many other ways, but the instructions were to keep it short. When the spiritual welfare of the students is put foremost and a relationship with Christ is emphasized, great things can happen.

(2) **Collegiality** - We encourage the staff to see each other in a positive light and to work together for the best interests of the students. By focusing on teamwork we can accomplish much more than working individually. This is one of the better staffs that I have worked with, but we still have to work on this area since each teacher has individual likes and dislikes.

(3) **Camaderie** - Another major focus is to have the students work and play together. A real family culture has been developed over the last several years and so students in each grade from K-10 feel comfortable with each other grade level. In fact, we had a student write a school song for us a couple of years ago, which she called the “_____ School Family.”

(4) **Competence** - We strive to achieve academic excellence in all we do. If students are not doing well in standardized testing, we address the issue and work together as a staff to find new strategies to address the areas of weakness. Each teacher takes the responsibility seriously to develop these skills at their level.

(5) **Communication** - It is vital to have communication between the school administration and the students, staff, and parents. We recognize that information can be easily forgotten, so we try to make each announcement at least 2 - 3 times in different formats.

5. Other financial characteristics included:

- a. Endowment fund
- b. Funding of depreciation
- c. Preschool income
- d. Pong-range planning
- e. Constituent churches that believe in and help finance the school
- f. Government grants
- g. Careful budgeting for capital development
- h. Charging the actual cost of education rather than discounting tuition
- i. No child denied admission solely due to a lack of money
- j. Board policies on delinquent tuition payments and receivables
- k. Student-organized “Fun Run” to raise money for worthy student program
- l. Strangers placed by God in the right place, at the right time, willing to provide financial support for our students
- m. A principal and business manager who are on the same page
- n. Staff accountability for their budgets
- o. Attention to details
- p. Growing support base
- q. Conservative approach toward spending
- r. Auto donations program

Another key premise of the survey was the importance of relationships for successful schools.

- s. Parents paying on time
- t. Increasing student enrollment
- u. Good student/teacher ratio
- v. On-campus auxiliary services that help provide finances
- w. Quality program that justifies the tuition and fees that parents pay
- x. Strong volunteer program of coaches
- 6. Other relationships included:
 - a. School board's trust in divine leading
 - b. Mentoring program of 11th and 12th graders with elementary students
 - c. Principal is a member of the local ministerial council
 - d. Joint mission trips with nearby Adventist schools

- e. Active Home and School Association
- f. School board
- g. Schools groups performing in local community
- h. Regular meetings between the adjacent junior and senior academy principal
- i. Involvement of boarding academy in providing worships and reading program at our elementary school
- j. Student/principal
- k. Members of international community who recruit from their home countries
- l. Teachers willing to do many extracurricular activities outside class
- m. Active involvement in local Christian school association
- n. Teacher focus on Christ
- o. Staff/administration
- p. Parents/administration
- q. Administration/board
- r. Regular principal conversation about our spiritual corporate portrayal of Christ on campus
- s. Union
- t. Student advisee groups with faculty advisors
- u. Regular communication with constituency



- v. Community work placements

7. Willard Daggett, a frequent speaker at Adventist meetings and the leader of the International Center for Leadership in Education, suggests in "Center Mentor," No. 2 (October 2003) the following characteristics of successful schools based on schools visits, interviews, class observations, personal experiences, research, and literature:

a. There is a strong belief in and commitment to the concept that "all students will achieve"—not can but *will* achieve.

b. Curricula and instruction are standards-based, and the administration and staff hold high expectations for achievement by all students.

c. Data is collected in an organized and purposeful fashion and used to make instructional decisions at the school and individual student level.

d. The teaching staff is competent in subject-matter, knowledge, pedagogy, classroom management skills, and ability to relate positively to students and fellow faculty members.

e. The principal is an active and respected leader who promotes the idea that all students will achieve and sets high expectations for students and school staff.

f. The health and safety of students and school staff are addressed within a caring environment.

g. Parental and community involvement are regarded as vital to the school's effective operation.

8. Lawrence W. Lezotte, "Correlate of Effective Schools: The First and Second Generation," Effective Schools Products, Ltd., Okemos, Mich., 1991.

What Do We Know About the Quality and Commitment of Adventist Educators?

By Larry D. Burton, Pretoria Gittens-St. Juste, Faith-Ann McGarrell, and Constance C. Nwosu

W

We've all heard them—the horror stories about incompetent or poorly trained teachers, administrators, or professors at Adventist institutions. Those rumors and anecdotes about the quality of Adventist education fly throughout the church at large and within the educational system as well. But what are the facts? Profile 2004 (see “The Profile Studies: A Tradition of Inquiry” on page 15) provides evidence that helps to paint a more wholistic picture of Adventist educators in the North American Division. And that picture reveals a well-qualified and committed workforce.



The Profile 2004 survey collected information on three measures of teacher quality and asked for nominations of excellent educators throughout the U.S., Canada, and Bermuda.

Profile 2004 sought to investigate the perceptions and concerns of educators throughout the NAD. We therefore contacted K-12 classroom teachers; educational administrators at the

school, conference, union, and division levels; and teacher educators at NAD colleges and universities.

Since e-mail addresses often change, and electronic lists may contain typos, making the messages undeliverable, the research team decided to oversample by inviting all K-12 teachers, administrators at the various levels, and teacher educators with e-mail addresses to participate in the study. We were able to obtain 541 useable surveys this time, about the same number of participants as previous Profile studies, whose contacts were made by mail.

The Profile 2004 survey collected informa-

tion on three measures of teacher quality and asked for nominations of excellent educators throughout the U.S., Canada, and Bermuda. Indicators of quality included the highest degree earned, current certifications, and continuing education (work toward new or renewed certification). Analysis of these three indicators reveals that NAD educators on the whole are well trained and experienced.

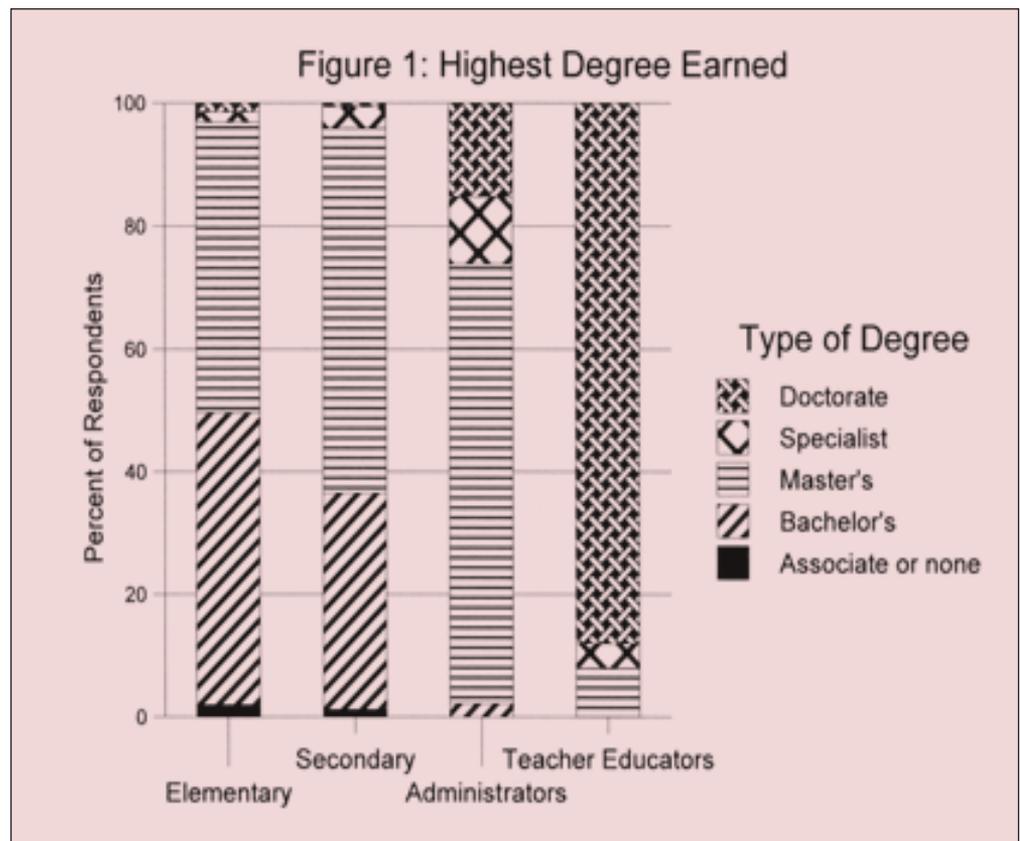
Degrees Held

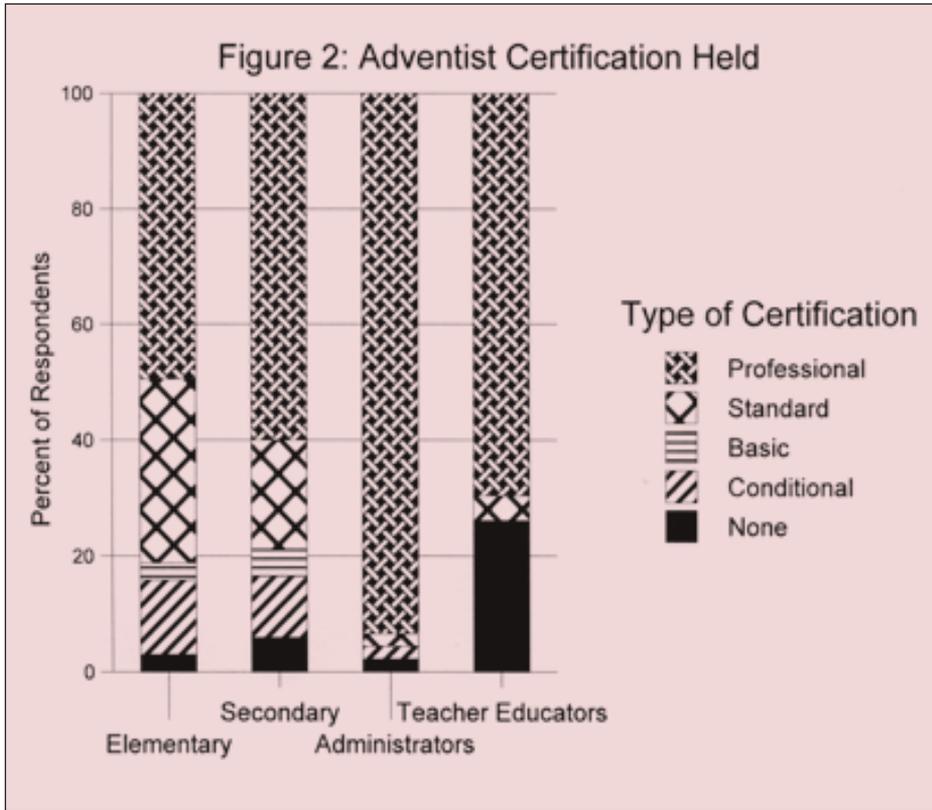
In terms of the highest degree completed, patterns were evident, based on the respondents' job descriptions. Secondary teachers tended to hold more advanced degrees than elementary teachers. Likewise, system-level administrators tended to hold more advanced degrees than K-12 administrators; and teacher educators, for the most part, had earned more advanced degrees than all other respondents.

Elementary teachers with bachelor's degrees (47.6 percent) only slightly outnumbered those with Master's degrees (47.2 percent) (see Figure 1). More than half (59.5 percent) of academy educators indicated they held a Master's degree, while 35.3 percent held a bachelor's degree. More than two-thirds of system-level administrators (71.7 percent) had Master's degrees; 26.1 percent held degrees beyond that level. As would be expected, teacher educators had the largest percentage (88.0 percent) of doctoral degrees. The fact that more than 60 percent of all respondents had earned Master's degrees or higher reflects the traditional Adventist emphasis on preparation for service through education.

Teaching Certification

The Seventh-day Adventist Church in North America issues teaching certificates to persons who meet minimum standards. In each category, the largest percentage of respondents indicated they currently held the Professional Certificate, the highest teaching qualification issued by the church (see Figure 2). For K-12 teachers, the second highest number of respon-





The fact that more than 60 percent of all respondents had earned Master's degrees or higher reflects the traditional Adventist emphasis on preparation for service through education.





dents held the Standard Certificate, which requires completion of a bachelor's degree and course requirements plus three years of successful teaching in the Adventist system. A little more than 10 percent of the K-12 respondents indicated that they held Conditional Certificates, typically issued to those who have completed a bachelor's degree or perhaps even hold a state teaching certificate but have not completed the specific Adventist requirements for certification.

Forty-five percent of all respondents indicated they held no form of state or provincial certification. This could explain some of the negative comments about Adventist teachers' qualifications if people equate the lack of a state/provincial certificate with inadequate teaching preparation. However, some states and provinces do not require private school teachers to hold state credentials, so the church has not pushed teachers to maintain dual certifications except where it is required.

Continuing Education

The third measure of teacher quality included in this study was continuing education. The largest number of respondents in each category reported that they were working toward renewal of their current certificate. The second-largest group of K-12 teachers reported working toward their Professional Certificate. A large number of K-12 teachers and system-level administrators said they

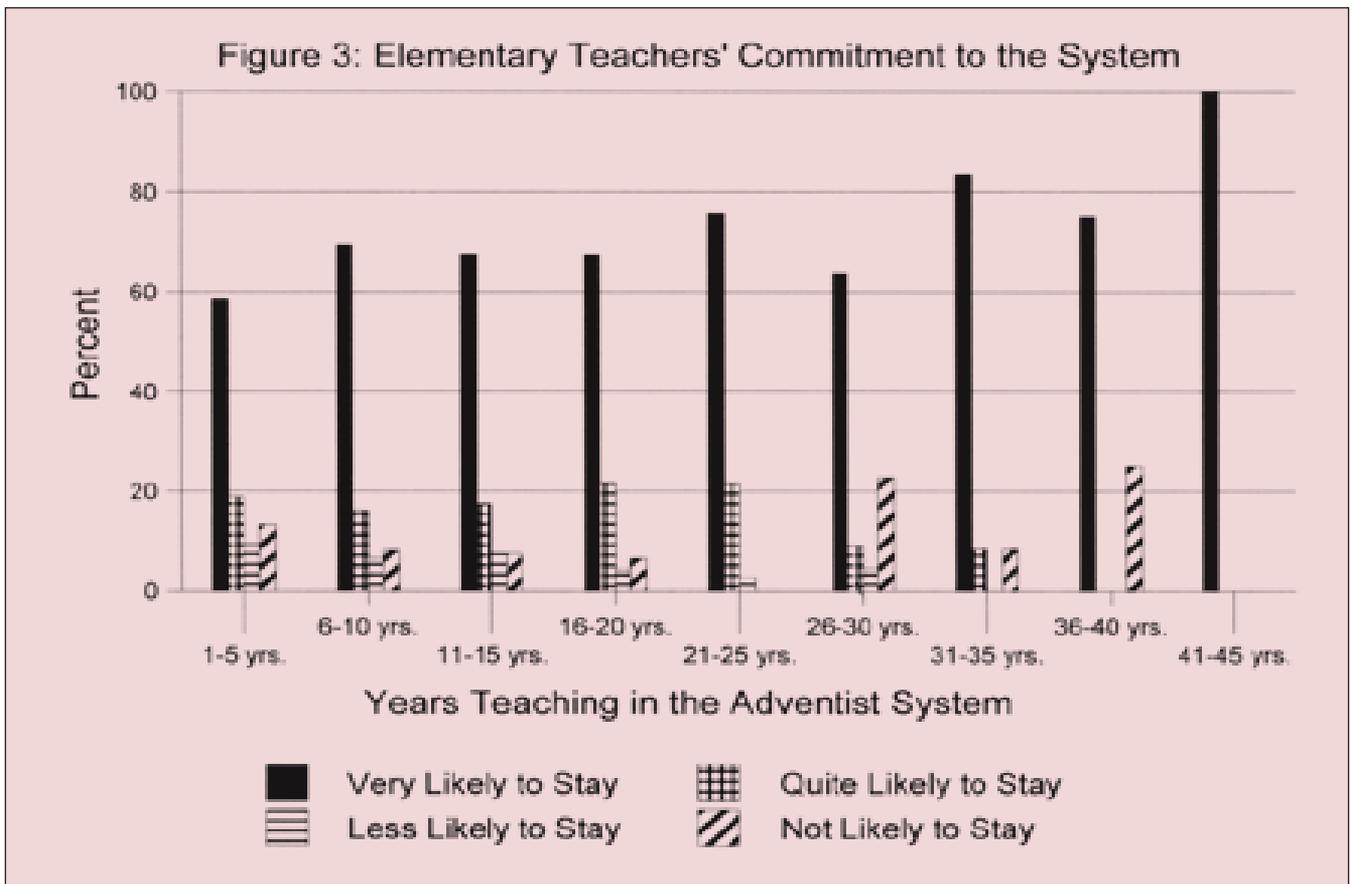


Figure 4: Secondary Teachers' Commitment to the System

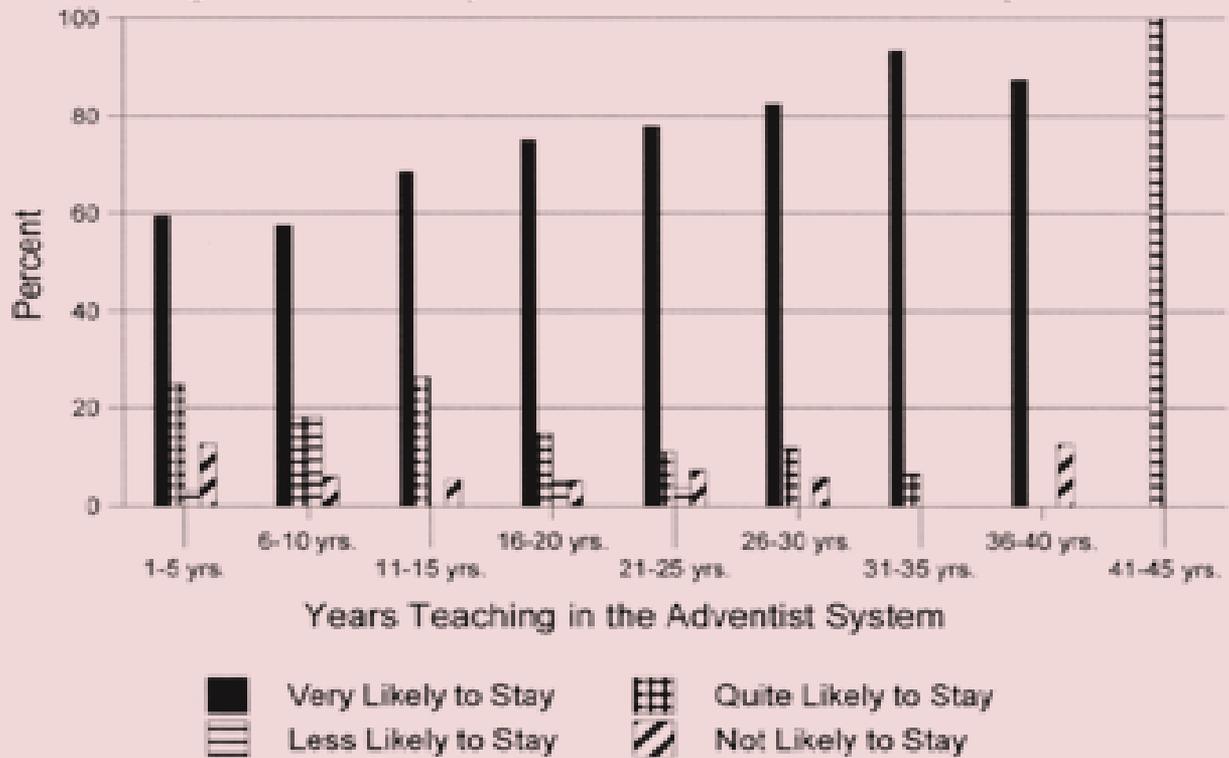


Figure 5: Elementary Teachers' Commitment to Present School

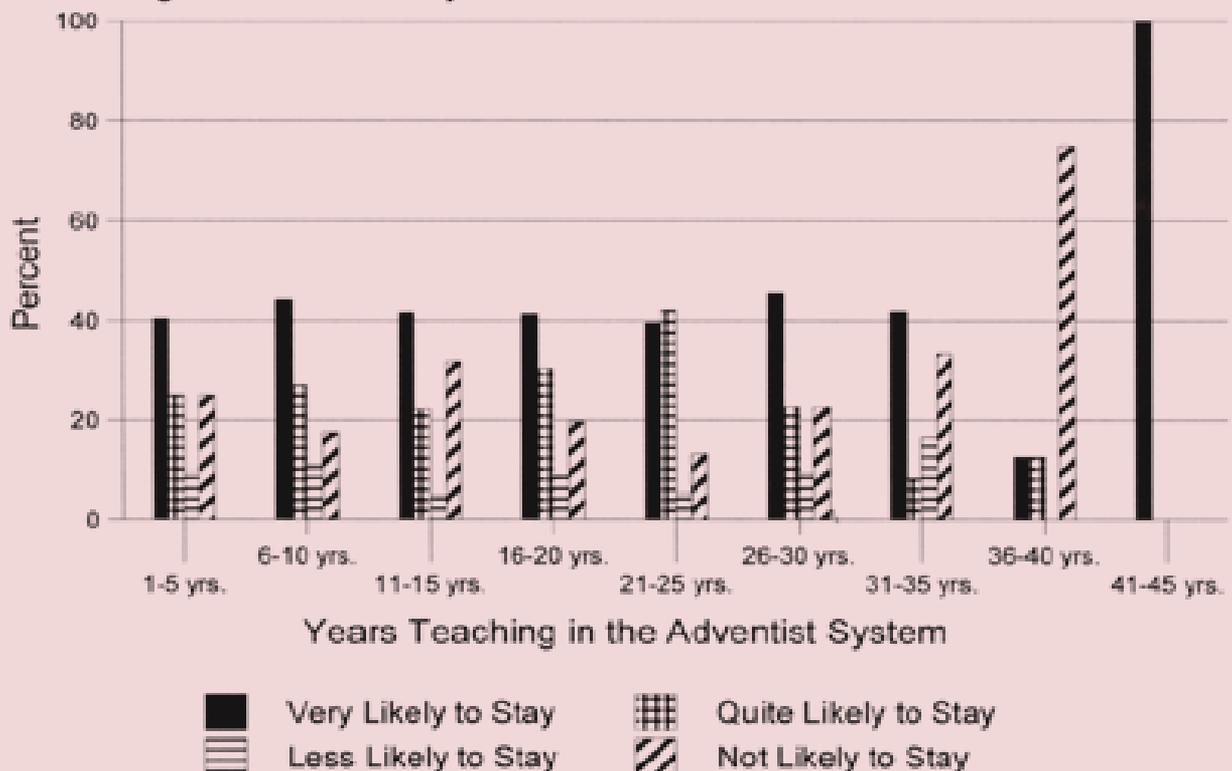
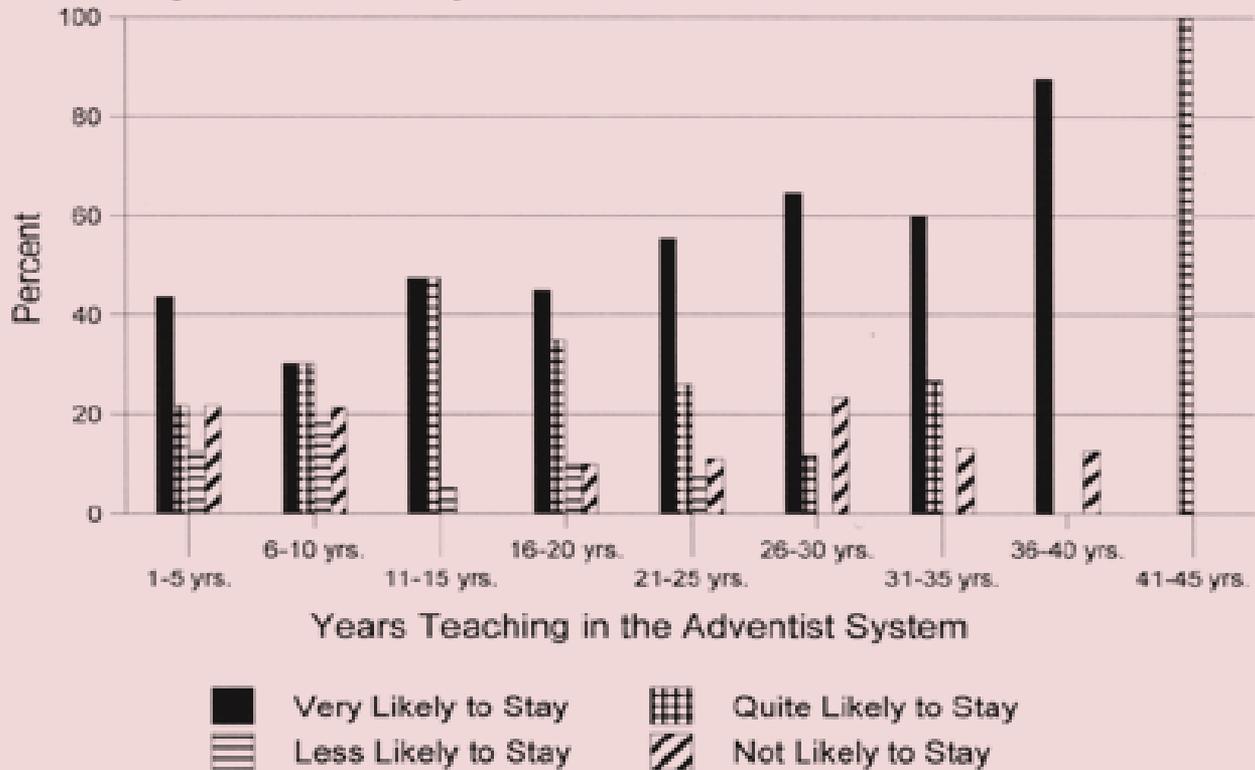


Figure 6: Secondary Teachers' Commitment to Present School



were not working on any certificate. There may be several explanations for this response pattern. Two reasons could be: Respondents partway through their certification period would not need to work toward renewal for another year or two. Other respondents might be planning to retire before their current certificate expires.

Commitment to Adventist Education

Several survey questions measured teachers' commitment to the Adventist educational system: (1) How many years have you worked in the system? (2) How likely are you to stay at your present school for the next three years? and (3) How likely are you to stay at any Adventist school for the next three years?

The average elementary teacher had worked 15.25 years for the church; the average secondary teacher 16.74 years. The median number of years reported by elementary teachers was 14, for secondary teachers, it was 16 years. These values indicate a fairly even distribution of less- and more-experienced teachers.

For both elementary and secondary teachers, commitment to the Adventist system increased with years of experience in the system until retirement age (see Figures 3 and 4). Perhaps those less committed to the system are weeded out as time goes on, and teachers nearing retirement may feel reluctant to leave a system in which they have invested so much time and energy. More than 60 percent of K-12 teachers indicated they would very likely or quite likely stay at their present school, and an even higher percentage indicated they would stay with the Adventist system. For elementary teachers, this number dropped after 31 years in the system.

The Profile Studies: A Tradition of Inquiry

Since 1987, the North American Division Curriculum Committee (NADCC) and Office of Education have collaborated with a team of researchers from Andrews University to conduct a biennial study of Seventh-day Adventist education in Bermuda, Canada, and the United States. For the 2003 Profile cycle, the team was expanded to include educational researchers from across the NAD. As a result of the expansion of the research team and technical problems associated with administering the survey online, the 9th Profile Study was not conducted until May 2004 and was renamed Profile 2004.

The purpose of the Profile studies is to survey a wide range of NAD educational workers in order to understand their perceptions about Adventist curriculum and current educational issues. These studies are particularly important to K-12 teachers because they provide an organized way for these persons to express their opinions about the church's textbooks and resource materials. Profile results are presented to the NADCC to help that body make informed curricular decisions. Additionally, the results of the Profile studies are shared with Adventist teachers through publication in the *JOURNAL OF ADVENTIST EDUCATION*.

For each Profile study, surveys are completed by K-12 teachers and administrators; conference, union, and division educational administrators; as well as teacher educators at the 12 NAD colleges and universities offering accredited teacher-education programs. In 2004, for the first time, the Profile survey was administered online through the *CIRCLE* Website. While this made it accessible for any Adventist educator with an Internet connection, the survey software's limitations led to many delays and several corrupted items.

The largest group to say they probably would not stay in their present school were K-12 teachers with five or fewer years of teaching experience (25 percent). Still, only 15 percent indicated they were unlikely to stay in the Adventist system (see Figures 5 and 6). For teachers with 6-10 years of experience, 18 percent indicated they would not likely stay at their present school, while only 10 percent said they probably would not stay within the Adventist system. These figures are consistent with turnover rates in American public schools.* Only as teachers approach retirement age, after 26 or more years of service, does this pattern change.

By the time K-8 respondents had worked 26-30 years in the system, just as many teachers said they were leaving their present school as well as the Adventist system. Qualitative data from Profile 2004 indicate this is primarily because of retirement plans. (This pattern was not seen in responses from secondary teachers.)

It is clear from the Profile 2004 data that a large majority of NAD educators are well educated, properly certified, and committed to employment within the Adventist educational system. As the church faces the challenges of filling every position in every school with highly qualified and committed people, we must remember the importance of partnering (See "The Quest for Exemplary Educators" on page 17). Our administrators must partner with Adventist teacher-preparation institutions to encourage more Adventist youth to go into teaching. We must work together with our members and students. And most important, we must partner with Christ for true transformation to occur, and to accomplish our goals. ✍



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* Linda Darling-Hammond, "Keeping Good Teachers: Why It Matters, What Leaders Can Do," *Educational Leadership* 60:8 (2003), pp. 6-13.

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_____ and Young Hwangbo. "Curriculum and Instruction in North American Schools: Results From the Profile '99 Survey of Adventist Educators" 63:1 (October/November 2000), pp. 4-9.

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The Quest for Exemplary Educators

The final item on the Profile 2004 survey asked respondents to identify persons who were doing an exemplary job of developing and maintaining partnerships between their academy, pastors, and parents. Many respondents gave reasons for nominating specific individuals or schools: individuals' spirituality, exemplary work in teaching and learning, making a difference in the lives of students, communication with parents, partnership between schools, collaboration with church, school, and community, helping struggling families, promoting Adventist education, rapport between teachers and students, exemplary leadership, maintaining quality standards, inclusion, and active involvement in the community.

Ninety-two individuals responded to this item. They named six institutions and 67 individuals they felt met the stated criteria. The individuals nominated represented 22 additional institutions. These nominees came from across the North American Division. At least one person mentioned was not an employee of the church, but rather a local lay member. Another nominee was a church pastor. The nominated individuals and institutions are listed below. They represent the good things that are occurring in our educational system and deserve our affirmation.

Institutions

Andrews Academy (Michigan)
 Avalon Adventist Academy
 (Port Hardy, British Columbia)
 Collegedale Academy (Tennessee)
 Fraser Valley Adventist Academy
 (Aldergrove, British Columbia)
 Milo Adventist Academy (Oregon)
 Tri City Junior Academy (Pasco,
 Washington)

Individuals

Aaron, Robin
 Anderson, Richard
 Bair, Timothy
 Baker, Glen
 Becker, Mark
 Branon, Kathy
 Brayton, Myrna C.
 Burgin-Hall, Judy
 Carey, Phil
 Cheeseman, Jane
 Cone, Jesse
 Coon, Jay
 Corbin, Gary
 Cornell, Mr. (Highland Academy,
 Tennessee)

Cox, Michelle
 Crabtree, Lynden
 Crosby, Gale
 Dawes, Sonia
 DeVore, Candy
 Dudley, Don
 Dunston, Lowell
 Farmer, William
 Gabrys, Steve
 Gardner, David
 Gatama, Peter
 Graham, Denise
 Hall, David
 Hallam, Keith
 Hansen, Lyle
 Harter, Alex
 Holm, Mark
 Honey, Kevin
 Housing, Sherry
 Hurd, Alan
 Jamieson, Tracey
 Jeffery, Dave
 Kossick, Kevin
 Kruger, Judy
 Lay, Andrew
 Lee, Deb
 Lee, Tom

Lenz, Ruth
 Lewis, Sharon
 Light, Del
 Litchfield, Le Claire
 Livesay, Barbara
 Longhofer, Wayne
 Lund, Connie
 Mathis, Don
 McKenzie, Roo
 Messenger, Jacqueline
 McGuire, Tommy
 Moore, Wanda
 Newhart, Glen
 Nugent, Betty
 Pega, Wendy
 Roehl, Louis
 Shaw, Ken
 Sheridan
 Short, Don
 Smith, Ken
 Smith, Kristie
 Smith, Wayne
 States, Ernest
 Turner, Ron
 Yount, Lorene
 Ziesmer, Craig

Bonding:

The Teacher- Student-Parent Connection

Bonding between teacher, student, and parent creates a winning team that benefits not only the individuals concerned, but also the school itself.

Miss Garland dreaded her last conference of the day. One particular father never cooperated with her suggestions and always acted angry and defensive. She could see his attitude being duplicated in his 7-year-old daughter.

“The teacher prayed for guidance. Chelsie’s father arrived. Without prompting, he poured out emotions from a broken heart. His wife had died of cancer the year before. Without family in the area, he was trying to raise Chelsie as best he could. God nudged Miss Garland and gave her a tender, listening heart. A bond formed as teacher and parent agreed to work together for a common goal: Chelsie.”¹

In the school setting, bonding between student and teacher is important to the success of the program, but, as the encounter between Chelsie’s father and Miss Garland makes clear, interaction between teacher and parent is also important. Bonding between teacher, student, and parent creates a winning team that benefits not only the individ-

uals concerned, but also the school itself.

Working for Common Goals

To develop a winning team, our schools need to solicit cooperation on all fronts, so that everyone, including parents, works together to accomplish common goals. In a Christian school, the teacher-student-parent bond is built upon a shared interest: the child’s success here and in the hereafter.

The term *bonding* signifies “a close, emotionally important relationship.”² In the school setting, bonding involves a feeling of congeniality. All parties feel acceptance, warmth, and concern. Each party in the bonding triad—teacher, student, parent—contributes in different ways.

What are the essential elements of bonding? In the context of school, bonding builds upon the basic foundation of connecting, interacting, and sharing. The teacher usually connects first with the student and then with the parent. Sometimes, this takes work because some students or parents may be perceived as difficult. One way teachers can bridge the relationship gap and begin con-

BY JUDITH P. NEMBHARD

necting early is to develop in themselves the qualities they appreciate in others³ and work to bring out the best in each new student and parent.

The interacting part of the triad requires the teacher to explore and expand his or her interpersonal skills. This means communicating to the parent, through positive words and actions, a deep sense of caring about the child. Focusing on this area usually will win over both parent and child.

While sharing is a two-way street, the teacher does not have to wait until the parent volunteers by showing his or her appreciation for the school by sending cookies or offering to decorate a bulletin board. The teacher can share ideas for helping the child complete homework assignments or become more focused. Or he or she might share a book or article relevant to a problem the child is experiencing. The teacher can also ask the parent to help supervise a class outing, talk about his or her job on career day, or teach various crafts. Most parents warm to these gestures.

Ideals of Bonding

With regard to the teacher-parent-child relationship, there are six ideals of bonding, based on the three foundation points of connecting, initiating, and sharing: (1) getting the parent to support the school program, (2) generating love and acceptance, (3) demonstrating faith, (4) creating a sense of belonging, (5) fostering inclusiveness, and (6) promoting enthusiasm. These ideals are within the reach of every teacher, who can serve as a catalyst to cement the bond that fosters the greater good—that of the school.

The first ideal is getting the parents to support the overall program. Parents want to know that the school environment is right for their child. Offering quality Adventist education means more than Bible classes, designated worship times, and textbooks extolling creationism. It has to do with the prevailing tone of the campus—its spirituality, the overall demeanor of the teachers, and its positive influence on the students. The parent must be able to feel comfortable with the values modeled by the teacher, administrators, and staff. When a parent, after talking with the child's class teacher, is impressed to say, "This is a good school," he or she means, "I feel that this is a wholesome place in which my child will develop into a good citizen and a dedicated Christian." Even if the school is strong academically, if it fails the climate test, it is unlikely to elicit the support of parents.

In the context of school, bonding builds upon the basic foundation of connecting, interacting, and sharing.

Love and Acceptance

A second ideal of bonding is to ensure that both students and parents feel loved and accepted. Parents can detect when their children are loved at school. One parent complained to the principal that her child's teacher brushed aside a warm greeting from one of her students. On more than one occasion, the child had tried to hug her teacher, but the teacher rebuffed her. Sometimes things are not as they seem, but in this case, the parent's perceptions were on target.

Teachers should not show favoritism based on outward appearance or socioeconomic level. In a department meeting, one teacher presented some suggestions for "getting a better quality of student" into the school. He obviously was dissatisfied with the "quality" of some of those



already there, even though they were not creating any problems. They were just not of the "proper social standing." Teachers must be sensitive to individual differences; treating both parents and students, whatever their background or appearance, with warmth and respect. It is the teacher's responsibility to see that this part of the bonding process takes place. "[The teacher] should see in every pupil the handiwork of God—a candidate for immortal honors."⁴

Ideally, bonding begins when the parent and child first visit the school. If possible, the teacher who will have the child in his or her classroom should give the parent and child a tour of the school. He or she should show a genuine interest in the child, address the parent by name, and answer questions in a pleasant tone, even if the parent seems to be asking a lot of unnecessary questions. The

teacher should describe the school program and offer to be of assistance in any way possible.

Demonstrating Faith

Demonstrating faith is the third ideal essential for bonding to occur. In a Christian school, faith in God is central to every activity. This principle should be daily communicated to parents and students through word and action.

The parent must have faith in the teacher and in the quality of his or her work. Of course, the teacher must earn the faith of both parent and student. Competent teaching and good classroom management will help to build the parent's confidence, which will increase the child's level of trust in the teacher. The bond thus established will enable the teacher to have an impact on the child that far outlasts the time he or she spends in the school.

A fourth ideal of bonding, a feeling of belonging, relates to the unique kind of nurture that Christian teachers can give, and that every student deserves. The Christian school must be a place where each child feels a sense of belonging and where responsive teachers take time to learn about every child's success, hurts, and interests. In a word, the child must feel loved. If the child is happy at school, this will have a positive effect on the parent as well.

Inclusiveness

When teachers, staff, students, and parents see the school population as a family, this promotes inclusiveness, a fifth ideal of bonding, which, in turn creates cohesion among teachers, students, and parents. Whatever happens is seen as affecting the school family, of which everyone is a part. When a child suffers the loss of a relative, for example, the caring teacher should contact the family and help the other students to show their concern and support.

The school family is an extension of the family of God. Every parent, every child, and every teacher is a member. When this message of inclusiveness is communi-

cated consistently by the school, it will help to cement bonds between the teacher, the student, and the parent.

Enthusiasm

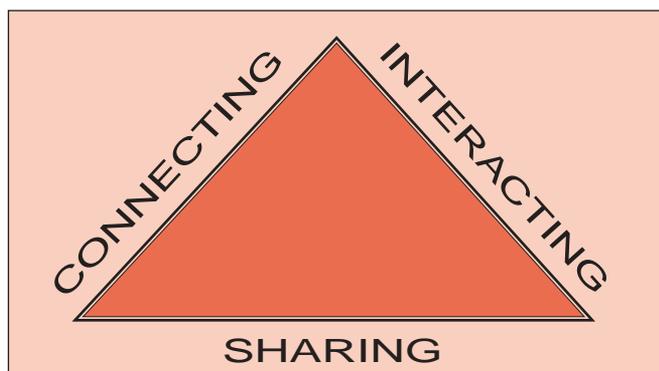
Finally, there must be enthusiasm, without which no enterprise can succeed. The school undertakes many ventures to help it stay afloat financially. The teacher should join in, working cheerfully alongside parents and students. A parent should never hear the teacher complaining about the burden of participating in these unpaid extra-duty activities. Together, they can accomplish worthwhile goals for the school. The interaction between teacher and parent is invaluable for building team spirit and gaining support for the school's ventures. Enthusiasm is contagious.

In a flawed world, problems are inevitable. Misunderstandings may arise that threaten the bond between home and school. Every school encounters situations in which a parent becomes upset and blames a teacher or administrator for some perceived mistake. When problems occur, it is important to act quickly to mend them objectively and lovingly in order to restore cordial relationships between the parent, student, and school personnel.

Public-Relations Dividends

Positive bonding between teachers, parents, and students can provide public-relations dividends for the school. In fact, teacher-student-parent bonding can serve as a tool for recruitment. A satisfied parent will be more likely to tell other parents about the school and thus boost enrollment. When critics of Christian education, or of the school itself, voice their negative opinions, bonded parents may be depended upon to speak up for the school. A parent's testimonial about a teacher, and by extension, the school, regarding its accomplishments in transforming his or her child both in behavior and academic achievement will be a powerful endorsement of the school's effectiveness.

Teacher-student-parent bonding has definite powerful advantages for a school. As the encounter between Miss Garland and Chelsie's father illustrates, it requires little time or money to reach out to others and bring them into the circle of love that is the Christian school. ✍



Bonding between teacher, students, and parent is an effective triad of connecting, interacting, and sharing that benefits the child, the parent, and the school.



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Diversity With Inclusion: The Future of Seventh-day Adventist Education

BY WALTER DOUGLAS

Significant and dramatic demographic, cultural, and ethnic shifts are occurring in the world and in the Seventh-day Adventist Church.

BrUCE Larson tells the story of a group of hunters who hired a guide to lead them into the backwoods of Maine. After a few days of wandering, they realized that they were hopelessly lost. Naturally, they began to question the competence and reliability of their guide. “You told us you are the best guide in Maine,” they protested.

“I am,” he replied, “but I think we are in Canada.”

In an increasingly multicultural and diverse world, Seventh-day Adventist educators can end up in places they never intended to go if they fail to embrace and value diversity as a powerful force in shaping the future of Adventist education. Learning about diversity is a process. Learn it well, and you will be rewarded. Fail to do so, and you may end up in the wrong places.

Significant and dramatic demographic, cultural, and ethnic shifts are occurring in the world and in the Seventh-day Adventist Church. Many nations are being transformed from insulated societies with one dominant race and culture to ones that are racially and culturally diverse. These shifts will inevitably have an impact on lifestyle, employment, patterns of behavior, and the way organizations and institutions do business.

Seventh-day Adventist educators can neither ignore nor escape the inevitability of the effect of these shifts on their educational mission and practice, institutional culture, pedagogy, and curriculum.

Diversity with inclusion should become a driving force in shaping the educational vision and mission in the future of Adventist education. Failing to embrace and value diversity in the educational landscape will severely limit the learning experience of our students and the creativity of our teachers.

There is an African proverb from the Bantu people of Cameroon, West Africa, that says: “Those who never visit always think that mother is the only cook.” The proverb implies that those who never leave the familiarity of their own culture (their own reality) will have difficulty conceiving of any other culture outside of their own. Therefore, all aspects of teaching and learning—our educational landscape, resources, references, illustrations,



pedagogy, and curricula—must incorporate cultural and ethnic diversity. As educators, we are challenged to adopt attitudes that intentionally honor, respect, embrace, and celebrate the diversity and giftedness of others. Carefully planned initiatives and work teams can help teachers and students to become aware of and to embrace the diversity of race, ethnicity, gender, national origin, and culture.

By practicing deliberate inclusivity, we will come to see differences in culture, ethnicity, and gender as opportunities to creatively enhance and fulfill our collective goals.¹

William Bowen, former president of Princeton University, and Derek Bok, former president of Harvard University, make a compelling case for the importance of managing diversity in the educational process. In their carefully researched and highly respected work, *The Shape of the River*, they argue:

“No one doubts that having intelligent fellow students in classes, in study groups, and as roommates is a crucial part of the educational process. But in bringing together

people of different races and backgrounds, educators have recognized that much can be learned from one’s peers, beyond learning how to solve differential equations and how to interpret Michelangelo’s sculpture; it can mean learning what it is to grow up in a home with divorced parents, or to be looked at with suspicion because of the color of your skin. Implied in the idea of traveling (the African proverb)—‘going away to college’ is the notion that there is something to be learned from being in new surroundings; with new people, some of whom may be quite different from those you knew before.”²

Adventist educational leaders must embrace and manage diversity. Our mission, now more than ever, must be intentionally inclusive. Diversity with inclusion ought to be a central theme in recruiting, training, retaining, and qualifying young people to live and serve in an increasingly diverse and multicultural world and church. In fact, it should be integral to the institutional culture.

An impressive body of research has documented the educational value and rewards of diversity. These studies

support the notion that diversity extends beyond race and gender to include differences in cultural backgrounds, socio-economic status, nation of origin, and religion.³

These forces will powerfully influence the imagination and creativity of students and faculty and profoundly affect their future and the future of Adventism. According to Dr. Samuel Betances, an internationally respected diversity consultant, educator, and practitioner:

“There is no greater joy than to discover a rich and engaging spirit in a student who shines brightly with imagination and creativity and a respect for the ground rules which yield the best outcomes in the teaching/learning milieu. To stand in the presence of a student experiencing a ‘breakthrough’ moment, is pure delight.”⁴

Diversity is an essential and indispensable element in shaping the future of Adventist education. Leaders, learners, and practitioners must become aware of and embrace

Loden offers a very poignant and provocative observation: “Regardless of how strong grassroots support for valuing diversity may be in an organization, leadership support is even more critical for successful cultural change. Without this, implementation efforts are doomed to superficiality—unable to move beyond the awareness training stage to address systematic issues and create substantive changes.”⁵

To bring about structural reforms and transform institutional culture, Adventist school boards and administrators, who are responsible for crafting policies, practices, and procedures, must go beyond cosmetic changes in curricula and admission requirements. They need to intentionally embrace and advocate diversity by creating inclusive environments where differences are safe, valued, recognized, and respected. Such an environment encourages students and faculty to fulfill the mission of the institution and to achieve their personal objectives.

Caroline Turner and Samuel L. Myers offer this challenge: “The questions confronting the academy are whether diversity is a legitimate goal; whether achieving a diverse student [or faculty body] is an educational value; and what is the educational role and purpose of higher education.”⁶

In order to fulfill its mission, Adventist education must go beyond theoretical and rhetorical assertions about diversity. In a profound and fundamental way, Adventist education is about the transformation of character, values, attitudes, and worldview. Embracing diversity throughout Adventist education will encourage and support these goals while at the same time enhancing personal and institutional life.

Several studies have concluded that a culturally and racially diverse college environment provides golden opportunities outside of the classroom for students to increase their awareness of one another’s cultures and to learn to respect and value them. In

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the power of diversity to help our schools and the church achieve their mission. The path to multicultural and cross-cultural understanding begins with awareness education, but does not end there. This must be followed by structural and curriculum reforms and diversity initiatives at every level within the organization. This is important throughout the church, but especially in our schools, given the rapidly increasing diversity of their constituents and students.

By practicing deliberate inclusivity, we will come to see differences in culture, ethnicity, and gender as opportunities to creatively enhance and fulfill our collective goals.

other words, to be transformed. Adventist educators, theoreticians, and practitioners must joyfully embrace the task of creating an inclusive, respectful learning/teaching environment. In such a milieu, the differences that separate people are dwarfed by the similarities that connect them, as Bowen and Bok observe: “The real test of diversity as an educational policy is not whether episodes of friction and misunderstanding occur, but what students think of their total experience after traveling the sometimes bumpy road toward greater tolerance and understanding.”⁷

When students come together to challenge each other’s ideas and perspectives, they discover a wonderful universalizing truth about their own humanity. By helping our students embrace and value diversity, we can help ensure that the next generation of leaders will understand that our differences are our strength, that our diversity most surely is the path to excellence.⁸

One of the recurrent themes in Ellen White’s book, *Fundamentals of Christian Education*, is that our students need less to be told what they need to do in order to succeed. Rather, they need to see positive change happening in the lives, worldviews, and behaviors of their models and mentors, who are entrusted with the educational mission

of the church.⁹ Are we as teachers and administrators modeling for our students how to value, respect, and manage diversity? Do we integrate diversity throughout the curriculum and in our illustrations, examples, and practicum? Are we preparing our students to live and work in an increasingly multicultural and diverse world? The answers to these and related questions will test how ready, reliable, and relevant we are to make Seventh-day Adventist education a life-transforming experience for all.

How do we do this? Following are some suggestions or guidelines that will encourage and enhance the creation and implementation of diversity initiatives in Adventist schools:

Boards and Administrators:

1. Re-examine your strategies for recruiting, retaining, and qualifying students, especially those from minority groups and under-represented classes, in order to make your institution intentionally inclusive.¹⁰
2. Encourage, promote, and reward faculty and staff across all disciplines for engaging in ongoing education and training to achieve skills and cultural competence for doing their best work.

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3. Encourage your faculty to maximize the use of illustrations, case studies, models, and examples from the different cultural and racial groups in their classes.

4. Develop, promote, and implement clear policies, goals, and strategies to ensure the successful implementation of diversity initiatives at every level in the organization. Measure their effectiveness by doing periodic assessments.

5. Schedule community forums to measure institutional competence and success in promoting diversity. This will help make all members of the school community culturally sensitive and competent.

Administrators and Faculty:

1. Ensure that all students receive respect in a manner compatible with their cultural and ethnic background.

2. Obtain and create teaching materials and resources that have been translated and/or adapted from other cultures.

3. Provide language training and personal assistance to students whose language is not the official means of communication.

4. Encourage and lead out in initiatives that promote community participation and collaboration, especially if your school is located in a multicultural and diverse community.

From my experience as a diversity consultant and practitioner, I have found these guidelines to be highly effective in helping organizations create and implement diversity initiatives that set the stage for an empowering, productive, inclusive, and collaborative educational environment. Modeling and mentoring are absolutely essential for the successful implementation of such initiatives.

As a seminary professor and director of the Institute of Diversity at Andrews University, a microcosm of the world church, I have discovered that when diversity initiatives combine students from different origins and backgrounds, this enables them not only to collaborate successfully, but also to value and take advantage of their differences. Thus, the school can become even more effective and successful in achieving its mission than it would be if the differences did not exist.

“To build cultures that value inclusion, cooperation and mutual respect, implementers of diversity must do

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what has not been done before. They must become supporters of this new paradigm and advocate without impunity.”¹¹ ✍



Walter Douglas

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information on diversity, contact him at wdouglas@andrews.edu.

RESOURCES

For additional reading on this subject:

Marilyn Loden, *Implementing Diversity* (New York: McGraw-Hill, 1996),

Edward E. Hubbard, *Measuring Diversity* (Petaluma, Calif.: Global Insights, 1997).

For workshops, seminars, or keynote speakers:

Contact the Institute of Diversity and Multiculturalism at Andrews University, Berrien Springs, MI 49104, U.S.A. (Dr. Walter Douglas, wdouglas@andrews.edu) or Souder, Betances, and Associates (betances.com).

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MANAGING **Cultural Differences** IN CHRISTIAN SCHOOLS: *A Religious-Psychological- Social Approach*

BY CHIMEZIE A. OMEONU AND CHARLES H. TIDWELL, JR.

A student arrives late to class. He knocks on the classroom door and then scurries to his seat. Naturally, everyone looks up, effectively interrupting the lecture. What should you do? Chide him for interrupting, acknowledge and welcome him to class, remind him to be on time, or ignore the interruption? At issue, of course, is culture. Each culture has assumptions about appropriate behavior, even for something as simple as arriving late for class. Understanding how to manage cultural differences is necessary for success in today's diverse, multicultural schools.

Early on, *culture* had a narrow meaning relating to the behavior and expectations of the rich. It emphasized the arts, manners, dress, possessions, and wealth. This has changed. *Culture* no longer deals only with the habits of high-class people, but instead is now applied universally. Missiologist Paul Hiebert defines culture as "the integrated system of learned patterns of behavior, ideas and products characteristic of a society,"² that is, the totality of life for a certain group. In other words, everyone has a culture, not just a select few.

This concept is reinforced in Eric Baumgartner's brief definition of culture as "the way a society lives and thinks."³ Baumgartner expands this by comparing culture on three lev-

Culture no longer deals only with the habits of high-class people, but instead is applied universally.

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els, which he calls layers. The first layer is the visible one consisting of behaviors, products, and institutions. It involves how people speak, greet one another, eat, sleep, walk, read, and work. It is easy to notice patterns in this area, as actions are carried out in predictable ways.

The second layer is somewhat deeper. It focuses on how differences in values, beliefs, ideas, and feelings affect behavior. Misinterpretation in any area may lead to misunderstandings, even in a school environment where educators are expected not only to be knowledgeable but also tolerant.

The third and deepest layer is the invisible, the worldview layer, which deals with such questions as: What is reality? Is there a God? How did humans come to be here? What is human destiny? Janice Watson describes culture as an internal design for living—a way of thinking and belonging.⁴

Some Observations on Culture

Understanding other people's cultures is difficult. Most people act as if there is only one culture—their own. Understanding the central traits of culture is imperative for all educators, from the school secretary to the board chairperson.

1. Everyone Has a Culture: When it comes to culture, everyone has one. It is important to remember, especially in a school setting which often brings together a variety of cultures. Some students and teachers may not have moved from their origins, while others have grown up or lived in multicultural environments, and/or lived in diverse locales.

2. Culture Is a Lens: Culture is the glass through which people see the world around them. It helps them assign meaning, as well as interpret issues and behaviors. No matter how strange a culture may appear to outsiders, it provides the framework for belief and behavior for those within that culture. Thus in western Nigeria, young people kneel before an elder, while in the United States they shake hands with adults. Both, however, are showing

Understanding the central traits of culture is imperative for all educators, from the school secretary to the board chairperson.



respect from their own cultural perspective.

3. Culture Is a Means of Communication: Culture is informed by symbols, including gestures and other forms of non-verbal communication. Even language can be symbolic, as when cultures with a shared language use the same word in different ways. To truly understand a culture, one needs to know its language and customs. The meaning of a word or non-verbal signal in one culture may be quite different in another. A word is not the ob-

ject named, just as a photo is not the person portrayed. For example, in Nigeria, a student may say to a teacher, "I am coming, sir." The student is actually going someplace else, but will be coming by later. In North America, the same words mean "I am coming right now."

4. People Think Their Way Is Best: An American proverb goes like this: "There's no place like home." This saying

embodies the ethnocentric attitude of most people, even in routine matters, such as mode of greeting. The average American shakes hands; the Mexican and French embrace; while the Yoruba in Nigeria think one should prostrate himself or herself before an elder. This "one culture" mentality, also known as ethnocentrism, is based on the idea that "my way is the best."

In a culturally diverse school, faculty or staff members may view the words and behavior of students from other cultures as wrong because they do not conform to the local customs. The reverse is also true. Students from other cultures may see the actions or words of local faculty or students as wrong. Cross-cultural tensions are lessened when everyone knows that there is more than one culture and feels reassured that his or her cultural mores are accepted.

5. People Are Protective of Their Culture: People bristle if someone speaks derogatively of their culture. We cherish culture because it is an important source of our

identity. In a school setting, it is important to respect the cultural heritage of others. Even if a cultural trait is perceived as wrong, it is important to tread softly. For instance, people value the basic food of their culture, whether it be bread, potatoes, rice, yams, or a communal pot of meal. Those from developed countries need to withhold judgment, especially about the perceived uncleanliness or primitiveness of food or preparation, and recognize the cultural importance of the food.

6. No Culture Is Completely Bad: When one recognizes that culture is the basic way of life of a group, it is easier to recognize that there are positive elements in every culture. In a Christian school setting, it is important to help those from cultures whose traits may conflict with Christian values to understand positive ways to modify, improve, or modernize. Administrators and faculty should never make such changes by fiat or force. Coercion typically creates resistance. For instance, trying to force someone to change his or her accent will usually be both resented and resisted.

When one comes into contact with other cultures, the tendency is to judge rather than to try to understand and appreciate. Most use their own culture as a yardstick, viewing others' customs as less important and even weird. This diminishes one's ability to understand others and prevents effective cross-cultural communication.

Bicultural and Multicultural Societies

Dealing with bicultural or multicultural situations is often complicated. Many nations, regions, and groups are bicultural or even multicultural. For instance, in Nigeria, there are more than 350 distinct cultural groups. Within Edo and Delta (two of the 36 states) alone, there are more than 200 cultural groups. If an individual from the eastern part dominated by the Christian Igbos moves to the northern part dominated by the Muslim Hausas, he or she faces a multitude of cultural barriers (food, human relations, religion, language, and dress) even though the person still lives in the same country.

In the United States, those who have been born and raised in urban environments such as New York City or Los Angeles with their multiple ethnic African-American, Asian, Latino, and Anglo cultures (as well as a higher prevalence of intercultural families) may have difficulty adapting to the relatively homogenous culture of a small town or farming community in the South or Midwest. Yet both the city dweller and the farmer regard themselves as typical Americans.

Multiculturalism is the norm in many Adventist school settings, reflecting as they do the growing multiculturalism throughout the world. Although students and staff often come from different cultural backgrounds, they are expected to eat the same cafeteria food, worship in the same



campus church, and participate in the same activities and entertainments. This raises the issue of individual cultural differences and preferences, which can pose a challenge to teachers, administrators, and students.

Some Sources of Cultural Differences

Understanding the basis of cultural differences is the first step in learning to manage them within a school setting. Unless one understands that such differences come from largely uncontrollable and often unrecognized factors in an individual's life, it is easy to dismiss other cultures as wrong or misguided at best. Sources of cultural difference range from the physical environment to social mores, and from economic development to health and religious practices. Tensions arise when an individual from one culture encounters or moves into another and faces the jolts of cultural difference and discrimination.

Although each culture is the product of multiple influences, the physical setting is significant. This includes geography, climate, flora and fauna, style of housing, and

In a culturally diverse school, faculty or staff members may view the words and behavior of students from other cultures as wrong because they do not conform to the local customs.

types and availability of food. Many Adventist schools are located in rural or suburban locations. Students and staff who come from an urban environment with crowded housing, traffic noise, abundant shopping, and a variety of entertainment may be confounded by the rural physical environment of their new school setting—spacious campus, filled with trees, chirping birds, and little or no shopping for many miles.

Differences in food are a common challenge. Students or staff accustomed to a rice-based diet may rebel if served meals emphasizing bread and potatoes.

Norms for one's social environment such as methods of greeting, privacy, travel distances, social classes, and attitudes toward time are all culturally determined. Thus, those from polychronic societies, where multiple tasks and events routinely occur simultaneously, often feel oppressed by the strict timetable inherent in a school or office. American students accustomed to the individual privacy of a bedroom often have trouble adapting to the lack of privacy in a dormitory.



Economic differences include the level of development and employment. Some cultures accept unemployment, poverty, and economic hardship, often indicated by the presence of beggars and panhandlers, as the norm. Those from more highly developed societies are often disturbed when encountering such situations. Administrators need to be aware of tensions that can develop between students from differing economic environments.

Clothing has the potential to create economic tensions. Many school systems outside the United States use a standard school uniform. While primarily adopted to foster group identity and school spirit, uniforms can also reduce potential tensions between those who can afford expensive clothing and those with limited economic resources.

Ideas about health and religious practices differ widely from culture to culture. Students and staff who come from cultures with rigorous concepts of sanitation may have unpleasant encounters with those who are quite tolerant of untidiness. On a multicultural Christian campus, there are often differing views of what constitutes the appropriate time and mode of worship, including cultural codes for dress, music, and style of preaching. Men wearing shorts and women in sleeveless dresses in church might be acceptable in some parts of the world, while in other places, people would be aghast at such perceived immodesty.

Managing cultural differences not only requires a basic understanding of their differences, but also a recognition by administrators, faculty, and staff of the havoc such differences can cause. This tension, often called *culture shock*, is the temporary trauma that affects mental attitudes and physical health. It results from the cumulative jolts re-

ceived while living and working in another culture. Everyone—students as well as staff—experiences culture shock when in long-term contact with a different culture.

In attempting to understand and minimize cultural tensions, the Christian educator should first focus on the causes and effects of the differences and then use the following approaches to deal with them: (1) religious, (2) psychological, and (3) social. While detailed knowledge of others is helpful in managing differences, Christian educators also need appropriate approaches to deal with problems in these areas.

Managing Cultural Differences: The Religious Approach

To adjust personally or to help others adjust to a new culture requires Christian

love. Keep in mind that each person is an individual for whom Jesus died and avoid treating anyone as inferior. Instead, let people first see that you love them and have a personal interest in their welfare. Once a friendship is established, they will be more willing to share the intricacies of their culture and to seek help fitting into a new culture.

There is danger in focusing exclusively on regional or national ethnic traits. There is also a unique Christian culture that binds believers worldwide based on a “Thus says the Lord.” In every word, thought, and action, we must ask: “How would Jesus say it? How would Jesus do it? What would Jesus think of it?” A Christian culture follows the principle of “for me, to live is Christ” (Philippians 1:21, KJV). When a believer works or studies in a Christian environment, even when immersed in another culture, adjustment becomes easier because of a shared worldview.

There is also a unique Adventist culture. Although

Picture Removed

there are significant differences stemming from local and national cultures, there is still a worldwide similarity to Adventist belief and practice.

Try to avoid a know-it-all or do-it-all spirit. Working with other cultures or living in a new culture creates opportunities to do great things for the Lord. However, it can also create significant tensions for people trying to observe the tenets of their religious faith. Be sure to maintain a regular devotional life of meditation and prayer. Keep in mind that in everything, God is in charge. Take study and worship seriously. You must be thoroughly grounded in the basic principles of your faith and have a vibrant relationship with Jesus Christ in order to share your beliefs.

As Ellen White notes, “special efforts should be made to come close to hearts by personal efforts. Avoid running down . . . ; do not let the people receive the idea that your work is to tear down, but to build up.”⁵ Following this advice will help you adjust to a new culture and aid your students in adjusting to their school home.

It is just as important to apply a religious approach when dealing with a few students as with a larger group. One or two individuals from a different culture may, in fact, require closer attention, since they lack the support of their own cultural group and may feel marginalized.

Finally, teachers and administrators need to be especially aware of the tendency to give preference to one’s own culture. Because they are authority figures, the “preferred leadership” culture may trump the cultures of the students. A religious approach recognizes the need to begin with Christian love and to expand one’s understanding of cultural differences through personal relationships and one’s devotional life.

Managing Cultural Differences: The Psychological Approach

Each student and staff member comes “preset” with a cultural disposition on every aspect of life—from words and actions to beliefs. To unlearn culture is not easy. For instance, a student who finds himself or herself in a school that serves vegetarian meals needs time to adjust both mentally and physically to the new diet. The same is true for the student who does not belong to any denomination and who now finds himself or herself in a school where religion courses and chapels are compulsory. Administrators need understanding and wisdom to handle such situations.

Students and staff in our institutions need coping mechanisms to deal with aspects of school culture, such as compulsory chapels or a vegetarian diet, which cannot easily be changed because the administrators and constituency view them as obligatory. The school handbook

should offer an in-depth explanation of the rules so students know in advance what is expected of them. School personnel need to help students develop a mindset that recognizes school regulations as part of the educational experience. At the same time, educators need to be non-judgmental and sympathetic, considering alternatives whenever possible. In other words, students need to understand the importance of rules in maintaining a safe, orderly school environment while administrators and faculty need to recognize that rules need to be based on sound principles rather than whim or custom.

Serious problems ensue when students perceive administrators and supervisors as rigid and unapproachable. Ideally, administrators should take the initiative to break down such barriers, but students should also be encouraged to take the first step. Thus, administrators can have a suggestion box where students are encouraged to write short statements about the cultural difficulties they are facing and offer suggestions of ways the teachers and administrators can make the transition into the new culture less traumatic. This will help

administrators to better understand what the students are feeling and enable them to identify a solution.

Individuals in a new culture need to be realistic. This involves taking time to understand the various situations and to map out strategies for adjustment. They should identify cultural differences and gather information, including learning new customs and taking note of taboos. Administrators need to take an active role in teaching new students, particularly those from other cultures, the special customs and taboos of the school, such as how one is expected to dress and behave during worship.

Students and staff alike need to understand the aims and objectives of the school, concepts that are often embedded in the mission statement but rarely discussed. All rules and regulations should be based on principle, should take into account the mores and customs of the various school cultures, and should be carefully developed with input from all levels within the school—administration, faculty, staff, students, and constituents.

From a global perspective, each school is unique and must recognize what makes it so. As Sylvan Lashley observed: “Each of the church’s institutions has developed in a different set of demographic, social, political, economic, historical, legal, and cultural contexts, producing a rich and diverse array of roles and functions. Although their overall mission and basic roles are similar, the manner in which these play out differs. Attempts to standardize these roles and functions may well be difficult in a dynamic and changing world.”⁶ In other words, we need to recognize that there will always be differences and concentrate on specific cultural behaviors along with mental processes to deal with cultural preferences.

Culture is the glass through which people see the world around them.

Managing Cultural Differences: The Social Approach

Humans are social beings with an innate desire to interact and relate, so socializing helps them build friendship and mutual trust. Because people enjoy being recognized for who they are and what they do, schools must provide social time for relaxation and informal interaction among students and staff. Such times encourage togetherness and acceptance.

There are several strategies for developing and maintaining social groups in a new or different culture. While learning to fit into the group, one must also interact at a personal level. While every organization has chains of command, organizational levels, and concerns about seniority, these should not be over-emphasized, even in those societies with a strongly hierarchical structure. One positive lesson the United States has taught the world is that every worker is important and that no one, not even the administrator, is indispensable. Because schools have clear hierarchies, it is imperative for administrators and faculty to develop relationships and interact with students one on one so that seniority and position do not receive undue emphasis.

It is not helpful to over-stratify differences. This can lead to hostility and divisiveness. Urban/rural; developed/developing/third-world; Christian/secular; have/have-nots; educated/illiterate; hourly/salaried; single/married—these terms can cause sharp divisions in a school setting. Care should be taken in handling diverse groups. If such cultural differences are not dealt with sensitively, they can divide people and damage cultural interactions.

Finally, Ellen White counsels: “Every true disciple is born into the kingdom of God as a missionary.”⁷ Social contact with other cultures is an opportunity to be a bridge builder. By bringing different people together, schools have an opportunity to share the gospel through social interaction. Attempts to evangelize without socializ-

ing will be both stressful and counter-productive.

The School as a Family

Adventist schools often bring together people from different cultural backgrounds. These differences may create problems and tensions, including culture shock, that make assimilation and adaptation difficult. Applying religious, psychological, and sociological principles to managing these cultural differences can help everyone live together as a united multicultural family.

Indeed, these principles may be seen as an attempt to operate a school as a family, where brotherhood and sisterhood is a constant focus. Applying these principles can produce a school that models the words of Paul in Colossians 3:11 where there is no Jew, no Greek, no bond, no free, no barbarian, no Scythian. Using the management skills described in this article can help all Adventist schools achieve the ideal of becoming one in Christ Jesus. ✍



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Techniques for Managing Cultural Differences

- **Respect and Celebrate:** Appreciate the cultural heritage of others.
- **Listen and Evaluate:** Consider others' cultural perspectives when crafting policies and rules.
- **Adjust:** Change words, action, and thought to allow for the cultural views of others.
- **Make It Personal:** Spend time in prayer and meditation, seeking wisdom from God. Develop and foster one-on-one relationships with those from other cultures.
- **Be Principled:** Address cultural challenges in ways consistent with Christian principles.

NOTES AND REFERENCES

1. In most North American schools, students who are late are expected to enter as unobtrusively as possible. In other parts of the world, late students knock as they enter the classroom to acknowledge that the space they are entering “belongs” to the teacher. Knocking is not an interruption but a request to be admitted.
2. Arthur F. Glasser, Paul G. Hiebert, C. Peter Wagner, and Ralph D. Winter, *Crucial Dimensions in World Evangelization* (Pasadena, Calif.: William Carey Library, 1976), p. 45.
3. Eric W. Baumgartner, *Passport to Mission* (Berrien Springs, Mich.: Andrews University Press, 1999), p. 58.
4. Janice Watson, “Communicating With People Who Are Different,” A Lecture Presented at the Fourth Missionary Camp Meeting, Berrien Springs, Michigan: Andrews University, July 8, 2004.
5. Ellen G. White, *Evangelism* (Washington, D.C.: Review and Herald Publ. Assn., 1976), p. 227.
6. Sylvan Lashley, “Should Adventist Colleges and Universities Differ From One Another?” *Journal of Adventist Education* 65:2 (December 2002–January 2003), p. 7.
7. Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Publ. Assn., 1952), p. 19.

Following in the Footsteps of the Pioneers

Picture Removed

Learning so much about my Adventist heritage greatly impacted my life,” remarked Ashley as she thanked her teacher for choosing an Adventist heritage theme for the 5th and 6th graders to work on in preparation for the school’s upcoming Social Studies Fair.

Concurring with Ashley, her classmate, Rachel P., said, “Most people might think that Adventist heritage would be boring to a group of children, but I would say that we all had a great time. It was quite an experience to learn about all of the men and women who helped to found our church, and I think we should all follow in the footsteps of our pioneers.”

Passing the Mantle

For some time, Emma Wortham, teacher of grades 5 and 6 at the Highland Seventh-day Adventist Elementary Church School in Portland, Tennessee, had felt it was time for her to “pass the mantle” to the next generation! She remembered doing one “Spirit of Prophecy Emphasis Week” early in her teaching career but, because of all the other curriculum demands, had not made it a regular part of her program and now wondered if her students really understood why they were Seventh-day Adventists.

Having participated in a conference-sponsored church history tour led by James R. Nix, director of the Ellen G. White Estate at the church’s world headquarters in Silver Spring, Maryland, Wortham had walked where the pioneers walked; sat where the pioneers sat; sung early Advent hymns in the historic William Miller Chapel; and listened to heartwarming stories about the



Three homeschoolers who participated in the fair are pictured with some of the artifacts they brought.

For some time, Emma Wortham, teacher of grades 5 and 6 at the Highland Seventh-day Adventist Elementary Church School in Portland, Tennessee, had felt it was time for her to “pass the mantle” to the next generation!

By Alice R. Voorheis

commitment of our pioneers. Standing on Ascension Rock, she thought, "This I must share with my students!"

Back at school, Wortham searched, collected, and organized books and materials she had laid aside years ago and soon was ready to begin. Adventist heritage now had a time slot in her daily schedule! She showed her students a video from the New England trip along with the Heritage Attic video of C. Mervyn Maxwell telling stories of the pioneers to a group of children in an old attic. This helped to acquaint Wortham's students with some of the people they would be studying about and prepared them to tackle the planned activities and experiences.

Preparing for the Fair

Feeling they were now ready to "dive into" the program, Wortham asked each student to select an early pioneer and do enough research on this person to be able to write a report and give a short speech at the fair. The students also researched clothing of the time period so they could prepare a costume to wear for their presentations. Three local home-

Wortham asked each student to select an early pioneer and do enough research on this person to be able to write a report and give a short speech at the fair.

schooled students were invited to join the 24 students in the class, which meant the students had to search for information on 27 pioneers, not just a dozen or so of the more familiar ones.

Metal piercing, apple drying, making cornshuck dolls, and other art projects relating to the time period were included in the activities. Each student chose an event relating to an Adventist pioneer and wrote a story describing how early pioneer children might have acted it out after hearing their parents discuss the event. Using their cornshuck dolls as characters, the students presented several "Cornshuck Dramas."

All students participated in the

try-outs, and the class chose the best presentation to use in the upcoming fair.

The students also enjoyed illustrating pioneer Adventist stories with the use of a felt board. In her collection of teaching aids, Wortham had a full set of Ellen White felts and a companion book. As one student selected and read a particular story, several other students illustrated it on the felt board. Thus, in addition to learning the story, students also learned to work together successfully to create a meaningful activity.

A Variety of Exhibits

Many antique and old-fashioned items were collected for an exhibit. The students handled the artifacts carefully as they discussed how the pioneers might have used them. The students also collected many pictures from old Adventist calendars and other sources. These were used to make beautiful posters about each pioneer's life.

Among the vast array of skits, poems, and other materials Wortham had collected, the students discovered instructions for using a voice choir to describe Ellen White's first vision. They were excited about this activity and quickly began memorizing their parts, putting forth earnest efforts to master the challenge.

Fair Day finally arrived and, despite an overnight snowfall, several hundred people made their way to the school to participate with the students in an enriching educational experience. Each classroom had chosen a different theme. In the 5th- and 6th-grade room, the air was charged with excitement as 27 students in 19th-century dress scurried about putting finishing touches on their exhibits. Parents darted about to get the best angle for their picture-taking while helpers set up folding chairs for the expected audience. The students' desire to "Walk in the Footsteps of the Pioneers" was visibly represented by a wall-length bulletin board of marching footprints. Each student had created personal footprints and



Ellen and James White, portrayed by Aubrey Sherman and Stephen Jenks. In the background are the "footprints of the pioneers."

placed the first and last names of his or her pioneer on each footprint.

As a former superintendent, I visited all of the classrooms, but I spent the major part of my time in the 5th- and 6th-grade room to see what the students had done with their “Adventist Heritage” theme. I was not disappointed! I had expected to see some posters and perhaps a few artifacts, but I was not prepared for the feelings of joy I experienced. I listened carefully to each speech, sensing how personally involved the students had become with “their pioneers” and how meaningful it was to them to represent the humble people who were willing to let God use them to build His church for the last days of Earth’s history.

Concluding Activities

Following the individual classroom programs, the students, teachers, parents, and other guests assembled in the auditorium for the closing activities, which continued the classroom themes. When their turn came, the 5th and 6th graders took to the stage and presented several numbers,

I listened carefully to each speech, sensing how personally involved the students had become with “their pioneers” and how meaningful it was to them to represent the humble people who were willing to let God use them to build His church for the last days of Earth’s history.

including a delightful arrangement of the 19th-century temperance song “Smoking and Chewing”; a pioneer story narrated by one student and illustrated on the felt board by two other students; a “Cornshuck Drama” play with scenes from the life of John and Mary Loughborough; and, what I

considered the highlight of the entire program, a faultless performance of Ellen White’s first vision by the students in a voice choir!

The day after the fair, Miss Wortham asked the students to each write a short paragraph telling what it had meant to them personally to be involved in this study unit about their Adventist heritage. Here are a few of their comments:

Christen – “I was very honored to be a part of this study because we got to share the past that became our future.”

Manuel – “It was fun and hard work, but it was an honor to represent someone who helped to start our church.”

Devin – “It was a real pleasure, and I hope someone was touched by our speeches.”

Brianna – “I thought doing the Adventist pioneers was great! I never really thought about the pioneers until now.”

Josh – “It meant to me that it was important to learn about our Adventist heritage.”

Amber – “Well, it meant a lot to



The students performing on Fair Day.

me that I could represent someone who did a lot of things for God even though she may not have been Miss America or a beauty queen. She worked for God then and she still works for Him now through books.”

Aubrey – “Doing this made me feel like someone needed to be touched by the Holy Spirit, and it made me a better Seventh-day Adventist.”

Rachel H. – “What it meant to me? Well it was very fun! I had no idea that our hard work would mean anything! Maybe speeches are worth more than I expected. I sure did learn a lot!”

Wortham told her students that they had barely scratched the surface and that someday, they might want to continue their search. She then asked herself the question—“Was it worth

all the effort?”

Her answer was, “Yes, yes, yes!” ✍



Alice R. Voorheis

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Resource Materials

A variety of materials for teaching Adventist history, including books, charts, posters, and a songbook, are available from the Adventist Heritage Shoppe at the Adventist Heritage Ministry, P.O. Box 1414, Battle Creek, MI 49016-1414, U.S.A. To order, log on to <http://www.adventistheritage.org>, call (269) 965-5600, or e-mail adventistvillage@tds.net. To be put on the mailing list, write to: Adventist Heritage Ministry, P.O. Box 1414, Battle Creek, MI 49016-1414; or call (269) 965-3000.

Materials that are available from the Heritage Shoppe include the following:

Early Advent Singing, a selection of Millerite and early Seventh-day Adventist hymns, along with stories of the pioneers and ways the music was used by the pioneers. A CD by Andrews University Singers entitled *What Heavenly Music* accompanies this songbook.

Grandma Ellen and Me, stories of Ellen White as told by her great granddaughter, Mabel Miller.

Stories of My Grandmother, as told by Ellen White's granddaughter, Ella Robinson.

Joseph Bates' autobiography, written in 1868.

Tell It to the World, book on Adventist history by C. Mervyn Maxwell.

The Great Second Advent Movement, written by our first historian, J. N. Loughborough.

Memoirs of William Miller, a biography written by Sylvester Bliss four years after Miller died.

Miracles in My Life, stories of early Adventist experiences written by J. N. Loughborough.

Advent Preaching, sermons preached by several of our pioneers and prepared for today's youth to use.

Ellen, Trial and Triumph, stories of Ellen White by Paul B. Ricchiuti.

Footprints of the Pioneers, a do-it-yourself guide to New England, New York, and eastern Canada Adventist history sites, along with stories of the pioneers and what happened at each place.

Herald of the Midnight Cry, a biography of William

Miller written for children by Paul A. Gordon.

Laughter and Tears of the Pioneers, stories about the lives of our pioneers showing they were real people with real feelings, by Jim Nix and Paul Gordon.

Magnificent Disappointment, an explanation of the events of 1844, by C. Mervyn Maxwell.

The Spirit of Sacrifice and Commitment, stories of actual experiences of the pioneers in their own words, compiled by Jim Nix.

William Miller, Herald of the Blessed Hope, a compilation of Ellen White's writings about Miller.

Pioneer Stories, a reprint of the classic by Arthur Spalding.

Playing Our Past, six heritage plays written for youth to perform.

Pioneer Portraits, 10 full-color pictures of well-known pioneers, complete with biographical sketches.

A Star Gives Light, stories with photos of many Adventist African-American pioneers, by Norwida Marshall.

The Lake Union Conference Office of Education has prepared a dramatic audio series of 22 CDs called *Pathways of the Pioneers*, which includes 117 historical stories, with music, spanning the time between William Miller and the death of Ellen G. White. Prepared over the past 20 years by various knowledgeable professionals and produced in the late 1990s, this series covers the development and growth of the Seventh-day Adventist Church. Schools can obtain discounts for multiple orders. Contact Gary Randolph, director of education, for ordering information: telephone: (269) 473-8274; or e-mail: randolphg60@cs.com.

Available from Adventist Book Centers

Light Bearers: A History of the Seventh-day Adventist Church by Richard W. Schwarz and Floyd Greenleaf (revised and updated edition) (Pacific Press, 1995).

In Passion for the World, new history of Adventist education, by Floyd Greenleaf (Pacific Press, 2005).

The Importance of **Sun Safety** for School-Aged Children

During mild weather, children and adolescents spend a great deal of time outdoors.¹ Backyard barbecues, trips to the lake or ocean, camping in the mountains, or playing team sports. . . . all of these take place outdoors. In many areas, school lets out in the early summer, allowing children to spend several months out in the hot sun. Teachers need to be knowledgeable about the dangers of sun exposure and to teach children and parents sun-safety practices and employ them themselves. Although many cancers have unexplained origins, melanoma and other types of skin cancer are undoubtedly caused by overexposure to the sun.²

In California (U.S.A.), the film industry, media hype, fashion magazines, and the surfing culture all promote tanning. To the teen population, a dark tan is an absolute must in order to appear attractive. Moreover, tanning beds, tanning booths, and home sun lamps are specifically designed to make the tanning process easier, quicker, and available year round.³

The effect of these summertime rituals is that children and adults accidentally and unknowingly suffer overexposure to ultraviolet (UV) radiation. Both sunburns and cumulative overexposure to the sun without burning can lead to a host of health- and life-threatening conditions.⁴ In fact, children 5 to 18 years of age accumulate 80 percent of their total lifetime sun exposure during their primary and secondary school years. Because of the potential for serious lifelong consequences to their health, children have become the primary focus of many national and international sun-safety programs.⁵ The old saying, “an ounce of prevention is worth a pound of cure,” is a life-saving reminder.

Case Study

Ronnie Osborn, age 13, was diagnosed with melanoma five years ago. His mother’s



Both sunburns and cumulative overexposure to the sun without burning can lead to a host of health- and life-threatening conditions.

BY ELIZABETH A. HOLZHAUSER AND R. PATTI HERRING



Because of the potential for serious life-long consequences to their health, children have become the primary focus of many national and international sun-safety programs.

cautious nature and love for reading saved his life. She started reading about melanoma after two family members (a brother and a cousin) were diagnosed and started treatment. Their primary sites were moles—her brother’s on his forearm and her cousin’s on her face. This frightened her, since Ronnie had been born with a small mole in the same location as her brother’s cancerous mole. She took him to her family doctor, who immediately made an appointment for the mole to be removed. This quick response saved Ronnie’s life, as the mole was cancerous. Now cancer-free, Ronnie is careful to protect his skin from the sun at all times. His mother and the school nurse work together to ensure that Ronnie has sunscreen and protective clothing available at all times, and his teachers allow him to apply the sunscreen at proper intervals.

The Problem—Ultraviolet (UV) Radiation

Sunlight is largely composed of invisible ultraviolet radiation (UVA) in addition to a much smaller amount of UVB. For good health, humans require a certain amount of sunlight, which helps the body create vitamin D and protects against rickets and psoriasis.⁶ However, sunlight is a major factor in both melanoma and non-melanoma skin cancers.⁷ In fact, exposure to UV radiation causes 90 percent of all skin cancer cases in light-skinned individuals.⁸ Excessive ultraviolet radiation can also cause other problems, such as:

- Painful, blistering sunburns;
- Premature wrinkling of the skin (especially the face) by damaging the cellular structure;
- Suppression of the immune system by causing a lagging effect in the cells that trigger life-saving responses;

- Premature cataracts by damaging the inner lens of the eye;
- The development of moles (nevi) and freckles (both considered precursors for skin cancer); and
- Pigmented (age) spots on the face and hands, similar to freckles, which, over time, become enlarged and more numerous.⁹

Sun-tanning equipment such as tanning beds, booths, and sun lamps emit artificial UV radiation. In the past, these rays were thought to be safer than natural light, but experts report that the damaging effects are virtually identical.¹⁰

Moles (Nevi)¹¹

On girls, moles are sometimes referred to as “beauty marks” or “angel kisses,” especially if they are dark and located on the face. Interestingly, moles vary in color and shape, and they even have individual growth patterns. Congenital moles, which can appear anywhere on the body, are normally visible at or shortly after birth, but moles can also appear during childhood as a result of overexposure to the sun.

The average fair-skinned individual may develop 40–60 moles, usually on the face, ears, neck, back, chest, stomach, or legs. All moles darken considerably during adolescence.

Although some types of moles are harmless, just having moles (either acquired or congenital) is an important risk factor for skin cancer. Continually exposing unprotected moles to ultraviolet light is especially risky for fair-skinned people.¹² For photos of dangerous moles, refer to http://www.skincancer.org/self_exam/look_for.php.

Sun Vulnerability

Table 1 will help you to identify your own risk of sunburn and associated health problems that result from overexposure to the sun, as well as your students' level of risk. The natural color of the skin, eyes, and hair are important risk predictors.

Individuals with dark brown or black skin are less likely than whites to develop skin cancer and other conditions resulting from overexposure to the sun, but they are not

immune. Thus, all teachers should learn how to protect themselves and what to tell their students about the risks caused by UV radiation.¹³

Risk factors for skin cancer include:

- Age (after 40);
- Naturally fair skin (pale white or rose);
- Naturally light-colored hair (blonde, red, light brown);
- Moles (congenital or acquired) and other types of

Table 1
Sunburn Risks¹⁴

Personal Characteristics	Skin, Hair, Eye Color	Sunburn Risk	Health Consequences of Overexposure
Profile No. 1	<ul style="list-style-type: none"> • Very pale skin • Ivory or rose undertones • Blonde or red hair • Blue or green eyes 	<ul style="list-style-type: none"> • Extremely susceptible to burning • Does not tan 	<ul style="list-style-type: none"> • High risk for sun damage to the skin—freckles and acquired moles may result from overexposure • High risk for all forms of skin cancer • Damage to immune system and eyes from chronic overexposure
Profile No. 2	<ul style="list-style-type: none"> • Pale skin color with very light rose or olive undertones • Blonde or light brown hair • Blue, green, or light brown eyes 	<ul style="list-style-type: none"> • Very susceptible to burning • After repeated burning incidents, skin may tan to very light brown 	<ul style="list-style-type: none"> • High risk for sun damage to the skin—freckles and acquired moles may result from overexposure • High risk for all types of skin cancer • Damage to immune system and eyes from chronic overexposure
Profile No. 3	<ul style="list-style-type: none"> • Light skin with medium olive undertones • Light to dark brown hair • Blue, green, or brown eyes 	<ul style="list-style-type: none"> • Intermediate burn risk; skin can tan to light brown 	<ul style="list-style-type: none"> • High risk for sun damage to acquired moles may result from overexposure • Moderate risk for skin cancer • Damage to immune system and eyes from chronic overexposure
Profile No. 4	<ul style="list-style-type: none"> • Skin has medium olive undertone • Dark brown hair • Brown or black eyes 	<ul style="list-style-type: none"> • Skin will tan to medium brown with minimal risk of burning 	<ul style="list-style-type: none"> • Sun damage to the skin may occur if overexposed • Moderate risk for skin cancer • Damage to immune system and eyes from chronic overexposure
Profile No. 5	<ul style="list-style-type: none"> • Dark brown to light black skin • Brown or black hair • Brown or black eyes 	<ul style="list-style-type: none"> • Tans very rapidly • Capacity to burn is minimal 	<ul style="list-style-type: none"> • Sun damage to the skin may occur with overexposure • Damage to immune system and eyes from chronic overexposure
Profile No. 6	<ul style="list-style-type: none"> • Black skin • Black hair • Black eyes 	<ul style="list-style-type: none"> • Unlikely to burn 	<ul style="list-style-type: none"> • Sun damage to the skin may occur with overexposure • Damage to immune system and eyes from chronic overexposure

dark pigmented areas, which may have jagged borders or contain more than one color;

- Close family members with a history of melanoma¹⁵;
- “Severe sunburn in childhood [which] carries with it an excessive risk of melanoma in adult life.”¹⁶

“There is a simple ABCD rule to help identify a possible melanoma. **A** is for asymmetry—melanoma looks like a mole in which one half does not match the other. **B** is for border irregularity—the edges are ragged, notched, or blurred. **C** is for color—the growth is darkly but irregularly pigmented. **D** is for diameter—any growth that is more than six millimeters (about one-quarter inch) in diameter or is increasing in diameter should be examined by a physician.”¹⁷

Sun Protection—The Layered Approach

Frequent and repeated sunburns put children at risk for skin cancers later in life.¹⁸ The face (nose and lips), chest, neck, arms, and tops of the ears are the most vulnerable spots. Therefore, children should wear appropriate clothing and personal accessories and use sunscreen products to protect them from exposure to the sun.¹⁹ Parents and teachers should teach sun safety and ensure that children are well protected at all times. Adults, too, need to protect themselves against sunburn.

Long pants or skirts and tightly woven, long-sleeve shirts or blouses offer the best protection. (In hot or humid weather, knee-length denim shorts will provide some protection.) Denim has a sun-protection factor (SPF) of

Table 2

A Checklist of Sun-Safe Gear and Accessories

Protecting the Upper Body

Wear shirts with the following:

- Long sleeves
- Long length (completely covering torso and stomach)
- Loose fit
- Tight weave (cotton)
- Dark color

Protecting the Upper Body - Humid/Hot Weather

Wear shirts with the following:

- Shorter sleeves (sleeves that cover the upper arm)
- Length that completely covers torso
- Light color fabric
- Loose weave

Hats

- Wide brimmed—brim should shade face, ears, and back of neck
- Baseball hats (second alternative)—brim should be long enough to shade the face

Sunglasses

- UV coating to block 100 percent of the UV rays
- Color on the lens (optional)
- Frames that bend or contour to the shape of the face

Sunscreen

- At least SPF 15 or higher
- Apply generously to all exposed areas, including the middle of the back
- Use in conjunction with sun-safe apparel options and accessories

Protecting the Lower Body:

- Pants: Tight weave
- Cover the entire leg
- Loose fit

Protecting the Lower Body - Humid/Hot Weather

- Shorts: Tight weave
- Longer length (covering the knee)
- Loose fit

1,700.²⁰ In addition to wearing as much clothing as the temperature permits, students and teachers should apply protective products (sunscreen cream or lotion of at least SPF 15) to any exposed skin, including the lips. They should also wear a wide-brimmed hat, sunglasses, and other sun-safe gear designed for hot weather.²¹

Teachers and students should wear sunglasses at all times when outside. In Australia, where the protective ozone layer is very thin, most people wear sunglasses, even very young children. In the United States, a lot of people

wear sunglasses to look stylish but fewer than eight percent of children wear them specifically for sun protection.²² Everyone should wear sunglasses with UV-coated lens when out of doors because ultraviolet radiation can damage the delicate cellular structure of the eye. "Like your skin, your eyes never recover from UV exposure."²³

The chemical coating, not the darkness of the tint, provides the UV protection. Most commercial sunglasses, including inexpensive ones, have a UV coating. Usually, the coating provides 90–100 percent protection.²⁴ Even

Sun Protection Resources

The following agencies provide sun protection information resources for primary school teachers*

Intersun, The Global UV Project

Protection of the Human Environment
World Health Organization
1211 Geneva 27
Switzerland
<http://www.who.int/peh/uv>

Australia:

SunSmart Campaign
The Cancer Council Victoria
1 Rathdowne Street
Carlton, Vic 3053
<http://www.sunsmart.com.au/>

Cancer Foundation of Western Australia Inc.

46 Ventnor Avenue
West Perth, WA 6005
<http://www.cancerwa.asn.au>

Canada:

Children's UV Index Sun Awareness Program
Meteorological Service of Canada
4905 Dufferin Street
Downsview, ON M3HST4
<http://www.msc-smc.ec.gc.ca/uvindex/>

France:

Vivre avec le soleil
Securite Solaire
15 rue Manin
F-75019 Paris
<http://www.infosoleil.com/vivreaveclesoleil.php>

Germany:

Deutsche Krebshilfe e.V.
Thomas-Mann-Str.40
53111 Bonn
Postfach 1467
53004 Bonn
<http://www.krebshilfe.de>

Israel:

Israeli Cancer Association
Revivim Street 7
P.O. Box 437
53104 Givatayim
<http://cancer.org.il/>

Northern Ireland:

Care in the Sun
Green Park Healthcare Trust
Health Promotion Department
Musgrave Park Hospital
Stockman's Lane
Belfast BT97JB
<http://www.careinthesun.org/>

United Kingdom:

SunSafe
Department of Health
Richmond House
79 Whitehall
London SW1A 2NS
<http://www.doh.gov.uk/sunSAFE>

United States:

SunGuard Man Online
Coalition for Skin Cancer Prevention in Maryland
1211 Cathedral Street
Baltimore, MD 21201
<http://www.sunguardman.org>

The SunSafe Project

Norris Cotton Cancer Center, HB 7925
One Medical Center Drive
Lebanon, NH 03756
<http://www.dartmouth.edu/dms/sunSAFE/>

SunWise School Program

United States Environmental Protection Agency
1200 Pennsylvania Avenue NW
Mail Code 6205J
Washington, DC 20460
<http://www.epa.gov/sunwise/>

Sunwise Stampede

American Zoo and Aquarium Association
8403 Colesville Road
Suite 710
Silver Spring, MD 20910-3314
<http://www.foundation.sdsu.edu/sunwisestampede/>

*WHO, *Sun Protection and Schools: How to Make a Difference*:
<http://www.who.int/UV/publications/sunschools>.

people who wear contact lenses with UV protection need to wear sunglasses when exposed to the sun.²⁵

It is also critically important for teachers and students to wear **hats** for sun protection. These hats should be made of tightly woven straw or other dense fabric and have a three-inch-wide brim to protect the entire face, ears, and the back of the neck.

The standard baseball cap (a common American fashion accessory) provides minimal sun protection, as it leaves the face, ears, and neck (front and back) largely unprotected. Even when one wears a hat, sunscreen should be applied to the face, ears, neck, and lips.²⁶

Sunscreen Products²⁷

Though they are widely used, there is a good deal of misunderstanding about the effectiveness and limitations of sun-protection products. First, every sunscreen product has an SPF rating. Consumers assume that if the sunscreen product has a high SPF, then they are well protected and can spend longer periods outside. This may not be the case, so keep in mind these factors to ensure that you and the children under your care are well protected:

- The SPF strength is important. Investigate the appropriate strength needed for the planned outdoor activity.
- Check to be sure that the sunscreen protects against

Sunlight is a major factor in both melanoma and non-melanoma skin cancers.

both UVA and UVB rays.

- Sunscreen must be applied to all exposed skin surfaces. Not applying enough sunscreen critically reduces the products' overall SPF protection.

- Weather conditions can adversely affect the effectiveness of sunscreen products.

- Tropical conditions (alternating sunshine and rainfall) will interfere with the effectiveness of a product, as will sweat, water, or towelings off.

- Use by the expiration date or one year after purchase.

In order for sunscreen to effectively block and deflect the sun's rays, it must be allowed to dry for at least 30 minutes. Sunscreen should be reapplied every two hours if one is sweating profusely, engaging in water activities, and/or exposed to the sun between 10:00 a.m. and 3:00 p.m., even in winter.

In summary, remember that UV exposure will vary, depending on the following factors:²⁸

- **Outdoor temperature:** Whether the temperature is sweltering or subfreezing, overexposure can occur. No one is safe outdoors for extended periods without proper sun protection.

- **Weather:** Snow, cloud cover, and haze can all increase UV damage. Cumulative sun exposure increases the risk.

- **Type of outdoor activity.** Outdoor activities require varying types of sun-safe gear. Be especially careful to protect body parts exposed by uniforms, gauzy material, and swim suits.

- **Duration of activity:** The sun-safe gear required





for a one-hour activity may be significantly different than one that lasts all day.

In some areas of the world, sunscreen products may be prohibitively expensive. In such cases, teachers and parents will have to work together to ensure that children wear appropriate clothing to prevent excessive exposure to the sun.

Sun Safety Recommendations for School-Aged Children

Children (0-18 years) are considered a highly vulnerable population for ultraviolet radiation exposure. Early prevention programs will not only raise awareness about the dangers of overexposure during childhood, but may

also reduce the incidence of skin cancers in young adults.²⁹ The World Health Organization (WHO), the United States Environmental Protection Agency (USEPA), and the Centers for Disease Control and Prevention (CDC) all advocate that sun-safety programs be taught to children beginning in primary school.³⁰

Sun-safety education can easily be combined with other types of health or self-protection programs. Some of the benefits are as follows:

- Teachers can model and inspire behavior change in their students.
- Sun-safe materials for teachers and students are free or available at a very reasonable cost (see the resources on page 41).
- Children spend a major portion of their time at school, so a majority of accidental overexposures occur during the school day³¹ and are therefore preventable.

Sun-Safety School Programs

The primary goal for a school-sponsored sun-safety program is simple: Minimize students' exposure to UV during school hours and teach them how to be sun safe for life. This will benefit everyone, regardless of skin color or age. Minimizing ultraviolet radiation exposure should be addressed at three levels: educational, environmental, and policy.

Educational: The educational component should stress a skills- or activity-based curriculum. For example, WHO's *Sun Protection, A Primary Teaching Resource* has ready-made lesson plans that can be integrated into the science, math, environmental, and personal health curricula. The lessons span several grade levels and include age-appropriate learning objectives and downloadable worksheets. The lessons are designed to increase children's knowledge and skills, and discourage unsafe sun practices such as tanning.³²

A variety of excellent sun-safe strategies can be adapted to suit cultural, seasonal, and geographical needs. They include storytelling, demonstration projects, role-playing, and behavior modeling.

Students at the secondary and tertiary levels also need information about sun safety through health classes, handouts, and seminars.

Environmental: As previously discussed, the physical en-



vironment heavily influences personal sun exposure. Creating shaded areas is an effective method of reducing UV exposure. Whether shade is natural, temporary, or artificially created, the benefits are the same.

Most educational facilities lack adequate natural and/or structural elements that minimize sun exposure. Schools might consider the following:

- Planting fast-growing trees to provide natural shade
- Erecting shade structures such as ventilated tarps to cover lunch or play areas
- Covering bleachers and walkways
- Installing awnings and outdoor umbrellas

Policy: Administrators also need to establish formal standards and rules to protect children from ultraviolet radiation while on school property. First, examine the current policies to see if they discourage protection against UV exposure. In many locations, schools prohibit children from wearing sunglasses or hats on school grounds because these may indicate gang membership. Furthermore, sunscreen is considered a “medicine,” the application of which requires parental permission. Even with parental consent, teachers are discouraged from helping children to apply it.³³

If schools have concerns in these areas, they can remind parents to apply sunscreen to their younger children prior to sending them to school, and give older children the opportunity to apply their own sunscreen during the school day with parental consent. A sun-safety clothes closet containing oversized long-sleeve shirts and large-brimmed hats that children can borrow and wear while out of doors is another low-cost idea. If students wear a required school uniform, it can be designed to minimize UV exposure. Schools can also sell custom-made caps for children to wear. This provides some measure of control over what type, size, and color of hats are worn at school.

Conclusion

Overexposure to ultraviolet rays can be deadly. These preventive measures could save your life and the lives of the children under your care. Proper clothing and sunscreen lotions are widely available that effectively protect against the sun’s harmful rays and deadly skin cancer. Schools need to be more aggressive about teaching children, their families, and school personnel about the importance of shielding their skin from the sun. Schools can also make sunscreen available, with parental consent, when children forget to bring it from home. ✍



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AVLN

ADVENTIST VIRTUAL LEARNING NETWORK

BY SHIRLEY FREED

In this column, we will be highlighting three major AVLN initiatives: the first online conference, the Montemorelos training, and online courses.

Online Conference

AVLN delivered the first totally online conference ever held in the Adventist system, May 8-12, 2005. It used a combination of asynchronous discussion, synchronous online events, and local face-to-face sessions. The conference focused on online education, technology use, and faith integration for all levels and mediums. More than 200 Adventist educators participated in the 2005 conference from about 40 institutions on five continents: North America, Australia, Central America, Africa, and Asia. A series of clocks on the conference Website showing the time in six major cities helped the attendees deal with time differences.

The online conference started on Sunday night, May 8, for the Philippines and Australia. At 3 a.m. Pacific time, Bob Paulson, AVLN president, opened the conference with a keynote presentation highlighting lessons about collaboration from the quaking aspen. Using Voxwire, an online presentation tool, conference attendees were able to hear the presentation, view the PowerPoint slides, ask questions (aurally), and chat on a message board. The keynote presentation was repeated three more times on Monday, May 9, for Western Hemisphere participants.

There were 10 strands (see conference floor plan on page 46) where presentations, papers, resources, and discussion boards were available by clicking on the appropriate icon. The presentation icon took people to papers that had been prepared and posted prior to the opening of the conference. The discussion icon connected people to the bulletin board area and gave attendees an opportunity to become involved in an asynchronous discussion with other Adventist educators. The real-time chat icon connected individuals who were awake and able to talk at the same time. The real-time chat was used for the help desk, some of the chapel sessions, and presentation discussions. The Voxwire icon went to a live voice chat where people could hear one another and speak using the microphone on their computer. Voxwire also allowed presenters to share their presentation and take questions and comments from the audience.

A help desk manned by Adventist educators in Canada, the U.S., and Australia provided round-the-clock assistance for those experiencing technology difficulties.



David Jeffrey was in charge of chapel each evening, and participants were immersed in a discussion of examples of collaboration from the Bible. They even sang "Go, Light Your World," the conference theme song.

Southwestern Adventist University (U.S.), Walla Walla College (U.S.), Caribbean Union College (Trinidad), and AIIAS (Phillippines) were able to facilitate strong face-to-face sessions for their faculty.

Funding and support for the conference was graciously provided by the General Conference of Seventh-day Adventists, the North American Division, and Versacare.

One conference participant summed up his experience: "I enjoyed being able to see all presentations at leisure to learn what is happening with education in the denomination. I was not pressed for time, or trying to juggle which ones I needed to attend the most as was the case with past AVLN conferences. Also, I was able to click on attendees' e-mail to ask questions or make comments about presentations, etc., rather than trying to 'run down' the individual as at past conferences. Also, no plane tickets, rental cars, hauling suitcases in and out of the motel, etc., that went with past conferences."

This conference was such a success that another one is being prepared for June 19-22, 2006. Be sure to plan to attend!

Montemorelos University Training

At the end of May, four AVLN board members, Marilyn



Eggers, Shirley Freed, Janine Lim, and Ana Salazar, presented two days of training in online education to the faculty at Montemorelos University in Mexico. Sessions covered topics such as faith integration, collaboration in the Adventist education system, Website evaluation, designing online learning, and basic technology training. Montemorelos technical staff provided some of these sessions via live streaming to universities in Central and South America. The Montemorelos faculty appreciated the training, and the administration is eager to support further AVLN activities for the benefit of Spanish-speaking countries. From this experience, plans were initiated for a totally bilingual (Spanish and English) online conference for Adventist educators, June 19-22, 2006. ✍



Shirley Freed

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AVLN Courses Available Online

Active Online Teaching (I)

Learn how to teach online, to include meaningful interactions, and to integrate faith and learning in your online courses.

Active Online Courses (II)

Spend six weeks working on your online course with assistance and feedback.

Desire2Learn Mini-Courses

Desire2Learn is an online course management system that can be used in many ways, including Web-enhancing classes or teaching full online classes. Take the mini courses that address your interest.

Developing WebQuests

A WebQuest is "an inquiry oriented activity in which most or all of the information used by learners is drawn from the Web." Design and create a WebQuest for your students.

Internet Research and Projects

Create collaborative projects and online activities for your students, and develop ways to design efficient Internet research projects.

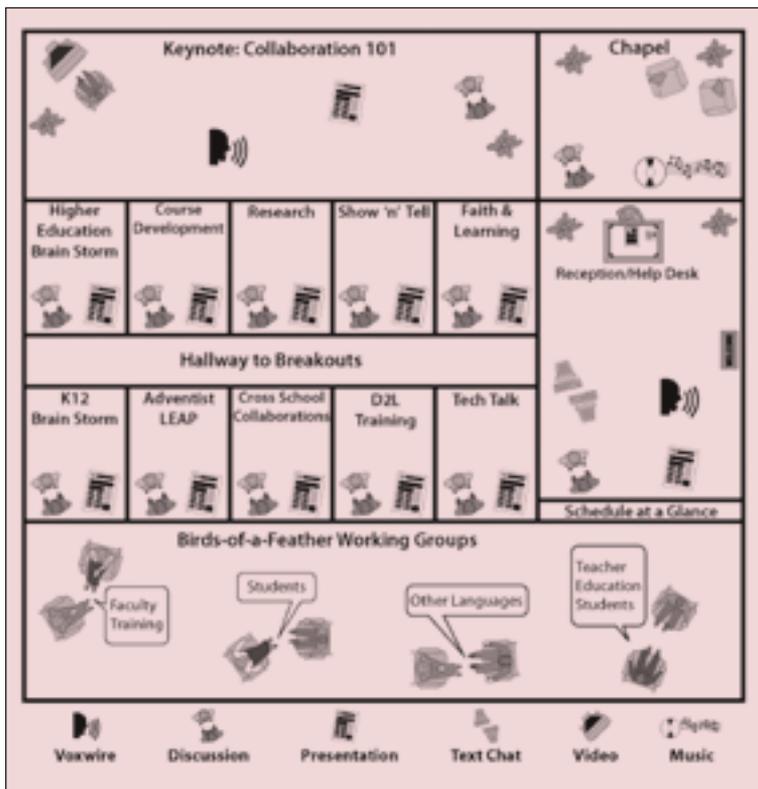
Integrating Technology in the Curriculum

Participants will learn to transform learning into technology-rich curriculum.

Technology in the Early Elementary Classroom

K-3 teachers will increase their skills in using digital cameras, KidPix, TuxPaint, and other technologies in the classroom.

Please check the AVLN Webpage—<http://www.avln.org> for information on credits and charges.



Journal of Adventist Education Honored Again by Association of Educational Publishers

On June 8, at the Association of Educational Publishers' 2005 Annual Awards Banquet and Gala at the Renaissance Hotel in Washington, D.C., the *Journal of Adventist Education* won a Distinguished Achievement Award in the category of Adult Periodicals, Feature Article, for the article "Cows and Currency" by Heather Miller and Johnny Thomas, which featured programs by the Students in Free Enterprise at La Sierra University in Riverside, California.

Previously called the Educational Press Association, the Association of Educational Publishers has a long and distinguished history, and its

awards are greatly prized. Its motto is "Recognizing Excellence in Educational Publishing." Many prestigious organizations and publishers compete for a variety of awards each year. For 2005, finalists included the American Museum of National History, the Girl Scouts of America, Scholastic, Inc., Weekly Reader Corporation, the National Geographic Society, the Harvard Educational Publishing Group, the National School Boards Association, the Association for Supervision and Curriculum Development, the National Association of Secondary School Principals, the National Science Teachers Association, the National Wildlife Association, the National As-

sociation of Independent Schools, and the Association for Childhood Education International.

Four finalists are selected from each category during a rigorous judging process. One winner in each category is then chosen from among the finalists, and a handsome plaque is presented to each winning contestant at the banquet. This year, the *Journal's* entry bested 70 others in its category.

The Journal of Adventist Education has received six previous awards from the Association of Educational Publishers, three for theme issues (1973, 1990, and finalist in 1998) and three for feature articles (1994, 1995, and 1996).



Andrea Luxton (left), chair of the *Journal's* advisory board; and Beverly J. Robinson-Rumble, editor of the *Journal*, at the June 8 Association of Educational Publishers' awards banquet.