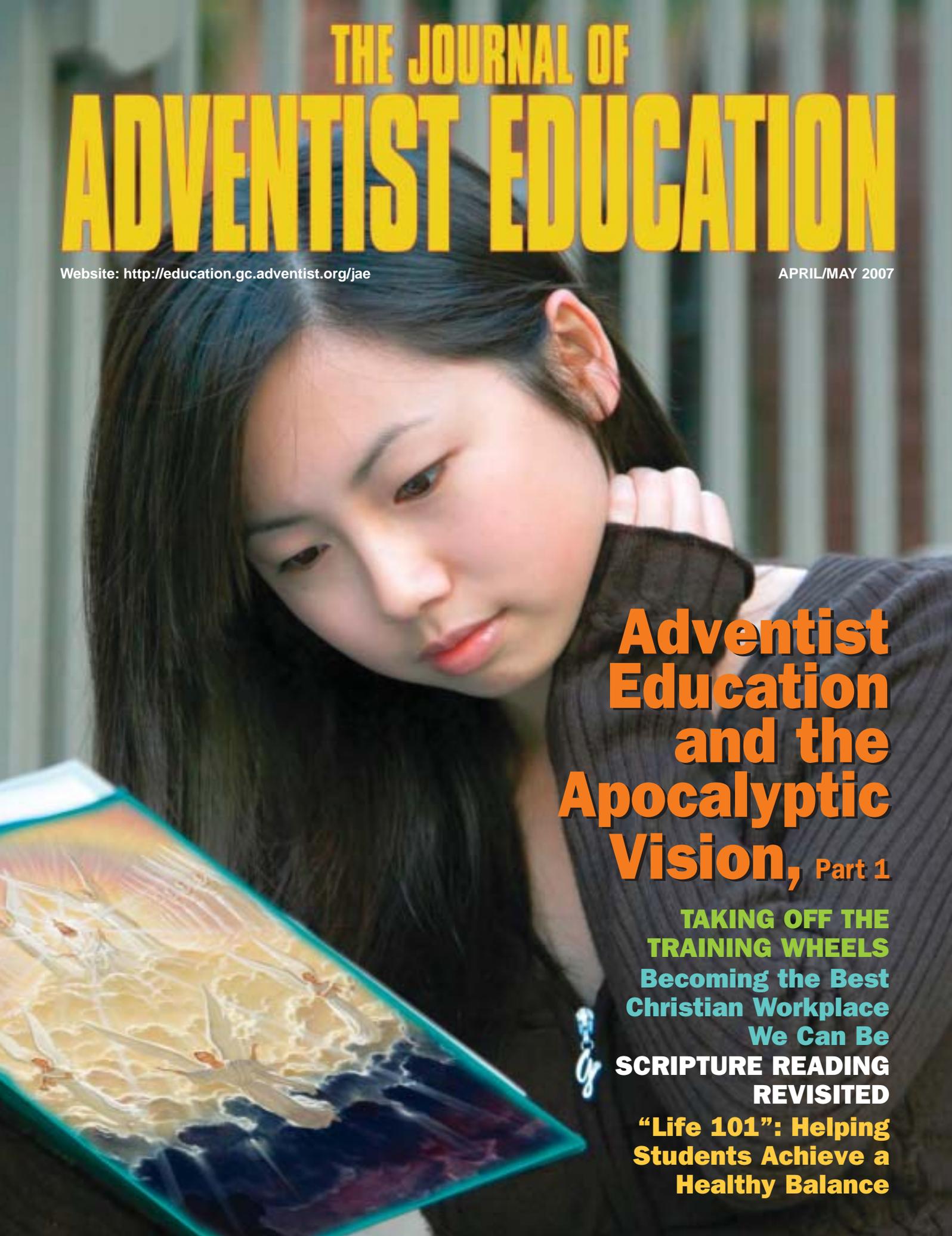


THE JOURNAL OF ADVENTIST EDUCATION

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

APRIL/MAY 2007



Adventist Education and the Apocalyptic Vision, Part 1

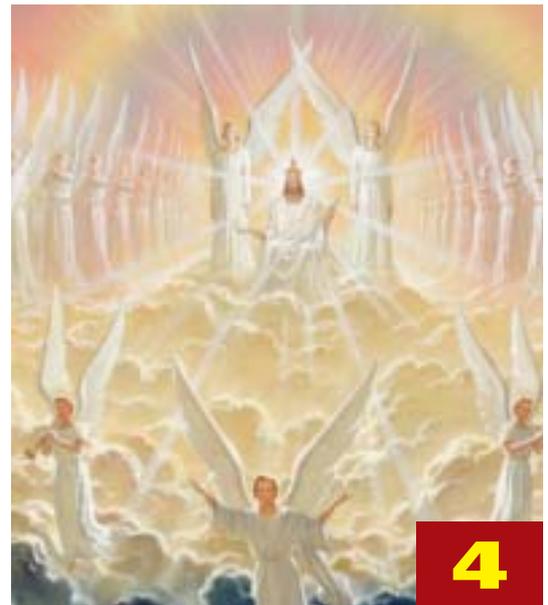
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TRAINING WHEELS**
Becoming the Best
Christian Workplace
We Can Be
**SCRIPTURE READING
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**“Life 101”: Helping
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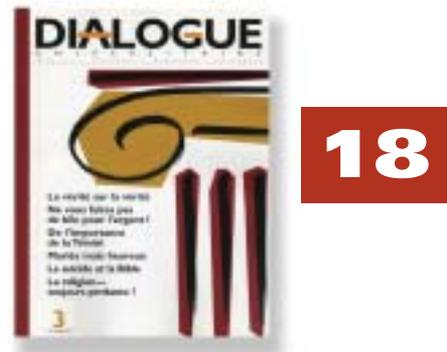
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THE JOURNAL OF ADVENTIST EDUCATION (ISSN 0021-8480) is published bimonthly, October through May, plus a single summer issue for June, July, August, and September by the Department of Education, General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600. TELEPHONE (301) 680-5075; FAX (301) 622-9627; E-mail: rumbleb@gc.adventist.org. Subscription price, U.S. \$18.25. Add \$1.00 for postage outside the U.S. Single copy, U.S. \$3.75. Periodical postage paid at Silver Spring, Maryland, and additional mailing office. Please send all changes of address to P.O. Box 5, Keene, TX 76059, including both old and new address. Address all editorial and advertising correspondence to the Editor. Copyright 2007 General Conference of SDA, POSTMASTER: Send address changes to THE JOURNAL OF ADVENTIST EDUCATION, P.O. Box 5, Keene, TX 76059.

Education for a Sure Future: Eternity

Surveys of higher education in various countries indicate that many nations are seeking to improve the accessibility and performance of their college and university systems. For example, in a September 2006 report, *A Test of Leadership: Charting the Future of U.S. Higher Education*,¹ a commission appointed by the secretary of the U.S. Department of Education (USDOE) observed that higher education has become one of America's greatest success stories. Yet despite its overall optimism, the commission acknowledged that American higher education "needs to improve in dramatic ways" to achieve its unfulfilled promises.



Ella Smith Simmons

Could this same message be applied to Seventh-day Adventist higher education? Could we benefit from a sharper—and perhaps more scholarly—look at our loosely coupled “system” of education? Such an assessment, while not targeting individual institutions, could assess the church's fundamental commitments to and expectations for higher education.

The Focus

The USDOE challenged higher education to consider change as “nothing less than securing the promise of the future and unleashing the potential of the American people.”² It offered several recommendations intended to (1) improve access to higher education and make it more affordable, (2) strengthen its quality and encourage innovation, and (3) bring much-needed transparency and accountability to U.S. colleges and universities. In its self-acclaimed “bold” recommendations, it called for a return to its core values of higher educational philosophy. Could Seventh-day Adventist higher education benefit from dialogue that seeks to re-center our efforts, as well?

Charge in Adventist Higher Education

More than a century ago, in the early decades of the Seventh-day Adventist Church, God's messenger articulated the fundamental character and aim for our educational endeavors: redemption, and its core: Christ. She said, “In the highest sense the work of education and the work of redemption are one.”³ The denomination's higher education system is a miraculous success story throughout the world. Yet, despite its accomplishments, we face an ever more challenging future that calls for reassessment and dramatic change.

We must find ways to provide greater access to Adventist higher education for the millions of youth and young adults who are part of our church family, and we must identify ways to make it affordable for all who wish to attend. We must be more innovative and intentional in our efforts to prepare our youth to take on leadership responsibilities in society and in the church. But above all, we must remain committed to preparing them for eternity. These aims and their urgency require that we become ever more transparent and accountable. We have a responsibility to God, to the members of our church, and to the citizens of the various countries where we operate churches and schools.

Commitment

Whatever we do, we must remain true to our aim and to our core values. Charles Malik, in his critique of the Christian university, asserts that “schools which claim affiliation to his Name, hardly demonstrate in practice that Jesus Christ has any relevance to the matter and spirit of their scientific research and learning.”⁴ He believes that many have arrived at this state by “swerving” from their core values, viewing this shift as “progress” while failing

Continued on page 47

Adventist Education and the Apocalyptic

Part I

BY GEORGE R. KNIGHT

This article is adapted from the first part of the keynote presentation for the North American Division's Teachers' Convention held in Nashville, Tennessee, on August 6, 2006. The second part will be published in the next issue of the JOURNAL OF ADVENTIST EDUCATION.

Introduction

Whether we like it or not, whether we recognize it or not, Adventist education in the North American Division faces a crisis. Decade after decade, the percentage of Adventist young people in the denomination's schools has been decreasing. In 1945, the ratio of students in Adventist schools to church membership worldwide was 25 per 100. By 2000 it was 9 per 100, with an increasing number coming from non-Adventist homes.¹

Adventist parents are asking why they should send their children to Adventist schools. And more and more pastors and churches are questioning the importance of giving the largest portion of their local budget to Adventist schooling.

Those are important and valid queries. The answers are equally important. Are Adventist schools all that important? Should we sacrifice to keep them? If so, why? Such questions lie at the foundation of my remarks this evening.

Nobody seemed to want it! Nobody seemed to want Adventist education! The early 1850s had seen attempts at Adventist schooling in Buck's Bridge, New York; and Battle Creek, Michigan. But both had failed dismally. Regarding the Battle Creek experiment, James White penned in the *Review and Herald* in 1861 that "we have had a thorough trial of a school at Battle Creek, under most favorable circumstances, and have given it up, as it failed to meet the expectations of those interested."²

The reason for the lack of interest isn't all that difficult to ascertain. W. H. Ball expressed it nicely in 1862 in a letter to James White: "Is it right and consistent," he wrote, "for us who believe with all our hearts in the immediate coming of the Lord, to seek to give our children an education?"³

There it is. Even 18 years after the 1844 Millerite disappointment, many Adventists believed that sending children to school demonstrated a lack of faith in the soon coming of Jesus. After all, sending children to school implied that they would grow up to use that education. In the eyes of many, therefore, the establishment of Adventist schools was a sign of heresy or apostasy, an act signifying that the Lord delayeth His coming.



Vision

And formal education wasn't the only target for that line of thinking. Back in September 1845, James White publicly condemned an Adventist couple who had announced their marriage. To James, they had "denied their faith" in the Second Advent. Marriage, he wrote, was "a wile of the Devil. The firm brethren in Maine who are waiting for Christ to come have no fellowship with such a move."⁴ That view, he later claimed, was held by "most of our brethren," since "such a step seemed to contemplate years of life in this world."⁵

Such was the early Adventist way of looking at things.

But less than a year after publicly condemning new marriages, James united himself in holy wedlock to young Ellen Gould Harmon in August 1846. Why? Because, explained the new groom, his beloved had no one to accompany and protect her as she traveled to present the message that God had given her.⁶ In short, marriage for the

Whites had been a necessary means to the end of spreading the Adventist message. Their marriage had become crucial for the furtherance of Adventist mission. By uniting in marriage, the Whites took the first step toward the institutionalization of Adventism. If the end was not to come as early as they first expected, they had to take adequate steps to prepare themselves for service in the interim. In this case, marriage was the means, and Adventist mission was the end.

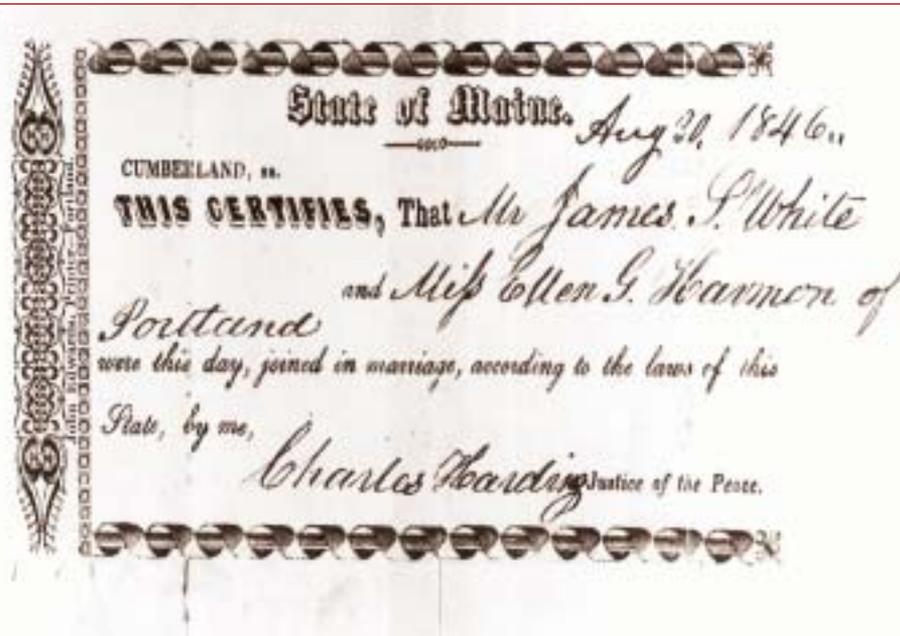
That's clear enough, you may be thinking. So far, so good.

But, I need to point out, the Sabbatarian Adventists' view of mission in the late 1840s and early 1850s was dismal at best. They still believed that the door of probation had been shut in 1844 and that their only task was to encourage other ex-Millerites and to point out newly discovered Bible truth to that limited population.

The apocalyptic vision not only transformed an anti-mission people into a mission-oriented movement, but it also transformed an anti-educational people into a movement deeply committed to education.



William Miller



Marriage license for James White and Ellen Harmon, 1846

How [did] this profoundly short-sighted handful of people . . . in the next century and a half develop the most far-flung unified mission outreach program and the most extensive unified educational system in the history of Protestantism? Those questions take us to the Book of Revelation and the apocalyptic vision.

To put it bluntly, the earliest Sabbatarian Adventists were not only anti-educational, they were also anti-mission. THEY LACKED VISION.

From that perspective, we need to ask how this profoundly shortsighted handful of people would in the next century and a half develop the most far-flung unified mission outreach program and the most extensive unified educational system in the history of Protestantism. Those questions take us to the Book of Revelation and the apocalyptic vision.

1. The Apocalyptic Imperative

Revelation 10 is an especially important text in our study. The events of that chapter take place between the sixth (9:14) and seventh trumpets (11:15). Since the seventh trumpet sounds at the Second Advent (11:15-17), Revelation 10 reflects upon events that precede the eschaton (10:7).

The focal point of Revelation 10 is a little book that would be opened near the end of time (10:2, 8). The prophet was commanded to take the little book that had been opened (10:8). "Take it, and eat it up;" he was told. "And it shall make thy belly bitter, but it shall be in thy mouth sweet as honey" (10:9, KJV).⁷

"And," he responded, "I took the little book out of the angel's hand, and ate it up;

and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter" (10:10).

The important point to note is that there is only one book in the Old Testament that claims that it would be sealed or shut up until the end of time. "But thou, O Daniel," we read in Daniel 12:4, "shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (cf. vs. 9).

Daniel even specifies which part of his book would be sealed up until the end of time. Chapter 8 sets forth four prophetic symbols (vss. 3, 5, 9, 14) and then, after explaining that the prophecy will extend to the time of the end, explains three of them (vss. 20, 21, 23-25). Then in verse 26, Daniel is told that the "vision of the evenings and the mornings" is true but that Daniel needed to "seal up the vision, for it pertains to many days hence" in the future (RSV).⁸ Verse 26 obviously refers back to Daniel 8:14, which was the only prophetic symbol not explained in the chapter. That verse reads "For two thousand and three hundred evenings and mornings" (RSV); "then shall the sanctuary be cleansed."

In summary, picking up on Daniel's proclamation that part of his prophecy (specifically the vision of the 2300 days) would be sealed up until the end of time,

the Book of Revelation tells us that when the sealed little book would be opened in the period before the Second Advent, it would be sweet in the mouth but bitter in the belly.

That brief overview takes us to world history; especially the French Revolution of the 1790s. The Western world was astounded by the brutality and anti-Christian aspects of that event. Many concluded that the unprecedented social/political/religious upheaval was the beginning of the end of the world. As a result, many scholars on both sides of the Atlantic were driven to the Bible's prophetic books. In particular, the apocalyptic portions of Daniel were studied as never before as the eyes of many ran "to and fro" through the pages of Daniel and "knowledge" of his prophecies was "increased" (Daniel 12:4).

The period from the mid-1790s through the 1840s saw an unprecedented explosion of books related to biblical prophecy and events related to the Second Advent and the millennium.⁹

Daniel 12:4 was being fulfilled. And in the process, many scholars sought to unlock Daniel's time prophecies. Scores of writers from a wide variety of backgrounds concluded that the 2300 days of Daniel would be fulfilled sometime between 1843 and 1847. Their point of difference was not the time of the fulfillment but the event to take place at that time.¹⁰ William Miller was in good company.

Believing that the sanctuary was the Earth and that its cleansing would be by fire, Miller had concluded from Daniel 8:14 that Christ would come about the year 1843. His heart was filled with boundless joy at the prospect. And in an article in 1841, he set forth a time line proclaiming that the little book of Revelation 10 had been opened and the end was near.¹¹ The unlocking of Daniel's prophecies was truly sweet in the mouth.

But here is an astounding fact. I am afraid poor old Miller read Bible prophecy the same way most of us do. He got excited about the parts he understood and skipped over the rest. He had no doubt that the opening of the prophecies of the little book

had been as sweet as honey, but he seemed to have neglected the emphasis that the end result would be bitterness in the belly (Revelation 10:10). And bitter it was. Millerite Adventism was shattered by the October 1844 disappointment. There was weeping and bitterness on every hand in its wake.

The point that must be made at this juncture is that we serve a God who knows the end from the beginning.

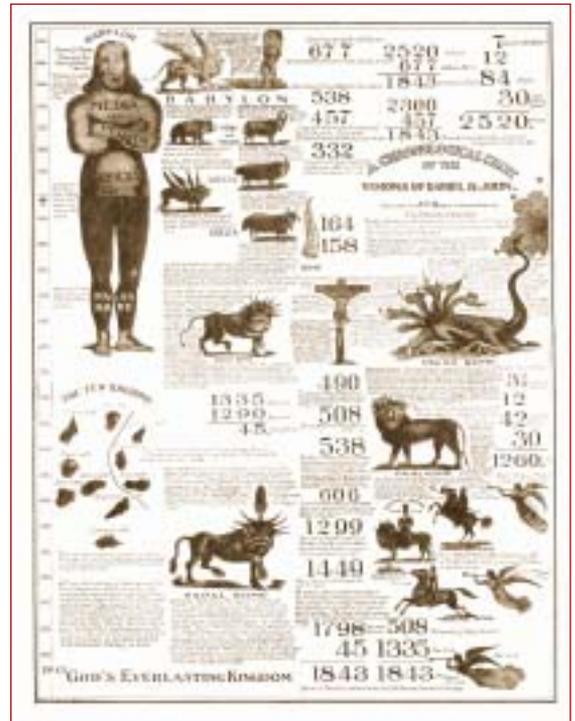
- He knew about the sealing of the 2300-day prophecy.
- He knew about its unsealing at the end of time.
- He knew the sweetness of the anticipation.
- And He knew the bitterness of the disappointment.

But He knew something more. The most important verse in Revelation 10 is number 11: After the bitter experience "he said unto me, Thou must prophesy again before [or 'to'] many peoples, and nations, and tongues, and kings."

In other words, out of the shattered remnants of disappointed Millerism would come a worldwide mission. That thought brings us to an ex-Millerite by the name of Joseph Bates.¹² By 1846, he and others had reinterpreted Daniel 8:14 in terms of the cleansing of the second apartment of the heavenly sanctuary by the blood of Jesus. Bates was also deeply into the Book of Revelation in his desire to unlock an understanding of what message must be preached to "many peoples, and nations, and tongues, and kings" between the bitter disappointment and the Second Advent.

That quest took Bates to Revelation 11, especially verse 19, where he read that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." It was not lost on Bates that verse 19 sets forth a second apartment vision of the heavenly sanctuary. Up to that point in the Apocalypse, the action had been in the first apartment. But from 11:19

Early Millerite visual aid: "A Chronological Chart of the Visions of Daniel & John."



Both the birth and the development of Seventh-day Adventist education were stimulated by the explosive fuel of apocalyptic mission.

Out of the shattered remnants of disappointed Millerism would come a world-wide mission.



Joseph Bates

on, it shifts to the second. That shift lined up with Bates' new understanding of what happened in Daniel 8:14.

But more important, Bates knew what was in the ark of Revelation 11:19. And the contents, he soon discovered, became the climax of Revelation 12, which traces the history of the church from the birth of the Christ child up to the end of time, when the dragon becomes angry with the woman and goes off "to make war with the remnant of her seed, which keep the commandments of God" (vs. 17). The obvious conclusion from that verse, Bates quickly saw, is that God would have an end-time people who keep His commandments, and that the keeping of those commandments would be a major point of conflict at the end of time according to Bible prophecy.

It didn't take Bates long to see that Revelation 12:17 was the key to unlock the rest of the Apocalypse, with chapter 13 featuring the last-day dragon power, chapter 14 highlighting the last-day woman or church, and the balance of the book outlining the great controversy conflict that would culminate in the heavenly kingdom.

Bates was particularly attracted to the three messages of the angels of Revelation 14. Those messages, he noted, would be the last given before Christ came in the clouds of heaven (vss. 14-20).

In verse 6, he read about "another angel" who would "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." That phrase should sound familiar. We saw it in Revelation 10:11, where the disappointed ones were to preach again to all the world. Here in Revelation 14, Bates concluded, is the identity of that prophetic message. The mission commission of Revelation 14:6 is an echo of 10:11. But in Revelation 14, the description of what must be preached to all the world is spelled out.

Bates saw another echo in Revelation 14:12, which proclaims "here is the patience of the saints:

here are they that keep the commandments of God, and the faith of Jesus." In line with Revelation 12:17, Bates noted that keeping God's commandments would be an issue just before Christ returned. And he was a bit more than excited when he read verse 7, which highlights one of those commandments in particular: "Worship him that made heaven, and earth, and the sea, and the fountains of waters." Bates easily recognized that that passage referred directly to the Sabbath commandment of the Decalogue. Bates now had the answer to what message must be preached to all the earth after the bitter disappointment (Revelation 10:10, 11), the message that needed to be preached to every nation before the coming of Christ in the clouds of heaven (14:6-20). He soon shared his prophetic understanding with James and Ellen White. From their collaboration would eventually come the Seventh-day Adventist Church.

The point that must be made at this juncture is that Seventh-day Adventism has never seen itself as merely another denomination. Rather, from its very inception, it has viewed itself as a movement of prophecy with a mission to all the world. I would suggest that the importance of Daniel 8:14 is not so much related to personal salvation as it is an anchor point in missiological history.

It is Adventism's understanding of being a prophetic people that led generations of its young people to give their lives in obscure mission fields and that led older church members to sacrifice not only their children but also their financial means to fulfill the prophetic imperative.

It is that vision that has made Adventism a dynamic, worldwide movement. When that vision is lost, Adventism will become merely another somewhat toothless denomination. *The losing of the apocalyptic vision and Adventism's place in prophetic history is the greatest threat that Adventism and its educational system face as they enter the 21st century.*

2. The Apocalyptic Imperative and Adventist Education

The apocalyptic vision not only transformed an anti-mission people into a mission-oriented movement, but it also transformed an anti-educational people into a movement deeply committed to education. Those transformations took time, but it is no

accident that the Seventh-day Adventists sent their first overseas missionary and founded their first college the same year (1874). With their new consciousness of worldwide mission responsibility, the denomination's leaders felt the need for educated talent to take its message to the various language groups of the world. It not only needed preachers but also editors, writers, and others who could lead out in spreading the message of Revelation 14.¹³

It cannot be overly emphasized that it was the needs of apocalyptic mission to every nation and people and tongue that fueled the rise of Adventist education in the early 1870s. That would also be true of the virtual explosion in Adventist education in the 1890s. The statistics are informative. The denomination in 1880 had three schools. That number had increased to 20 in 1890. But by the year 1900, it had 246. And the growth didn't stop. By 1910, there were 680 Adventist schools throughout the world, and 2,178 in 1930.¹⁴

What is of interest is that the growth in Adventist mission shows exactly the same growth curve as that for education. The year 1880 found eight missions outside of North

America with five evangelistic workers. Ten years later, there were still eight missions with some 56 workers. But by 1900, the number of missions had risen to 42 and the number of evangelistic mission workers to 481. Once again, we are looking at a growth curve that goes nearly straight up beginning in the 1890s. The year 1930 found the denomination with 270 missions being operated by 8,479 evangelistic workers outside of North America.¹⁵

Both the birth and the development of Seventh-day Adventist education were stimulated by the explosive fuel of apocalyptic mission. That mission consciousness in higher education in the early 20th century sponsored such names as Southern Missionary College, Emmanuel Missionary College, and the College of Medical Evangelists. The function of Adventist higher education was to self-consciously educate servants of Christ to witness to God's last-day truth whether they were employed by the church or worked for some other entity. And what was important in North America was of importance for the rest of the world. Thus Adventist secondary schools and colleges were developed around the world to train workers who could help sound the apocalyptic message of Revelation 14.

We need to recognize that the health of Adventist education was directly tied to a self-conscious realization of apocalyptic mission. And that wasn't true only for the secondary and tertiary levels. Adventist elementary education finds its genesis in the mission experience of the 1890s. During Ellen White's Australian years, she came across the fact that school attendance "down under" was required for all children. As a result, she wrote to her son in May 1897, noting that "in this country parents are compelled to send their children to school. Therefore in localities where there is a church, schools should be established, if there are no more than six children to attend."¹⁶

Seventh-day Adventism has never seen itself as merely another denomination. Rather, from its very inception, it has viewed itself as a movement of prophecy with a mission to all the world.



It is no accident that the Seventh-day Adventists sent their first overseas missionary (J.N. Andrews, depicted above with his children in a statue at Andrews University) and founded their first college the same year (1874).



James and Ellen White



Built in 1924, Lynn Wood Hall was for many years the administration building for Southern Missionary College (now Southern Adventist University) in Collegedale, Tennessee; it now serves as a heritage museum.

If it was important for older students to be prepared to spread Adventism's apocalyptic vision to the ends of the earth, it was equally important that elementary-age children be instructed in that vision from their earliest years in school.

That counsel struck a responsive chord around the Adventist world. Between 1895 and 1900, the number of Adventist elementary schools zipped up from 18 to 220. If it

was important for older students to be prepared to spread Adventism's apocalyptic vision to the ends of the earth, it was equally important that elementary-age children be instructed in that vision from their earliest years in school. Adventist parents and churches were willing to sacrifice to establish an educational system that made a genuine difference in the world and in the church.

In short, Adventist education was born in the matrix of a vision of apocalyptic mission, and it has been healthiest when the meaning of the Adventist message and mission is at the forefront of its consciousness. However, when those facts are lost sight of or downplayed, it is not surprising to find increasing numbers of Adventist parents concluding that sending their children to the local Baptist school or the community Christian school is a valid option. And so it is. ADVENTIST EDUCATION IS IMPORTANT ONLY IF IT IS TRULY ADVENTIST. *If it's not, it might be seen as an alternative to other systems of education, but not necessarily an important one, and certainly not one worthy of much financial sacrifice.*

Conclusion

This article forms the first part of a presentation that will be concluded in the next issue of the JOURNAL OF ADVENTIST EDUCATION. Thus far, we have examined the apocalyptic imperative that inspired the rise of Adventism and the all-important relationship between that imperative and the rise and continuing health of Adventist education.

In the final article, we will note that the apocalyptic vision is not all that is needed to keep Adventist education healthy, examine the ministry of teaching, and explore important issues that teachers need to keep in mind as we move into the future. ✍



George R. Knight served the Seventh-day Adventist Church for 40 years as a pastor, elementary and secondary teacher, school administrator, and Professor of the Philosophy of Education and Adventist History at Andrews University in Berrien Springs, Michigan. He is the author of 30 books, and writes from Rogue River, Oregon.

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6. James and Ellen G. White, *Life Sketches*, pp. 126, 228.
7. All Bible quotes in this article are taken from the King James Version, unless otherwise indicated.
8. Bible texts credited to RSV are from the Revised Standard Version of the Bible, copyright © 1946, 1952, 1971, by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. Used by permission.
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TAKING OFF THE TRAINING WHEELS

Parents of children learning to ride a two-wheeled bicycle often attach training wheels to help them avoid accidents. But to become an accomplished bicyclist, one must remove the training wheels. Adapting that analogy to Adventist education, some Seventh-day Adventist parents and educators insist that colleges and universities “keep the training wheels on” for students. They want, above all else, for higher education to keep students safe—emotionally, spiritually, and academically.

While training wheels do provide safety, they also give an inexperienced learner the illusion of actually riding a bicycle while only pedaling a quadricycle and of imagining that he or she is “just like the big kids.”

A child can learn to pedal, brake, and shift gears on a bicycle with training wheels. That is why “training wheels” are perfectly appropriate for younger children. They provide a necessary and comforting security and stability.

Sooner or later, however, the “training wheels” must come off for older students, if college and university educators are committed to helping them grow wholistically. Secondary education can be an important time of transition as well, but that is a topic for another article. In postsecondary education, it is important to reinforce and stimulate students’ moral development by promoting open academic inquiry and reassessing institutional policies of external control. Discussed below are some research findings that support a developmentally appropriate academic equivalent of removing the training wheels from a bike.

Facilitating Moral Development

Those responsible for delivering college and university education must determine the best way to structure the institution’s academic environment to fulfill the mission of Adventist higher education. According to Lawrence Kohlberg’s later research,¹ the policies of an educational institution can facilitate or hinder the moral and personal development of its students and faculty. This research supports the broad principles and guidance offered by Ellen White in the book *Education*.²

Lawrence Kohlberg³ and Carol Gilligan⁴ offer insights that can help educators as they attempt to nurture students into morally and ethically mature individuals. Kohlberg’s 20-year longitudinal studies of populations in Turkey, Israel, and the United States indicated that both males and females progress through an “invariant stage sequence, regardless of cross-cultural variation in moral norms and beliefs.”⁵ Kohlberg also cites the findings of other researchers



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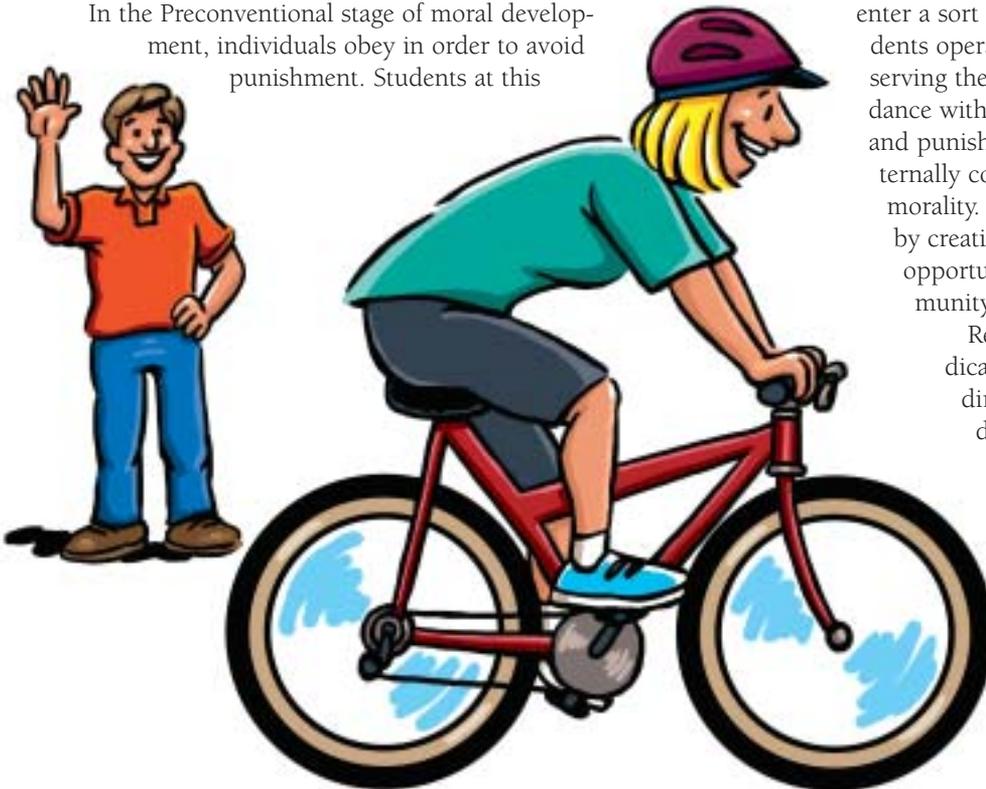
who obtained similar results in India, Turkey, Taiwan, Zambia, and other non-Western societies to support his assertion that the development of moral reasoning abilities occurs in the same progression regardless of cultural differences.⁶ While theorists differ somewhat in the ways they think these stages manifest themselves, they all agree that it is desirable to aspire to more mature and nuanced levels of moral development.

The mission statements of Seventh-day Adventist institutions of higher education commonly identify moral development as a primary goal. Ellen White identified moral and personal development as the central reason for investing in Seventh-day Adventist education.⁷ She wrote that “Cultivated intellect is now needed in the cause of God, for novices cannot do the work acceptably. God has devised our college as an instrumentality for developing workers of whom He will not be ashamed.”⁸ “The great object of education is to enable us to use the powers which God has given us in such a manner as will best represent the religion of the Bible and promote the glory of God.”⁹

Ellen White’s guidance is well supported by research on the development of moral reasoning skills. Space limitations prevent a full discussion of Kohlberg’s formulation. However, the following paragraphs outline the three basic phases of moral development as identified by Kohlberg and Gilligan, as well as research findings from others on how learning environments may help or hinder moral growth.

Preconventional Stage

In the Preconventional stage of moral development, individuals obey in order to avoid punishment. Students at this



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stage respond well to clear and comprehensive rules and consequences. Educational systems that are organized around rewards and punishments are efficient and orderly, but they tend to encourage students to remain at the Pre-conventional stage of development. This level provides a comfortable feeling of certainty for parents and educators, but it leaves students dependent on external validation in making moral decisions. This, in turn, makes it more likely that they will embrace inappropriate cultural norms, and decreases their ability to make value judgments for themselves.¹⁰

Administrators and educators seeking to foster higher levels of moral development must examine the learning activities assigned, as well as the external controls applied to students’ lives. While external controls are helpful at some stages of human development, according to both White¹¹ and Kohlberg,¹² they are a retarding force at others.

Conventional Stage

People at the Conventional stage of moral development seek to meet accepted social expectations in the hope of reciprocity. They understand that rules and norms are necessary for the greater good of the institution and for the effective functioning of a diverse community, and choose to enter a sort of social contract with others. Students operating at this level see morality as serving the common good and act in accordance with rules, even without external rewards and punishments. They are moving from an externally controlled to an intrinsically adopted morality. Educators can facilitate this progress by creating environments that allow students opportunities to make choices within a community structure.

Research by Kohlberg and others¹³ indicates that when educators are overly directive, it stunts some types of student learning. A minimally controlling environment will help students to incorporate important principles of morality into their personal value systems. Ellen White reminds us that “It is not God’s purpose that any mind should be [controlled by one in authority]. Those who weaken or destroy individuality assume a responsibility that can result only in evil. While

under authority, the children may appear like well-drilled soldiers; but when the control ceases, the character will be found to lack strength and steadfastness.”¹⁴

She also warned that “To the superficial observer [a non-authoritarian approach] may not appear to the best advantage; it may not be valued so highly as that of the one who holds the mind and will of the child under absolute authority; but after years will show the result of the better method of training.”¹⁵

By failing to challenge students’ thinking about complex issues, neglecting to expose them to a diversity of thought, or failing to allow for a carefully calculated degree of ambiguity and uncertainty, educators permit students to remain contentedly stuck at the Conventional phase of development. To apply Ellen White’s counsel that the true work of education is to produce thinking individuals,¹⁶ we need to give serious consideration to how we can use our curriculum, policies, and teaching to help our students function at the Postconventional stage.

Postconventional Stage

Individuals who have achieved the Postconventional (or Principled) stage, make, in Kohlberg’s words, “a clear effort to define moral values and principles that have validity and application apart from the authority of the groups or persons holding these principles.”¹⁷ He adds: “Right is defined by the decision of conscience in accord with self-chosen *ethical principles* appealing to logical comprehensiveness, universality, and constituency.”¹⁸ Persons who have achieved the Postconventional level apply the principles of justice and equality, and respect the dignity of every person, regardless of position, relationship, ethnicity, religion, or other characteristics. As Seventh-day Adventists, we might define Postconventional thinking and living as the consistent application of the Golden Rule to all persons under all circumstances, or as making choices on the basis of the *agape* love demonstrated by Jesus even toward those who were torturing and killing Him.

Stimulating Moral Development

We believe that the goals of Seventh-day Adventist Christian education are best achieved through directing energy, at least at the college and university levels, toward stimulating Postconventional moral development. This means helping students to develop self-chosen principles of justice, enjoy the richness of diversity, recognize and deal with moral nuances, and balance individual and social concerns. It also means aiding them in reasoning through issues using moral and religious principles derived from their experiences at earlier stages, and from an open consideration of truth.

Gilligan points out that, for women in particular, morality requires the preservation of valuable human relationships and an integration of one’s own and others’ needs.¹⁹

Kohlberg and his associates²⁰ held that males and females reasoned similarly about moral issues, but that, in their initial responses, females tended to think in terms of the “special obligations” of close relationships, whereas males focused on a more general duty to do justice.

Professors who want to guide students toward the Postconventional levels of moral reasoning will more often conceive of their roles as informed facilitators of discussions,

Administrators and educators seeking to foster higher levels of moral development must examine the learning activities assigned, as well as the external controls applied to students’ lives.

rather than disseminators of “The Answers.” They will provide their students with opportunities to analyze the applications of moral principles. These professors will also invite students to observe them thinking aloud in class about complex issues and help them consider alternative views, while explaining why they prefer a particular viewpoint.

At this stage, the training wheels have come off, increasing the risk that students will make poor choices and engage in risky behavior. But that is how they achieve skill and confidence in arriving at their own conclusions, which may well differ from those of the society in which they live.

If the primary concern of the church and parents is safety rather than growth, administrators will avoid giving students the necessary freedom to construct internal value systems. But this increases the risk that they will make poor choices when they leave the supportive college environment, either feeling content to go through life at the Conventional stage or having to function at the Postconventional stage without any help from the supportive environment of a Christian institution.

Studies cited below identify at least two factors that impede construction of internal controls, and another that seems to facilitate it. The negative variables are (1) the presence of controlling surveillance and (2) placing superfluous external controls on behavior. Conversely, schools can facilitate student growth by engaging young people in a process that helps them evaluate various choices and voluntarily choose a moral response, while offering guidance and support. After all, it is not usually a good idea to take a novice mountain biker to the top of a steep mountain and send him or her down without coaching. Instead, the coach builds on the cyclist’s prior ability to navigate paved and gravel roads, and provides guided practice and coaching while encouraging the cyclist to try increasingly more challenging trails. It takes time and practice to develop such abilities.

Researchers have noted that when students experience surveillance intended to control their actions, their intrinsic motivation decreases.²¹ Coaching, however, does not undermine their intrinsic motivation. This corresponds with Ellen

White's assertion that our "youth are benefited by being trusted. . . . They should not be led to feel that they cannot go out or come in without being watched. Suspicion demoralizes, producing the very evils it seeks to prevent."²² Educators need to serve as mentors, sharing their faith journey.²³ They should not be enforcers but fellow learners who offer their experience and advice to aid young adults in decision making.

Research also suggests that excessive or unnecessary external constraint actually increases interest in forbidden activities. In an experiment with college students, Wilson and Lassiter²⁴ threatened sanctions for dishonesty in a situation in which the students had little motivation to cheat. No threats were made to the control group. Several days later, in a completely different setting, the group threatened with sanctions cheated significantly more than the control group on an intelligence test. The researchers concluded that when people are given extrinsic reasons to not engage in an activity about which they originally had little curiosity, their interest increases. It appears that when people have both an intrinsic motivation (I don't like it) and an extrinsic motivation (I'm not supposed to do it), they may discount the intrinsic starting point. This leads them to develop greater interest in the undesired activity. Interestingly, Ellen White suggested the same probability.²⁵

Besides trust and freedom, young adults need educators to display an attitude of collaboration. Researchers have found that involving people in the decision to choose healthy behaviors (intrinsic motivation) increases the likelihood they will engage in the desired behavior. If the subjects feel coerced, however, the desired behaviors decrease. Ellen White advises us that "it is better to request than to command" because then "obedience is the result of choice rather than compulsion."²⁶

Discussion

Without training wheels, bicyclists will learn to ride more skillfully, but they will also fall occasionally. One cannot learn to race a mountain bike, or perform tricks without falling. As Ellen White warned us, an unfair or an uninformed evaluation of the educator's effectiveness at that moment might suggest that the student and the coach are a failure.²⁷ However, an insightful observer knows that leaning too far to the right or the left is part of the lesson, and that a scraped elbow is a normal, perhaps even necessary, part of the learning experience. The effective educator will encourage the young bicyclist to keep trying, while providing encouragement and a few suggestions based on experience.

We recognize that not all students arrive at college or university with the same riding skills. Some have never had the training wheels removed. Others have had them off a few times, while some are highly skilled riding a two

Professors who want to guide students toward the Postconventional levels of moral reasoning will more often conceive of their roles as informed facilitators of discussions, rather than disseminators of "The Answers."

wheeler, and a few have mastered the unicycle. Therefore, Seventh-day Adventist educators need to continually and thoughtfully evaluate the content and style of their teaching in order to adequately challenge and prompt students without facilitating recklessness. Senior courses should provide more opportunity for open consideration of controversial ideas and questions than freshman courses. Graduate study needs to be qualitatively different from undergraduate. In all cases, careful monitoring and Christian coaching will be necessary.

When a bicyclist has learned to enjoy the freedom of cycling, he or she will have the motivation and courage to explore. His or her successes and failures provide the necessary foundation for continuing to investigate, but not ignore, the limits of the bicycle. Little learning will occur if safety is the only, or even primary, concern.

Should we not challenge our students to try out new thoughts, read uncomfortable essays and books, confront controversial ideas, consider new evidences, and try on new perspectives? Ellen White proposes that "The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. He is easily led to follow tradition and custom."²⁸

So, committed professors must steady the seat, give young college students a push in the right direction on the proper bike trail, and then stand by, breathless, as the young bikers navigate new ideas at unfamiliar speeds. Sometimes they wobble to a stop, only to be challenged again. Other times they miscalculate their speed and fall. Sometimes they find an excuse not to try. But educators and administrators need to resist the temptation to reinstall the training wheels. Their job is to create significant, genuine, and appropriate challenges for the new rider that test and expand his or her academic, social, and spiritual abilities.

Critics of Adventist higher education will notice skinned attitudes, broken curfews, pierced ears, and other evidences of apparent failure. These things are not signs of educational failure any more than falling off a bicycle is a sign of one's inability to ride. Nor are they any more an indicator of youthful rebellion than is the occasional wobbling of a bicycle. It is normal and necessary.²⁹

To be sure, there will not often be unanimous or easy agreement regarding what constitutes the proper balance between risk and safety. There are constituents, administrators, and faculty who will see this as nothing more than a "weakening of the standards." They will express concern that our students don't look or sound right. They will be concerned that constituents will withhold their financial support from the institution. They will argue that obedience

is the sign of a faithful Christian. And they will be both right and wrong.

Thinking, sounding, and looking “right” are, indeed, indicators for faithfulness, if the obedience comes from within and if it is principle-based. College students who believe or act the “right” way because their grades will suffer or because they will be fined can only be commended for being compliant followers who behave well *because* of external limitations imposed by the training wheels. On the other hand, college students who are encouraged to consider alternatives as well as conventional answers, but not coerced to believe or act in the “right” way, will make some poor choices from time to time. But these students will also enjoy the deep satisfaction of making sincere, life-affirming choices. That personal response to the gospel is what Seventh-day Adventist institutions of higher education are striving for. “All true obedience comes from the heart. It was heart work with Christ.”³⁰

Educators who “remove the training wheels” need to be prepared for questions and misunderstandings, even unfair

criticism, from colleagues, constituents, and church administrators. The pressures of financial and enrollment trends strongly tempt us to excessive pragmatism. While there is no simple response, it is vital for us as educators to keep our attention clearly focused on what developmental psychology and the principles of inspiration say is best for our students.

An honest and ongoing conversation needs to take place between, and among, all who are engaged in the educational enterprise.

- Professors enjoy academic freedom and a good degree of autonomy regarding the content and policies of their courses. They can also significantly shape institutional policies through faculty governance and participation on campus committees.
- College and university administrators lead in the development of institutional vision, goals, and benchmarks.
- Students have a voice through course evaluations, senior exit surveys, the student association, and the student senate.



Schools can facilitate student growth by engaging young people in a process that helps them evaluate various choices and voluntarily choose a moral response, while offering guidance and support.

- The board of trustees establishes the direction and fundamental policies of the college or university.
- The Adventist Accrediting Association sets standards and regulations that directly affect the work of colleges and universities.

It is important that all of these parties engage in an informed and principle-based discussion of the goals of our institutions of higher education in order to meet the developmental needs of our students, serve the mission of the Seventh-day Adventist Church, and protect the particular character of each institution while strengthening its milieu and effectiveness.

If we encourage our students to infiltrate society with the gospel of grace and to be courageous enough to “stand for the right though the heavens fall,”³¹ we must also enable them to develop the image of God in their characters—“individuality, power to think and to do.”³² Such power cannot be fully developed at the Preconventional or Conventional stages. Two statements made by a founder of the Seventh-day Adventist educational system encourage us in this regard:

“[Our youth] have not been thrown upon their own judgment as fast and as far as practicable, and therefore their minds have not been properly developed and strengthened. . .

“Those who make it their object to so educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers.”³³



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The Task Force Deaning Program

A legacy of the late 1950s and 1960s in North America was a spirit of volunteerism and student activism. The student missionary program had its genesis in Adventist colleges and universities during this time. Many students were eager to exercise their independence, solidify career goals, experience self-discovery, and make a difference through service to others—all at the same time. The end of the military draft in the United States opened up even more opportunities for male students to “take a break” from college or a job. Female students were just as quick to volunteer.

Having a program for students to volunteer within the United States was a logical progression. By the 1980s, many students, male and female, were serving as task force workers in a variety of positions at schools and churches. One of the positions was that of assistant residence hall dean. Almost overnight, many boarding academies were hiring short-term para-professional “volunteers” to fill deaning positions. The long-standing mentoring relationship that had produced generations of deans was gone, and entry-level positions for recent college graduates became scarce. Over time, the task force deaning program became available in other parts of the world as well.

Many of these young men and women did well, grew from the experience, and were appreciated by the schools and the students. Others did not fare so well. Unfortunately, consistent pre-service training for this role was typically not provided. Anecdotal evidence indicates that few task force deans have become professional residence-hall deans. One result of hiring task force workers has been the increased difficulty of finding experienced head deans to fill academy-level positions. The hiring of task force workers has thus altered the hiring practices for academy-level deans.

Realistically, despite certain problems, the task force program is here to stay. Accordingly, in order to choose the best applicants and help them succeed, administrators need to consider these questions: What screening should be done by the colleges? Should the sponsoring college or university be expected to provide formal pre-service training? Should these positions be filled only by those who have completed the training? Would a uniform pre-service training and a specified list of hiring criteria benefit this academy?

In my opinion, some organization needs to determine criteria for hiring and create a specific structure for the training and regulatory supervision of task force deans. I suggest that the North American Division (NAD) Office of Education create a study group to make recommendations. The group should include education directors, academy principals, experienced academy residence-hall deans, and others as appropriate. Representatives from colleges or

universities and the NAD Risk Management Department should be included. The lives of students attending boarding academies are far too important to be left to chance.

The following are foundational in determining whether students are qualified for this experience. They must:

- Understand the church's unique philosophy of Christian education, as well as the boarding school culture.
- Understand the role of both structure and nurture in relationship to students, as well as the importance of enforcing organizational rules and policies.
- Know how to establish respect and elicit cooperation.
- Know how to be a spiritual leader, and how to share their faith privately as well as in a corporate worship setting.
- Understand the importance of supporting the governance structure of the school by both words and actions. This includes philosophical support for the organizational rules and moral principles of the school.
- Understand what it means to be part of a team, to support other deans, faculty and staff, and the students.
- Learn the specific protocols for responding to emergencies, parental concerns, and disciplinary issues.
- Develop and articulate specific goals in seeking the experience of task force dean.
- Know how to communicate respect and acceptance across cultural and ethnic differences.
- Possess a positive work ethic and a profound sense of personal responsibility.

Establishing realistic expectations and clear communication between the task force dean and his or her supervisors will help to ensure success. A college student coming to a boarding school campus deserves a full discussion of his or her role with the principal and supervising dean. A mentoring structure needs to be put in place for each task force dean. The mentor's role is to empower, encourage, equip, and hold the mentee accountable.

I believe that pre-service training and supervision are crucial. The study group should make recommendations regarding the location, the curriculum and schedule, the qualifications for trainers, and the length of training.

I trust these ideas will enhance the ministry environment for task force deans. In the next column, I will share what I believe to be the basic responsibilities for the academy that hires a task force dean. ✍

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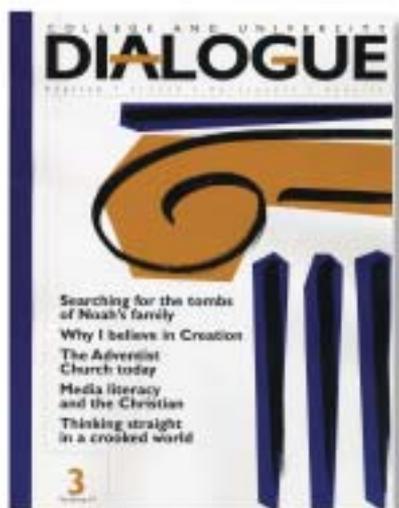
DIALOGUE

Nurturing the Minds of Adventist College and University Students

Adventist youth are among the most ambitious Christians in the pursuit of advanced studies, seeking to develop their God-given talents and preparing for a fulfilling life of service. Currently, around the world, some 102,000 students attend Adventist colleges and universities, and close to 250,000 study in public institutions of higher learning.

Each year, the Seventh-day Adventist Church and its members make a large investment to operate more than 100 colleges and universities, providing Christian education and a nurturing context to our students. However, there are many young adults unable to study in our school system. In some cases, there are no Adventist institutions of higher learning in their country. In others, the programs in which they are interested are not offered. Frequently, family and financial factors lead them to enroll in secular colleges and universities.

Adventists who study in public institutions of higher learning face serious challenges to their faith convictions. The influence of prestigious but unbelieving professors, the subtle power of secular ideologies, the questionable lifestyle espoused by many on campus, required academic activities or exams on the Sabbath—all these factors challenge their faith. And yet, they are children of Adventist homes, motivated and bright, whose abilities, skills, and eventual degrees would strengthen our institutions and support our mission. In fact, most of the faculty and leaders in Adventist colleges and universities have obtained their graduate degrees in such institutions and emerged with a



strong faith commitment.

Aware of the risks and potential of these thousands of Adventist students, three General Conference departments—Chaplaincy Ministries, Education, and Youth—joined forces in 1987 to support public campus ministry in cooperation with their counterparts in the world divisions and unions. Through the Committee on Adventist Ministry to/with Adventist College and University Students (AMICUS), church leaders seek to meet the spiritual, intellectual, and social needs

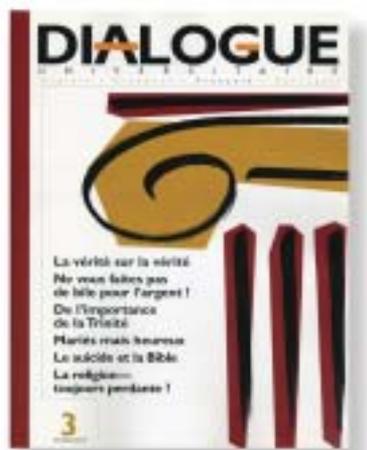
of Adventist students on secular campuses worldwide.

These three departments have assumed complementary responsibilities in this ministry. Chaplaincy Ministries provides training for campus chaplains and pastors in university centers and develops appropriate materials. The Education Department publishes *College and University Dialogue* in four interdivision languages (English, French, Portuguese, and Spanish). The Youth Department helps foster the creation of student associations in university centers, training students for outreach, and organizing student conventions.

A Special Journal

College and University Dialogue was launched in 1989 as a network journal (1) to nurture an intelligent Christian faith; (2) to deepen the readers' commitment to Christ, the Bible, and Adventist mission; (3) to articulate Adventist responses to contemporary issues in the arts, humanities, philosophy, and the sciences; and (4) to offer practical models of Christian service and outreach. *Dialogue* is published three times a year in four parallel language editions, has

BY HUMBERTO M. RASI



a circulation of 30,000 copies per issue, and is read in more than 100 countries. Copies are provided free to full-time Adventist students in public colleges and universities who request it. *Dialogue* is also available through paid subscriptions to those who are no longer students. Several complimentary subscriptions are sent to the libraries of public colleges and universities, when requested by the librarian.

Most of the essays published in *Dialogue* are written by Adventist faculty from our own colleges and universities or those teaching in public institutions. The articles address relevant issues in areas such as bioethics, creation and evolution, devotional life, relating to believers of other faiths, environment responsibilities, health and lifestyle, screening the media, the reliability of the Bible, preparation for marriage, etc. Each issue includes interviews with successful Adventist professionals, first-person stories, and reports on activities by Adventist student associations.

Dialogue has fostered a lively exchange of ideas between readers and authors, as well as with the editors. In addition, the “Interchange” section, which lists names and e-mail addresses of Adventist students and professionals, has connected thousands of them around the world. In a few cases, it has even resulted in marriage!

Readers’ comments about the journal have been positive:

- “*Dialogue* is both attractive and relevant. Each issue provides a critical filter and intellectual ammunition that we need as Adventist university students to confront the secular ideas that are prevalent in educated circles of society.”—*Jorge Ble Castillo*, Villahermosa, Tabasco, Mexico.

- “As a Seventh-day Adventist pre-medical student on a secular campus, I face similar challenges to the ones mentioned by the Adventist physician from Singapore profiled in your recent issue. It is my conviction that we deny God the privilege of using us to exalt His name and character by

compromise on principles. Thank you for publishing in *Dialogue* this modern story of steadfast faith.”—*John H. Kelly, Jr.*, Hedgesville, West Virginia, U.S.A.

- “I am the only Adventist student in my university, and at times I find myself struggling with feelings of loneliness. However, *Dialogue* is a welcome friend that keeps me in touch with thoughtful Adventists in other parts of the world. Each issue enriches me intellectually and spiritually. Thank you!”—*Andrea de Stael Ladislas*, Vaureal, France.

- “As a medical student about to complete my program, I thank the editors of *Dialogue* for including in the journal articles dealing with health issues. They provide me with ideas that I can use in my lectures on drug abuse prevention, sexuality, proper nutrition, and similar topics.”—*Joseph Lee*, Malaysia.

- “In order to ensure that I don’t miss any future issue of *Dialogue*, I am enclosing my credit card number for the charge of a two-year subscription. The journal certainly fills a gap in the Adventist magazine market, and I find the articles always challenging and enjoyable.”—*Angela Logan*, West Lothian, Scotland.

- “I’m a business student at the University of Papua New Guinea and a great fan of *Dialogue*. Every issue that falls in my hands is a God-send. In addition to articles and inter-

views, ‘Interchange’ provides me with the only means of communication with Adventist students who choose to attend public colleges and universities worldwide. Praise God!—*Wake Mangu*, Papua New Guinea.

An Invitation

Several Adventist secondary schools, colleges, and universities have subscribed, making the journal available in their library to students and faculty. Readers interested in checking earlier articles published in *Dialogue* are invited to visit the Website: <http://dialogue.adventist.org>. Adventist students attending public colleges and universities may obtain a free sample copy by requesting it from the managing editor, Susana Schulz (schulzs@gc.adventist.org), and providing their name and mailing address.

Over the centuries, God’s followers have fought their crucial battles on the terrain of the human mind. There is where reason and will are engaged. *Dialogue* is published especially to help Adventist college and university students to be prepared and supported as they enter this battlefield.✍



Humberto M. Rasi, Ph.D., is the founder of *Dialogue* and currently serves as its chief editor. E-mail: h.rasi@adelphia.net.

BECOMING THE BEST CHRISTIAN WORKPLACE WE CAN BE

Suppose your principal or administrator gave you a sheet of paper with randomly scattered words, and these instructions: *Circle the words that reflect your own experience in this school / college / university.* The options are as follows:

school management, Patrick Whitaker says that the “work we do, and the way we do it, is significantly affected by our experience. When we have been treated in ways which make us feel good about who we are and what we have done, then our commitment is likely to have risen, along with our energy and enthusiasm.”¹

ranking was based on employee evaluations of their workplaces.

Fifteen statements by those interviewed indicate what employees thought was important in a Christian organization. These 15 statements deserve our attention and reflection. They can be divided into four major categories (adapted to the educational environment):

CONFLICT	ACCEPTED	IGNORED	ENCOURAGED
SUPPORTED	MISUNDERSTOOD	OPPRESSED	
FRUSTRATED	PRIZED	ANGER	ABUSED
CAJOLED	TRUSTED	EMPOWERED	INVOLVED
RESENTMENT	EXCLUDED	GUILT	FUN
LISTENED TO	EXCITEMENT	VALUED	CRITICIZED
HUMILIATED	REPRIMANDED	EMBARRASSED	
ACCUSED	REJECTED	TEAM	

1. A High Level of Trust Is Maintained

The number one value among those employed in Christian organizations was a **high level of trust between the administration/principal and teachers**. This appears to be the foundation on which other elements of work satisfaction depend. Research shows that trust develops when teachers perceive that the administration is honest, skilled, and

How would you respond? What words or concepts best reflect your experience in the organization where you are now employed? Is your school the best Christian workplace it can possibly be? Or would the result indicate that there is significant room for improvement?

In addressing the issue of

The June 2005 *Christian Management Report* magazine² featured a series of articles and reports outlining the best Christian workplaces in the United States. The top 40 Christian organizations were listed and analyzed.³ Their

caring.⁴

Another element that generates a high level of trust is the perception that **administrators are behaving with fairness and integrity**. This can be quite a challenging task, especially for “mission-based” organizations that employ a mixture of local and expatriate workers who have

BY BRANIMIR SCHUBERT



Is your school the best Christian workplace it can possibly be? Or is . . . [there] significant room for improvement?

obvious differences in lifestyle and remuneration.

The next element in the area of high trust is the perception of teachers/faculty that **the organization conducts its activities openly and honestly**. This also can be a challenge in an organization where the structure lends itself to closed committee decisions and where those in senior positions have the power (or take the power) to impose their personal agendas.⁵ In multi-layered organization where most decisions are made by committees (which can be dominated by strong personalities), there may be little accountability. With committee rule, no individual takes the responsibility, and there is often little follow-up or certainty of implementation.

Finally, a high degree of trust is maintained when **administrators demonstrate compassion for people at all levels**. Compassion implies that administrators understand and are empathetic about the issues their faculty/staff are struggling with, and are aware of what their employees think and feel.⁶ Obviously, this climate is possible only in an organization that fosters open and honest communication without the threat of repercussion or recrimination.

Christian Management Report adds that **effective management** seems to be a significant element in building a foundation for trust. Elements of effective management are **accountability, teamwork, and an effective strategy for serving the students**.

As we have seen so far, some organizations are structured to discourage accountability. "Committee-based" organizations tend to be less "team-oriented"—perhaps because the multitude of committees provides an illusion of teamwork, while in reality, teams are either non-existent or function in spite of the established organizational culture.⁷

Now a word on "serving the students." It can be argued that in or-

ganizations where there is little trust and no accountability or teamwork, the top-level managers will inevitably lose sight of the institution's mission (pur-

to hold them accountable. Accountability means not only correcting deficiencies, but also seeking regular feedback. It includes acknowledgement and

have a system in place to consistently evaluate and recognize their employees. As a result, those who are not performing well do not get help and continue to perform poorly. And those who work hard and often go "the second mile" feel unappreciated and eventually become burned out and disillusioned.

Empowered people are **encouraged to experiment and be innovative**. It's true that by allowing people flexibility and freedom to perform in accordance with their gifts and personalities, ad-

The number one value among those employed in Christian organizations was a high level of trust between the administration/principal and teachers.

pose) because they are caught up in constant "crisis management" rather than forward planning and ensuring "student satisfaction."

2. Teachers Are Empowered

The second area of concern is empowerment. For Christians, this should be no surprise. When Christ came to this planet, He gave up His power and in turn empowered His followers to do "greater works."⁸ So why do some Christian organizations struggle so much with putting this concept into practice?

The surveyed individuals highly valued **management that seeks and acts on the suggestions of faculty/staff**. This is not surprising; a person whose opinion is valued is likely to express more loyalty to the organization. There is a feeling that he or she can make a difference and contribute to the greater good.

On the other hand, when the administration does not seek input and/or ignores suggestions made, faculty and staff will gradually cease making suggestions, thus depriving the organization of valuable resources.

Recognizing Excellence

Another significant area is the perception that **"I'm satisfied with the recognition I receive for doing a good job."** Unfortunately, some Christian organizations seem to leave recognition for the last days when Jesus says "well done, thou good and faithful servant." Obviously, this should not be the case. While waiting for the Second Coming, administrators will need to regularly demonstrate to teachers that they value their input and are prepared

recognition of teachers' contributions. Few Christian organizations/schools

Suggested Questionnaire for 360 Degree Accountability

Accountability is essential for any organization that desires to be a place where teachers feel appreciated, esteemed, and valued. Accountability is a two-way process. Secure and strong administration will want to know how their teachers feel about their current job and their leaders. Here is a suggested questionnaire that can assist in this process:⁹

Scoring: 1=strongly disagree, 2=disagree, 3=not sure, 4=agree, 5=strongly agree (avoid circling 3 if at all possible)

In my organization, there is a high level of trust between the administration and teachers.	1	2	3	4	5
Our leaders behave with fairness and integrity.	1	2	3	4	5
My school conducts its activities openly and honestly.	1	2	3	4	5
Our leaders demonstrate compassion for people at all levels.	1	2	3	4	5
Administration seeks and acts on the suggestions of teachers.	1	2	3	4	5
I'm satisfied with the recognition I receive for doing a good job.	1	2	3	4	5
We're encouraged to experiment and be innovative.	1	2	3	4	5
Administration explains the reasons behind major decisions.	1	2	3	4	5
My organization is well managed.	1	2	3	4	5
I'd rate my school as a superior place to work.	1	2	3	4	5
I'd recommend my organization to others as a good place to work.	1	2	3	4	5
People are held accountable for doing what they say they'll do.	1	2	3	4	5
I'm very satisfied with our level of Christian fellowship and spirituality.	1	2	3	4	5
Our leaders exhibit the fruits of the Spirit—love, joy, peace, kindness, etc.	1	2	3	4	5
Given the opportunity, I would decline changing my workplace.	1	2	3	4	5

ministrators take the risk of things being done “differently”—but this is a risk worth taking. No progress was ever made by always “following the manual.”

Encouraging people to take risks also means not penalizing them if innovation or experimentation doesn't work out. A culture that encourages innovation will quickly “cut its losses” and seek new ideas. This will create cutting-edge schools whose employees “think outside of the box” and are ready for the challenges of the future.

Finally, when **management explains the reason behind major decisions**, teachers feel empowered. There is a sense that faculty/staff can be trusted with information, which makes the employees feel that they are part of the “bigger picture.” Many “mysteries” evaporate once there is a free flow of

Elements of effective management are accountability, teamwork, and an effective strategy for serving the students.

information and all parties know what is going on. There is no need for gossip and rumors because the game is “fair and square.” This principle is particularly important when tough decisions need to be made that affect teachers or employment, or could significantly alter the future of the organization.

3. Good Management Practices Are Valued

In this section of the survey, partici-

pants expressed four values that can be outlined as follows:

- a. My organization is well managed.
- b. I'd rate my organization as a superior place to work.
- c. I'd recommend my organization to others as a good place to work.
- d. People are held accountable for doing what they say they will do.

What stands out here is that employees have a sense of pride in their organization and are happy to be part of it and recommend it to others. Given a choice of similar organizations, they would choose to stay in their current place of employment. They know their work is valued, and they believe the organization is serving the students and community well.

Clearly, the first two sections (Trust and Empowerment) are fundamental in creating an environment where teach-



ers feel appreciated and where they approve of leadership/management practices as well as the trajectory of the organization. This translates into a strong sense of loyalty toward the workplace and its leadership.

The last element present in institutions where employees feel satisfied and motivated is that of spirituality.

4. Spiritual Community Is Nurtured

An analysis of Christian organizations should reveal elements of spirituality that make them different and unique from secular schools and businesses. In Christian organizations/schools where teachers feel satisfied, there is a clear, strong spiritual emphasis. Those surveyed said: **“I am very satisfied with our level of Christian fellowship and spirituality.”** How to measure this fellowship and spirituality and what specifically contributes to this feeling of satisfaction is not the issue. Various cultures and faith traditions embrace different expressions of spirituality. What is important is that biblical values and a sense of “faith community” are apparent throughout the organization.

The final point can be considered a “wake-up call” for all Christian leaders and administrators. Satisfied employees said: **“Our leaders exhibit the fruits of the Spirit—love, joy, peace, kindness, etc.”** In other words, the spiritual community is initiated and sustained through the practical example of those in leadership. This is not achieved through competitions over the number of “spiritual meetings” or even by whether people pray before and after each committee meeting or class period. Spirituality is the effective integration of faith into the workplace. It is demonstrated by daily attitudes and actions.

In conclusion, Christian organizations that set the standard as the best workplaces are those whose leaders generate a high degree of trust, empower people, and integrate spirituality in all aspects of their activities in a competent and caring way. Is this an impossible ideal to reach? Perhaps not, if we are to believe the employees of

the top 40 Christian organizations surveyed.

Adventist educators need to ask themselves: Is our school the best Christian workplace it can be? If not, there are opportunities for God’s grace to be manifested and for Christ’s model of leadership to be followed more closely. Making this change will not be easy, but the rewards are priceless: satisfied teachers and students, as well as a school that is putting into practice its mission statement and glorifying God’s name. If we ask in faith, God will help us to achieve these goals.¹⁰ ✍



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NOTES AND REFERENCES

1. Patrick Whitaker, *Managing Schools* (Oxford: Butterworth/Heinemann, 1998), p. 130. The suggested “survey” is based on the chapter “Work and Well-being.”
2. *Christian Management Report*, published by Christian Management Association, San Clemente, California, June 2005.
3. Organizations are categorized into sizes as well as the type of organization, i.e., Parachurch and Missions, Christian Schools, Higher Education, Media, Products and Services. For example, Zondervan is listed as the best Christian place to work at in the category of Media with more than over 150 employees. Also, Bethel University is

the winner of the Higher Education section with more than 300 employees.

4. A book dedicated to this topic is *Trust Me—Developing a Leadership Style People Will Follow* by Wayne A. Hastings and Ronald Potter (Colorado Springs, Colo.: WaterBrook Press, 2004). Another valuable resource is *Leadership Directions* by Andrew Seidel (Dallas: Center for Christian Leadership, Dallas Theological Seminary, n.d.).

5. The “pushing of personal agenda” is not included in this discussion to mean malicious behavior, but rather in the context of “trying to make the best decision for the organization.” However, while the motive may be sound, unilateral decision-making results in diminished trust among employees.

6. I believe that if the administrators take the time to listen to their teachers’ thoughts and feelings, many creative solutions can be found. This also enables the leadership to act in a focused way while still being attentive to the hurts and hopes of employees. Often issues may be only perceptions, but for those who hold these perceptions, reality is almost irrelevant. For that reason, it is vital to keep channels of communications open to deal with perceptions and build on reality.

7. The teams that function in spite of the established organizational culture may be appreciated, but more likely will be perceived as a threat by the administrators.

8. John 5:20.

9. This questionnaire is based on the *Christian Management Report* (June 2005), pages 5-12, article entitled “The Role Managers Play in Creating the Best Christian Workplaces” by Kevin Scheid, who is a partner in the Best Christian Workplaces Institute, Mercer Island, Washington.

10. “We constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfill every good purpose of yours and every act prompted by your faith” (2 Thessalonians 1:11, NIV).





Attend the 2007 AVLN Conference

I've been intrigued for some time by the way various airlines collaborate. For example, sometimes when I think I'm flying on Northwest Airlines, I actually end up on a Continental airplane—their flights are often cross-listed. And when I fly on Delta, I collect miles on Northwest!

Recently, I flew on LAN airlines in South America. LAN-Chile, LAN-Peru, LAN-Ecuador, LAN-Argentina, etc. are united but separate. The motto of the company is "One World," and when checking in, I was greeted with, "Welcome, and thank you for flying with LAN alliance!" Each airline uses the same in-flight magazine, the same online check-in and frequent flyer system, the same blankets, and the same menu. Yet it was obvious that each country maintained its unique identity through individual routing, advertising, and new initiatives.

Collaboration and individual needs are always in tension. That is why the 2007 AVLN Conference will feature "courageous conversations" about how we are collaborating in the Adventist system of education. Plan to participate, and bring your stories of hope, success, and possibility.

When: Sunday, June 24, 2007: 4 – 7 p.m. Pacific, 7 – 10 p.m. Eastern, 12 – 2 a.m. Greenwich time.

Where: ONLINE – using various technologies: video, audio, chat, and discussion boards.

Topic: Collaborating in Adventist Education

Cost: Free—thanks to a Versacare grant!

Please encourage others in your institution to participate. For past conferences we've had excellent group attendance from Montemorelos University, AIIAS in the Philippines, and UPeU in Peru.

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More information about the conference can be found at <http://www.avln.org>.



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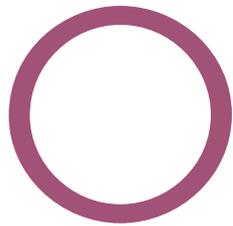
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USING PROCESS VARIATION ANALYSIS TO MONITOR TEACHERS' PERFORMANCE

This article will explore the possibility of using process variation analysis or statistical process control . . . to monitor teacher performance and employing the findings to craft administrative responses that meet the needs of the teachers and students in each school.



ver the years, the purpose and methodology for evaluating teacher performance has changed significantly.¹ Traditionally, it was used to meet demands for public accountability. In recent years, the focus of these evaluations has shifted to helping teachers improve and develop professionally. Thus, the method of evaluating performance has evolved as well—from reliance on a supervisor's assessment to the use of multiple approaches, including student ratings, peer reviews, self-evaluations, document reviews, and other evidences of achievement.

Teacher evaluation is usually done to assess performance and productivity. In a conventional evaluation process, the supervisor (acting alone or in conjunction with his or her subordinate) sets objectives for a certain period of time, typically the upcoming school year. These objectives may focus on developing knowledge, skills, and results (such as output and productivity), or changing behavior. Evaluation often in-

volves the use of a performance-rating questionnaire, followed by a supervisor's review of accomplishments, strengths/weaknesses, and other characteristics related to the job being appraised. This process may be followed by announcements of raises, bonuses, or promotions.

As new purposes and audiences are added, the methods of evaluating teacher performance will probably also evolve. But will these changes help achieve the central purpose of the evaluation, which is to help teachers continually improve and develop, and enhance student learning? This article will explore the possibility of using process variation analysis or statistical process control (which will be explained in the next section) to monitor teacher performance and employing the findings to craft administrative responses that meet the needs of the teachers and students in each school.

Understanding Process Variation

All educational work occurs within a system of interconnected processes, which contain many sources of variation. By *variation*, we mean the extent to which or the range within which a thing or a process varies. For example, the instructors working at a school have different upbringings,

BY BEN A. MAGUAD





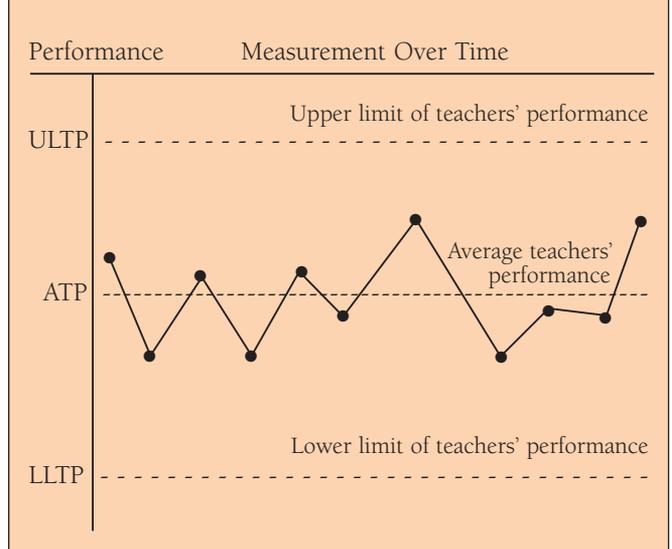
educational backgrounds, and working experiences, which makes each one unique in terms of personality and values. They work with different students, each of whom has a unique personality. They interact with various individuals (other instructors, administrators, and staff) on campus. They perform different kinds of tasks. They often utilize a variety of resources (e.g., textbooks, reference books, notes, writing instruments). Their work involves the use of different kinds of equipment, with varying features, capability, and performance. They work under different supervisors, who may have a variety of management styles. They are also affected by many environmental conditions (e.g., family relationships, noise level, the collegiality of the work environment, morale level, weather patterns, etc.) that exist at home, in their classrooms and labs, and within the institution as a whole. The complex interactions of these variations are not easily understood.

Variation due to these sources occurs randomly. However, their combined effect is presumed to be stable and predictable, and can be measured using statistical methods

In a conventional evaluation process, the supervisor (acting alone or in conjunction with his or her subordinate) sets objectives for a certain period of time, typically the upcoming school year.

such as the control chart. According to statisticians, the factors that are present as a natural part of the process are referred to as *chance* or *common causes of variation*. Thus, a process that is being affected by this type of variation is said to be a stable process² and is referred to as being *in control*. Common-cause variation comes as a result of the design of the system. It is inherent in a process and generally ac-

Figure 1: Structure of a Control Chart for Evaluating Teachers' Performance



counts for about 80 to 95 percent of the observed variation in the outcome of that process.³

Although common-cause variation is inherent in any process, it is still possible to reduce it (which is, of course, the goal of long-term improvement) by redesigning the service, employing better technology, or providing extra training for those who participate in the process. Thus, the only way to reduce common-cause variation is to change the technology of the educational process—machines, people, materials, methods or measurement process—which is under the control of leadership (administrators, deans, department heads). However, if there is presently no way to upgrade the service, more advanced technology is not available or is beyond the means of the institution, and further training is unlikely to benefit the participants, the process should be left alone if only common-cause variation is present. Tampering with a stable system can increase the variation in the system and thus will only make it worse.

Special-Cause Variation

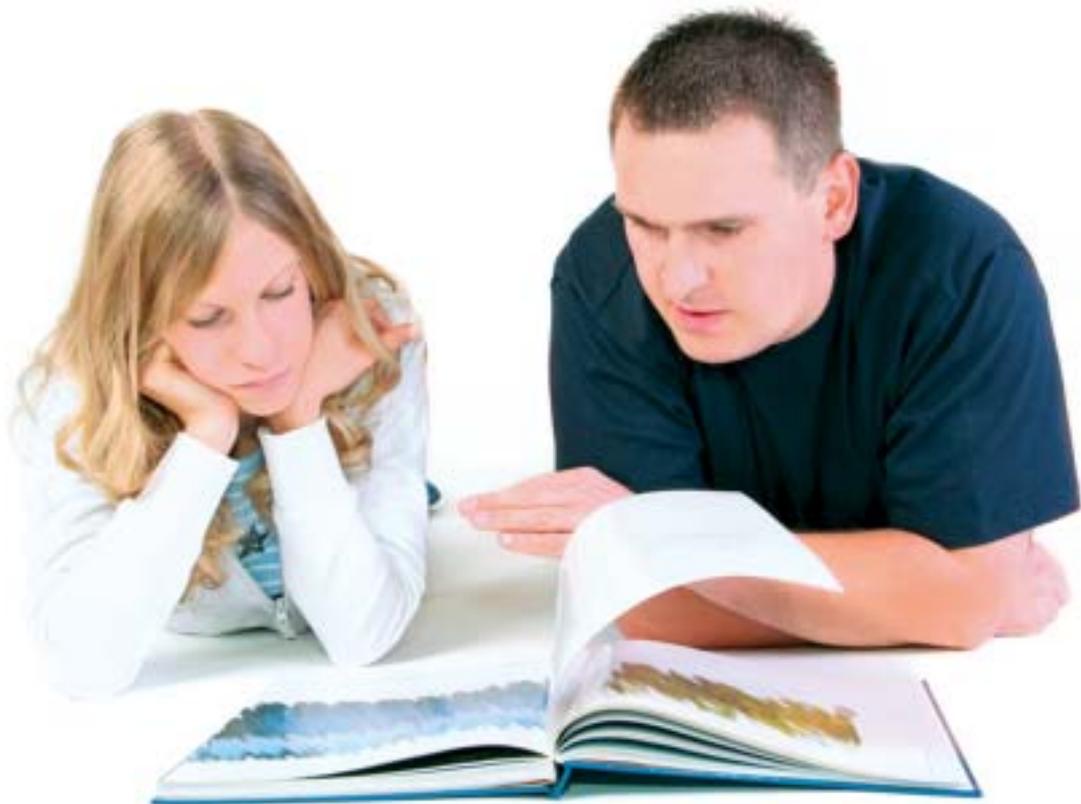
The other type of variation that may exist in an educational process results from *special causes*. Special causes can be attributed to external sources that are not inherent in a process. They produce unnatural variation that disrupts the random pattern of common causes. Thus, they tend to be readily detectable using statistical methods, and with foresight and commitment, can be prevented or corrected. When special-cause variations are present, the process is said to be *unstable* or *out of control*. Some examples of special-cause variations in education that could affect the performance of teachers are the hiring of unqualified, incompetent, or untrained administrators, faculty, or staff; the admission of students who are unprepared to do college work; malfunctioning equipment; inadequately equipped laboratories and libraries; dysfunctional interpersonal relationships; management by fear; a teacher's serious illness or accident; excessively warm or cold classroom temperatures; a food poisoning episode in the cafeteria; campus crime or civil unrest; extreme climatic changes; flooding, fire, or natural disaster; and many others. In general, these special-cause variations have an unpredictable effect on the outcome of teaching and learning and can seriously af-

fect the educational system as a whole. Therefore, whenever possible, they must be identified and prevented, remedied, or resolved in a timely manner.

A Control Chart for Education

A control chart, as applied to education, is defined as a run chart to which two horizontal lines, called control limits, have been added (see Figure 1 on page 28). The two lines are the upper and lower limits of teachers' performance (ULTP and LLTP). Control limits are chosen statistically to provide a high probability (generally greater than 0.99 or 99 percent) so that points (i.e., teachers' evaluation ratings) will fall between these limits if the process is in control. The limits also make it easier to interpret patterns in a run chart and to evaluate its state of control. (A detailed description of control charts and control limits is outside the scope of this paper. The interested reader is advised to consult a text on statistics or quality management for a more detailed discussion.) Control charts should not be used for ranking, as their usefulness lies in the area of performance monitoring. Their results can help administrators respond appropriately to the needs of the different groups of people represented in the control charts.

If sample values (e.g., a teacher's rating) fall outside the control limits (above ULTP or below LLTP), then special causes (defined earlier in the article) may be affecting the process. Thus, the process is not stable. It should be evaluated, and appropriate corrective action taken. If a teacher's rating is outside of the control limits, then something un-



usual is happening and is worth investigating. For example, ratings that fall above the capability of the system (above the ULTP line) represent exemplary performance by teachers. Conversely, ratings that fall below the capability of the system (below the LLTP line) represent inadequate or questionable performance.

Thus, performance ratings that use a numerical system based either on a single measure or on a weighted index of performance will tend to divide the teachers into three groups:

Group 1 - teachers who are outside the control limits on the plus side (outside the system; above ULTP);

Group 2 - teachers who are outside the control limits on the negative side (outside the system; below LLTP), and

Group 3 - teachers who are between the control limits (within the system; between ULTP and LLTP).

This grouping is not intended to rank teachers, but rather to provide administrators with a way to monitor teachers' performance over a period of time. A teacher whose rating falls in Group 1 may deserve special recognition. His or her expertise should be tapped and use of best practices analyzed for possible department-wide or institution-wide application. Those in Group 2 may need help from their colleagues, administrators, and others to improve their performance. But according to quality experts and statistical process control statisticians, those in Group 3 (people between the control limits), which comprise the majority of the teachers, must not be ranked. The primary reason is that both positive and negative differences among teachers' ratings within the control limits (between ULTP and LLTP) are the product of the system itself, not the teachers. There is no basis for making distinctions between teachers whose performance puts them in Group 3.

Institute Leadership

Most quality experts agree that quality is determined in the executive suite. The output of the organization cannot be better than the quality determined at the top. Deming⁴ states that in his own experience, most problems and most possibilities for improvement (about 94 percent) are attributable to the system. Only about six percent are attributable to special causes.

A good administrator will strive to discover which of his or her teachers performs (1) outside the system on the positive side (above the ULTP); (2) outside on the negative side (below the LLTP); and (3) within the limits of differences ascribed to the system (between the ULTP and the LLTP). Those in Category 1 may deserve recognition. If a faculty member continues to do superior work relative to his or her peers through at least seven successive time periods,⁵ administrators may safely conclude that he or she is indeed superior. One can logically predict, based on process variation analysis that such a teacher will perform well in the future. He or she could become a model and mentor for other faculty members. Excellent performance (well above the av-

erage; above the ULTP line) needs to be identified, understood, and perhaps used to help the other teachers raise the process average to achieve continual improvement for the department or the school.

Faculty members who are on the low end of the system will require individualized help. An administrator should spend time with each one to find out what kind of assistance they need. For some, it may be additional training. For others, it may be counseling to help restore confidence and enhance performance. For a few, it may be an offer to move to a more suitable position within the organization or elsewhere. Or perhaps they just need a trip to the doctor (e.g., physician, optician, or dentist) for a checkup and treatment.

In conclusion, then, based on process variation analysis,

Although common-cause variation is inherent in any process, it is still possible to reduce it (which is, of course, the goal of long-term improvement) by redesigning the service, employing better technology, or providing extra training for those who participate in the process.

administrators should not rank teachers whose performance falls within the control limits of differences attributable to the system. Differences between members of this group arise almost entirely from the actions of the system, not from the teachers themselves, and are usually meaningless. Statistically speaking, there is no evidence that the teacher with the highest rating in this group will perform better than the one with the lowest rating.

So how should the administration deal with these teachers? A good administrator will seek to improve the system in which teachers work in order to accomplish ever greater consistency of performance so that even these apparent differences continually diminish.

It is important that administrators understand the difference between common causes and special causes of variation. Failure to do so can be very costly to the institution. To react to an outcome as if it came from a special cause, when in fact it comes from a common cause, amounts to tampering with a stable system. On the other hand, to treat an outcome as if it came from a common cause, when in fact it comes from a special cause, is to miss the opportunity to stabilize and improve the system. When the system is the major cause of the problems, as is most often the case, changing it can produce improvement. Because of their scope of authority, the administrators are able to make alterations in the system. That is their responsibility. It is also their responsibility to look ahead, predict necessary changes in the services offered, and keep the institution operating smoothly.

Thus, administrators will do well to engage everyone, teachers and staff included, in the quality transformation.

Employees will eagerly participate if they understand this new approach and what the changes will mean to each of them. One way to accomplish this is to provide ample time for group discussions within the context of a trusting, open environment where everyone can express his or her views without fear of reprisal either from the administrators or from their colleagues.

Plan, Do, Study, Act

At the individual level, each teacher can become involved in the never-ending institution-wide process of continuous improvement using the PDSA (Plan, Do, Study, Act) cycle.⁶

Plan - Develop an action plan to improve classroom processes by first reviewing the school's mission and goals; then ascertaining the exact nature of the problem; and finally, seeking possible solutions.

Do - Get employees on board to carry out the plan by showing everyone (teachers, parents, students, and constituents) where changes will be made, and then implementing them.

Study - Determine whether the changes have produced the desired results.

Act - Use the information obtained to alter and improve the process. Repeat.

This cyclical process can be very helpful in the academic processes of syllabus planning, construction, and classroom implementation, and can be done each quarter, semester, or year. Classroom processes can be continually improved by incorporating into syllabus preparation input from past training and experiences as well as contributions from various sources: students, peers, administrators, parents, conferences, journals, and many others. Driving out fear and engaging everyone in the quality transformation will go a long way toward helping every employee, and especially teachers, to experience joy in their work.

Optimizing the Aim of the System

A system may be defined as a "network of interdependent components that work together to accomplish the aim of the system."⁷ Only if the components work together well

Administrators should not rank teachers whose performance falls within the control limits of differences attributable to the system.



will the system be effective. The elements must be clear to everyone in the organization and must include plans for the future (e.g., constant scanning of the environment to determine the need for new services, innovations, or methods) for “where there is no vision, the people perish” (Proverbs 29:18, KJV). It is the administration’s responsibility to optimize the aim of the system, that is, to coordinate the efforts of all components to achieve the institution’s stated goals. Anything less will bring eventual loss to every component. School administrators must understand the interrelationships among the components and the people who work in the institution.

Many factors in an educational system affect the individual teacher’s performance. These include the training each one has received, the amount of work and nature of tasks performed, the information and resources provided, the type and number of students taught, the type and number of people worked with, the leadership exhibited by supervisors and administrators, everyday disruptions on the job, the fairness of management policies and practices, and other environmental conditions (e.g., noise, low morale, poor food in the school cafeteria). Few performance evaluations recognize such factors, often placing the blame on individuals who have little control over their environment. Pitting individuals or departments or schools against each other for resources or for rewards is destructive for an educational institution, as it encourages people to focus on maximizing their own expected gain, not the betterment of the institution. Similarly, in such a stress-filled environment, performance targets or arbitrary cost-reduction goals will not motivate anyone to improve the system or customer satisfaction; these employees will act only to meet their own goals or targets at the expense of the institution.

Achieving an Optimized System

A classic example of an optimized system is a world-acclaimed orchestra. Its players do not attempt to play solos or become prima donnas who try to draw attention to themselves. They are there to support one another. A good orchestra is judged not by the number of its brilliant players but by how well everybody works together. The conductor coordinates and offers direction, soliciting the cooperation of all players to achieve the stated aim of the system: to deliver a quality musical performance. If a player attempts to make a mark for himself or herself without regard to how this might impact the other players, the quality of the overall performance will be ruined.

Each component of a system has the obligation to contribute its best to the system, not to maximize its own operation as a profit center. From a global perspective, it is even possible for some parts to operate at a loss in order to optimize the system, including the components that take a loss. This concept is sometimes hard to understand—for everyone to gain, the aim of the overall system must be optimized, not the individual components. Performance evaluations that treat individual components in the school as profit centers

or that reward or punish the outcomes of individual performance without regard to the interrelationships among the system’s components and the people who work in it, seriously impede the success of the overall system.

Conclusion

Many questionable practices in educational institutions arise from failure to understand the difference between common causes and special causes of variation. A proper understanding of process variation will help administrators understand which problems are attributable to the system and which are attributable to special causes. People should not be ranked or judged, as this does not help them do a better job. Instead, the administration should manage the institution so that the function of every component (schools, colleges, departments, etc.) contributes to the optimization of the system. It should encourage communication and cooperation among components and give each a chance to take pride in its accomplishments.

The administration should determine which employees need special help, and make sure they receive it. It should not differentiate between the above average and the below average within an acceptable range. Instead, it should actively work to determine the real causes of problems, and then work to eliminate them. A good administrator forgives mistakes and fosters cooperation among institutional components. Most of all, leaders and employees must collaborate to foster the continual development of everyone in the system, in order to better serve both God and society. ✍



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Scripture Reading Revisited:

GIVING VOICE TO BIBLICAL LITERATURE



Reading aloud is one of our most taken-for-granted performance tasks. Skilled readers know that doing the task well requires significant planning and practice.

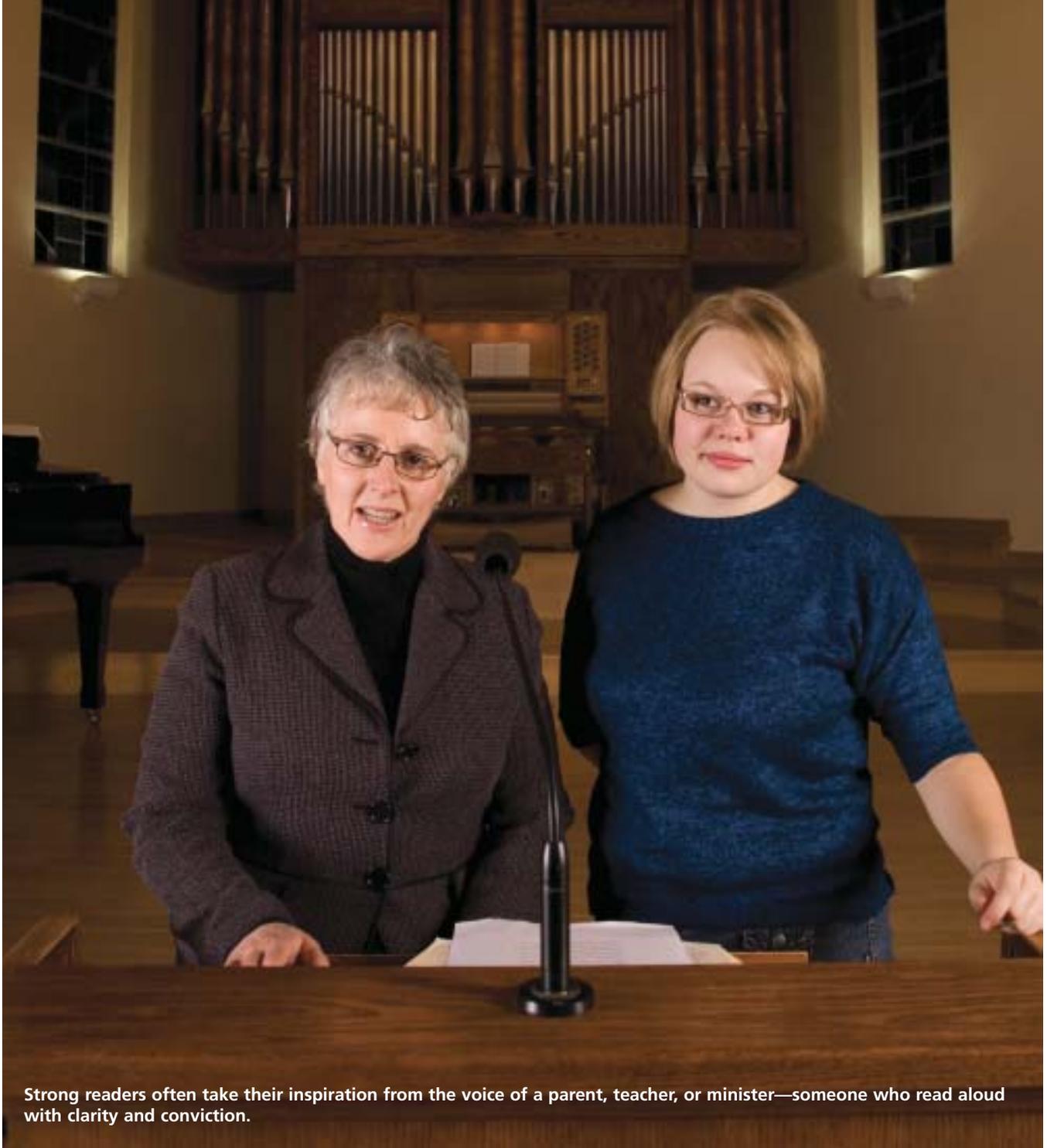
BY BEVERLY MATIKO

Now, as though I had been deaf before, I began to hear Miss Everett's beautiful voice lingering lovingly over the cadences of the King James Bible. I had loved poetry before because of its imagery, but now I heard language as a form of music, and I waited for the succession of readings marking the liturgical year as though I were a traveler looking for familiar places along a well-traveled path.

— *The Road From Coorain*¹

This moment of epiphany for Jill Ker Conway occurs when she is a shy, awkward schoolgirl in the lower sixth form in Abbotsleigh, Australia. She and her schoolmates are seated on the gymnasium floor for morning assembly, with the teachers positioned above on a raised platform.

Ker Conway recalls that this arrangement dictated that "our eyes were usually directed at the level of the teachers' feet," an arrangement hardly conducive to inspiration.² At this point, neither the young Australian girl nor her in-



Strong readers often take their inspiration from the voice of a parent, teacher, or minister—someone who read aloud with clarity and conviction.

structors could predict that this timid student would eventually complete degrees from the University of Sydney and Harvard University. Nor could they foresee Ker Conway's eventual contributions as a distinguished scholar and writer, or her appointment as the first female president of Smith College.

As her memoir unfolds, Ker Conway names many of her teachers—some she would emulate, others merely endure. But few receive as glowing an endorsement as does Miss Everett, Scripture reader extraordinaire. Somehow Miss Everett was able to transcend the reading challenges posed

by multiple distractions and awkward distances and infuse Scripture with music that, decades later, still rang in the ears of at least one listener.

As I search in my memory for mentors who were strong readers of Scripture, several teachers come to mind. And one particular student. He was in my first speech class. In order to help them conquer their inevitable stage fright, I asked my first-year speech students to read aloud a passage from the Bible—something most of them had been doing for years in church school and Sabbath school. The results of this simple assignment were as I had expected. Some stumbled over ancient names and locations such as Peleg or Pamphylia. Some slipped up on *shewest* or *endureth* or other

unfamiliar verb forms. Some experienced false starts and lost their place as a carefully placed finger skidded on the Bible's tissue paper pages.

When it was Michael's* turn to read, however, something very different happened. Stepping up to the podium, he looked at his classmates and at me. I was seated at my evaluating post in the last row of desks where I could determine whether a speaker was using sufficient volume. Michael smiled briefly and then began to read a sizable portion of John 12. We listened as he recounted instruction from Jesus. One illustration was particularly apt for our rural Canadian setting. A kernel of wheat must fall, we were reminded, before it could bring forth more fruit. We heard counsel about walking in the light, again particularly fitting for students in Alberta. Many of us newcomers had taken to wearing sunglasses year-round, in order to adjust to the brightness of big-sky country. Michael ended his reading with the terse, sad commentary of verse

How . . . can we as teachers or youth leaders help students to become more effective oral interpreters of Scripture?

37: "But although He had done so many signs before them, they did not believe in Him . . ." (NKJV).³

Michael's evaluation was one of the easiest I had to fill out that day. His voice was clear. His rate was appropriate. We could distinguish the various speakers in his narrative. Michael matched his mood and tone to the content of the text. But he did one more noteworthy thing, something I hadn't assigned. Instead of reading, Michael *recited* the entire portion of Scripture that he had selected.

Later, outside of class, I asked Michael about his unusual presentation. He explained that his was a personal decision, recently made. "Whenever I am asked to do a Scripture reading," he explained, "I view it as a great privilege. Someone is asking me to be the mouthpiece for God's word. That's not a task I ever want to take lightly." Michael then explained that he studied each passage carefully and committed it to memory. When it came time to deliver the Scripture, he did so without any printed aid. His aim, he assured me, was not to show off. Far from it. He explained, "I must internalize the message before I can share it. It's not enough just to say the words. By memorizing the words and meditating on them in advance, it's as if they become written in my head and on my heart. I want the words to take root in these same places for my listeners." And so Michael turned the familiar Scripture reading into a carefully rehearsed Scripture recitation.

Basic Principles

While I haven't rewritten my speech class syllabus with

Michael's impressively high standards in mind, his example does remind me of an important biblical injunction: "Whatever your hand finds to do, do it with your might . . ." (Ecclesiastes 9:10). For those of us involved in training speakers, a substitution is certainly permissible: "Whatever your *voice* finds to do, do it with your might." We may not choose, as Michael did, to actually memorize Scripture before delivering it. But we can learn, practice, and promote a few basic principles for sharing printed material aloud that can improve the communication encounter between source (Scripture), channel (reader), and audience (our listeners).

If there is any book worthy of special attention for Christian students and educators, it is the Bible. Many of us were raised to shelve it carefully, letting no other book rest on top of it. We have followed a variety of reading schedules designed to take us systematically through the Bible in a given time period. But few of us have been coached on how best to share the Bible aloud in a public place, a task that most of us do regularly. It is difficult to imagine a divine worship service, prayer meeting, wedding, baby dedi-

cation, baptism, funeral, or any Christian assembly where Scripture reading isn't part of the program.

Tips for Oral Interpretation

How then can we as teachers or youth leaders help students to become more effective oral interpreters of Scripture? I offer here a few tips gleaned from several decades of teaching classes in public speaking, voice and diction, and interpretive reading. Informing my observations have been many years of listening to others read Scripture aloud—some good, some not-so-good—and reading Scripture aloud myself.

Any teacher, regardless of his or her subject area, can adapt and share these suggestions with students to help them improve their techniques for Scripture reading aloud. These recommendations will work well in high school speech classes as well as in college general-education classes such as Communication Skills or Introduction to Speech. Any literature, communication, or homiletics class that has a performance component can also incorporate these recommendations. Students at the elementary and junior high level, too, can begin to master these skills.

An educator need not be a trained speech teacher to apply these suggestions. Any class in which the Bible is used will benefit from hearing that sacred text read aloud well. Outside of the formal classroom, in venues such as Pathfinders, young people's meetings, or Sabbath school, leaders will find numerous opportunities to serve as a vocal coach and use these suggestions when planning and rehearsing programs.

Because seven seems to be such a Scripture-friendly

* Names have been changed to protect the students' privacy.

The conscientious reader of Scripture will take his or her assignment as seriously as a vocalist or any other musician. Careful study of the "score" and work with a coach are invaluable parts of the process.



number, I offer seven suggestions for improving the public reading of Scripture:

1. Build in rehearsal time.

"The largest room in the world is the room for improvement!"⁴ This claim, made by speech expert Lyle V. Mayer, certainly holds true for any learned skill. Sadly, practicing a Scripture reading in advance doesn't occur to most readers. Typically, readers verify the content and location of the passage, then ask whether a specific version of the Bible is pre-

ferred. After reading the passage silently a time or two, they pronounce themselves ready to read aloud.

Imagine how successful a soloist would be if he or she just silently reviewed the printed music a time or two before performing. Even the most seasoned musician recognizes the importance of practicing aloud. Until performers actually hear themselves deliver the music, they can't be sure where challenges might surface, where extra attention might be needed.

Practicing in advance, several times, provides confidence

We can learn, practice, and promote a few basic principles for sharing printed material aloud that can improve the communication encounter between source (Scripture), channel (reader), and audience (our listeners).



that one can do the task at hand. It testifies that task is a significant one. It pays homage to the original writer or composer. If a vocalist is asked to sing a version of Scripture, such as “The Lord’s Prayer” or “The Lord Is My Shepherd,” the audience expects that rehearsal will be a prerequisite to performance. Readers of Scripture should take their task just as seriously.

2. Take the emotional temperature of the passage.

The 66 books of the Bible present us with a rich range of human emotion. We hear the psalmist raise his voice in praise and adoration, urging us to do the same “for the Lord is good.” We are repeatedly exhorted to “Sing praises to his name” (Psalm 135:3). We also hear the psalmist’s cries of fear and despair: “Out of the depths I have cried to you, O Lord; / Lord, hear my voice!” (Psalm 130:1, 2); and Elijah’s voice mocking the prophets of Baal, suggesting that perhaps their god is otherwise occupied or even vacationing (1 Kings 18:27). We listen to the passion of lovers as recorded in the Song of Solomon: “Let

When preparing to read Scripture aloud, it is important to determine the range of emotions represented in the passage.

him kiss me with the kisses of his mouth . . .” (1:2). Amazement can be heard in the voices of those present at the feeding of the multitude: “This is truly the Prophet who is to come into the world” (John 6:14).

When preparing to read Scripture aloud, it is important to determine the range of emotions represented in the passage. What is the dominant emotion? Is the speaker in the text offering praise, correction, condemnation, or encouragement? The reader’s voice must match the mood of the words if any sensible meaning is to be conveyed. We have all heard too many well-meaning but woefully monotone Scripture readings that offer no indication of the powerful emotions in the text. By examining the context—the verses and even chapters surrounding a selected passage—the person asked to read Scripture can best decide what mood is called for. Some passages require a variety of emotions. When there are several speakers, such as Samuel and Eli in conversation about voices in the night, or God and Adam discussing recent

choices made in Eden, a range of moods and emotions is needed.

3. Learn before you lead.

We cannot share what we do not first possess. If your wallet is empty, you can’t loan me five dollars. Similarly, if you don’t understand a piece of writing, you cannot hope to share its meaning with a listener. Simply saying the words in the right order is not sufficient. We share most fully and meaningfully when we do so from a position of knowledge and understanding. By examining the verses and chapters surrounding a selected passage, the person called on to read Scripture in public can gain and eventually communicate a fuller understanding of the text.

The first question to ask is: Who is speaking? Are the words being attributed to Jesus? Is one of the disciples speaking in his own voice? Is Queen Esther speaking in court? Then, in what genre of literature are these verses cast? By determining the type of biblical literature to be shared, the reader can determine what conventions apply. Is this a letter? Is it a song or passage of poetry? Is it the recollection of an eyewitness?

4. Practice on location.

I recently attended an impressive concert on my campus by a world-class string quartet. Only after the performance had ended did I learn from one of the event organizers that

the performers had become lost en route to the engagement. Instead of arriving two to three hours early to prepare and rehearse, they walked into the building just minutes before curtain time. Fortunately, the quartet was able to quickly assess this new space and adapt accordingly. Most of us, I’m sure, would have been visibly rattled. Our opening number would have included a litany of apologies.

It’s best to practice where you will be performing. The more comfortable you are with your surroundings, the more confident you can feel about your reading. Is there a podium? Does it match your height? If you are shorter than the average speaker, a small wooden box on which to stand will help you connect better with your audience. If you are taller than average, you may find that resting your manuscript on the podium is not a comfortable option. You may have to hold the piece up in order to read easily. In that case, sometimes a hard folder is helpful, as lifted pages have the tendency to droop.

What about the lighting? Is there a desk lamp on the podium? Does it work? Will you have control of the switch?

Will you be seated on the platform? Are there steps to navigate? Doors to open and close? Typically, the success of

“As a performer, your challenge is to transform the written words of literature into *behaved* words. As an oral interpreter, your responsibility is to make the words of an author live; your task is to breathe energy into each page of a selected script.”

a performance is in inverse proportion to the number of surprises. Rehearsing on location can help you anticipate and address potential problems.

5. Read from a prepared manuscript.

One of the biggest mistakes made by most public readers of Scripture is attempting to read from the Bible itself. Bible print is unusually small, and the pages are very thin. Often the print from the underneath page is partially visible. The sentences of Scripture are interrupted by verse numbers—not something people are used to encountering in other printed text. The columns and spacing are unusual,

too. All of these conditions make it more difficult to read aloud well from the Bible itself.

Your chances of effectively reading Scripture aloud will improve dramatically if you read from a prepared manuscript. Create some pages that are the size of your Bible and type your Scripture passage onto those pages (or copy and paste from an electronic version of the Scriptures). Be sure to double space. Mark up the passage for emphasis. Underline key words. Spell phonetically any words or names that may be difficult to pronounce. Slip this page into your Bible, and practice from it. When it is time to read, step up to the podium, open your Bible, and read from your per-



Andrews University student Katy Van Arsdale receives pointers from instructor Beverly Matiko on using a carefully prepared manuscript for Scripture reading.

formance-friendly page. Professional readers on television and radio work from very carefully crafted double- and even triple-spaced manuscripts. If the professionals adapt their text to improve communication, certainly we amateurs will benefit from following their lead.

6. Craft a brief introduction.

When you read aloud from the Bible, you're almost always reading an excerpt, a few lines from the middle of a larger work. Understanding any excerpt is easier if one has the context. "The Lord's Prayer" can take on new meaning if the audience is reminded, "Matthew follows his recording of the Beatitudes with a sample prayer from Jesus. We find this famous petition in Matthew, chapter 6, beginning with verse 9" Our hearing of the Song of Mary is enriched if we are reminded that "Following a record of the intimate conversation between Mary and Elizabeth, where the elder relative learns that the young woman is also pregnant, Luke records the lyrics to what has come to be known as Mary's Song. In verse 46 of chapter 1 we find, 'My soul magnifies the Lord" An introduction need not be long. Identification of the setting, the speaker, the original audience, and the location of the passage in the Bible can usually be accomplished in just one sentence.

7. Cite your source twice.

Even if the reference for the passage you are reading is listed in the printed program, courtesy dictates that you cite your source. A Bible verse is like a telephone number or address. It consists of a series of numbers in a specific order. These numbers enable the listeners to reach your shared destination and make the desired connection. Few people can grasp a series of numbers in just one hearing. For that reason, it's helpful to include the numbers twice in an introduction, typically at the beginning and then at the end. Here is an example:

"Hebrews 12 follows a long recitation of accomplishments enacted by 'faith.' In this epistle, Paul advises his listeners on how best to honor this legacy. Hebrews 12: 'Therefore we also; since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us.' . . ."

It is not necessary to say "verse 1," since this can be assumed as the starting place. If you are starting elsewhere in the text, you can say, "beginning with verse 11." You don't need to tell the audience your ending point. Your starting point is the only information they will need to locate the passage.

By taking the reading of Scripture seriously and by applying basic performance principles to this sacred task, the reader will find that "the words of my mouth / and the meditation of my heart," are "acceptable" in God's sight, to quote the Psalmist (Psalm 19:14). The words may even move beyond acceptable to enjoyable, enlightening, and en-

livening. Writing in *Ministry*, Emily Moore recalls the advice of one of her English professors regarding the reading of Scripture. Although addressing future pastors, the professor's words apply to anyone invited to share Scripture aloud: "Don't neglect reading the Bible to your people; but never go into your pulpit without practicing the Scripture you've chosen. If you read it well, you will be giving your audience two sermons."⁵

Teri and Michael Gamble, authors of *Literature Alive! The Art of Oral Interpretation*, remind us that "As a performer, your challenge is to transform the written words of literature into *behaved* words. As an oral interpreter, your responsibility is to make the words of an author live; your task is to breathe energy into each page of a selected script." These same writers then pose the question, "How can you meet these responsibilities?"⁶

One of my second-language students in a voice and diction class recently offered one answer to this question: "Joy,"* I prodded, following a particularly moving reading, "would you tell the class how much you practiced for this final performance?" She looked down shyly at her prepared manuscript—a short excerpt from Mitch Albom's tribute to his professor, *Tuesdays With Morrie*. She thought for a few seconds, then volunteered, "Thirty times, I think. Or maybe 31. I lost count. Professor, was it sufficient?"

The awestruck looks on the faces of her classmates provided Joy with the affirmation she was seeking. While few of us—or our students—are likely to log that many practices for the reading of any text, secular or sacred, it is good to remember that a few well-chosen, well-rehearsed, well-delivered words can speak volumes. And if those chosen words come from Holy Scripture, what an added privilege it is to be the doers or the receivers of those words. ✍

This article has been peer reviewed.



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“Life 101”

Integrating Healthy Balance Into a University’s Curriculum

Portfolio courses are important in a school whose faith tradition emphasizes service to others.

Amy* studied physical therapy at an excellent university, graduating near the top of her class. She dug into her new career with enthusiasm and spent long hours at the clinic. After several years, though, she felt tired and burned out, and had little time for her two young children. She began to wonder if she was cut out for this field.

After receiving an A.S. degree in radiation technology, Tim* married and bought a large home. He and his wife came from unpretentious roots and were anxious to acquire some of the things their parents couldn’t afford. They filled their fancy new home with furniture bought on credit, purchased several expensive “toys” on impulse, and soon were overwhelmed with debt. The foundation of their happy marriage began to crack, as tempers flared over mounting bills.

What went wrong with these promising young people? Their academic work was excellent, and they were well prepared for their careers. Yet they were unable to achieve a balance between their personal and professional lives. In the relative safety of college, life seemed rosy, but out in the real world, things began to look grim.

The School of Allied Health Professions (SAHP) at Loma Linda University (Loma Linda, California) offers three portfolio courses in personal and professional wholeness that examine these and other issues. In to-



Heidi Roberts, physical therapy student, and Stephanie Korgan, physical therapy alumna, are part of Loma Linda University’s PossAbilities team for able-bodied and challenged athletes with permanent physical disabilities.

BY ARDIS WAZDATSKEY

*Names have been changed to protect students’ privacy.

day's fast-paced world, these courses have proved as valuable as the core classes in professional programs.

Portfolio courses are important in a school whose faith tradition emphasizes service to others. This article will describe the development, content, and assessment processes of the portfolio courses at Loma Linda University (LLU) in the hope that this can serve as a guide for other schools seeking to develop similar curricula.

History

Ten years ago, Cindy Malinowski and a team of LLU faculty members founded the Portfolio program based on the university's motto, "To make man whole." LLU was facing WASC (Western Association of Schools and Colleges) accreditation, and each SAHP professional program needed to complete an outcomes assessment based on SAHP's goals, which include the skills, abilities, and character of the ideal health professional graduate (see sidebar below). The portfolio program addresses 12 of the goals (e.g., ethics, compassion, diversity, wholeness, personal finance, and lifelong learning). The remaining goals are completed within the student's academic program. Thorough documentation ensures a comprehensive assessment of the student's growth and progress. Emphasis is placed on helping students develop a balanced lifestyle now, rather than waiting until after graduation. For this reason, the course is sometimes called "Life 101."

How Does a Portfolio Course Work?

Throughout the course, the student attends workshops and develops his or her portfolio, which is turned in at the end of the year. This portfolio includes both required and self-selected

Emphasis is placed on helping students develop a balanced lifestyle now, rather than waiting until after graduation.

assignments, certificates from elective workshops, and personal reflections. The completed Portfolio binder:

- Documents personal growth and wholeness;
- Demonstrates the student's abilities, experiences, and development of personal and professional skills;
- Showcases the student's résumé and recommendation letters for future job interviews;
- Includes reflection papers, proof of workshop attendance, photographs, and optional artwork; and
- Contains organized evaluations, letters of appreciation, and continuing education/professional meeting attendance certificates as documentation for future pay raises and promotions.

Virtually all SAHP students must take a Portfolio course. Junior students register for Portfolio I, seniors for Portfolio II, and incoming graduate students enroll in Graduate Portfolio. The first week of fall quarter, students attend Portfolio I, II, or Graduate Portfolio orientation and learn about class requirements, which combine required and self-selected activities.

Curriculum Content

Required assignments for Portfolio I include writing a personal mission statement, visiting the Los Angeles Museum of

Tolerance, and completing seven hours of community service or "service learning" (the term used when service is done in conjunction with an academic course). These three assignments require students to write papers that reflect on their experiences.

Optional first-year assignments include attending workshops on study skills, personal finance, and the emotional benefits of laughter. Students with concerns about credit-card debt find relevance in the video *The Overspent American*. And the DVD *Supersize Me* speaks powerfully to those challenged by diet and weight control. The Health & Faith Forum lectures explore issues in ethics and wholeness across disciplines. Another popular option is to visit a house of worship of a different culture and faith tradition. For each of these

School of Allied Health Professions Goals

The ideal graduate from the School of Allied Health Professions should be an individual who can:

1. Demonstrate clinical competence in his/her chosen profession.
2. Operate from a foundation of personal and professional ethics, which incorporates the fundamental values espoused by Loma Linda University.
3. Demonstrate compassion for others in the manner of Christ.
4. Clarify his/her values and attitudes of human worth in relationship to his/her understanding of God.
5. Perform effectively within a team setting.
6. Communicate effectively with peers, supervisors, patients, family, and the community, orally and in writing, with sensitivity to nonverbal communication.
7. Analyze and respond to the changing field of health care.
8. Critically analyze data.
9. Read and interpret research papers.
10. Contribute to the chosen health profession through participation in professional organization(s).
11. Utilize a theoretical foundation as a basis of treatment or management.
12. Incorporate wholeness into all aspects of personal and professional life.
13. Use sensitivity to accommodate diversity among individuals.
14. Commit to lifelong personal and professional learning.
15. Understand the basic skills needed in personal financial management, and where appropriate, in practice management.



Children from the Norton Neighborhoods' gardening and nutrition program, one of the service learning projects in which Loma Linda University students participate.

options (with the exception of workshop attendance), the student completes a reflection paper.

Often, new students enter the class feeling unclear about the terms *wholeness* and *balance*, so one optional assignment helps clarify these terms. After reading about characteristics of a whole person, the student decides on a person fitting the description and sets up a one-hour interview with that individual. The student then writes a reaction paper describing the inter-

This portfolio includes both required and self-selected assignments, certificates from elective workshops, and personal reflections.

viewee and the interview.

For other optional assignments, students may read and reflect on a book selection from the approved reading list or go in pairs to a nearby mall, where they navigate via wheelchair through stores and restrooms. Participating students write a letter to the store manager describing problems encountered in negotiating the maze of narrow aisles and bathroom stalls.

The second-year Portfolio course requires students to complete eight hours of service learning and to create a professional résumé. Because those enrolled in the class are familiar with the program, most second-year assignments are self-selected. Op-

tions include attending workshops on topics such as praying with patients, compassion, basic needs of children, public speaking, change in healthcare, professional behavior, controlling emotions, personal credit scores, and buying a first home. Or students may opt to view videos/DVDs on topics such as a Dietrich Bonhoeffer documentary, end-of-life care, disabilities, marriage, self-care for student health professionals, media and the developing child, eating disorders, and addictions. The students evaluate each film, using a one- to four-star rating, and describe their personal reactions. Certain goals allow for art or poetry completion, and credit may be earned for attendance at marital counseling sessions at the student counseling center or relaxation classes at the school fitness center.

The Graduate Portfolio class is similar to Portfolio II, except that, with faculty approval, students may design their own options for each goal.

Service Learning

Albert Schweitzer said, "The only ones among you who will be really happy are those who will have sought and found how to serve."¹ Students select their own service activity and location, and then reflect in a written paper on the value of the assignment.

"Service learning is a method of teaching, learning and reflecting that combines academic classroom curriculum with meaningful service, frequently youth service, throughout the community. As a teaching methodology, it falls under the category of experiential education. More specifically, it integrates meaningful community service with instruction and reflection

to enrich the learning experience, teach civic responsibility, encourage lifelong civic engagement, and strengthen communities.²

This portion of the course elicits a variety of reactions, described below by several physical therapy students. Service learning has changed their perceptions and attitudes and informed their choices and thinking about wholeness. Kathryn* tells how helping others enhanced her life: “I learned that any act of compassion done for somebody else is really the best thing you can do for yourself.” Bethany* gained insight into working with others who have problems: “Through this service learning project, I learned that we cannot always fix things, but we can make things better by sharing God’s love with others.” Kris* learned to appreciate the uniqueness of each individual: “The world is just so stuck on being perfect that they forget that we are all imperfect one way or another.” Tom* gained insight into disabilities: “When I was put in a wheelchair and asked to compete against them [the wheelchair basketball team], they would run circles around me.” Maria* said the pediatric patients “stand out in my mind, and I will be able to picture them . . . my entire life.”

In course assessments, 89 percent of the 127 Portfolio I students gave the service-learning assignment an exceptional grade.³ Student reaction papers reveal initial resistance to the service-learning assignment, subsequently changing to gratitude for the opportunity.

“There are two factors that distinguish service-learning programs from other community-service programs. First, service-learning programs explicitly include features that foster participants’ learning about the larger social issues behind the human needs to which they are responding. . . . The second factor . . . is an emphasis on reciprocity. Reciprocity is the exchange of both giving and receiving between the ‘server’ and the person or group ‘being served.’”⁴

Los Angeles Museum of Tolerance

As previously mentioned, one required first-year course component is a day-long visit to the Los Angeles Museum of Tolerance. In the past 14 years, more than four million visitors have participated in this experience. The museum’s exhibits challenge bigotry and racism and highlight international inequities and abuses. Visitors are asked to respond to real-life situations, such as who is guilty when a driver is arrested for driving under the influence: the driver, the salesclerk who sold the alcohol, or the liquor manufacturer.

The visitor listens to survivors’ eye-opening stories of the Holocaust and leaves with a clearer understanding of its causes and effects. When entering the museum, each person receives a card with a child’s name and picture on it. Throughout the tour, the card is inserted into slots that link to a computer, and the visitor learns what happened to the child—and finally, whether he or she survived the Holocaust.

At another location, the visitor approaches two doors labeled “Prejudiced” and “Unprejudiced.” After visitors attempt

unsuccessfully to open the “Unprejudiced” door, the guide explains that it is locked because no one is without prejudice.

Although the museum is some distance from LLU, the visit

The second-year Portfolio course requires students to complete eight hours of service learning and to create a professional résumé.

cannot be replicated by viewing a video or reading a book on the topic. According to the Portfolio students, the museum tour is a powerful and life-transforming experience.

Rob*, a physical therapy student, described the assignment as “one of the most profound and powerful visits I have ever experienced. The most remarkable feelings include shock, offensive disgust, sympathy, bitter sadness, and ultimate hope.” Ken*, a medical radiography student, said that “the Museum of Tolerance was worth every minute I spent on the Santa Monica Freeway from 4 p.m. to 7 p.m. coming back to Loma Linda University.” Janet*, a speech and language pathology student, said she needed “to work on not judging people by their race or religion . . . I discovered much about my own values and morals during this trip.” Nate*, a physical therapy student, said his favorite exhibits “showed the power of words to build up or tear down. It reminded me how something as simple as words can incite, comfort, brew hate, and generate love. . . . Leaders can manipulate the masses with words for good and for bad.” Finally, Megan*, a physical therapy student, said it gave her a new appreciation of people close to her: “I wanted to run to all of them and tell them how much I love them and appreciate them.”

In course assessments, 78 percent of Portfolio I students rated the Museum of Tolerance assignment as a significant positive experience.⁵ Negative reaction to the assignment related mainly to the long commute through heavy traffic.

Wil Alexander Wholeness Series

The Wil Alexander Wholeness Series, which honors a much-loved LLU theology professor, is an integral part of the Portfolio courses. Portfolio staff, SAHP faculty and students, and campus and community members suggest topics and speakers for the series. The lecture series is open to all LLU students, faculty, and staff, and has fostered a sense of community in a university where schools sometimes operate independently of one another. An average of more than 100 persons generally attend each workshop. The workshop program has been strengthened by arranging a consistent meeting time (Wednesdays, 5 – 5:50 p.m.) and place (Drayson Center, Collins Auditorium). Alternate-year topics are scheduled to reduce repetition: sleep deprivation, conflict styles, building a strong and meaningful relationship, identity theft, fatigue and its causes, and personal and professional organization.

Students rate each workshop speaker’s presentation skills,

the topic's relevance, and their own change in attitudes after attending.

For certain workshops, students complete a pre- or post-test to engage them in the subject. Before the above-mentioned identity workshop, an "ID IQ" test was administered. A sample question read as follows:

How often do you check your credit reports?

- a. Every time I apply for a loan
- b. Whenever I feel like it
- c. I check my credit report regularly
- d. What's a credit report?

In their course assessments, 95 percent of the Portfolio II students rated the relevance and quality of workshops as excellent or above average.⁶



Loma Linda University students attend the Wil Alexander Wholeness Series, a component of the portfolio program. The complimentary meal served afterwards gives time for discussion and encourages community.

Portfolio Advisory Committee

In the spring of 2006, a Portfolio Advisory Committee was established to regularly review the Portfolio program. The objectives of the committee are to:

1. Fine-tune course curriculum and workshops
2. Solicit feedback on the existing program
3. Plan future courses and workshops
4. Prepare for upcoming accreditations

The 17-member committee includes SAHP program directors and two students, LLU hospital and university administrators, representatives from the LLU Center for Spiritual Life and Wholeness, community members, and Portfolio class faculty and staff.

At the May 2006 Portfolio Advisory Committee meeting, students requested a more professional workshop environment. They suggested that the light meal be served after the workshop instead of before to minimize noise and interruptions. To encourage promptness, they recommended that attendance slips be distributed only for the first 10 minutes of workshops. Both

of these recommendations have been implemented, with good results.

Grading

A satisfactory/unsatisfactory grading system is used for Portfolio classes, since it would be difficult to give a letter grade to many of the assignments (for example, a personal mission statement). The course spans three quarters; an "in progress" (IP) grade is given for the first two quarters. A final grade is not calculated until near the end of the spring quarter, when workshops are completed and binders are submitted. Approximately 300 students enroll each year in the Portfolio courses offered by LLU's School of Allied Health Professions. Two online Portfolio courses are offered for students not enrolled in on-campus courses.

Grading for all three classes is completed a month before the end of the school year. There are advantages to early compilation of grades: (1) Portfolios are returned to students in class prior to exam week to eliminate having to mail 300 portfolios to students' home addresses; (2) students are free to concentrate on their remaining classes the last month of school; and (3) Portfolio faculty are able to select award recipients for excellence in critical thinking and organization in time for the May Awards Chapel.

Online Communication

Portfolio faculty communicate with students via *Blackboard*, a Web-based course management program that facilitates online teaching and enriches on-campus courses. *Blackboard* allows the instructor to e-mail information to a single user or to the entire class. This type of communication is extremely valuable, since

there are no regularly scheduled class periods. All the required course components are available to the students in *Blackboard*: workshop and lecture descriptions and dates, assignments and forms, service learning contact information, instructions for résumé creation, and descriptions of DVDs and videos.

Research

Laura Alipoon, chair of LLU's radiation technology department and instructor for the Portfolio distance-education courses, studied the effectiveness of LLU's Portfolio program in her doctoral dissertation. She examined the impact of service-learning requirements and the Museum of Tolerance visit on Portfolio students: "The two field experiences, community service and the visit to the Museum of Tolerance, provide a moral challenge or dissonance, which led to growth in moral development, in the students enrolled in the course *Portfolio Practicum I*."⁷

She further commented: "Service experiences that allowed students to interact personally with recipients were reported as the most rewarding . . . Interacting with service recipients caused students to reflect and challenged their assumptions concerning poverty, especially when dealing with the homeless and children of low socioeconomic backgrounds. Students also

rethought their assumptions concerning the elderly, realizing that the elderly may still have something to offer or are, at least, deserving of respect and attention.”⁸

Alipoon also found that many of the students she interviewed plan to stay involved in their communities after graduation.

Regarding the museum visit, students she interviewed saw the “snowball effect” of prejudice.⁹

“While many Caucasians were surprised to discover they were prejudiced, non-Whites were shocked to discover their prejudice, as they were certain they would never be prejudiced toward anyone due to the way others have treated them.”¹⁰

Challenges

The biggest challenge in producing the workshop series was scheduling. With 39 Allied Health academic programs, it was difficult to find a time when the majority of students could attend.

Finances continue to pose a problem. The LLU Student Affairs Office has co-sponsored the series by providing a meal after each workshop. After a long day of classes, hungry, tired students enthusiastically greet the sight of a hot meal. In addition, eating together gives them a sense of community and an opportunity to get acquainted with people from other programs and schools. As workshop attendance increases, however, it becomes more difficult to find sufficient funding for this meal.

Another hurdle: finding funds to pay workshop speakers more than token honorariums. This year, employees of the Loma Linda University Medical Center East Campus

rehab hospital are attending a noontime duplication of the Wil Alexander Wholeness Series evening program. The East Campus administration has begun to sponsor both series by covering the cost of all honorariums.

In course assessments, 89 percent of the 127 Portfolio I students gave the service-learning assignment an exceptional grade.



Tim Hoang, physician assistant student, and Ana Rojas, public health student, use puppets for a health education skit during a Honduras mission trip.



Dr. Craig Jackson, dean of Loma Linda University's School of Allied Health Professions, discusses professional behavior during the Wil Alexander Wholeness Series.

Future Plans

Here are some ideas that are presently being examined by the Portfolio staff:

1. Electronic portfolios for today's technologically savvy student. This could include video clips of research presentations or mission trips. Offering the option of an electronic portfolio would showcase the student's computer knowledge as well as his or her personal and professional growth.
2. Collaboration with area universities to implement cutting-edge techniques to strengthen the service-learning program.
3. Purchasing an audience-response system with individual hand-held devices that can create instant charts and incorporate them into a PowerPoint presentation. When the presenter asks a multiple-choice question, the audience's responses immediately appear in a column chart that flashes on the screen. A speaker could also give pre- and post-tests via the electronic equipment to quickly ascertain the audience's knowledge about a subject.

Looking to the Future

There are several important questions yet to be answered: Will SAHP alumni continue to perform community service af-

ter graduation? Will their lives be influenced by the practical skills learned in the Wil Alexander Wholeness Series? Will students and graduates access available resources to deal with life's challenges? When encountering a colleague with addictions, will the Portfolio alumnus recall the lecture on addictions in caregivers? Further research will be needed to determine the answers to these questions, and to make the courses as useful as possible.

The Portfolio courses examine areas of a young person's life often overlooked in the scramble for a professional education. They integrate a healthy balance into the curriculum and give students a better chance to create a successful future. The classes also give Loma Linda University an opportunity to evaluate how successfully it is accomplishing its mission "To make man whole."

Each SAHP professional program requires documentation of progress toward the school goals and emphasizes the healing and teaching ministry of Jesus Christ. The Portfolio classes provide a way to do that while giving practical assistance with daily living. ✍



This article has been peer reviewed.

Ardis Wazdatskey, M.A., is Assistant Professor and Portfolio Director, School of Allied Health Professions, Loma Linda University, Loma Linda, California.



LLU students improve the landscaping around the Ronald McDonald House on the Loma Linda University campus.

NOTES AND REFERENCES

1. Albert Schweitzer (French philosopher and physician, 1875-1965).
2. Wikipedia, the free encyclopedia: http://en.wikipedia.org/wiki/Service_learning.
3. One hundred thirteen out of 127 students (89 percent) gave the assignment an A or B, using the A to F grading scale.
4. Jane C. Kendall, *Combining Service and Learning: A Resource Book for Community and Public Service* (Raleigh: National Society for Internships and Experiential Education, 1990), p. 20, 21.
5. Ninety-nine out of 127 students (78 percent) gave the Museum of Tolerance assignment an A or B, using the A to F grading scale.
6. Fifty-five out of 58 students (95 percent) graded the relevance of workshops and speaker presentation skills an A or B in the A to F grading scale.
7. Laura Alipoon, *Moral Dissonance and Growth in Moral Development: The Impact of Field Experiences in a School of Allied Health* (Ph.D. dissertation, La Sierra University, 2001), p. v.
8. *Ibid.*, pp. 191, 192.
9. *Ibid.*, p. 194.
10. *Ibid.*, p. 197.

Portfolio I Requirements	
Goal	Goal Options
ORIENTATION	<p>_____ REQUIRED: Attend Portfolio I Orientation Workshop (location provided).</p>
LITERAL LEARNING (TWO REQUIRED)	<p>_____ REQUIRED: Mission Statement and reflection paper.</p> <p>AND CHOOSE ONE OPTION BELOW:</p> <p>_____ Attend Sharpening Your Study Skills workshop.</p> <p>OR</p> <p>_____ Whole Person Interview (see Blackboard for details).</p> <p>OR</p> <p>_____ Read one of the books listed under Section XI, and write a one-page REACTION paper (not a summary).</p> <p>OR</p> <p>_____ Complete the Wholeness Assignment, including the letter to the business and a one-page REACTION paper (not a summary; see Blackboard).</p>
PERSONAL FINANCE	<p>_____ Attend Personal Finance: Loans & Budgets workshop.</p> <p>OR</p> <p>_____ Watch the video <i>The Overpower Americans</i>, and write a one-page REACTION paper (not a summary). On reserve at university library. Rate video using 1-4+*.</p>
BEST PRACTICE COMMISSION	<p>_____ REQUIRED:</p> <ul style="list-style-type: none"> • Visit the Museum of Television in Los Angeles • Submit two-page REFLECTION paper on the museum experience. Attach ticket stub.
WHOLENESS	<p>_____ Attend <i>Rx: Laughter: A Good Medicine in Prescribe</i> workshop.</p> <p>OR</p> <p>_____ Watch the video <i>Superstar Me</i>, and write a one-page REACTION paper (not a summary). In video stores. Rate video using 1-4+*.</p> <p>OR</p> <p>_____ Watch the video <i>Power of Addiction</i>, and write a one-page REACTION paper. On reserve at university library. Rate video using 1-4+*.</p> <p>OR</p> <p>_____ Attend one Health and Faith Forum in the [location]. Sign in at the location and submit Attendance and Summary Form (found on Blackboard).</p> <p>OR</p> <p>_____ Watch the DVD <i>Focus: Acknowledging Your Higher Priorities</i>, and write a one-page REACTION paper. On reserve at university library. Rate using 1-4+*.</p>

Goal	Goal Options
HUMAN WORTH (TWO REQUIRED)	<p>_____ REQUIRED:</p> <ul style="list-style-type: none"> • Complete seven hours minimum of service learning. • Submit a two-page REACTION paper. • Submit Service Learning Documentation Form. <p>AND CHOOSE ONE OPTION BELOW:</p> <p>_____ Attend <i>Shaped by the Word</i> workshop.</p> <p>OR</p> <p>_____ Visit a house of worship in which the culture and faith tradition is different from yours, and write a one-page REFLECTION paper about the experience.</p>
DUE DATE	Turn in your completed portfolio to the Portfolio Office [location] by _____.

Portfolio II Requirements Goal Options	
ORIENTATION	<ul style="list-style-type: none"> Attend Portfolio II Orientation Workshop (used provided).
ETHICS	<ul style="list-style-type: none"> Attend Spiritual Boundaries: The Ethics of Praying With Patients workshop. OR Attend one Health and Faith Forum at [location]. Submit Attendance & Summary Form. Topics posted on Blackboard prior to lecture. OR View a Bioethics Grand Rounds video, and write a one-page REACTION paper. Available at university library. Rate video using 1-4*.'s. OR Watch the Ethical Bioethics documentary on reserve at university library, and write a one-page REACTION paper. Rate video using 1-4*.'s. OR Watch DVD Beyond Hair Composure: Physicians and Care at Life's End by Drs. Windows on reserve at university library, and write a one-page REACTION paper. Rate using 1-4*.'s.
COMMUNISM	<ul style="list-style-type: none"> Attend Compassion: The Heart of Healing Love workshop. OR Watch the video The Swine, and write a one-page REACTION paper. Available in video stores. Rate video using 1-4*.'s. OR Watch the video W6, and write a one-page REACTION paper. Available at university library. Rate video using 1-4*.'s. OR Watch the DVD Code the Book, and write a one-page REACTION paper. Available at university library. Rate video using 1-4*.'s. OR Watch the DVD/Video Paperolla, and write a one-page REACTION paper. Available at video stores. Rate video using 1-4*.'s.
HUMAN WORTH (TAQ REQUIRED)	<p>REQUIRED: Complete eight hour mission of service learning. Submit Service Learning Documentation Form.</p> <p>AND CHOOSE ONE OPTION BELOW:</p> <ul style="list-style-type: none"> Watch the HBO documentary <i>Without Pity</i>, a film about abortion – narrated by Christopher Reeve – and write a one-page REACTION paper. On reserve at university library. Rate video using 1-4*.'s. OR Watch the video <i>Parity Matters</i>, and write a one-page REACTION paper. On reserve at university library, and in video stores. Rate video using 1-4*.'s. OR Watch the video <i>The Color of Paradise</i>, and write a one-page REACTION paper. On reserve at university library. Rate video using 1-4*.'s. OR Create original art or poetry to express your thoughts and feelings on human worth. Art must be sized 8 1/2" x 11". Poetry must be a minimum of 12 lines.

Portfolio II Requirements Goal Options	
TEAMWORK	<ul style="list-style-type: none"> Attend Training Rig Rats and Certain Clickers: Meeting the Basic Needs of Children workshop. OR Watch the video <i>Caring Home Care: Self-Care for Health Professionals</i>, and write a one-page REACTION paper. On reserve at university library. Rate video using 1-4*.'s. OR Watch the video <i>Growing Up in a Filled World: Media & the Developing Child</i>, and write a one-page REACTION paper. On reserve at university library. Rate video using 1-4*.'s. OR Watch the video <i>United System: Attend the Interdisciplinary Genetics presentation only (if invited by your program. Not open to all students).</i>
COMMUNICATION	<ul style="list-style-type: none"> Attend No More Stage Fright: Teamwork's International workshop. OR Watch the video <i>Seven Principles for Making Marriage Work</i>, and write a one-page REACTION paper. On reserve at university library. Rate video using 1-4*.'s. OR Watch the video <i>Make Presentations Hard for You (12 min.) AND Communicating for Results: How to Be Clear, Concise & Credible (17 min.)</i> on reserve at university library. Write a one-page REACTION paper covering both videos. Rate using 1-4*.'s. OR Attend one session of Marital Counseling at university Student Counseling Center (free). Submit Attendance and Summary Form with signature.
CHANGE IN HEALTHCARE	<ul style="list-style-type: none"> Attend Playing the Devil's Advocate in Healthcare's Decision Making workshop. OR Watch Congressman Jerry Lewis' May 2003 address on healthcare issues, and write a one-page REACTION paper. DVD on reserve at university library. Rate video using 1-4*.'s. OR Find an article in your discipline that discusses a change in healthcare, and write a one-page REACTION paper. Attach a copy of the article to your paper.
PROFESSIONAL DEVELOPMENT	<ul style="list-style-type: none"> Attend The License You Love May Be Your Own: Professional Behavior workshop. OR Read an article from your professional organization journal and write a one-page REACTION paper. Submit journal article, reaction paper, and copy of the journal cover. OR Attend a professional meeting in your discipline. Submit Attendance and Summary Form.

Portfolio II Requirements Goal Options	
WHOLENESS	<ul style="list-style-type: none"> Attend Mad About Everything: Managing Anger and Resentment workshop. OR Attend Addiction in Caregivers: Just When You Thought It Couldn't Be You workshop. OR Watch the video <i>Yankee With Meats</i>, and write a one-page REACTION paper. In video stores. Rate video using 1-4*.'s. OR Watch the video <i>Eating Disorders: The Inner Voice</i>, and write a one-page REACTION paper. On reserve at university library. Rate video using 1-4*.'s. OR Watch the DVD <i>Spill the Beans: Sex, Lies & Alcohol</i>, and write a one-page REACTION paper. On reserve at university library. Rate video using 1-4*.'s. OR Attend three relaxation classes at [location]. Obtain the instructor's signatures at each class. Submit Attendance and Summary Form. OR Attend an AA (or Al-Anon or Adult Child of Alcoholics) meeting. Submit Attendance and Summary Form with Coordinator's signature. See Blackboard for details/website.
DIVERSITY	<ul style="list-style-type: none"> Attend two Diversity Lunch Powers. Complete Diversity Lunch Power Documentation Form. OR Watch the video <i>Cultural Diversity in Healthcare</i>, and write a one-page REACTION paper. On reserve at university library. Rate video using 1-4*.'s. OR Attend the Martin Luther King Symposium on Diversity in Healthcare. Lunch invitation required, e-mail [address]. Submit Attendance and Summary Form.
LIFELONG LEARNING (TAQ REQUIRED)	<p>REQUIRED: Professional student (see Blackboard for required guidelines and samples).</p> <p>AND CHOOSE ONE OPTION BELOW:</p> <ul style="list-style-type: none"> Attend <i>Vacations: Enjoying the View</i> workshop. OR Read one of the books listed under Goal Characteristics – Lifelong Learning, and write a one-page REACTION paper. OR Attend one of the following and submit Attendance and Summary Form (see website for hours and directions): <ul style="list-style-type: none"> The Rodlands Synagogue (35 with student ID) Getty Museum (free, parking \$7/car) Mormon Temple Museum in Pasadena (free with student ID) LA County Museum of Art (35 with student ID)
PERSONAL FINANCE	<ul style="list-style-type: none"> Attend <i>Your Credit Score: What is it and How Can You Change it?</i> workshop. OR Attend <i>Home Buying 101: Making Your First Real Estate Investment</i> workshop. OR Watch one of the four <i>State Dream Personal Finance</i> DVDs (see film on Blackboard), and write a one-page REACTION paper. On reserve at university library. Rate video using 1-4*.'s.

brace peace, justice, the relief of suffering, science, reason, and culture, as valuable as are these worthy goals and pursuits, they cannot replace Christ in Seventh-day Adventist higher education.

Conclusion

The USDOE commission summed up its report with the acknowledgement that reaching its goals will require difficult decisions and major changes. It concluded with optimism that “Working together, we can build on the past successes of U.S. higher education to create an improved and revitalized postsecondary system that is better tailored to the demands, as well as the opportunities, of a new century.” Can we, as Seventh-day Adventists, conclude any less? 🍀

Ella Smith Simmons is Vice President of the General Conference of Seventh-day Adventists (GC) in Silver Spring, Maryland. As part of her work, she oversees several GC departments, including Education. She has worked as a teacher and administrator in several Adventist higher education institutions.

REFERENCES

1. *A Test of Leadership: Charting the Future of U.S. Higher Education*. A Report of the Commission Appointed by Secretary of Education Margaret Spellings (Washington D.C.: U.S. Department of Education, 2006).
2. *Ibid.*, Summary, p. 16.
3. Ellen G. White, *Education* (Mountain View, Calif.: 1903), p. 17.
4. Charles Malik, *A Christian Critique of the University* (Waterloo, Ontario, Canada: North Waterloo Academic Press, 1987), p. 29.

Editorial

Continued from page 3

to discern the compatibility of academic excellence and faith. Our colleges and universities have not yet gone that route, but they are vulnerable to this destabilization. Let us not fall away from our center, or take that excursion into decline.

We must not allow academic progress or scholarly attainment, worthy as these may be, to eclipse Christ as the center of our educational endeavors. While we believe in and em-



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Contact: bealmj@andrews.edu

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- EDAL635 Human Resources Administration
- EDAL645 Educational Finance
- EDAL660 Educational Facilities
- EDAL664/5 Elem & Sec School Leadership
- EDAL667 Leadership in Higher Education
- EDAL670 Technology for Leaders
- EDAL674 Administration of Student Services
- EDAL676 Administration of Academic Services
- EDAL677 Higher Education Supervision
- EDCI547 Foundations of Curriculum Development
- EDCI545 Assessment & Evaluation Learning
- EDCI636 Program Evaluation
- EDCI650 Curriculum Design
- EDFN500 Philosophical Foundations in Education
- EDRM505 Research Methods
- EDRM605 Qualitative Research Methods
- EDRM 611 Applied Statistics
- LEAD525 Public Relations: Community Partnerships
- LEAD530 Educational Marketing
- LEAD638 Issues in Leadership Theory
- LEAD645 Ethical Leadership

La Sierra University

Contact: meggers@lasierra.edu

- EDAD579 School Finance
- EDCI204 Tech/Multicultural Classroom
- EDCI410/510 Classroom Management
- EDCI414/520 Reading K-8
- EDCI415/521 Mathematics K-8
- EDCI416/522 Language & Literacy K-12
- EDCI417/523 Society/Religion & Ethics Culture
- EDCI417A C & I Methods—Religion
- EDCI417B C & I Methods—Social Studies
- EDCI418/527 Science & Health K-8
- EDCI419/518 Read/Content Area
- EDCI429/529 Sec Tech/Multicultural'l Classroom
- EDCI430/530 Secondary Theory and Practice
- EDCI464 Special Ed in Regular Classroom
- EDCI504 Phil Aspects of Christian Ed
- EDCI506 Learning & Assessment
- EDCI507 Psych Theories of Instruction
- EDCI511 Advanced Safety & Health in Ed
- EDCI512 Faith & Learning
- EDCI514 Curriculum Planning
- EDCI516 Computers in Curriculum
- EDCI519 Prin and Prac/Discipline
- EDCI545 Brain-Science & Learning
- EDCI550 Inst Models/Origins of Learning
- EDCI552 Analysis Curricular Alternatives

Southwestern Adventist University

Contact: buncht@swau.edu

- EDUC 434 Classroom Assessment
- EDUC 436 Classroom Management
- EDUC 312 Educational Psychology
- EDUC350 Educational Technology
- EDAD515 Foundations of Educational Administration
- PETH243 Health and Physical Education in K-8
- EDUC254 Introduction to Teaching
- EDUC560 Principles of Instruction
- EDUC413 Science in the Elementary School
- EDUC450 Teaching in the Secondary School
- EDUC550 Trends and Issues

Walla Walla College

Contact: smitsu@wwc.edu

- EDAD547 Effective Schools

Southern Adventist University

Contact: dlim@southern.edu

- EDUC321 Educational Research & Statistics
- EDUC535 Philosophy of Christian Education

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