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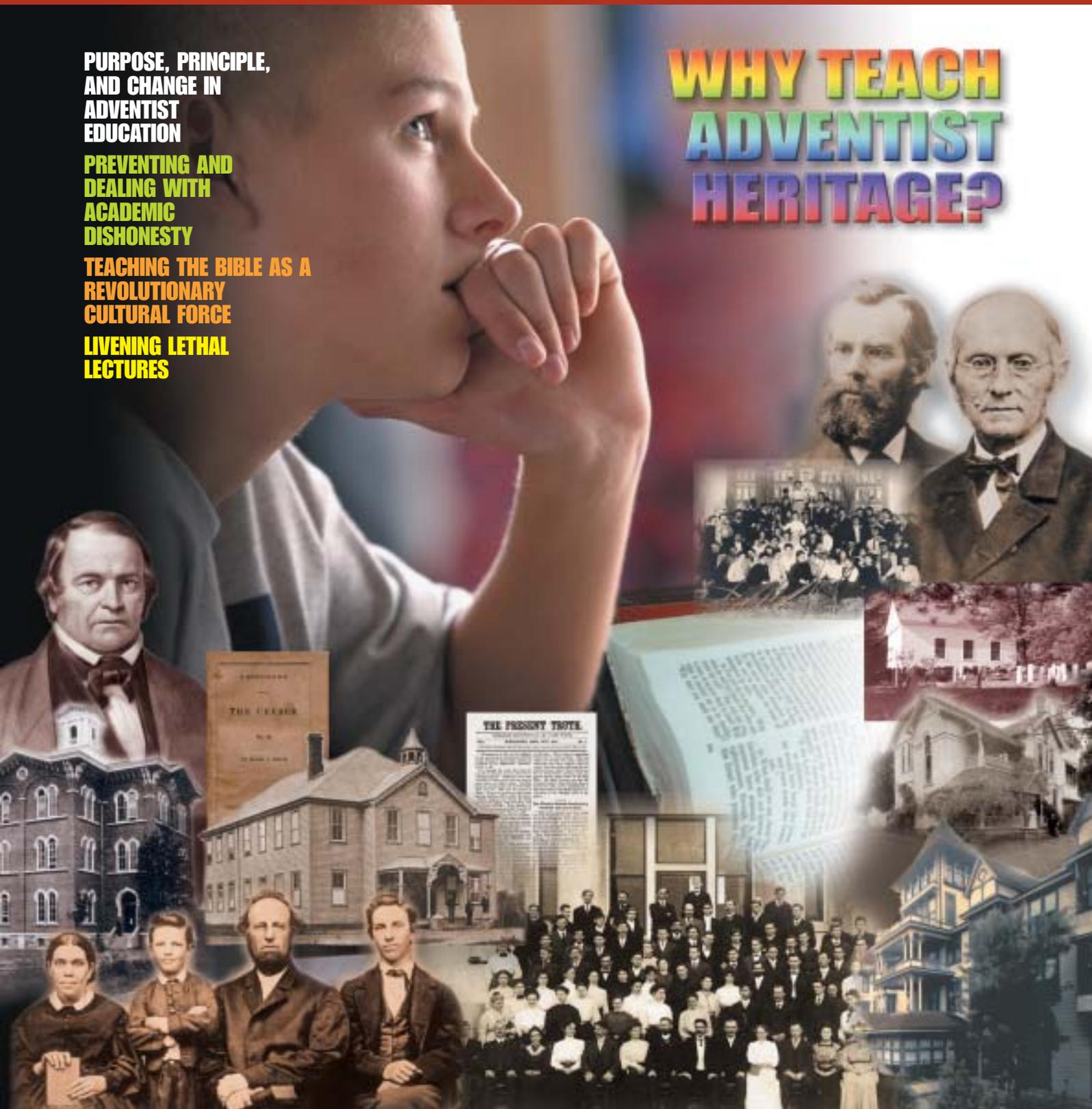
**PURPOSE, PRINCIPLE,
AND CHANGE IN
ADVENTIST
EDUCATION**

**PREVENTING AND
DEALING WITH
ACADEMIC
DISHONESTY**

**TEACHING THE BIBLE AS A
REVOLUTIONARY
CULTURAL FORCE**

**LIVENING LETHAL
LECTURES**

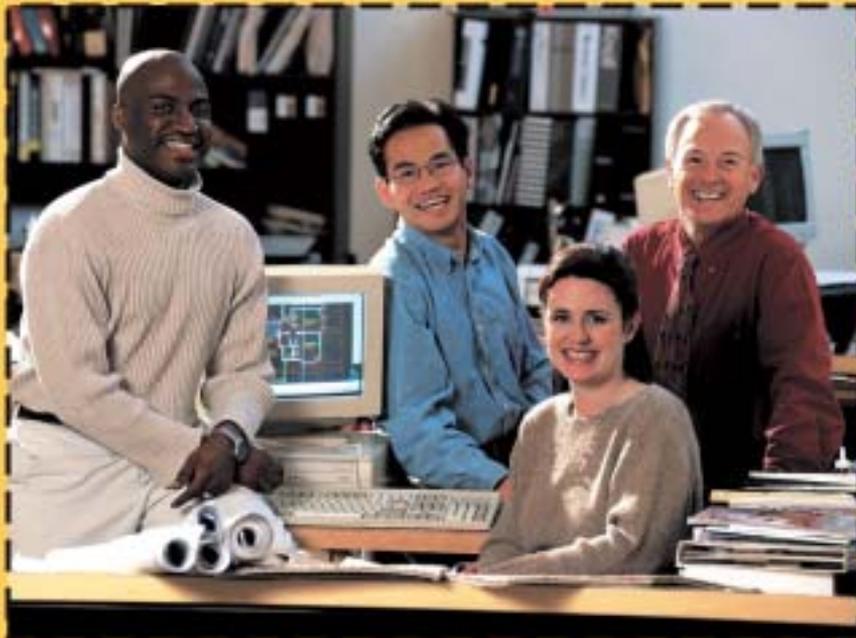
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ADVENTIST
HERITAGE?**





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Church Accreditation: Relevant or Unnecessary?

Seventh-day Adventist higher education has changed dramatically in recent years. The church's 98 accredited universities and colleges highlight the emphasis that the church continues to place on higher education.

Many of those universities and colleges also have government accreditation, and an increasing number have their own charters. Although these institutions face increased expectations and regulations from their local accrediting bodies, many are perceived as examples of excellence in their respective countries. Does Adventist accreditation have a valid place in this changing educational environment? I believe that the new face of Adventist education gives our church's accreditation process even more immediacy and relevance.

Church accreditation does not replace or duplicate secular accreditation. It has a very specific purpose: to ask a campus to answer these questions: "Is this a quality Seventh-day Adventist institution? Does it represent the best of what Adventist education has to offer?" In other words, has the institution found a way to pursue excellence within an unequivocal faith commitment? Is it engaged in an ongoing search for a unique and positive role within its community? No secular accrediting agency asks those questions, yet if our institutions have not worked out an answer to them, their rationale for existence is in doubt.

However, church accreditation does not just check on whether an institution is meeting denominational goals, it also provides a process to help the institution achieve those goals.

For example, the accreditation process drives Adventist uniqueness and mission to the top of each institution's agenda. In the fast-paced environment of higher education, faced with government requirements, day-to-day pressures, and the challenges of budgets and enrollment, it is easy for a college or university to take for granted the effectiveness of its Adventist ethos. An accreditation visit requires the institution to be more intentional and reflective about its success in achieving its mission. The visit provides an excellent opportunity for administration to focus the attention of faculty, staff, and students on the core operational values of the institution, as well as its direction in relation to the church.

Denominational accreditation also provides a discussion forum for the church and its educators. Throughout the church's history, there has always been a lively debate between educators and denominational administrators. While church leaders want to ensure that higher education is fully supportive of the church's mission, educators must deal with the realities of students pushing boundaries, as well as issues of academic freedom and research integrity. These concerns are not incompatible, but may appear so if we do not talk together. The Adventist accreditation process provides a forum for the institution and the church, and helps them listen better to each other.

The accreditation process also provides a framework for defining excellence in the special milieu of Adventist education. For example, the *Accreditation Handbook* of the Adventist Accrediting Association (AAA) identifies 11 criteria, ranging from administrative operation to finance to student life, each of which links academic expectations with the mission focus of the church. So while church accreditation focuses on the strength of an institution's finances, it also examines whether the budget process and the school's priorities are mission-driven. Indeed, every criterion of the AAA focuses on mission.

The Adventist accreditation process also has another unique quality: it brings the discussion about the nature and quality of Adventist education to institutions ranging in size from 12 to 6,000, from Cameroon to Papua New Guinea to Romania to Canada. Because the evaluation team includes educators and administrators from different locations and specialties, the discussions bridge geographical and cultural lines. What an amazing and enriching dialogue, but one that is essential in a world church.

Could Adventist institutions achieve these ends on their own? Perhaps. But external eyes can often see what even the best administrator cannot perceive from inside an institution. Even if accreditation only provides affirmation of the administrative direction, this strengthens the institution internally, while increasing constituency confidence.

The Seventh-day Adventist Church encourages its educational institutions to gain local recognition and accreditation, and their success in doing so should be applauded. Yet this should never be an end in itself. Church accreditation identifies who we are, where our focus is, and how we want to be identified within the wider higher education landscape. It helps the church and higher education present a unified front in their mutual commitment to serve as agents of redemption.



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HAS THE LEOPARD CHANGED ITS SPOTS?

A Commentary on Purpose, Principle, and Change in Adventist Education
PART I

As I was writing *In Passion for the World: A History of Seventh-day Adventist Education* (Pacific Press, 2005), two questions repeatedly surfaced: (1) Why do Adventist schools now differ so dramatically from the earlier ones, and (2) What has been the nature of change in Adventist education? Explanations appear from chapter to chapter as the book's organization required, but this two-part series will link these thoughts together with additional commentary.

One of the best-known identifying marks of Seventh-day Adventist education is the oft-quoted statement describing it as a three-part process that encompasses the mental, spiritual, and physical aspects of the human being. This benchmark stems from Ellen White's 1872 advice to Adventist educators entitled "Proper Education," her first essay about education. Curricula should benefit the body as well as the mind, she wrote, and Adventist schools



Nurses' graduation, 1934, College of Medical Evangelists, Loma Linda, California.

Why do Adventist schools now differ so dramatically from the earlier ones?

By Floyd Greenleaf

were to exist for redemptive purposes. Adventists view their venture into education as distinctive because it stresses this triad of values—mental, spiritual, and physical. Those three words became a slogan that showed up for generations in various forms in the logos of Adventist schools and introduc-

tory remarks in institutional catalogues.¹

Manual Labor and Redemptive Education

Emphasis on educating the physical became a distinguishing mark and a tradition in its own right. Originally, the term meant useful manual labor. Students were to acquire skills in homemaking and various occupations that would enable them to maintain a successful home and possibly to enter gainful employment if their professional aspirations did not materialize. In the 1870s, agriculture was the most obvious field of labor, but skilled trades were also on the agenda. Ellen White dismissed allegations that students would damage their chances of academic success if their school day was divided between academics and manual labor. On the contrary, she declared, they would come out ahead because the exercise gained from labor would benefit both mind and body.

The changes that have occurred in the church's traditional approach to physical education have produced controversy in some quarters. Critics say that Adventist postsecondary schools are more prone to proclaim their university status than their three-part virtue of educating the mental, spiritual, and physical. No longer do either secondary schools or colleges offer wide opportunities for students to engage in physical labor. The sacred aura of student labor is gone, the critics allege, replaced by a smattering of classes condescendingly described as "vocational" from which students choose one or two as a token gesture. Adventist education has lost its identity and its sanctity!

But not so fast. Unquestionably, change has occurred since "Proper Education" appeared. A brief comparison between education in the 19th and 21st centuries will help us to understand this change. For much of the 1800s, elementary schools taught students a command of elemental skills and general knowledge that most people believed was enough for the average person—that's why it was called elementary education. Secondary education was not widespread. Its most important form before 1860 was the private academy that served upper social levels in the North. The idea of a public high school began to catch on in the U.S. only after 1880.

Nineteenth-century college degrees were based on the ancient classics. Rather than preparation for a career, these degrees represented a cultural credential. What the 21st century calls professional education was then termed vocational training or apprenticeships, and not deemed a "genuine" college education as defined at that time.

In short, at the elementary level, the purpose of education was to prepare people adequately to live an average life;

What has been the nature of change in Adventist education?



Ellen White's first testimony on education appeared in this 1872 pamphlet.

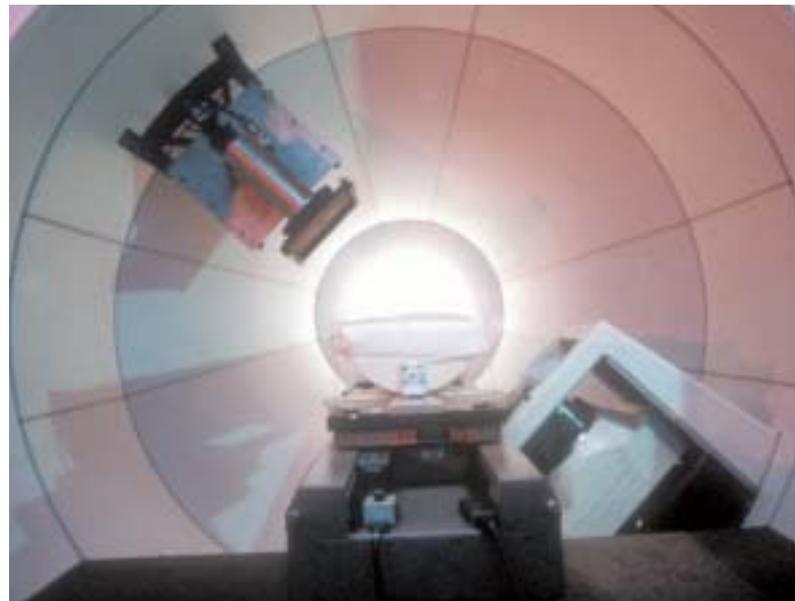
at the secondary level, elite academies and finishing schools conditioned people to be well bred; and at the college level, education sought to establish people in the origins of Western culture.

Ellen White regarded this philosophy of education as too limited and proposed to change it. The mission of Adventist schools was not only to give students practical education for life in the present world, but also to prepare them spiritually for life in the world to come—and to train church employees who could preach to "every nation, kindred, tongue, and people" the imminence of that eternal world. By definition, Adventist education above the elementary level was pragmatic because it prepared students for professional careers. Philosophically, Adventist schools differed sharply from their secular counterparts because they replaced the philosophy of the ancient classics with biblical explanations of the source and meaning of human life.

Ellen White regarded Adventist education as *redemptive*, which elevated career education and student labor to the category

of theological belief. It is no exaggeration to say that the words *mental*, *spiritual*, and *physical* used in relation to Adventist education took on a near-biblical meaning, not equivalent to the doctrine of the seventh-day Sabbath, but much more than good advice.

In order for Adventist schools to implement the principle of meaningful labor, they should be placed in rural loca-



Contrasting the old and the new: On page 11, the Loma Linda Sanitarium early in the 20th century; above, proton beam therapy equipment at Loma Linda University Medical Center in 2006.

tions with enough acreage to support sizeable agricultural projects. Farms were editions of “God’s other textbook” where students learned to know the Creator from His handiwork. Daily school schedules included labor assignments for both male and female students. Optimally, this work could produce salable items that would bring cash to the school and help students defray their education expenses.

It is doubtful that students viewed stubborn mules and 4:00 a.m. milking shifts with the same spiritual idealism that educators gave to the student labor plan, but the idea was nevertheless practical, and it worked. Avondale in Australia

Adventists view their venture into education as distinctive because it stresses this triad of values—mental, spiritual, and physical.



Early school schedules included work assignments for men and women, as depicted in this early photo of Union College students.

became a model of how to include student labor in the curriculum. Oakwood College in the United States was a monument to the virtue of student labor. Meiktila Industrial Institute in Burma was a national showcase for technical education. Adventist schools around the globe often put the words *industrial*, *agricultural*, or *vocational* in their name, not because this was their primary emphasis, but because their curricula included this kind of education in addition to academic pursuits. In some places, this education was a novelty, but many thoughtful people came to respect the values it represented.²

In some ways, Ellen White was in step with changes in American education during the last half of the 19th century. American colleges were already experimenting with practical education. When the United States Congress provided land and funds through legislation in 1862 (10 years before “Proper Education”) and again in 1887, practical education at the postsecondary level was here to stay. The net effect was to democratize higher education by changing it from immersion in the classics—an elitist and esoteric status symbol—to an open conduit to the world of work.

Probably the most crucial evaluation of 21st-century

education is how effectively it prepares students for employment. Despite calls for more liberal-arts courses for technocrats and scientists, society tends to view school attendance beyond the secondary level as a waste of time and money if it does not lead to a job. Adventist schools and students are no exception. It is no longer necessary to prod Adventist educators to design practical curricula. Because a college's success depends on its ability to graduate competent candidates for employment, classes must enhance student readiness for employment, or they don't get into the schedule. The world of work has taken over higher education, perhaps more emphatically than Ellen White hoped.

Impact of Organized Labor, Urbanization, and Prosperity

But in many places, several influences have combined to remove manual labor from Adventist campuses. Although attempts were made in the 19th century to prevent child labor in most Western countries, it was not until decades later that significant progress occurred in this area. In the United States, it took Congress until 1938 to pass the Fair Labor Standards Act which, among other things, restricted the number of hours children and teenagers could work, prescribed minimum wages, and prohibited minors from operating hazardous agricultural and manufacturing machinery. The purpose of child labor reform was to prevent exploitation of minors, but exemptions allowed parents and schools to employ teenagers under regulated conditions. Because of their age, most college students were not affected by the law, and Adventist secondary schools were able to maintain labor programs by qualifying under the exemptions.

But problems ensued. While this reform was gathering momentum, organized labor, which was also gaining power, questioned student labor. Wages in school industries were low because students were learning a job, and employers did not have to provide them with the same benefits as full-time laborers. Marketable items from schools were thus alleged to be the product of unfair competition.

During the 1930s, some church leaders began to doubt the viability of school industries. The doubts related more to secondary schools than to colleges, but at both levels, school administrators found it increasingly difficult to operate profitable enterprises with a work force of part-time employees. By the time students learned a manufacturing trade or even agricultural skills well enough to be truly productive, they had graduated and left the work force. Work supervisors

Philosophically, Adventist schools differed sharply from their secular counterparts because they replaced the philosophy of the ancient classics with biblical explanations of the source and meaning of human life.



Ellen G. White

were constantly training students without ever really achieving a full-sized, competent work crew. They could respond to organized labor that while student labor was cheap, it was also inefficient, which made it costly in the long run.

Urbanization intensified in the decades after World War II. In 1900, about 15 percent or less of the world's population was urban; by 1950, the figure rose to 30 percent; and by the year 2000, it exceeded 45 percent. In economically developed countries, the urban sector included about three of every four persons. To survive, these concentrations of humanity could not rely on their skills to work the land or to manufacture

furniture, brooms, or other household items; instead, they depended on the commercialized food-production industry and an increasingly sophisticated mass-production system to supply their needs.³

In a few decades, the majority of people in the developed world became consumers rather than producers. For the sake of relevancy, educating students to cope with issues of urban life replaced training in the skills of country living. In post-1950 society, farms became big businesses, and school farms became an anachronism. Also, schools discovered that making their industries productive and competitive was more than institutional pocketbooks could tolerate.

We should always bear in mind that the purpose of Adventist education was to train professionals to manage and serve the church, not to prepare agricultural or factory workers. The practical side of education was to provide exercise through useful labor that would also train students in



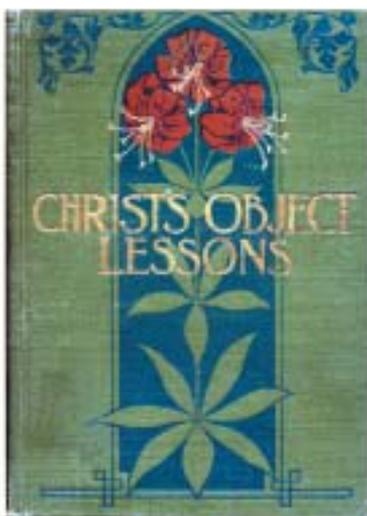
Faculty and students of the Foreign Missionary Seminary in Takoma Park, Maryland, sometime between 1907-1914.

work and homemaking skills, and provide them the means of earning a livelihood with their hands if their professional career goals did not work out. When Adventists began their schools, all of this related largely to an agricultural life because most people lived on farms.

But the new economy was not agricultural. Adventist educators in the urbanized world did not deny that nature was God's other textbook; however, they could no longer assume that a majority of students would live on farms or find employment in agriculture. Practicality and relevancy were key concepts advocated by the founder of Adventist education philosophy, and in keeping with these principles, the church's education adapted. It became vital to teach students to manage personal income earned in weekly or monthly increments, to purchase household goods in a consumer society, to maintain automobiles instead of horses and wagons, to create personal schedules that included leisure time for the sake of health, and on and on.

In addition, a history of debilitating institutional debts conspired with post-World War II prosperity and increased costs of education to threaten student-labor programs. In spite of their virtues, Adventist schools suffered from near-chronic indebtedness from Battle Creek onward. At the turn of the century, Ellen White donated the proceeds from the sale of *Christ's Object Lessons* to help liquidate school debts. Realizing that her offer would only relieve the problem rather than resolve it, she issued an imperative that church leaders and school administrators overhaul their financial policies to avoid indebtedness.

It was only after the Great Depression that schools finally shed their financial millstone, entering the post-World War II era nearly debt-free. But urbanization and the new pros-



Ellen White regarded Adventist education as redemptive, which elevated career education and student labor to the category of theological belief.

perity produced an upwardly spiraling cost of education and altered the texture of society. A couple of decades after the war, the handwriting was on the wall.

School administrators could either continue to operate outmoded farms and industries that had become a burden rather than an asset, or they could adopt new policies. Rather than risking financial reversals that threatened to send them back to the economic bleakness of the previous era, many schools

closed their farms and industries. The long-standing practice of students "working their way through school" was a thing of the past, a casualty to the new economic times. Loans made it possible for many students to attend college who could not have otherwise done so. The result was a guaranteed source of income for schools, but students now shared the burden of indebtedness.

One of the earliest omens of the decline of student labor was a revised class schedule. Decades before World War II, because of the steady increase in enrollment, administrators found it necessary to spread teaching duties over the entire day to accommodate all students. Teachers could not emulate the original model of conducting classes for half a day and supervising a small work crew in the afternoon because they were busy at all hours in their classrooms or labs. Besides, there were too many students to organize into small work crews. To expect teachers to supervise work for a portion of each school day would require schools to increase the size of their faculties to prohibitively expensive levels. After 1950, the situation became more complicated as the schools had to offer a greater variety of classes and subject

For the sake of relevancy, educating students to cope with issues of urban life replaced training in the skills of country living.



School farms were an important source of income for early Adventist educational institutions.

areas in order to meet more demanding graduation requirements.

Physical education developed new dimensions—helping to educate future professionals to use their leisure time and remain physically fit in a world where manual labor was no longer a primary activity for an increasing number of people. Many people still worked hard, such as those in the skilled trades and common laborers, of course. But colleges in general, as well as Adventist schools, were educating professionals instead of skilled tradesmen. Schools began to emphasize a healthful lifestyle from the standpoint of nutrition and contrived exercise. The gymnasium and the athletic field played more important roles in the lives of a greater number of students, not because of distaste for manual labor but because a different approach to physical well being was necessary in a changing society.

Urban Schools

Ellen White advised that where as few as a half dozen students were available, the church should provide a school. Clearly, Adventist schools were to follow the expansion of the church. The result was day schools that served urban congregations or an institutional community. Often, these schools offered both elementary and secondary education. This enabled Adventist parents to keep their children at



Battle Creek Medical and Surgical Sanitarium, Battle Creek, Michigan.



Battle Creek College, Battle Creek, Michigan.

Picture Removed

Newbold College, England.



Main building, Loma Linda Sanitarium, sometime between 1911 and 1920.

home instead of incurring the greater expense of sending them to rural boarding schools.

In some instances, city schools became a training ground for workers. Such schools had minimal opportunities to incorporate student labor into their curricula. Perhaps the most striking example was the training school that operated in the environs of London, England, before it became Newbold College. Without dormitories or industries, it was not cast in the same mold as traditional Adventist training schools. Students spent their Sundays selling literature on the streets of London to pay for their tuition. After the institution moved to Stanborough Park, it assumed more of a typical denominational form with limited work opportunities, but it was still an urban school. However, its pastors in training had access to a half dozen congregations in London where they could gain practical experience under the watchful eye of experienced mentors.

Another example of a school with limited work opportunities was Washington Foreign Missionary Seminary, which operated from 1907 to 1914 as the recycled edition of Washington Training College in Takoma Park, Maryland. Most of its students were adults who enrolled in intensive courses that left little time for anything else. Other examples were some secondary schools in municipal areas that had little or no space for industries or agricultural projects.⁴

Despite the great importance that Adventists placed on the principle of manual labor and agriculture, denominational urban schools demonstrated that integrating labor with academics was not an absolute for all institutions. Urban schools could fulfill specific needs, depending on local needs. After W. C. White and his mother, Ellen White, attended the European Council in Basle, Switzerland, in 1885,



In the beginning, Ellen White recommended short courses to prepare church employees, including medical personnel.

The practical side of education was to provide exercise through useful labor that would also train students in work and homemaking skills, and provide them the means of earning a livelihood with their hands if their professional career goals did not work out.

which discussed organization and methods of evangelism in Europe, he wrote that a “city mission training school” was the appropriate form of education to prepare workers for England. He called for similar schools for other parts of Europe where evangelism was oriented toward urban populations.⁵

Credibility and Accreditation

All of this relates to another question: Why are Adventist schools secularly accredited institutions, rather than Bible schools? Some critics have accused Adventist higher education of losing its simplicity and purity. In their view, because of accreditation, educators are more focused on achievement as measured by secular standards, rather than traditional Adventist values. If we just returned to operating simple institutions similar to Bible schools, they argue, Adventist education could regain its original ideals.

When Battle Creek College opened in 1874, Ellen and James White believed that short courses were adequate to prepare church employees, and urged school administrators to design programs accordingly. A persistent belief in the immediate return of Jesus led to the conclusion that degree programs were too time-consuming and laden with academic baggage that blunted the urgency of putting trained workers in the field.

By the end of the century, Ellen White’s advice had begun to change. The implications of Adventism becoming a world movement were sinking in. Although Adventists believed the Second Coming was *imminent*, they also realized that the denomination’s institutions required professional leadership while they awaited Christ’s return. Church leaders, including Ellen White, recognized that professional skills could not be acquired in a few months. Students preparing to practice medicine, for example, could no longer get by with a relatively short, apprenticeship-type training, but needed a longer, more organized experience



**P. T. Magan,
early president
of the College
of Medical
Evangelists.**

that combined academics, mentoring, and internships.⁶

Ellen White’s counsel indicates that she recognized these new conditions were a fact of life, and thus she supported a denominational plan to train medical doctors. After the physicians’ program at Battle Creek collapsed, she told church leaders in effect to do whatever it took to establish an accredited denominational medical school.⁷ Finances were a major concern, but she was also well aware that students would have to spend years of their lives engaged in study, despite the church’s belief in an imminent Second Coming. The expense and time were not only worth it, but the profession required it and “the cause” needed it.⁸

While the church’s need for physicians was the motivating factor in her advice, the principle that Adventist professional education was to be credible and competitive was also central. The impact on Adventist education was profound. Denominational schools from grade 1 on up had to be good enough to prepare students to enter what was rapidly becoming one of the most academically and professionally regimented fields of study and practice.

Students preparing for other professions also faced increasingly longer preparation periods and higher norms. Vocational education, including nursing, began to morph into bona fide college programs. During the century after the church’s decision to establish a medical school, professional life worldwide underwent a revolution. Most lines of human activity required some form of academic training and were regulated by either governmental or professional agencies. Recognized credentials became a requirement for denominational employment—from physicians in hospitals to tradesmen who maintained institutional buildings.

While credentials do not guarantee competence, they are a basic method of identifying qualified employees and offer protection against incompetence and fraud. Before parents and students invest tens of thousands of dollars in Adventist education, they have a legitimate right to know that the teachers are well qualified and can deliver what the schools’ catalogues describe.

The principle of credibility, ensured through accredita-

tion, prevails in Adventist schools, not as an end in itself, but because it enables the denomination to prepare professionals to minister to the world as well as to the Adventist community. It also enables Adventists who choose to work outside the church to find employment. Unaccredited schools could never have produced the professionals the church needed once it started down the road of institutionalism, which itself was a divinely inspired course of action. It is useful to recall that the church's schools were not the first steps in Adventist institutionalism; instead, schools were established in part to serve existing institutions that have expanded their operations exponentially since schools were founded.



Before achieving a meeting of the minds over accreditation, church and education leaders were embroiled in debate for two decades. Two-thirds of a century later, some still argue the matter. Looking back, we need to remember that government accreditation was not the flash point; rather, it was voluntary accreditation by the most powerful recognition system in the United States that drew such heavy fire. When some church leaders, including the General Conference president, suggested closing the church's medical school rather than submitting to accreditation, P. T. Magan, president of the College of Medical Evangelists, pointed out that if they carried out that threat, the Adventist health-care establishment eventually would have to rely on physicians not educated in Adventist ideals, the very situation the church wished to avoid by operating its own medical school!

A Natural Tension in Adventist Education

Changes that spawned allegations of a loss of simplicity derived in part from the perpetual tension between the two original purposes of Adventist education—to retain the denomination's youth and to furnish trained employees to the church.⁹ As the church has grown and its need for a wider variety of academically prepared personnel has expanded, schools have found it necessary to offer much broader curricula than leaders of early institutions imagined.

The trend to widen Adventist academic horizons also fed on the belief of parents and students who chose the church's schools as an alternative to secular education. They wanted a redemptive education from elementary through graduate level. Where else, they asked, could students better learn how to apply Adventist values to a profession—any profession—than at an Adventist institution? But they demanded that the education received should be as credible as programs elsewhere, as well as distinctively Adventist.

Adventist educators have always faced a dilemma in trying to balance the "saving" and "preparing" aspects of their mission without jeopardizing either one. What appears to

some to be a sacrifice of earlier simplicity, others see as meeting the needs of the broader Adventist population and reaching out to those not of our faith. Differences of opinion are thus unavoidable, and people with different agendas will embrace different solutions.

It is necessary to remember that the original Adventist schools served an existing church and its organization and were to *follow* the expansion of the church. But schools also helped spearhead the expansion of the church. In fulfillment of their worldwide mission, church leaders established schools as evangelistic tools in regions with no Adventists. Thus, the original goal of saving students came to include evangelizing or converting students to create an Adventist population. The term *mission school* most aptly describes the function of these schools, whose enrollments are largely non-Adventist

Despite the great importance that Adventists placed on the principle of manual labor and agriculture, denominational urban schools demonstrated that integrating labor with academics was not an absolute for all institutions.

and where education takes on an evangelistic flavor. Because of the high illiteracy rates in the developing world, the church's early mission schools, in both Christian and non-Christian societies, began with training at the elementary level, using an Adventist curriculum designed to develop literacy, but with the ultimate purpose of producing conversions.

Over time as educational expectations rose, some mission schools expanded into institutions of higher learning. Such schools sought to combine the converting, saving, and preparing purposes of Adventist education, and to serve both the public and the Adventist population. These schools differed from the original Adventist model because of their large non-Adventist enrollments, which contrasted with the predominantly Adventist student body of traditional training schools that developed into degree-granting institutions in order to produce church workers. This situation is common

Why are Adventist schools secularly accredited institutions, rather than Bible schools?

in non-Western and developing countries, but some campuses in developed countries also enroll larger numbers of non-Adventist students than in the past, because the earned reputation of selected programs, as well as the moral values they embrace, have made them attractive to those seeking an education with these characteristics.

Putting Change in Perspective

Critics charge that some mission schools have intentionally sought huge non-Adventist enrollments to survive, and that they pay scant attention to the ideals of Adventist education. They further allege that the operation of such schools is incompatible with preparation for church service, which should have priority in the church's education. Debate has arisen over two questions: Does marketing a school to the public weaken traditional Adventist educational functions? and Is serving the public compatible with or antagonistic to the purposes of fulfilling church needs?

We have no formulas to apply in trying to determine institutional policies in any of the preceding situations; in fact, the original purpose of Adventist education did not come with implementation instructions. The identity of Adventist education derives from its purposes. Maintaining that identity requires a constant and prayerful review of the purposes and principles of Adventist education, combined with a common-sense approach to change.

The accepted pattern for the 1870s and the first generation of Adventist schools elsewhere was non-degree programs narrowly conceived and administered. Such education was credible and served well the purpose for which it was created. Since the 1870s, when Seventh-day Adventists began to operate schools, the church population, the denominational administrative structure, and the societies to which Adventists minister have all become more complex. It naturally follows that the church's education would also become more complex.

An easy pitfall for some critics has been to regard all advice from Ellen White as unchangeable, but changes in professionalism precipitated changes in Adventist education, which she supported. A careful reading of her statements from "Proper Education" (1872) to *Education* (1903) reveals her developing appreciation of the breadth of the general topic. By her own admission, differences in advice and applications of principles were unavoidable as new conditions evolved. At the turn of the century, she wrote that "new methods and new plans will spring from new circumstances."¹⁰ As changes occur, the crux of the problem for both educators and critics is not to confuse the form of Adventist education with its essence.

Indeed, Adventist education has changed. While at first

glance it may appear to have forsaken time-honored principles, school leaders are still seeking ways to prepare the modern student for life in the 21st century and for eternity.

One hundred and 30 years of

Adventist education demonstrate that schools can achieve credibility and academic success without sacrificing spirituality. One underlying conclusion appears obvious: Change in applying a principle has become the only way to preserve the principle itself.

In part two of this commentary (October/November 2006 issue), we will reflect on some of the underlying principles that have shaped change in Adventist education. ✍



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NOTES AND REFERENCES

1. See *In Passion for the World* (Pacific Press, 2005), chapters 1 and 2, for a discussion of early struggles with the issue of student labor. For statistics on how much land Adventist schools owned, check the *Annual Statistical Report*, published annually by the General Conference.
2. For more details about these schools, see *In Passion for the World*, pages 128-133, Avondale; pages 59-62, Oakwood College; and pages 187-191, Meiktila.
3. One of the best sources of information about urbanization is the United Nations publication, *World Urbanization Prospects*, 1999 edition.
4. *In Passion for the World*, pages 118-122, furnishes more information about the beginnings of Newbold College; pages 149-153 discuss Washington Foreign Missionary Seminary.
5. See W. C. White, "Colporteur Work in Europe," in *Historical Sketches of Foreign Missions*, pp. 275-279, *Adventist Classic Library* edition.
6. Ellen White had firsthand knowledge about the requirements of medical education. According to Arthur L. White, in April 1873, Ellen's two sons, Edson and Willie, both completed a six-month course at R. T. Trall's Hygeo-Therapeutic College in New Jersey, earning the title of Doctor of Medicine with the "rights, privileges, and immunities pertaining to the legalized practice of medicine" (see volume 2 of Arthur White's five-volume biography of Ellen White, *The Progressive Years*, page 380). For a short but accurate description of medical education in the 19th century, see Helen Clapesattle, *The Doctors Mayo* (Rochester, Minn.: Mayo Foundation for Medical Education & Research, 1990 edition), pp. 12, 13, 101-115.
7. For the account of the founding of the denominational medical school, see *In Passion for the World*, pp. 72-76.
8. *Ibid.*, chapter 13, pages 299-323, "Debate Over Accreditation," provides more information about the issue of credibility.
9. See *ibid.*, pages 219, 301, 302, for discussions of the tension between the two major purposes of Adventist education.
10. Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Publ. Assn., 1948), vol. 6, p. 476.

COMMONALITY AND CHARACTER

ESSENTIAL ELEMENTS OF RELIGIOUS INSTRUCTION

As a member of the Faculty of Religion at Loma Linda University in California, I have the opportunity to interact daily with students preparing for a variety of health care careers. A great many non-Seventh-day Adventist students enroll in my classes. In fact, at a recent university-wide convocation, our chancellor, Dr. Richard Hart, reported that the university's 4,000 students come from just over 100 nations and 60 faith traditions!

What do I hope to accomplish with these students? Should I simply transmit the appropriate academic material from the syllabus? Should I try to share my faith? Or somehow blend the two?

The students in my classes are adults, and mature enough to make thoughtful decisions about their beliefs. Many of them have earned multiple educational degrees and acquired a lot of life experience before enrolling in my class, one of several religion courses they can choose from to fulfill the requirements in this area. Most come to



The author chats informally with several of his students at Loma Linda University.

What do I hope to accomplish with [my non-Adventist] students? Should I simply transmit the appropriate academic material from the syllabus? Should I try to share my faith? Or somehow blend the two?

By Mark F. Carr

Loma Linda University because they know it is a place that takes faith seriously, a place where the teachers encourage students to make faith an explicit part of their academic experience. I do not consider it my job to convince them that my faith is better than theirs, although I do hope that I model a faith that is attractive to them. What I seek to teach these students is that faith is an essential element in the offering of health care to a world that desperately needs it, and that those of us whose decision

to care for others grows out of a faith tradition can do so together. I aim to teach them that the Christian can sit down with the

What I seek to teach these students is that faith is an essential element in the offering of health care to a world that desperately needs it, and that those of us whose decision to care for others grows out of a faith tradition can do so together.

Muslim; the Adventist with the Catholic; the Baptist with the Hindu in an effort to make humans whole.

Do I hope that they see something in Adventism that is more attractive than their religion? Yes, yes, yes! But I don't try to attract them through arguing and emphasizing doctrinal differences. I do it through building consensus about what matters in ethics and morality. I also seek to model a character that reflects Jesus and is thus attractive and winsome.

Many of our church's tertiary-level Bible classes enroll a large number of non-Seventh-day Adventists. It is outside the scope of this article to argue whether this should be cause for alarm or celebration (or perhaps both). I am simply describing the demographics of the students who every year make their way (voluntarily or not) to my classroom. As Chancellor Hart spoke of the diversity of faiths present on our campus, he challenged our faculty: "We are more overt than ever about the centrality of Christ on our campus, about His part in transforming lives." Yet he urged us to consider "how we creatively develop balanced professionals in this milieu."

One of the exciting things about my religion courses is that they deal with ethics and morality, which are surely relevant to all faiths. In a classroom with such a rich diversity of faith traditions, however, ethics and morality can push in one of two ways; toward difference and conflict or toward commonalities and agreement. I favor the latter. See the sidebar for an assignment I give my students in public health.

What is the appropriate content of the religion curriculum for graduate-level courses? It is not feasible—and probably unethical—to try to "sort" students in terms of their religious commitments. But I do take religious commitment seriously in my classes; my own and my students'. While I am explicit in my application of Seventh-day Adventist beliefs to the moral issues in health care and health sciences, I also want my students to be true to their convictions. They are not so much interested in the differences between the

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When I first challenge my students to find just one moral issue about which they can all agree, they laugh! About halfway through our 10-week course, I hand out the United Nations Declaration of Universal Human Rights. Our church has issued a formal statement in support of this document. I ask the students to read the document carefully and choose three of the 30 articles that they believe are essential for any human society, regardless of time, place, government, or religion. When we come together again, I break them into groups of four or five and ask them to choose three articles that are acceptable to their group. Then each group reports to the whole class. Generally, we find at least two moral assertions from this Human Rights document on which everyone agrees. The discovery that they were able to agree on even one moral issue is a moment of profound importance to my students. In a world that emphasizes differences and conflict, we are blessed to be able to discover commonalities and agreement.

various faiths as in finding ways to work together. They see the goal of ministering through health care as of primary importance, and they want to know if different faith traditions can collaborate toward that end. Can they work alongside a Muslim in a project to help boost the public's awareness about the risks of smoking? Can they collaborate with a group of Catholics to provide faith-based health care in a brutal business-oriented health care industry? To do these things, they need to find commonality and agreement, not differences and arguments.

In addition to the standard courses on Adventism's fundamental beliefs, our schools now teach a wide range of classes that help students understand a variety of religions. The topics addressed are rich and diverse: Old and New Testament, ministry of Jesus, world religions, religious history, and my personal favorite, ethics and morality! But regardless of the course content, each of us is an Adventist teacher working for a Seventh-day Adventist school, and this reality usually means we conceive of our work as an outreach ministry. No doubt many of us who teach in Adventist institutions do so with a passion for at least two areas: strengthening the faith and expanding the knowledge of committed Adventist students, and introducing students from other religious traditions to Adventism and perhaps even to Christianity. Oftentimes, as I challenge students of various faith traditions to examine their commitments and how those are lived out in practice, I find that they are unclear about what they really believe. (This is true also of my Adventist students.) Thus, as we search for commonalities and agreement, I can present an Adventist perspective that will strongly influence their understanding of both Adventism and their own faith. Certainly not a typical understanding of outreach and witnessing, but one that I have seen to be very powerful in my classes.

So what kind of outreach am I calling for? Let me suggest three models for understanding what we hope to do in a religion classroom whose students represent a rich diversity of faith traditions:



The author discusses ethical issues with one of his classes.

1. Pure Instructional Paradigm (PIP):

In this paradigm, the teacher seeks only to transmit a body of academic information. He or she has little interest in promoting either conversion or commitment to a faith community, or in convincing students to embrace the beliefs embedded in the course content. Almost any course in religion can be offered in a neutral, noncommittal manner. Departments of religious studies at secular universities generally present their courses from this perspective.

2. Evangelistic Apologetic Paradigm (EAP):

This model also emphasizes the need to impart a certain body of knowledge. The teacher, however, has broader goals. His or her primary motivation and final objective are to convince the student to accept Christianity and join the Seventh-day Adventist Church. Even if the course content does not lend itself to teaching distinctive Adventist beliefs, the teacher tries to orient instruction toward church doctrines. At times, this method succumbs to emphasizing only difference and conflict. It is, of course, natural to point out differences between religious traditions as we instruct our students. Occasionally, focusing on differences in a positive way can be helpful for students truly interested in our faith.

3. Evangelistic Modeling Paradigm (EMP):

The Evangelistic Modeling Paradigm shares with the other models the conviction that imparting of knowledge is an essential element of classroom interaction. And like Model 2, the teacher seeks to attract the student to our faith community. But while the goals are the same as in the EAP, the means are quite different. In the evangelistic modeling paradigm, the teacher does not try to tear down the faith or beliefs of the student, and avoids confrontation. If it is necessary to note essential differences, he or she does so in a way that will not create conflict. In fact, the instructor seeks points of agreement with other faith and beliefs.

To illustrate this approach, let me share an event from one of my classes. In the context of discussing about how humility helps prepare one to serve others, I mentioned the Islamic practice of wearing the *hijab* (the head and eye covering worn by some Muslim women). This garment is an important symbol of humility for Islamic women. Two women from the Egyptian Coptic Christian tradition immediately responded. Rather than focusing on the virtue of humility, they criticized the wearing of the *hijab*. Another class member, a Saudi Arabian Islamic woman, immediately took offense, and a conflict ensued. Had we been able to focus on humility, on which both Islam and Christianity place a high value, we might have learned a more important lesson that day. Furthermore, I would have been able to stress the importance of this essential Christian character trait in a world that disparages it!

I believe that the Evangelistic Modeling Paradigm is the most effective method of sharing our faith with adult students, and one that is thoroughly biblical. A few examples will illustrate this fact.

Joseph (Genesis 39):

Joseph found himself living in a culture where his beliefs were alien. As a Hebrew, Joseph embraced a fundamentally different perspective on a core religious issue, namely, whom to worship? Joseph worshipped one god, Yahweh, while Egyptians of that era worshipped a multitude of gods. As a believer in monotheism surrounded by polytheists, Joseph might well have spent a great deal of time in apologetic dialogue and confrontation.

In a similar fashion, many of us today see our faith marginalized by societies that are either overly pluralistic or that accept no diversity at all. Our initial and somewhat visceral response is defensiveness. We adopt a combative stance toward anyone who appears to challenge our faith. Rather than trying to find some measure of accommodation with the broader society, we create enclaves of safety—places where we can control our surroundings and protect ourselves from false beliefs.

How did Joseph live in a heathen culture? He integrated himself fully into it! He accommodated, as best he could, to the society in which he lived and worked. The power of his personal character and its witness to the true God shine through the stories of his life as recorded in Scripture. Joseph steadfastly portrayed the character traits we call integrity, openness, altruism, courage, and compassion. (The modeling of these virtues and the faith of Adventism generally is the primary thrust of the EMP model of teaching.)

In Genesis 40:6, 7, we find Joseph showing compassion. Rather than criticizing people's false hopes and faith, he recognized their vexation and responded with care.

Joseph accepted a position of power in the government (Genesis 41:44), as well as a name change, and married the daughter of a local priest (vs. 45). No doubt family dinners included some fascinating conversation between Joseph and his father-in-law! In order to keep some measure of peace in his family relationships, Joseph surely had to focus on commonalities rather than differences. Likewise, when we find ourselves in such an alien context, our witness needs to take a less explicit, apologetic tone in favor of a more implicit modeling of character.

Moses

In Exodus 18:1ff, we read the story of Moses and the Israelites traveling through the desert after escaping Egypt. In 18:7ff, we get to eavesdrop on a storytelling session between Moses and Jethro. Scripture records that "Jethro rejoiced" at the mighty works of God in delivering this people from Egypt. I say "this people" because they were not Jethro's people, even if Jethro's faith allowed for the worship of Yahweh. Did Moses tell him these stories in an effort to evangelize him? Was Moses employing apologetics or modeling? Or perhaps his approach was purely instructional.

In a classroom with such a rich diversity of faith traditions . . . ethics and morality can push in one of two ways; toward difference and conflict or toward commonalities and agreement.

Jethro was a "priest" in Midian, a Kenite by family and thus distantly related to the Israelites. Did he worship Yahweh, or did Moses bring him to this faith? Moses took Jethro's advice about the judicial system of the Israelites. Would we accept advice like this from an outsider today?

The character trait that I want to highlight in this story is that of openness.

It seems to me that in our efforts to educate those from other faiths (and even at times some from our own faith),

we would do well to try to understand who they are and what they have to teach us. (Such openness does not mean we necessarily accept their views or accommodate our educational efforts to their concerns.)

In our classes, students perceive, almost immediately, whether we are open and affirming of their ideas and convictions. And to some extent, when we seem resistant to what they have to share, this closes the door to witnessing and understanding.

Openness must, of course, be balanced with discernment. When biblical characters lost balance in this regard, they stumbled into grave difficulties. Protecting its distinctive teachings is essential to the survival of a faith community. And focusing on these distinctive elements is important when believers gather together in contexts where others are not present. But even then, if believers focus entirely on teaching the distinctive elements of their faith to order to defend themselves in apologetic dialogue, they quickly bog down when encountering people of conviction from other faiths.

Daniel and His Friends

Few Bible characters are as famous as Daniel and his three friends, Hananiah, Mishael, and Azariah. Or should I say, Belteshazzar and Shadrach, Meshach, and Abednego (Daniel 1:6, 7). It is difficult to know exactly how much they accommodated to the local religions, but it seems clear that their worship of Yahweh was recognized by those around them. Where along the EAP – EMP continuum should we place them?

Surely it must have been difficult for these young men to accept new names. According to the *Seventh-day Adventist Bible Commentary*, *Abednego* means "servant of the god Nebu." Our names are intensely personal and meaningful, especially when they reflect our faith. But does the Hebrew captives' name change indicate any sort of accommodation to the local religions? I doubt these young men were happy with their new names, but the fact that they apparently responded with grace and honor was a powerful witness to the character of people who worship God.

Given the fact that each of these young men became important members of the government of Babylon, we can as-

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and probably un-
ethical—to try to
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gious commitments.***

sume that they, at least, did not actively attempt to denigrate the people around them or attack their societal structures, including religion. At the same time, they were more than happy to be used as God’s witnesses. And no one would question their loyalty and courage—the fiery furnace and the lions’ den give dramatic evidence of their steadfast convictions. Unquestionably, they lived lives of integrity and commitment to God.

Most of us live in pluralistic nations where interaction with other people and ideas forms a significant part of our daily lives. This pushes us, I think, in the direction of EMP. It is within the context of pluralism or its philosophical opposite, which allows no diversity at all, that our witness for God takes its most exalted form. It is here that God’s character—in us—makes an immense impact. The world desperately needs examples of decency and virtue. As we model these character traits in educational settings, we can be a huge force for good in the lives of our students and in the societies in which we live.

The Apostle Paul

Let’s next look at the apostle Paul. Some of the stories about Paul’s aggressive methods of evangelism suggest that he embraced the EAP approach.

However, I believe that he contextualized his approach to the situation at hand. Furthermore, Paul’s core motivation for witnessing was his interest in and care for other people.

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Today, we call this altruism.

In Acts 17:16, 17, the author highlights the agitation Paul felt at the prevalence of idols in Athens. Of course it was not unusual for Paul to be agitated, but in this case I see his reaction coming from a spirit of altruism, which helps him recognize that the Athenians had needs that our Lord could meet. However, when not prompted

by God’s Spirit, altruism can mask feelings of arrogance. Confidence in our beliefs may cause us to consider our opinions as normative for everyone, regardless of context. Under the guise of caring about others, we may simply wish to impose our beliefs and values upon them in order to make ourselves feel better. We must be humble and realize that the Lord may not meet the needs of other people in exactly the same ways that He meets ours.

Altruism can also be a mask for egoism. The triumphalism that sometimes pervades Christianity often emerges under the guise of altruism. We subtly embrace the premise that others’ beliefs are both ridiculous and absurd compared to the beauty of the Christian life and faith. Openness calls us to imagine what beauty and value might be present in the life and faith of another set of beliefs.

But what of the altruism we feel toward our students? Altruism demands that we put the interests and needs of others first, and seek to serve them. It is my sense that in Paul’s interaction with the philosophers at Mars Hill in Athens, he was expressing altruism in both word and deed.

In Acts 17, Paul argued with the Jews and others in Athens who professed a variety of traditions, one of which was Stoic philosophy. In his discussion with the philosophers, Paul used their own literature (see the *Seventh-day Adventist Bible Commentary*, volume 6, pages 353, 354).

I am intrigued by Paul’s efforts at Mars Hill. I have enjoyed learning about Stoic philosophy, in part because I have discovered that it is quite different from how it is often portrayed! These Stoics were upright, salt-of-the-earth folks. Though relatively clueless about God, they certainly were not a negative influence on their society.

Was Paul’s use of Stoic philosophy at Mars Hill an accommodation to the philosophers or their religion? Paul’s well-reasoned arguments reveal that he

had read their literature and that certain elements of their thinking were consistent with his beliefs. He focused on commonalities as well as differences.

Were Paul's efforts successful? Not in terms of large numbers of people joining the church. The passage suggests three responses, at least. Some "scoffed" (Acts 17:32, NRSV); others said "We will hear you again about this"; and "some of them joined him and became believers" (vs. 33). Often we assume that Paul's efforts at Mars Hill were unsuccessful, but that is not true. In fact, Ellen White says that because Paul had taken the time to know much about these Athenians, his "discourses riveted the attention of the people, and his unaffected wisdom commanded their respect and admiration" (*Acts of the Apostles*, p. 236). She goes on to say: "He was in a position where he might easily have said that which would have irritated his proud listeners and brought himself into difficulty. Had his oration been a direct attack upon their gods and the great men of the city, he would have been in danger of meeting the fate of Socrates. But with a tact born of divine love, he carefully drew their minds away from heathen deities, by revealing to them the true God, who was to them unknown" (p. 241).

Conclusion

When we, like Paul, Joseph, Moses, and Daniel, seek to share the truths we hold so dear, using a less confrontational

No doubt many of us who teach in Adventist institutions do so with a passion for at least two areas: strengthening the faith and expanding the knowledge of committed Adventist students, and introducing students from other religious traditions to Adventism and perhaps even to Christianity.

and more connected method of witnessing, does this compromise our beliefs or water down our convictions? I do not believe so.

My study and observation have persuaded me that sharing our faith with adult students should not be founded upon an apologetic model. The most biblical and effective method of witnessing is through a personal character that has been transformed by Jesus. Our work in the classroom provides an opportunity for these character traits to shine forth on a daily basis.

The EMP model has a number of advantages and strengths. It does not incite hostility through attacks on the faith, beliefs, and culture of those to whom we seek to witness. As we seek points of agreement, we broaden our knowledge of the faith and belief of other people. The EMP model urges us to commit to a life of faith that models Christ's character. As we move toward this type of evangelism/modeling, we will find others drawn to our community and to a living faith in Jesus Christ. ✍



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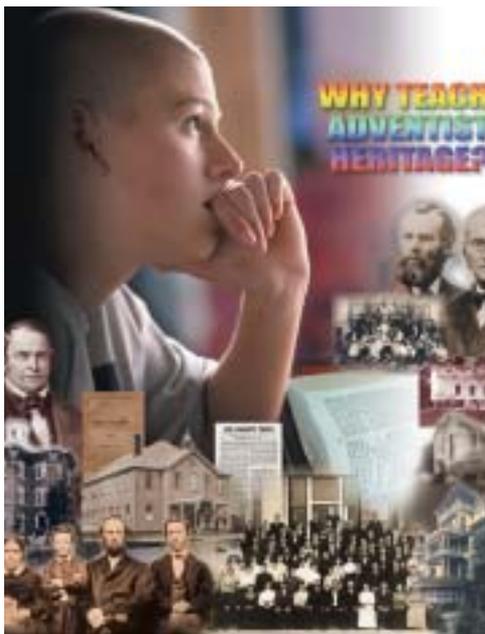
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Modern view of the city of Athens, where Paul preached on Mars Hill.

Adventist Heritage: Required or Optional?

Imagine my surprise when, assigned to teach Adventist history at a college other than where I now work, I discovered that some students in my class who had attended Adventist primary and secondary education had no idea why 1844 was a significant date for Adventism. I wasn't asking for an analysis of how William Miller had arrived at the conclusion that Christ's second coming would occur in that year. Nor had I asked them to provide scriptural support for the pre-advent investigative judgment. I was simply asking if they knew why 1844 remains important for Adventists.

Having taught Adventist beliefs and history at four higher educational institutions in different parts of North America over the past seven years, I can testify that my initial shock has been replaced by grudging acceptance of the reality that most of our students are simply not in tune with our heritage. Certainly, many are quite knowledgeable about our past. But far too many students in Adventist colleges know little about the origins of our denomination and are uncertain about what constitutes an Adventist identity. Perhaps I'm hyper-sensitive about this issue, since I teach denominational history. And maybe the students have a better understanding of our past than is evident from their comments in class. But conversations with my colleagues in both history and religion departments across North America have only confirmed my observation. I even wonder sometimes if Adventists in general are sliding toward mass amnesia about our heritage. Indeed, we have much to fear for the future, as we seem to be raising a generation that is ignorant of "the way the Lord has led us, and His teaching in our past history."¹



Why should our colleges require a course on Adventist heritage?

This woeful state of ignorance and amnesia leads me to recommend that a course on Adventist heritage be required of all students in Adventist colleges and universities. While this will not entirely solve the problem, it is an important step toward deepening the sense of heritage and identity among our youth and young adults. Naturally, this step should be followed by a re-visioning of the way we present our heritage at all levels of Adventist education. But this article will focus on mandating Adventist heritage education on the tertiary level as the first step.

Why Teach Adventist History?

Why should our colleges require a course on Adventist heritage? Several months ago, one of the administrators at Pacific Union College said something that made me stop and think. In response to students' perennial complaints about required worship and chapel attendance, the administrator said, "We require what we value." Certainly, not everything that we value can be required, but adding an Adventist heritage course to the general education requirements makes a strong statement about what we value as Adventist institutions.

Currently, most Adventist colleges follow the liberal-arts model, which includes a sizeable number of general education courses—roughly one-third of each student's overall coursework. These include courses on composition, literature, history, art, music, mathematics, basic sciences, social sciences, health, business, and religion. In some cases, students are required to take specific courses within these disciplines because they are considered foundational to a well-rounded college experience. In essence, colleges require these courses because they believe that

BY JULIUS NAM

What would an Adventist heritage course look like?

the subject matter is an indispensable part of their students' college education.

Adventist heritage should be one of these required courses because our identity and heritage as Seventh-day Adventists lie at the core of our existence and mission. Just as mandatory English composition and math courses equip our students with skills that are vital to a life of useful service to the world, the mandatory Adventist heritage course would lead them to reflect on what it means to be an Adventist, where we have come from as a community, and where we ought to go as individuals and as a church. In short, it would empower our students with a deeper sense of identity, heritage, and vision as Adventists.

Currently, this is not happening anywhere in North America. Four colleges include an Adventist history course as one among several that fulfill either the history or religion requirement,² but no Adventist college or university in North America requires an Adventist heritage course for all undergraduate students.³ Thus, it is quite likely that most students graduate from most Adventist colleges without substantive exposure to the heritage that has shaped today's church.



J. N. Andrews, first Adventist foreign missionary.



Early "beast chart" used in evangelism.

Why a College-Level Course?

Some may question why Adventist heritage needs to be required on the college level when the academy religion curriculum includes it. Each year, 10th graders using *His Story: In Our Time*⁴ as their second-semester religion textbook learn about the history of the Adventist Church. However, that is not enough, for the following reasons:

First, a great number of students entering Adventist colleges come from public or other private schools, having had no formal education in Adventist beliefs and heritage. Many of them come looking, perhaps for the first time in their lives, for a distinctly Adventist



Elmshaven, Ellen White's last home, in St. Helena, California.

educational experience. Many of these students are non-Adventists for whom their time at an Adventist college may be the only opportunity they will have to learn about our heritage.

Second, even for students who studied Adventist history at the academy level, a college-level course will be helpful. While the academy-level introduction to denominational history tends to focus on the facts and stories from history, the required college-level course would focus on a more in-depth, critical discussion of the history, current issues, and future direction of Adventism. Such a college course is urgently needed to help our students understand and embrace Adventism as they make, perhaps for the first time, a personal decision to remain (or become) a Seventh-day Adventist.

The Curriculum

What would an Adventist heritage course look like? The "ideal" course would not be too different from the ones that are currently offered in denominational colleges and universities across North America.⁵ But it would be more than a history course. It would not only



James and Ellen White and their sons, Willie (left) and Edson.

Far too many students in Adventist colleges know little about the origins of our denomination and are uncertain about what constitutes an Adventist identity.

study Adventism's past, but also take a deliberate look at current issues in Adventism and the Adventist identity. The questions central to this course would be:

- What lies at the core of Adventism?
- What were the driving forces behind the birth and growth of Adventism?
- What makes Adventism unique?
- How should Adventism grow and change to fulfill its mission more effectively? While the course's primary orien-



Central School Building, Avondale College, Australia.

tation is historical, it will clearly include theological and sociological features as well. As such, it might best be team-taught, utilizing instructors not only from history and religion departments, but also from all other departments who have given serious reflections on the meaning and value of Adventism in the world.

An Introduction to the Adventist Worldview

In essence, this course will provide each student with a solid introduction to the distinctly Adventist worldview. It will show them how we as a faith community have come to view God, the world, and humanity. It will also afford students a deeper understanding of the Adventist philosophy of history, couched in the theme of the Great Controversy. They will see that this view of history offers an alternative to



two other views of history: the evolutionary/directional (that history is a process that unfolds from primitive to advanced) and cyclical (that history proceeds in cycles following the deterministic pattern of growth, dominance, and decay). They will learn about a God who works out the salvation of the human race through a process of redemptive acts in Earth's history, though opposed by the evil one.⁶ They will also come to recognize that what happens on Earth has "cosmic dimensions" and "eternal consequences."⁷

Arthur F. Holmes, in his classic work, *The Idea of a Christian College*, states that a Christian college ought to be concerned with "the development of Christian perspectives in all areas of life and thought." It should "[retain] a unifying Christian worldview and [bring] it to bear in understanding and participating in the various arts and sciences, as well as nonacademic aspects of campus life."⁸ To paraphrase Holmes, an Adventist college has the responsibility to work toward developing Adventist perspectives on life and lead students to apply the Adventist worldview in all situations of life. While the Adventist worldview should be part of every facet of Adventist education, the proposed course will make a compelling case for that perspective and lead students to make a deliberate effort to apply it in every area of their lives.

Not Only About the Past

Though the term "Adventist heritage" seems to point to the past and its impact on the present, the proposed course is ultimately about shaping the future. As Ellen White wrote more than a century ago, we have "nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."⁹ Given the current level of knowledge about and appreciation for our heritage among our college students, it appears that we have much to fear for the future. The church needs to help the so-called millennial generation find a sense of continuity and connection with the Adventist identity and heritage. Otherwise, our future as a faith community will be in serious jeopardy.

George Knight, who has applied sociologist David Moberg's research on the "life cycle" of religious organizations to the Adventist church, has suggested that the North American Adventist church may have entered Moberg's fourth stage of institutionalization, which immediately precedes the fifth and final stage of "disintegration." Knight rightly urges that the Adventist Church recommit itself to its founding purpose and mission that have provided its reason for existence and impetus for growth.¹⁰ The millennial generation, too, needs to know and understand clearly the mission of the church and the purpose for which it exists. Otherwise, Adventism may very well find itself spiraling down

into the period of disintegration.

Therefore, we must proactively teach and emphasize the Adventist identity and heritage to today's young people in order to ensure the future health of our community. This does not imply that the identity of 21st-century Adventism needs to be the same as that of the 19th century, or that changes in our self-understanding or theology equal apostasy. No doubt, changes are happening in the psyche of the millennial generation—perhaps even in areas that are considered to be core. However, such changes must not be made without an informed understanding of our heritage. The question is: Will we let the changes just happen, or will we determine proactively what changes we will and will not accept?

To be sure, one cannot expect a single college course to instill the Adventist worldview in all our students or to turn all of them into proactive theological thinkers. But it will represent an important step toward deepening our students' understanding of our heritage while sharpening their identity as Seventh-day Adventists. It will also signal a strong message to our community and to the world about what we value as a movement. To these ends, I urge Adventist colleges to require a course on Adventist heritage to all their students as part of the general-education requirements. ✍



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PREVENTING AND DEALING WITH ACADEMIC DISHONESTY

Last year, I found a test with no name on it. By a process of elimination, I identified it as Roger's (names have been changed for obvious reasons). When I passed the tests back, Roger exclaimed loudly, "This is not my test! I scored much better than this!"

After class, Roger demanded to know what I was going to do about losing his test. He produced homework to prove that the handwriting was indeed different than on the test.

His claim caught me off guard. I spent several hours trying to figure out what had become of his "real test." I had circulated through the classroom and ascertained that everyone had put his or her name on the tests. Roger was one I had had to remind to do so. In desperation, I held up the test with no name on it to the light. Sure enough, the imprint of Roger's name was still very evident on the

page, even though the signature had been erased. Roger had hoped to convince me that I had lost his test so he could pressure me to give him a better grade or a second chance at taking the test. I later discovered that his strategy had worked with another teacher!

Several years previously, I had served on Elaine's doctoral dissertation committee. While reading her two-chapter proposal, I couldn't help but notice that the style changed drastically between the two chapters. Finally, 20 pages into the second chapter, I walked over to the library. Using the subject catalogue, I found a shelf of books on her topic. I pulled out one at random. After skimming through 20 pages or so, I gave up and pulled out a second book. Suddenly, on page 4, I ran into a paragraph that sounded familiar. Sure enough, Elaine had copied verbatim out of this text but had given no credit whatsoever to the source.

Having been surprised by

BY WIL CLARKE

The electronic age has made many kinds of new cheating techniques available.

Roger's cheating, I went to the Internet and looked up academic cheating. One of the first sites I found was called *How to Cheat*. It appears to have been created by a student who prides himself in dishonesty. I encourage you to familiarize yourself with the site.

Both Roger and Elaine denied to the end that they had done anything amiss. On the Webpage, *How to Cheat* (http://www.rajuabju.com/literature/how_to_cheat.htm), I read:

- **Deny, Deny, Deny:** Never admit cheating—ever! Invent a plausible story. If you stick to your story, say it enough times with enough conviction and emotion, they'll start to doubt themselves. Once they doubt, their conscience will bother them: after all, what if they're making a mistake when a mistake could ruin someone's life?
- **Badger:** Go to their office to plead your case and don't take no for an answer—don't leave their office until they give in. Most people won't call the police on you, so keep saying you're going to leave but don't leave. Eventually, most profs get frustrated and figure it's not worth the effort.

Both Roger and Elaine followed this advice perfectly, whether or not either had read it. Eventually, Roger failed the class, and Elaine was expelled from school. Elaine sued the school, but without a legal leg to stand on, she lost the case before it even came to court.

Recently, I was asked to evaluate a departmental program at a nearby Christian college. During my visit, I met with a

group of students chosen by the department. After the usual types of questions, I asked them if they had any questions or statements. One student volunteered that a teacher in the department had the reputation of being the easiest teacher to cheat on in the whole school. I asked them to elaborate. It was obvious from their discussion and demeanor that they were very concerned about what was happening. Among other ways, the students would have a pretty coed sit near the front to occupy the teacher's attention. Then they would all sit on the back row and pass papers around that contained answers to the various test questions.

When I chatted with this teacher later, I mentioned what had been said about him. He looked shocked and said that he never thought anyone would cheat in his Christian school.

Cheating is not limited to the West, or to certain levels of education. In an African country, I was asked to help grade highly competitive standardized tests that determined whether students would be allowed to enter secondary school. Sometimes, I discovered that the tests from a particular school all had the same answers on the multiple-choice questions. What made this obvious was that all the tests

had the same *wrong* answers!

I asked some of the indigenous teachers how this was done. They explained the techniques with which they were familiar. A teacher from another school would come to proctor each test. The local teacher would come in and ask to be allowed to see the test. The proctoring teacher would show him the test. Then the local teacher would use pre-arranged hand signals to convey to the students which answers to put for each question.

After these and other experiences, I was delighted to be able to attend a workshop about cheating

being offered by Bob Bramucci at Riverside Community College in Riverside, California, with about 15 other seasoned teachers. Bramucci arranged a demonstration with five "students" who demonstrated how to cheat on a test.

Attendees at the workshop walked around and observed the students closely for five minutes. We were quite proud of ourselves for discovering 13 ways the students were cheating. Imagine our chagrin when we learned they had been cheating in 26 different ways! That meant that by walking around and closely observing the students, we still missed 13 ways they had managed to cheat!

Dishonesty: Definition and Prevalence

Academic dishonesty is normally defined as including but not limited to any academic submission that passes off work done by someone else as one's own. It includes attempts to obtain a better grade than one has earned and aiding another student to do the same. Below are some examples of how students do this.

According to Bramucci, "From elementary school to college, nearly all students have seen someone cheat, about two-thirds say they've cheated at least once, and about a third cheat regularly."¹ He goes on to cite statistics showing that about two-thirds of all elementary and middle schools have a serious problem with cheating. Some 97 percent of California high school students claim to have witnessed cheating in their classrooms, and 90 percent of college students admit to having cheated at least once in college. (See Bramucci's Website for many more such statistics.)

How Students Cheat

Cheating on Tests

As might be expected, all the old cheating standbys are still in vogue. For example, students often sit so they can see another student's paper or pass notes when they think the teacher isn't looking. Another ploy is to get an attractive student to sit in a provocative way to distract the teacher's



attention from what the other students are doing. Students hide notes in their caps, pockets, and shoes, and write notes on the inside of bandages they stick to their bodies. If possible, they steal tests from a teacher's office ahead of time or hack into the school's computer.

Recently, many students have shown great ingenuity in creating new ways to cheat. Notes are written on the inside of drinking bottle labels. They are written on clear tape and the clear tape stuck on the inside of dark, loose clothing. The notes are invisible until the tape is peeled back and viewed against a light background.

At the *How to Cheat Website*, girls are advised to write notes on their thighs and then cover them with opaque tights and a miniskirt. Then they merely have to roll down the tights and read their thighs. If a teacher shows any interest, he is immediately threatened with a lawsuit for sexual harassment!

Some students feel intense pressure to achieve and see cheating as a harmless way to "get ahead." Most students respond to being caught cheating with a show of remorse and repentance. But some get angry and may actually threaten the teacher with physical harm. If you suspect this might happen, ask for police protection or advice.

Other cheaters will do their best to discredit you. You may be accused of sexual harassment or gender, ethnic, or racial bias. Keep careful records of every conversation with a student. It is wise to have a disinterested third party present when you

discuss sensitive issues. That way, you have a witness to what happened between the student and you.

The electronic age has made many kinds of new cheating techniques available. For instance, a student will claim that he can concentrate only while listening to music. So he uses his Walkman or iPod. Instead of music, however, he has notes recorded. A cell phone can store notes and pictures of notes, and allow voice or text messaging with others inside or outside the classroom. A student may insist she needs her phone as a calculator, since she forgot her calculator. Of course, sophisticated graphing calculators can also store all kinds of notes and do almost any kind of mathematics commonly tested in algebra or calculus at the push of a button. Pagers and two-way radios also facilitate communication and can be used to get outside help.

Students also cheat by bringing notes to class that they can slip between the pages of the test, making them appear to be part of the test. If a teacher uses colored paper, they will copy their notes onto many of the common colors and use the appropriate color notes in that particular test. They may paste notes on the backs of chairs or parts of the classroom wall hidden from the teacher's desk. Therefore, the teacher needs to walk around the classroom freely and look

in many directions. If there are empty chairs, it is a good idea to sit in various parts of the classroom and see things from the students' perspective.

If students exercised the same level of creativity and ingenuity in learning their course material as they do in cheating, we would have a much better educated student body today!

Cheating on Assignments and Papers

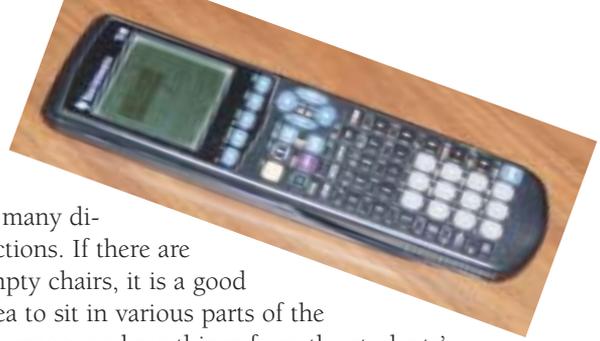
Cheating on papers and assignments, or even downloading whole essays, has become exceptionally easy in this day of the Internet. When I was discussing this article with the editor of the *JOURNAL*, she shared an article from the *Washington Post* dated January 15, 2006.² On the front page of the editorial section was a long article written by a young woman who has been writing articles designed as "inspiration" for college application forms and assignments. Students have downloaded and submitted these verbatim as their own work.

Of course, the teacher has no idea who is doing work created outside of class. It may be a friend or relative. It may be downloaded from the Internet. It may be done in collaboration with other students. If a teacher makes the same assignments year in and year out, successful papers may be "recycled" by new students in subsequent years. To illustrate an extreme case, I have literally had students cross out another student's name or tear off the name and turn in the same assignment.

Higher Standard

Most Western educational institutions hand out grades that, in the main, are intended to represent an evaluation of individual work done by a student. Evaluations of collaborative work may require extra care to ensure accurate assessments of each participant's work and to prevent cheating.

As Christians and Adventists, we profess to hold a higher standard of integrity than "the world" does. Our intention is to uphold the Ten Commandments and the principles of Scripture. This includes adhering to such injunctions as "thou shalt not bear false witness" and "thou shalt not steal." In an attempt to counteract the dishonesty inherent in cheating, we can point out to our students that submitting work that is not theirs is indeed bearing false witness. Furthermore, if someone submits another's work as her own, she is stealing from this other person. We as Christian and Adventist educators are disappointed and even distressed when students with whom we have labored



and prayed seem to turn their backs on the high moral ideals we have tried to instill in them.

Recently, a student who had a record of cheating on his personal file applied to a professional school. When his case came before the school's recommendations committee, a long discussion ensued. In the end, the committee felt it couldn't recommend him because the members were afraid that his dishonesty would then extend into his professional practice and could jeopardize the health, safety, and even life of his future patients.



Policies to Deter Cheating

Merely reminding students of their moral or ethical obligation may not prevent cheating. Other deterrents may need to be employed.

At La Sierra University, the faculty handbook devotes six pages to Academic Honesty, categorizing three levels of dishonesty. First-degree dishonesty (major cheating on exams or theses) results in dismissal. Other levels of dishonesty usually result in a failing grade for the course and the potential for further action if the student continues this type of behavior. Naturally, without the cooperation of both the administration and teachers, any kind of policy is fruitless.

At my present school, I have found that the administration strongly supports the teacher when there are allegations of academic dishonesty. When such policies include severe penalties and are consistently enforced, students may think twice before they cheat. However, in serious cases, the school will need competent legal support. Courts tend to support the school as long as good records have been kept.

Possible Deterrents

There is no foolproof way to prevent or catch cheating. However, teachers and administrators can do their best to make cheating difficult.

Since any work that is done outside of the classroom has a greater chance of being forged, teachers should minimize its effect on the student's grade. In my classes, homework never represents more than 12 percent of the total grade.

Some teachers use an Internet program that checks for similarities between a document and other manuscripts in the program's database. I have used TurnItIn and found it quite effective. (If you're interested, go to <http://www.turnitin.com> and check it out.) It does cost money, of course. Even there, students find that by making frequent changes in a plagiarized document, they can defeat the program. So it is not foolproof.

During tests, one way to discourage cheating is to limit items brought into the classroom, such as cell phones. In addition, use several versions of a test, especially those with multiple choice or true/false questions. Some textbooks come with test generators that allow a teacher to make multiple versions of tests. If your class is not too large, try to

avoid multiple-choice questions. Finally, if possible, have two proctors for each test, and walk around the room while the test is in progress.

As graduate teaching assistants, we were instructed to keep students' daily work and tests for three years in case there was a lawsuit. I have followed that policy ever since.

Schools at all levels need to have policies in place that define what constitutes cheating and that provide carefully defined penalties *before* such dishonesty occurs. Teachers are put in a difficult position if required to define cheating and concoct appropriate penalties. Administrators must support teachers and not be swayed by denials or threats made by students accused of cheating or by their parents or "friends in high places." When creating or revising such policies, administrators should confer with a lawyer skilled in this area and consult the policies of other schools.

Teachers should report all occurrences of academic dishonesty to the administration. This way, a pattern of behavior can be observed in some students, and actions can be taken that will hopefully help the student take responsibility for his or her actions. After all, one of our goals as Christian institutions is redemption. ✍

Some interesting sources:

<http://teachopolis.org/justice/justice.htm>. Dr. Robert S. Bramucci, District Dean of the Open Campus of the Riverside Community College District in Riverside, California, has put together this extremely helpful Website to present ways of cheating as well as ways to meet the some of the challenges of academic dishonesty.

http://www.rajuabju.com/literature/how_to_cheat.htm. A Website apparently written by students to give other students ideas on how to cheat and get away with it. This is one way we pay for the privilege of free speech.

<http://www.turnitin.com>. This is a subscription program that allows students to submit their work through a filter that checks it against known sources. It will give a percentage of resemblance to other sources. It is widely used from at least the 7th grade through university.



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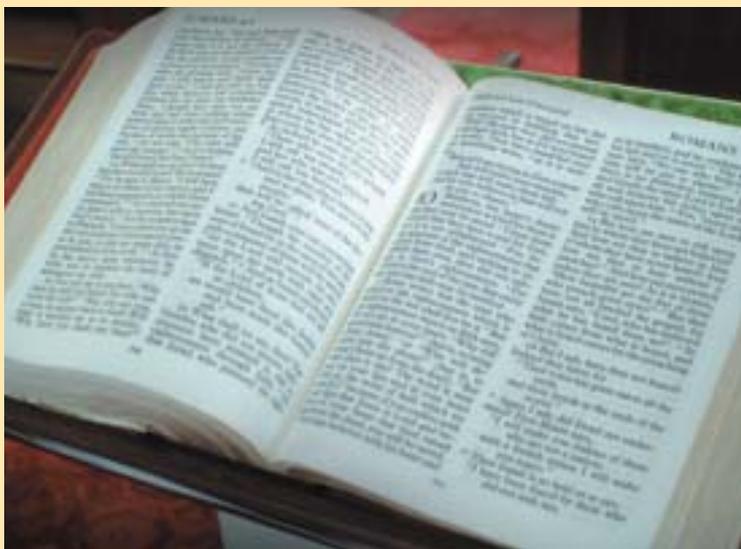
1. See <http://teachopolis.org/justice/justice.htm>.
2. Bess Kargman, "Writing Wrongs," *Washington Post* (January 15, 2006), p. 8.

TEACHING THE BIBLE AS A REVOLUTIONARY CULTURAL FORCE

In the past 20 years or so, Bible courses taught in Adventist colleges and high schools have begun to add a new dimension. Rather than regarding the Scriptures only as a handbook for salvation, they have also begun to see it as great literature. This is true whether a literature teacher or a Bible teacher directs the discussion. Moreover, even Sabbath school teachers have begun to employ this approach, especially when the Sabbath school quarterly features one of the poetic books of the Hebrew Bible. Seeing the Bible from this perspective has helped students and adults appreciate God's Word as a document that touches the heart as well as the mind.

Yet I still sense that the core of bibli-

Teachers should aim . . . to inspire a personal surrender to the Spirit that infuses the text.



By **ROBERT DUNN**

cal texts has not been sounded, even with the assistance of recent literary approaches. Readers still ask, "How can I make this ancient text my own?" This is an important question for those who still employ the approach

known as the New Criticism. This approach, the dominant one in mid-20th century America, concentrates on such elements of a text as meter, imagery, metaphor, and symbol and their effect on the tone and structure of a passage. Originally, New Criticism focused on the text to the exclusion of autobiographical or cultural influences from the age in which the text originated. At its best, it helped readers appreciate Bible texts more fully

and deeply, but personal applications had to occur on one's own time.

Years ago, while attending a regional conference of the American Academy of Religion, I overheard one participant say that it was not important for him to take a stand on the text about which he had just spoken. He merely needed to elucidate the text, not form an opinion about it.

For a person with an avid interest in religion, the New Criticism could lead to a “Real Absence” rather than a “Real Presence” in the text. For a person interested in literature, such an approach tended to leave the text a cold but well-analyzed anatomy on the dissecting table.

Reader Response—or Coercion?

More recent critical approaches do

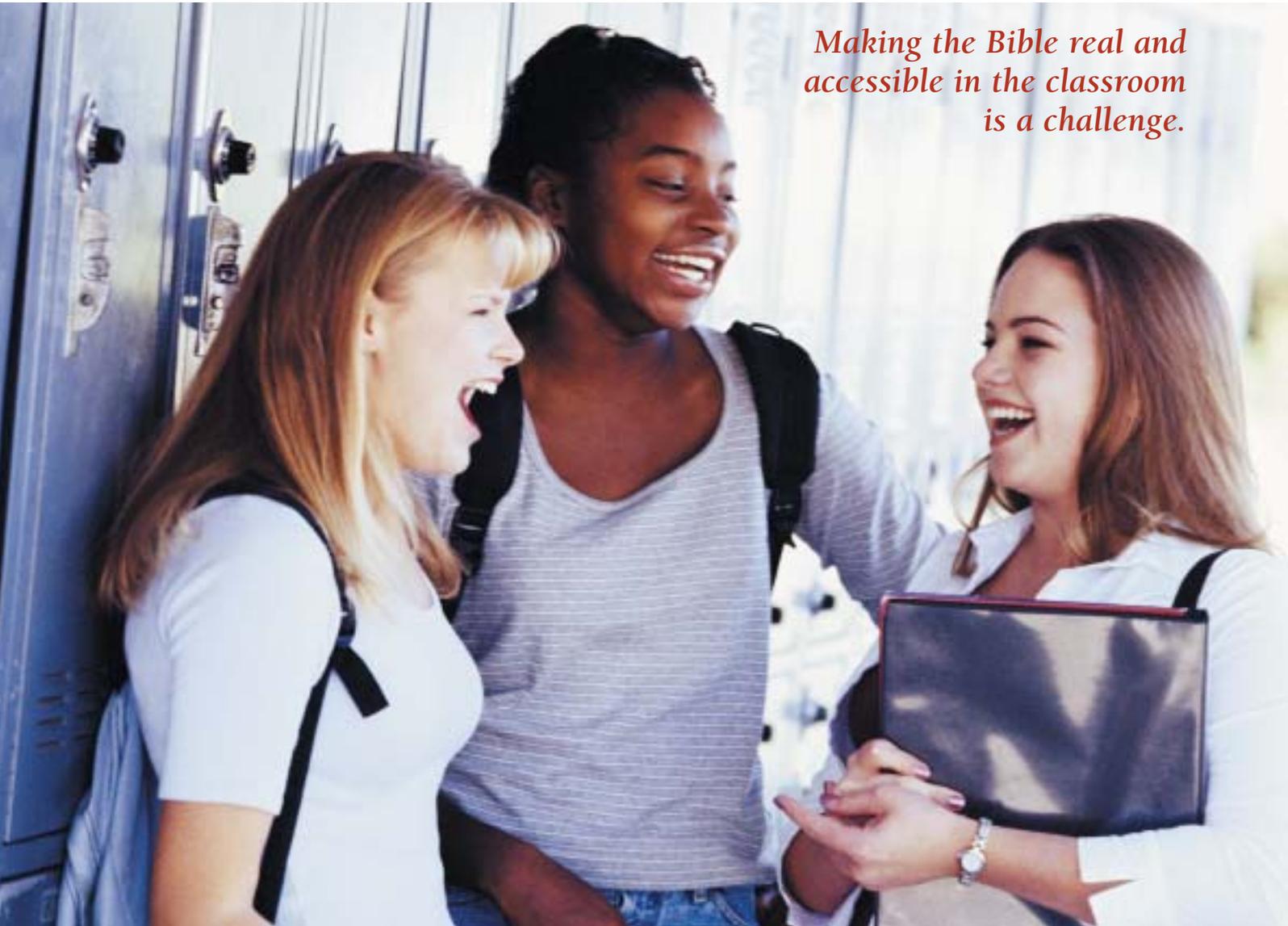
invite consideration of reader responses. But isn't the difficulty with all of our modern approaches that they usually take place in the formal classroom? The assumption, almost never stated, is that these texts are part of a canon that a student *ought* to accept; furthermore, that students should come to appreciate these carefully selected texts for whatever goal the teacher has in mind—for their aesthetic form and beauty (in New Criticism) or for their historical, linguistic, social, political, economic, or theological value (in more recent approaches). This makes their study a form of coercion. Teachers should aim, instead, to inspire a personal surrender to the Spirit that infuses the text.

Unfortunately, classroom discussions often fail to go beyond the theoretical. Too often, one senses that discussion participants hope to accumulate points for profound observations rather than to share deep experiences of God and neighbor. They approach the text from a distant, critical stance, never putting their hearts into it.

Fortunately, a few teachers and students have caught the spirit. I recently received this wonderful analysis of Jesus' response to His disciples who tried to prevent children from interrupting Him:

“When Jesus says [in Mark 10:15] ‘Truly I tell you, whoever does not receive the kingdom of God as a little

Making the Bible real and accessible in the classroom is a challenge.



child will never enter it,' for the first time in my life I hear the words of Jesus as a threat or a warning rather than a kind moral. Verse 14 indicates that the disciples' response to the children made Jesus indignant. . . . The verse suggests that Jesus may have possibly felt annoyed, resentful, angry, offended.

We easily miss the power of the living Word when we only read silently.

“While reading the Bible, we usually tend to notice the very positive as-

pects of Jesus' behavior. But this time I have noticed the negative sides of his disposition, which, in fact, poses and in itself confirms the notion that Jesus was a human being with human feelings and sometimes even human reactions to different events. Or we could also attach these attributes to God, for Jesus simultaneously was of divine origin. Interestingly, that allows us to assume that healthy anger might be a natural response to human phenomena and there is nothing wrong for us as humans to feel angered or annoyed.”

This student allowed her attitudes and values to be tested against the ancient text. She pointed out that the tradition she received resists identifying negative emotions with Christ, but that when she reads the text again, she questions her first reading of it. She comes, as Marcus J. Borg suggests we should do, to read this passage again for the first time.² All of us can benefit from her reaction.

Embracing the Word

Compare the traditionally bland response typically heard in a classroom to that of the first hearers of the Word. The disciples were so taken with the living Word, with Jesus, that they abandoned their jobs and homes to follow Him. Jesus interacted with them in their ordinary occupations, not in text or synagogue. Out of love for Christ they came, and out of their responses, the flock of believers grew.

One early saint listened carefully on a Sunday to the reading of the gospel: “If thou would be perfect, go and sell that thou hast and give to the poor; and come follow Me and thou shalt have treasure in heaven.” St. Athanasius tells us that St. Antony “went out immediately from the church, and gave the possessions of his forefathers to the villagers—they were three hundred acres, productive and very fair—that they should be no more a clog upon himself and his sister.”³ St. Antony's response boosted the monastic movement, a movement that preserved Christian civilization in the Dark Ages and for the next thousand years.



Likewise, Martin Luther acted upon the words of St. Paul, which were brought to his mind as he devoutly ascended the steps in Rome, “The just shall live by faith.” John Wesley felt “strangely warmed” as he heard Luther’s comments on Romans read in a Moravian meeting on London’s Aldersgate Street. The American Quaker John Woolman remembers “while my Companions went to play by the Way, I went forward out of Sight, and, sitting down, I read the 22d Chapter of the Revelations: ‘He showed me a pure River of Water of Life, clear as Crystal, proceeding out of the Throne of God and of the Lamb, etc.’ and, in reading it, my Mind was drawn to seek after that pure Habitation, which, I then believed, God had prepared for his Servants.”⁴

Social gains were achieved through the work of all three. Luther overthrew the clerical abuses of the late Middle Ages and renewed Christianity on the basis of grace. Wesley invigorated a dormant religion and started a movement that established hospitals and schools. Woolman’s Quakerism was one of the first witnesses against slavery in the United States. Each of these people heard the Bible again for the first time.

Finding the Power of the Word

So how can teachers and students today experience such revolutionary readings of Scripture?

Making the Bible real and accessible in the classroom is a challenge. No two teachers will do it in the same way, and perhaps no teacher ever does it quite the same way twice. We easily miss the power of the living Word when we only read silently. Earlier generations opened themselves to the Word primarily by listening, always finding something immediate and vital in the hearing.

Reading the Bible Aloud

Teachers would do well to read the Bible orally and to encourage students to do so, too. It is important to remember that people heard the original words of the Bible when a lector read

Because students have little prior experience in oral, public reading of the Bible, they do not know how to read biblical poetry and narrative aloud.

it publicly. As the author of the Revelation says, “Blessed is the one who reads aloud the words of the prophecy, and blessed are those who hear and who keep what is written in it” (Revelation 1:3, NRSV). Public readings of Scripture are often hurried, sometimes barely understandable. Readers seem to want to finish their assignment quickly to allow more time for the sermon. But the earliest hearers of the Word were eager to hear about the deeds and words of their ascended Lord and each word by the beloved but absent apostle who penned it.

Generally, in Adventist worship, only small portions of Scripture are read, perhaps just a verse or two. Speakers often employ thematic approaches rather than expository ones. Consequently, contemporary Adventist students often have had less exposure to the Bible than earlier generations. They may regard the Bible as intended for private devotional reading or for study, and come to public worship to hear the sermon and music rather than the Word itself.

Because students have little prior experience in oral, public reading of the Bible, they do not know how to read biblical poetry and narrative aloud. Both religion and literature teachers should give instruction in how to read the Bible publicly: by speaking slowly, forcefully, and reverently, making certain all can hear. Biblical literature is generally composed of rather short clauses, so readers should allow time for each one to be received by hearers. The goal is to encourage a meditative response. Occasionally, readers can look up to see whether the audience is following, perhaps employing a ruler or marker to avoid losing their place in the passage.

Above all, they should enunciate distinctly and without excessive dramatics. Before the day when the reading is scheduled, they should practice reading the Scripture aloud, and do a little research to discover how unfamiliar names or words are pronounced. Simple technical competence is not enough. The reader should keep in mind that he or she stands in a long line of biblical interpreters whom the Spirit has used to bring hearers to greater intimacy with God.

Comparing the Bible With Oral Tradition

To better comprehend the connection of the Bible with oral speech, an acquaintance with folkloristic analysis can be useful, for it helps us to see the differences between cultures that are largely oral and ones that depend more on texts. Speakers emphasize their points by drawing broad distinctions, while writers develop more subtle comparisons. The speaker paints quickly with large strokes, while the writer has time to create detailed pictures. Growing out of a culture that was largely oral, the biblical text was rooted in speech rather than writing. A seminal article on folklore by Axel Olrik⁵ suggests a number of “laws” or broad characteristics of oral narrative. Among these are “The Law of Contrast (*das Gesetz des Gegensatzes*)” and “The Law of Twins (*das Gesetz der Zwillinge*).” These two laws can help us to understand why biblical literature is so different from modern literature. The story of David and Jonathan, for example, comes under “The Law of Twins.” The two are remarkably alike in age and character. Although unrelated, they seem to be brothers. On the other hand, David and Saul fall under “The Law of Contrast.”

Modern authors use more subtle ways of composing. They use metaphor or understatement, or observe subtle psychological traits. But when we understand the differences between oral and written expression, it becomes clear why biblical texts seem less sophisticated. It is simply that the speakers wanted their hearers to understand



During the Middle Ages, people learned about the Scriptures through pictures in stained-glass windows and mystery plays.

and remember the points they wished to make. This is part of the reason the Book of Revelation makes a black-and-white contrast between the rulers of the Roman empire and God's suffering people.

Furthermore, listening, as opposed to reading, brings the hearer into closer proximity with the speaker. One senses this intimacy in the opening lines of the Gospel of John, "In the beginning was the Word, and the Word was with God, and the Word was God." John especially prizes the words of the Jesus he loved so much. Someone who has contact only with the written word can ultimately feel connected with the divine, but how much closer is the tie when one hears the word spoken by a living person!

Oral Culture in Later Times

Oral culture did not end with the biblical period. For centuries afterward, people continued to listen more often than they read. In *Beowulf*, a scop or bard recited to audiences. During the Middle Ages, people learned about the Scriptures through pictures in stained-glass windows and mystery

plays. Indeed, such art existed not simply to teach, but to bring people close to the divine. Nearness to God was the goal of illuminated biblical manuscripts like the Book of Kells and the Lindisfarne Gospels. People did not simply look at or even through this art. This art, like the eye of God (which truly it was), looked through them.

With the development of printing in the 15th century, people could afford to own and read books, which changed culture significantly. Then the printed word became an affordable witness of God. However, Martin Luther continued to think of the Word of God (and especially the New Testament) as essentially oral.⁶

Today, with the advent of electronic technologies like radio, television, and computers, we are witnessing another revolution, which involves new ways of experiencing the Word. In some ways, this technology is similar to the earlier oral culture. We can hear and see speakers on radio or television, even when they are only recorded. But for many, the personal dimension may still be absent if one regards, for exam-

The reader should keep in mind that he or she stands in a long line of biblical interpreters whom the Spirit has used to bring hearers to greater intimacy with God.

ple, a movie on the life of Christ as simply entertainment.⁷

Assignments for Students

Religion and literature teachers should be aware of these large cultural movements as they seek to help students understand the place of our printed Bible in history. They can assign students to research ways that various artists—poets, novelists, musicians, and painters—have adapted the biblical text. The *Encyclopedia Judaica* is a treasure trove for anyone wishing to see how characters such as Abraham and David in the Hebrew Bible have been presented over the centuries. The articles also note examples of their development in subsequent Jewish literature and in medieval or modern literature, art, and music. Other helpful resources include the two-volume *Chapters Into Verse*,⁸ edited by Robert Atwan and Laurance Wieder, and David Curzon's *The Gospels in Our Image: An Anthology of Twentieth-Century Poetry Based on Biblical Texts*.⁹ There are many volumes similar to these. One can also find relevant poems by simply doing an Internet search. When students discover these artistic appropriations of biblical texts and characters, they begin to understand that the Bible still impacts our culture.

Teachers can also respond creatively to the texts. Asking students to write analytical papers is one way, but perhaps not the one that current students find most helpful in inserting themselves into biblical stories. Memorizing scriptural passages and then reciting them can also help them get inside various texts. Writing poems, stories, and dramatic scenes using bib-

lical characters or plots are other ways. Too many students know the Bible only as a source of moral admonitions. Creative assignments such as those listed above allow them to see God's Word as an imaginative construction, and to understand that when we respond imaginatively, we are imitating God the Creator. Some may then be inspired to change their lives or culture in revolutionary ways.

These methods of reading the Bible have been practiced for centuries. Consider, for example, St. Ignatius of Loyola's *Spiritual Exercises*,¹⁰ which shows how people were encouraged to meditate using colloquies with their Lord or other characters in the Bible. Louis L. Martz¹¹ suggests that Ignatius' devotional methods were used by such English poets as John Donne, George Herbert, Robert Southwell, Richard Crashaw, and Henry Vaughn. He even suggested that the Puritan preacher Richard Baxter recommended some Ignatian techniques in his *Saints' Everlasting Rest* (1650). Martin L. Short provides an up-to-date explanation of how to do this.¹²

Spiritual Reading and Contemplation

Another traditional practice of reading Scripture is known as *lectio divina* (or spiritual reading). *Lectio divina* involves four phases—hearing (or reading) the Word, meditating upon it, praying the Scripture considered, and contemplation (or resting in God). It led to the seven monastic hours of the day, when monks and nuns ceased their labors to spend time with God in prayer. At the time of the English Reformation, Archbishop Thomas Cranmer shortened the hours of prayer to two, Morning Prayer and Evening Prayer. In this way, he hoped to make the life of prayer a reality for busy people in the world as once it had been for nuns and monks.

Today, all that is left for Adventists of the medieval canonical hours are the "Morning (or Evening) Watch." In this, we have been influenced by Archbishop Cranmer's prayer book. Daily devotional books can be very helpful,

Too many students know the Bible only as a source of moral admonitions.

but one wonders how many people use them—or any other meditative system. In biblical literature classes, students can be encouraged to read a daily devotional book or follow one of the daily lectionaries posted on the Internet. To ensure that this is done, the teacher can ask students to keep a journal of their responses to the texts they have read. In this way, students can discover and participate in the contemplative tradition in Christianity that formed our practices of Bible reading.

Practical Results

In every assignment, the teacher must seek to help students find the rich spirituality that is such an important part of the Bible. That spirituality is rooted in love. By immersing themselves in the Bible text, they will come to understand why Adventist readings of Scripture have led not simply to doctrinal speculation, but to deeds of charity. We establish hospitals and universities. We go to the ends of the earth to minister to men, women, and children. The practical results of reading the scripture are at least as important as the doctrines we have developed. We are led to wonder at what God can do through us.

As students immerse themselves in the written Word, they will respond to God's love and be inspired to reach out in concern for others. But the source of this inspiration is not the written text but the divine Source to which the text introduces them. From that great Source, teachers and students can climb in wonder the ladder of faith with Moses and Isaiah, sit gratefully with Matthew and John at the table with our Lord, experience with the Marys and the other disciples the awesome power of the risen Christ, and drink of the fountain from which the text and all of humanity originated. ✍



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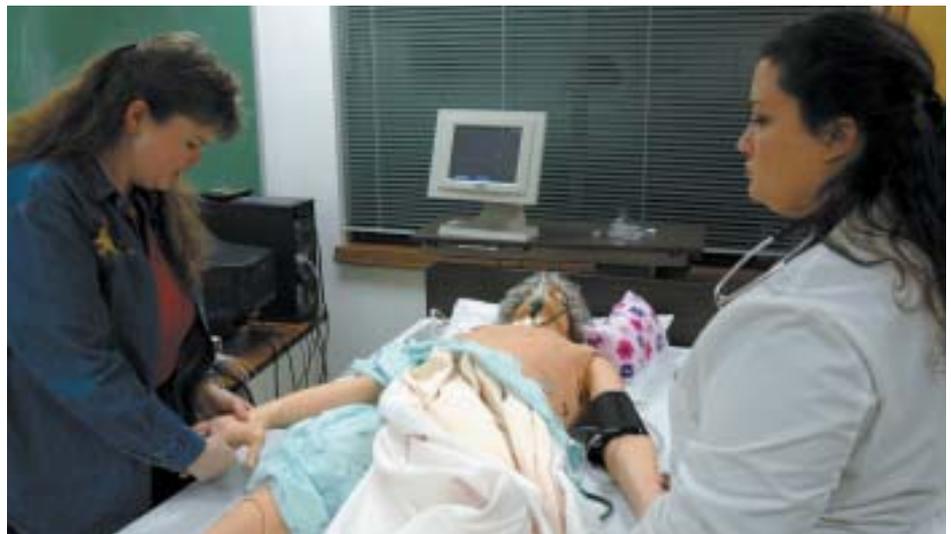
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Are Adventist Nursing Schools Really Different?

By its very nature, the profession of nursing emphasizes honesty, caring, and nurturing. A recently released Gallup poll rating the most honest and ethical occupations again placed nurses in the number one spot. Nurses have held this place of honor since they were added to the survey in 1999, with the exception of 2001, when the rating of firefighters surpassed them after the September 11 tragedy.*

From this, one might assume that all nursing programs produce practitioners who can be relied on and who are worthy of trust. So, what is the advantage in attending a Seventh-day Adventist nursing school? Are they really different than other private or public nursing programs? Certainly, good nurses can be educated at public institutions. But Adventist nursing schools *are* different. There is an added value to learning to be a member of the most trusted profession within a Seventh-day Advent-



Adventist nursing instructors spend a lot of time with their students, which enables them to provide personal attention and Christian compassion that enriches the students' academic experience.

What is the advantage in attending a Seventh-day Adventist nursing school?

ence of attending a local public nursing school before transferring to Walla Walla College's nursing program (Portland, Oregon).

ist Christian environment. The difference is not easy to define, but it can clearly be felt by those who experience it.

I recently talked to a non-Adventist student who had the unique experience of attending a local public nursing school before transferring to Walla Walla College's nursing program (Portland, Oregon). She very enthusiastically and succinctly described the difference between the programs by saying: "Every-

By Lucille Benson Krull

one treats me nicely here. You all live such clean lives, and absolutely everyone cares that I become a great nurse.” She didn’t say that the Adventist nursing program had developed better ways to care for and cure patients or offered vastly different courses than other nursing schools. She didn’t say that she loved the religion classes or the worships and wanted to become an Adventist. But what I think she was unconsciously saying was, “I see a human reflection of Jesus here.”

The principles: treating students nicely, living clean lives, and caring that students succeed are, of course,

Because of the vast number of hours they spend with students, nursing faculty get to know them very well. This enables the teachers to provide personal attention and Christian compassion that enriches the students’ academic experience.

and chapels, there is no unique set of nursing courses or healing techniques taught only at Adventist colleges and universities. Many non-religious nursing schools emphasize ethics, spiritual care, and health concepts similar to those emphasized by Ellen G. White.

The difference is not the teaching techniques or the high standards. And it’s not just the required religious courses and extensive opportunities to worship with others. It is something much more subtle. Though it’s hard to describe, people know it when they experience it—and once they have it, they know when it is missing. This elusive quality includes the essence of the Christian environment and the special ambiance that results when a group of people bound together by common spiritual practices and a common belief system strive toward shared goals: “treating students nicely, living cleanly, and caring that students succeed.”

Treating Students Nicely

Don’t all schools treat their students “nicely”? We in the Adventist educational system may take this for granted. Of course, a few students may not agree, especially when they must be held to high standards. This is not unlike the actions of loving parents making rules that are in the best interest of their children. However, Adventist nursing schools are well-known for respecting the life challenges and



Walla Walla College nursing instructors pray for their students.

not unique to the church’s nursing education. Adventist faculty members from every discipline live out these principles as they working with students in every field of study.

So, what makes Adventist nursing unique? It’s not the curriculum, which is largely set by the state. While students are expected to take religion courses and participate in worships



beliefs of each student. They make every effort to accommodate legitimate student needs. Like other Adventist nursing instructors, I can recall many times when I found it worthwhile to make an adjustment in a class or schedule to help a student through a difficult time.

With the popularity of the nursing profession, many Adventist nursing schools are attracting applicants who are just trying to get into a nursing school . . . any nursing school will do. The Walla Walla College School of Nursing has had a large percentage of non-Adventist students for many years. Many are actively seeking Christian education, but the beliefs of others sometimes clash with the culture embedded in the curriculum. Students of all religions and those with no religious background have successfully completed our program. The teachers have worked hard to meet their unique needs.

For example, a few years ago, we admitted a Mennonite student. She was unable to wear our usual student uniform because her beliefs required her to wear only one-piece dresses without adornment and a small white head covering at all times. Guided by the professional principles of safety and infection control, we were able to select an acceptable uniform that met our requirements and her needs as well.

Today's students come to school facing many challenges. Gone are the days when most college students were single, lived in the dorm, and didn't have to work much. Today we have single parents, students who must work full time, and even military personnel hoping merely to complete the term before being de-

The difference is something much more subtle [P]eople know it when they experience it—and once they have it, they know when it is missing.

ployed. Because most Adventist schools are small, this allows for extensive personal contact, so nursing faculty can usually be in tune with students' personal issues.

The instructors pride themselves in providing gentle guidance instead of destructive criticism as students learn the role of the professional nurse. Some nursing schools demoralize students who make mistakes or don't

grasp concepts quickly. Many nurses can recall being told they would never be a nurse or being fearful that a teacher would chastise them for not knowing all 50 side-effects for the 10 different drugs they were expected to administer that morning.

Nursing faculty often find themselves in a position to help guide students in making the right choices. While family life can sometimes conflict with the rigors of nursing education, many times a creative faculty member and a dedicated student can work out a plan to balance work, family, and academic demands to maximize academic performance.

Here is one example where a positive outcome was achieved. A student of mine was pregnant and due to deliver her child three weeks before graduation. She came to us, fearful that her graduation would have to be postponed. Unfortunately, during the last three months of her pregnancy, she was scheduled for a rotation in critical care that required 12-hour shifts. Knowing that this would be difficult for her, we were able to change her schedule so that the critical-care rotation came earlier in her pregnancy, and she could do the less physically demanding rotation in community health closer to the end of the pregnancy. In addition, her community health instructor encouraged her to start her clinical hours during spring break so that by the time the baby came, she would have completed her clinical work.

In comparison, I have a friend who had a baby while taking nursing at a public community college. She was told that if she missed even one class or lab, she would be dropped immediately from the pro-



gram, so she had her labor induced over a weekend and went back to school on Monday morning. She felt she had no other choice. For a profession that is supposed to teach people how to care, this seemed unnecessarily harsh.

Living Cleanly

Seventh-day Adventist schools have always emphasized a healthy lifestyle for their faculty and students. All nursing schools expect their students and graduates to be skilled in teaching patients how to improve their health. For Adventist nursing schools, these principles, already a part of the church teachings, agree strongly with what research tells us about

ways to be healthy. Society expects that nurses caring for sick patients to be healthy and live healthfully themselves. A nurse counseling a patient on how to stop smoking or change his or her diet will have much more success if the nurse practices what he or she teaches.

Of course, there are some lifestyle issues that Adventist schools *require* students to comply with, such as modest dress and avoidance of alcohol and other drugs. Due to the shortage of nurses and the wide-open job market, nursing schools are having to adjust to the wide variety of lifestyle choices found in applicants by implementing precautions such as drug testing, fingerprinting, and criminal background checks. There are, however, many other healthy lifestyle choices that Adventist nursing schools emphasize by example rather than by policy. These include things such as having a healthy mental attitude, self-care during times of stress, healthy relationships, and professional language. Most Adventist faculty members serve as wonderful role models to their students on how to actively seek all types of health. This does not necessarily occur in secular schools.

Adventist nursing schools are well-known for respecting the life challenges and beliefs of each student.



My personal experience in nursing education includes time spent in both Adventist and public nursing programs. After receiving associate and baccalaureate degrees in nursing from Pacific Union College, I transitioned to a state university for my Master's degree. The difference was eye-opening. The content of the curriculum was sound and professional in nature, but the behavior of the faculty was very surprising. I was accustomed to patients with different lifestyles and behaviors, but I was unprepared for the variety of behaviors I saw in my teachers. I watched a nursing instructor berating a student in front of the whole class for poor performance. I was unprepared for the smoking and other substance abuse I saw demonstrated by the faculty. I was shocked by the unprofessional language used during class period—not by my classmates, but by my teachers! I feel that the sound principles of clean living that I learned as an Adventist and in my training at an Adventist college makes me a better role model for my patients and my students.

Caring That Students Succeed

Caring that students succeed re-

quires faculty commitment. For most Adventist faculty, teaching is a calling. Working in an Adventist college or university does not make the teacher wealthy. However, in the academic world of “publish or perish,” most Adventist colleges and universities remain focused on excellence in teaching. Faculty members have personal contact with their students and provide individual attention rarely seen in public higher education. While the same can be said for Adventist teachers in any discipline, what is different in nursing education is the sheer number of hours that faculty members spend with their students. Nursing clinical labs require students to

work with patients for many hours a week under the supervision of an instructor. It is not uncommon for a nursing instructor to have direct personal contact with a group of students for 12-20 hours per week. Nursing faculty see their students at their best and at their worst, early in the morning and late at night. Faculty and students share the joy of birth and the sadness of death, and work together to better understand the complexity of the human body and mind.

Because of the vast number of hours they spend with students, nursing faculty get to know them very well. This enables the teachers to provide personal attention and Christian compassion that enriches the students' academic experience. When faculty see students with self-destructive behaviors or in bad situations, they can act as mentors and advisors in areas other than academic learning. I frequently have students tell me that they truly feel valued by the faculty.

I hope that all students see obvious examples of how the faculty care that they succeed, but sometimes we practice our Christian compassion in ways unknown to the students. While students are encouraged to pray with

their patients, I have found that praying privately for students makes a difference. The nursing faculty at Walla Walla College began a new practice recently. During our worship at the start of each faculty meeting, everyone attending is asked to briefly mention

Nursing faculty often find themselves in a position to help guide students in making the right choices.

times, these instructors fit in well with the Adventist culture, other times they do not. I believe that what makes Adventist education so great is the common culture that faculty share. Many times, it is this that makes us consistent in the way we treat people and handle difficult situations.

Of course, no nursing program is perfect. Teachers have bad days, students perceive faculty actions negatively, and the best-laid plans fall apart. There is a grave danger that with all of the pressures and stresses to provide the best academic environment for students, we will lose sight of the culture that makes our Adventist schools so unique. It is very important that we keep focused on the greater mission of our Adventist educational system so that the details of daily teaching do not overpower it. At the present time, I sincerely believe that our nursing schools are really different when compared to non-Adventist nursing schools. (This difference can also be seen



specific students who are known to have some personal challenge or difficult situation. We then allow time for other faculty to offer solutions or options. Then we pray for these students by name. It is amazing how many times we have seen obvious answers to prayer.

Besides allowing time for student and instructor to work together, Adventist nursing schools encourage students to support one another. Nursing is a profession where working together is necessary every day and absolutely essential during a crisis. Adventist nursing schools encourage students to care for one another in a spirit of cooperation, rather than competition. While students are motivated by good grades, I often see “A” students helping struggling students to succeed. Nursing student groups often function as support systems to help one another.

One example occurred recently in our computer lab. A senior student was putting the finishing touches on a much-agonized-over paper. Suddenly, it was gone! Her computer disc was corrupted, and all she had was one printed copy of a rough draft. After a panic-filled 10 minutes, four of her classmates at the computers around her divided up the rough draft, and each re-typed a section of the paper.

As the dean of a Seventh-day Adventist school of nursing, I know that nursing students need role models and mentors to succeed in the fast-paced, complex, ever-changing arena of health care. One of the great challenges that faces church-operated nursing schools is finding a sufficient number of qualified Adventist nursing faculty. Many times, schools must hire part-time non-Adventist faculty to teach students in the clinical setting. While many

when comparing any Adventist educational program with its secular counterpart.) The difference is not the content of the courses, the national reputation of the professors, or the type of students who chose to attend. It is a spiritual quality where a group of faculty work together within a common culture to teach and nurture the way Jesus would if He was here. ☞



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BOOKREVIEW

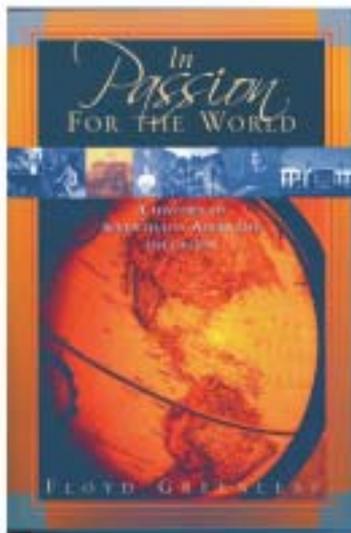
In Passion for the World: A History of Seventh-day Adventist Education. By Floyd Greenleaf. Mountain View, California: Pacific Press Publishing Association, 2005. 533 pp. + 27 pp. index. U.S. \$24.99; Can. \$33.99.

This book is the first comprehensive history of Seventh-day Adventist education. The timing for such a volume could not have been better for me personally—it was released as

I was preparing for my doctoral comprehensive examinations. After reading numerous articles, books, and dissertations on Adventist education, I can confidently say that the story of Adventist education, as compiled by Greenleaf, is well told and impressive. Few individuals are better qualified than he to write such a story. Greenleaf is both a historian and educator. Nevertheless, the project might have lain unfinished had it not been for its commissioning by the General Conference Department of Education (GCDE). In consultation with other educators, the GCDE asked Greenleaf to author this book and generously sponsored research to facilitate its completion. Because of the type of project, it was peer reviewed through denominational committees, a process with which Greenleaf is familiar, since he revised the denominational college textbook on Adventist history (*Light Bearers* [Pacific Press, 2000]). *In Passion for the World* is sympathetic to Adventist education but avoids unnecessary hagiography.

Historians will admire Greenleaf's meticulous research (especially the footnotes). He divides the history of Adventist education into three major periods: the beginning years (1872-1920), the interim years (1920-1945), and the years of fulfillment and challenge (1945-2000). Greenleaf's categories appear to be sufficient, although some historians of Adventist education may find fault with these delineations. Each section is written so that it could stand alone (for supplemental use), or better yet, the entire book could be used as a textbook.

The first section (1872-1920) consists of nine chapters describing the development of an Adventist philosophy of education. As one might expect, Green-



leaf highlights the role of Ellen White (chapters 1 through 4) and her concept of “redemptive education.” He also correctly points to James White as the first president of Battle Creek College (p. 35), a point overlooked by many earlier accounts. Greenleaf highlights the role of Goodloe Harper Bell and Sidney Brownberger at Battle Creek, and later, the debacle of Alexander McLearn's administration, which eventually led to the closure of the college in 1883-1884. One could wish that Greenleaf had spent more time expanding upon the pivotal Harbor Springs Convention of 1891, which laid the foundation for the education reform that took hold of the church in 1897 when E. A. Sutherland became president of Battle Creek College (described in chapter 4, “The Movement of 1897”).

Greenleaf spends chapters 5 through 9 on the global expansion of Adventist education during the first two decades of the 20th century. Some historians will find fault with this section because it fails to provide a clear developmental scheme for the development of Adventist education.

The second section (1920-1945) uses only five chapters to cover what some have called “the golden age” of Adventist education. World challenges are described (chapter 10), and Greenleaf's able pen traces the expansion of Adventist education into new areas. Significantly, he describes the expansion of

Adventist education in Asia (chapter 11) as well as in Latin America and the Caribbean (chapter 12)—an area whose history Greenleaf knows well. Every Adventist educator will enjoy reading the chapter overview on the history of Adventist accreditation (chapter 13), which alone is worth the price of the book. One minor criticism: Greenleaf could have referred to Bill White's research on the topic (Ph.D. diss., University of Reading, 2002). Chapter 14 highlights trends toward modernization.

The last section documents the years of fulfillment and challenge since World War II (1945-2000). The issues during this period revolved around the maintenance of a distinct and identifiable philosophy of Adventist education. The church by the year 2000 had approximately 12 million members—and one of the largest parochial school systems in the world. Greenleaf points out that one of the most noticeable signs of change was the development of Adventist graduate education and the transition of Adventist colleges into universities. The beginning of this transition came in 1953 when denominational leaders began to require that ministerial interns earn a Master's degree in theology (p. 354). Three years later, Potomac University was formed to fill the need for graduate studies. In 1960, it merged with Emmanuel Missionary College to become Andrews University, becoming the “seat of theological education for the entire Adventist world.”

In a similar way, Greenleaf chronicles the development of Loma Linda University out of the College of Medical Evangelists, as well as the development of La Sierra University (pp. 360-366). Similar phenomena occurred in Asia and the Pacific (chapter 16) as well as in Europe, Africa, and Latin America (chapter 17).

Greenleaf is not afraid to tackle the development of Adventist education in adverse locales, including former Communist countries like East Germany, Russia, and China (chapter 18). Readers will be moved by his description of the determination of church leaders and educators to facilitate the transmission of Adventist values in some of the most difficult parts of the globe. This is an area that deserves further exploration. The last two chapters, although they are a part of

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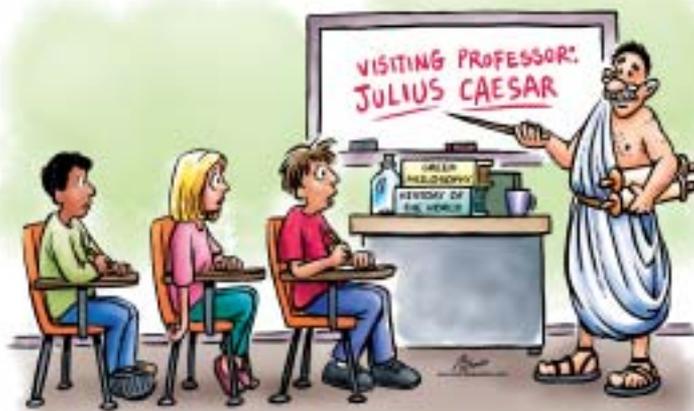
How to Liven Lethal Lectures

The crusty old professor standing in front of a lecture hall droning on for an hour while he reads from yellowed notes is no longer the model for classroom teaching. Students' attention spans are short, and they have been primed by television and multimedia to expect excitement and variety.

Today, the challenge of distilling the plethora of knowledge into manageable bits is great, for students are inundated with a flood of new information from a variety of sources that increases exponentially every year. But they still face the same problems as Galileo's students centuries ago: too little background knowledge and not knowing which part of the lecture is important. And they deal with sensory overload in the same way—by daydreaming or sleeping in class.

Much has been written about alternative methods of teaching. There are times, though, when lectures are the best way to convey information. Linda Jones' guidelines can help teachers determine whether the lecture format is the most effective method of dispensing knowledge in their classes:

1. Is the information absolutely necessary and worthwhile?
2. Is the lecturer the best resource?
3. Is there limited time to cover the information?
4. Is the class large?
5. Will you use interactive components such as review ac-



There are times . . . when lectures are the best way to convey information.

aid the listening and review process.

It is always helpful to tell students what you hope they will learn from the class. Either type out the objectives, or write them on the chalkboard or overhead projector as you lecture.

It is especially helpful for visual learners to have a handout with a list of the objectives and major points of the lecture. Leave space after each point for the students to add notes. This helps pupils with learning difficulties, those who are unfamiliar with the vocabulary or who are unable to take notes and listen at the same time, and those who are not fluent in English.

Providing an outline of the lecture with blanks inserted after each item will help the students follow the points in your lecture and help to ensure that all of the important topics are covered on days when you are using PowerPoint presentations, experiments, and demonstrations. Having to provide a handout like this also forces the lecturer to be organized and produces better teaching and learning.

Using varied approaches and activities will keep your students alert and interested. Breakout

activities, question-and-answer sessions, or brainstorming?

6. Will you make the content relevant to students?

7. Will you use props or costumes to hold interest?

8. Will you use advance organizers, concept maps, and lecture outlines to help students process new information?¹

If lecture is the chosen method of presentation, be sure to provide resources to

BY GAIL PERRY RITTENBACH

groups can provide variety and reinforcement. In even the largest classes, students can form groups of three or four and quickly discuss one or two thought-provoking questions, then report their conclusion to the rest of the class.

Other ways to break your lecture into smaller units are by having students take a moment to answer a few objective-type questions on what they've learned, or allowing for a brief period at the end of class for questions and review to clarify areas that are unclear.

Providing breaks in the lecture will enable the students to reflect on the new information or respond in an active manner, as appropriate.

Setting the Stage

What happens before class is perhaps as important as the lecture itself. When the classroom has a warm, welcoming atmosphere, the learners will be eager to listen to the professor. However, creating a community in a large group can be challenging. Here is an idea for the first class period of the term:

On a 5 x 5 grid, type in such things as: broke a bone, went to Europe, has been a student missionary, received a traffic ticket in the past 12 months, is the youngest sibling, owns a horse, likes to ski.

Have the class find members (including the professor) who fit each category on the grid and ask them to initial the appropriate grid box or boxes. The professor can give small prizes to anyone who gets five in a row.

This is a quick, painless way to have class members interact with one another and with the professor. It works as well with a class of 10 as with a class of 100.

You can also try role-play to grab your students' attention. Choose a notable person in your discipline (this works especially well in Bible, history, science, and English), and dress up in a costume appropriate for the era when the person lived. For the first few minutes of class, step into the role of the person you have chosen, and

If lecture is the chosen method of presentation, be sure to provide resources to aid the listening and review process.

ask the students to interact with him or her.

Keeping Atmosphere

Once in awhile, during the term, it is good to introduce an element of surprise. Use simple ideas such as this: Place a dime in an empty olive oil bottle, then put a cork in the opening. Take the bottle to class and ask: "Without breaking the bottle, or taking the cork out, how can you remove the dime from this bottle?" Leave the bottle in plain sight until someone answers correctly; it may take a day or two, or it may take only a few minutes. This question isn't about the lecture topic, but it will help you connect with your students and make your classroom a more interesting place. (The answer to the problem: Push the cork into the bottle until it drops in, then remove the dime.)

Tie-ins to Previous Learning

A lecturer can do many things to enhance learning. If you help your students tie into their previous knowledge before you present material unfamiliar to them, they will be better able to assimilate and retrieve the new information. David Ausubel reminds teachers to ". . . integrate new learning tasks with previously presented materials."²

To help students review a previous reading assignment or lecture notes, teachers can use a **Question-Response Sheet**. While completing their assigned reading, students are to develop at least three questions or statements. They can include points they don't understand, issues with which they agree (or disagree), and topics they want to know more about.

At the beginning of the next class, the teacher collects three statements from each student. He or she can

glance through the questions and answer a few, or have a student worker organize them and prepare a list for the teacher to address. These reactions or questions can become the springboard for a lively class discussion.

Text Reading Preparation

If a teacher knows a lecture topic will be especially difficult or complex, then assigning students material to read before class enables them to listen to the lecture with some familiarity. Again, the teacher's preparation is crucial for active learning and retention. This can be accomplished by using a brief organizer.³

Two useful organizers are the **KWLN Chart** and the **Anticipation Guide**.

The KWLN chart is a student-made four-column chart. The first column (K) is labeled "What I Know." The second column (W) is "What I Want to Know." The student fills out these two columns before reading the assignment.

The third column (L), "What I Learned," is a list of major points the student learned while reading the text. It can contain answers to the questions in the second column (W) or major facts learned about the topic.

In the fourth column (N), "New Things I'd Like to Find Out," the students list additional questions they have after doing the reading.

The KWLN Chart keeps students focused on the reading and actively engaged in learning.

Another way teachers can connect students' background knowledge to new information is to use the Anticipation Guide, a quick preview of the next reading assignment. It can be as short as three or four questions. Asking questions about the major concepts in the next reading assignment can pique interest and activate prior knowledge, commonly referred to as schema.

One way to use the Anticipation Guide is to list statements and leave spaces for "Agree" and "Disagree" beside each statement. Before reading an assignment, the students read the state-

ments, then check the “Agree” or “Disagree” column. After reading the assignment, they can change their response on any of the statements.

These simple tricks will enhance students’ ability to understand and review important concepts.

Introducing the Textbook

If a textbook is the cornerstone of your course, then it is helpful to introduce the students to it.

To find a good book to read on

your vacation, you look for one you’ve heard about, that a friend recommended, or whose author you’ve heard interviewed on a talk show. Why, then, do we expect our students to pick up a textbook with enthusiasm if they know nothing about its contents or author?

An interesting way to introduce the contents and feature of a textbook is to use a game similar to “Balderdash”:

List 10 to 12 factual questions that students must use the textbook to answer. For example:

1. Find a page with a map/chart/diagram. What is its title?

2. Find the name of someone the authors thanked for help or advice in writing this book.

3. Choose one word from the glossary that begins with “M”.

4. Name one book that is recommended in Chapter 2.

Group four or five students together. Give them 15 minutes to answer the questions. The goal is for each group try to pick an answer that is dif-

KWLN Chart

Reading assignment:

What I Know	What I Want to Know	What I Learned	New Things I’d Like to Find Out

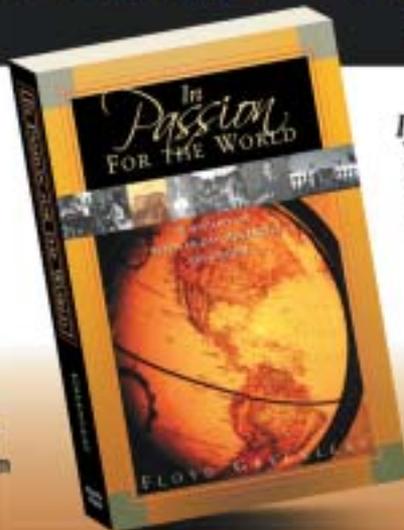
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ferent than the other groups' response. Groups receive one point for every unique answer. If an answer matches that of another group, no points are awarded. The group with the highest number of points wins.

This simple yet fun way of introducing a textbook's features can also be used to introduce specific chapters by using content questions.

Conclusion

If you have decided that lecture is the best mode of presentation for your topic, then include interactive components to build background, create interest, and enhance the listening process of students to help ensure student success.

Lectures can be powerful, but they must be more than one-way communication from teacher to student. Reception learning is not pas-

sive. If students have been prepared, and the material is well organized, learning will take place.⁴

The greatest Lecturer of all time knew the secrets of group communication in a lecture format: "Each day Jesus was teaching at the temple, and each evening he went out to spend the night on the hill called the Mount of Olives, and all the people came early in the morning to hear him at the temple."⁵

Jesus used the lecture effectively. He prepared His listeners by meeting their physical and mental needs. His teaching was relevant because He understood what they needed. He spent time with them in their domain and received power to meet their needs from daily communion with His Father. Teachers who follow His example will be successful, too. ✍



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Education, Graduate Statistics, Research Methods, and Reading in the Content Areas.

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5. Luke 21:37, 38 (NIV).

"Too many Christians don't know the truth about dinosaurs."

Elaine Graham Kennedy, Ph.D., is out to change that. She is a Seventh-day Adventist geologist who has spent her life studying dinosaurs. Kennedy's new book, *Dinosaurs: Where Did They Come From and Where Did They Go?* includes dozens of photographs and useful charts. Middle- and upper-grade students (and their teachers) will learn much from this book, including how to pronounce those long dinosaur names correctly.

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...and where did they go?

Elaine Graham Kennedy, Ph.D.
Foreword by
Jerry D. Thomas

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How can colleges prepare students for the “real world”? Every month, juniors and seniors at Walla Walla College (WWC) in College Place, Washington, can attend workshops designed to offer them practical skills such as balancing a checkbook, purchasing a home, and maintaining a strong spiritual life.

These meetings, appropriately titled “Real World Workshops,” are organized and hosted by WWC’s Office of Village Student Life, a relatively new department designed to cater to the needs of the college’s large off-campus population. Currently, five workshops are presented each quarter on a variety of topics. Some topics are repeated so students can fit them into their busy schedules, and more popular topics are presented on two consecutive nights.



Paddy McCoy, Walla Walla College Director of Village Student Life and author of this article, presents a workshop on Maintaining Your Spiritual Connection.

Life-Skills

Workshops

Prepare Students for the “Real World”

The workshops focus on a variety of life-skills topics that will become increasingly more important for students after graduation. Examples include: Starting and Living by a Budget, Maintaining a Spiritual Life in a Fast-Paced World, The Ins and Outs of Insurance, Understanding Your College Loans and Repayment Options, Purchasing an Automobile or Home, Transitioning to the Real World, Tax Preparation, Better Relating or Your Money Back, Financial Investing, and Planning a Wedding on a Budget.

Speakers for the workshops include college faculty and staff, as well as other local experts in these fields who are recommended by WWC’s School of Business. This connection ensures that the seminars are offered by experts with a Christian perspective; an important factor since many of them involve personal finances, and a presenter includes a line item for “tithe and offerings” in his or her example of a budget.

Jerry Hanson, owner of Walla Walla Insurance Services and a graduate of La Sierra University, presented a 60-minute insurance workshop in February 2006. In response to his experience, Hanson said: “Students were very interested and asked the right kinds of questions.” Though Hanson sells insurance in the community, he says his main goal in leading this workshop was to equip students with the necessary tools to make more informed decisions about the many facets of insurance.

The workshops focus on a variety of life-skills topics that will become increasingly more important for students after graduation.

At the end of each workshop, students are offered a variety of refreshments. During this “community-building” aspect of the evening, they are asked to fill out a brief survey on the effectiveness of that night’s presentation. Using that information, new topics have

been scheduled, and presentations have improved.

Overall, WWC student response to the workshops has been very positive. Stephanie Onthank, an elementary education major, said, “I really enjoy the workshops. They’re very helpful and informative.” Onthank recently married and

By Padraic McCoy



Loren Dickinson, professor emeritus at WWC, presents a workshop on Better Relating or Your Money Back.

admits that she now has concerns she hadn't had to think about before. The workshops are helping prepare her for life.

Though the attendance has varied between six and 36, those who do attend are typically very interested in the particular topic and come equipped with lots of questions. The workshops are not required, and students do not receive any extra credit toward any classes if they attend. Often, faculty and staff attend as well, especially for topics such as improving communication skills, stress management, and finances.

June Ferguson, vice president for student administration at Walla Walla College, sees the workshops as vital part of the school's philosophy of tending to the "whole person." She hopes that by attending these workshops, "students will be better prepared for those everyday challenges that life brings." She also believes that "we in student life can champion the way for our brothers and sisters in academia to provide more intentional opportunities for students to apply



what they are learning in their curriculum into real-life situations."

The college offers a variety of other workshops, as well. For example, the student activities department works directly with student association leaders to plan a variety of seminars for students who will hold leadership roles the following school year. In addition, resident assistants also can attend workshops on topics helpful to their jobs, such as conflict management, counseling skills, and emergency response preparation.

The Village Student Life office plans to continue to offer programs that equip students for life after college, as well as assist off-campus students with their special needs. With the Lord's guidance, they are confident that they'll succeed. ✍



Padraic "Paddy" McCoy is currently serving as the Director of Village Student Life at Walla Walla College in College Place, Washington. He recently received his M.A. in Youth Ministry from Andrews University in Berrien Springs, Michigan.



Paddy McCoy and two WWC students plan 2006-2007 workshops.



Local financial advisor Sam Wells shows students where to invest their money for the highest return.



Students who attend the workshops are very interested in the topics and come equipped with lots of questions for the presenters.

BOOK REVIEW

Continued from page 40

section 3 (1945-2000), really belong together as a fourth section that examines the challenges of academic freedom and state aid (chapter 19), as well as further challenges to Adventist education from modernization (chapter 20). Both offer a candid look at current issues facing the church's educators. Greenleaf looks at academic freedom first from the standpoint of science, and the eventual development of the Geoscience Research Institute (pp. 464-468), as well as more recent events relating to Desmond Ford (pp. 469-470) and state aid for Columbia Union College (pp. 475-478).

The last chapter also contains a thoughtful essay on current trends in philosophy. The widespread and rapid growth of the church's education system has created a variety of new issues. There are new needs for distance education, fund raising, and accreditation. Concerns over theological unity have led to the formation of the International Board of Ministerial and Theological Education (pp. 504-506). Greenleaf places these debates within the context of the wider Protestant culture as

described by evangelical writers such as Mark A. Noll. Greenleaf thereby demonstrates that the intellectual life of the church is gaining strength.

Overall, Greenleaf's awareness of the global dimensions of Adventist education shines through beautifully. It is as pervasive as the title, *In Passion for the World*, taken from a quote by Adventist educator Homer R. Salisbury, who died during World War I when a German torpedo hit the ship on which he was traveling. Shortly before his death, he had written a poignant poem/prayer that his heart might be stirred "in passion for the world." Salisbury's words are a fitting emblem of the sacrifice and commitment of Adventist educators, who have dedicated their lives to training young people for life in this world and in the one to come.

Every Adventist educator should own and read this book.—
Michael W. Campbell. ✍



Michael W. Campbell is Associate Director of the Ellen G. White Estate Branch Office, and Associate Chair of the Department of Archives and Special Collections at Loma Linda University in Loma Linda, California. He is currently a Ph.D. candidate at Andrews University with a concentration in Adventist studies, and a major contributor to the soon-to-be published Ellen G. White Encyclopedia.

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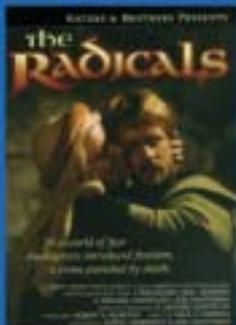
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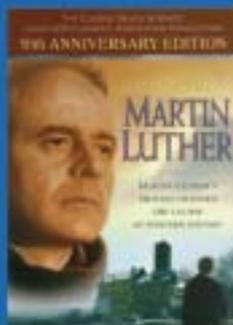
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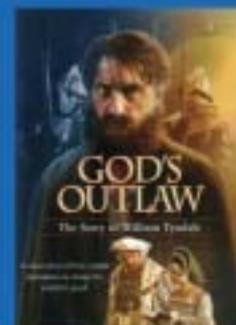
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