

**HOW DOES  
ADVENTIST  
EDUCATION AFFECT  
YOUTH ATTITUDES?**

**T**he folded chart is still in the files of the senior author of this article. Back in the early 1960s, as a conference superintendent of education, he traveled from church to church extolling the value of a Christian education. He would whip out the now-faded chart and use the impressive data it contained to clinch the final argument. It was hard to beat.

Just what were the mysterious numbers? Of those who had spent all their school years in Adventist institutions, graduating from a church college, 88 percent had been baptized and were still members. For those with the same amount of education, gained entirely outside church schools, only 32 percent still belonged to the denomination. For those who quit after academy, but had spent their elementary and secondary years in church schools, 72 percent were still around. Twelve years of public school produced only a 36 percent membership in the church. Comparable figures for elementary graduates were 48 percent and 28 percent. Need more be said?

Yes! The chart contains no information as to where and when the data were collected. We do not know whether the sample was representative of the Adventist population in general, how the information was secured, or what methodological safeguards may have been employed. And even if the study measured up to research respectability, the data are very old—at least 30 years. The denomination desperately needs accurate, up-to-date, scientifically respectable data on the relationship between Adventist education and youth retention in the North American church.

### **A Ten-year Study**

Thus the North American Division commissioned the Institute of Church Ministry (ICM) at Andrews University to conduct a 10-year study of Adventist teenagers. The plan called for ICM to survey a large, random, division-wide sample of 15- and 16-year-olds who were already baptized members. A comprehensive questionnaire would collect baseline data.

Each year, for the succeeding nine years, surveys would go to the same group. By the time they reached their mid-20s, they would have made personal religious, educational, professional, and marital decisions. It would be possible to compare these decisions with baseline and subsequent information and determine what educational, home, and church influences predict dropout or retention.

ICM selected 695 churches in such a way as to proportionately represent the conferences of the division. Church clerks were asked to supply names and addresses of all youth 15 and 16 years old. ICM then conducted three mailings to the selected group and finally collected 1,511 usable questionnaires. While the larger research questions cannot be answered until some years down the road, of course, the work of the first year comprised a Ph.D. dissertation. Many aspects of Adventist teenage life are revealed by this report. In this article, we will limit our observations to certain findings relevant to Adventist education.

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***If youth are to be happy with their religion, they must have happy relationships with some people within that religion.***

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### **Educational Background**

Only 23 percent of our sample had never attended SDA elementary schools. On the other hand, about a third (34 percent) had spent their entire first eight years in church schools. The others were distributed about evenly among those who had attended one to seven years.<sup>1</sup>

At the time of the survey (1987-1988 school year), about half were attending Adventist academies (30 percent day, 21 percent boarding). This figure agrees with other observations that about half of SDA youth are enrolled in our schools. It also makes it possible to contrast the attitudes and behaviors of the two groups. Most of those who were not in SDA schools attended public high school (42 percent of the total),

while only 2 percent were in private schools, 3 percent were taking home study, and 1 percent were not enrolled in school.

We often hear about students who do not want to be in Adventist schools but are coerced by their parents. Since this could affect attitudes, we asked our sample population if they had ever been forced or persuaded to attend an Adventist school against their wishes. Only a small minority (17 percent) said Yes. The other 83 percent had exercised free choice.

Finally, we asked the teenagers what they intended to do after finishing the 12th grade. Their responses are shown in Table 1.

Two points seem obvious: First, most Adventist teenagers do not intend to make high school the terminus of their education. Second, Adventist college recruiters have a great opportunity before them—first of all, to persuade the 20 percent planning to attend other schools to switch, but especially to work among the nearly one-third who are still undecided.

### **Attitudes Toward Schools and Teachers**

Many studies have shown that the quality of relationships between youth and spiritual authority figures affects adolescent attitudes toward religion. This also helps determine whether young people will leave the church or remain. Therefore, several of our questions explored these relationships.

We asked the teenagers how close a relationship they had with Adventist teachers. About 34 percent said "very close" or "somewhat close"; 32 percent said "only moderate"; and 17 percent said "not close" or "distant." For academy students the corresponding figures were 40 percent, 38 percent, and 18 percent.

The importance of this concept is emphasized by the significant correlation between the closeness of the relationships the teenagers perceived with significant others in their lives and the extent to which they expressed happi-

**TABLE 1**  
**Survey Respondents' Plans After Finishing High School or Academy (by percent)**

Attend an Adventist college .....	40%
Attend a non-Adventist college .....	20
Enlist in the military .....	4
Obtain vocational training .....	3
Go directly to work .....	2
Undecided .....	31

ness with their religion. This finding is perhaps best summarized in the words of Dann Spader: "Teens determine what's true based on what they experience in relationships. If you want to influence a teenager, you've got to establish a relationship with him."<sup>2</sup>

A national study of Lutherans concluded, "The best predictor of which young people will be disappointed in their church is their feeling of how well they fit in with groups in their congregation."<sup>3</sup> We might add, "and in their Adventist schools." If youth are to be happy with their religion, they must have happy relationships with some people within that religion.

In response to the question, "To what extent have Adventist teachers aided you in growing toward independent adulthood?" 57 percent said "very supportive" or "usually favorable," 39 percent said "not much help," and 4 percent said "tried to hold me back."

This is crucial since we found a significant relationship between perceived restraint and feelings of rebellion. The chief developmental task of adolescence is to gain independence from adult authority figures and gain a sense of identity and autonomy.

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***We also wanted to know how the teenagers felt about learning doctrines by various methods—one of which was school Bible classes.***

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During this turbulent period, fighting for independence is synonymous with fighting for oxygen. Thus, teenagers who perceive restraint in the emancipation process are more likely to rebel against their religion.<sup>4</sup> We must help them achieve responsible adulthood, not frustrate this development.

In the same vein we asked about the enforcement they had experienced from Adventist teachers. Strict enforcement was perceived by 28 percent, moderate enforcement by 35 percent, and lax enforcement by 16 percent. The remainder had not been under any Adventist teachers. For

those presently enrolled in academy, the comparable figures were 34 percent, 42 percent, and 17 percent. Thus, students currently in our academies see enforcement as more strict than do those who are in public school.

**Spiritual Experience**

We were also interested in the young people's spiritual experience. Teenagers were asked to rate several items on a five-point scale from "most helpful" to "most unhelpful." For ease of comparison we have reduced these categories to simply "helpful" and "unhelpful," with the neutral group represented by the gap between the figures and 100 percent.

	Help- ful	Unhelp- ful
What I learned at school	53%	18%
Members of my school family	33%	27%
My teachers' spiritual commitment	48%	17%

This indicates that the lives of the teachers in our schools are not fully congruent with the message we teach. In fairness, however, it should be pointed out that 58 percent of students presently in academy found the spiri-

**Teacher-student relationships help shape adolescent attitudes toward religion.**

tual commitment of their teachers helpful, while only 10 percent rated it unhelpful.

The contrast between the academy students and the rest of the survey groups may illustrate one reason why some teenagers who once attended Adventist schools are no longer there. Only 39 percent of the group in public schools had found the spiritual commitment of their teachers to be a helpful influence on their own spiritual development.

**Role Models**

What about role models? "Are there any Adventists whom you admire so

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*We found a significant relationship between perceived restraint and feelings of rebellion.*

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much that you would like to be 'just like' them, and whom you would feel terrible about if you heard that they left the church?" In our sample 32 percent put some teachers in that cate-

gory. But the remaining 68 percent could not recall any teachers who would fit that description. This is unfortunate, since we found significant correlations between the extent to which teenagers express admiration of significant adults and both their desire to become the best Seventh-day Adventist Christians they can and their intention to remain Adventists when they are on their own.

These findings correlate well to the results of a study of Catholic education, which found that youth who mirrored adults possessed a higher degree of awareness of God, participated more in religious worship, and felt

closer to God. They also viewed life in a more meaningful way by striving for future rewards, living according to ethical codes, and exchanging love.<sup>5</sup> It can be concluded that youth imitate spiritual role models as they imitate other role models such as movie stars, sports celebrities, and musicians.

### Learning Doctrines

We also wanted to know how the teenagers felt about learning Bible doctrines by various methods—one of which was school Bible classes. Nearly half (48 percent) felt the approach was “excellent” or “pretty good,” 26 percent saw it as “OK,” and 19 percent said “barely OK” or “can’t stand.” Of those presently in academy 60 percent chose the most positive grouping. Among the total group the preferred method for learning doctrines was “talking to someone I like”—rated by 69 percent as “excellent” or “pretty good.” This points up once again the relational nature of adolescent religion.

### Comparison of Academy and Public High School Students

The survey asked the teenagers to respond to a number of attitudinal statements concerning religion, the church, and their future in it by use of a five-point scale ranging from “strongly agree” to “strongly disagree.” These statements are key to the overall purpose of studying retention in the church.

In order to investigate the impact of Adventist education, we have contrasted in Table 2 the answers of the 773 academy students with those of the 634 youth attending public high school. The percentages are obtained

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by combining the “somewhat agree” and the “strongly agree” categories.

In every case except that of affirming a love relationship with Jesus Christ, where the percentages were virtually equal, the academy students felt more positive toward religion than did those in public school. But the differences are slight in areas such as rebellious feelings, Adventist standards, and being a good Christian, and only moderate in importance of and happiness with religion.

The contrasts become greater in the area of future relationship to Adventism. The most dramatic differences relate to marrying Adventists and sending one’s own children to Adventist schools. Even if those in academy do not view their present religious experience a great deal differently than do those in public school, they

are much more likely to look to a future that preserves Adventist traditions. Whether or not this future vision results in corresponding behavior, of course, remains to be seen in the coming years of the research project.

While Table 2 compares students in terms of the schools they are presently attending, other variables can be correlated with the number of years students have spent in SDA schools. We found that those who have spent more years in Adventist education are more likely to want their own children to attend Adventist schools. They are also somewhat more likely to express agreement with Adventist standards and to affirm their intentions to remain church members. They are not, however, any more likely than those who have gone to public schools to express happiness with their religion.

We might conclude that Adventist schooling produces belief in doctrines, faith in an underlying ideal, and resolutions for the future. It does not necessarily result in a more personally experienced religion.

This finding is compatible with the research of Menegusso in Sao Paulo, Brazil, who found that long exposure to Adventist parochial education increased intellectual beliefs but lessened the experiential dimension.<sup>6</sup> It also harmonizes with Noble’s study of seniors in Adventist academies in the Pacific Northwest, which found that students believe less than they know and practice less than they believe.<sup>7</sup> Certainly, one of the great challenges to our educators is to make Adventist education experiential.

Another set of questions dealt with feelings about Adventists. Again we

**TABLE 2**  
**Comparison of Attitudes Between Teenagers Who Attend Adventist Academies and Those Who Attend Public Schools**

Statement	Agree Attending Adventist Academy <sup>1</sup>	Agree Attending Public School <sup>2</sup>
Religion is important in my life.	86%	78%
I have a love experience with Jesus Christ.	67%	68%
I’m happy with my religion.	77%	71%
I want to be the best Adventist Christian I can possibly be.	77%	73%
I feel rebellious toward my religion.	20%	22%
Adventist standards/rules are quite reasonable.	52%	49%
I intend to remain an active Adventist when I am on my own.	82%	71%
I can’t imagine I will ever belong to another denomination other than Seventh-day Adventist	83%	75%
If I get married, I want to marry an Adventist.	76%	49%
I want my children to attend Adventist schools.	77%	43%

<sup>1</sup>773 teenagers attending Adventist academies (451-day and 322-boarding)  
<sup>2</sup>634 teenagers attending public high school

**TABLE 3**  
**How Do You Feel About Adventists?**  
**Comparisons Between Adventist Academy and Public School Attenders**

Statement	Agree Attending Adventist Academy <sup>1</sup>	Agree Attending Public School <sup>2</sup>
Adventist adults usually live what they believe.	39%	48%
Adventists are God's chosen people.	70%	67%
Adventists are hypocrites.	26%	21%
Adventists express love.	68%	66%
Adventists' life-styles are superior.	39%	34%
Adventists serve God through fear of being lost.	18%	24%
Good Adventists have less fun than other people.	21%	24%
<sup>1</sup> 773 teenagers attending Adventist academies (451-day and 322-boarding) <sup>2</sup> 634 teenagers attending public high school		

contrasted academy young people with public high school students. Table 3 highlights the comparison.

Academy attenders are slightly more likely to believe Adventists are a chosen people and that Adventist life-styles are superior. They are also somewhat more likely to see fear as the motive for serving God. Each of these questions relates to correct *belief*. But the academy students are not as likely to think that Adventist adults live up to what they believe and

are more likely to see them as hypocrites. This is the affective or feeling dimension of religion.

The challenge of Adventist education remains not only to teach correct belief, but also to help young people fall in love with Jesus Christ and His mission to the world.

#### **Students Who Want to Be in Academy**

Finally, our hearts went out to some who would like to be in a Christian

school but have not found the way to make their dream a reality. Note those comments:

"I go to a public high school. I do not like attending this school since I am very uncomfortable there and it is changing me."

"I can't afford to go to a Christian academy as I did last year (I'm still paying off my bill). So now I have to go to a public school, and I know that there are gonna be a lot of obstacles in my way tempting me,

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Medical Students at Los Angeles," December 14, 1949; E. A. Sutherland, tape recording of autobiographical address presented at the College of Medical Evangelists, 1946.

<sup>12</sup> For Sutherland's contribution, see Warren Sydney Ashworth, "Edward Alexander Sutherland and Seventh-day Adventist Educational Reform: The Denominational Years, 1890-1904," Ph.D. dissertation, Andrews University, 1986, pp. 141-160. For that of Griggs, see Arnold Colin Reve, "Frederick Griggs: Seventh-day Adventist Educator and Administrator," Ph.D. dissertation, Andrews University, 1984, passim.

<sup>13</sup> Sydney E. Ahlstrom, *A Religious History of the American People* (New Haven: Yale University Press, 1972), p. 864.

<sup>14</sup> John R. Mott, "Report of the Executive Committee," in *Student Mission Power: Report of the First International Convention of the Student Volunteer Movement for Foreign Missions, Held at Cleveland, Ohio, U.S.A., February 26, 27, 28 and March 1, 1891* (Pasadena, Calif.: William Carey Library Pubs., 1979), p. 21-23; Ernest R. Sandeen, *The Roots of Fundamentalism* (Grand Rapids, Mich.: Baker Book House, 1978), p. 183.

<sup>15</sup> See S. A. Witmer, *The Bible College Story: Education With Dimension* (Manhasset, N.Y.: Channel Press, 1962), pp. 35-37; Sandeen, pp. 181-183; G. R. Knight, "Early Adventists and Education: Attitudes and Context," in G. R. Knight, ed., *Early Adventist Educators* (Berrien Springs, Mich.: Andrews University Press, 1983), pp. 7, 8. A similar Bible school movement was also developing in the holiness churches during the 1890s. See Charles Edwin Jones, *Perfectionist Persuasion* (Metuchen, N.J.: Scarecrow Press, 1974), pp. 52, 54, 62ff.

<sup>16</sup> R. W. Schwarz, *Light Bearers to the Remnant* (Mountain View, Calif.: Pacific Press, 1979), p. 214.

<sup>17</sup> Roy Israel McGarrell, "The Historical Development of Seventh-day Adventist Eschatology, 1884-1895," Ph.D. dissertation, Andrews University, 1989, pp. 277-283.

<sup>18</sup> *SDA Encyclopedia*, rev. ed., p. 917.

<sup>19</sup> See Knight, *Early Adventist Educators*, p. 8.

<sup>20</sup> See, for example, G. I. Butler, "What Use Shall We Make of Our School?" *Review and Herald* (July 21, 1874), p. 45.

## EFFECTIVE TEACHING TECHNIQUES FOR COLLEGE CLASSES

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sorry, but we do not have time to pursue that matter further just now. Perhaps we can return to it later."

### Let the Class Answer One Another's Questions

Adult students have often acquired in-depth information about a variety of topics. If encouraged to share their knowledge, they can enrich the class discussion. Call on those students who are knowledgeable about various subjects to share their expertise with the class. Be careful, however, that the tone of the discussion not become condescending or critical toward those who are less informed.

### Plan Good Questions

In addition to preparing subject matter, select some thought-pro-

voking questions to throw out to the class. This will encourage learning through active participation, and keep students involved and interested.

### Encourage Students to Personalize the Lesson Content

Questions should not be strictly theoretical or factual. Ask your students to make applications, based on their own experience and reading. In a Bible class you might ask, for example: "How would you have felt if you were Nicodemus?" or "What would you have thought if Jesus had asked you that question?"

### Make the Information Practical

College students want information that will help them attain their personal goals. Accordingly, look for ways to apply the principles of the topic to daily life and to the students' future professions.

### Use Closure

Closure is one of the most effective teaching tools—and according to many experts, one of the most neglected. One way to achieve closure, ask class members to talk about the learning experience they have just completed. To get them started, you might hand out slips of paper that begin:

"What was the most valuable thing you learned today?" or

"One thing I will do differently as a result of this class is..." or

"Based on what we did in class today, next week I want to learn more about..."

You can also ask them to share the responses with a neighbor or a small group. Verbalizing important concepts from the class discussion helps to reinforce the principles in their thinking.

### Conclusion

Dr. C survived his early failures and disappointments as a college teacher. He worked as hard on his method of teaching as on his material, and went on to become an outstanding teacher. Since he began to follow suggestions like the ones listed above, he has come to enjoy his teaching more. His students are more responsive and enthusiastic, and they are achieving a broader and deeper understanding of the topics discussed in class.

Recently Dr. C received a letter from a former student who enrolled at an Ivy League university. The student said that he initially doubted his ability to compete with graduates from elite colleges. But he soon found his undergraduate education at a small Adventist college was not a disadvantage at all. "In the classes I had from you and

a number of other professors," he wrote, "I developed a love of learning. I also received the study skills and information I needed to do well here."

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#### NOTES AND REFERENCES

<sup>1</sup> Alison Clarke-Steward, Marion Perlmutter, and Susan Friedman, *Lifelong Human Development* (New York: John Wiley & Sons, 1988), p. 442.

<sup>2</sup> Malcolm Knowles, *The Modern Practice of Adult Education* (Chicago: Association Press, 1980), pp. 12-30.

<sup>3</sup> Robert M. Gagne and Marcy Perkins Driscoll, *Essentials of Learning for Instruction* (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1988), pp. 26-32.

<sup>4</sup> Jeffrey S. Turner and Donald B. Helms, *Lifespan Development* (New York: Holt, Rinehart and Winston, Inc., 1987), pp. 317, 435.

<sup>5</sup> Thomas L. Good and Jere E. Brophy, *Looking in Classrooms* (New York: Harper and Row, 1987), p. 493.

<sup>6</sup> Kevin Ryan and James M. Cooper, *Those Who Can, Teach* (Boston: Houghton Mifflin Co., 1988), p. 468.

## HOW DOES ADVENTIST EDUCATION AFFECT YOUTH ATTITUDES?

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some that I will fail to pass, and it bothers me thinking about it."

"My parents couldn't pay the academy bill, and they, almost crying, had to take me out. I have been going to church schools all my life and I wanted to finish in a church school."

"I would like to attend academy but with my dad and five kids it's just too expensive."

These are just a sample. As a church we have done a great deal with worthy student funds, but we need to do more. Would that we could put a Christian education within the grasp of every teenager who really wants it. As a church, we must seize this challenge to educational and financial leadership.

This article has offered some glimpses from the first year of a study that can help us redesign our approaches to religious education. With the succeeding years of research, the information should point toward some positive solutions. Working together as educators, parents, pastors, and church leaders we must find ways to keep more of our precious youth

within the church and to train them for service to God and humanity. □

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#### NOTES AND REFERENCES

<sup>1</sup> Five percent had attended one year; 6 percent, two years; 6 percent, three years; 6 percent, four years; 5 percent, five years; 6 percent, six years; 9 percent, seven years.

<sup>2</sup> Dann Spader, "Tired of Band-Aid Approaches to Youth Work?" *Moody Monthly* (January 1984), p. 55.

<sup>3</sup> Merton P. Strommen, Milo L. Brekke, Ralph C. Underwager, and Arthur L. Johnson, *A Study of Generations* (Minneapolis: Augsburg Publishing House, 1972), p. 295.

<sup>4</sup> See Roger L. Dudley, *Why Teenagers Reject Religion and What to Do About It* (Washington, D.C.: Review and Herald Publishing Assn., 1978), chapter 3.

<sup>5</sup> Kevin Treston, Raymond G. Whiteman, and Jerry G. Florent, "Catholic School Religious Training Versus Adolescent Background and Orientation: Two Comparative Studies," *Notre Dame Journal of Education*, 6 (Spring 1975), pp. 59-64.

<sup>6</sup> Elisau N. Menegusso, "An Investigation of the Relationship Between Religiosity, Amount of Exposure to Seventh-day Adventist Education, and Other Selected Variables," Ed.D. dissertation, Andrews University, Berrien Springs, Michigan, 1980.

<sup>7</sup> Joel N. Noble, "Certain Religious and Educational Attitudes of Senior High School Students in Seventh-day Adventist Schools in the Pacific Northwest," Ph.D. dissertation, University of Oregon, 1971.

## ASSISTING STUDENTS WITH DRUG ABUSE PROBLEMS

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"Never give them occasion to say, 'no man cares for my soul.'" □

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#### NOTES AND REFERENCES

<sup>1</sup> D. C. McBride, P. B. Mutch, R. L. Dudley, A. G. Julian, and W. H. Beaven, "Adventists, Drugs, and a Changing Church," *Adventist Review*, 66:22 (June 1, 1989), pp. 12-14.

<sup>2</sup> As used in the document, the word *drug* meant any mind-altering chemical, including alcohol.

<sup>3</sup> Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Publishing Assn., 1969), p. 172.

## COMPETENCY TESTING

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test construction, selection, and implementation, for faculty and administrator time, and for designing and operating remedial programs.<sup>9</sup>

### Organizational Framework

Finally, competency testing would need some type of organizational framework in order for the system to function properly. It is doubtful that any denominational board at a national level could dictate what assessment programs would be implemented at every college or university.

Many states mandate or require that specific requirements be met, such as exit examinations for teachers, AIDS education programs, or district policy statements regarding religion within public schools. After mandating such requests, the state provides economic assistance, training seminars, and model programs. This approach is successful because the necessary change can be accomplished without major inconvenience to the institution. Something similar could be done within the denomination in regard to assessment programs for college students.

The above problems and preconditions are not insurmountable obstacles to implementation of a testing program. However difficult they may be to solve, they should not be used as excuses for failure to develop assessment programs.

### Making Assessment Work

Assuming that all the preconditions for assessment are met, there are still some fundamental principles that must be followed. These relate to the academic purpose and philosophy of the institution, the involvement of the faculty in assessment, and the benefits to be gained by students, faculty, and the institution.

Assessment must be directly tied to the guiding purpose of the institution.<sup>10</sup> This requires developing a written philosophy that gives direction to the development of academics, states long- and short-term goals, and outlines instructional methodology.

Faculty must not only believe that requiring competencies is essential, but must also assume ownership and responsibility for the program.<sup>11</sup> This requires that they perceive assessment as positive, not punitive. For example, assessment testing should not be used

for teacher evaluations because it creates a negative reaction among faculty, causes conflicts between faculty and administration, and increases the probability that teachers will teach to the test. Using the tests for teacher evaluations may also be illegal in many localities.

A successful assessment program effectively redirects faculty and administrative energy toward teaching and learning. As a result, they view effective teaching as a priority, giving more attention to analyzing the curriculum, examining course goals and objectives, and reorganizing teaching assignments.

Students, as well as faculty, must perceive benefits to be gained from assessment.<sup>12</sup> The results coming in from colleges that have utilized such programs indicate that their students are indeed learning more. Northeast Missouri College students showed impressive improvements in mathematics test scores after the school recognized deficiency in the area and incorporated mathematics across the teaching curriculum.

Several Florida colleges reported increases in student reading performance after they implemented an assessment program. Such results suggest that the learning process itself may be enhanced through assessment. Interviews with students there indicated growth in independent inquiry and greater interest in learning, which was ascribed to the special character of the school's competency assessment-based curriculum.<sup>13</sup> Such evidence indicates that assessment could promote better academic standards, create an advantage in obtaining job prospects, provide better opportunities for students to enter more selective graduate programs, as well as increase their accomplishment and self-esteem.

### Conclusion

Since better test results seem to build confidence in faculty, enhance recruitment efforts, and attract better students, successful assessment programs have increased the respect shown to institutions by their constituency.

Because of issues of accountability, cost, and quality, the demand for assessment will not quickly fade. The difference between a first-rate and a third-rate education is real and has lifelong effects.<sup>14</sup> Therefore, it is essential that each institution pursue the changes itself, rather than wait for such programs to be imposed by outside agencies.

Incorporating assessment into denominational higher education