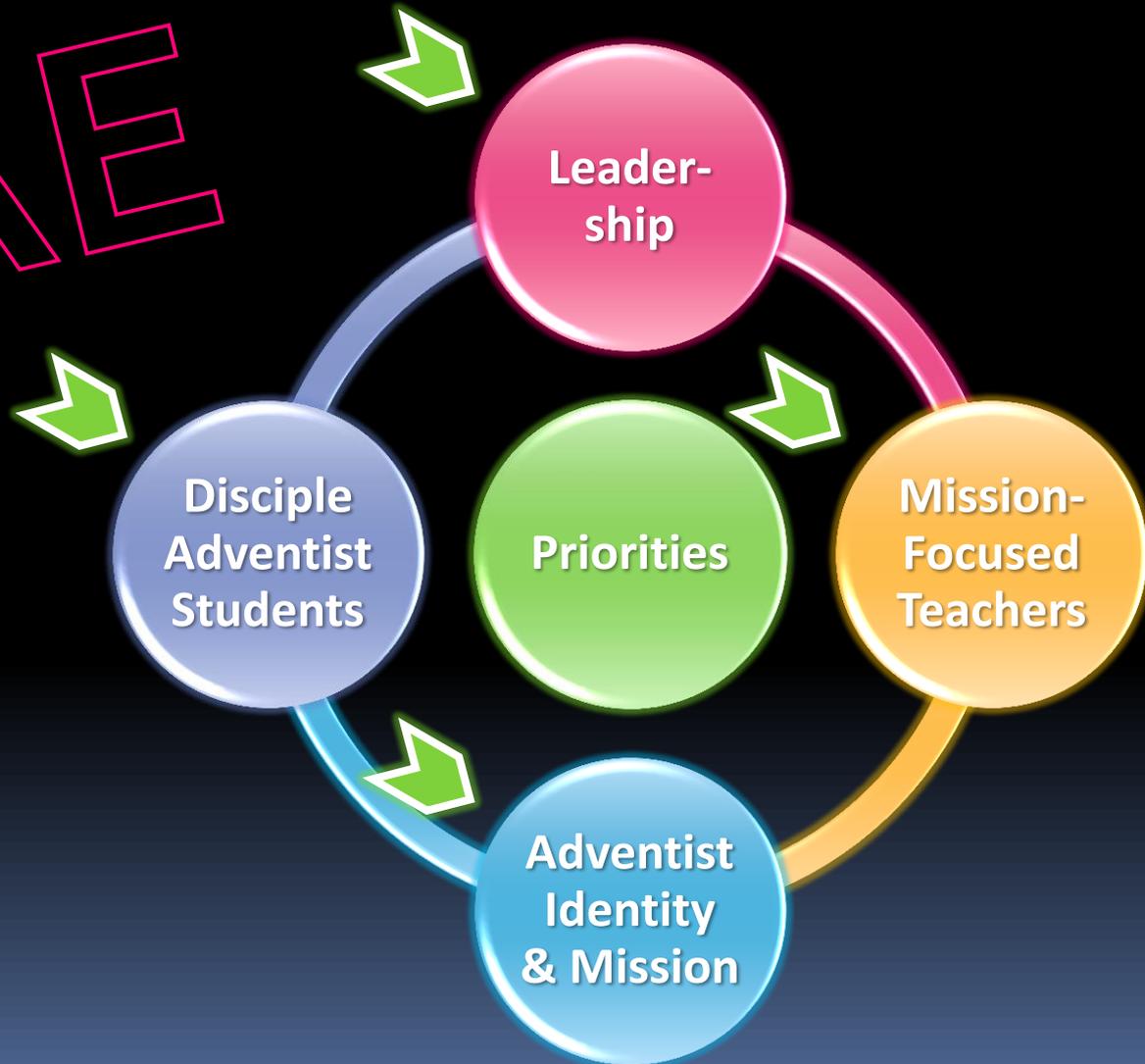


THE JOURNAL OF ADVENTIST EDUCATION

Since 1939

Priorities 2010-2015

JAE



Priorities 2010-2015

1. Leadership

- Make educational leaders aware of Church-produced resource materials in the four main languages

2. Mission-Focused Teachers

- Provide practical approaches for nurturing spiritual growth

3. Adventist Identity and Mission

- Promote meaningful integration of faith and learning in the various disciplines and a biblical worldview overall
- Enhance academic quality

4. Disciple Seventh-day Adventist Students

- Involve all students in the mission of the church through witness and service

Mission

To be the
**professional
publication**
for Seventh-day
Adventist teachers
and educational
administrators,
worldwide.



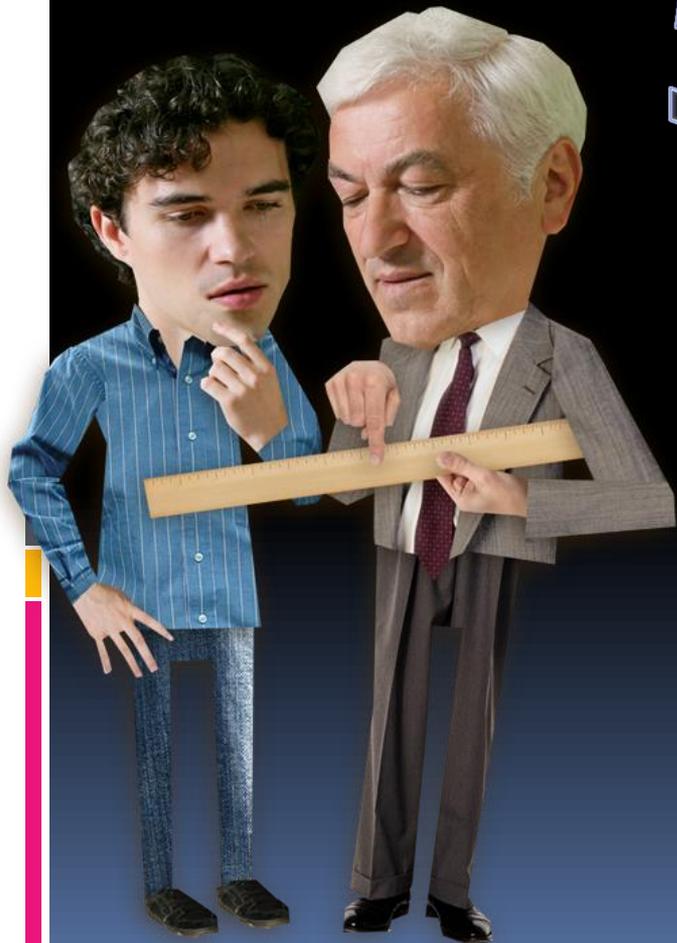
Scope

Educators from
kindergarten
through
university level



Scope

5 issues per year

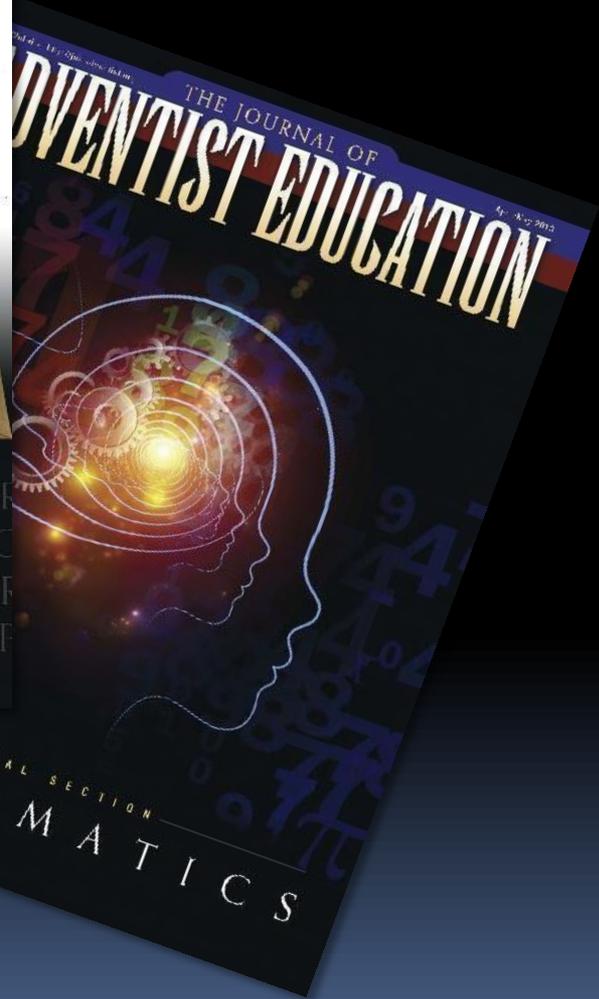
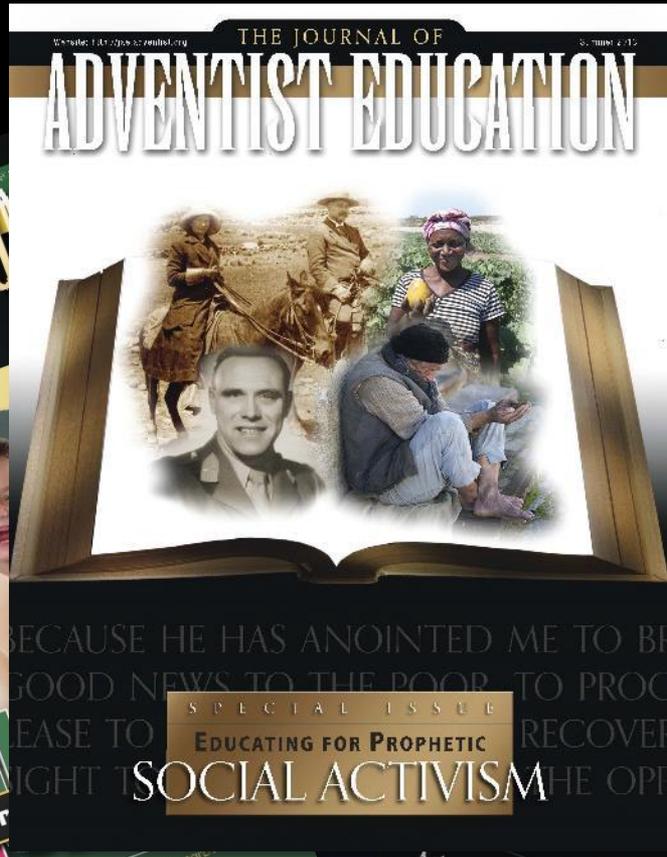
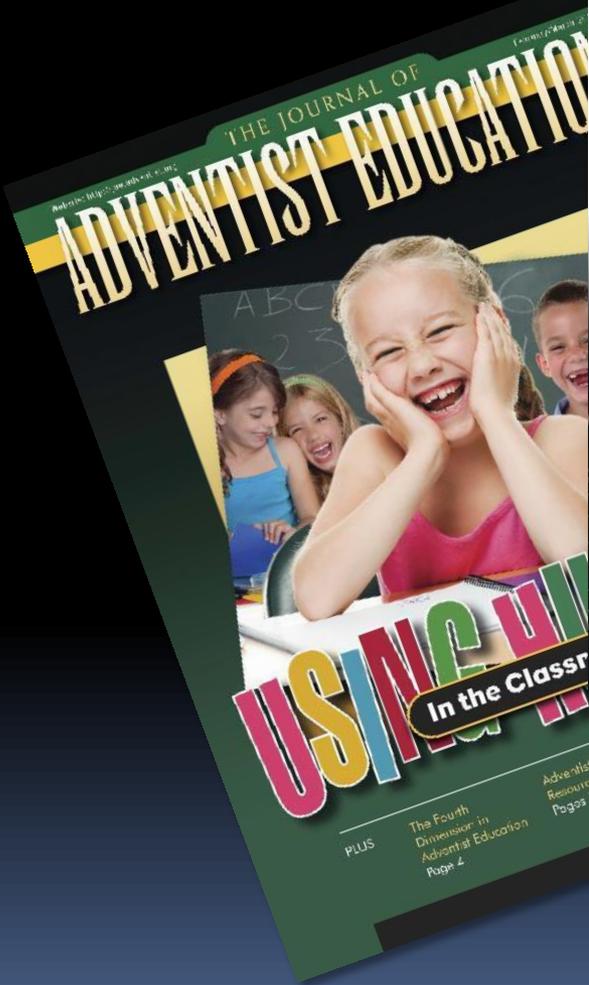


Each issue of *The Journal* features **informational and practical articles** on a variety of topics relating to Christian education.

Peer Review



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2013

ADVENTIST EDUCATION



USING HUMOR

In the Classroom

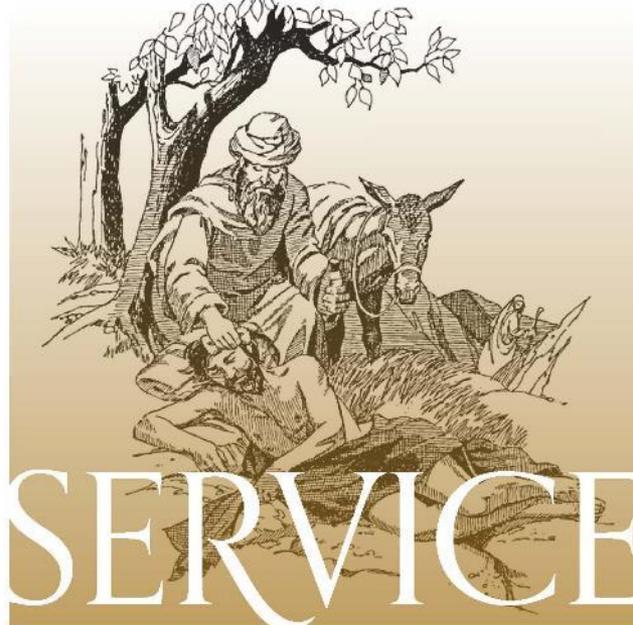
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Dimension in
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The Fourth Dimension in Adventist Education

In 1903, Ellen White wrote: “Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education . . . has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers.”¹

Based in part on this statement, Seventh-day Adventist educators have developed a model comprised of these three elements—physical, mental, and spiritual development, often depicted as an equilateral triangle (see Figure 1). To varying degrees, Adventist education systems have endeavored to implement this balanced, whole-person perspective. Could it be, though, that there might be a fourth dimension that is



Figure 1.
The Harmonious-Development Model

crucial to true education?

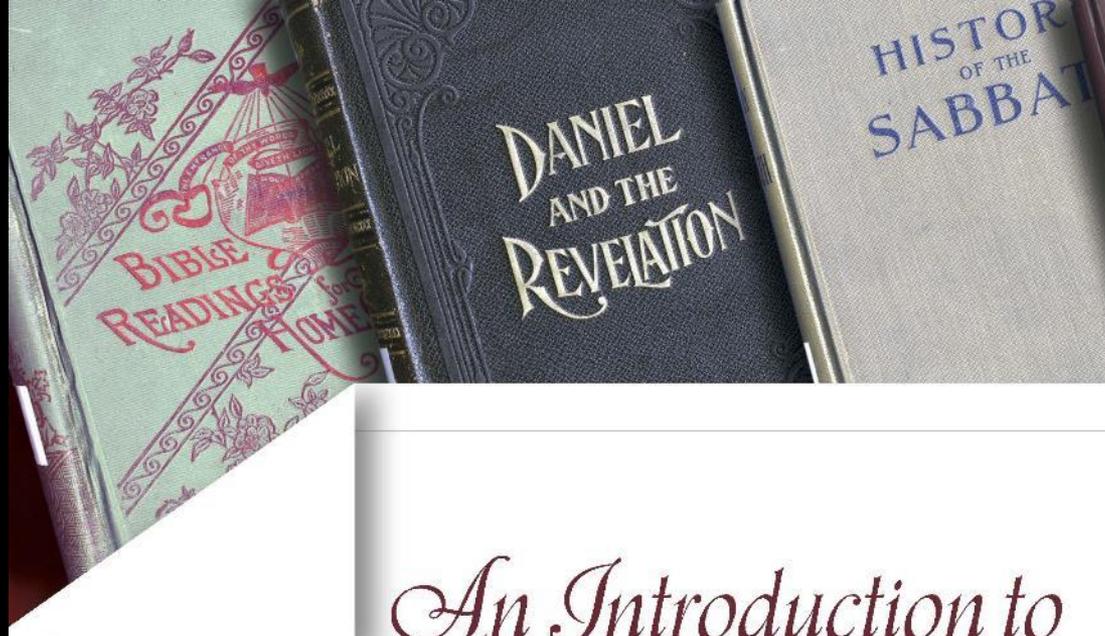
The very next sentence in the 1903 passage holds the answer. “[True education] prepares the student for the joy of service in this world and for the higher joy of wider service in the world to

come.”² This indicates that there is an added element that is vital for life and learning—one that incorporates time and space, integrates the social arena, and emphasizes service (see Figure 2).³

This fourth element is the *social dimension*, in which service is a key component. Jesus, for example, “grew in wisdom and stature, and in favor with God and man” (Luke 2:52, NIV 1984).⁴ Later, in His ministry, Christ “went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people” (Matthew 4:23, NIV 1984). Here again, we find four facets: teaching, preaching the gospel, healing, and associating with others—in essence, the cognitive, spiritual, physical, and social dimensions.

Jesus’ life and ministry are our

BY JOHN WESLEY TAYLOR V



An Introduction to Adventist Resources

In an expanding church with more than a million students and new educational institutions opening every year, it is all too easy to focus on the past few years and lose track of where the Seventh-day Adventist Church has been and how it got to where it is today. Therefore, most denominational schools and colleges offer classes on Adventist history. But those who teach the topic, or just want to research the church's past and present, can find the volume of material overwhelming. Major Adventist history collections, such as those in the General Conference archives and various Adventist universities, include tens of thousands of volumes. The teacher assigned to create a syllabus for a new class, the student writing a paper or a dissertation, or the administrator or scholar trying to understand how his or her church functions and why it acts and believes as it does, can quickly get lost—or worse, settle for

a quick skim through a recent handbook, missing out on a great deal of detail and context.

This article is intended to guide JOURNAL OF ADVENTIST EDUCATION readers through the labyrinth of sources and materials available. It provides a solid introductory list of books and Websites on Seventh-day Adventism, drawn from the writer's experience of 15 years as an Adventist special-collections librarian. It includes both a reading list for those interested in the whole of Seventh-day Adventism and an acquisition list for librarians building a basic collection to support the teaching and study of Adventist thought and history.

I have included works that I have found useful over the years: ones I regularly checked out to students or recommended to researchers, or (in some cases) often replaced because borrowers failed to return them. I have also been guided by the fre-

BY TONY ZBARASCHUK

Student to Teacher Transition:



First Days of School Experience

A 1990s graduate of Andrews University's Teaching, Learning, and Curriculum (TLC) program recently returned to the university to take a course on classroom management. After years of teaching experience, was there anything new she could learn in this area? The teacher took "The First Days of School Experience," a course not taught when she was a student.

Was the course helpful? Here's her testimony: "When I started teaching fourth grade, the biggest challenge was how to prepare for the beginning of the year. I remember sitting at my desk and saying to myself, 'Where do I begin?' One day I was a student, and then suddenly with a degree in my hand, I find

myself a teacher. How do I handle the transition? Others who graduated with me probably had the same question, and eventually some quit teaching because of lack of support and understanding of what it takes to move from being a student at the college to becoming a teacher in a school. Somehow I managed, but this opportunity to take the new course in classroom management brought fresh perspectives to me. What I appreciated most from the class was the workshops, classroom management lectures, and practice-oriented ideas and experience."¹

This teacher's story is not uncommon. Transitioning from student to teacher requires more than learning educational theories, memorizing children's developmental stages, and picking apart complex concepts.² Public and parochial schools from elementary

through secondary level all search for effective teacher candidates³ with a good working knowledge of core subjects, pedagogical skills, and the ability to shift comfortably into a teaching role. Too often, teacher candidates and beginning teachers do not achieve these expectations. In the United States, 40 to 50 percent of new teachers leave the profession in the first few years, according to surveys by the U.S. Department of Education.⁴

Teacher-preparation programs have as their goal to equip candidates with the knowledge and skills to perform up to expectations as well as to make the commitment to education as a lifetime career. Research suggests that teacher-preparation programs need to regularly evaluate their performance and implement necessary changes to better serve

BY MICHELLE KUCELJ BACCHIOCCHI



Every day, media touches children for good or for evil. Cell phones, computers, and other devices bring everything on the Internet (information, shopping, videos, games, politics, social networking, communication from diverse organizations, and even predators) into a child's intimate world—his pocket, her bedroom, and your classroom. More than half of children and the majority of teens in the developed world regularly access the Internet (2010 studies put the figures at 91 percent of teens in European Union countries, 95 percent in the United States and Japan and 99.5 percent in South Korea).¹ Widespread access to cell phones and Internet cafés worldwide allows many children/teens in the developing world to log onto the Internet. Young people's social networking online² creates a variety of risks, such as grooming/stalking by pedophiles and loss of control over personal information. These and other Internet safety risks are defined in Chart 1.

To better understand when and how children and teens encounter these risks, it is helpful to examine their actual Internet use. For example, when young people visit social networking sites such as Facebook, gaming sites, or chat rooms, they interact with "friends," including people they have never met. Chart 2 provides a list of other typical Internet activities along with their associated risks.

More Than "Block It to Stop It"

How prevalent are risky behaviors among children? According to Dowell, Burgess, and Cavanaugh, most studies about risky Internet behaviors have focused on high school students.³ In order to gather data on a younger group, their 2009 study involved more than 400 children averaging 12 years of age who were enrolled in two schools (one public, one private) in middle- to upper-middle-class neighborhoods in the northeastern United

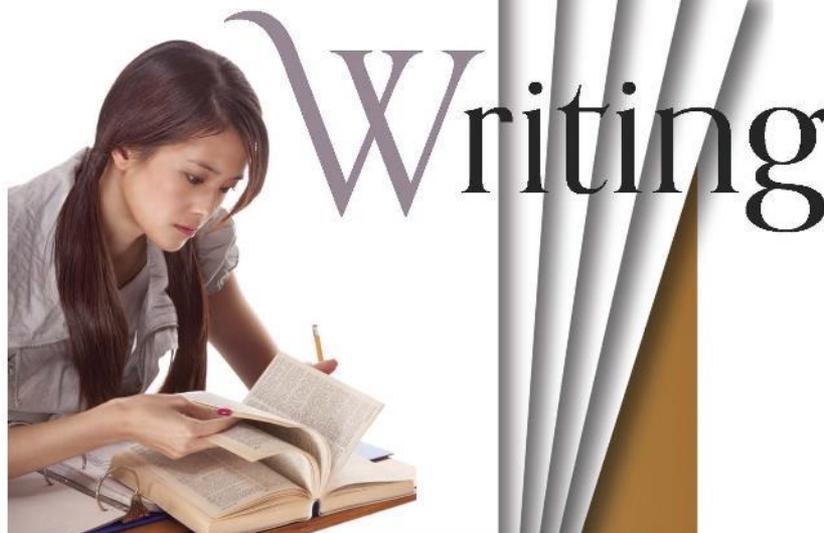
States. The researchers found that, as with studies of teens, "the majority of youth do not engage in risky Internet behaviors."⁴ However, even in an advantaged group such as these children, where one might assume parents or teachers monitor Internet use, a significant minority of children reported engaging in risky behaviors:

- 31 percent of boys and 27 percent of girls had posted personal information online.⁵
- 40+ percent of students reported exposure to inappropriate images.⁶
- Nearly 30 percent reported posting rude comments.⁷

While direct comparison is impossible due to the different ages surveyed, according to Burrow-Sanchez, a 2005 study in the United Kingdom by Livingstone and Bober, which gathered information on 1,511 children between the ages of 9 and 18, reported that 30 percent of participants had met a person online, 46 percent had shared personal information with someone

BY ANNETTE MELGOSA AND RUDY SCOTT

R E S E A R C H



Vital Instruction for All Students

A young freshman sat in her first college class, nervously examining the syllabus that would lead the students through the next three months. *I can do this*, she thought to herself as she scanned her new responsibilities. Then her heart skipped, and she sank a little lower in her chair. There . . . near the bottom . . . *a research paper!* She felt terrified, having never written a research paper before. She didn't even know where to begin!

I was that young freshman.
It seems like a lifetime ago that I

fumbled my way through that first research paper. Having attended Adventist schools all my life, I expected to be well prepared for the academic rigors of college. But during that experience, I felt let down and panic-stricken. As a consequence, throughout my teaching career, I've incorporated a great deal of writing instruction into my classroom assignments.

Within the academic big three—reading, writing, and arithmetic—writing is an important component. Essays, journals, responses, critiques, and papers of all genres should be infused in the classroom writing workshop repertoire.

In this article, we will discuss research writing. Students need experiences in middle and high school that will provide a stable base of knowledge and skill as they progress to higher learning. Every college freshman should know how to write well and have had experience with research writing.

College graduates today have no guarantee of a job. The College Entrance Examination board surveyed more than a hundred major U.S. corporate employers and reported through the National Commission on

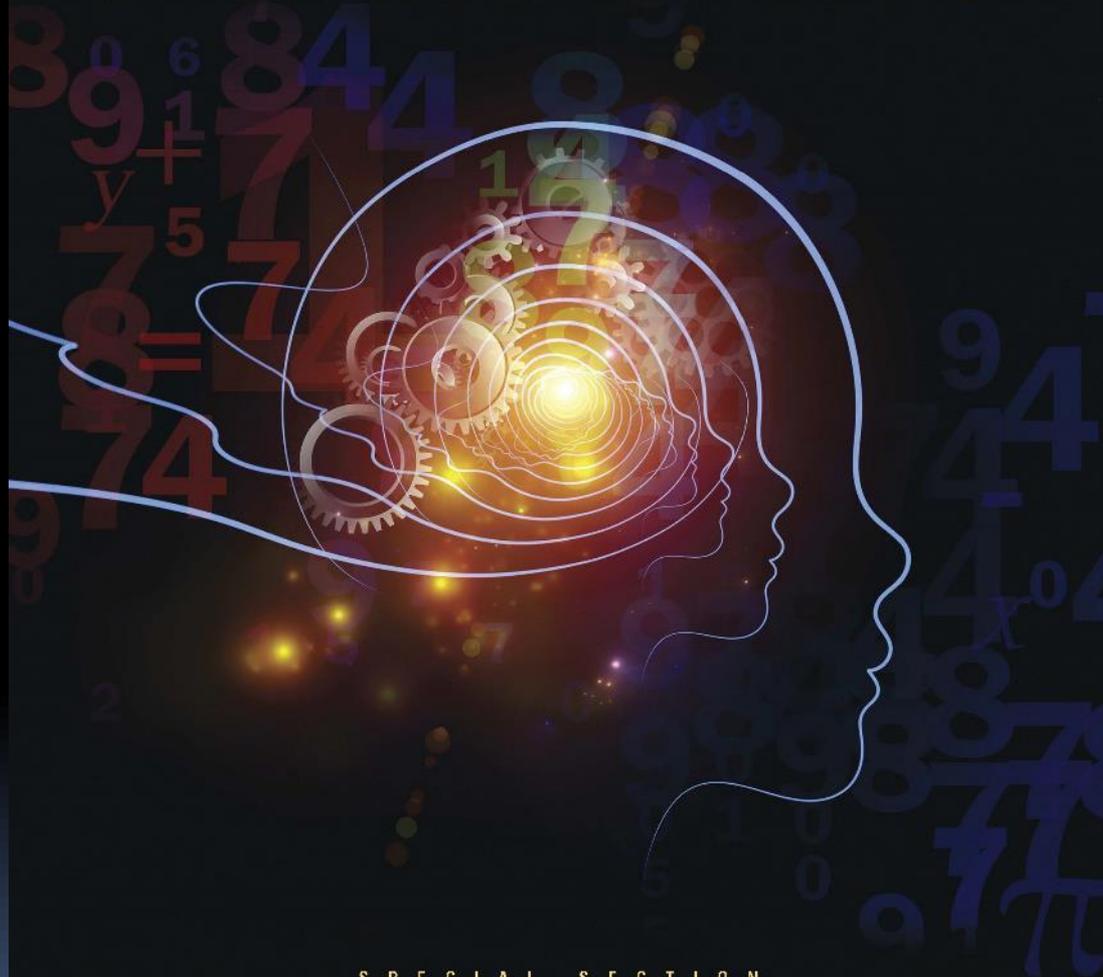
BY TRACY ARNETT

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

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ADVENTIST EDUCATION



SPECIAL SECTION

MATHEMATICS

MATHEMATICAL VIGNETTES

The People Behind the Proofs

If you teach math, maybe you love mathematics for its own sake; I do. Or maybe you've been assigned to teach the subject. Have you felt that no matter how you teach math, it comes across as dry as the proverbial hills of Gilboa? Do you find yourself discouraged at hammering basic skills into reluctant minds class period after class period? Been there! Done that!

The good news is that we math teachers can enliven our classes by sprinkling our math instruction with bits of humor or biography to break the monotony. A joke or pun here and there, no matter how big a groan it elicits, at least recaptures students' attention. If we can throw in a (short) story now and then, our students will love us for it. After all, mathematics is much more connected with the humanities than with the sciences, in spite of popular opinion to the contrary. If we can bring out the human side once in a while, some of our students may warm ever so slightly to the subject!

Allow me the liberty of suggesting some ways of doing this.

In algebra, I often ask my students to factor something like $x^2 - 5x - 6$. Distressingly frequently, I get the answer $-1, 6$. What they have done is create the virtual equation $x^2 - 5x - 6 = 0$ and, after factoring the expression, solved it for x . They have done more work than I requested. Furthermore, I have to deduct points for their failure to precisely follow instructions.

When my students solve a virtual equation instead of merely factoring it as requested, I remind them of Christ's injunction: "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain."¹ Then I say, "In our Christian walk, we are to do more than required by the law. But in mathematics, you should never do more than you are asked to do!"

As teachers, we often hear statements like, "I don't understand it!" or "It's just not true." I remember as a child trying to come to terms with my mother's admonition that "two wrongs don't make a right," with the fact that a negative times a negative is a positive. This was an irreconcilable philosophical paradox to me.

A physicist working at the Los Alamos National Laboratories consulted the great 20th-century mathematician, John von Neumann, about a problem. Von Neumann stated the problem was a simple application of the mathematical method of characteristics. The physicist immediately confessed that he didn't understand this method.

Von Neumann replied, "Young man, in mathematics you don't understand things, you just get used to them."²

I confess that I have never reconciled philosophically that a negative times a negative is a positive. But I have long since gotten used to the concept.

BY WIL CLARKE



THE TEACHING IMPLICATIONS OF GENDER Inequality

“**T**rain a child in the way he should go, and when he is old he will not turn from it.”¹

This text can be applied both to a lifelong relationship with God and to other worthwhile commitments. How do teachers and parents raise up children to enter into science, technology, engineering, and mathematics (STEM) careers? There is an unwritten rule that 100 percent of students need to be prepared to pursue collegiate-level mathematics. However, the National Science Foundation has estimated that only 18 percent of U.S. female college freshmen plan to enter STEM careers, and a 2009 poll indi-

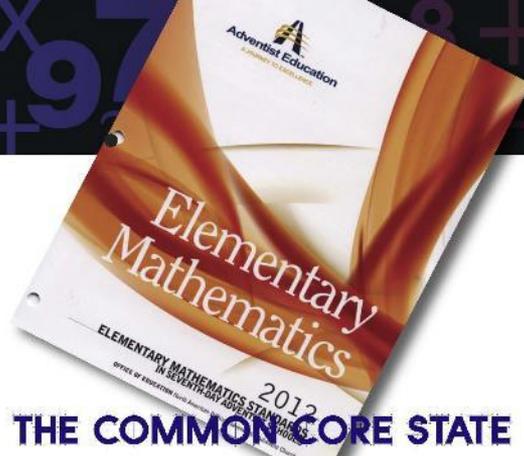
cated that as few as five percent of U.S. girls age 8 to 17 were interested in engineering.²

Further problems continue at the workplace level, where even though women are more likely than men to be hired, Cathy Trower of Harvard University found a higher turnover rate for women in STEM careers due to lower job satisfaction, as compared to their male counterparts.³ How can we guide more male and female students to study math and science, and to find happiness in these fields?

For Christians, career choice has both a temporal and eternal component. Parents and teachers guide young people to make informed choices based on their gifts, the world's needs, and God's calling. Hence, it is important to

properly interpret this comment by Ellen G. White in 1905: “Many of the branches of study that consume the student's time are not essential to usefulness or happiness. . . . If need be, a young woman can dispense with a knowledge of . . . algebra . . . but it is indispensable that she learn to make good bread, to fashion neatly-fitting garments, and to perform efficiently the many duties that pertain to homemaking.”⁴ In today's world, studying mathematics has more practical applications than a hundred years ago before the era of technology, when almost no women attended college. The statement's principle is still relevant, however—women (and men) need practical training that will be useful in their

BY MURRAY COX



THE COMMON CORE STATE STANDARDS' MATHEMATICAL PRACTICES: WHAT DO THEY MEAN FOR THE

ADVENTIST Mathematics Classroom?

Anationwide state-sponsored curriculum for mathematics and language arts will soon be implemented in public schools across the United States. This will also include a new system for assessing students' mastery of the curriculum. The main focus of this article is what mathematics teachers will need to do to adapt their instruction because of the coming changes. Resources are available to help teachers to prepare for the implementation of the new standards known as the Common Core State Standards (CCSS).

An examination of the new *Elementary Mathematics Standards in North American Division (NAD) Seventh-day Adventist Schools* (2012) reveals that the mathematics curriculum for grades K-8 has been aligned with the Common Core State

Standards of Mathematics (CCSS-M). On the first page of the recently released elementary standards, the mathematical practices that are part of the Common Core are listed. *The NAD Mathematics Curriculum Guide* (2003) for the secondary level, based on the 2000 National Council of Teachers of Mathematics (NCTM) content and process standards, is undergoing a similar update. Since the elementary NAD standards include all of the Common Core without neglecting the integration of faith, which is included in the essential questions and big ideas, the secondary NAD standards should also align well with the CCSS while maintaining a faith-based focus.

What makes the Common Core standards different from previous standards? Will it be worth the effort to incorporate them into the NAD standards? What benefits are anticipated in the area

BY MARIAN PRINCE

PEER TUTORING: MENTORING Students to Become Master Teachers

Educators everywhere can recount times when their students have been exemplary teachers. In one of my multi-grade classes, while grade 2 students were exploring how multiplication works, it was a keen kindergarten student who helped the 2nd graders see that we were adding same-sized numbers over and over. As the 2nd graders struggled to master the concept, Breann¹ observed what they were doing and said, "All of the numbers are the same, Mrs. Duffy."

Years later, in another grade 2 math class, Lizzi's cheery request opened the lesson: "Mrs. Duffy, may I show you what I learned about addition?" Lizzi randomly chose numerals and wrote

them in two 20-digit rows on the whiteboard. Then, adding from left to right, she exclaimed, "See! You can use regrouping in any size of addition question." As a result of Lizzi's explanation, even the struggling students readily mastered regrouping in both addition and subtraction. When students can make contributions of such caliber, a love of learning is kindled, which enables students to see past the classroom walls to embrace the challenge of preparing "for the joy of service in this world and for the higher joy of wider service in the world to come."²

Memories of the effectiveness of these student-led teaching experiences inspired me to investigate approaches that multigrade teachers can use to nurture their students' ability to teach and encourage one another. Peer tutoring, where one student acts as tutor and the

other as tutee, emerged as a most helpful and positive instructional tool.

However, it soon became obvious that training would be needed to ensure that peers became effective tutors, and that developing question-asking skills would be the key to implementing an effective peer-tutoring program.

This article will first review the research on peer tutoring and how it can benefit multigrade students. Then some designs will be suggested for questioning strategies that facilitate the use of mathematical language during both whole-class and peer-tutoring sessions. After exploring ways to incorporate peer-tutoring sessions into the multigrade class, some easy-to-apply guidelines for peer tutoring and mathematical questioning techniques will

BY CATHLEEN MARIE DUFFY

CHILD ABUSE

Preventing and Dealing With

Child abuse is a global problem. In 2010, more than 3.3 million reports of child abuse were filed in the United States, involving nearly six million children.⁴ It is estimated that 27 children under the age of 15 die from physical abuse or neglect in the U.S. every week.⁵ The actual global child-abuse statistics are difficult to determine due to varying reporting measures, laws pertaining to child abuse, and cultural or social norms. However, the World Health Organization estimates that 40 million children below the age of 15 are abused each year.⁶

Recognizing the Forms of Child Abuse

Child abuse is generally committed by a person in a position of trust or author-

ity: a parent, family member, guardian, teacher, or caregiver. Less than 10 percent of incidents in the U.S. involve strangers. Child abuse occurs at every socioeconomic level, across all ethnic and cultural lines, within all religions and at all levels of education, and is seldom accidental.⁴ Typically, abuse fits into the following categories:⁵

- Neglect/maltreatment—failure to provide appropriately for a child’s welfare, nutritional needs, shelter, clothing, medical care, adequate supervision, or educational opportunities.
- Physical abuse—corporal punishment or physical injury inflicted due to the willful acts of another person.
- Sexual abuse—engaging a child in sexual activities that he or she cannot comprehend and that violate social norms, laws, and moral standards.
- Psychological maltreatment—behaviors that convey that a child is

worthless, flawed, unloved, unwanted, or only of value in meeting another person’s needs.

The U.S. Department of Health and Human Services provides a helpful fact-sheet that can help adults recognize key indicators of child abuse:⁶

- **In the child:** sudden changes in behavior or school performance; learning problems or difficulty in concentrating; anxiety that something bad will happen; lack of adult supervision; overly compliant and passive; withdrawal; coming to school early, staying late, and not wanting to go home.
- **In the parent or guardian:** lack of concern for the child; failure to seek help for the child’s physical or medical problems that have been brought to the parent or guardian’s attention; denial of, or blaming the child for, problems

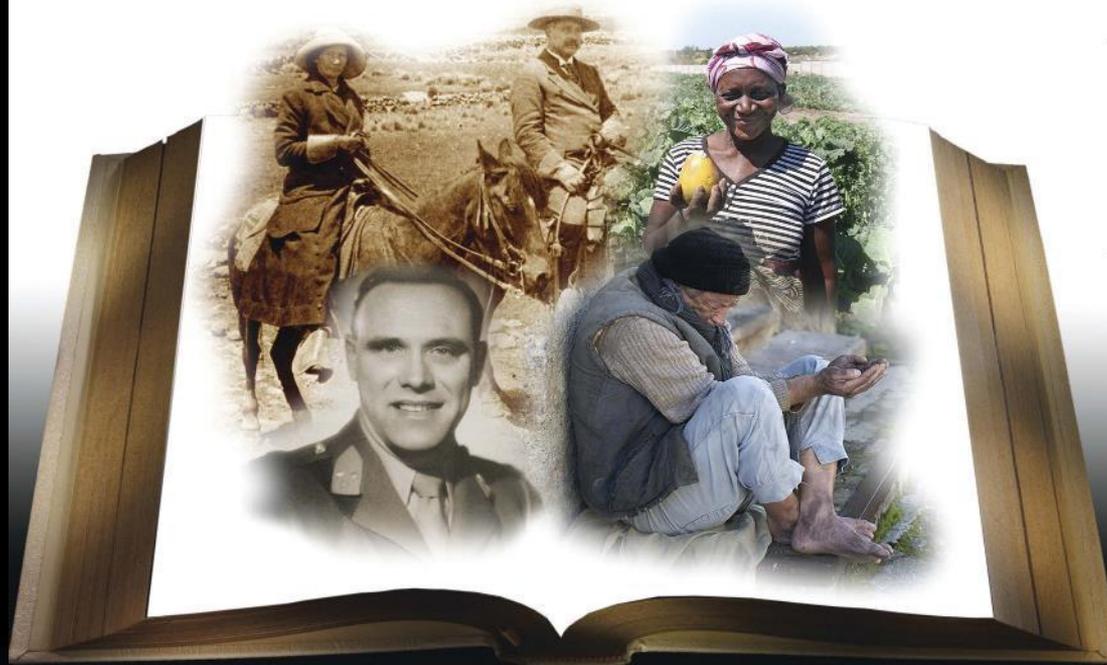
BY ARTHUR F. BLINCI

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THE JOURNAL OF

Summer 2013

ADVENTIST EDUCATION



BECAUSE HE HAS ANOINTED ME TO BR
GOOD NEWS TO THE POOR TO PROC
PLEASE TO
SIGHT TO

SPECIAL ISSUE

EDUCATING FOR PROPHETIC

SOCIAL ACTIVISM

RECOVER
THE OPP

A Brief



on Adventism and Social Causes¹

Historians of American religion typically describe the widespread social reform movements during the first half of the 19th century as the cradle of Adventism. However, it is safe to conjecture that most Seventh-day Adventists infer from the gospel commission in Matthew 28 that their primary responsibility is to preach the gospel of salvation rather than to become an activist organization as we generally understand the term in the 21st century.

Historians have also taught that Millerite Adventists believed that the immediately approaching eternal paradise they proclaimed would be the only cure to all of Earth's woes. The Millerites' faith in the Second Advent inspired them to endure the trials of this world and at the same time counteracted any proclivities to engage with reform movements whose activities they regarded as peripheral to the church's mission.²

Adventists Begin Social Reform

The Great Disappointment of 1844 did not change their outlook. A conviction that the Second Advent was still literal and imminent lingered in the Adventist mind and pre-empted temptations to engage in social causes. However, a change began among those believers who organized into the Seventh-day Adventist Church, which shaped the denomination's orientation toward reform initiatives that has endured until the present. Three notable examples of their social reform efforts during the 19th century were the following:

- Founded in 1866 as the first Seventh-day Adventist health-care institution, the Western Health Reform Institute (later known as the Battle Creek Sanitarium), joined a growing number of institutions that promoted lifestyle reforms to improve the level of public health.

- A strong advocate of healthful living, Ellen White often chose to present anti-alcohol lectures (temperance was a

live issue at the time) to public audiences rather than to speak on traditional spiritual themes. Some have argued that her reputation as a public speaker depended as much on her temperance lectures as on her sermons.³

- In the area of education, from the outset of Adventist mission presence in countries with low literacy rates, the public regarded denominational schools as agents of social reform and uplift.

The change in Adventist thinking did not represent a denial of faith in the Second Advent. Adventists had always disagreed with the post-millennial theology of the 19th century, which provided a rationale for much of that era's reform. Post-millennialism held that humans were to reform the world into a thousand-year period of Christian goodness because the return of Jesus would not occur until this millennial paradise-on-earth had become a reality.

By contrast, Seventh-day Adventists continued to believe in a pre-millennial

BY FLOYD GREENLEAF

A Call to Restore God's Justice

Angela Loesching was born in 1931 in Eastern Europe to two blind parents—a language teacher father, blind from birth, and a poet-mother who lost her sight early in life. They raised Angela and her sister Victoria on their own, which meant that Angela had to grow up quickly; her parents could not even teach her to walk. When she was 3 years old, Angela would go to the neighbors to fetch milk, which her mother would then feed her as the mainstay of her diet.

Angela proved to be a stellar student, learning Hungarian, modern German as well as old Gothic, Esperanto, and Serbo-Croatian—languages she can speak, read, and write to this day. Her school planned to send her to Budapest to study at the university as an exceptional child, but World War II broke out, so she was sent instead to Austria with her family as a refugee during the Russian surge in 1944. During the week-long train journey, the Russians and the Germans bombed the train several times, but Angela and her family arrived unharmed at their destination.

Until the end of the war, Angela was “safe” in a refugee camp in the Austrian Alps. However, lack of food and clothing put the entire family in dire straits. In July 1945, the Loesching family was sent back to what was then Yugoslavia, where they spent 18 months in a camp for German *Folksdojcers* in Gakovo, a foul

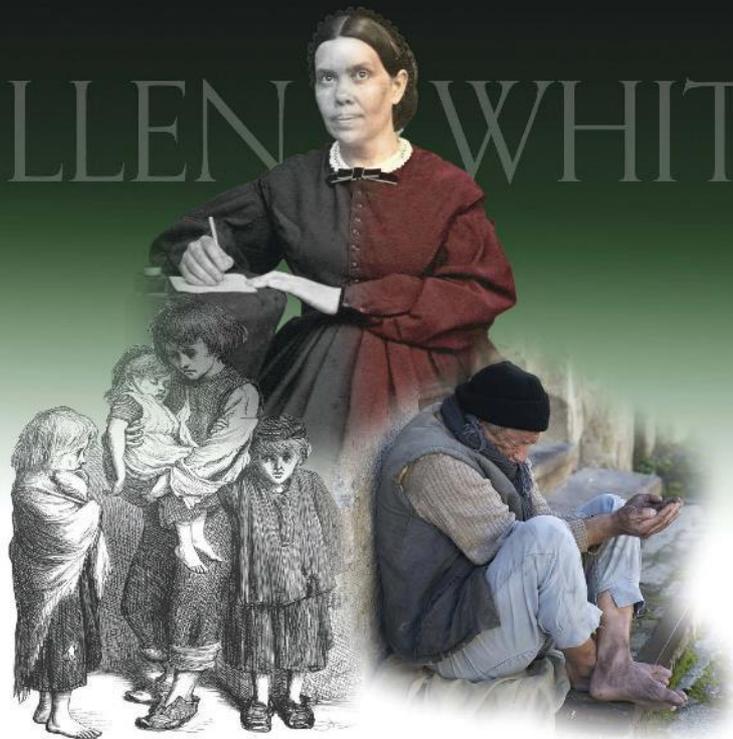
place not unlike the concentration camps of the previous war years. Of an initial population of 18,000, only about half survived. At this camp, Angela lost her father and sister under the most painful circumstances.

Just two months shy of age 17, Angela met a wonderful man, whom she eventually married. Her husband shared the good news of God's love with her and her mother, Stefania. They converted from Catholicism and became committed members of the Seventh-day Adventist Church. Angela felt that this church's buoyant faith, filled with hope and *shalom*, was a balm for her deep wounds.

A year after Angela married and six weeks after she delivered a beautiful little girl, her husband was drafted for a three-year stint in the army and stationed more than 600 miles away on the border between Macedonia, Greece, and Bulgaria. This was in 1948—the tensest time of the Stalin-Tito conflict, when Yugoslavia challenged Russian control of the Balkans. Angela was now 18 and penniless, with a newborn baby and a blind mother to care for. Ever the resourceful survivor, she found work at the Ekonomija, the Communist agricultural company, where she worked hard to make ends meet, while carrying her baby on her back, until her husband returned from his compulsory military service.

BY ZACK PLANTAK

ELLEN WHITE



as a Prophetic Voice for the Poor and the Oppressed

Ellen G. White's spiritual experiences and testimonies have contributed to the identity of the Seventh-day Adventist Church from its very beginning.¹ At a time when it seemed that prophecy had failed and that William Miller's message of Christ's soon return was a false hope that had produced only disappointment and chaos, the testimony of young Ellen Harmon (later White) captured the hearts and minds of a handful of believers who still clung to their faith in the movement. Her first vision of Jesus leading

the Advent people as they pressed upward toward the New Jerusalem provided the disappointed ones with encouragement to continue their journey.² Her visions were regarded as evidence that God was with the tiny remnant of the Millerites, and that they were living in the promised end times when "sons and daughters shall prophesy."³ Ellen White played an important role in the nascent movement as she relayed God's messages to the Sabbatarian Adventists. Her messages sustained their hope in the soon coming of Jesus, encouraged their trust in God, and emphasized the application of scriptural

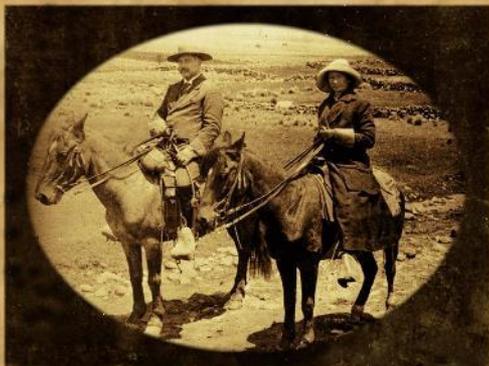
principles to every aspect of daily life.

Adventist pastors, teachers, church scholars, and administrators have a well-established history of emphasizing Ellen White's spiritual gifts and their contributions to the church. Her messages are often referred to as "the Spirit of Prophecy." Despite the fact that she preferred the term "messenger" over the title "prophet,"⁴ church members and leaders have understood her role to be that of a prophet.⁵

The story of Ellen White's prophetic ministry is often related in terms of visions that strengthened Adventist com-

BY GINGER HANKS HARWOOD

WANTED



"AT THESE SCHOOLS THEY WORK A LABOR OF DISSOLUTION. THEY SPREAD DOCTRINES OF THE MOST CRIMSON COMMUNISM. THEY ATTEMPT TO DESTROY THE PATRIOTISM AND SPIRIT OF THE NATION BY INCULCATING THE MOST EXTREME AND DANGEROUS SOCIALIST CONCEPTS OF SOCIAL ORGANIZATION, CLASS AND RACIAL EQUALITY, AND UNBOUNDED LIBERTY FOR THE IGNORANT MASSES. . . ."

—Women of Azangaro, 1923

FERNANDO AND ANA STAHL: Missionary Social Activists?

Growing up in Loma Linda, California, during the late 1950s and early 1960s, I was taught a strong personal ethic. The Pathfinder Club Law taught me to "Keep the morning watch, Do my honest part, Care for my body, Keep a level eye, Be courteous and obedient, Walk softly in the sanctuary, Go on God's errands." I was also taught never to refer to blacks using the "N word." In these placid years, God was in His heaven, Dwight David Eisenhower was in the White House, *Leave It to Beaver* and, later, *The Brady Bunch* modeled ideal family life, and seemingly, all was well with the suburban world. In the Loma Linda of the 1950s, there were no freeways, no minorities, and little obvious sin. With very few exceptions, its gene pool was blandly white. This personal ethic of eschewing the "N word" was strictly followed in a town where we basically all looked alike.

In 1954, the Supreme Court unanimously struck down the "separate but equal" doctrine with regard to race, and soon, Rosa Parks and Martin Luther King, Jr. burst into the American consciousness. Loma Linda slumbered on as an isolated village surrounded by orange groves. Only when a West Indian Adventist physician family moved into the community did this village wake up: My father—

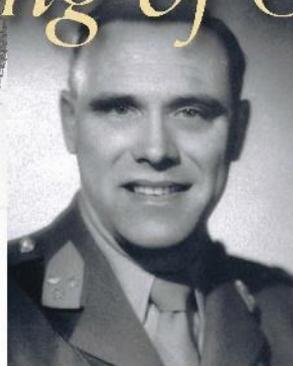
"In the face of severe injustice, suffering, and oppression, the Stahls identified with the poorest of the poor and incarnated the gospel in ways which profoundly impacted the spiritual, social, economic, and political life of the Peruvian highlands. The experience of our friends Ana and Fernando calls us to live with the tension of enacting the 'now' of God's kingdom while recognizing that the 'not yet' fullness of that kingdom eludes human history."

—Gustavo Gutiérrez, Catholic Priest and father of Liberation Theology, *La Sierra University Stahl Center Indigenous Education Conference, Lima, Peru, 1997.*

About the same time, I heard a mission story about a husband and wife nursing team from the midwest United States who had left a thriving business, and—bundling up two young children and paying their own passage—ended up in Peru's *altiplano* (high plain) on the shores of Lake Titicaca. The only other scrap of information I retained from this story was their surname (Stahl) and the fact that they and their followers had established a "Broken Stone Mission" in response to a village chieftain who requested that the Adventists open a school in his village.

BY CHARLES TEEL, JR.

“A Heart Open to the Suffering of Others”



The John Henry Weidner Story

On February 28, 1944, German authorities raided an apartment at 19 Rue Franklin in Brussels and arrested 10 Allied aviators and six members of the Dutch-Paris Escape Line. The raid was part of a round-up of Dutch-Paris members in Belgium and France. The Germans' goal was to disrupt what some historians consider to have been the most efficient and effective escape line for Jews, resisters, and downed Allied aviators fleeing Nazi-occupied territories during World War II.

How the Nazis knew where these pi-

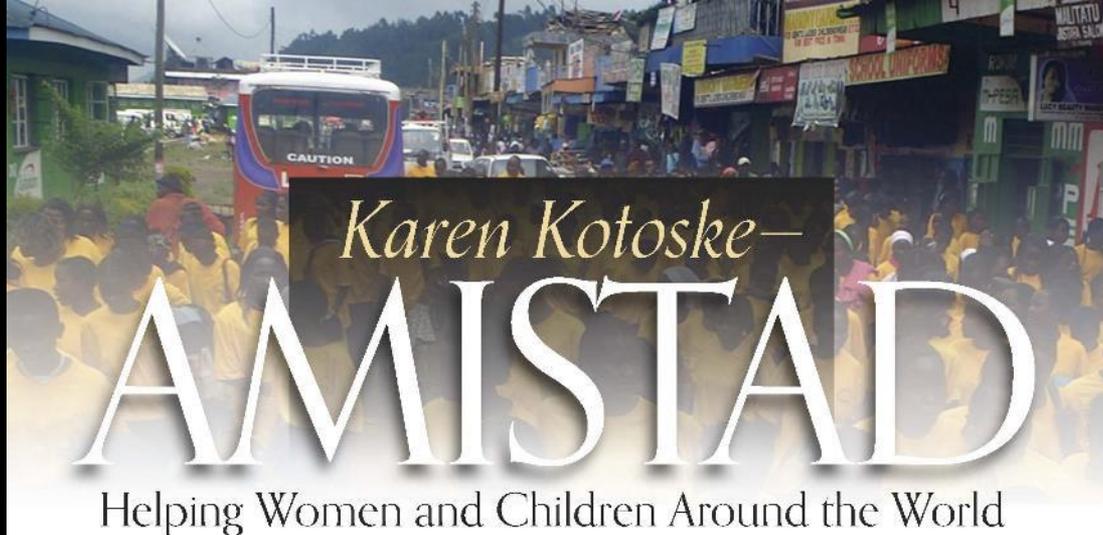
lots were hiding is still a mystery. However, it may not be a mystery much longer. The story of the Dutch-Paris Escape Line is being uncovered by World War II scholar Megan Koreman, who in 2008 was commissioned by the John Henry Weidner Foundation to write the complete history of Dutch-Paris. This book will be the first fully documented account of how this World War II underground escape line was organized, managed, and supported from the summer of 1942 to the late summer of 1944.

The Dutch-Paris story will also reveal how a young Dutch Seventh-day Adventist textile merchant living in Lyon, France, acted on his religious be-

liefs to become one of the most-decorated and honored heroes of the war. The manner in which this young man organized more than 300 individuals and families to rescue a thousand Jews, aviators, and other fugitives is a powerful example of human beings acting unselfishly and at great risk to themselves and their families.

The Dutch-Paris Escape Line evolved from a desire by John Henry Weidner, the son of a Seventh-day Adventist pastor, to assist Dutch nationals interned in French refugee camps. His visits to the refugee camps began in 1940. By 1942, his work had expanded into more serious resistance work as he

BY KURT GANTER



Karen Kotoske—

AMISTAD

Helping Women and Children Around the World



Karen Hanson Kotoske is the founder and Executive Director of Amistad International, a charity that sponsors programs for impoverished children and women in eight countries. She has a B.S. in Dental Hygiene from Loma Linda University. In 2007, Karen was honored as a Woman of the Year by the Association of Adventist Women for her work in philanthropy. The preferred method for contacting Karen is by e-mail: tomamistad@aol.com. Address: P.O. Box 455, Palo Alto, CA 94302 U.S.A.

Jeff: After you committed your life to God, you spent some significant time praying for a work to do. Tell us about this.

Karen: Around age 30, I was newly awakened to God's love. I began to understand, for the first time, the Good News—God loves us, and we can't do anything about it. This is a paraphrase of a quote from La Sierra University theologian Fritz Guy. The only response one can sensibly make in return is gratitude. For me, this took the form of frequent fervent prayers asking God to give me a work to do for Him.

Each summer for five years, I went to the Sierra Nevada Mountains of Northern California to pray, since it has always seemed to me that God can be better heard in the quiet of nature. I was hoping that He would give me at least a small way of demonstrating my gratitude for His saving grace. I had had, since age 9, a vague notion of doing something for orphans, but I did not ask God for a specific work to do. Year five, He responded to my prayers.



Jeff Boyd has an M.A. in Peace Studies from the Anabaptist Mennonite Biblical Seminary and an M.B.A. from Andrews University. He is the Assistant News Editor at Adventist Today, the Editor of the Adventist Activism blog, the Secretary of Adventist Peace Fellowship, and Research Coordinator at Tiny Hands International, an organization fighting human trafficking in Nepal. Mr. Boyd lives in Flint, Michigan.

INTERVIEW BY JEFF BOYD

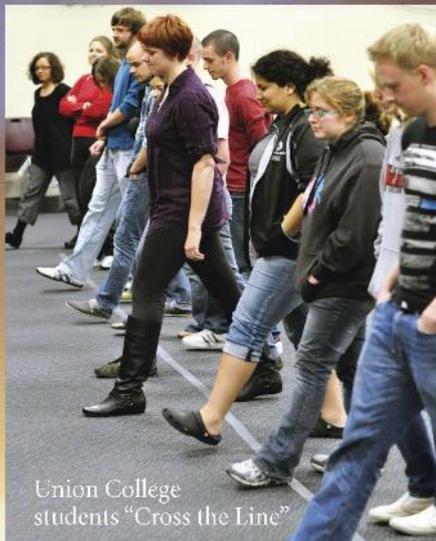
Build Your Own PEACE WEEK

One week. Every Seventh-day Adventist school. Every year.

This call to action is laid out with astounding directness in an official Seventh-day Adventist Church statement entitled "A Call to Peace."¹

"The Seventh-day Adventist Church operates what may be the second largest worldwide parochial school system. Each of its more than 6,000 schools, colleges, and universities is being asked to set aside one week each school year to emphasize and highlight, through various programs, respect, cultural awareness, nonviolence, peacemaking, conflict resolution, and reconciliation as a way of making a specifically 'Adventist' contribution to a culture of social harmony and peace. With this in mind, the Church's Education Department is preparing curricula and other materials to help in implementing this peace program."

Though that curricula has not seen daylight, the call endures. From its inception, Adventism has taken peacemaking seriously (see "Seventh-day Adventists: 'People of Peace'" on page 44). The spirit of peacemaking is simple: We must be followers of Jesus.



Union College students "Cross the Line"

Not surprisingly, misinterpretations of peace abound—so education remains paramount. Peacemaking is not principally a passive enterprise, just as light is not merely the absence of darkness. The difference between a peace lover and a peacemaker is similar to the difference between loving money and making money.

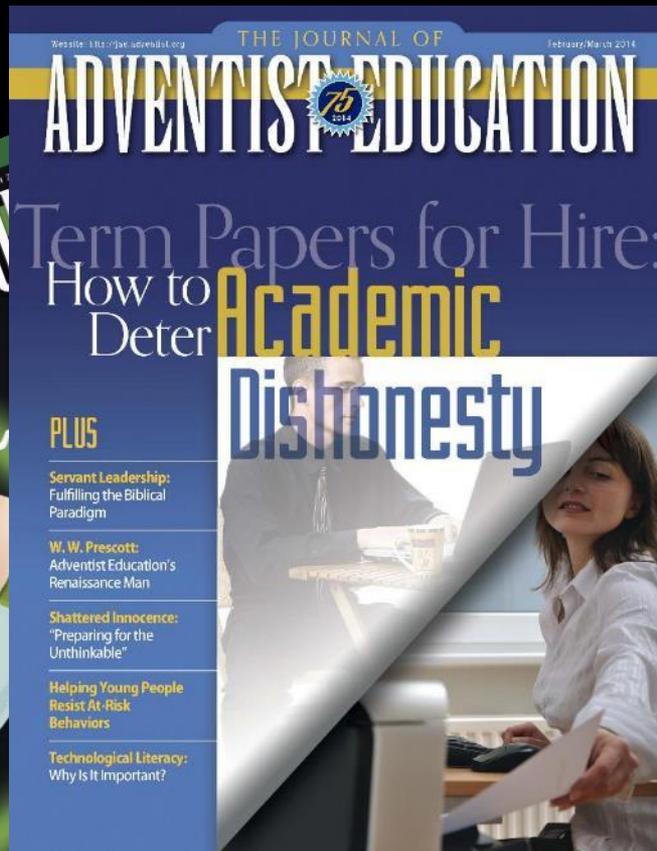
• Union College's second annual Peace Week, held April 17-24, 2011, was designed to turn minds toward existing conflicts—both on the per-

sonal and the societal levels—and to study peaceful methods to resolve them. "Helping people learn to become better at listening, problem solving, and staying aware of issues around the world and how they are a part of it is the purpose of Peace Week," said Kourtney Shoemaker, a member of the Conflict and Peacemaking class that helped plan the first Peace Week.²

• "Crossing the Line," a dialogue activity, took place on Monday. As students entered Woods Auditorium, Kelly Phipps, a junior communication major, directed them to gather on one side of the room. Participants were asked to follow instructions in silence, paying attention to feelings that arose. "Notice who is with you. Notice how it feels to be where you are."

In addition, participants were asked to respect one another

BY CHRIS BLAKE



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

THE JOURNAL OF

October/November 2013

ADVENTIST EDUCATION



SPECIAL ISSUE

EMBRACING AND TEACHING ENVIRONMENTAL AWARENESS



What Does the Bible Teach About Our Relation to the Environment?

T E N K E Y C O N C E P T S

In 1962, U.S. marine biologist Rachel Carson published the book *Silent Spring*, which focused on the harm caused by widespread use of chemical pesticides on the planet and its living organisms, particularly on birds.¹ Her book, which was widely read and discussed, launched the modern environmental movement.

A few years later, in 1967, the journal *Science* published the text of a conference lecture by medieval historian Lynn White, Jr., titled “The Historical Roots of Our Ecologic Crisis,” where he stated that “Christianity made it possible to exploit nature in a mood of indifference to the feelings of natural objects.”²

Although both Carson’s and White’s

“The Lord would have us treat the earth as a precious treasure, lent us in trust.”

—Ellen G. White, 1895.³

theses have been criticized,⁴ the environmental movement has nevertheless continued to grow, and at times, has assumed quasi-religious characteristics.

Some Christians believe that since this world will be destroyed at Jesus’ second coming, we should not be overly concerned about what happens to our earthly home and its creatures. Other Christians are afraid that environmentalists give nature a higher status than God, its Creator and Sustainer, with the accompanying risk of nature worship.

How should Bible-believing Christians respond to environmental degradation? What do the Scriptures teach us about our responsibility toward our earthly home and its inhabitants? Adventist teachers and others involved in Christian education are frequently asked to respond to these questions. In doing so, we need to remember that the Bible presents a worldview outlining

BY H U M B E R T O M . R A S I



How Can We Teach Principles and Practices of Environmental Care?

It has been several years since I first compiled a tertiary curriculum for Environmental Science education. Much has happened in the world since then that has influenced the awareness of the environment and our responsibility toward it. Whereas in 1995, the environmental movement was struggling to make its case and the methodology in environmental education focused on highlighting worst-case scenarios, today it has adopted a realistic approach to awareness and remediation.

In the past, environmentalists hoped that the use of scare tactics would induce people to become active in the campaign and recruit new converts to help spread the bad news about anthropological damage to the environment.² Currently, environmental education focuses on two perspectives, *earth education* and *environmental education*. Earth education is described as “an approach to environmental education which successfully combines

“Education is what remains after one has forgotten everything he learned in school.”

the learning of theoretic knowledge with an education of the senses,” whereas environmental education is “education *in* and about, rather than *for* the environment.”³ Today’s environmental education realm focuses on the realistic goal of achieving sustainable development by introducing a culture of belonging and sharing for all life on the planet. Christians recognize a parallel biblical principle: service and stewardship, rather than dominion of the earth. Creation is viewed as a work of art, possessing an aesthetic dimension as much as a functional, rationalistic purpose. How to integrate these concepts in formal environmental education is the subject of this article.

Objectives in Environmental Science Education

Outcomes-based approaches look at the projected or desired measurable outcomes following a learning experience and then make adaptations as needed. In environmental education, this

BY RODGER F. JONES



How Should Christians Treat Animals in Research?

One of the most contested and perennial issues in how we relate to our environment is the use of animals in research. Seventh-day Adventists associated with educational and health-care institutions engage in animal research. When properly regulated under current local, national, and international accrediting bodies, this research is justifiable. Nonetheless, I will make some proposals that will encourage Adventists to move away from research that necessitates pain and suffering in animals.

The Use of Animals in Research

The prevailing arguments in favor of using animals in research programs tend toward various forms of utilitarianism. Within this framework, three primary rules apply: replacement, reduction, and refinement. Established with the publication of *The Principles of Humane Experimental Technique* by

W. M. S. Russell and R. L. Burch in 1959, these three “R’s” provide a conceptual framework for morally responsible utilitarian logic.¹ Put simply, if there are alternatives to using animals, then a researcher should “replace” the animals. Then, efforts should be made to “reduce” the number of animals being used. Finally, researchers should “refine” their experimental techniques in order to avoid causing unnecessary pain to the animals involved.

The prevailing arguments against using animals in research center on the idea of animal rights and assert that basic among those rights is freedom from pain and suffering.² While this article is not an argument about animal rights, Adventist educators need to recognize the existence and impact of this line of reasoning in the ethics of animal research. Parallel to the basic definition of human rights, that every person is inherently entitled to certain rights simply because of being human,³ an animal-rights definition asserts sim-

ilar protections and freedoms for animals (or non-human creatures, to be precise).⁴ We must engage this conversation at some point, and when we do, we will have to specify to what degree animal rights exist and how those rights jibe with human rights.⁵

How Animal Research Is Conducted

Of primary concern is the laboratory research inflicted upon animals that causes them pain and suffering.⁶ Such research must be morally justified. This is usually accomplished via national legislation but also increasingly through international oversight groups. The single most important international oversight agency is the Association for Assessment and Accreditation of Laboratory Animal Care International (AAALAC).

The regulations enforced in the United States are primarily shaped by

BY MARK F. CARR



Schools Going Green: Practical Ways That Schools Are Impacting the Environment

Education has always been about preparing students to live in the world. With the increased concern about our changing environment, educators must prepare the world for our students. When educators make environmentally friendly decisions, the impact can be profound and felt for generations.

Over the past year, I have talked with teachers, administrators, and parent volunteers from both Adventist and non-Adventist schools who are taking their responsibility for the environment seriously. This article explores some of the actions they are taking.

Deleting Paper Piles

Looking for a way to reduce clutter, April Lloyd, former teacher at Atlanta North Adventist School in Georgia, saw a link to an online homework drop box in the school-management software program Renweb and decided to give it a try. By setting up accounts early in the year and having her students put assignments in the homework drop box, Lloyd found that, in addition to saving paper, she also had a record of which assign-

ments had been turned in. The program allows students to submit their homework from any location where they have Internet access, thus preventing lost assignments. By saving paper, the school also saved money at a time when it was facing budget cuts. "Using free online tools," says Lloyd, "allows me to give my students a relevant and quality education even with the cut-backs."¹

More Paper-Saving Ideas:

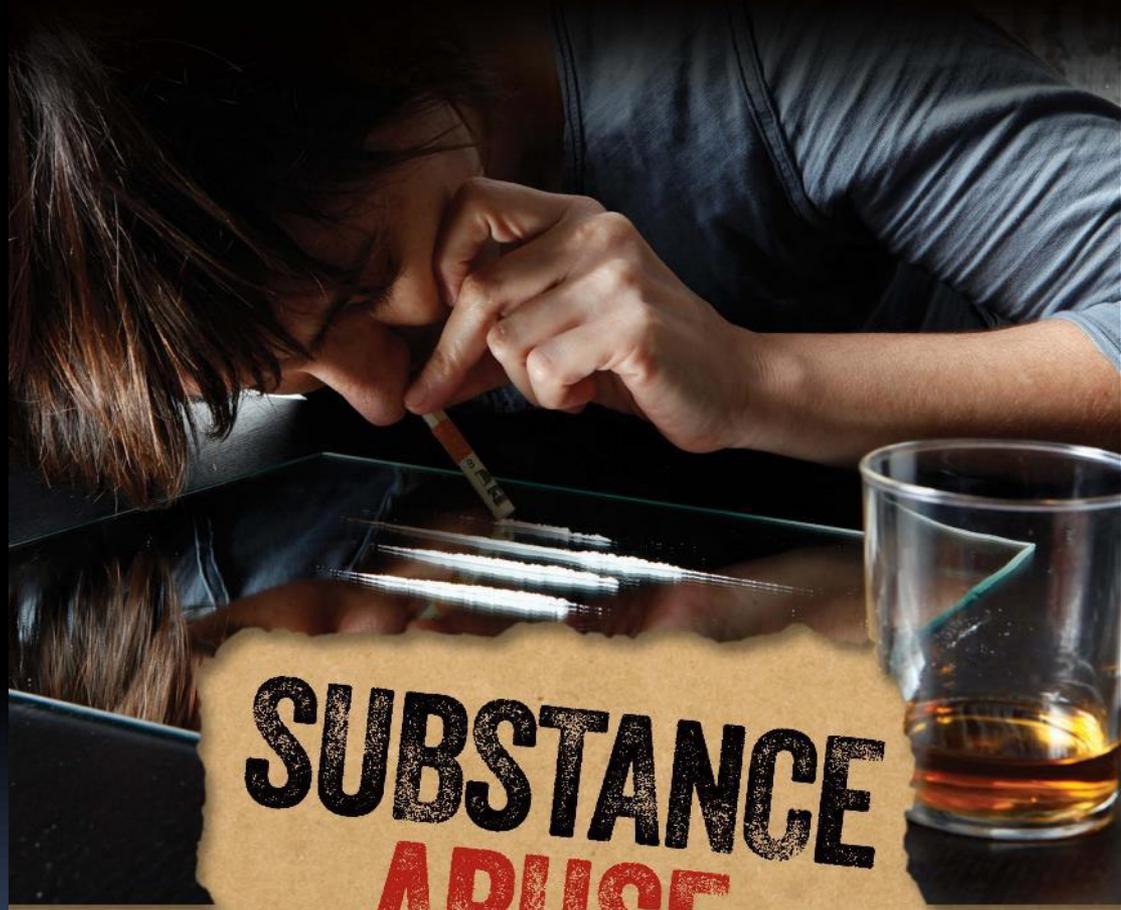
- Use the free online resource Glogster (<http://edu.glogster.com>) as an alternative to poster projects and collages.²
- E-mail parents rather than sending home notes.³
- Print on both sides of the paper.
- Save paper from copier errors (too light, too dark, too many copies) to use as scrap paper in the classroom.⁴
- Encourage students to use both sides of their notebook paper.⁵

Make Recycling a Habit

After sorting recyclable materials from his school's trash, Kenneth Brummel, principal at Pioneer Junior Academy in

BY LORI FUTCHER

ADVENTIST EDUCATION



SUBSTANCE ABUSE

S P E C I A L I S S U E

Creating Effective

SUBSTANCE- USE POLICIES

for Seventh-day Adventist Campuses

Substance use on college campuses worldwide has been a source of ongoing concern for many years.¹ Alcohol and drug use has a significant impact on campus life, creating safety concerns and interfering with learning. One of the first steps in crafting an effective prevention program is to develop clearly stated, well-reasoned, and consistently enforced policies that address the challenges faced on each campus, including increasingly diverse student bodies. In a Christian institution, these policies must grow out of

and reflect the core mission of the school. Carefully crafted and widely disseminated policies help institutions communicate predefined boundaries, integrate a redemptive and holistic approach to student discipline, and help ensure the school's accountability to its constituents. Well-crafted policies are critical in helping students understand the dangers of substance abuse and strengthen their decision-making skills, which are essential to the maturation process.²

This article will address the role of institutional policies in preventing substance use, the way students' percep-

tions shape their adherence to policies, and the role of redemptive values in policy implementation. Attention will also be given to how to craft school policies based on the authors' research regarding the factors that protect and serve as a buffer against substance use.

State and country laws, community and religious standards, and type of institution influence the manner in which substance-use policies are implemented and upheld. Seventh-day Adventist and other conservative religious institutions of higher education characteristically maintain a zero-tolerance

BY JUDITH BERNARD FISHER and OLIVIA TITUS

Protecting Youth From

HEALTH RISK BEHAVIORS

Between the ages of 13 and 25, youth go through major psychosocial changes—forming their own identity, becoming independent of their parents, establishing intimate friendships and relationships, struggling with academic goals, and eventually starting a career and even a family.¹ During this time, they can experience difficulties adjusting to these changes and the stresses that accompany them, and as a result, make behavioral choices that are dangerous and even life destroying. To avoid destructive choices, young people need support from significant others throughout this stage of their lives.² What can educators, parents, and church and community leaders do to help prevent dangerous health-risk behaviors in youth?

This article will examine the extent and consequences of two major health-risk behaviors among youth—adolescent sexual activity and alcohol consumption³—and focus on factors that may protect young people from such behaviors. We will review and summarize the available research, including our own, that has been found to protect youth from health-risk behaviors. In addition, the article will also examine what parents, the faith community, and church schools can do to play an active role in the prevention of these behaviors.

Young people may consider risk-taking as normal, but some risks like excessive alcohol consumption and sexual promiscuity

can lead to lifelong social problems, severe health risk, and even death.⁴ Not only do these behaviors affect the risk taker, but also his or her family, school, and community. Because these behaviors negatively affect students' ability to do quality academic work, schools inevitably become involved with discipline and/or providing counseling services for these individuals. When young people engage in health-risk behaviors such as alcohol abuse, this can also increase the amount of negative peer group influence in the school and jeopardize the safety of other students.

Youth Sexual Behaviors

Statistics indicate that a majority of young people today indulge in premarital sex, partly because of the modern trend of postponing marriage to the late 20s to early 30s for economic and/or educational reasons.⁵ In the U.S., for example, 70 percent of youth have had sex by their 19th birthday. Similar sexual-activity rates occur in European cultures.⁶ In fact, the World Health Organization (WHO) has estimated that a majority of the world's youth are sexually active in middle adolescence.⁷ A majority of unmarried U.S. college-age students are sexually active, with about 71 percent saying they had sex in the 12 months prior to the survey, which was conducted in 2012.⁸ The increasing time gap between first sexual intercourse and marriage often means that young people have a large number of

BY ALINA BALTAZAR, KATHRYN CONOPIO, JACQUELINE MORENO,
LARRY ULERY, AND GARY L. HOPKINS

BALANCING JUSTICE AND MERCY:

Redemptive Ways of Dealing With Adolescent Substance Use

Part of growing up for teenagers and young adults in most Western cultures is the search to achieve independence and control of their lives, often through exploration and experimentation. Their curiosity frequently leads to experimentation with alcohol, tobacco, and other drugs.¹ Substance abuse² by teens and young adults has received widespread public and media attention in recent years. While popular movies and television programs focus on the fun and humor of high school and college parties (and binge drinking in particular), research clearly reveals that alcohol is a major contributing factor in injuries, assaults, sexual abuse, promiscuity and other unsafe sexual activities, academic problems, accidents, and death.³

For nearly the entire century and a half of their existence, Seventh-day Adventists have placed major emphasis on health

and healthy behaviors. As a part of this focus, the church's academies and higher education institutions have developed clear policies prohibiting alcohol and drug possession and use. However, even within the restrictive and protective environment of an Adventist school, some teens and young adults will experiment with alcohol, tobacco, and other drugs. These rates increase as students get older. Adventist college students are, however, much less likely to drink and smoke than the average student attending a secular university.⁴

Unfortunately, though most students know that these substances are harmful, temptation is not always overruled by good judgment. Whether it's at a party, in a car in the parking lot, or in the woods behind the school, many do experiment with harmful substances. Some will try a drink or smoke once or twice and decide never to do so again. Others will start drinking

BY CURTIS J. VANDERWAAL, ALISSA R. MAYER, KRISTA COOPER,
and LAURA RACOVITA-SZILAGYI

ADVENTIST EDUCATION



Term Papers for Hire: How to Deter **Academic**

Dishonesty

PLUS

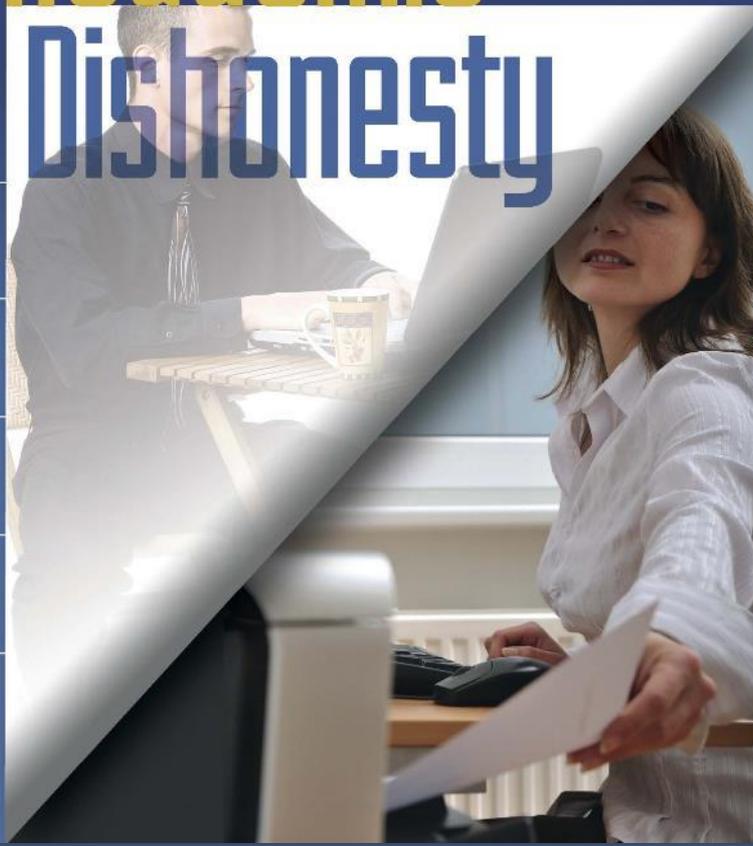
Servant Leadership:
Fulfilling the Biblical
Paradigm

W. W. Prescott:
Adventist Education's
Renaissance Man

Shattered Innocence:
"Preparing for the
Unthinkable"

**Helping Young People
Resist At-Risk
Behaviors**

Technological Literacy:
Why Is It Important?



Servant Leadership:

Fulfilling the Biblical Paradigm

Leaders adopt a form of leadership based on their perspective of life. In the Good Samaritan story,² we can identify three basic viewpoints. We first encounter the thieves and their philosophy of life—*I'll take what you have*. A priest and a Levite next travel the road. They hold a second view—*I'll keep what I have*. Finally, we observe the Samaritan's perspective—*I'll share what I have*. Christ stated that the Samaritan was the one who exemplified a positive relationship.

Adopting the Good Samaritan's worldview can result in a paradigm shift in a leader's life, from "What can I get?" to "What can I give?" The human tendency is to focus on what one can receive or generate, whether employee productivity, respect, or acclaim. Under a paradigm of service, however, the leader focuses on what he or she can provide, such as support, understanding, or encouragement.

In the biblical view, servant leadership includes at least three dimensions. First, a leader is to be a servant of God. Both Paul and James, for example, described themselves as God's servants.³ Similarly, Moses charged the Israelites: "What does the Lord your God ask of you but . . . to serve Him with all your heart and with all your soul."⁴

Leadership encompasses a second dimension. A leader is to be a servant of the gospel, of God's mission on earth, sharing with others the plan of salvation. Paul stated, "I became a servant of this gospel by the gift of God's grace given me."⁵

Finally, a leader is to be a servant of people. John wrote, "This commandment we have from Him: that he who loves God must love his brother also." Similarly, Paul urged the believers, "Through love serve one another."⁶

When Jesus began His ministry, it is perhaps significant that He delineated these three dimensions of the servant leader, announcing:

"The Spirit of the Lord is upon me;
[Servant of God]

Because He has anointed me to
preach the gospel to the poor;
[Servant of the gospel]

He has sent me;
To heal the brokenhearted,
To proclaim liberty to the captives
and recovery of sight to the blind,
To set at liberty those who are oppressed."⁷
[Servant of humanity]

Scripture affirms that servant leadership is the Christian model for administration. Peter, for example, states, "Each of you should use whatever gift you have received to serve others." And Christ declared, "The one who rules [should be] like the one who serves."⁸

What are the building blocks of servant leadership? From a biblical per-

BY JOHN WESLEY TAYLOR V

W. W. Prescott: Adventist Education's

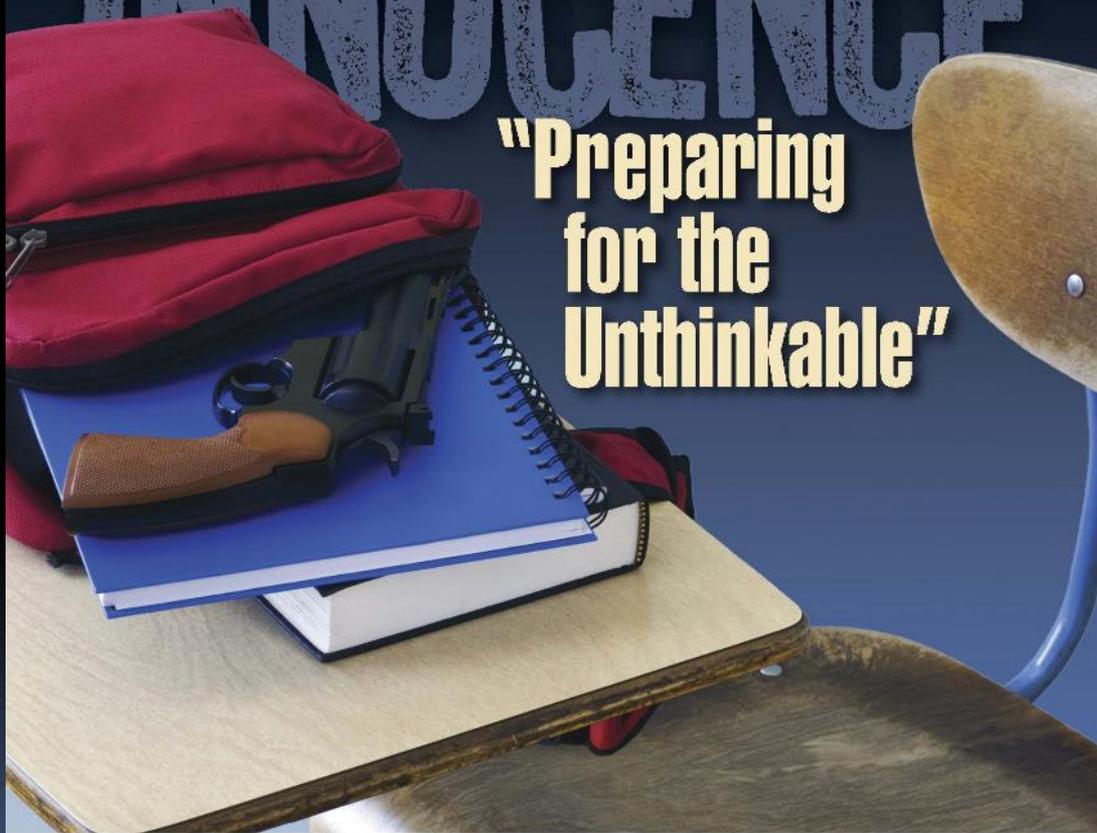


RENAISSANCE MAN



SHATTERED INNOCENCE

**"Preparing
for the
Unthinkable"**



BY ARTHUR F. BLINCI

Helping Young People Resist

AT-RISK BEHAVIORS

*Live life to the full.
Be a risk taker.
Grab for the brass ring.
If it feels good, do it.*

Throughout history, these phrases have just about summed up the attitude of adolescents and youth toward life. Variations of the philosophy exist in every culture, but unfortunately, risk taking is often confused with indulging in at-risk behaviors. The former is a legitimate step in life's journey toward reaching a particular goal. Without risking possible failure, Henry Ford would not have invented

his car, Neil Armstrong would not have taken that first giant step on the moon, and Winston Churchill would not have led the Allies to victory in World War II. That kind of risk taking is good and positive.

But the kind of at-risk behavior so often characteristic of adolescents and youth is destructive to themselves and to society. Those high-risk behaviors like sexual promiscuity, experimentation with alcohol and other dangerous substances, drag racing, and violence can have adverse effects on one's health and development, and may negatively impact both self and others.

Social, educational, and scientific research has shown how such high-risk behaviors have harmed youth and prevented them from being creative partners in the community in which they live. The December 2013/January 2014 issue of *The Journal of Adventist Education*

provides strategies for dealing with problems caused by youthful experimentation with drugs and alcohol. This article will deal with some at-risk behaviors that are new to our times. Its goal is to provide a helpful kit filled with research-based strategies that teachers, parents, church and community leaders, counselors, health-care professionals, and others can use in their work with youth. In addition, the article will provide information that can be shared with young people who need to be aware of lurking dangers, as well as what strategies they can use both now and in the future, when they establish their own families. Because of the urgency of these matters, teachers and administrators should talk about these issues in a variety of courses and forums, not just marriage and family

classes, or only in parent-teacher meetings or liars sent home with students.

The new at-risk behaviors discussed below relate to electronic media and its various social incarnations. Unless otherwise stated, all research and statistics in this article refer to work done in the United States, though in many cases they are applicable elsewhere as well.

Electronic Media

Of the new at-risk behaviors faced by youth today, involvement with electronic media is perhaps the most subtle and dangerous. Consider how much time young people spend with such media. According to Johnson, Shapiro, and Tourangeau, 70 percent of U.S. teens spend a significant amount of time daily on social networking sites. In 2010, the percentage of American teens who owned cellular phones reached 66 percent, while 75 percent owned iPods and/or MP3 players. In an average day in 2009, U.S. teens spent 33 minutes talking on cellular phones, 49 minutes listening to music or playing

games, and 1.5 hours texting.² By 2010, social networking and video sites such as Facebook and YouTube accounted for an average of 37 minutes per day in the life of a teen. Teens also spent on average 30 minutes a day watching DVDs and videos, one hour watching TV and movies, 24 minutes on the Internet, 15 minutes on cell phones, 15 minutes on iPods, one hour or more playing computer games, and 2.35 hours watching news and talk shows. Among 15 to 18 year olds, boys use the computer about two hours per day, girls about 1½ hours. In 2010, 43 percent of American youth reported multitasking for most of the time each day.³

While much of the research on youth and electronic media has been conducted in the U.S., researchers around the world have expressed concern about the impact of electronic media on their nations' children and youth. Electronic media have power-

fully influenced the social, educational, economic, and political changes that are sweeping the globe, impacting both developing countries and emerging economies. Electronic media have played a major role in linking youth around the world and in opening the minds of young people to the existence and validity of other cultures and ideas.⁴ The pervasive global electronic and social media is a challenge to both families and educational systems.

While there are benefits in exploring Internet resources for academic reasons, using cell phones to stay in touch with friends and family members, watching television to understand global events, etc., the amount of time spent with electronic media is a matter of increasing concern. Research on the association between the use of electronic media and behavioral and health problems are well documented.

Electronic Media and Obesity

Obesity is clearly linked to excessive time spent on electronic media. As far

BY GARY L. HOPKINS, DUANE C. MCBRIDE, JACQUELINE MORENO,
SUSAN ARMSTRONG, JONI ROBERTS, and DONIVAN ANDREGG



Rapid changes and innovations in technology impact all segments of society, including education. They provide teachers with new ways to deliver instruction but at the same time, they frustrate teachers' attempts to help students understand and use technology. Since the days when tech-

nology began to change the delivery of education, teachers have struggled with how to incorporate this unwieldy subject into the curriculum. The problem: Technology is continually changing, so our efforts to prepare students adequately must constantly change as well. Although this is a challenge, technology can be used to improve the delivery of instruction and to motivate and engage students.

When discussing Technology Education, a clear definition is vital because it is easy to confuse terms and concepts that sound similar but have very different meanings. The term *Technology Education* is quite different from *Education Technology*. The latter consists of various technologies used in the delivery of education, such as iPads, projectors, the Internet, and computer hard-

BY RAYMOND CARSON

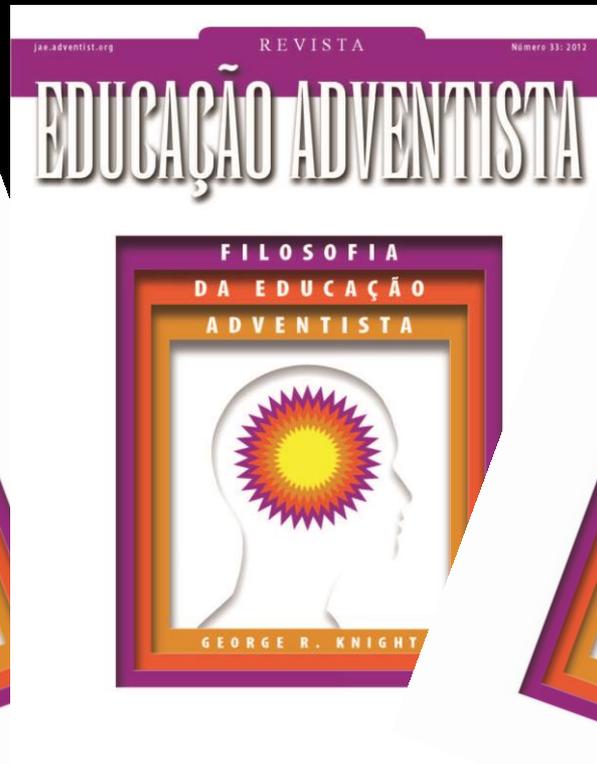
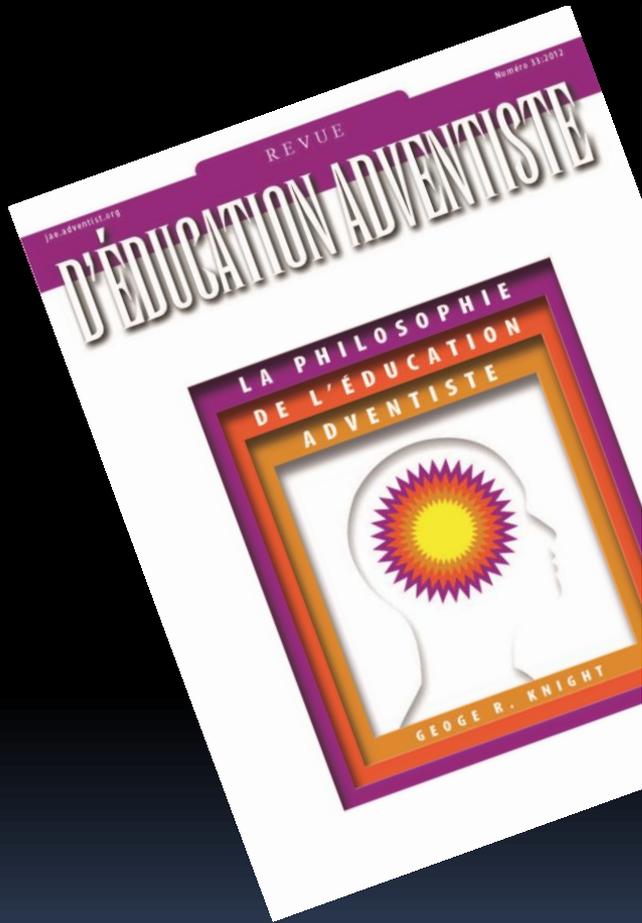
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French

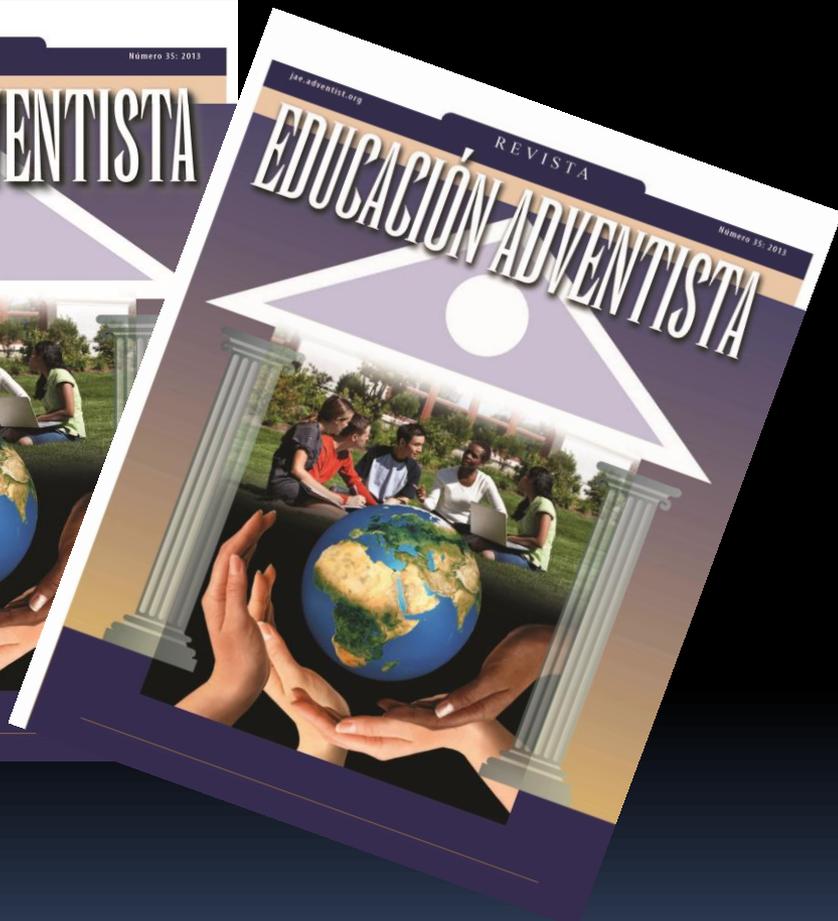
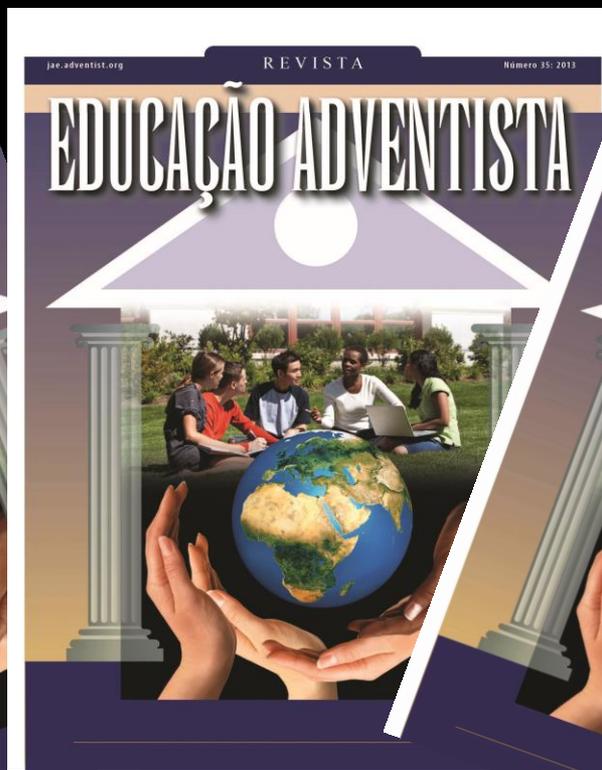
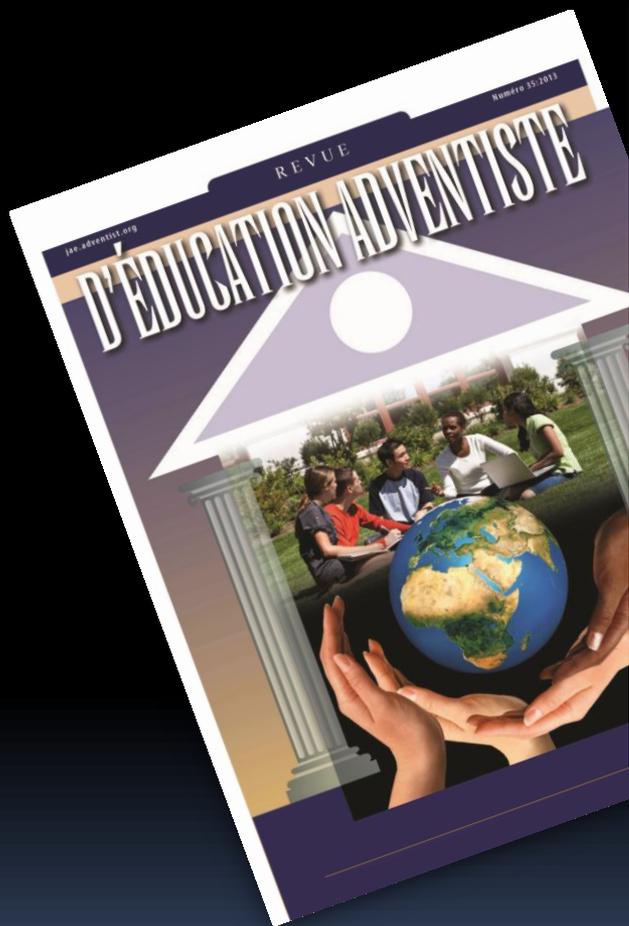
Portuguese

Spanish









¿Están en conflicto la Biblia y la ciencia?

En las discusiones sobre la ciencia y la fe, muchas veces da la impresión que se puede creer solo a una de las partes. En el mundo secular, la ciencia es vista como la verdadera fuente del conocimiento. Si es que se llega a tomar en cuenta a la Biblia, es solo como una fuente útil de ideas espirituales, siempre y cuando no entre en conflicto con el actual consenso científico. Explore cómo ve esto un creyente, que a la vez es científico.¹

Al usar el término “ciencia” me refiero a un proceso sistemático que procura explicar los fenómenos en términos de los mecanismos físicos que los causan. Es posible dar otras definiciones, pero la que presento aquí es suficiente para el fin que perseguimos. Así puedo decir que un milagro es un evento que no puede ser explicado tan solo por medios científicos naturalistas.

Ciencias experimentales e históricas

Al analizar la ciencia y la fe, es útil que diferenciamos la ciencia experi-

mental (o empírica) y la ciencia histórica. Las ciencias que son mayormente experimentales –por ej.: química, física, anatomía y ecología– requieren la manipulación de las condiciones físicas con el propósito de aislar e identificar los factores causales que pueden explicar un evento. Las ciencias que son mayormente históricas –arqueología y paleontología– estudian los resultados de algún evento del pasado y tratan de explicar qué sucedió, con el propósito de producir las evidencias observadas.

La mayoría de las ciencias incluyen aspectos tanto empíricos como históricos. Sin embargo, solo los aspectos empíricos están abiertos a la experimentación, y no así los históricos. Por lo general, no existe un conflicto entre las Escrituras y la ciencia experimental. Las dificultades se presentan cuando tratamos de comprender los eventos históricos para los cuales la Biblia ofrece una explicación sobre-natural, al tiempo que la ciencia se limita a una explicación naturalista.

Diferentes tipos de pasajes bíblicos

Antes de analizar los aspectos en los cuales parece difícil que exista una reconciliación entre la ciencia y las Escrituras, notemos que hay muchas áreas donde no hay conflicto alguno. Por ejemplo, aunque la Biblia no es principalmente un texto científico, describe muchos fenómenos de naturaleza científica. Se menciona a los mamíferos, las aves y las plantas; aspectos de la anatomía, la fisiología y la conducta, tanto de las plantas como de los animales y los seres humanos. La Biblia describe la creación de las formas de vida, implicando a Dios como el autor de los sistemas vivientes que están disponibles en la actualidad para que los estudiemos. La ciencia actual confirma la apariencia de diseño en todos los niveles de complejidad, si bien existen desacuerdos considerables respecto a la causa de ese diseño.

Algunos pasajes de la Biblia fueron escritos en términos simbólicos o por medio del uso de figuras del lenguaje. Por ello, uno podría interpretar

DAVID B. EKKENS

Tensiones entre la fe y el currículum

*Modelos y principios educacionales que
pueden disminuir la tensión y promover la
comprensión*

Con 7842 instituciones educativas, 93 674 docentes, y 1 814 810 estudiantes en 145 países, el sistema educativo adventista constituye un fenómeno mundial que presenta desafíos multifacéticos que provienen de diversas culturas, trasfondos religiosos y énfasis filosóficos. Este desafío se torna particularmente agudo cuando la introducción de temas académicos presenta un reto para la perspectiva de fe o cosmovisión de un estudiante.

Este tema motiva el surgimiento de cuatro interrogantes básicos:

1. ¿Cuán sensible debería ser un docente adventista en relación con la introducción de discusiones sobre temas de fe, si tenemos en cuenta que

muchas instituciones adventistas poseen una representación sumamente variada de perspectivas religiosas y culturales? ¿Existen temas que los docentes deberían evitar?

2. Cuando el docente sabe que los temas presentados en clase o en las tareas de lectura representan un desafío involuntario a la fe de algún estudiante, ¿cómo debería reaccionar y actuar?

3. ¿Debería el docente alguna vez escoger de manera intencional contenidos que representen un desafío a las convicciones de fe de sus estudiantes (por ejemplo, en las ciencias, la teología o la filosofía)? Si es así, ¿de qué manera deberían presentarse estos materiales?

4. ¿Cuál sería un enfoque razonable al estudiar y analizar temas donde los datos y puntos de vista científicos difieren significativamente de la perspectiva bíblica? ¿Qué puede hacer el docente para que los estudiantes con perspectivas conflictivas sientan cierto nivel de comodidad al participar de las discusiones?

La variedad de oportunidades para que los estudiantes exploren formas de obtener conocimientos en los campos especializados de estudio y en los diversos contextos sociales y religiosos puede provocar tanto una tensión creativa como improductiva. En adición a esto, la filosofía de la educación adventista¹ cuenta con varios elementos distintivos y, por

C. GARLAND DULAN



Jesucristo, el Maestro de los maestros

Si bien Jesús fue un predicador efectivo que también aliviaba las dolencias del cuerpo, sabemos que fue un maestro ejemplar.¹ A lo largo de los Evangelios podemos hallar diversos incidentes relacionados con sus enseñanzas. Son experiencias de aprendizaje creadas especialmente para sus doce discípulos, así como

*Sus enfoques,
estrategias y
resultados*

para grupos de miles de personas o, en ocasiones, un solo individuo.² El Sermón del Monte, por ejemplo, fue en realidad una clase al aire libre en la que participaron tanto los discípulos como una multitud de personas.³

El énfasis de sus enseñanzas

Jesús orientó sus enseñanzas para involucrar activamente a sus estu-

JOHN W. TAYLOR V

La implementación de clases para la **Adquisición del idioma**

La frase “Si puedes hablarlo, puedes enseñarlo”, motivó a miles de jóvenes para viajar por el mundo y enseñar inglés como segunda lengua. Las escuelas de inglés en diversas partes del mundo, en las décadas de 1960 y 1970, florecieron con la afluencia de hablantes nativos que recibían un libro de texto donde figuraban todas las cosas “correctas” que tenían que decir y hacer.

Para fines de la década de 1970, en un mundo que estaba adoptando la globalización a pasos agigantados, la necesidad de comunicarse más allá de las barreras idiomáticas se había vuelto una necesidad imperiosa. Esto llevaría al desarrollo de un campo de investigación completamente nuevo, lo que provocaría una modificación

en la forma en que se encaraban las clases de un segundo idioma y que se ve actualmente en la manera en que los estudiantes aprenden un nuevo idioma.

En este artículo analizaremos algunos aspectos importantes, basándonos en investigaciones que nos orientan sobre cómo se realiza ese proceso de adquisición de un segundo lenguaje.

Saber un idioma

El salmista declara: “Te alabaré, porque maravillosas y formidables son tus obras; estoy maravillado y mi alma lo sabe muy bien” (Salmos 139:14). Uno de los atributos más distinguidos con que Dios ha dotado a los seres humanos es la capacidad innata de adquirir el lenguaje y de

comunicar sus pensamientos y sentimientos.

Durante siglos, los investigadores se han mostrado sorprendidos por la manera en que los niños, que no tienen ningún tipo de instrucción formal, adquieren el lenguaje de quienes los rodean. Según los investigadores, este proceso de adquisición o absorción del lenguaje comienza en las primeras semanas de vida, y continúa hasta la edad de cinco o seis años.² A medida que los niños interactúan, comienzan a hacer asociaciones entre los sonidos que escuchan y las acciones o movimientos que ven. Con el tiempo, los susurros y balbuceos dan paso a los primeros intentos de transformar sonidos en palabras. Milagrosamente, los niños más pequeños tienen la

RICHARD P. CARRIGAN

Las Escrituras

y el aprendizaje del idioma

Hace trece años, me estaba preparando para comenzar mis funciones como directora del programa de Inglés como Segunda Lengua en el Colegio Superior Unión, en Lincoln, Nebraska. Había enseñado clases de inglés “regular”, tanto en la escuela secundaria como en el nivel superior, pero esta era una nueva experiencia para mí. En esta nueva función, me dedicaría a enseñar y a dirigir un programa que ayudaba a los alumnos internacionales a mejorar sus habilidades en el inglés y los debía preparar para los rigores académicos de los estudios universitarios.

Para prepararme para este nuevo cargo, tomé

algunos cursos relacionados con la enseñanza del inglés como segundo idioma, y me dediqué a incorporar los métodos y materiales de ese campo. Esta fue una experiencia que me abrió los ojos acerca de cómo se aprende un idioma desde el punto de

vista de un foráneo. Pero yo quería que mis estudiantes recibieran algo más que tan solo el conocimiento del idioma. Quería que mis clases tuvieran una misión y una visión.

Quería que mis alumnos aprendieran a conocer a Dios. Esta cita de Elena de White me intrigaba:

“En **cada línea de instrucción**, los maestros debieran impartir luz de la Palabra de Dios”.¹ ¿En **cada** línea de instrucción? ¿Aun al enseñar inglés como segunda lengua? ¿Cómo podría yo incorporar la Palabra de Dios a las actividades del aula: leer, escribir, enseñar gramática, hablar y escuchar? ¿Podría encajar la Palabra de Dios con los objetivos de mi tarea académica?



La autora de este artículo revisa la ortografía del texto bíblico que escribió su alumna de Brasil.

PEGGY WAHLEN

Website: jae.adventist.org

The screenshot shows the website <http://jae.adventist.org> in a Firefox browser window. The browser's address bar shows the URL. The website's header features the logo "THE JOURNAL OF ADVENTIST EDUCATION" and a navigation menu with links: Home, About, Board/Consultants, Usage, and CE Materials. A search bar is located in the top right corner, with a dropdown menu for language selection (English, Français, Português, Español) and a "Choose an Index/Search" dropdown. A "Google Custom Search" button is also visible. The main content area includes a "Welcome" section with text about the journal's purpose and a "Special Edition" advertisement for "ADVENTIST HONORS EDUCATION". A green circle highlights the search bar, and another green circle with an arrow highlights the language dropdown menu.

Firefox

The Journal of Adventist Education

<http://jae.adventist.org/>

Google

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Français
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Español

Choose an Index/Search

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Indexes

- Author Index
- Issue Index

Search Specific Fields

- Search in Author
- Search in Title
- Search in Abstracts

Search All Fields

- Any of the Words
- All of the Words
- Exact Phrase

Note: % is wildcard

Welcome

To the official Website for *The Journal of Adventist Education*, the official journal for Christian teachers.

Each issue of the *Journal* features in-depth articles on Christian education. Occasional themes focus on the integration of faith and learning in the classroom.

We would be delighted to add you to our mailing list.

As a service for readers, we have posted a searchable database that you can access FREE! Just use "Index/Search," for example, and you will be able to find articles (Articles are posted online one year after publication.) Articles from the International Edition of the *Journal* (French, Spanish, and Portuguese) have also been posted online in a searchable database.

K-12 teachers employed by the North American Division who desire continuing education credit for the successful completion of tests based on articles printed in the English edition of the *Journal* can access the reading materials here on this site, and obtain information on how to obtain the tests. Just click on [CE Materials](#) in the menu above.

ADVENTIST HONORS EDUCATION

Articles in the Current Issue

Facebook:
1361
likes

The screenshot shows the Facebook profile page for the Journal of Adventist Education. The page header includes the Facebook logo, the name 'Journal of Adventist Education', and the URL 'www.facebook.com/pages/Journal-of-Adventist-Education/194243164260'. The cover photo features the journal's cover with the title 'ADVENTIST EDUCATION' and 'SPECIAL EDITION ADVENTIST HONORS EDUCATION'. The page has 952 likes. The 'Wall' section contains three posts: a recruitment notice for an editor at Andrews University, a congratulatory message for a finalist in the EdPress Awards, and a post about the award results. A comment from Randy Hall is also visible.

Journal of Adventist Education

952 people like this

Wall

Journal of Adventist Education
The Editor will be at Andrews University from June 19-29, recruiting authors.
June 19 at 1:20am
2 people like this.

Journal of Adventist Education
Alas, beat out by the Boy Scouts! But one consolation, only three submissions were considered worthy of being Finalists (up to four are allowed), and we were among those! Being nominated as a Finalist for three years in a row is a pretty remarkable achievement (the latest of a total of 10 awards/finalist designations!)
June 8 at 10:17pm
5 people like this.

RECENT ACTIVITY

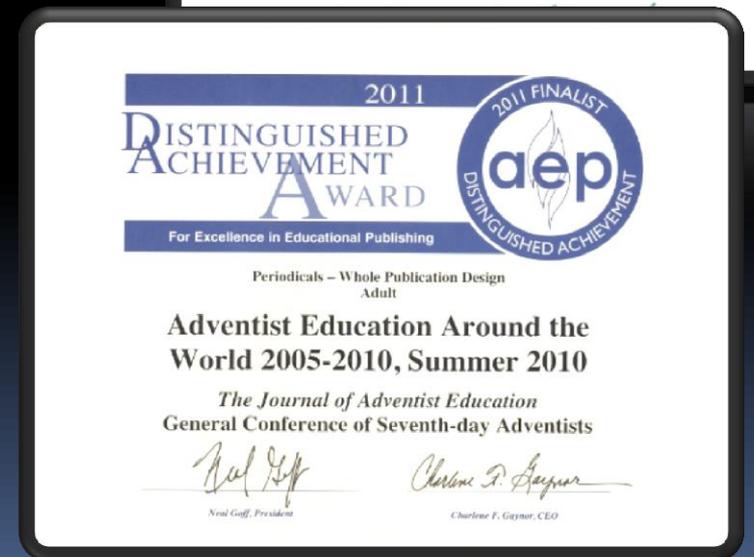
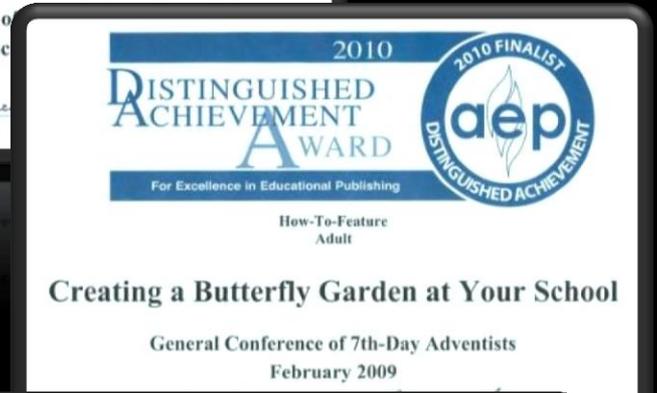
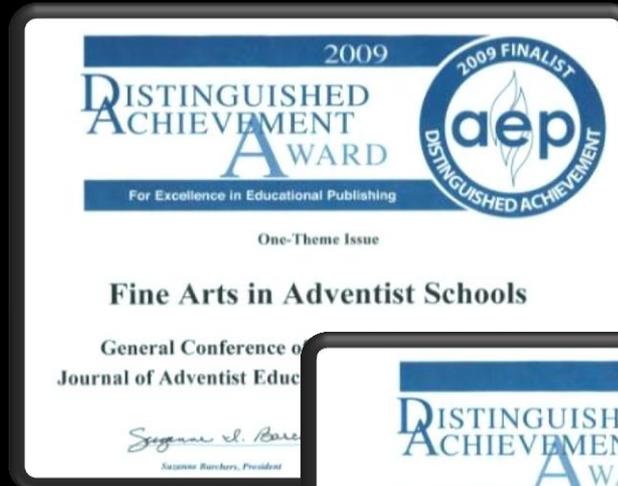
Journal of Adventist Education edited their Website and About.

Journal of Adventist Education
will find out tonight if it beat out three other Finalists to be designated the winner of the "Design--Whole Publication" category (kudos to Harry Knox, designer!) at the 2011 EdPress Awards Banquet!
June 8 at 1:59pm
3 people like this.

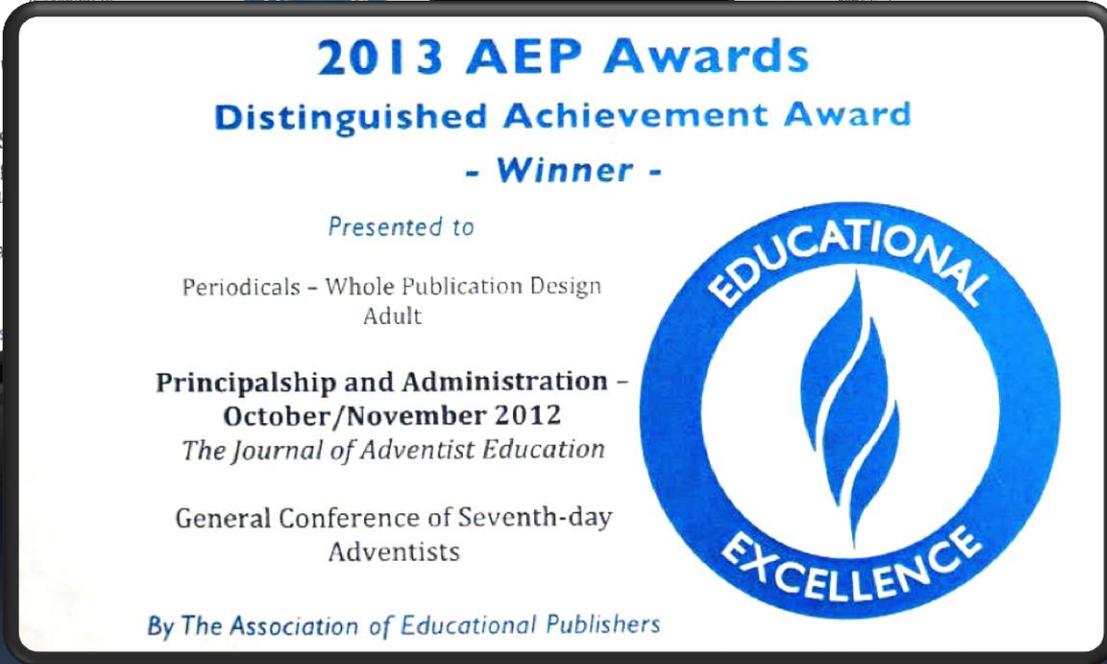
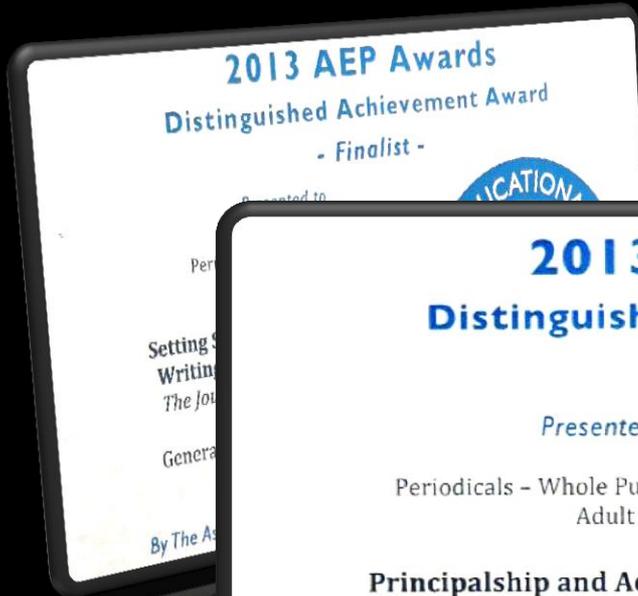
Randy Hall Good luck! The award is richly deserved!
June 8 at 2:03pm

Awards

The Journal of Adventist Education has received **8 Distinguished Achievement Awards** and **5 Finalist designations** from the Association of American Publishers



Awards



Awards



■ WORLD CHURCH

Journal of Adventist Education Fills Big Need

Professional magazine is a handbook for teachers, editor says

By **MARK A. KELLNER**, news editor

IT APPEARS in English five times a year (and twice in French, Spanish, and Portuguese), but the *Journal of Adventist Education* isn't your average publication. According to editor Beverly Robinson-Rumble, the magazine fills "a unique niche—it's a handbook for the classroom that emphasizes the integration of faith and learning in an Adventist context, and [fulfills] a prophetic function of helping teachers prepare young people for service here and for the world to come."

The *Journal*, which traces its roots back to the *Journal of True Education*, first published in 1939, reaches 13,500 Adventist schools, colleges, and universities each year. An additional 14,000 copies are distributed to French-, Spanish-, and Portuguese-speaking institutions twice a year, comprising articles selected from the English edition.

The *Journal* was presented with the Distinguished Achievement Award for Whole Publication Design for its theme issue "Principals and Administration" (October/November 2012) from the Association of Educational Publishers (AEP) on June 4. Robinson-Rumble, who started at the magazine as an editorial assistant in 1971 and has been the editor since 1991, accepted the award along with Harry Knox, the magazine's art director. General Conference director of education Lisa Beardsley-Hardy also attended the AEP event.

In addition, the *Journal* placed as a finalist in two 2013 AEP award categories: Learned Article ("Providing Our Youth With Access and Opportunity to Attend Adventist Colleges," by Vinita Sauder, in the April/May 2012 issue); and Feature Article ("Setting Students Free With Poetry Writing," by Eurora Stevens, in the February/March 2012 issue). In all, the magazine has been a finalist or winner of 14 awards from the Association of Educational Publishers, a trade group founded in 1895 "whose awards honor outstanding resources for teaching and learning in all media and for any educational setting."

The AEP awards "are widely recognized for their success in identifying exemplars of excellence that broaden horizons, foster curiosity and critical thinking, and lay



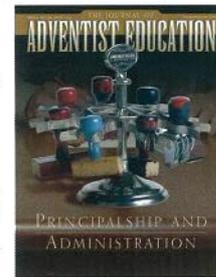
WINNING TEAM: Harry Knox, left, art director for the *Journal of Adventist Education*, joins editor Beverly Robinson-Rumble at Association of Educational Publishers awards dinner.

the foundation for lifelong learning," according to a statement from the group.

Robinson-Rumble said almost all articles in the *Journal* are "peer reviewed," sent to a variety of experts often combining a subject matter category and a representative of the intended reader. An article about teaching science to elementary students, for example, would be sent to a Seventh-day Adventist science expert to vet the scientific aspect, an elementary teacher, and an Adventist university professor of education for the pedagogical part. Because the *Journal* reaches educators around the world, many of the reviewers work in countries outside the United States.

The editor, who expects to retire later this year, admitted that producing a magazine that caters to a broad range of

educators is a challenge, since the *Journal's* worldwide readership ranges "from prekindergarten through graduate school teachers," as well as educational administrators. Robinson-Rumble credits her staff, including assistant Chandra Goff, art director Knox, and Department of Education associate director Luis Schulz, who serves as associate editor for the international editions, with providing the support and resources necessary to make the project a success, both in terms of meeting readers' needs and in award competition. ■



Annual Council Action

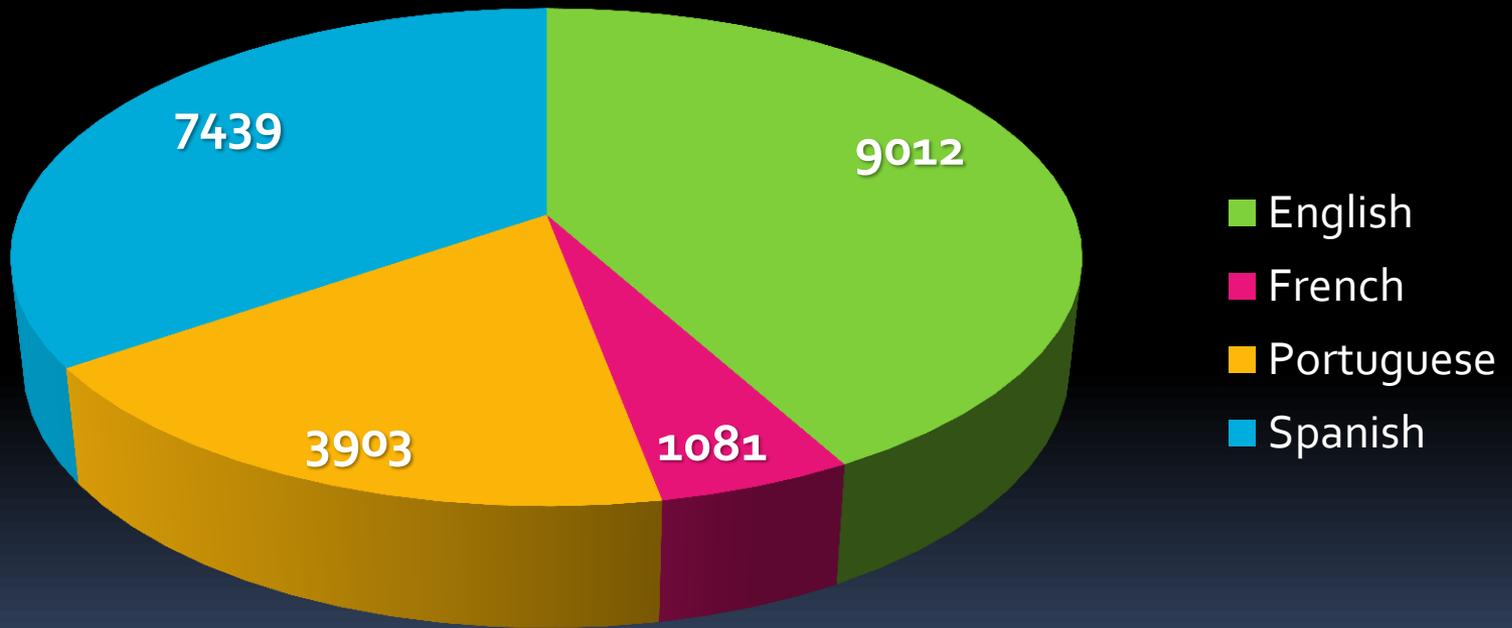
“To request employing organizations (conference, academies, colleges, and universities) to provide the Journal of Adventist Education for all teachers at all levels.” Action 1976-400



Circulation

21,435

Subscriptions

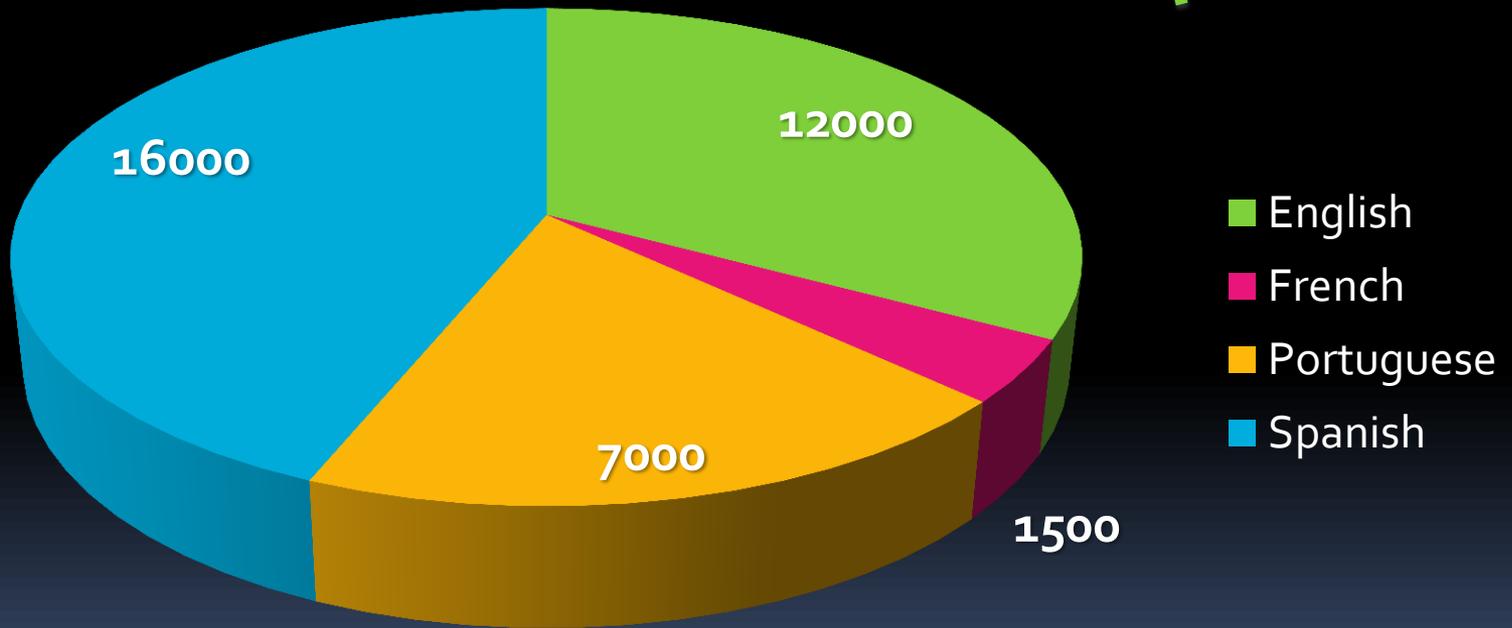


2011

Circulation

Subscriptions

36,500
+70%



2014

Beverly Rumble, Editor

Joined *The Journal of
Adventist Education*
September, 1971

Editor since
January 1, 1991

A legacy of
43 years!



Faith-Ann McGarrell, Incoming Editor

Associate Professor of
Teaching, Learning,
and Curriculum,
Andrews University

PhD in Curriculum &
Instruction

MA in English Literature

Taught English/language
arts: Grades 7-12



