

**THE JOURNAL OF**

# **ADVENTIST EDUCATION**

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APRIL/MAY 2009

**CREATING  
A SERVICE-  
ORIENTED  
CAMPUS**

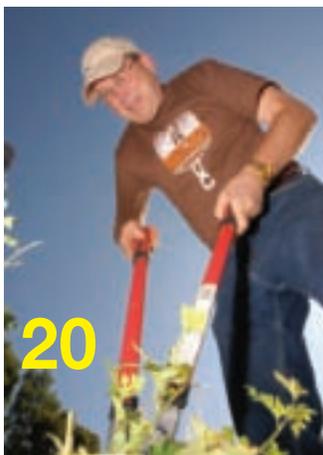
**SERVICE  
LEARNING AND  
COMMUNITY  
SERVICE: AN  
ESSENTIAL PART  
OF TRUE  
EDUCATION**

**CHANGING THE  
CAMPUS  
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**SERVICE  
LEARNING MOVES  
NURSING TO THE  
FRONTIERS OF  
COMMUNITY**

**Special  
Section:  
Service  
Learning**





## FEATURES

### 4 Curriculum and Faith in Tension

*Educational Models and Principles That May Ease Tension and Promote Understanding*

By C. Garland Dulan

### 10 Adventist Nursing Education: Mission or Market?

By Patricia S. Jones, Marilyn M. Herrmann, and Barbara James

## Special Section: Service Learning

### 15 Creating a Service-Oriented Campus

By David Smith

### 20 Service Learning and Community Service: An Essential Part of True Education

By Gary Hopkins, Larry Ulery, Duane McBride, Ella Simmons, Donn P. Gaede, and Heather Joy Knight

### 26 Changing the Campus Colloquy Paradigm

*An Experiment in Creating a Culture of Service*

By Tammy McGuire

### 31 Art and Service Learning Go Hand in Hand

By Susan Davis Patt

### 35 Service Learning Moves Nursing to the Frontiers of Community

By Charlotte Kenny Schober, with Laura M. Karges

### 39 Academic Service Learning in First-Year Writing: Implications for Practice

By Faith-Ann McGarrell

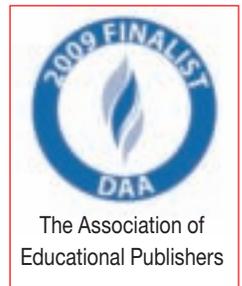
### 44 Mission: Zimbabwe

*A Student-Organized Service Project*

By Rebecca Parshall

## DEPARTMENTS

### 3 Guest Editorial



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# A Revolution of Service Learning

**A** revolution is taking place all around us. It is occurring in the lives of young people who are living the gospel and reaching out in service. And it is making a difference—in the lives of these students, and in the lives of those they serve.

The heart of Adventist faith and practice is the belief that God is willing to live and love through us. As students get caught up in meaningful service, they learn that all of the knowledge, skills, and abilities that were sharpened in the classroom can be applied right now to achieve a positive and significant impact on the world around them. By actively engaging with their campus, local, and global community, their potential for learning and growth increases exponentially.

I have experienced this revolution as I have listened to students on my campus share their joy in being able to participate in the lives of those who need them. Students in Dr. Kendra Haloviak's "Jesus and the Gospels" course learn from the Gospel of Luke that Jesus was constantly interacting with those on the margins of society. Recently, half of the students in this course worked with at-risk youth in our local school district where more than 70 percent are from a minority population, 44 percent are identified as English-learners, and more than 50 percent come from low-income families. As our students describe the opportunities they have been given to serve, tutor, mentor, and guide these young people, their eyes light up, and they speak with conviction about how they are carrying on the work of Jesus today.

Another group of students in "Religion and Rationality," taught by Professors Cindy Parkhurst and John Ng Wong Hing, are studying the relationship between rational reflection and religious conviction. They apply this learning as they serve at a number of elder-care organizations. Students engage with adults and the elderly who, due to aging or other conditions such as Alzheimer's, may exhibit impaired rational and cognitive function. "One of our gentlemen clients is going blind, and is often delusional," remembers Barbara Porter, director of the Inland Empire Adult Day Health Care Center. "A young woman from La Sierra who spoke Farsi began interacting with him in his native language. He actually became much more verbal and outgoing, because his weekly interactions with her gave him so much self-confidence."

Our teachers integrate service into the curriculum of classes offered across the entire spectrum of La Sierra University's offerings. At present, 48 courses include service learning as a key component of their academic program, and last school year La Sierra University students and faculty logged some 45,000 hours of service to benefit others. In the process, these students have made friends for the Adventist Church and transformed lives in our community.

As you will read throughout this issue, you will see how Adventist education offers the world and the church the incredible resource of committed young people, full of vigor and vision, who long to make the world a better place and to share their hopes for their church. Students on the campuses of Pacific Union College, Union College, Andrews University, and Walla Walla University—all described in the following pages—represent only a small portion of the young adults who give Bible studies, hold evangelistic meetings, sell literature door to door, go on short-term and year-long mission trips, clean up streams and parks, sit with AIDS victims, and hold the hands of elderly Alzheimer's patients.

As members of the Adventist learning community, I hope you will join me in encouraging the development of service-learning programs in all of our educational institutions. Let's enable students to take the lessons they learn in our classes and apply them on campus, in the community, and around the world so they can experience the privilege of being part of God's revolution. And let us never forget, as Ellen White reminded us many years ago, "[True education] prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come" (*Education*, p. 13).

**Randal R. Wisbey** is President of La Sierra University in Riverside, California. The university was recently inducted into the President's Higher Education Community Service Honor Roll With Distinction and received the Carnegie Foundation's prestigious 2008 Community Engagement Classification in the category of Curricular Engagement.



Randal R. Wisbey

*How sensitive should an Adventist teacher be about initiating faith-based discussions?*



# Curriculum *and*

## *Educational Models and Principles That May Ease Tension and Promote Understanding*

**W**ith nearly 7,500 schools, 75,000 teachers, and 1.47 million students in 145 countries, the Seventh-day Adventist educational system is a global phenomenon with multifaceted challenges from varied cultures, religious backgrounds, and philosophic emphases. The challenge is particularly acute when the introduction of academic subject challenges a student's faith perspective or worldview.

The issue raises four basic questions:

1. How sensitive should an Adventist teacher be about initiating faith-based discussions, given the various religious and cultural views represented on many Adventist campuses? Are there issues he or she should avoid?

2. When the teacher learns that topics presented in class or in the reading assignments have unintentionally challenged a student's faith, how should this be handled?

3. Should the teacher ever intentionally choose curriculum content (e.g. science, theology, or philosophy) that challenges his or her students' faith convictions? If so, how should this material be presented?

4. What is a reasonable approach to use in studying and discussing topics where scientific data/perspectives differ significantly from the biblical perspective? How can the teacher maintain a comfort level for students holding conflicting views?

Offering students opportunities to explore different ways of obtaining knowledge in specialized fields of study, and in the varied social and religious contexts in which education is offered, has the potential for either creative or unproductive tension. In addition, the Seventh-day Adventist philosophy of education<sup>1</sup> has some unique elements, and therefore, it is not surprising that the application of this philosophy would create tension for those who embrace a secular worldview, as well as those from other faith traditions, and even those at varying points along the Adventist theological continuum. Such tensions may not necessarily be intentional, but rather the inevitable outcome of philosophical differences that form the bases for, and some of the content of, instruction.

This article discusses educational models and principles, provides a practical example, and includes some principles from Ellen White that may be useful in dealing with such tensions in the classroom.

**BY C. GARLAND DULAN**

### **Educational Models**

Many educational models in-

clude recommended techniques for introducing subject matter to students. Each has an underlying philosophy and a set of assumptions, and is designed to achieve a particular purpose. Let us briefly review five models that are relevant to our study.

**1. Good Teacher Model.** Early definitions depicted a good teacher as someone who met the community ideal for a good citizen, a good employee, or a good parent.<sup>2</sup> This model gave way to one that emphasized the psychological characteristics of a good teacher such as achievement, motivation, commitment, empathy, experience, flexibility, and so forth. More recently, the focus has shifted from good teaching to *effective* teaching. Researchers have focused on teacher-to-student and student-to-teacher interactions in the classroom, specifically looking at the effect teachers have upon students. More research is under-

discipline and skills students need to raise questions and search out answers.<sup>4</sup> This model begins by presenting students with a puzzling event, with the assumption that they will be naturally motivated to solve the puzzle, and thus engage in disciplined methods of research and discovery. The teacher focuses on training students to develop appropriate methods for problem solving.

**4. Biological Science Inquiry Model.** Propelled by the academic reform movement in American education during the 1950s and 1960s, this model sought to revise the conventional curriculum, which had been built around the major ideas and research methods of academic disciplines.<sup>5</sup> Instead, it advocated teaching science as inquiry—giving students assignments that enable them to replicate the reasoning that produced a cur-

# Faith *in* Tension

way on the patterns of effective teaching and how to achieve desired student outcomes.

**2. Question Models.** Concern about facilitating learning has prompted educators to review the methods of questioning that occur in classrooms. Some questions are intended to be answered, while others are rhetorical. Students often cannot distinguish between the two, and in some instances may not even be aware that a question has been asked. Thus, researchers felt the need to define the characteristics of effective questions—the questions that get students actively involved in composing a response and thereby engage them in the learning process.<sup>3</sup>

Questions that elicit a memorized factoid, multiple-choice exams, fill-in-the-blank questions, matching questions and the like and thus require a single, “correct” answer or a narrow range of responses are called convergent or closed questions. Questions that encourage a general or open response are referred to as divergent or indirect questions and require higher-level thought and synthesis. An example of divergent question would be one that asks students to recognize and explain the differences between political systems, philosophical positions, peoples, and groups. The amount of critical thinking and depth of investigation into deeper cognitive areas required by the test questions should relate to the goals of the teacher, the desired outcomes of the course, and the grade level and maturity of students. Teachers should consider carefully their goals and objectives before employing a particular methodology.

**3. Inquiry Model.** Designed to capitalize on student curiosity, the inquiry model seeks to develop the intellectual dis-



crepant invention or discovery, and as their skills increase, moving them closer to the frontiers of knowledge. All laboratory and classroom work focus on enabling students to investigate problems.

**5. Discomfort Model.** Joyce and Weil<sup>6</sup> suggest that there is a relationship between styles of learning and models of teaching. As students are exposed to unfamiliar content and forced to use learning styles that are new to them, they will experience varying degrees of discomfort. Real growth often requires making learners uncomfortable, and teachers must both create situations where this occurs, and help students deal with the results.

## Should the teacher ever intentionally choose curriculum content . . . that challenges his or her students' faith convictions?

The role of discomfort appears not only in the literature involving the need for teachers to venture and take risks, but also in studies of developmental stage theorists that address the best means for learners to achieve higher levels of development.<sup>7</sup> The “discomfort factor” has been shown to prod teachers into acquiring new skills and repertoires of teaching strategies. But the literature has also shown that most teachers are uncomfortable about using new strategies, even after receiving careful training.<sup>8</sup>

Social psychologists use the term *cognitive dissonance* to describe how people attempt to resolve the dilemma of two competing ideas that simultaneously demand attention. The student seeks to reduce the tension resulting from this dissonance as soon as possible in order to achieve consonance.<sup>9</sup>

### Instructional Principles

With all the different teaching models, what should a teacher do? Stephen Yelon<sup>10</sup> lists 10 powerful principles involved in effective teaching: meaningfulness, prerequisites, open communication, organized essential ideas, learning aids, novelty, modeling, active appropriate practice, pleasant conditions and consequences, and consistency. If teachers apply these principles, Yelon believes, students:

- will be motivated to connect topics with their past, present, and future;
- will be ready to learn;
- will discover what concepts and skills they need to know so that they can focus on acquiring them;
- will be able to focus on the most important ideas,
- will be able to use devices that help them learn quickly;
- will be motivated to pay attention;
- will learn to recall information;
- will be able to think about and act on what they have learned, and to solve problems;
- will perfect their learning through thinking, performing, and solving problems through practice;
- will come to associate learning with a pleasurable experience and thus be more likely to apply what they learned; and
- will learn what they need to know and will use what they have learned.

Thus, teachers must find ways to integrate the models of teaching with appropriate instructional principles. This be-



comes an even greater challenge when a teacher encounters students with various faith perspectives and must attempt to provide an environment of support while seeking to broaden their cognitive horizons.

### A Personal Example

Conflicts may arise as teachers encounter students with other faith traditions and/or students within the same faith tradition but who have markedly different views on specific topics.

While teaching sociology at an Adventist college, I encouraged students to examine critically their views regarding a series of potentially controversial topics. This approach was incorporated into a capstone course for junior and senior sociology majors. Students were to develop a justification for choosing a perspective on specific issues based on their personal research, using secular and biblical sources.

Three basic assumptions informed my philosophy of teaching sociology courses in Adventist institutions:

First, one needs to understand how to operate successfully within societal groups.

Second, the Christian perspective, that all that we know has become available through God's revelation and must be understood in the context of relative and absolute truth, provides a meaningful context for the teaching of sociological concepts. Ellen White writes that to “learn science through human interpretation alone is to obtain a false education, but to learn of God and Christ is to learn the science of heaven.”<sup>11</sup> To acquire a true perspective on human behavior, societal views should be examined in light of revealed truth.

Third, studying human behavior leads unavoidably to an examination of one's ethical and personal responsibility for his or her own behavior. When considering the reasons for human behavior, one must grapple with the issues of nature versus nurture. This raises questions regarding one's choices and thus, his or her responsibility for the ensuing consequences.

The content and approach of the capstone course required students to explain the interrelationship between their discipline and their Christian life, and the implications of each for the other. Students had to compare, juxtapose, or reconcile their personal beliefs/position, society's perspectives, and biblical perspectives to other social issues as well. The requirement that students come to grips with how their personal belief system and biblical faith coincided or diverged, and how this con-

sonance or divergence affected their concept of what is appropriate, ethical, or justifiable in the experiences of life, constituted the essence of the course.

Students were led to reflect on issues they may have regarded as already settled in their minds. However, when forced to reflect on these topics, they often found that these issues were not as clear as they once thought. I found it healthy to discuss students' "reflections" in the corporate setting of the classroom, in a non-threatening environment, where their peers could participate with them as they grappled with important issues. We did not settle many questions, but I was able to provide guidance into how students might continue thinking about their personal responses to life's issues in terms of their discipline and biblical principles. The sidebar below describes a typical assignment in the course.

The students were further required to provide societal perspective(s), biblical perspectives, and their personal perspective on the issue, with research support from the library, the Inter-

## *Concern about facilitating learning has prompted educators to review the methods of questioning that occur in classrooms.*

net, news and media sources, and the Bible.

The above approach worked well and stimulated open discussion of the various topics presented in the course. In some instances, students gave their personal views on a topic, then were asked to research the justification for the opposite point of view. Over time, students were able to broaden their perspectives on a variety of issues and to adjust their preconceptions where necessary.

### **Ellen White's Perspective**

One significant source of help in dealing with tension between curriculum and faith is the writings of Ellen G. White. Her emphasis on some key educational principles provides teachers with useful strategies for handling tension between conflicting views.

**The purpose of Adventist colleges.** "Our college," wrote Ellen White in 1895, "was designed of God to accomplish the great and good work of saving souls. . . . The precepts and principles of religion are the first steps in the acquisition of knowledge, and lie at the very foundation of true education. Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes."<sup>12</sup>

**When tension arises.** Ellen White did not directly address the possibility of conflict between faith and learning. Most of her admonition on education relates to the teacher's character, the context of teaching, the definition of proper education, and appropriate teacher-student relationships. It can be inferred from her writings, however, that where conflict does occur between faith and curriculum, the teacher must use the spirit of Christ in addressing these issues. For instance, Ellen White writes that "Teachers and students are to come close together in Christian fellowship. . . . The greatest of teachers are those who are most patient, most kind. By their simplicity and their willingness to learn they encourage their students to climb higher and still higher."<sup>13</sup>

**The ultimate concern of teachers.** "Eternal interest," says Ellen White, "should be the great theme of teachers and students. Conformity to the world should be strictly guarded against. The teachers need to be sanctified through the truth, and the all-important thing should be the conversion of their students, that they may have a new heart and life."<sup>14</sup>

**On planning and settling goals.** "Every teacher should see to it that his work tends to definite results. Before attempting to teach a subject, he should have a distinct plan in mind, and should know just what he desires to accomplish. He should not rest satisfied with the presentation of any subject until the student understands the principle involved, perceives its truth, and is able to state clearly what he has learned."<sup>15</sup>

**Training to be thinkers.** "Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. . . . It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's

### **Topic: Crime and Delinquency Issue: Capital Punishment**

*Capital punishment* may be defined as an act of punishment, imposed by society, by which an individual is put to death for some presumed intentional heinous act or series of acts the person has committed in violation of law.

**Your assignment** is to answer the following questions regarding capital punishment. Give your own perspective, but also provide biblical or other support for your position where requested or appropriate.

1. Does a society have the right to impose capital punishment? Why or why not?
2. What conclusions have scientists reached with regarding to the effect of the death penalty as a deterrent to crime?
3. If you were asked to serve on a jury in a capital case, would you be willing to serve? Why or why not?
4. What do you feel is the most reasonable punishment for a crime in which a person intentionally takes the life of another?
5. Does God have the right to impose capital punishment upon individuals? Why or why not?
6. Are there instances in Scripture in which capital punishment was not used/was used? If not used, why do you think so? If used, describe under what circumstances it was used, and give at least three examples with circumstances surrounding such use.
7. Discuss how your personal view of the reasonable consequences of taking the life of another fits with your understanding of the biblical perspective regarding punishment?
8. What do you think are the best personal deterrents to crime? Why?

thought. . . . Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.”<sup>16</sup>

**On books in the classroom.** “It is a mistake to put into the hands of the youth books that perplex and confuse them. . . . [Teachers] would measure the relative importance of the things to be learned in school. The common, essential branches of education would be more thoroughly taught, and the word of God would be esteemed as the bread sent down from heaven, which sustains all spiritual life.”<sup>17</sup>

**Education and character development.** True education, according to Ellen White, “provides more than mental discipline; it provides more than physical training. It strengthens the character, so that truth and uprightness are not sacrificed to selfish desire or worldly ambition. It fortifies the mind against evil. . . . As the perfection of His character is dwelt upon, the mind is renewed, and the soul is re-created in the image of God.”<sup>18</sup>

Thus, Ellen White’s perspectives on education suggest that teachers should attempt to develop within students the higher-order and processing skills necessary to differentiate between knowledge that is useful only in this world, and the knowledge and character education designed to prepare one for both this world and the world to come. Such a view requires students to focus not only on clearness of thought but also on the courage of their convictions.

These characteristics, however, do not develop in isolation. They are nurtured and fostered within the context of Spirit-filled teachers who are committed to develop students in the admonition of God.

### Dealing With the Tension

We have looked at various teaching models, essential instructional principles, a personal example, and Ellen White’s views on classroom dynamics. But how do these help teachers resolve the potential tensions between curriculum and faith? Let us now return to our original four questions:

1. *Given the various religions and cultures represented on Adventist campuses, teachers must be sensitive to the differing views of students. Are there topics they should avoid?* Certainly. To open class discussions to all kinds of topics is unwise, because there will be topics about which the teacher lacks sufficient information to ensure appropriate discussion. Topics about which a teacher is biased or uninformed, if opened for discussion, may only create unresolved tension, and may even spark open hostility between teacher and student. Classroom instruction should not

*Teachers should consider carefully their goals and objectives before employing a particular methodology.*

deliberately open wounds within students that are left for others to heal.

2. *How should teachers address situations where tension occurs when they unintentionally present curriculum content that challenges a student’s religious beliefs?* One can infer from Ellen White’s writings that where conflict does occur, the spirit of Christ must permeate the discussion in order to ensure that the topic is handled with tenderness and sensi-



tivity. In my experience, the approach used is often even more important than the resolution of the conflict.

The Good Teacher Model discussed above is important here. When a teacher treats dissenting viewpoints respectfully, students are more likely to retain openness toward and respect for the teacher, even though they may not be won over to the professor’s position. This often provides an opening for further discussion at a later date.

3. *Should teachers ever intentionally introduce curriculum content (e.g. science, theology, or philosophy issues) in order to challenge their students’ beliefs?* The Question and Inquiry models may be useful to prod students toward resolving problems and to help them develop the intellectual discipline and skills necessary to raise questions and search out answers.

I believe it is sometimes legitimate to introduce content that challenges students’ religious beliefs. The critical issue is whether the real intent is to challenge or to *undermine* the student’s faith convictions. In an educational system designed to bring students to a thorough knowledge of Jesus Christ and the meaning of His sacrifice for our sins, Ellen White’s comments are helpful. She wrote that if “the precepts and principles of religion are the first steps in the acquisition of knowledge, and lie at the very foundation of true education,”<sup>19</sup> then the teacher who is attempting to expose students to true education should

not shrink from raising issues that may challenge students' beliefs just because there are a variety of perspectives within the class. The Discomfort Model may be useful here, but again, the approach should be carefully considered along with the expected outcome(s). Thus, if the approach proves non-productive or divisive, it should be replaced by more effective models.

4. *What is a reasonable approach to use in studying and discussing topics where the scientific data/perspectives differ significantly from the biblical perspective?* How can the teacher maintain a comfort level for students holding conflicting views?

Here, the professor should consider the "big picture" in addressing divisive topics. Within the context of the great controversy between Christ and Satan, we have only limited knowledge of any aspect of reality. As knowledge increases, old ideas are discarded and new ones take their place. This is one reason why there are multiple editions of the same book. With regard to the Bible, centuries passed before some of its contents were supported by evidence obtained through scientific investigation. Thus, I would strongly argue for accepting the biblical perspective as reality and presenting alternative views, where appropriate, as having been constructed using the best data humans have been able to discover. We can never afford to treat the relative truth of scientific investigation as if it were equal to the absolute truth we believe is expressed in the Bible. However, we should not fear to present to students instances where scientific investigation differs with biblical understanding. These may be fruitful areas for students to investigate.

## Conclusion

There is a great need for teachers to educate students for evaluation of ideas, problem solving, cultural sensitivity, and interpersonal skills so that they can function effectively in a global culture. This educative process will introduce challenging issues and perspectives, some of which may clash with certain students' personal beliefs. If teachers use appropriate teaching methodologies, these challenges should not be too troublesome, for they will have helped their students to understand why there are different perspectives and have equipped them with the tools to use in evaluating them.

There is an important difference between raising issues for discussion that are at odds with a student's faith perspective and attempting to undermine his or her religious beliefs. A central question should be: What is the teacher attempting to accomplish? The intended outcome should be the basis for choosing a teaching method. The maturity level of students must also be considered. In an educational setting, the presenting of alternate views should not be seen as undermining another's beliefs, but as providing a different perspective. The approach chosen must also take into account the context in which the instruction takes place.

Perhaps the only way to avoid this sort of tension in the classroom would be for the professor to suppress the specific and unique beliefs of the Adventist Church in favor of teaching a set of universal or generic beliefs (if indeed such even exist), designed to provide a comfort zone for students from varied belief systems and cultures. From a biblical and denominational perspective, I believe this would be untenable and would,

in fact, subvert the entire purpose for operating our educational system.

Christ, the Master Teacher, is our example. He provided many opportunities for the Jewish leaders of His day to re-examine their views of life.<sup>20</sup> In some instances, He gently urged them to embrace a more accurate perspective on life; while on other occasions, He directly challenged their blatant disregard for the poor, the sick, and the downtrodden. The Bible gives us many examples of His taking both the direct and indirect approaches to confrontation. We can learn much from His example. ☞



**C. Garland Dulan, Ph.D.**, is Director of Education for the Seventh-day Adventist Church in Silver Spring, Maryland.

## NOTES AND REFERENCES

1. "FE 05 Seventh-day Adventist Philosophy of Education. The Seventh-day Adventist philosophy of education is Christ-centered. Adventists believe that, under the guidance of the Holy Spirit, God's character and purposes can be understood as revealed in the Bible, in Jesus Christ, and in nature. The distinctive characteristics of Adventist education—derived from the Bible and the writings of Ellen G. White—point to the redemptive aim of true education: to restore human beings into the image of their Maker" (*General Conference Working Policy*, 2002-2003), p. 221.

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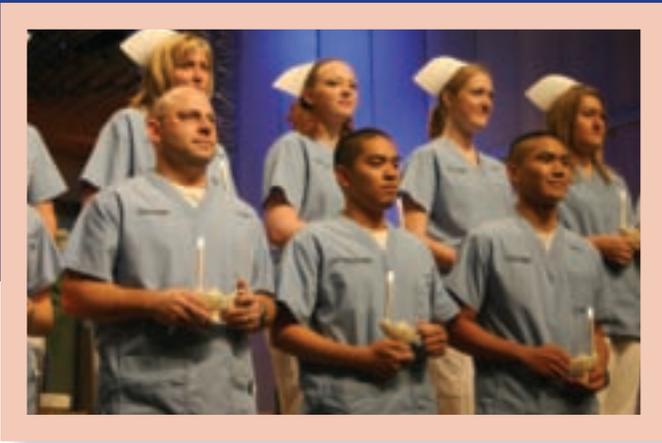
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# Adventist Nursing

**P**reparing nurses to staff Adventist health-care institutions is essential to fulfilling the health ministry of the Seventh-day Adventist Church. Very early in the history of the denomination, Ellen White spoke of the need for nurses prepared to do mission work.<sup>1</sup> Adventists have engaged in nursing education since the St. Helena Sanitarium Nurses Training School opened a program in 1878, followed soon after by Battle Creek Sanitarium (1883).<sup>2</sup> For more than 125 years, women and men from many countries have studied in Adventist schools of nursing and dedicated their lives to the healing ministry of the church. Some have become nurse educators and devoted themselves to preparing new generations of caring and competent health professionals.

In the late 19th century, medical leaders from Battle Creek Sanitarium observed the Nightingale system of nursing education at Bellevue Hospital in New York and decided to open a similar program at their institution.<sup>3</sup> Nightingale schools, operated by hospitals, provided sound training. At Battle Creek, the program also prepared medical missionaries with a strong commitment to compassionate, wholistic care. Adventist nurses thus became known for their knowledge and expertise in whole-person care, attending to their patients' spiritual health as well as their physical and emotional well-being. Around the

world, Adventist schools of nursing were highly reputed for their standards of excellence.

Adventist nursing schools have also been on the forefront in pioneering higher levels of education for the profession. When, in the first half of the 20th century, social scientists recommended moving nursing education from hospitals into institutions of higher learning, Adventist schools of nursing were among the earliest to take that step. Church-related liberal-arts colleges and health-care institutions partnered to blend quality clinical experience with a sound educational foundation to produce knowledgeable and competent nursing professionals. Integrating rich practice opportunities with tertiary-level education proved to be a formula for success in nursing education.

## **Nursing Shortage**

Over the past 50 years, the worldwide need for nurses has fluctuated greatly from one decade to another in a somewhat cyclical pattern influenced by the employment needs of health-care institutions. In the past two decades, the demand for nurses in the more economically developed countries has markedly exceeded the supply for a number of complex reasons.<sup>4</sup> With more career opportunities open to women, fewer are choosing nursing as a career. Instead, they are going into medicine, dentistry, or non-medical professions such as engineering or law.

BY PATRICIA S. JONES, MARILYN M. HERRMANN, AND BARBARA JAMES



# Education ■ Mission or Market?

At the same time, nurses are seeking less stressful environments than acute care. Concomitantly, most hospital patients are sicker than in the past, requiring a higher nurse-to-patient ratio and increasing the demand for more caregivers. As a result, an acute nursing shortage has developed in the United States, the United Kingdom, and other countries, including some in the Middle East. In the U.S., the Health Resources and Services Administration projects that by 2020, the supply of nurses will fall 36 percent below the number needed.<sup>5</sup>

Recruiters work unrelentingly to entice both new and experienced nurses to migrate to developed countries, offering salaries 20 to 30 times higher than those available in developing nations. U.S. hospitals prefer nurses with bachelor's degrees, although the primary requirement for foreign nurses to practice is passing the NCLEX-RN licensing examination and obtaining a visa. Therefore, in many countries, having a B.S. degree in nursing is equivalent to a ticket abroad, with the prospect of providing a level of support for families back home that would otherwise be impossible.

## Shortage of Nursing Faculty

Less publicized is the impending shortage of nursing faculty. In 2003, in the United States, an AACN survey predicted that between 2004 and 2012, 200 to 300 nursing faculty with doc-

*Preparing nurses to staff Adventist health-care institutions is essential to fulfilling the health ministry of the Seventh-day Adventist Church.*

torates would be eligible for retirement each year.<sup>6</sup> In addition to attrition, the most significant influence on faculty availability has been the clinical arena's increased demand for nurses with advanced education. This demand, combined with substantially higher salaries in the clinical setting, means there are fewer nurses with advanced education to fill teaching positions. Another barrier to academic ca-

reers for women is the need for continued graduate study and research while trying to manage a home and family. All these factors contribute to the growing shortage of faculty and further jeopardize the supply of nurses.

## Threats to Adventist Nursing Education Today

Besides the shortage of nursing faculty, other factors threaten Adventist nursing schools' long-standing reputation for excellence, as their numbers continue to grow (approaching 70 in 2008). In many countries, during much of the 20th century, nurses educated in Adventist schools were better prepared than those from the public system. That, however, has changed. Standards of nursing education are being raised around the world, challenging Adventist tertiary institutions to meet new higher regulations. The lack of adequate clinical facilities for student practice also presents a significant challenge. In 2007, national nursing accreditation agencies placed sanctions on two



*Adventist nursing schools have . . . been on the forefront in pioneering higher levels of education for the profession.*

Adventist programs outside of North America in which either the faculty qualifications or clinical practice standards were not being met.

An additional concern unique to Adventist nursing education is the teaching of whole-person care, which includes helping students learn to talk with patients about their spiritual needs. For students to incorporate whole-person care, this component of Adventist nursing should not only be integrated into the curriculum but also demonstrated by clinical instructors and role models in the clinical setting. This aspect of nursing education may be deficient or absent altogether in situations where there is limited access to Christian hospitals for student experience and few Christian teachers to supervise their practice.

The global shortage of nurses has captured the attention of church administrators and the boards of Adventist colleges and universities on almost every continent. However, in some instances, the primary motive for establishing new nursing programs appears to be financial rather than mission driven. The potential for high enrollment tempts administrators to launch nursing programs even if they lack qualified faculty or even the prospect of finding them. In some cases, new programs have allowed nursing students to take the first year of science cognates and general courses, with an assumption of acquiring nursing faculty for the second year of the program, only to find themselves in crisis when a miracle does not occur. When national accrediting bodies threaten to withhold or withdraw approval to operate these programs, the schools issue urgent pleas for international nurse educator volunteers. Given the shortage of nursing faculty described earlier, these requests are extremely hard to fill.

Admittedly, tuition income from a cohort of nursing students is a great asset to a struggling liberal-arts college or university. However, these funds are not always used to provide adequate qualified nursing faculty. Use of temporary faculty and heavy workloads are counterproductive to quality nursing education. These factors may, in fact, negatively affect the reputation of all Adventist higher education within a country.

### Challenges

Faculty and department chairs in academic nursing programs face multiple interlocking challenges. Academic administrators often do not understand the differences in workload for nursing faculty, and question why the cost of instruction per academic unit of nursing instruction is higher than in other departments.

*Ratio of teachers to students.* Due to the necessary mentoring involved in developing clinically competent health-care practitioners, the ratio of teachers to students for clinical courses is much higher than in other academic programs. State and national boards of nursing have the authority to set clinical student/faculty ratios; schools of nursing must comply with these requirements to remain in operation. Furthermore, hospitals frequently limit the number of students permitted on a patient unit to even fewer than the state allows. Accreditation standards mandate that schools of nursing show evidence that state or national and hospital requirements are being met by the institution. These factors converge to make the cost of the nursing academic unit higher than that of most other departments.

Institutional administrators see increased tuition income from nursing students as a solution to the school's financial problems. Therefore, instead of using the tuition and fees from nursing students to staff the nursing department, they divert it to the general fund to keep the institution viable. There is, of course, a financial payoff to colleges because nursing students enroll not only in discipline-specific courses, but also in the science, religion, and general education courses, and fill the dor-



*Standards of nursing education are being raised around the world, challenging Adventist tertiary institutions to meet new higher regulations.*

mitories and cafeterias as well. Some institutions charge higher tuition and fees to students enrolled in nursing than in other programs of study because of the extra costs associated with their education. However, when college and university administrators anticipate increased enrollments and income by adding a nursing program, they need to also plan to provide adequate qualified faculty, learning resources, and clinical practice experiences for these students.

*Admissions/Limiting Enrollment.* In some countries, admission is handled outside of the nursing department. Consequently, when the goal is to maximize enrollment, more students are allowed to take the first-year prerequisites than can be accepted into the clinical portion of the program. This produces valid discontent and complaints from students who are unable to progress smoothly and efficiently through the program. When faculty and department chairs try to limit enrollment based on number of faculty and access to clinical sites, academic administrators do not always understand or cooperate.

*Developing graduate programs.* As more Seventh-day Adventist colleges obtain university status, there is an expectation of adding graduate programs—with or without adequately prepared faculty. Given the growing demand for qualified nursing teachers at the baccalaureate level, there is a need for graduate programs. But too often institutional administrators insist on developing and offering such programs before the faculty have adequate preparation to teach at that level. Department chairs are expected to launch programs they are not competent to deliver or that lack adequate teaching-learning resources. Administrators may be so eager to start new programs that they bypass the process of applying to the International Board of Education, which could facilitate consultation and linkages necessary to develop a sound graduate program.

*Access to online learning resources.* Another area of concern is

adequate learning resources. In some countries, all that is available are multiple copies of textbooks, often outdated, which students use year after year. In today's world of Internet resources, a minimal library can be supplemented by full-text journals and

books online with appropriate access. Some sites require only a subscription to log onto the databases, along with Internet access. The Health Ministries Department of the General Conference subscribes to selected databases for practicing professionals, faculty, and students in the health professions outside of North America. However, faculty and students report being unable to access these materials because of lack of computers and Internet access at their institution. Instead, they have to use Internet cafes with long lines, limited access time, and high fees.

*Failure to invest in upgrading faculty.* In spite of the urgent need for qualified nursing faculty in Adventist institutions around the world, development of faculty is seriously underfunded. Investing in the education of women is considered a financial risk. Administrators are often slow to invest in the upgrading of nursing faculty, giving priority to other disciplines.

In 2005, the Loma Linda University School of Nursing launched a project to help sister institutions around the world prepare qualified nurse educators. With funding from the Chan Shun Foundation and other visionary friends of the university, an off-campus Master of Science program in nursing was offered on two sites outside of North America and in two languages, English and Spanish. Because it was privately funded, cost to the institutions was minimal. A number of institutions chose to partner with LLU in the development of nursing faculty, and in 2008, 42 nurses from 24 countries in four continents completed a Master of Science degree in nursing from Loma Linda University. Five completed the degree in Spanish. In some cases, names of potential students were sug-



*For students to incorporate whole-person care, this component of Adventist nursing should not only be integrated into the curriculum but also demonstrated by clinical instructors and role models in the clinical setting.*

gested by the institutions, but the individuals were expected to pay all of the expenses themselves. This removed any connection between the graduate and the institution following completion of the degree, and therefore did not meet one of the project criteria for admission.

### Recommendations for the Future

To maintain the tradition of excellence in Adventist nursing education and to prepare nurses who can support the mission of Adventist health care, the issues presented in this article need to be addressed. We believe the following steps will help:

1. Begin with a strong mission focus rather than a financial motive in developing new nursing programs.
2. Be informed about national and international standards in nursing education and establish steps for meeting them.
3. Consult with national and denominational bodies early in program development, and network with established programs to form linkages that will enhance and enrich new programs.
4. Ensure that there are enough Adventist nursing faculty and program leaders with graduate degrees in nursing before launching new programs.
5. Contract with sufficient clinical sites before enrolling students.

6. Employ enough people to comply with appropriate faculty-student ratios and prevent teacher overload.
7. Provide access to library and online learning resources.
8. Commit to maintaining a standard of excellence, whatever the cost.

### Conclusion

If Adventist health-care institutions are to continue to fulfill their mission in society, Adventist nurses educated in the tradition and practice of whole-person care are still vital to the success of this mission. Adventist institutions of higher education need to partner with church health-care institutions in the preparation and upgrading of such nurses. In order for this partnership to succeed, and standards of excellence to be maintained, a large cadre of qualified Adventist nursing faculty and other leaders is essential. Focusing on the mission, rather than on increasing market share, will ensure success, just as it has in the past. ✍



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# Creating a Service-Oriented Campus

BY DAVID SMITH

**A** few years ago, I was riding in a car with a college student who had volunteered to help repair a community resident's home. When I asked why he was taking time on a Sunday to help this person instead of studying for his pre-med classes, he responded: "My parents raised me to help other people whenever I have the opportunity to do so. I will always help others when I can."

## An Argument for Service

Students like this can be found on every college campus in America. According to longitudinal data from the Cooperative Education Research Program, interest in community service and community involvement among college students is on the rise. A 2006 survey reported that 26.8 percent of students said there was "a very good chance" they would participate in community-service activities in college, contrasted to 16.9 percent when the question was first asked in 1990.<sup>1</sup>

Adventist colleges are in a unique position to reach and guide these service-oriented students. Christ's commitment to service represents a key philosophical priority of Adventist higher education, founded on Scripture and re-affirmed throughout church history. Jesus says He "came not to be served, but to serve" (Matthew 20:28, RSV),<sup>2</sup> and Paul reminds us that "through love we are called to serve one another" (Galatians 5:13).

Ellen White suggests that evangelistically a "life of service will win men and women from a life of sin to righteousness."<sup>3</sup> She strongly affirms service as a core Christian value: "Like our Savior, we are in this world to do service for God. We are here to become like God in character, and by a life of service to reveal Him to the world,"<sup>4</sup> and says that "It is in a life of service only that true happiness is found."<sup>5</sup>

Our faith adds a layer of urgency and meaning to the moral and ethical imperatives felt by modern youth to help others. For this reason, Adventist schools must do more than merely offer service options. We must build service into each institution's mission and model it as a deeply felt passion. Ellen White warns, "In preparation for a life of service the youth are sent to school," but sometimes, "they become absorbed in study, and often lose sight of its purpose . . . Upon their graduation, thousands find themselves out of touch with life."<sup>6</sup>

Merely tacking service onto an Adventist education as an afterthought will not prevent this disconnect. Administrators, faculty, and staff must intentionally integrate service into every part of college life, and must model a life of service themselves. It cannot be something we *do*; it must be who we *are*.

Educators and schools take upon themselves a partnership with parents and church families in what Ellen White called a "sacred covenant with God to rear our children for His service. To surround them with such influences as shall lead them to choose a life of service, and to give them the training needed, is our first duty."<sup>7</sup>

All of the Adventist institutions of higher learning in the North American Division reflect a commitment to education through service in their missions, visions, or other guiding statements.<sup>8</sup> During a two-year research project, Gina Creek

*According to longitudinal data from the Cooperative Education Research Program, interest in community service and community involvement among college students is on the rise.*



A Union College (UC) theology student paints a Habitat for Humanity house during Project Impact.



A UC senior nursing student helps out at a back-to-school clinic for children, during which 76 children received foot care, new socks, and a voucher for new shoes. Nursing and physician assistant majors provide this service to adults year-round.



A UC freshman communication and pre-med student cleans up an elementary school playground during Project Impact.

(nee Jacob) found that Adventist colleges and universities continually prove that commitment in their communities.

In *Crafting a Culture: A Guide to Successful Campus Ministries*,<sup>9</sup> Creek describes the diversity of methodology and the commonality that exists on each Adventist campus regarding the importance and presence of integrated service. Creek summarizes a campus chaplain's statement that, "The level of outreach and service an institution takes part in is a direct gauge of how authentic the spirituality of the campus is."<sup>10</sup>

In 2007, two of our schools, La Sierra University and Union College, received an honorary distinction, the President's Community Service Award. This is granted to only three percent of the institutions of higher learning in the United States. The fact that two Adventist schools were included in this select group illustrates that our campuses are not only highly active, but are also being recognized for something that is becoming part of our "brand identity."

We have found that students take the habits they develop in college with them after graduation. A longitudinal study tracking graduates of Union College (Lincoln, Nebraska) for five years demonstrated that alumni maintain a level of church involvement equal to or greater than their level of involvement while in college. This means students who participate in a campus service culture will be more likely to seek opportunities to serve after leaving the institution.

"Give students evidence that their gifts are valued in college, and they will continue feeling valued as they launch into adulthood using those gifts to bless their local congregations," says Rich Carlson, vice president for spiritual life at Union College and author of the research study.<sup>11</sup>

Not long ago, Shelli Johnson, a 2007 Union College graduate, returned to campus and described how involved she had

been with service while in college. She recounted feeling lost after starting her career until she discovered ways to renew her involvement in community service. During a worship talk, she challenged the undergraduates to help others and transform that service into a lifestyle that extends far beyond the college experience.

### Creating a Service-Centered Campus

I believe any college or university can create a campus culture focused on service. Accomplishing this takes a concerted effort by campus groups and supporters, but the outcome is worth the energy. From my experience at Union College, I see five essential steps to creating a culture of service:

1. Model a life of service.
2. Give leadership responsibility to students.
3. Mix one-time and ongoing opportunities.
4. Create a tradition of honoring service.
5. Build service into the curriculum.

Before we can ask others to serve, as teachers and administrators we must first become servants ourselves. The Seventh-day Adventist Church remembers this lesson through the ordinance of foot washing. At Union College, I am reminded of it each August during the annual student move-in event as administrators, faculty, and staff haul furniture up the residence-hall stairs. I take pride in seeing my coworkers brave the heat and back pain to actively illustrate the priority we place on helping others.

An alumnus now employed at Union College, Scott Cushman told me he remembers when he was a freshman, returning to the car for another load to find that the church pastor and a science professor were already carrying his things to his room. "I was speechless—stunned, amazed, and relieved," Cushman said. "I think that's when I first felt completely certain I had chosen the right college. Now that I work here, I never miss the student move-in event. I want every student to have that same feeling I experienced 10 years ago."



In connection with a fundraiser, UC students lined the campus sidewalks with luminaries in a visual representation of the 2,000 to 4,000 U.S. lives lost each year to domestic violence.

The institution that invests wholeheartedly in a service culture will continually seek ways to expand and strengthen the campus focus on service. When administrators, faculty, staff, board members, and church members join students in serving others, students sense the importance of service.

When students, properly trained, mentored, and empowered, plan and promote service activities, their peers are more likely to participate than when school employees are in charge. A campus that cultivates a student-centered, student-directed environment is a campus that is well on its way toward creating a service culture.

Creating and sustaining a student-centered campus requires the buy-in of key supporters: administrators, faculty and staff, constituents, alumni, and board members. Each of these groups must agree that trusting and empowering student leadership offsets the risks involved. Student leaders may not always perform as responsibly, maturely, or wisely as their adult counterparts would. Their lack of experience means results may be flawed or slow in coming. However, these arguments can be countered by stressing that it is our mission to educate. How else are students to learn leadership if we are not willing to give them the freedom to occasionally fail?

These risks can be minimized with training and support. Identifying and mentoring students who demonstrate a passion for service becomes the task of administrators, faculty, and staff as well as experienced student leaders. No matter how effective the training, there will always be risks. Empowering students to use their God-given gifts to lead their peers can be frightening, but more often is deeply rewarding.

Identifying service opportunities with varied levels of commitment throughout the school year ensures that service remains central to the collegiate experience and lowers perceived barriers to volunteering. With schedules already filled with classes, work, studying, and socializing, students are often hesitant to search out volunteer opportunities on their own. Also, few students at Adventist colleges come from the communities in which our campuses are located and rarely have connections to local organizations.

At Union College, a volunteer coordinator in Campus Ministries identifies and promotes opportunities, forging those con-



UC students fed the homeless at a local soup kitchen during Project Impact.

*Adventist schools must do more than merely offer service options. We must build service into each institution's mission and model it as a deeply felt passion.*

nections for other students. This student leader uses chapels, vespers, and Sabbath school to advertise service options that may start as one-time events, but can turn into a long-term relationship between the student and an organization.

Early in the school year, Union College takes a day off classes for Project Impact. Besides helping more than 50 local organizations each year and raising the college's profile in the community, this event allows students to help others and connect with organizations before making commitments. Many students return to campus ready to find time in their schedule for regular, long-term service with the organization where they spent their day.

In addition, each campus co-curricular organization is challenged to create service opportunities. Clubs, sports teams, and even campus departments and academic programs have developed relationships with organizations that outlast the stay of any one student or employee.

This year, Union College's Social Work Club teamed with the Peace and Social Justice Club to create a moving illustration of the plight of abused women and children in America. They covered the campus with 2,000 luminaries to represent the casualties of domestic abuse each year. The event helped promote a fundraiser the following Sunday for the Friendship Home, a local organization providing aid to women and children affected by domestic violence. The Friendship Home's



Each year, Lincoln's mayor acknowledges the value of Project Impact during a press conference. In 2007, Project Impact student leader, Ann Bryant, presented Mayor Chris Beutler with a T-shirt from the event.



On Project Impact Day 2007, students power washed chairs for the Lincoln Children's Museum and performed other cleaning tasks.

On Project Impact Day 2008, more than 800 UC students, faculty, and staff gathered under the campus clock tower before heading out to more than 50 sites in Lincoln, Nebraska.

Safe Quarters Drive has been hosted on the college campus for the past five years, and because of this connection, students have found new ways to serve.

Creating a culture takes more than simply empowering leaders and providing opportunities. It requires institutional self-talk—reinforcing, reminding, and affirming who we are in our communication with the campus.

At Union College, we post periodical articles, thank-you notes from those who have been served, and pictures of students engaged in service. For major service events, we show videos of the event to students, who enjoy seeing themselves and their friends in action.

Having students share their service experiences allows them to adopt an identity of service and validates our constituents' expectation that Seventh-day Adventist education makes a difference for students and others alike. Parents Weekend, Homecoming, and graduation are great opportunities to showcase successes in student-initiated service experiences and to cast a vision for these audiences of the value and importance of maintaining this commitment. An offering appeal normally reaps great dividends at such events and can be invested in student-led projects.

Any campus can create traditions that celebrate service and unite students and alumni in a common bond. Union College is known as the College of the Golden Cords because of its commitment to a tradition begun in 1906. Each homecoming weekend, threads leading from an image of the clock tower to mission fields around the world are hung to commemorate students and alumni who served a year or more overseas. This tradition and its prominent visual display remind students they are part of a legacy of mission service.

Promoting a tradition of service should also be part of recruiting the students who will continue it. Prospective students should see the campus' commitment to service whenever possible and understand that service is an important part of Adventist college life.

*When students, properly trained, mentored, and empowered, plan and promote service activities, their peers are more likely to participate than when school employees are in charge.*

Service can also be a powerful recruiting tool. When Taleah Valles, now a sophomore, visited Union College on a cross-country road trip with her brother, she saw the campus family gathering to spend a day in community service. She declared that she wanted to go to a school where students spent their time helping others, and enrolled that day. When prospective students see opportunities to serve others on our campuses, they will be even more excited to become an active part of our schools.

Many colleges build service into the curriculum, requiring students to engage in service-learning experiences. While these efforts do not qualify as volunteerism, they do provide students with opportunities to experience the joys of serving others and to sense the difference they can make. Service begets service, and required service experiences may inspire students to volunteer in the future. Also, because most curricular service opportunities relate to a field of study, they provide a preview of professional life, build résumés, and create important contacts for future employment.

The foot clinics provided by the Division of Health Sciences at Union College exemplify the benefits a long-term, recurring service opportunity. Since the early 1990s, nursing students, and more recently, physician assistant students, have participated in biweekly clinics caring for the feet of the homeless and near-homeless. Consequently, the community has learned to trust and depend on their aid. Students are required to participate only four times—once a semester during their first two years of college. However, according to Jeff Joiner, the division chair and a professor of nursing, "Once students get over the fear factor, many go multiple times each semester. We have juniors and seniors who volunteer even though it's not required."

Service is not a panacea for all the challenges facing our in-



Union College president and author of this article, David Smith, adds his support and sweat to Project Impact's projects each year.



In 2007, Project Impact participants helped the local Native American center prepare for a powwow.



A junior communication and graphic design major works with Linda Becker (right), UC vice president for student services, to fill back-to-school backpacks at the Lincoln Good Neighbor Center.



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8. While I know from my colleagues at other institutions that a spirit of active service is alive on all Adventist campuses, my position at Union College means that data and examples from Union are most readily available to me, and thus appear more frequently in this article.
9. Gina Jacob, *Crafting a Culture: A Guide to Successful Campus Ministries* (Lincoln, Neb.: AdventSource, 2006).
10. *Ibid.*, p. 61.
11. Richard Carlson, "Longitudinal Survey of Recent Graduate Involvement." Internal assessment study (unpublished), Union College, Lincoln, Nebraska, 2003-2007.
12. White, *Sons and Daughters of God*, p. 273.

stitutions of higher learning, but I believe it offers the current generation a credible answer when people question the value of an Adventist education. There is no one correct approach to creating a culture of service, and each institution will need to adapt to the needs of students and the existing campus atmosphere.

Union's service-oriented environment took time and faith to create. Our institution owes a debt of gratitude to the many people who have devoted themselves to cultivate it, foremost among them Rich Carlson and the students he has mentored during his 27 years as chaplain. The culture of service continually changes as new leaders emerge and others leave, but at the core, it connects to the historic mission and goals of our faith.

Seventh-day Adventist education involves training not only for this life but also for the life to come. Experiencing the joy of serving others leads to a lifetime commitment that will continue into eternity. "A life of service is the truest, noblest life that man can live . . . It is in a life of service only that true happiness is found."<sup>12</sup> And that is what we want for our students: training and experiences that provide glimpses into the joy of putting others first and living to serve them and to serve God. ☞

# Service Learning and Community Service:

## *An Essential Part of True Education*

BY GARY HOPKINS, LARRY ULERY, DUANE MCBRIDE,  
ELLA SIMMONS, DONN P. GAEDE, AND HEATHER JOY KNIGHT

**S**ociologist Rodney Stark, in his book, *The Rise of Christianity*, argued that the triumph of Christianity in the Roman Empire was the result of how Christians lived and served in their communities. He notes that Christ's example of how to treat the sick and the poor resulted in Christians assisting the victims of the many epidemics that swept the empire as well as providing aid to the poor. Christians cared for the sick by providing shelter, food, and water while pagans fled the community. As Stark noted, "Christian values of love and charity had from the beginning been translated into norms of social service and community solidarity."<sup>1</sup> Over the decades, Stark argues, this example changed the very culture of the empire and affects our views to this day on how to treat the sick and aid the poor.

These early Christians were likely inspired by Christ's example and His words recorded in Matthew 25:31-46. In this chapter, Jesus pronounces judgment in favor of those who made a difference in the lives of others: Those who visited the sick, provided clothes to the needy, and fed the poor are invited into the kingdom.

In many ways, the educational system in the United States, both public schools and church schools, was founded on an integration between what was called a classical education and practical experience that made a difference in the lives of students and the communities in which they lived. The noted educational philosopher John Dewey argued that real education ensured that the student did not just learn from a traditional

*The noted educational philosopher John Dewey . . . . argued that it was through the interaction between traditional curriculum and experience in working in and for the community that a real educational experience emerged.*

curriculum but also from experience in the community. Further, he argued that it was through the interaction between traditional curriculum and experience in working in and for the community that a real educational experience emerged.<sup>2</sup> Ellen White, laying the groundwork for Adventist education, agreed that education must go beyond traditional learning so that it would prepare students to make a difference in their communities and in the world: "True Education . . . prepares the student for the joy of service in this world and the higher world to come."<sup>3</sup> The concept of integrating work and formal study in school curricula was for decades reflected in the

requirements of Adventist schools. As Ellen White noted, "An education derived chiefly from books leads to superficial thinking. Practical work encourages close observation and independent thought. Rightly performed, it tends to develop that practical wisdom which we call common sense. It develops ability to plan and execute, strengthens courage and perseverance, and calls for the exercise of tact and skill."<sup>4</sup>

However, much has happened in the American (and to some extent in the Adventist) educational system in the past century that has removed us from this founding vision. After an extensive review in 2000 of a wide variety of studies, Robert Putnam<sup>5</sup> concluded that every American generation since the 1940s became less engaged in their communities. He called his book reporting these findings, *Bowling Alone*. Dr. Putnam believed that a significant source of this disengagement was the educational system of the 1980s and 1990s with its focus on individual achievement rather than community involvement. He



Andrews University freshmen are introduced to the concept of service during Orientation Week, when they spend part of a day in the community performing service activities.

felt that this era of extreme individualism and disengagement from the community had become a national crisis. One of Putnam's recommendations for the revival of community engagement was to reform the educational system to ensure that it developed in students a lifetime commitment to civic engagement and community service.

### The Concept of Service Learning

To a significant extent, schools at every level and especially colleges have responded to this challenge. As the Carnegie Foundation notes, "A good college affirms that service to others is a central part of education."<sup>6</sup> We could expand on this statement by saying that a good academic institution affirms that *service to others and engagement in the community* are central components of a *quality* education.

Service learning includes a philosophy of education, and for Christian schools, a theological base as well as specific program types. From the work of the educational philosopher John Dewey, one can argue that service learning reflects the assumption that education must be linked to societal and civic engagement, and that the most effective means of understanding the need for engagement is active community service during formal education. For Adventist education, a theological basis of service learning can be found in a recent publication from the Ellen G. White Estate, the July-September 2008 issue of *Ellen White Visionary for Kids*, which noted that "When we accept Him as our Savior, we will do the things He did, such as caring for the needy and homeless and being compassionate to those who are poor. Jesus says that in the end He will separate the sheep from the goats (the saved from the unsaved) based on what they did for others."<sup>7</sup>

In practice, service learning focuses on the many types of activities in which students can engage that make a difference in their communities. By engaging in these activities, they learn to apply what they are learning in their classes and even modify their knowledge based on the experiences. Service Contact, a national coalition of nearly 1,200 college and university presidents dedicated to promoting community service, correctly asserts that to be service "learning," an activity must contain this key element: an explicit formal connection to academic coursework.<sup>8</sup> Thus, Bringle and Hatcher's definition of service learning is "a course-based, credit-bearing educational experience in which students (a) participate in an organized service activ-



The Andrews University Urban Design class in the School of Architecture provides students with the opportunity to design environmentally sound building plans for low-income neighborhoods.

ity that meets identified community needs and (b) reflect on the service activity as a means of gaining a deeper understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility."<sup>9</sup> In essence, service learning involves the learning of concepts, skills, and dispositions through the act of service that have the potential to enhance teaching, enrich student learning, and positively affect communities.<sup>10</sup>

As a teaching/learning method, service learning has become an important part of the curriculum in many primary schools, high schools, and colleges across the United States. Accord-

### Students' Reactions

Quotes from Philosophy of Service students at Andrews University, 2006-2008, tell why the class (which included academic material as well as community service) was important to them:

- "Because now I know the world is about more than me."
- "Because I see so many people in need, I cannot turn away anymore."
- "My motivation is that through serving people I am actually serving the Father and it makes me feel as though I am closer to Him. . . ."
- "I am so glad that I was required to take this class; this class makes everyone a better person, simply because they are doing what God wants us to do and that is serve."
- "God taught me that I needed to change my mind frame. Service has become for me a lifestyle in EVERYTHING I DO. My words to build and encourage others, my hands to help other physically, and my finances. All of me I surrender to God for service."
- "I want to make service part of my life because I saw what a difference it makes to other people as well as the difference it could make in mine."
- "When I go home. . . I look forward to holding seminars in my home church emphasizing the importance of service."



Andrews University students often devote their time to Neighbor to Neighbor, a community-service agency in Berrien Springs, Michigan.

*Service learning includes a philosophy of education, and for Christian schools, a theological base, as well as specific program types.*

ing to D. Elmer, during the 1999-2000 academic year, 7,000 undergraduate-level courses and more than 700 graduate-level courses that incorporated experiential or service learning were offered by 82 percent of a sample of 324 major universities and colleges across the U.S.<sup>11</sup> Campus Compact reported that 70 percent of responding member educational institutions in 2005 provided discipline-based service-learning courses.<sup>12</sup> At the high school level, community-service programs have been popular since the 1980s, and many private and public schools offer them in various forms.

The remainder of this article will highlight examples of service-learning activities and programs that have been conducted by educational institutions and will explore their effects upon students. It will reveal that service-learning programs and activities are as varied as the institutions that provide them and show how schools may incorporate service learning into their curriculum.

### University Models of Service Learning

At Andrews University in Berrien Springs, Michigan, the philosophy and practical application of service have been widely supported by faculty and students. Service learning has been formally integrated into the university Mission Statement (<http://www.andrews.edu/about/mission.html>) as well as the school's 2007-2012 Strategic Plan. Service learning is operationalized through general-education requirements and civic engagement/service opportunities in specific classes.

The general-education curriculum at Andrews University requires students to take a one-semester, two-hour course called "Philosophy of Service" (offered through the Behavioral Sciences Department). Students enrolled in this class choose from dozens of service options that benefit non-profit organizations and their clients, including specific activities such as tutoring



Every year, students, alumni, and faculty from Andrews University's School of Architecture travel to Bolivia to participate in the expansion of an orphanage for children at risk for drug addiction and social problems.

and mentoring at-risk children, housing construction for Habitat for Humanity, and tax assistance for older adults and low-income individuals.

A number of academic departments have incorporated service learning into class-specific contexts. For example, architecture students designed an addition to and developed a renovation plan for a local government building. In Design for Visual Communications, art students are matched with non-profit community organizations that need flyers, brochures, business cards, and other marketing materials. The art students thus obtain valuable career experience, help an organization meet a need, and learn about the mission, objectives, and activities of a local non-profit. In Group Dynamics and Leadership, communications students organized a fashion show fundraiser for a family devastated and displaced by Hurricane Katrina. Retailers loaned clothes, male and female models were recruited, and promotion materials were developed. Students developed leadership skills, learned about the dynamics of working as a group, and aided a grateful father and his three children. All of

### Definition of Service Learning

Service learning is a methodology in which service opportunities are integrated into a school's academic curriculum. Its goals are to ensure that young people learn and develop through active participation in thoughtfully organized service experiences. . . .

- that meet actual community needs
- that are coordinated through collaboration between the school and service organization
- that provide structured time for participants to think, talk, and/or write about what they did and saw during the service activity
- that provide young people with opportunities to use newly acquired academic skills and knowledge in real-life situations in their local communities and beyond
- that enhance what is taught in school by extending student learning beyond the classroom
- that help foster in students a lifelong commitment to helping others.<sup>13</sup>



“Change the World,” part of Andrews University’s mission statement, becomes a reality as students help with relief efforts in areas devastated by hurricanes and tornadoes.



As part of service learning for various classes, Andrews University students provide tutoring to at-risk children at several local schools.

*Service learning creates a win-win situation for the partners: the community, the student, and the educational institution.*

these examples are consistent with the practices advocated by a founder of Adventist education, Ellen White, and the educational philosopher John Dewey. These classes integrate the formal classroom curriculum with practical experience to benefit the community.

Other Adventist colleges and universities have also incorporated service learning into the curriculum. Students who graduate from La Sierra University in California are required to complete service-learning courses such as *Humans and the Environment*. During the course, students study environmental ethics from a variety of perspectives and select from service projects such as park clean up, trail maintenance, and city beautification. “The service learning experience helps students both (a) link content in a practical/applied way to course work, and (b) gain and/or strengthen their values and sense of community connection and civic responsibility,” says course co-teacher Leslie Martin, former Psychology Department chair.<sup>14</sup>

Service learning has also been integrated in many other colleges’ curricula. For example, another faith-based institution, Mount St. Mary’s College (MSMC) in California, incorporates service learning into environmental, nutrition, and psychology courses. Students in *Psychology of Learning* are required to provide 10 hours of tutoring in an after-school program at a local elementary school. Over the course of the semester, participating students may tutor a dozen students from a variety of backgrounds and abilities. At the same time, in the college classroom, the professor introduces alternative theories on how individuals learn and asks the students to use their tutoring experiences to reflect on the relationship between theory and practice.

MSMC’s Human Nutrition students organized and conducted a workshop for a community health center on an array of health-related topics. The lessons learned in the classroom came vividly alive for not only the students but also their audience of community members.

Students taking MSMC’s Environmental Studies class are required to participate in a “Heal the Bay” beach clean-up day. The teacher prepares them for the experience by discussing

threats to marine life by non-biodegradable materials. Although the students learn about maritime pollution from the textbook and the teacher’s lectures, the harsh reality of environmental pollution is driven dramatically home as they spend a Saturday picking up large quantities of plastic material, cigarette butts, disposable diapers, and even medical waste such as syringes and used bandages. Back in the classroom, students develop solutions to the refuse problem they observed in the field.<sup>15</sup>

### **K-12 Examples of Service Learning**

Primary and secondary schools are also incorporating service learning into their curricula. At Spring Valley High School in Columbia, South Carolina, more than 1,200 students have engaged in service-learning projects. Students studying Spanish, for example, launched a project to benefit the area’s fast-growing Hispanic population, distributing more than 20 tons of food, clothing, medicine, and household products to needy new immigrants.<sup>16</sup>

Students at Crook County High School in Prineville, Oregon, play a key role in improving their community’s health. For example, health-occupation classes conducted a public-awareness campaign on the importance of child immunization, which helped to dramatically raise community vaccination levels. These students also organized a community health fair that provided free blood-pressure checks, updates on health issues facing the community, and an assembly where local hospital officials warned about trauma injuries related to the misuse of alcohol.<sup>17</sup>

Integrating classroom experience with community service also occurs at the elementary level. In Maryland, kindergarten students partnered with a senior center to share a variety of school activities with the residents of a senior center. This included reading poetry and building gingerbread houses. Second graders learned organizational skills by planning and carrying out a canned food drive for the homeless, then packed the donations and delivered them to a local food bank. As a part of an art class, students from this school created cards and friendship bracelets for pediatric patients receiving treatment at

the National Institutes of Health. “Caring acts create caring people,” says teacher Mary Jane Janniello. “All of these little things are caring acts. If we do them over and over enough, we hope that by the time [the students] are adults, they’ll get it.” By 5th grade, the integration of service projects and classroom curriculum is more focused. For example, a social studies class established a relationship with an impoverished Nicaraguan village through a partnership with Gettysburg College, which has a sister-city relationship with the village of Leon.<sup>18</sup>

Seventh-day Adventist elementary schools are also involved in service learning. Seventh- and 8th-graders at Ruth Murdoch Seventh-day Adventist Elementary School in Michigan assist the local community service center as part of a mini-course called “Outreach.” They prepare clothing and other items for sale in a thrift shop or for distribution locally and overseas in time of crisis.

### The Impact of Service Learning

Effective service learning takes thought and effort. Educators who utilize it as an enhancement to coursework must plan and organize experiences in order to connect them to the course objectives. It takes extra time and effort to work with students, connect with community partners, implement actions, and to follow-up on and evaluate results. So why do it? Why would an already busy educator want to take on more work? The answer is that education comes alive when theory is paired with practical applications. And service learning creates a win-win situation for the partners: the community, the student, and the educational institution.

Service learning provides many benefits for students at all



Adventist administrators and teachers must themselves model engagement in service. Above, Delbert Baker, president of Oakwood University in Huntsville, Alabama, and his wife, Susan, share information about health and nutrition with 4th graders at a local elementary school during a recent Junior Achievement in a Day program.

levels: making the curriculum relevant to students’ lives, clarifying values, promoting community and civic responsibility, encouraging multicultural awareness, developing critical thinking and problem-solving skills, fostering social and personal development, and building community within the classroom. These experiences transform students from individualistic isolation to community engagement.

Researchers have shown that student involvement in community service produces a number of very positive outcomes not only because of the impact on the community, but also the effect on the lives of the students involved. O’Donnell and colleagues evaluated the Reach for Health Community Youth Service program, in which students spent approximately three hours per week in the community performing tasks such as reading to elders, assisting physicians or dentists during medical or dental examinations, answering phones, scheduling appointments, and filing. Reflection sessions reinforced skills in decision making, communication, information seeking, health advocacy, and other areas. Student participating in this program engaged in fewer high-risk behaviors, including delayed initiation of and reduction in the frequency of sexual intercourse. In addition, researchers found that students with suicidal thoughts were more likely to talk to an adult than those not involved in this service program.<sup>19</sup>

Research by Bernard suggests that participation in service learning is a major factor in fostering resiliency. Youth who make a difference in their communities are more resistant to substance use and other high-risk behaviors.<sup>20</sup> That means that even if the students resided in higher-risk communities and had individual risk factors, they were less likely to use substances or engage in sexual activities. After service learning was incorporated into the curriculum, a Springfield, Massachusetts, high school found that the dropout rate plunged from 12 percent to one percent. Further, the number of students going on to college increased by 22 percent, and those achieving a grade-point average of 3.0 or higher jumped from 12 percent to 40 percent.<sup>21</sup> Research conducted at Andrews University in 2005 showed a significant relationship between the number of hours students engaged in community service and lower rates of a variety of risk behaviors, including the use of alcohol.<sup>22</sup>

These data suggest that service learning may be an important component of an overall effort to help students internalize Christian values and lifestyle.

The Alliance for Service Learning in Educational Reform summarizes the benefits of this approach to learning: “Service-learning involves students in community activities that complement their classroom studies. Every service-learning program is unique, but all aim to help increase their academic skills through understanding how what they learn in school can be

### Resources

If you would like to learn more, there are journals, list serves, Websites, and a variety of additional resources to help you. Here are a few suggestions to get you started:

- National Campus Compact (<http://www.compact.org>)
- Learn and Serve America (<http://www.learnandserve.org>)
- National Service Learning Clearinghouse (<http://www.servicelearning.org>)
- National Service Learning Partnership (<http://www.service-learningpartnership.org>)
- National Youth Leadership Council (<http://www.nylc.org>)
- Michigan Campus Compact (<http://www.micampuscompact.org>)

applied to the real world. Service-learning programs help students become interested in their communities and to learn how they can affect the quality of life in them.”<sup>23</sup>

Modern Christian institutions should serve as beacons of light, much like the early believers did, to showcase to the larger higher education community the Christian ethos of generous service as exemplified by both our students and faculty. When, in 1985, the presidents of Stanford, Brown, and Georgetown universities founded Campus Compact, the most influential national service-learning organization in the academy today, their objective was to combat the myth that college and university students in the 1980s were consumed by materialism, careerism, and self-interest to the exclusion of more altruistic endeavors. Surely, if any students should serve as a contradiction to this still-prevailing myth, it should be those who are experiencing a distinctive brand of cognitive, ethical, and spiritual development at Christian schools and colleges. To succeed in the complex 21st-century global environment, our students must become citizen-leaders who are committed to the arts of civic discourse and creative problem solving as they “seek knowledge, affirm faith and change the world” (quoted from the Andrews University Mission Statement).

Similarly, Adventist administrators and teachers, who are tasked with the privilege of educating and mentoring young people for both earthly and heavenly citizenship, must themselves model engagement in both academics and service, thereby embodying John Dewey’s injunction to blend theory and praxis.

Service is one of the integral moral values of Adventist education. Matthew 25 makes it very clear that a characteristic of those whom Christ welcomes into His kingdom is that they have made a difference in the lives of others. Thus, our schools should incorporate this admonition into their curriculum and practice, seeking to inspire students to devote themselves to both selfless service and lifelong learning. Only then can the Christian community fulfill its commission to serve as both salt and light in the world. On an Adventist campus, theology without service learning and service opportunities is powerless. ☞

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# Changing the Campus Colloquy Paradigm

## *An Experiment in Creating a Culture of Service*

BY TAMMY MCGUIRE

**W**hile the concept of service learning is usually applied to individual classroom experiences, this case study of how Pacific Union College (Angwin, California), incorporated the idea of service into its Campus Colloquy program illustrates how the principles of service learning can be expanded to campus-wide programs.

### Development

In 2003, concerned about poor attendance at weekly chapels and believing the entire campus community should meet together at least once a week, Pacific Union College (PUC) President Richard Osborn proposed an inclusive chapel program for the PUC community. Every Thursday from 10:00-10:50 a.m., employees and students would be invited to come together to worship, learn, and exchange ideas and information. Later that year, the faculty and staff of PUC showed their support by voting to begin offering academic credit for the Thursday Campus Colloquy. Students would be required to attend six of each quarter's 10 colloquies and would be graded on a Pass/Fail basis.

Previously, the Campus Colloquy had been one of the many programs for which students might earn what was colloquially known on campus as "worship credits." The Campus Colloquy's current purpose statement captures the paradigm shift—rather than defining the program primarily as a "worship" service, it would become an intellectual and academic experience as well:

*In 2003, concerned about poor attendance at weekly chapels and believing the entire campus community should meet together at least once a week, Pacific Union College President Richard Osborn proposed an inclusive chapel program for the PUC community.*

"Campus Colloquy is designed to be a time when the entire campus community comes together. The idea is to explore together from a Christian perspective new horizons in art, music, intellect, religion, spirituality, service opportunities, cultures, and even our own community here at PUC. We hope to learn, to celebrate, to exchange new ideas, and to worship together."

This purpose statement does not denigrate the value of worshipping together as an Adventist collegiate community, but rather invites social, political, and cultural topics into the conversation, and thus attempts to integrate faith and learning in both its purposes and programming. By expanding the boundaries of a traditional

"worship" program, the Colloquy Planning Committee could also highlight a number of venues for service learning. Since one of PUC's stated objectives is to foster a "culture of service," it seemed like an excellent plan to use the campus-wide colloquy program to help achieve this goal, and to focus its programming on service.

However, this seemingly subtle change from "chapel" to "colloquy" had numerous implications. By moving into the realm of academics, Campus Colloquy acquired the accoutrements of other scholarly endeavors: the need for (1) student learning objectives; (2) a means of assessment; and (3) a syllabus laying out the goals, expectations, and policies of the course.

How, then, are the concept of service learning and a campus-wide colloquy related? While the term "service learning" certainly can be interpreted in a number of different ways, the Na-



David Batstone, professor of ethics at the University of San Francisco and author of seven books, speaks at a 2008 Colloquy. His inspiring call to combat modern-day slavery and human trafficking inspired REVO, a grassroots movement conceived and led by PUC students.

*By expanding the boundaries of a traditional “worship” program, the Colloquy Planning Committee could also highlight a number of venues for service learning.*

syllabus was developed, distributed to each student, and posted on the school’s course management system. The Campus Colloquy syllabus outlined the purpose and objectives of the course, the schedule of events, and the course policies (i.e., attendance guidelines, academic honesty, etc.).

### Implementation

How, specifically, were the service themes addressed in PUC’s 2007-2008 Campus Colloquy programming? For the first quarter’s emphasis on a “Sense of Vision,” we heard from speakers living lives of service in a variety of arenas: Father John Brenkle from the St. Helena Catholic church has worked heroically to improve migrant housing in the Napa Valley; the Honorable Alan Nakanishi, California Assemblyman, uncompromisingly serves in the political arena; Dick Duerksen passionately promotes Maranatha’s opportunities for volunteers to participate in building projects from South Dakota to Mozambique.

The second quarter line-up of memorable speakers offered powerful reminiscences of the Martin Luther King march from Selma to Montgomery, Alabama, in 1965 (told by Bill Knott and participant Milton Hare, a PUC student during that momentous year). Amnesty International sponsored “Voices From Darfur” featuring two survivors from the war-torn region who poignantly reflected on their experiences in that African conflict. Students heard how successful Napa Valley entrepreneurs lived lives of service. A vintner, insurance agent, and mountaineer/vinegar businessman shared their passions: providing wheelchairs to Nepal’s Sherpas, supporting orphanages in Russia, and raising funds to improve the local hospital. All reiterated the quarter’s theme “A Sense of Purpose.” Said Phil

Pacific Union College’s chapter of Amnesty International sponsored “Voices From Darfur,” a national speaking tour. Above, a survivor from the conflict in Sudan shares his firsthand account during a Colloquy program.

tional Youth Leadership Council captures its salient aspects in defining the concept as “a philosophy, pedagogy, and model for community development that is used as an instructional strategy to meet learning goals and/or content standards.” Since PUC’s 2007-2008 Campus Colloquy would focus on “service,” this empowered the planners to apply the principles of service learning to the program.

Most definitions of “service learning” allow for a broad definition of the term “service.” In the case of PUC’s Colloquy, campus Chaplain Roy Ice drafted a proposal that focused on a particular aspect of service each quarter. The thematic objectives listed below include both the desired impact (i.e., learning outcomes) for those who attended the Campus Colloquy and the “instructional strategies” by which we sought to achieve these goals.

**FALL – A Sense of Vision:** Our perception of what we can do to positively impact the world is broadened. We are challenged to see ourselves as the bearers of valuable resources and to be inspired by examples of passionate service. Speakers are invited who will share with us their experiences in the realm of service.

**WINTER – A Sense of Purpose:** We are introduced to local organizations/individuals who have chosen as their main life purpose to serve humanity. We are encouraged to join local organizations both now and in our post-PUC lives, with the expressed objective of living a life of purpose. Speakers are invited because of their connection with organizations/services that demonstrate or introduce current opportunities for us to give of our time and talents in order to serve humanity.

**SPRING – A Sense of Pride:** We celebrate those who have acted upon their noble vision and who have placed service to others above their own interests. We will be encouraged by programs that present awards and highlight the characteristics that PUC would like instilled in all students. The intentional celebration of positive actions is designed to motivate us to action.

With these goals in mind, the Colloquy Planning Committee met and carefully planned each program to address the quarter’s theme in some way. As for any other academic class, a



Students peruse a table filled with CDs, books, and other wares donated by fellow students, staff, and community members for the REVO fundraiser.



Inspired by the student-led REVO movement, one of the PUC Sabbath school classes donated \$1,000 to the cause.

Toohy, owner of Sparrow Lane Farms, “We need our creed to be, ‘We will leave this world better than what we had.’”

In the spring quarter, reports on student service projects and a series of talks by former emergency room physician Matthew Sleeth, author of the book *Serve God, Save the Planet*, highlighted the spirit of service that changes lives for both the giver and the receiver.

### Assessment

In the academic realm, it is not enough to plan or to program well; one must also implement valid and reliable procedures for assessing whether the learning objectives have been met. Assessment can be a particularly daunting task when the objectives are difficult to measure. For example, it is a complex task to empirically assess how the Campus Colloquy programs have affected students’ perceptions of how they can “positively change the world.” Similarly, knowing whether those who attend Colloquy have been inspired to join an existing service organization with “the expressed objective of living a life of purpose” is a challenging mandate.

The need for a systematic assessment of Campus Colloquy was heightened by the rigorous accreditation process conducted by the Western Association of Schools and Colleges (WASC). One of the mantras of this accrediting body is its call for institutions to establish a “culture of evidence” to assess how well objectives have been met. This standard applies equally to traditional course work and non-standard academic classes such as Campus Colloquy that have clearly designed objectives (i.e., establishing a sense of vision, a sense of purpose, and a sense of pride regarding living a life of service) but no clearly defined means of assessing how well these objectives have been met.

PUC’s Colloquy Planning Committee elected to meet this challenge by asking students to evaluate Campus Colloquy much in the same manner that they do their other courses. A survey was set up on PUC’s course management system that included items such as “Colloquy has provided me with a sense of vision for what I can do to positively impact the world,” “As

*By moving into the realm of academics, Campus Colloquy acquired the accoutrements of other scholarly endeavors: the need for (1) student learning objectives; (2) a means of assessment; and (3) a syllabus laying out the goals, expectations, and policies of the course.*

a result of Colloquy, I have become more involved in service projects this year,” etc. Students responded using a five-point Likert scale (Strongly Disagree to Strongly Agree). The survey also included open-ended questions such as “What specific suggestions do you have for making Colloquy more meaningful?”

The assessment instrument provides a snapshot from the students’ perspective of how successful the colloquy program has been in meeting its stated objectives, but as shown in the following section, it supplies only part of the picture.

### Outcomes

The results of the assessment instrument suggest that while the Campus Colloquy programs may have inspired students with positive examples of service, they did not necessarily influence them to act in specific ways. For example, nearly 52 percent of the respondents said they agreed or strongly agreed with the statement “The speakers and programs have helped me see the importance of moral and ethical commitments to neighbor, society, and the natural world.” However, when asked whether they had become involved in service projects this year as a result of colloquy, only 13 percent agreed or strongly agreed. These results suggest that while Campus Colloquy helps inspire students to live lives of service, it’s difficult to determine whether they actually put this inspiration into practice.

In May of 2008, Campus Colloquy planners obtained anecdotal evidence that proved difficult to dismiss even though it fell outside the bounds of formal assessment measures. This evidence came in the form of REVO (short for Revolution), a well-organized and entirely student-generated project that inspired the entire campus. Its slogan is “We’re not waiting for the world to change.” It even has a Website (<http://www.myspace.com/REVOPUC>), and a YouTube promotional video



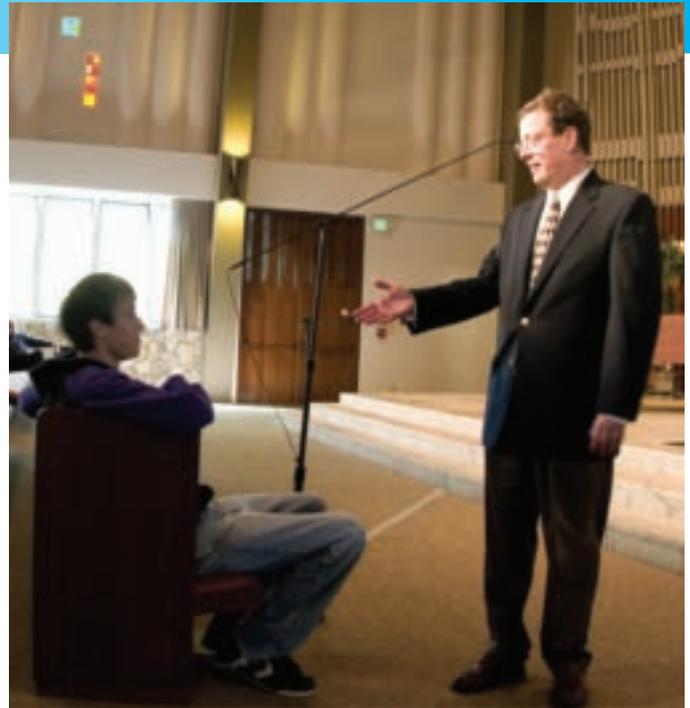
REVO's student-run benefit sale featured hundreds of items donated by students, faculty, and community members. Proceeds went to David Batstone's "Not for Sale" project, building a shelter and vocational center for trafficked and abused children in Lima, Peru.

(<http://www.youtube.com/revopuc>). But most important, it had a cause: provide a home and vocational center for abused and formerly slave-trafficked children in Lima, Peru. As of this writing, REVO has raised more than \$10,000.

REVO is an important part of this story because its genesis can be traced back to a Campus Colloquy program given by David Batstone, professor of ethics at the University of San Francisco. It was graphic design major Rachel Thompson who, inspired by Dr. Batstone's "Not For Sale" campaign to stop human trafficking, determined to do something to help. She was soon joined by dozens of other students who organized, marketed, and planned an on-campus event attended by hundreds of students, faculty, staff, and community members. The all-day festivities included poetry readings, a concert, and a fashion show highlighting student designs.

The cornerstone of the event, however, was the benefit sale of donated items by students, faculty, and others. Commented Rachel in an interview with PUC's campus paper, "[This is] not just the junk we've been meaning to get rid of. We're mindfully considering the material objects that matter to us, and we're giving those up, even if it's just one thing. In parting with our possessions, our goal is to—through the feeling of sacrifice—experience a very personal connection to our cause." The outpouring of sacrificial giving included items ranging from clothes to I-pods to guitars, and even kayaks to be sold or auctioned at the REVO event.

The inspiration for this type of energetic, creative, and successful response to a social cause might be triggered by something other than an inspiring speaker, but the genesis of REVO at Pacific Union College shows that a focus on service in Campus Colloquy can inspire, motivate, and empower students to put into practice Christ's call to serve others.



Colloquy speaker Matthew Sleeth, author of *Serve God, Save the Planet*, points out the tension between the spiritual obligation to care for the Earth and the secular pull of a consumer lifestyle.

*The assessment instrument provides a snapshot from the students' perspective of how successful the colloquy program has been in meeting its stated objectives, but . . . it supplies only part of the picture.*

### Challenges

Incorporating service learning into a broad college-wide program such as Campus Colloquy does not come without its challenges.

The first proved to be the nature of Colloquy itself. The assessment surveys revealed that a large number of students expressed resentment at being required to attend, and intimated that this factor affected their willingness to engage with the speakers and programs. In other words, requiring attendance at such events may influence students' receptiveness to messages that seek to inspire them to dedicate their lives to service. Such a result was not surprising, given the general resistance of young (and many older) adults to mandatory attendance requirements. The fact that "regular" academic classes' attendance requirements do not engender similar resistance indicates that reframing Campus Colloquy as an academic requirement at PUC has not yet been entirely successful.

From a pragmatic standpoint, planning and scheduling



REVO volunteers, wearing student-designed T-shirts, celebrate the event's success.

speakers and/or programs that have broad appeal to students, that provide inspirational and life-changing opportunities, and that are of consistent exemplary quality remains an ongoing challenge.

### Going Forward: Responding to Challenges

At the time this article was written, PUC was refining and strengthening its Campus Colloquy program for the new school year. The guiding theme for 2008-2009 is "Community." Once again, each quarter's programming focus is on a particular element of the theme:

- Fall: Campus Community
- Winter: Learning Community
- Spring: Global Community

As usual, a syllabus with student learning objectives has been distributed to students. Though the theme of "Community" may not seem to relate specifically to service learning, the learning objectives for the new school year clearly highlight the importance of service in the goals for Campus Colloquy in particular and the overall campus in general. According to these objectives, students who attend and participate in Campus Colloquy will

- feel themselves to be a part of the PUC community;
- appreciate and learn from diversity at PUC;
- be inspired to practice the gospel imperative to serve others; and
- begin to understand how to integrate their faith and learning.

Finally, Campus Colloquy organizers are developing plans to make the program format more student friendly. These plans include (1) implementing more of an interview/dialogue format with guests, (2) incorporating more multimedia segments, and (3) including segments about current events, campus personalities, etc. We hope that these changes will make Campus Col-



Colloquy speaker Matthew Sleeth signs copies of his book.

*These results suggest that while Campus Colloquy helps inspire students to live lives of service, it's difficult to determine whether they actually put this inspiration into practice.*

loquy more engaging for students and help mitigate the resistance noted earlier to the idea of required attendance.

### What We've Learned

Through re-imagining the focus and purpose of our Campus Colloquy program, we have learned some important lessons about creating a culture of service. While not all educational institutions may schedule once-a-week programs for the entire school family, the lessons apply to those who wish to establish a culture of service both in and out of the classroom:

1. Have a precise vision of the meaning of "service."
2. Develop a clear idea about what, exactly, the programming is to accomplish.
3. Assiduously make programming choices based on the vision and goals.
4. Make your vision and goals public.
5. Assess your success (vision and goals).
6. Move forward based on that assessment.

There are doubtless many ways and means of creating a culture of service that permeates every part of a campus. Service learning encompasses more than just classroom applications. The lessons from the paradigm shift of PUC's Campus Colloquy illustrate that by emphasizing service in a variety of ways, a school can inspire and educate students to become agents of change. ☞



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# Art and Service Learning Go Hand in Hand

BY SUSAN DAVIS PATT

**A** primary objective of service learning at La Sierra University (LSU) in Riverside, California, is to learn about our community and its needs, and to provide students with meaningful service opportunities that help meet those needs. A major challenge is to match community needs with the goals of specific academic courses in such a way that the students' service activities both benefit the community and enrich classroom and lab experiences. Because of its belief in the benefits of service learning, the Art Department at La Sierra University has integrated it into three current course offerings.

## Philharmonic Art Project

Collaboration between the LSU Art Department and the nearby Riverside County Philharmonic became the first departmental service-learning project. Recognizing that their performances attracted few children or young adults, the philharmonic staff planned a new initiative: a concert with works by well-known American composers, called "Good Ol' American Music," during which images of original paintings would be projected on a large screen in the auditorium. The philharmonic staff contacted LSU painting professor, Beatriz Mejia-Krumbein, for advice and assistance.

After discussing the project with Philharmonic Director Pat Korzec, Mejia-Krumbein decided to incorporate this project into the syllabus for her painting class. She provided background by discussing the composers and music styles with her painting students. The students then listened to the compositions that would be performed during the concert and created original paintings based on their interpretations of the music.

*A major challenge is to match community needs with the goals of specific academic courses in such a way that the students' service activities both benefit the community and enrich classroom and lab experiences.*

In February of 2005, 31 student paintings were projected on a large screen during the philharmonic performance. This new visual element was enthusiastically received by the philharmonic staff, those attending the concert, and by the students themselves, and has become a regular event.

## Art Capstone Course

A component of LSU's University Studies Program is the senior capstone course called "Religious, Moral, and Social Aspects of the Academic Discipline," which is tailored to each department or program. Many of these courses include an opportunity for students to serve others in the context of their major field of study.

I regularly teach the capstone class, "Religious, Moral, and Social Aspects of Art." The students enrolled in one section produced a group of art books in collaboration with community partners from La Mirada Elementary School and the Janet Goeske Senior Center, both in Riverside, California. The book project, *Memories From Childhood/What I Want to Be . . .* involved a large group of LSU art students. They met weekly with senior citizens at the Goeske Center to help them create pages filled with memories from their younger days. The art students encouraged their senior partners to bring photos, letters, and other cherished memorabilia to be copied and attached to their individual pages in the book. At the same time, a smaller group of art students helped grade school children produce artwork illustrating what they would like to be when they grew up.

Despite the careful planning that had gone into this project, both LSU student groups quickly found themselves challenged by a variety of problems. Not all of the senior partners attended each weekly session. At the elementary school, the children present for the art sessions varied from week to week. Never-



One of the children's drawings that depicted dreams for the future, which was included in the large collaborative book, *Memories From Childhood/What I Want to Be...*

A La Sierra University (LSU) student instructs and assists adult daycare participants in a painting project.

theless, by the last week of the quarter, all of the art students were in the studio, combining the two sets of images to create the finished project. One side of the large book featured collages of the senior partner's memories; the opposite side showcased the elementary children's hopes and dreams for the future. Small editions of the large book, *Memories From Childhood/What I Want to Be . . .* were given to each senior partner.

Because of scheduling conflicts, some art students were unable to work on the large book project. As a result, several of them developed independent book projects with children from the elementary school and seniors from the Goeske Center.

The students discovered that service learning was less about making great art, and more about making new friends. They learned to adapt to the needs of their younger and older community partners, sometimes even modifying the project expectations and outcomes. As one student observed: "This experience showed me service learning at its best. I saw progression through the quarter. I saw an after-school system stressed to the max, getting our help. I saw students who needed that little extra assistance. Mostly, I saw a child who might be seen as hyper, annoying, and different open up under the right situation. With a chance to do art, in a sense to tell stories and let his imagination run wild, he was able to express himself in a way that I think he could not do normally. What's more, for me it opened up more of what art is—that it's not just a means to attain popularity, but a means to create, a



An LSU art student and an elementary student bridged the age gap by collaborating on an altered book—a form of mixed-media art that takes an existing book and modifies it to create a new project.

means to share and express in a universal way. The age gap, religious gap and socio-economic gap, was bridged between us via art, and that was valuable for both of us."

### Web Design

The LSU Art Department's newest course to incorporate service learning is "Web Design" taught by Assistant Professor Terrill Thomas. In the spring 2007 quarter, graphic-design students began a collaborative project that created Websites for local non-profit organizations. The project helped them to develop professional practices and design skills that will flow naturally into their future graphic design careers. Engaging a client through the service-learning process mirrored the type of business activity they will experience as professional Web designers, reinforcing and validating the educational principles

*The students discovered that service learning was less about making great art, and more about making new friends.*

they learn in the classroom. Applying what they have learned helps students retain the software skills and design principles they acquire in class.

Each student or pair of students took their project through the professional Web design steps of research, competitive analysis, messaging, navigation, information design, concept development, and beta testing all the way to final site launch. In addition, they became involved in the business and communication side of Web design, including how to prepare estimates and timelines, client communication, and how to set milestones.

Community partners for this collaboration included a variety of local non-profit organizations including Short Term Missions, Girl Scouts of San Bernardino, and the LSU Women's Resource Center. Brandon Grainger, who worked on the Girl Scouts of San Bernardino Website said, "Doing service learning in the Web Design class helped me learn what it will be like working with real clients. It also helped me learn how I can give back to the community when I become a graphic designer."

LSU Art Department faculty members have been impressed by both the response of the community and the impact of service learning on the students. "We're excited that our students can experience firsthand that the practice of Web design is much more than promoting a product or service. Web design can be used as a powerful communication tool to build community and expand the reach of non-profit organizations that have limited budgets. By partnering with LSU, clients will have access to high-end Web design services utilizing flash animation, video encoding, and search engine optimization," stated Terrill Thomas.



Elementary students stand beside their collaborative assembled sculpture prior to its display at the Riverside Philharmonic concert.



Collage pages created by senior community members for the collaborative book.



A book of funny faces, assembled from images of food and flowers, was created by elementary children with help from LSU art students.

### More Service-Learning Projects

During the 2007-2008 academic year, art students had more service-learning opportunities, including collaborating with a middle school fashion club to create silk-screened T-shirts, teaching pottery to seniors at the Inland Empire Adult Day Health Care Center, and developing logos and brochures for

## Service Learning at La Sierra University

The service-learning activities of the La Sierra University Art Department described in this article represent only a sampling of the numerous and varied projects that are underway on campus. In the 2007-2008 academic year:

- The university offered 46 service-learning courses in partnership with more than 30 community organizations;
- 35 percent of faculty taught service-learning courses;
- 861 students (more than 60 percent of all students) engaged in service-learning, for a total of more than 12,000 hours;
- 1,043 students contributed 45,635 hours of service to the community;
- More than three-quarters of students who engaged in required service-learning courses reported that the experience was personally rewarding.

*Specific class and university service-learning activities:*

- Last year, students in a history class were paired with residents of Mt. Rubidoux Manor and throughout the quarter, recorded either their life history or their personal account of a significant historical event.

- During Thanksgiving break 2008, a group of students from a university studies course, "Childhood in Global Perspective," joined AMOR Ministries (a non-profit community-service ministry based in San Diego) to build a house for a single-parent family in Tijuana, Mexico.

- "Jesus and the Gospels" students worked with the marginalized of society to put into practice the methods of Jesus in dealing with the afflicted, aged, and rejected individuals.

- An innovative new program called IGNITE combines community service (eliminating graffiti, planting rosebushes, tutoring kids, and teaching recycling-oriented crafts) with team-building in training student-leadership teams ([http://www.lasierra.edu/news/2008/september/ignite\\_service.html](http://www.lasierra.edu/news/2008/september/ignite_service.html))

- La Sierra University was recently awarded the Carnegie Foundation's *Community Engagement Classification for Curricular Engagement* for 2008, "where the teaching, learning, and scholarship engage faculty, students, and community in mutually beneficial and respectful collaboration" (<http://www.carnegiefoundation.org/classifications/index.asp?key=1213>), in addition to once again being among *The President's Higher Education Community Service Honor Roll With Distinction* for 2008.

More information about service learning at La Sierra University can be found on the Office of Service-Learning Website (<http://www.lasierra.edu/service>).



An LSU graphic-design student works on a Website for her community partner.

## *The LSU Art Department's newest course to incorporate service learning is "Web Design."*

a small local non-profit agency, Arlington Temporary Assistance. In addition, the painting students expanded their collaboration with the Riverside Philharmonic to include working with local middle school students to create mixed media artwork, which was then exhibited during a concert attended by La Sierra's art students as well as many middle school children and their families. This three-way collaboration proved to be one of the most successful events yet for the painting class.

Each of these service-learning experiences provides art students with the opportunity to contribute their own talent and creativity within the immediate community. It also makes them aware of genuine needs in the community and in many cases, inspires them to continue this type of service in the future. ✍



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# Service Learning

## *Moves Nursing to the Frontiers of Community*

BY CHARLOTTE KENNY SCHOBER, WITH LAURA M. KARGES

**S**ervice learning is a teaching and learning strategy that integrates classroom instruction with meaningful community service and reflection. Union College in Lincoln, Nebraska, values discipleship and believes life is best experienced by serving God and applying a biblical worldview and sharing God's love with others. This includes a commitment to integrating service into the curriculum of the college. One of the Nursing Program's expected outcomes is that students will: "use Christian values as a foundation to provide caring service in reaching out to our local and global community as an example of servant leadership modeled by Jesus Christ."<sup>1</sup>

The Union College Nursing Program instructors believe that service learning will: (1) enrich students' learning experience at college while motivating them to better appreciate their civic responsibilities and Christian discipleship experience; (2) help students model the professional values of their calling; and (3) strengthen the communities with which the students interact through service.

In keeping with these beliefs, the Nursing Program instructors have incorporated a service-learning course into the curriculum. Titled "Frontier Nursing," the course "introduces the nursing student to principles and practices of health care on the frontiers of developing and third world countries, and [provides] opportunities for professional practice in these areas throughout the world."<sup>2</sup> In implementing the course, the teacher and students collaborate to ensure that "[c]oncepts of

*The Union College Nursing Program instructors believe that service learning will: (1) enrich students' learning experience at college while motivating them to better appreciate their civic responsibilities and Christian discipleship experience; (2) help students model the professional values of their calling; and (3) strengthen the communities with which the students interact through service.*

basic health education, use of natural remedies, and prevention of diseases throughout the life cycle are emphasized."<sup>3</sup>

The course, usually taken in the junior year of the B.S.N. degree program, encourages students to enroll in an elective two-week field experience that provides them with the opportunity, as part of a multidisciplinary health care team, to perform village health-assessments, provide basic public-health education, and assist in providing medical care to patients in a developing country.<sup>4</sup>

In preparation for their 10-day to two-week field trip, the students send out fundraising letters to finance their travel. The organizers use funds from donors and from the departmental budget to buy supplies and medicines in bulk.

The Frontier Nursing field trip focuses on the Miskito Indians, who reside in the North Atlantic Autonomous Region of Nicaragua. The nursing team

works out of the Tasba Raya Adventist Clinic in the town of Francia Sirpi.

### **The Trip**

Our trip began on a beautiful summer day as 16 students and six mentors (two faculty members, two alumni, and two nurses from the community) caught a flight from Omaha, Nebraska, to Managua, Nicaragua. From there, it was a short hop on a small plane to Wasparam, on the northeastern side of the country. Then the frontier loomed ahead of us. A three-hour bumpy, dusty drive on a 40-year-old army truck nicknamed



One of the nurse volunteers for the Frontier Nursing class and a Union College nursing student pray with a family at one of the Nicaragua clinics.



A Frontier Nursing student takes a baby's vital signs in the waiting room of a clinic.

“The Duce” took us to our headquarters for the next 14 days.

Our home base is the porch that wraps around a multipurpose room on the grounds of the Tasba Raya Adventist Mission. Nature, in its raw beauty, surrounds us as we perch above the surrounding jungle. Walkways and dirt paths form spokes that lead from the porch to crude showers and our sleeping quarters, a room with 10 bunks, each shrouded in mosquito netting. Our resident guard dog, Jade, faithfully makes his rounds of the property.

The porch is our gathering place—here we eat, worship, share the day's activities, take cover from downpours, hang clothes to dry, and fill small journals with our thoughts and reflections. Both mentors and students experience conflicting emotions—a sense of uncertainty, on the one hand, and anticipation and challenge, on the other. The non-traditional educational setting changes existing relationships and serves as a catalyst for redefined expectations. In this program, all are teachers and all are learners.

We collaborate to provide health care to hundreds of Miskito Indian natives in six jungle villages. Doing so provides practice in skills that students have learned in the previous semesters of nursing coursework and requires the supportive expertise of registered nurses committed to providing patient care and mentoring students in academic and personal growth.

### The Daily Schedule

The Nicaraguan frontier ministry has a rhythm of its own. Each day, we rise early, and before the morning mist clears, eat a quick breakfast and have worship on the porch. We load the medical supplies, our lunch, and clean water onto “The Duce.” Most days we can drive to the clinic site at the local village schoolhouse, but not always. Some days we must trek to the villages following a one- to two-hour ride. One morning, as a student recorded in her journal, “we drove on a dirt road until it disappeared and then carried our supplies through the jungle as men went before us hacking a path for us to get through. It was scary and exciting at the same time. We can't believe we made it.” Together, the students and teachers set up the clinic. Then the real work of caring begins.

The Miskito people are friendly, warm, and trusting; a joy to serve. No one is elderly by North American standards; many arrive as family groups. All walk to the clinic, many taking hours to arrive. Older children carry younger ones. The most common health problems are ear infections, gastric and lung infections, worms, scabies, uncared-for injuries, tuberculosis, malaria, skin problems, and pregnancy/birth concerns.

Throughout the week, students deliver many kinds of care: dispensing medications, leading out and consulting in teams that assess and treat patients, organizing incoming patients while recording basic health information, bathing babies and young children with a scabies-ridding medicated solution, and presenting projects they developed earlier in the Frontier Nursing class.

Our clinic patients are very appreciative. Working around the language barrier, both patients and nurses strive to find creative ways to share and understand. The nurses use innovative techniques as circumstances require, offering a prayer, a hug, and a smile to all. One student reflected: “Something about being here makes the date and time seem irrelevant. I love it . . . it is so new, so full of opportunity for good and new to happen.”

The children each receive a pill that will keep them worm-free for three months and add six months to their lives. As a reward for taking the chalky medication, they are given a multiple vitamin, which they consider a rare and tasty treat. The children also receive new clothes donated by the Union College community.

We are able to care for a wide variety of illnesses and medical problems, but occasionally patients arrive at the outposts whose injuries or illnesses are more serious and require a doctor's care and/or admission to a hospital. They ride back with us to the clinic at Francia, where they must wait until a doctor arrives.



Laura Karges irrigates a child's ear at a village clinic.

*In preparation for their 10-day to two-week field trip, the students send out fundraising letters to finance their travel.*



"The Duce," loaded with Union College students, volunteer nurses, and supplies, is ready to travel to a jungle village.

The mission has a truck and access to a four-wheeler that is used to transport people to the hospital in Wasparam.

At the end of each day, we have cared for up to 150 people. With weary steps, we walk back to "The Duce" and bump along the dirt trails back to our camp.

### Journaling About Their Day

The evening brings quiet moments when participants struggle to gain an understanding of themselves and of recent events, including times of difficulty and sorrow. Close, supportive relationships develop within the group as we see the fragility of life and realize how little we can do. But there is also the exhilaration of recognizing that our treatment may have meant the difference between life and death.

The day we reached the camp, one student wrote in her journal: "I keep thinking, What if they were living my life and I was living theirs? For the next [few] days I will try to step in the shoes of the Miskito Indians." Living life in others' shoes is an experience that one cannot get by simply paying tuition.

Another reflected on the beauty of staring into the night sky: "I love the nights here. You couldn't ask for more, when you're sitting on the porch freshly showered, enjoying the breeze, sharing my thoughts with myself on paper. I keep staring at the stars and try to embed them in my mind, to take back with me . . . a starry night always in my heart."

And then the challenge: "It's great doing something so tangible, but there's so much more I wish we could do. It is daunting knowing all the health needs . . . it feels like we are putting a Band-Aid on a deep wound."

From this a personal lesson: "Being so close to these people, touching them both literally and figuratively, has made me see myself and my life so differently. I keep running out of words to describe how I feel about all that I am seeing. I just know that I wish I could do this forever."

Is this not the meaning of a job well done? So asks another student entry: "It was hard work, super hot, and I really did not want to do it. But I did it anyway. When we were all done . . . [we] were exhausted and walked back . . . to camp, and the little kids from the village yelled 'Jessica, Jessica!' That was the most awesome feeling in the world."

### Reflecting on the Experience

The frontier nursing class has stimulated the Nursing Program faculty to rethink the nature of learning. We have concluded that it should not be restricted to textbooks and classrooms. The privileged must learn to embrace the less privileged, the academic must interact with the real world, learning should include service, and discipleship should cross all frontiers.

Research shows that service learning contributes to academic learning, personal growth, and professional development.<sup>5</sup> The Nicaraguan Frontier Nursing class achieves all of these goals in the context of Jesus' command to minister to "the least of these my brethren" (KJV).

During the two weeks in Nicaragua, students and professionals work and live side by side. Although they share the same experiences, each has to integrate the events into his or her personal worldview and life perspective. In addition, with mentor and mentoree inspiring each other to achieve, believe, and make wise choices, the group as a whole come to view education as wholistic development that enables students to promote integrated growth in others—a goal vital to Adventist education.

To ensure that students achieve this level of integrated learning—which combines personal and communal, theory and experience, need and fulfillment—the Frontier Nursing course employs guided reflection through journaling. Initially, the Nicaraguan journal was merely a tool for students to use in track-



Life on the porch at Tasba Raya Adventist Mission, home base after a long, tiring day.



Each day, a faithful fan club of children watches for “The Duce” to pass by their home.

ing daily learning activities, but it has evolved to be much more. Students are asked to record the events that occur, and then reflect on questions that will help them broaden their perspectives about the trip:

- How did you feel about your experience?
- What did you learn that you did not know or understand before?
- Has your experience changed the way you think/feel about your nursing career?
- What will you do differently because of this experience?

The Pew Health Professions Commission<sup>6</sup> in 1998 noted the following benefits of service-learning activities: (1) a sense of personal satisfaction, (2) professional growth, (3) a higher level of critical-thinking skills, (4) preparation for nursing practice in a dynamic and diverse health-care delivery system, and (5) an increased awareness of unmet needs in clients, families, communities, and populations. Evidence of achieving all of these outcomes appears in the journals students submitted following their service-learning experiences in the jungles of Nicaragua.

### Long-Term Impact

For many students, the Frontier Nursing field trip has helped to inspire a long-term commitment to service, particularly as international volunteers. On 15 occasions, Union College nursing alumni have volunteered as mentors to students on the Nicaragua trip. Many of these R.N.’s participated as students in the Frontier Nursing field trip.

Among the values espoused by Union College administrators and faculty is the importance of discipleship—that life is best experienced by serving God, applying a biblical worldview, and sharing God’s love with others. A closing entry in one of the Frontier Nursing students’ journals shows how the trip helped to develop her commitment to discipleship: “it hits me how unbelievably tiny, how insignificant we are . . . even being here in Nicaragua and trying to share our wealth of knowledge . . . is nothing in this huge universe. Nothing means anything unless God is in it, and that’s what makes me smile about today. God

is behind what we are doing here and what we’ll leave behind.”

The Frontier Nursing trip to Nicaragua is more than an adventure, more than merely spending a few days doing good in an area that needs so much help. It fosters effective learning, personal growth, wholistic development, and community responsibility. It also challenges the participants to discover the deeper meaning of discipleship—that we are here “not to be ministered unto but to minister.” Through reflection, students are able to intellectually and affectively explore their experience.<sup>7</sup> This helps them integrate what they learned in class and through clinical experience to achieve insight and personal meaning. ✍



Charlotte Kenny Schober



Laura M. Karges

**Charlotte Kenny Schober, M.S.N.**, is an Associate Professor in the Nursing Program at Union College in Lincoln, Nebraska. While teaching during the past 20 years, she has participated in many service-learning partnerships, but she describes mentoring students on the Frontier Nursing field trip as taking service learning to new heights. **Laura M. Karges, M.S., R.N.**, is an Associate Professor in the Nursing Program at Union College. Her teaching expertise is varied: she teaches Issues, Research, and Obstetric nursing, but her first love is Pediatrics. She has also participated in a Frontier Nursing field trip.

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# Academic Service Learning in First-Year Writing

## *Implications for Practice*

BY FAITH-ANN MCGARRELL

**T**eaching first-year college composition requires more than merely communicating the rudiments of style and structure. Students need to understand the writing process, clarify their voices, develop an awareness of audience, and combine these elements with meaningful content. Traditionally, in first-year writing courses, the assignments include writing about personal experiences, reacting to specific short essays and works of poetry, and responding to specific writing prompts. For teachers of these courses, this approach to fulfilling the objectives of the class is familiar, comfortable, and accessible.

Alas, composition teachers have long bemoaned receiving essays that seem empty, trite, or rehearsed—a far cry from what they wish to elicit from their students: writing that reflects thoughtful processing of the writers' ideas about themselves and the world in which they live. A service-based composition class offers an opportunity to involve students in a journey that is both personal—as they discover and develop their own writing voices—and public, as they become a part of their community. In such courses, students write for, with, and about the community, as Tom Deans put it in his seminal work *Writing Partnerships*.<sup>1</sup>

Advocates of community-based composition programs point to both affective and cognitive gains for the students, who are empowered to apply the skills taught in composition in a real-life setting. Deans notes through learning experiences such as reflective journaling, discussions, written essays, and reports, students become personally connected to the community. Not only can

*A service-based composition class offers an opportunity to involve students in a journey that is both personal—as they discover and develop their own writing voices—and public, as they become a part of their community.*

they visualize the people, places, experiences about which they write, but, in the process, they can also make a difference in their communities.<sup>2</sup>

### **Surveying Composition Teachers**

A 2006 study by the author of this article, *Teacher Success, Assessment, and Evaluation Practices in Service-Learning Composition Courses*, set out to evaluate how teachers of first-year writing conducted their courses.<sup>3</sup> Survey responses from 38 faculty members were collated, along with interviews with two program directors and eight faculty members currently integrating service

learning into first-year writing. Course syllabi from the respondents' classes were also obtained and analyzed.

The following research questions guided the study:

1. What do service-learning composition courses look like?
2. What perceptions do teachers in service-learning composition programs have about their success in ensuring that composition and service outcomes are achieved?
3. What perceptions do teachers of composition have about success in teaching content and service-related skills?
4. What are the differences between the practices used to assess performance in service-learning activities and those used to assess performance in other aspects of the course?
5. How do teachers evaluate whether service-learning opportunities have helped students master stated composition objectives and outcomes?
6. Do teachers perceive service goals as compatible with composition goals, or do they perceive them as separate from composition goals?

## Service-Learning Projects

In composition courses, academic service learning may take several forms. The instructor may have students collaborate with a national, regional, or local non-profit service agency to create brochures, newsletters, or public-service announcements.<sup>4</sup> Or, as part of the requirements for the course, students might serve in the local K-12 school district as tutors, mentors, or volunteers for a specific number of hours. They would then use their written field notes and reflections as the basis for class discussion and written assignments on issues relating to social justice and community development. The goal of each experience is to provide students with experiences that both meet the requirements for the writing course and aid the partnering agency.

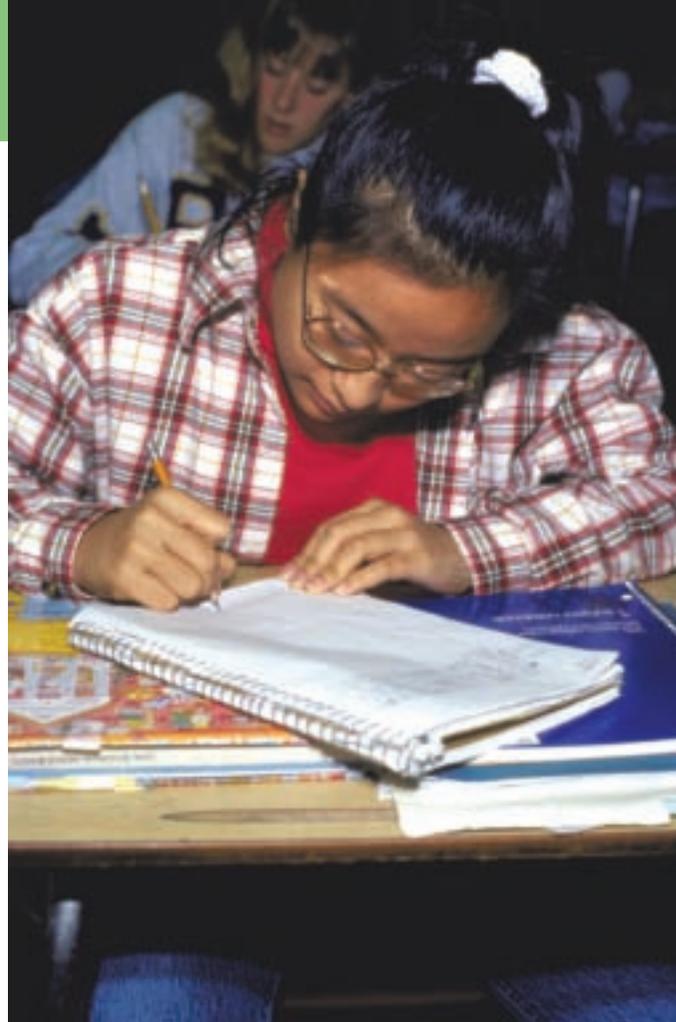
Service learning might also mean having students read and write about topics of importance to the local community and then writing on social issues such as poverty, literacy, homelessness, substance abuse, rights and responsibilities of citizens, and so on. Student compositions are shared with the community in the local paper, a community Website, or at a community meeting.<sup>5</sup>

The teachers' responses to the survey revealed that most incorporated similar models in their classes. One first-year writing course partnered with a local Eldercare Program. The students interviewed the residents and recorded information about their lives. Then, each student collected photographs, found pictures of events that had occurred during their interviewee's lifetime, and organized their written story around the collected images. These stories were then evaluated and revised using the traditional writing process format found in most composition classes. By the end of the semester, each student had completed a story on an individual within the Eldercare program. A bound copy of each story went to the members of the Eldercare Program, the student, and the teacher.

Students enrolled in another course developed an informational Website for a local community agency. In consultation with both the partnering agency and the instructor, to ensure that material promoted the agency's mission. The students also participated in all aspects of redesigning and developing the Website, which developed their written and technological skills. The instructor used a portfolio approach to evaluate the required assignments. Each subsequent semester, the students in the first-year writing course had the responsibility of maintaining and updating the site in consultation with the community partnering agency.

In this study, no one dominant paradigm of service learning

*In this study, no one dominant paradigm of service learning emerged for first-year writing classes except that students wrote . . . for, with, and about the community.*



emerged for first-year writing classes except that students wrote, as Deans noted, for, with, and about the community. Academic service learning in composition classes at the two universities surveyed incorporated the following projects: reading and writing about social issues; creating a Web presence for community agencies/writing newsletter items; tutoring younger students in writing; recording on paper the stories of children and elders; and volunteering at community centers followed by writing reflective responses about the experience.

The diversity of service learning in composition courses offers rich opportunities for personal growth. However, according to the literature, it also poses a challenge for the curriculum of any discipline. The main challenge, according to Kerissa Heffernan,<sup>6</sup> is that faculty in various disciplines find it difficult to merge the course content goals and their service goals without sacrificing one for the other.

## Key Findings

My study produced several key findings. Overall, participants in both the survey and interview phases believed they were successful in integrating composition with service and in assessing and in evaluating composition and service outcomes, using a va-

riety of assessment tools and instruction methods. In the survey responses, themes such as positive departmental support and years of teaching at the current institution emerged as critical to the respondents' perceived sense of success. For survey and interview respondents, the fragmentation of course outcomes, poor quality of reflection, and the lack of importance respondents placed on community partners emerged as themes that militated against their perception of success.

### **Departmental Support and Years of Experience**

Faculty perception of success was also influenced by the teacher's rank and the number of years in his or her current position. Those with four to seven years of teaching experience at the current institution reported higher feelings of success than those with fewer than four years. Teachers holding an academic rank above instructor level were also more likely to describe themselves as *successful* or *very successful* at integrating service learning in their composition classes.

The seamless integration of service with first-year writing is a challenge. Instructors with less experience in doing this often encounter difficulties because, over time, these kinds of courses tend to undergo a metamorphosis, becoming something other than either entirely composition or service courses, which often results in their being moved to another department. If a teacher lacks experience balancing service objectives and content objectives, this may cause an imbalance that either degrades the content objectives or the service component. The course instructor must become adept at balancing (and achieving) both curriculum requirements and service goals. He or she needs to maintain flexibility, constantly revisiting and realigning class goals to meet any unanticipated situations that may occur during the semester, with the specific group of students, or because of the needs of the partnering service agency. For example, when given the survey to distribute to their composition teachers, several department chairs surveyed said that these courses were no longer included in the English department offerings. The composition-related objectives of these courses had been obscured by the demands and program objectives of the service partners, causing the courses to be assigned to other departments.

### **Fragmented Course Outcomes**

The fragmentation of outcomes emerged as an area of great concern. Student success was often measured only in terms of the service component or the writing component of the class. Survey respondents indicated that they perceived themselves as successful at integrating the objectives for service experiences with the objectives for writing. Their syllabi, however, indicated oth-

*Practitioners may well question, in composition as well as in other disciplines, how to align the goals of the discipline and those of service, while still maintaining academic integrity.*

erwise. For example, separate outcomes and objectives were listed for writing and for service. This gave the impression that service was "tacked on" rather than integrated into the course, which corresponded to Heffernan's conclusions after reviewing more than 900 syllabi from a variety of content area disciplines.<sup>7</sup> There was a definite disconnect between syllabi content and teacher perceptions.

Thus, while the goal for service learning is the seamless integration of goals and out-

comes, this seems difficult to achieve.

Interview responses provided further insight into how outcomes might shift within a semester depending on the nature of the class, the needs of the students, and the instructor's perception of essential content for the course. One interview respondent shared how her first-year writing seminar took a very different and fluid direction in terms of ideas generated during a class discussion:

"When you put students in communities, especially impoverished communities, which was my aim—it wasn't to do any kind of service like volunteering in a hospital or something like that—then you have a lot of things to teach them. So . . . , I did a course called 'Why is there poverty?' That was a first-year seminar and that was the main question of the course: why, in the richest country in the world, are some people living in very, very difficult circumstances? And so we looked at a variety of ways that poverty can be seen and have causes that are connected to other causes. . . . I consider it [service learning] rich in the possibilities for writing because there's a lot to talk about." (Program Respondent 2A, Interview)

The writing in this course took a different direction than had originally been planned. Students wrote reflective pieces born out of their service experiences and class discussions rather than focusing on the nature of research writing. The instructor asserted her belief that the changes were appropriate, since they were based on ideas that had emerged during the semester, and that the new curriculum fit the nature of the class, the needs of the individual participants, and her desire to be flexible. Others might argue that veering away from the integrated outcomes to emphasize only one area sacrificed composition in favor of service.

### **Poor Reflection**

While both interview and survey respondents agreed with the literature that reflection was an essential component for any course that paired service with learning, they were dismayed at their inability to elicit thoughtful, in-depth reflection from their students. Oral reflections shared during class discussions often contained stereotypes and bias about service experiences or those

whom the students served. Some respondents lamented their inability to prompt students to respond either in writing or in class discussion.

To stimulate better student responses, some teachers provided prompts and open-ended questions. However, this did not necessarily produce “good reflection.” One respondent felt that because of the way the service-learning component of the course had been structured, students did not see reflection as an integral part of their projects. In this course, reflection had primarily functioned as a project management and tracking strategy (“keep a work log or a research notebook”). Program Respondent 1D noted, “I’ve stopped doing it because students didn’t seem to spend time with it and I got bad work.” To remedy the situation, he shifted to end-of-project reflection. While the results improved, the respondent remained dissatisfied with his ability to elicit thoughtful reflection from his students.

One of the goals of a service-learning composition class is for students to be able to articulate connections and integrate what they have learned, observed, or experienced with actual practice. The survey responses suggested that students need prompting and guidance to go beyond the “pat” response to produce more comprehensive and thoughtful insight, both in written and oral reflection.

#### **Absent Community Partners**

Finally, in written responses to the survey, there was little mention of the role of community partners and agencies in helping teachers transmit the goals of service and achieve writing outcomes. Half the respondents said they relied on partner evaluations in assessing service-related coursework. However, none of them said they asked partnering agencies to assess the students’ writing. Only two of those interviewed specifically mentioned the role of partners. One said the partners provided support through guest lecturing; the other said that the partners served on an advisory board and participated in decision-making about how best to collaborate to achieve the desired writing outcomes.



*There must be dialogue between the organization providing the service and the one receiving the service; so that both parties gain from the experience, and both academic and service goals are achieved.*

#### **The Challenges for Higher Education**

Practitioners may well question, in composition as well as in other disciplines, how to align the goals of the discipline and those of service, while still maintaining academic integrity.<sup>8</sup> What is the role of the teacher in ensuring consonance between academic goals and the outcomes desired by community-service partners/organizations? Are alignment and integration necessary or even possible? Above all, how can the teacher ensure and enhance student learning?

Unfortunately, the current research does not provide any clear conclusions or answers to these questions. Identifying and aligning outcomes, both within the discipline and in the area of service, continue to be a source of concern, along with teachers’ perceptions of how to accomplish these goals in their classes. Further research and investigation should be undertaken in this area.

In North America, colleges that wish to join organizations such as National Campus Compact will be required to implement an ex-

PLICIT framework in order to operate a campus-wide service-learning program: Specific courses are designated as “service” courses, a philosophy of service or introductory service course is included in the general-education requirement, and there must be an office of service or community-based learning on campus. For participating schools, the focus shifts from simply having students participate in service opportunities to a purposeful integration of service into the curriculum and academic learning. For Adventist colleges and universities, there is value in seeing service as a divine imperative, a commitment, and a transformative experience, but also having the institutional structure prescribed by organizations such as National Campus Compact.

The challenge for our colleges and universities will continue to be deciding to what extent the curriculum can support integration of service without sacrificing time students need to focus on content knowledge so that they can compete in an increasingly product-driven economy. This by no means demeans the value of volunteerism and community service as a necessary part of an au-

thentic Adventist education; instead, there is room to incorporate all of these concepts. Limiting service to either altruism or activism limits our potential for enhancing our students' academic skills and character development. Altruism (the concern for the well-being of others and the greater good without thought for one's own gain), and activism (intentional action to resolve social challenges within the community), go hand in hand.

Many questions and challenges remain, as teachers and administrators seek to identify their individual roles in supporting service learning. Teachers, specifically, face a challenge when trying to align the academic outcomes of their courses with the desires of partnering agencies. Both teachers and administrators face a challenge in avoiding an unequal partnership, where those doing the planning—the college's service-learning coordinator or the course instructor—determines, without consultation, what services are required for the good of the community. Instead, there must be dialogue between the organization providing the service and the one receiving the service; so that both parties gain from the experience, and both academic and service goals are achieved. Dialogue with the community or partnering agency is essential to addressing these challenges.

In order for academic service learning to continue to be suc-

cessful in Adventist higher education, administrators must recognize that faculty motivation or willingness to implement such pedagogy is critical to its success.<sup>9</sup> In the author's study and others, departmental support proved to be a major indicator of successful implementation. Institutions will also need to provide mentoring for new faculty and those who are new to the pedagogy. Those with few years of teaching express greater frustration over having to integrate new pedagogy in addition to other demands, and those unfamiliar with the pedagogy may need a rationale for implementation. Success also means recognizing that aligning course objectives with service may mean a shift in thinking about objectives, as well as changes in the nature of the course. Finally, in order for academic service learning to achieve its potential, faculty will need to continually strive to achieve true, seamless integration of service into the course, rather than using a "tacked-on," piecemeal approach.

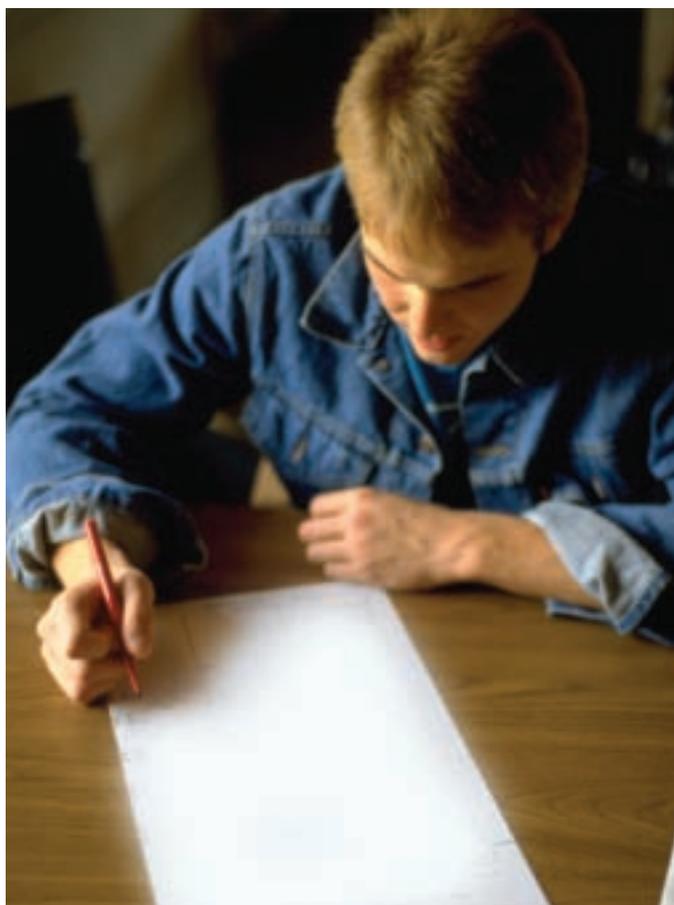
Thus, the challenge for Adventist colleges and universities is to commit themselves to creating and sustaining a climate where service learning can flourish within the context of the religious, academic, and social goals of their institutions. ✍



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# Mission: Zimbabwe

## *A Student-Organized Service Project*

BY REBECCA PARSHALL

**A**s a freshman officer during the 2006-2007 school year for Amnesty International's chapter at Walla Walla University in College Place, Washington, I watched in amazement as the club raised nearly \$15,000 for the Soma Home, a boarding school for girls born into the red light district of Kolkata, India. I could see that Amnesty's leaders and members took seriously Christ's call in Matthew 25:40, "whatever you did for one of the least of these brothers and sister of mind, you did for me" (TNIV).\*

Later that spring, having been elected associate social vice president for the student body organization, The Associated Students of Walla Walla University (ASWWU), for the coming year, I began to plan with Contessa Mensink, the social VP, for the next year's activities. As we sought to build on the strengths of ASWWU, the largest club on campus, we both felt that something had been overlooked in the club's previous goals—an involvement in service, both local and global. Not knowing quite where to begin, we brainstormed about community projects, searched the Adventist Development and Relief Agency (ADRA) Website, and finally called Janelle Walikonis, the incoming WWU Amnesty International president, to tell her ASWWU would like to collaborate on her club's next fundraiser.

### **Finding the Right Project**

During summer 2007, Contessa and I talked a number of times, but before we knew it, between orienting new students, beginning classes, and hosting our first social events, we were halfway through the fall quarter. Janelle kept us updated on her search, but we all felt frustrated at not being able to find exactly the right project. Then a school-wide e-mail from theol-

*Setting monetary goals and reporting on the students' progress in reaching them was important for both fundraisers and donors.*

ogy professor Pedrito Maynard-Reid captured her attention. He shared with us the desperate situation of Adventists in Zimbabwe. Janelle immediately called Karen Hanson Kotoske, director of Amistad International, a nonprofit organization with which our Amnesty International chapter had worked, to ask if she knew how or where we could help. One of Amistad's projects is the Murwira Adventist Children's Home, an orphanage in rural Zimbabwe. Karen ex-

plained the desperate need at the orphanage, and assured us that donations would safely reach their intended target.

Fortunately, the orphanage's director, Paula Leen, was visiting her daughter in Portland, Oregon, and thus was accessible by phone. Janelle called her, and listened as she explained the need of her children and of the country. After their conversation, Janelle told me that she felt so distraught, she "could not finish [her] food at dinner."

### **Setting Achievable Goals**

Shortly thereafter, three of WWU's Amnesty International officers and four ASWWU officers met to discuss whether to "adopt" the Murwira Orphanage. We unanimously decided to raise money for its daily operations, naming the program, "Mission: Zimbabwe." We decided our clubs would have separate but equal assignments: Amnesty would create campus and community awareness, and ASWWU would host the fundraisers. Setting monetary goals and reporting on the students' progress in reaching them was important for both fundraisers and donors. It gave students a definite target to work toward, and reassured donors (who were kept updated on the progress of the fundraising through mass e-mails, the campus newspaper, and announcements at the university church) that they were contributing toward an attainable goal.

Deciding on a financial goal was not simple. Some argued



Left and center: Children from the Murwira Orphanage in Zimbabwe. Right: Auctioneers at the Date Auction.

that setting the target high would inspire students to work harder to reach it. Others worried about the negative impact of failing to reach an unattainable figure. We prayed, agreed on a target of \$15,000, and set out to fulfill our delegated responsibilities.

We asked Amistad International to partner with us through the fundraiser, to ensure the money was properly tracked and would go where it was intended. Amistad director Karen Kotoske set up a financial plan, offered tax-deductible receipts for donors, and provided a description of the orphanage's daily operations.

### A Strong and Varied Advertising Program

We found that the key to increasing campus voluntarism and effective fundraising was strong advertising and dissemination of information. We could have organized the best events in our school's history, but they would have meant little if poorly attended or understood. Our plan was not simply to advertise dates and times but to help students know *what* they were giving to and *how* it would help.

Senior mass communications major Adrienne Thompson compiled five videos, which we showed each day during the first five minutes of the student-led Week of Worship immediately after Christmas break. Monday's video gave an overview of the country, Tuesday's the state of health care, Wednesday's the state of education, Thursday's the economy. Friday's video focused on the help Paula provides to her orphans and the greater community. With Janelle's help, Adrienne combined moving graphics, news clips, interviews from students who had been to Zimbabwe, and footage from the orphanage to create informative, emotional media presentations. Students were simultaneously educated and inspired to act.

In addition to these powerful videos presented to a captive audience, we employed many forms of campus advertising. ASWWU public relations VP, Grant Hummel, used posters, fliers, mass e-mails, ASWWU TV, and our newspaper, the *Collegian*, to run informational pieces and succinct date/time advertising. In order to involve the community, the ASWWU spiritual department printed bulletin inserts and donation envelopes for the university church services. Each of the orga-

nizing officers was able to give a brief history of Zimbabwe, fully understood Paula's mission and its impact, and shared that knowledge with others. The result was a student body and community empowered by understanding and eager to give.

WWU's Amnesty International's first "awareness night" featured history professor Gregory Dodds and senior history major Candice Ford. Professor Dodds spoke on the history of imperialism in Africa and its impact on developing nations today. Candice gave a summary of her senior paper on Zimbabwean history from Rhodesian colonization through President Robert Mugabe's current rule.

The second awareness night focused on personal experiences in Zimbabwe. Students Sarah Grizzel and Cas Anderson described their experiences as volunteers in Zambia and at Paula's orphanage in Zimbabwe. Junior finance major Eddie (Lwazi) Moyo told about his life growing up in Zimbabwe. When Eddie was 10 years old, the Zimbabwean military told him if he did not join the army, they would kill his family. For two years, young Eddie carried an AK-47 and forced white farmers from their homes, enacting Mugabe's land-redistribution programs, which quickly collapsed the economy.

As heartbreaking as Eddie's story was, students found it just as troubling to hear that Zimbabwe had gone downhill since his childhood. He had returned for a visit over Christmas break just weeks earlier to find chaos, corruption, and desperation.

"As I walked around my old neighborhood, I found out that most of my friends were either dead or HIV positive," he said.

The corrupt police force took most of Eddie's food at checkpoints, and the grocery store shelves were empty. Eddie's story brought the urgency of the need in Zimbabwe directly to our campus.

### Choosing Fundraising Events

Choosing fundraising events that fit our campus demographics was crucial. College students enjoy dating, as well as a reason to dress up. Date auctions, in which students bid on the opportunity to spend an evening with a specific member of the opposite sex, are a good way to make new friends and raise money for causes. Date auctions at WWU had previously yielded no more than \$200 for the entire event, but Contessa and I felt one could be successful if planned carefully. We selected 29 diverse, eligible singles (males and females) who

agreed to be “auctioned” for a casual date with the highest bidder to raise money for the orphanage. During the weeks leading up to the event, we practiced our hosting scripts and asked restaurants to donate gift certificates so winning bidders would also win a free destination for their date.

Contessa and I started calling each other each night at bedtime to pray about the whole mission, asking God to guide everything we did. She constantly pled, “God, we can’t do this on our own. The need is too big and the potential gain is incomprehensible. Guide every choice we make.” We were not asking for specific needs; rather, we constantly sought His presence.

### The Date Auction

Although we had hosted events for the whole student body in the past, we were more anxious about the date auction’s success

*We found that the key to increasing campus voluntarism and effective fundraising was strong advertising and dissemination of information.*

than any other. However, our Mission: Zimbabwe team’s fears turned into joy at the start of the auction. In their formal attire, students were standing on the couches in the back of the room or outside the door trying to catch a glimpse of the stage, all eager to bid. It’s almost humorous in retrospect that we started the bids so low (\$7), as the average student raised well over \$200. The highest bidder paid \$900 for a date with his friend Laura and commented onstage, “This is the craziest thing I’ve done, but Laura and this cause are worth it.”

After reading an introductory paragraph about themselves and their interests, some auctionees performed a talent, and then the live auction began. Money flew around the room as friends helped each other outbid the competition for their desired date. The energy was incredible, but it was obviously not just about winning a date; the students knew they were contributing to an important cause.

One bidder told us he paid \$500 for his date as an alternative to going on the campus mission trip, which he could not fit into his schedule this year. Further demonstrating their generosity and commitment to the cause, many winners opened their hearts as well as their wallets, telling the “banker” to “keep the change,” which was often \$20 or \$50. Our amazement turned



Several of the contestants for the Zwim Meet.

to tears of joy when the evening’s total came to \$6,700.

The date auction, impromptu dorm collection, and Week of Worship offering brought the Mission: Zimbabwe total to nearly \$10,000 within the first 24 hours of fundraising.

### Run for Zimbabwe

The next event, the Run for Zimbabwe, was easier to plan. Nearly 50 runners gathered at 7 a.m. on a cold Friday in January to sprint a mile around campus. The run attracted a reliable group of athletes, including some who may not have been interested in the date auction, and required no budget and little preparation. By charging an entrance fee of five dollars, we were able to raise several hundred dollars with this 30-minute event.

### Celebrities Compete in the Zwim Meet

Part of our vision for Mission: Zimbabwe was to involve not only students but also WWU’s faculty/staff and administration, as well as the community. So after launching advertising for the next event, the Zwim Meet, we began campaigning for “local celebrity” involvement. The main event at the Zwim Meet was a 10-minute swim in which participants found sponsors to pledge a certain amount for each lap they could complete. College Place Mayor Ed Ammon, WWU President Jon McVay, and WWU Academic VP Ginger Ketting-Weller were some of the swimmers who attracted a cheering crowd to the pool. A Swimathon does not require fast swimmers, just committed pledge collectors. One student swimmer passed a pledge sheet around in all her classes. Some called their home churches to sponsor them. Adding the entrance fees of the sprint swims, the Zwim Meet raised about \$4,000 for the Murwira Orphanage.

In addition to the awareness nights, the three fundraising events, announcements at all campus church services, and a permanent donation box in a high-traffic campus building, we set up procedures for online giving on the WWU Website. This allowed for credit card donations and easy access for community members and parents.

### Administrative Support and Teamwork

We were delighted at the enthusiastic support we received from WWU’s administration during this five-week project. A group of students representing two clubs, many backgrounds, majors, and future careers had decided to raise money for an orphanage halfway around the world. With God’s power, they did it. We did not have to request approval or special permission for the projects, but we did seek wisdom and support from

the administration, and gladly welcomed their suggestions and recommendations about logistics. I doubt that Mission: Zimbabwe would have raised \$37,600 if the student planners had been micromanaged by administration. Not only did the project save lives in Zimbabwe, it also fostered leadership experience among its organizers, which will enable us to achieve even greater success with our future plans for outreach.

The teamwork for Mission: Zimbabwe also contributed to its success. There were no quarrels or glory-seeking. The PR, social, spiritual, financial, and executive departments of both clubs worked toward a shared goal. Each student capitalized on his or her strengths. It was the body of Christ working together, needing each person's talents and thriving on each one's passion.

### In Hindsight. . .

Looking back, I am pleased to be able to identify the successful elements of Mission: Zimbabwe, but there is always room for improvement. One such area was in our financial records. Money flooded our accounts so quickly that we could barely keep up. Although all donations were accounted for, it would have been advantageous for us to record how and from where the money came. We have only a rough estimate of the Swim Meet total because many sponsors sent money in weeks after the event and did not include a note.

Also, for a variety of reasons, we did not perform a succinct project finale. Nor did we thank donors as well as we should have. We originally thought we would conclude the fundraising when we reached \$15,000, but that amount was raised in one week, so we just kept going, eventually settling on a closing date about five weeks after the project began. Probably we should have concluded it after a month. Savoring success, and learning how to improve the next time are both valuable lessons in our service-learning experience.

Two weeks before summer break, Janelle and I had the opportunity of meeting Paula Leen, who was again visiting her daughter in Oregon. We drove the three hours to Portland, and stayed for the weekend. To finally meet the woman who had been our inspiration for the previous three months was incredibly moving. Sitting in her presence, listening to her stories of hunger, pain, miracles, and redemption was simultaneously humbling and inspiring. We know God will direct every dollar the generous WWU students and community raised to save lives.

That \$37,600 will buy medical supplies and AIDS medications, and pay hospital fees for hundreds of people in Paula's community. It will buy fuel to drive the orphans to school and take people with medical emergencies to the clinic. It will purchase scarce food and feed hundreds of people daily, keeping children and community members alive. And even more important, Paula will allocate part of that money to sustainable resources, to seeds and farm equipment, to digging wells and planting trees, to ensure that the funds will benefit future generations. ☞

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**Rebecca Parshall** is a junior Humanities major at Walla Walla University in College Place, Washington, who plans to pursue a career in either ethics or law. Just after this article was written, she flew to Zimbabwe to spend two months working at the Murwira Orphanage, an experience she believes will further shape her long-term service goals.

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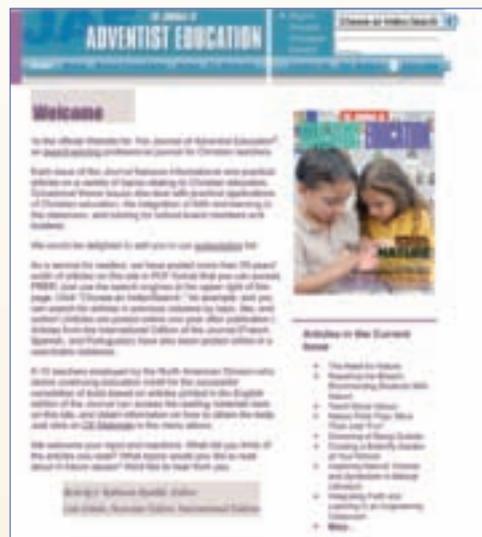
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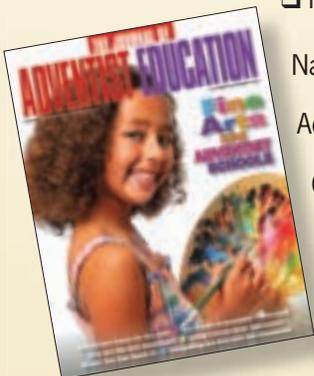
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