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# 1980-1985 FIVE YEARS OF CHANGE in SDA Education

By Charles R. Taylor

**T**his report shares with our membership the global perspective of our task in Adventist education as viewed from our central office. The global nature of the task is matched, for the first time, by the global nature of the leadership. Drs. T. H. Nkungula and Phenias Bahimba serve their native Africa. Elders Gorski, Fletcher, and Stephan and Dr. Reynolds were born in the divisions they serve in the Americas. Drs. Clifford, Simorangkir, and Fowler represent the Commonwealth, Indonesia, and India. Drs. Copiz and Paulsen come from and serve a multi-lingual Europe. The headquarters office is served by a staff from Brazil, Cuba, the Philippines, and the U.S.A.

Director of Education  
General Conference of SDA  
Washington, D.C.

The year just past has shown encouraging growth in enrollment, to an all-time high of 677,883 as of January 1, 1985. Although the growth just parallels that of church membership, providing educational facilities for 300,000 new students since 1975 has been a substantial accomplishment, since this has doubled the size of our school system. We can be proud of new campuses such as Hiroshima Saniku Gakuin, Adventist University of Central Africa, Pacific Adventist College, Instituto Adventista del Sur de Argentina, and many others that have recently begun operation or are completing development.

Official recognition of the quality of Adventist education by secular authorities includes the acceptance of the new Board of Regents instrument by regional accrediting associations in the United States, the affiliation of the Faculte Adventiste de

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Theologie at Collonges with the University of Strasbourg, the creation of Universidad Adventista Dominicana in the Caribbean basin, and the law enacted by the national congress of Peru creating Universidad Union Incaica. Pacific Adventist College, the only private tertiary institution in Papua New Guinea, is a tribute to the Avondale graduate (Geoff Gibson) who, though never receiving the longed-for call to mission service, went out on his own and achieved the highest level of government educational administration. Like Joseph, he has been used of God to prepare the way for his people.

On the graduate level, the South American Division's multicampus Seminario Adventista Latino-Americano de Teología has awarded its first Master's degrees. The Inter-American Adventist School of Graduate Studies, a project of the Inter-American Division, has received favorable attention from the Southern Association of Colleges and Schools in the U.S.A. for a Florida-based institution pulling together existing graduate programs at Mayaguez, Mandeville, and Montemorelos.

Denominational accreditation has increasingly involved SDA educators in travel across union and division lines. This provides a broad perspective in evaluation teams, who are selected for specialized expertise in a given academic or administrative area, and offers them the additional benefits of studying another institution.

The number of institutions accredited by the General Conference Board of Regents through the team evaluation approach outside of the division where the practice developed was five in 1975, 18 in 1980, and 33 in 1984. The Euro-Africa Division set as its goal the accrediting of all its tertiary institutions, and in 1984 completed the task for its western countries.

As we look across the world of Seventh-day Adventist education, we see certain trends and unique identifying features characterizing different divisions.

The renewal of a four-year theology program at Bugema in Uganda and the need for a senior college for the rapidly growing membership of the Southern Union in South Africa concern administrators and educators in addition to the need to complete development at Baraton, Mudende, Accra, and Solusi.

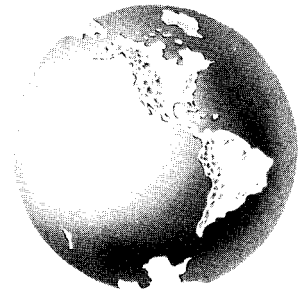
In the Americas we see contrasting trends. In North America, as urban SDA density increases, we see a strong thrust toward new day academies (Bedford, Nova Scotia; St. John's, Newfoundland; Toronto, Ontario; Tulsa; Atlanta; Greater Atlanta; Oklahoma City) and junior academies (up 92 since 1977 to 244 now), which tends to compensate for the closing of several boarding academies and the conversion of others to day schools. North American Division colleges still have almost half of the world tertiary enrollment and most of the graduate enrollment.

Meanwhile, South America is pushing ahead on a vast program of building new boarding academies with the goal of one for every conference. Especially in the inland plateau and the Amazon basin, this expansion is a response to mass population migration into the interior. The number of student colporteurs in South America (2,700) has set a world record in one of the finest educational programs we have for training future workers. In Inter-America, which has five unions with more than 100,000 members, the creation of new senior academies has outpaced the division's ability to even record their establishment. Twelve such new schools were added to our records in the three months after the 1983 World Report was published.

Across the Pacific lies the Far Eastern Division where in Korea we have the largest academy and the largest union-governed Seventh-day Adventist college in the world. Seoul Sam Yuk Academy has 1,100 students, 91 percent of whom are Seventh-day Adventists. Korean Union College (Korean Sahn Yook University) has 1,909 students, surpassing all but Loma Linda and Andrews universities. In July its new library was inaugurated with seating for 1,000 and shelf space for 350,000 volumes. This institution also has our only school of pharmacy. Across the Far East, college-level schools of business have the lion's share of enrollments. These provide the church with a unique means of outreach in a non-Christian environment.

Southern Asia has consciously chosen to organize mission schools on a large scale to employ Spicer graduates in India instead of seeing them emigrate outside the country. The South India Union alone has 62,000 students enrolled, only 10 percent of

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whom are Seventh-day Adventists. The school at Madurai, with 3,000 students, is the largest Seventh-day Adventist primary school in the world.

Australasia is formally organizing to minister to the needs of its 900 Seventh-day Adventist students in non-SDA institutions of higher learning. The church operates similar programs in East Africa, Latin America, Europe, and other parts of the world.

Euro-Africa stands alone in making SDA primary education the task of ministers and educated laymen who give formal religious instruction to SDA children attending public schools (in Germany SDA ministers are responsible for supplying a religion grade for public school report cards).

In Poland, the Northern European Division has a unique feature of formal Adventist education for ministry in the government-operated Protestant Seminary, where under an Adventist teacher SDA students rub shoulders with future leaders of other faiths in their country.

Headquarters organization and planning has involved the development of an office manual spelling out organization, job descriptions, and procedures. It has included the development of the World Assessment, World Atlas, World Code, and the perfecting of the World Report and World Patterns of Adventist Education with the assistance of word processing and computer equipment. Of the General Conference headquarters operating expense of \$18 million about 8 percent goes for education: 2.2 percent for the General Conference Department of Education, and 5.8 percent for the North American Division Office of Education.

Now in its third year, the Education Department reorganization is viewed positively by both headquarters staff and division directors of education. The new plan has helped guarantee yearly personal contact with each division and a more complete flow of information from the field to the world headquarters. Now that our world team has a specialized acquaintance with each of the four major areas of the world, the next goal is to obtain a greater variety of input from headquarters to the field in terms of speakers for teachers' institutes, division-wide administrators' seminars, et cetera.

The SDA International Board of Education makes  
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### **Cinco años de cambios en la educación adventista**

**ESTE INFORME** comparte con nuestros miembros la perspectiva global de nuestra tarea educacional según la percibimos de nuestra oficina central. Nuestra característica internacional se perfila en la presencia de dirigentes de la obra educativa en las distintas divisiones del mundo. Sin excepción, los dirigentes son nacidos en sus territorios o pertenecen a una familia proveniente de la región. Actualmente tenemos 677,883 alumnos en nuestras escuelas en todos los niveles. Este dato histórico representa un aumento de 300,000 alumnos en los últimos diez años. En todas las regiones del mundo hemos establecido o estamos en el proceso de establecer, universidades y colegios como Saniku Gakuin (Japón), Universidad Adventista del Africa Central (Ruanda), Instituto Adventista del Sur de Argentina, y Colegio Adventista del Pacifico (Papuasia Nueva Guinea).

Varias de estas instituciones han sido reconocidas en sus naciones a través de estatutos oficiales: Universidad Adventista Dominicana (República Dominicana), Universidad Unión Incaica (Perú), Colegio Adventista del Pacífico (Papuasia Nueva Guinea).

En Sudamérica, el Seminario Adventista Latinoamericano de Teología (SALT) ha producido su primer grupo de teólogos a nivel de la maestría. Y la División Interamericana está en plan de establecer su propia universidad, similar al SALT, pero comprendiendo las áreas de Educación y Salud Pública con reconocimiento oficial en los Estados Unidos de Norte América.

El programa de evaluación y acreditación denominacional continúa su desarrollo y práctica a nivel mundial. En divisiones fuera de Norte América, en 1975, sólo cinco instituciones fueron evaluadas; en 1980, diez y ocho; y en 1984, treinta y tres.

Los distintos contextos nacionales e internacionales se reflejan en ciertas tendencias. En Norte América, el aumento en poblaciones metropolitanas ha creado varios colegios externados; en Sudamérica el objetivo es establecer un colegio internado en  
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social skills, choice of lifework, and style of one's life is beautifully woven together in these pages.

3. Research and surveys have clearly indicated that Seventh-day Adventist parents want their children to be instructed in morals and manners; they have an overriding interest in the spiritual climate found in Adventist schools and in teacher commitment. A more determined effort must be made to provide this kind of experience. If this is accomplished, then students from these schools will convey to the constituency a wholesome and meaningful image of Adventist education.

A most important consideration in life is the kind of people we are becoming. While one cannot choose the color of one's eyes, the texture of one's hair or skin, or the shape of one's nose, an individual can determine what kind of person he or she will be. Perhaps the greatest failure of education is that greater value has been attached to the things a person does or possesses than on what he or she is. Respect for the individual is the first lesson to be learned.

4. This leads to another concern that deserves greater emphasis in Adventist education. Somehow we must communicate to our constituents that meeting the needs of the individual student is more significant than maintaining a lily-white institutional image. Rules and discipline are not made to protect the school's image, but to teach young people how to live in harmony with God's will and one another.

"Everywhere there is a tendency to substitute the work of organizations for individual effort."<sup>5</sup> Too many individuals have become self-absorbed and insensitive, having lost their love for God and other human beings. To be a minister in education is a demanding privilege and offers great rewards.

The Christian teacher can help students find God, the treasures of His grace, and the inestimable riches of Christ. This experience does not happen by accident. To accomplish it requires a sanctified life, the fruits of which are manifested in every transaction and all social relationships. Seventh-day Adventist educators should be talking more about "heaven-bound" kids, not just kids that are college-bound.

Administrators and teachers must make it crystal clear that school worships, religious activities, prayer at the beginning of classes and before tests, and intercession for individual requests are not mundane activities to purify the institution. These experiences are vital links in the chain let down by God from heaven to work out our salvation and happiness.

Loving all children, being fair, totally honest, truthful, responsible, reverent, and courteous are marks of the Christian educator. We must not be ashamed of Christ and what He has done and will continue to do for those who love Him and desire to serve Him.

5. Finally, Christian educators have ideals and philosophies that dictate policy and action. What is believed to be the components of an excellent education may not always be attainable. We must remember that constituents pay the bill. It is their children who are being educated, and we are here to serve. The Christian educator should cooperatively strive to provide the best possible education to as many of God's children as can be reached.

These high ideals or personal convictions may not always be met. While we should ever strive and reach for the ideal, God must be permitted to lead and accomplish His will. The concern of the

educator should be to provide optimal educational opportunities, even under formidable circumstances, all the while striving to lead children to Christ.

The Seventh-day Adventist Church has been blessed with a philosophy of education that is second to none. The key to its successful operation is people, not syllabi. The future of Seventh-day Adventist education lies in the heart and hand of each person who has joined the ranks of the ministry of education. □

#### FOOTNOTES

<sup>1</sup> Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Publishing Assn., 1948), vol. 9, p. 10.

<sup>2</sup> \_\_\_\_\_, *Education* (Mountain View, Calif.: Pacific Press Publishing Assn., 1903), pp. 15, 16.

<sup>3</sup> *Ibid.*, p. 50.

<sup>4</sup> *Ibid.*, p. 18.

<sup>5</sup> \_\_\_\_\_, *Christian Service* (Washington, D.C.: Review and Herald Pub. Assn., 1947), p. 10.

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## Cinco años de cambios

(Continuación de la página 7)

cada asociación/misión; y en otros países, la situación política sólo permite que los pastores o capellanes provean instrucción bíblica a los jóvenes en escuelas públicas.

La reorganización del Departamento al nivel de la Asociación General sigue funcionando con satisfacción. Esperamos que en el nuevo quinquenio habrá más variedad en los servicios prestados por los que estarán al servicio de la educación cristiana. □

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## Five Years of Change

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"a comprehensive long-range world master plan subject to regular updating and revision," as well as more localized planning. It is therefore appropriate for the Board to look ahead toward the next quinquennium, even though

almost all of its members are subject to the electoral process at the General Conference session. The staff of the Department of Education looks to this body for direction and guidance in serving the world field as it continues to develop its educational system.

We cannot be blind to the problems and challenges we face—groups of children of SDA hospital employees in Taiwan coming back from school Sabbath morning in their uniforms as members are leaving the church service, thousands of SDA children in formerly SDA schools in Tanzania, expropriation in Burundi and closings in Rwanda, drugs and alcohol in SDA homes and institutions in the Americas, a brain drain from education to health institutions because of wage-scale decisions difficult to recall, non-SDA teachers and students endangering the precarious balance between the outward thrust of evangelism and the inflowing tide of worldliness, or the subtle undermining of faith in the Bible and Spirit of Prophecy by “sophisticated intellectuals” whose exposure to the universe has not produced the humility that characterizes truly great minds.

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However, as we study church history and see the way God has led us in the past, we look with confidence to the future, planning as if we had a thousand years and living as if we had only today. □

## **The Challenge of Change**

*(Continued from page 14)*

government, and larger enrollments of non-Adventist students are all important to a church college. They can enrich its education, enhance its educators, and enlighten the educated. At the same time, each has the potential of diluting its uniqueness, diffusing its identity, and defeating its purpose.

The church must recognize the magnitude of its dependence on its colleges and universities. It would not long survive as a significant movement should it lose them. The

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*Seventh-day Adventists have no reason to support a public-type church college when they already finance state universities through their tax dollars.*

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spiritual and corporate health of the church and its ability to fulfill its world mission largely depend upon the extent to which its youth receive their education on its college campuses.

### **To Trustees**

The challenge to college trustees is solemn and severe. The constituency trusts you to ensure a balance between the nurture and outreach missions of your college. It was founded to educate young people with a world view that recognizes men and women as children of God, perfectible in character by divine action, and heirs of an eternal destiny through the grace of Jesus Christ. Your college has been supported through the passing

years to prepare students to demonstrate in the world of work at home and abroad that integrity, morality, and faith can generate the best possible life-style plus a confident hope for an infinitely finer existence beyond our present reach.

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*Colleges and universities by their very nature guarantee that change will come to the societies they serve.*

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### **To the Faculty**

The challenge to the faculty is no less serious, for to you is committed the task of shaping instruction to meet institutional goals. When your teaching becomes so absorbed in preparing students for the world of work that nurturing their appreciation of and commitment to spiritual values is neglected, you are detracting from the uniqueness of your college. Conversely, to the extent that you emphasize the religious nurture of your students to the exclusion of their outreach concerns, you risk degrading education into mere indoctrination. In either case you jeopardize the good name, indeed, the survival of your college. The fundamental basis of Christian education demands an integration of learning with the intellectual, religious, physical health, and life service potential of students. To the extent that your curriculum or teaching falls short or lacks balance, it is flawed and inadequate.

### **To the President**

It has been said that a college is the shadow of its president. Mr. President, what sort of shadow do you cast?

Students look to you as the