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**Possibilities and paradoxes of religious schools: Case study of
Seventh-day Adventist schools**

Peterson, Thomas Allen, Ed.D.

The University of North Carolina at Greensboro, 1991

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POSSIBILITIES AND PARADOXES OF RELIGIOUS SCHOOLS:
CASE STUDY OF SEVENTH-DAY ADVENTIST SCHOOLS

by

THOMAS ALLEN PETERSON

A Dissertation Submitted to
the Faculty of the Graduate School at
The University of North Carolina at Greensboro
in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

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Approved by

David E. Papal
Dissertation Adviser

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This dissertation deals with the gap between education of practice and vision in Seventh-day Adventist education. It describes and analyzes the conflicts between its religious vision and particular cultural and social demands placed upon its education program.

The first chapter provides the historical setting for the Seventh-day Adventist church and a look at the elements which gave birth and legitimacy to Adventist education. In particular, the chapter focuses on the necessity for Adventist educators to respond to the existing social cultural context.

In Chapter 2, social and educational critics speak about a resonance between social and cultural crisis and educational policies. These critics (Neil Postman, Maxine Green, Paulo Freire, David Purpel, Svi Shapiro, Jane Roland Martin, Jean Anyon, Christopher Lasch, and Matthew Fox) focus on particular cultural concerns such as alienation, oppression and liberation, equality and justice.

Chapter 3 is an examination, analysis, and critique of two major studies on Adventist education and of works written by Adventist educational critics. This work is seen as highly useful but lacks sufficient attention to issues of student alienation, equality and other social crises.

Chapter 4 offers some reflections and ideas so as to lay out an agenda as to the direction that Seventh-day Adventists should go. This agenda includes concern for a clear understanding of the purpose of Adventist education; developing a new paradigm which calls for transformation and renewal for contextualizing the mission of Adventist education into a democratic pedagogy; developing ideas that can serve significantly to liberate students to facilitate their struggle for meaning; to nourish a critical and creative consciousness which can contribute to the creation and vitalization of equality, justice, meaningful values, and beliefs.

APPROVAL PAGE

This dissertation has been approved by the following committee of the Faculty of the Graduate School at The University of North Carolina at Greensboro.

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CHAPTER I
POSSIBILITIES AND PARADOXES OF RELIGIOUS SCHOOLS

Introduction

For many years I have been a part of the ideology in which education is expected to respond to the demands of business, country, church, and the dominant culture. I have been trained as part of an educational system which says its purpose is to train our youth to the fullest extent of their physical, mental, social, and spiritual abilities, and to produce "good citizens" loyal to the "American cause." The focus of this dissertation is about my concerns, those of my colleagues, and our church at large about the gap between educational practice and educational vision in Seventh-day Adventist education. It is about Adventist education not meeting the responsibilities of its origins and its failure to meet its own challenges. Adventist education has somehow strayed from its ultimate purpose, due primarily to the conflict between its religious vision and particular cultural and social demands. More specifically, I am interested in the question of what is it about Seventh-day Adventist education that we are doing or not doing against what we should be doing. By this I hope to illuminate educational issues on several levels. Before I depict the crucial ideas which make Adventist education Christian, I

need to talk about Adventist traditions and where they come from, the history and foundations of our faith, and some people from whom I have drawn as sources for this paper.

Historically, the Seventh-day Adventist church evolved, around 1840, out of a widespread awakening in many countries, in the "Second Advent," of which the Millerite movement in New England was a part. Between 1844 and 1850 the movement had a well-defined body of individuals, who organized themselves into churches which held common doctrines that distinguished them clearly from others. The distinctive message can be summarized as "the everlasting gospel" - the Christian message of salvation through faith in Christ. The special setting of its message is found in Revelation 14:6-12 which calls for everyone (the whole human race) to worship the Creator, "for the hour of His judgment is come," and to display courage and endurance. This message is underscored by the phrase "who obey God's commandments and remain faithful to Jesus." The Seventh-day Adventist church, its name officially adopted in 1860, its strong emphasis on commandment keeping and deep study of the books of Daniel and the Revelation, provided a distinctive platform from which to launch a worldwide movement.

In 1874 J. N. Andrews was sent as the first Adventist missionary to Europe. By 1890 the church's evangelism had reached all the continents, and early in the twentieth

century the church was seeing its global mission realized. Since its mission was evangelical in nature, there was a need to prepare and train leaders and missionaries to accomplish the church's commission. Not without controversy, the need for denominationally sponsored schools quickly became apparent.

Seventh-day Adventist education had its beginning in 1853 with a five-family school in Buck's Bridge, New York. Officially, the denominationally-sponsored school system began with a single school in 1872 and a single college in 1875. Today, while the Seventh-day Adventist church is not among the nation's largest denominations, it operates the second-largest Protestant school system in North America (83,227 students in 1989-90) and the largest Protestant school system world wide, with 1,113 elementary schools, 94 secondary schools, and 13 colleges and universities in the United States.

Church leaders have, to a large extent, relied heavily on the counsel written by Ellen G. White for policy and procedures in the organization and conduct of the church, related activities, and education. Co-founder of the Seventh-day Adventist Church, Ellen Gould (Harmon) White was born on November 26, 1827, in a farm home in Gorham, Maine, just west of Portland. Her formal education came to an end in the third grade due to a serious injury suffered when a

classmate threw a stone and broke her nose. At the age of 14 she was baptized into the Methodist church. Around 1843 she and her parents joined the Millerite movement. In 1846 she married James White and together they became instrumental in the development of the Seventh-day Adventist church. Ellen White had numerous visions which convinced many believers that God was involved in the establishing of a "remnant movement." James and Ellen White traveled extensively throughout New England and Michigan preaching and instructing before living in Australia and finally, California. At the time of her death in 1915, she had written well over 100,000 pages, 26 books in current publication, 4,600 periodical articles in the journals of the church, and more than 20,000 typewritten pages of letters, documents, diaries, and journals. Not assuming the title of prophet or prophetess, Ellen White maintained that she was the Lord's messenger, bearing His message to the people.

Because of the nature, extensiveness, and quality of White's writings and impact she has had on Adventist education, she would undoubtedly have to be considered to have had the greatest affect on the philosophy of Adventist education. While she wrote no textbook on education nor does the church offer an Adventist text on education, and no book on the philosophy of education, she had much to say

about the subject. Her writings on education are scattered through three broad-based books on education, 23 volumes containing one or more chapters on education, and numerous other books embracing excerpts on education. A thorough study of her writings reveals a solid footing on which to base a religious educational philosophy. Her aims: content and integrated home, church, school educational system have provided for parents, church and educational leaders the spiritual basis for making policy decisions. While White read extensively from the literature of the contemporaries of her time (e.g., Horace Mann), Scripture formed the basis of her philosophy.

Over the past 140 years of Adventist education, surprisingly little has been written about its spiritual and religious framework, and very little research has been done on the ability of Adventist education to meet its obligations. Because of my long involvement in Adventist education, having worked in schools as a teacher and principal, and having embraced Adventism as my faith, I have a strong concern that we have not sufficiently emphasized the practices that represent the true and essential purposes of Seventh-day Adventist education. When I look at Adventist education, I see certain anomalies; we are dedicated to teaching students about cooperation, service, equality, mercy, and meekness, and yet we have a demand for

"A.G." programs, honor societies, higher academic standards, and higher test scores. The problem is that when these demands conflict with each other they pose a dilemma to those interested in Adventist education. It is important to remind us all that Adventist education must reflect its spiritual and religious framework. Part of the reason why this research is necessary emerges from the inability or reluctance of anyone to conceptualize these ideas in research. It is important for me to look at if and why Adventist education has failed to meet its obligations. In order for me to do that I need to lay out what those obligations are.

To ascertain what constitutes valid Adventist education I have to first recall, to the best of my ability, those spiritual matters which form the basis of Adventism. The point of my research is to find a way in which Adventist education can respond to both its religious framework and to the social needs of the times. Based on my research in my doctoral work, my work in the school, and as an observer, I have come to see that I want to do my research on the way Seventh-day Adventist education can meet its obligations and requirements in the 20th Century.

This means two basic things: to respond to its basic religious heritage, and secondly, to respond appropriately to both the existing cultural and social issues of the

times. In order for me to do this, it is necessary for me to lay out my religious convictions which reflect my interpretations of Seventh-day Adventist religious traditions. In addition, in the next chapter I will present an interpretation of major social and cultural issues of the times. I am saying, we can not have an educational system in the Seventh-day Adventist church unless it is rooted in its religious beliefs. Therefore, when I talk about improving the quality of Adventist education it is important, vital, nay, necessary to reiterate those principles.

This dissertation is my honest effort to lay out what those foundations are in a brief amount of time. This dissertation therefore involves both a critique of Adventist education based on its failure to meet its religious obligations and a number of recommendations on how Adventist education might best respond to these challenges.

The Word, the Logos, the Origin and Nature of Man:

the Essentials of Adventism

To understand the purpose and possibilities of Adventist education we must first understand the origin and nature of man and God's purpose in creating him. William Barclay writes, "It may be said that there are two great beginnings in the life of every man who has left his mark upon history. There is the day when he is born into the

world; and there is the day when he discovers why he was born into the world."¹ Indeed, to comprehend the origin of man is to apprehend the Author and Authority of life. Who is responsible for the majestic order of the world, the unflinching regularity of night and day, the unvarying course of the seasons of a year, the unaltering path of the stars and planets, and the unvarying laws of nature? What is it that gives man power to think, to reason and to know? Scripture says, "By the Word of the Lord were the heavens made, their starry host by the breath of His mouth (Psalm 33:6)." "The Lord by wisdom founded the earth; by understanding He established the heavens; by His knowledge the deeps broke forth, and the clouds drop down the dew (Proverbs 33:18-20)." God is responsible for the majestic order of the world. It was by His word, the very mind (Logos) of God, that brought this world into existence. Logos is a Greek word which we take today to mean God's "Word" and "Reason/Wisdom," with these two meanings always being intertwined. William Barclay's research found, "In Jewish thought a word was more than a sound expressing a meaning; a word actually did things."²

God's Word is not only speech; it is power. It is impossible to separate the ideas of Word and Wisdom; and it was God's Wisdom which created and permeated the world which God made."³

The Apostle John declares,

When the world had its beginning, the Word was already there; and the Word was with God; and the Word was God. This Word was in the beginning with God. He was the agent through whom all things were made; and there is not a single thing which exists in this world which came into being without him (John 1:1-3).

The Word pre-existed the world and was not part of the creation; the Word is part of eternity and was there with God before the world was created.

What is it that gives man the power to think, reason, and to know? Barclay says, that "The Logos, the mind of God, dwelling within man makes him a thinking rational being."⁴ The Logos was the power which made the world, keeps the universe and this world in order, the power by which man can come to know and understand the nature of God, and the only power by which man can commune with God. "The Logos is the bridge between man and God."⁵ Not only does Barclay hold that the Logos was the instrument through which God had made the world and that the Logos was the very "thought of God stamped upon the universe . . .," but, "that man's mind was stamped also with the Logos, . . . the Logos was what gave a man reason, the power to think and the power to know."⁶ This significant fact linking the Logos with man is made in the very first chapter of the Scriptures, "So God created man in His own image, in the image of God He created him (Genesis 1:27)." Man begins his existence with a mind perfectly patterned after God, able to grasp and understand

God's nature and His ways. The Logos, this same mind which made the world and everything in it also makes sense of it.

God's Purpose for Man

It was God's purpose that man form a relationship whereby divinity would be glorified and humanity would be flawless in character, unlimited in mental ability and unbounded by fear and guilt. Relational learning and living took on a co-operative start that was perfect in every way. In this way man would ever more fully reveal God's image (the Logos) throughout eternity.

Central to an understanding of the condition of humanity and nature today was the introduction of a new element which has left and will forever leave its mark on humankind and the universe. Humankind's "fall", as recorded in Genesis 3, is crucial in grasping humankind's new nature and the plan of redemption. The setting takes place in humankind's first home called the Garden of Eden. It is also here that education today finds its rationale. Here in this exceedingly beautiful environment with not a taint of guilt, fear, or death was founded the first school on planet Earth.

Created to be the very image and glory of God, His first students, Adam and Eve, possessed mental and physical faculties reflecting the likeness of their Maker. Created in perfection they came to know their Teacher/Creator

through face to face encounters. Their assignment was to identify and name the boundless array of God's handiwork and "to tend and care for" (Genesis 2:15) their exquisite domain. They were asked to use both their mental and physical capabilities to preserve the garden in its original perfect state. Through the book of nature which stretched out before them with living lessons, they found endless sources of instruction. Everything was made not only for their joy and happiness, but also to further knowledge and wisdom, to strengthen their physical abilities, and to develop a relationship with their God. Everything, from the make-up of the leaves of the trees, flowers, and animals to the make-up of the sun, moon, planets, and stars speaks of its Creator. The study of light and color, sound and sight, of music and orderliness - all were part of the curriculum for the pupils of earth's first school. The most essential part of their education was a knowledge of God, an acknowledgment of God as both source and resource, for from Him issued life and through Him was life sustained. Even as He was Author, so was He Authority. All life's components began by His word and are sustained by His word. To study life and its profusion of components is indeed to discover the Originator. The discovery of His love and compassion, His glory and power was often ascertained through direct, face-to-face intercommunication with Himself or angels.

Through their daily experiences in the garden, Adam and Eve were provided not only the opportunity of discovery, but also of expressing their faith in God as the sustainer of life.

Elements: Choice and Faith

God, in His desire to replicate His character in humankind, created them with the power of choice, for any relationship lacking choice fails miserably in being a relationship. Choice is a necessary element if mankind was to be wholly in the image of God. Without the element of choice love could never be realized. They were given the power to choose to ignore God's universal order, an order that governed the environment and those who would benefit from and contribute to it.

The entity which they held that demonstrated not only their love and loyalty to God, but also the order of knowledge, was faith. Faith in the Word had to be applied in the "proving grounds" of daily experiences before the character of God could be fully revealed in man. Adam and Eve, therefore, had no knowledge of the conflict between servility and bondage, between exploration and discovery, and between indoctrination and education. For their love and loyalty to God's universal order to be fully revealed, it must first be submitted to a testing process. For this

reason God allowed humankind the power to choose their allegiance.

With a warning given as to what the consequences of Adam and Eve's choices would be, "for when you eat of it (the fruit) you will surely die (Genesis 2:17)," God allowed earth's first students to experience a test. Their willingness to remain in a synchronous relationship with both their God and universe rested on loyalty to His position as source and resource. So, the "tree of the knowledge of good and evil" became life's first examination. While this was apparently the only test of their loyalty to God, Eve's curiosity was aroused by a serpent's voice, "You will not surely die . . . for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil (Genesis 3:5)." Deceived as to the hidden motives of Satan, Eve was fascinated with the idea of discovering something new. The thought of uncovering a mysterious knowledge, of being like God, (another source and resource) led Eve to accept the serpent's offer despite God's warning. Never conceiving the harsh reality of their desire and the consequence of their decision to distrust and reject God's position, Adam and Eve chose to pursue the mystery of the knowledge of evil. Their failure to believe that God was providing everything for their own good and rejecting His authority, made our first parents

transgressors and brought into our world not just a knowledge of evil, but all of the chaos and disharmony that evil gives birth to. The bitter reality of the "curse of sin" adds but a dimension of urgency to the need of an effectual and corrective learning.

Changes in Humankind's Nature and their Experience

Their apparent desire to "be like God, knowing good and evil," involved some swift and prompt lessons. Their first lesson included a new look at themselves and each other. "Then the eyes of both of them were opened, and they were naked (Genesis 3:7)." Moral innocence was now replaced with a new awareness of themselves and of each other in their nakedness and shame. No longer with child-like innocence, they frailly endeavored to cover their ignominy. The garden, once a place of joy and fellowship with God, now became a place of fear and hiding from Him.

Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden (Genesis 5:8).

Probably the severest lesson of all, they were forever separated from personal, face-to-face communion with their Creator. Hereafter humankind could never look at God and live. Authority, rather than revered, now became feared. Humankind would have to learn about God some other way.

Humankind had fallen from the province of God and now became subject to that which they had chosen.

To pursue the lessons they chose to ascertain, to gain the knowledge of evil and its disharmonious consequences, man and woman had to leave their perfect environment. In their "beyond Eden" environment Adam and Eve no longer could learn from their Teacher face-to-face, nor could they clearly see evidences of God in nature. The results of their decision now became apparent everywhere as they witnessed the effects of sin in the falling leaves, the fading and decay of flowers, and the emergence of weeds, thorns, and thistles. The animal kingdom, which had once been loyal to them, now showed signs of rebellion. Once Adam and Eve's dominion to rule and enjoy - animals and nature were forever changed and lost to them. In an environment where everything once manifested solidarity and life, now was seen a disharmony with the taint of decay and death.

Fear and Separation, Love and Redemption

Even though the curse of sin was evidenced throughout creation, nature was still to be God's "lesson book." It could no longer represent only the virtue of God, because evil was everywhere, tarnishing everything in the air, on land, and in the sea. Satan's deceptive power was seen in blurring truth and error. He continues to use this divisive

power of interweaving truth with error to deceive humanity. What a contrast this was to what Adam and Eve had previously experienced! Where once they saw evidences of God's love, harmonious laws that enabled humans and environment to complement each other's environment, they now saw manifestations in nature of Satan and the results of a knowledge of evil. A mingling of evil with good was to be experienced in everything as long as sin is permitted here on earth.

After the "fall" from their harmonious union with God, humankind was not surrendered forever to the consequences of sin and disharmony with God. In pronouncing sentence upon the serpent (Satan), God also spoke of a plan for the redemption of humanity. Except for this plan man and woman would have experienced eternal separation from their Creator. Humans, by themselves, were hopeless of ever changing their condition; they became hopelessly doomed, dispossessed of a pure, untainted knowledge of God. It was this view of themselves that lead Paul to write:

I know that nothing good lives in me, that is, in my sinful (fallen) nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do - this I keep on doing (Romans 7:18,19).

The penalty of humankind's transgression was death. "for when you eat of it you will surely die (Genesis 2:17)."

The separation of God and humanity which sin brought to this relationship, taught us the emotions of fear, envy, hatred, and a realization of the finality of life. "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned. . . (Romans 5:12)."

Knowing of the possibility of sin entering the earth, God designed a plan. The redemptive act was a plan made by God, made before sin ever entered this world should there ever be a need for it. This redemptive act or lutron, as it was known by the Greeks, was the means of rescuing humanity by paying the necessary price. The plan called for the Creator Himself to pay the penalty of human transgression; a sacrifice that satisfied the righteous wrath of God. Without this lutron all people are justly destined for eternal punishment.

God presented Him as a sacrifice of atonement through faith in His blood. He did this to demonstrate His justice... so as to be just and the one who justifies those who have faith in Jesus (Romans 3:25, 26).

In order for atonement to occur there had to be a substitution of life for life.

For this reason He had to be made like His brothers in every way, in order that He might become a merciful and faithful high priest in service to God, and that He might make atonement for the sins of the people (Hebrews 2:17).

He was wounded and bruised for our sins. He was chastised that we might have peace; He was lashed - and we were healed! We are the ones who strayed away like sheep! We, who left God's paths to follow our own. Yet God laid on Him the guilt and sins of every one of us (Isaiah 52:5,6)!

God demonstrated his love for us in that, while we were powerless and ungodly, He paid the penalty for man - for all time. "While we were still sinners, Christ died for us (Romans 5:8)." This demonstration of God's love was a part of His plan for seeking to win back that which was already His own.

In spite of the debilitating power of sin to separate humans from God and to destroy both the capacity and desire for knowing Him, God designed into His redemptive plan a scheme which would give vitality and restorative power to the human mind. His plan required a change in how humans came to think, to reason, to know, and make sense of this world. Paul wrote about the change that takes place when one studies the Logos as: "being transformed into His likeness. . . (2 Corinthians 3:18)." Being transformed into Christ's likeness is an eternal process which stands at odds with natural tendencies. "Do not conform any longer to the pattern of this world," Paul writes, "but be transformed by the renewing of your mind (Romans 12:2)." This new mind (a mind stamped with the Logos) is the intermediary between the world and God. A mind comprehending the Logos of God puts

sense into the world, sees order instead of chaos and has the ability to judge truth. Outside the redemptive plan the mind is not capable of apprehending or desiring, in light of the "fall" and the "cross," a knowledge of humankind's purpose and place on earth or responding positively to the plan of redemption. It was only through the redemptive act that humans have been and are able to counter their bent for evil. And it is only due to the redemptive act that humankind has any choice at all other than living in bondage and under the authority of evil. The end of all evil could never have been realized without the plan of redemption.

The plan of redemption calls for humans to once again choose allegiance and claim their inheritance. While the penalty for sin is eternal death, the gift which God invites us to accept is life eternal. In the redemptive act are seen several important concepts:

In Him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding . . . to bring all things in heaven and on earth together under one head, even Christ (Ephesians 1:7,8,10).

Here we find that redemption was seen as a loving sacrificial gift of the blood of Jesus Christ followed by His resurrection. This act once and for all paid the penalty of our sins (justification), and those who accept His authority as source and resource and have a meaningful

relationship with Christ, will find a desirable future destiny.

Apart from any moral achievements or religious acts on our part, our salvation from the penalty of sin comes as a gift from God. This gracious act of removing sin's penalty in spite of our guilt is called grace.

For the grace of God that brings salvation has appeared to all men. It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope - the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are His very own, eager to do what is good (Titus 3:11-15).

It is evident that those who accept God's grace will be a people that produce "good works" developing characters in harmony with God's character of love.

Those who choose to be reconciled to their Creator and accept His invitation to become adopted into His family, receive special power to think and live a sanctified life. The Apostle Paul describes this power as the liberating influence of God's Spirit (Holy Spirit) on one who is "living in Christ":

Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending His own Son in the likeness of sinful man to be a sin offering. And so He condemned sin in sinful

man, in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.

Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God.

You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ (Romans 8:1-9).

To better understand the characteristics of good and evil and the alternative choices that are ours to make, I refer to a recent experience. One day as I was jogging along a country road, my mind struggled to grasp more clearly the concept of good and evil. I came upon a very old barn. Its day of usefulness was over as it suffered from neglect and disrepair. Surrounding the barn was a variety of trees differing in size and shape. I was struck by the contrast of the old barn and the trees and moved to ask myself, to what has evil brought us? I observed that everything under the sun that has been humanly made doesn't last very long. Most of what we make, like sin itself, temporary and terminal, is and, as in the case of the barn nestled in the trees, will be discarded, in less than a hundred years. What plans have people laid that have successfully met their needs? The evil in our hearts has

brought rampant sorrow and destruction since the time of Adam and Eve to this day. The follow-up question must also be asked: To what does Christ invite us as an alternative to evil and terminal living/creating?

Christ still uses nature to bear witness to His designs for humankind. Though blemished by sin, nature still speaks not only of creation, but also of redemption. Even through the defects which can readily be seen in the decay of trees, nature still provides evidences and lessons of a loving God. Starting back with creation's first trees, out of their death and decay would spring forth new and beautiful trees. This miraculous process has been repeating itself for thousands of years. Every Fall trees lose their leaves only to be redressed with fresh new leaves in the Spring. The book Education, by White, speaks of this paradox: "Thus the very objects and operations of nature that bring so vividly to mind our great loss become to us the messengers of hope."⁷ The redemptive process once again turns us to nature to gain life's vital lessons.

Another lesson to be learned is readily seen in the results of sin in nature as it works in opposition to the life-giving power of the Creator. God would have us use nature as a textbook to learn about the affects of sin and to more fully comprehend His love.

Where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil. From nature, which now revealed the knowledge of good and evil, man was continually to receive warning as to the results of sin.⁸

It is within the human experience, from their Eden home where they enjoyed a personal, face-to-face relationship with their Maker, to their fall and subsequent allegiance to Satan, to a juncture where, through faith, humankind can once more choose their own destiny, that education's fundamental purpose and vital efficacy can best be realized and discussed.

Central Role and Purpose of Christian Education

Humankind's failure of loyalty to God meant their forfeiting the creating, guiding, and directing power of the Logos in them. No longer were they learning and experiencing the wonderment found in the Logos. Humanity, now experiences the "lostness and darkness," total separation from the Logos. The "stamp of Logos" which they once bore is no longer there to impart reason, the power to think, and the power to know. Without the Logos to empower them we are powerless to know God. Without the Logos we are, in the fullest sense of the word, hopeless and lost.

George Knight, a professor at Andrews University of Seventh-day Adventist, declares,

The lostness of man provides the purpose of Christian education. Man's greatest need is to become "unlost" . . . seeking and saving is the theme of the Bible from Genesis 3 to Revelation 20. The message of the Bible from the Fall to the restoration of Eden in Revelation 21 is the story of how God, through teachers, prophets, patriarches, preachers, symbolic services, and a host of other means, has been attempting to rescue humans from their lostness.⁹

Using lost sheep as a metaphor, God, speaking to Israel said: "We all, like sheep, have gone astray, each of us has turned to his own way. . . (Isaiah 53:6)." "I will search for the lost and bring back the strays. I will bind up the injured and strengthen the weak (Ezekiel 34:16)." And the inviting commentary of Jesus was: "For the Son of Man came to seek and to save what was lost (Luke 19:10)."

Within Adventist education there is an artificial distinction made between issues of this life and the life to come; and while there are many issues which have no direct relationship to salvation like having a job, raising a family, owning a nice home, or driving a snappy new car, the issues of how we treat each other are in fact connected issues of salvation. It is the challenge of Adventist education, even though it is oriented towards salvation, to find ways in which people can achieve salvation through a meaningful life in this earth. We must not spend all our energies on these issues at the expense of the most important and vital challenge that face our children today. This major concern cannot be measured in importance by what

happens in the next 20, 30, or 40 years; the judging of this concern is measured throughout eternity. We must view the importance of children through the window of eternity. It is vital that the focus of our educational program is about "redemption!" It must become the energy, the driving force, the focus, and mission of our schools. This is not something that can be merely taught in a Bible class - it must permeate every area of our curriculum and school program - it must be the driving force which motivates the church and parents to support and commit to Adventist Christian education. White clearly emphasizes the high importance of redemption in education,

To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in His creation might be realized-- this was to be the work of redemption. This is the object of education, the great object of life.¹⁰

"In the highest sense," avows White, "the work of education and the work of redemption are one."¹¹ Knight clearly supports this emphasis in education when he wrote, "The role of education is to help bring man back to at-one-ness with God, his fellowman, his own self, and the natural world."¹² Any education process that would dare to do less than restore humans to harmony with both their Creator and their universe is indeed suspect!

To have Adventist education's primary focus on anything less than redemption would make it non Christian. Knight strongly supports this position when he writes that:

Christian education is the only education that can meet man's deepest needs, because only Christian educators understand the core of the human problem. The redemptive aim of Christian education is what makes it Christian. The primary aim of Christian education in the school, the home, and the church is to lead young people into a saving relationship with Jesus Christ. This heals the principal alienation of Genesis 3 - that between man and God.¹³

Our aim, as Adventist educators, is to lead our students into a saving relationship with Jesus Christ. Without redemption this would not be possible. Adventist education is just part of the triad (the home, church and the school) of God's plan to redeem our youth. The most important part of a child's education is the development of a saving relationship with Jesus Christ. This relationship heals the alienation which came about between mankind and God in Eden. "Knowing" or "to know" Christ has to do with intimacy even as Adam "knew" Eve and she conceived . . . , so "knowing" Christ leads us to a new concept of who we are in relation to Him.

To know God more fully is to also experience Him. To know and experience God results in a transformation of both the nature and character of humans. Paul speaks about this transformation process: "And we, who with unveiled faces

all reflect the Lord's glory, are being transformed into His likeness with ever-increasing glory, which comes from the Lord. . . (2 Corinthians 3:18)." This transformation process is not a mere modification or refinement of the old life, it is an entirely new way of thinking and acting. It represents a discontinuity with the past life. Paul urges Christians to "not be conformed any longer to the pattern of this world but be transformed by the renewing of your mind (Romans 12:2)." This transformation takes place as we gaze upon Christ's glory. Through studying His word, communing with Him through prayer, and meditating, the Holy Spirit is moving us closer and closer to the image of Jesus Christ. The emphasis here is to focus on Jesus Christ.

As one gives himself/herself over to the Spirit his/her life becomes changed/transformed and the evil desires will be crowded out. The key to conquering evil desires, says Paul, is to

live by (obey) the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature (Galatians 5:16, 17).

James, the brother of Jesus, says that you can find salvation through the "word planted in you (James 1:21)."

As we come to know Christ, we become changed. That is the work which we are to do and on whom we must focus. God

does not give us a whole list of things to do to be redeemed; we are to examine the life of Christ and thus will our mind be changed.

Paradoxes of Adventist Education

Having laid out the religious and spiritual framework of Adventist education, the social reality is one in which other powerful demands are made upon Adventist education and schools. As educators we're always faced with the reality of operating in a particular time and place. The fact is that parents send their children to Adventist schools for a variety of reasons which may or may not have anything to do with what I have just said. They may send them to Adventist schools because they have smaller classes, caring teachers, to get away from integration, for a safer environment, or they have a general feel for religious education although they may not be committed to the principles of Adventist education. Our schools are asked to become like other schools where they are asked to teach a general curriculum and meet state standards, and slowly they begin to be shaped by not only religious demands but by how culture defines schools.

There are social demands which we need to consider such as equality, justice, and service which are closely connected to the spiritual mission of our schools. There is also a variety of other social demands which most of the

society desires, such as: higher grades, higher academic standards, "magnet" type schools to give students an academic advantage, and job preparation for privilege. While it is not the main purpose of Adventist education to train for job preparation and is not part of our philosophy, it is part of what the expectations are. It is something that we have to deal with whether we like it or not. We can say Adventist education is about redemption, but we live in a culture where schools have come to be seen as part of vocational preparation. While we say "God," parents say "job." There are other legitimate demands placed on Adventist education by the culture which create a dialectic if not conflictual relationship with its religious purpose. How do Adventist educators respond to a growing number of social as well as vocational issues? How do we help students respond to their social responsibilities within the context of our spiritual framework? How do we take our religious and spiritual orientation and fit it into a particular cultural context and respond to parent expectations?

In the process of responding to this dialectical process my fear is that Adventist schools have become much more oriented towards meeting the social cultural demands and have lost a great deal of their spiritual underpinnings. I am not saying that Adventist schools should become

monasteries where people are contemplative. Quite the contrary, I believe that Adventist educators need to and should inform the students about the work place and about community and family life. I further believe, however, that Adventist educators have failed to develop a social and cultural critique in order to develop an appropriate educational philosophy for our time. In Adventist education, while viewing the acquisition of knowledge and character development, and occupational preparation as essential, they must not be viewed as ends in themselves. While the primary purpose of Adventist education is to lead our youth to Christ for redemption, the object is to prepare students, by developing all their faculties, to serve the public needs and in a wider sense to respond to God's call of service. Herbert Welch concluded that

education for its own sake is as bad as art for art's sake; but culture held in trust to empower one better to serve one's fellow men, the wise for the ignorant, the strong for the weak. Christian character which does not find expression in service is scarcely worthy of the name.¹⁴

The essence of the Logos, as manifested in a character of humankind, is evidenced by a life of service for his fellow humans. E. M. Cadwallader paraphrased White on this issue:

Education is preparation, a definite getting ready for the rendering of service during the whole period of existence possible to man, a fitting for usefulness and

faithful discharge of life's duties, and a preparation for the future, immortal life.¹⁵

There is a linkage between the redemptive mind and a life given in loving service to humans. Loving service is demanded by a person who is "in Christ." Speaking of faith in Christ, James says, "faith by itself, if it is not accompanied by action, is dead (James 2:17)."

Service/action is necessary in education for a number of reasons as Knight puts it:

an education that leads us to use our talents for our fellowman builds upon the conversion experience and helps heal the alienation between man and his fellows. Our service to man is indissolubly linked to our service to God. Furthermore, our service enables us to come to grips with our own selfishness, and who we are. As a result, it facilitates the removal of the alienation we suffer within our individual selves. In other words, we help ourselves to wholeness as we aid others.¹⁶

While it is not the main purpose of Adventist education to train students for job preparation, it is an important part of our philosophy. We expect our students to excel in academics, not for the purpose of privilege, advantage, or self-service, but to better serve the needs of their community and country. Every student should be taught that it is his/her Christian duty to use his/her talents not for personal glory, position, or self-service, but to lift burdens, to resist oppression, bigotry, and injustice. The

higher the educational ladder one climbs, the greater is his/her responsibility to social and spiritual service.

Occupational preparation [writes Knight] like every other aspect of the Christian life, cannot be separated from the issues of the new birth, character development, and the development of a Christian mind. The Christian life is a unit, and each aspect of it interacts with the others and the total being. The Christian will always see an occupation within the context of an individual's wider vocation as a servant of God.¹⁷

Conclusion

Having spoken to the uniqueness and purpose of Adventist education, I must now sound a message of alarm. As Adventist educators we must **WAKE UP!** Due to the time in which we are living there is an urgency why we need to fully understand the essential purpose of Adventist education. We are not meeting our responsibilities nor are we meeting the challenges which face our youth, homes, and community. Because the end of the present age is soon to close, Paul exclaims, "you know how late it is; time is running out. Wake up, for the coming of the Lord is nearer now than when we first believed (Romans 13:11)."

Adventist education provides many possibilities in education which can have impact on every aspect of a being both presently and eternally. We need to restudy and restate our Adventist educational philosophy giving emphasis to those elements which gave birth to our church and gives

Adventist education legitimacy. We also need to examine our society and culture and discover not only its concerns but also its influences. As we seek to practice our philosophy in every aspect of our educational program, from superintendents to part-time support personnel, from curriculum planners to student/teacher interactions, we must be acutely aware of the influences of culture upon the lives of students and teachers.

Due to the demands placed on Adventist education by culture there exists a need for a cultural critique. Such a critique is vital in order for any reformulation of Adventist education to take place. This problem has caused a loss of focus in the spiritual dimension of our schools.

Since a nexus exists between culture and the school, so educational reform must be grounded in a theory that links culture and school. In Chapter Two, I will examine theories that try to analyze our educational problems in the context of social and cultural crises. Social and educational critics such as Neil Postman, Maxine Greene, Paulo Freire, David Purpel, Svi Shapiro, Jane Roland Martin, John Smith, Jean Anyon, Stanly Arnowitz, Henry Giroux, Christopher Lasch, and Matthew Fox speak about a resonance with what is happening in society at large and what they see taking place in the schools. Areas of particular concern will include: alienation, oppression and liberation, equality and justice, privilege and competition.

CHAPTER II

NEXUS OF CULTURE & SCHOOL AND EDUCATION TRANSFORMATION: EDUCATION FOR INDUSTRY/LIBERATION

Not clearly understanding the plan and purpose of Adventist education nor able to respond to the demands expected of it by the Seventh-day Adventist church and the parents of students, Adventist educators find themselves wrestling with moral and spiritual paradoxes for which there seems to be no clear answer. Adventist educators increasingly see themselves as in an ideological battleground responding to the demands of our church, home, school, and society. To acknowledge a crisis could well drive anyone proposing educational innovation into a state of intellectual catatonia. Due to the demands placed on Adventist education and in order to regain our spiritual compass, we need to take a close look at those areas which have impact on our program.

Education by itself is like a tree suspended in air with no attachment to the ground. Since education is firmly grounded in the culture, we must examine social and cultural crises to fully understand the problems facing education. After all, why should education take the full blame for the economic, social, and cultural woes we are now experiencing? To examine education alone would be tantamount to inspecting

a sick tree without considering the soil within which it draws its life. The privation of cultural understanding is also the privation of educational understanding. Due to the demands placed on Adventist education by culture and society and since a nexus exists between culture and the school, it is vital that we develop a cultural critique if reformulation is to take place. We must take a critical look at culture to understand what it is that we are really facing. What are the demands of culture and what does one face as he/she resides in culture?

Living in a country which promises social equality and justice for all, the failure of our society to advance these unfulfilled promises is a tragedy. Many in our society even avoid acknowledging the existence of an economic, spiritual, and cultural crisis, in the face of an abundance of supporting evidence. With hard work ethics being defined to the lower and middle classes as the "American way," we have developed a proud tradition which values rugged individualism, competition, achievement - which has to be seen in the context of a culture which, unfortunately, has elements of racism, sexism, and classism - as those characteristics which have delivered us to the pinnacle of success. Here we see our dominant culture operating paradoxically; it does say that we should love our neighbor, care for each other, and have faith, while at the same time

we see many contradictions. These conditions have left many in our culture feeling alienated and powerless.

A dichotomy stems from the notion that wealth and power are in some way a measure of success, that more is better, and we never quite have enough. In America, this view of success is advertised as an ideal which affirms you have God's favor and blessing. Also, our language and media beckon us to engage in a futile pursuit of pleasure seeking, to self-indulgence in order to achieve a life of contentment. While I see the parents of students in Adventist schools embracing that basic Western ideology which includes values centered on materialism, hedonism, consumerism, individuality, and science, being able to identify and articulate the essence of a crisis is formidable; to understand it is even more difficult.

What role are the schools playing in all of this? Critics are saying that the schools are complicitous in facilitating the ideology of the dominant culture through their emphasis on grades, achievement, competition, masculine and class consciousness, individuality, hierarchy, separating students, and acculturation of children to the society. In variety they validate and facilitate it. They make a negligible attempt to offer anything in the way of an alternative to the dominant culture. Ostensibly, schools reflect the dominant culture more than they deny it.

I was caught quite by surprise how we, as educators, perpetuate the ideology of injustice to our children. Through my years of teaching, I have observed my contemporaries (I would also include myself as being in complicity) using unsound pedagogy. We have been partners in the oppression and alienation of our students by exercising excessive control, objectifying, and through the fundamental narrative approach to education. As the country turns morally and spiritually upside down, we hear the demands for schools to "batten down the hatches." We hear the demand for higher standards of excellence, censorship of school texts, and mandatory religious observances in schools. With moral legitimacy on the decline the cry is for more discipline, censorship, and imposed beliefs.

Since culture influences the lives of students on many levels including what we should think, believe, buy, wear, eat, drink, look like, and when we need a change (even in relationships) I will be examining theories that try to analyze our educational problems in the context of social and cultural crises. These criticisms have revealed a number of serious and pervasive problems in the society and culture. I will focus more particularly on the issues of: alienation, oppression and liberation, equality and justice, privilege and competition.

Alienation

More and more of our teens classify themselves as being alienated from our schools. While statistics paint a bleak picture of an unacceptable but established trend, they somehow leave us dangling and expressionless without any resolve. Alienation is in part a function of powerlessness. The feeling of being cut off from something of meaning and the feeling of being helpless in overcoming it is the powerlessness or lack of faith brought about by a life of alienation. Loss of faith, and powerlessness are a function of the kind of oppressive society we live in and produce the feeling of being smothered by culture.

Some groups feel more alienated than other groups, eg. women and students. They not only lack political power, but their sense of who they are is denied validation. This is particularly important with women, because part of the feminine impulse is to find meaning, find connections, to care, and have compassion. What they have to offer is often not validated. One can thus more clearly see the subtle relationship which exists that connects alienation, powerlessness, and loss of faith.

Where then, are the cultural and social sources which bring about the sense of alienation? Why do our students feel powerlessness, helpless, and cut off from those other impulses to be connected with each other?

In order for us to better understand the alienation of teens from our schools, communities, and societies we must attempt to understand the world of their lived experiences. Using the maxim that all knowledge is a story and that how we tell the story often leads our students to alienation, students quickly learn to "play the game." According to Postman and Weingartner, students see through our stories and learn to play the game of "Let's Pretend."

The game is based on a series of pretenses which include: Let's pretend that you are not what you are and that this sort of work makes a difference to your life; let's pretend that what bores you is important, and that the more you are bored, the more important it is; let's pretend that there are certain things everyone must know, and that both the questions and answers about them have been fixed for all time; let's pretend that your intellectual competence can be judged on the basis of how well you can play let's pretend.¹⁸

The most devastating effect of our educational system is that it produces in the students a feeling of alienation from the educational process. By alienation, I mean the learner comes to understand that what he or she is asked to think about in school has no bearing on what he/she needs to learn to think about. Postman and Weingartner state further that the student removes

the best, the most vital part of himself from his formal education. He realizes, too, that the standards used to judge his school performance lack authenticity, and his contempt for such standards is widespread and (from the perspective of his teachers) scandalous.¹⁹

Kids become alienated when they go year after year to school and are there because they have to be and are giving up their time to be there. Unless they perceive the learning experience as relevant, no discerned learning will take place. While one could say that no one will learn anything they don't want to know, the reality is that some docile and amenable children can be bridled, cajoled, and seduced to give up their very souls. Children in fact will learn what they don't want to or shouldn't know. Sadly, we see many students come to a place where they have no feeling or are dead inside. The results are that some drop out, some take drugs, and some even commit suicide. Life then, to the learner becomes a game in which appearances are vital. Students feel they must modify themselves to receive the extrinsic rewards of grades.

Jane Roland Martin, in discussing the alienation of women, speaks of the educational journey as

one of the alienation of man from body, thought from action, reason from feeling and emotion, and self from other. . . . Our contemporary journey is a function of a definition of the educational realm and an ideal of the educated person that can be rejected . . . the task of redefinition and reconstruction can only be accomplished, however, if we acknowledge the workings of gender in educational theory and remain sensitive to them in our practice.²⁰

She contrasts the "private world" of home to the "public world" of business, politics, and culture where

people are provided with knowledge about others, but are not taught to care about the welfare or to act kindly towards them. The public world is a world of productive and logical processes where analysis, critical thinking, and self-sufficiency are the dominant values and where feminine values of compassion, feelings, emotions, and intimacy have no place. This lack of belonging or fitting into the production-male-dominated-culture produces in women a sense of alienation and helplessness. Because of woman's connection to feelings, emotions, compassion, and caring, she finds herself alienated from a culture which finds its approval in an oppressive, male-gender dominated value system. A woman's sense of alienation is also accompanied by a sense of helplessness, powerlessness, and loss of faith.

Education, Martin contends, has brought about this ideology by virtue of a particular definition of education. Our definition is tied to what she calls the productive process of society which will coincide with the cultural stereotype of a male human being. So, our definition of excellence in education will have emblematic gender-related, masculine traits. Traits which amplify care, concern, connectedness, compassion, sensitivity to others, nurturance, and intimacy are regarded as female gender-

related traits and are rarely contemplated. Martin asserts that,

although these qualities are associated in our minds with the reproductive processes of society, they have the broadest moral, social, and political significance. . . . [and are] important for carrying on society's economic, political, and social processes. . . .²¹

Just as the gender-related value structure is reflected in our ideal of the educated person, so too we find it reflected in the school curriculum which supports the critics argument that schools are complicitous as they validate by stressing a masculine-gender emphasis in contrast to the rare inclusion of feminine generated material in education. Martin argues,

the extent to which the academic fields constituting the subjects of the liberal curriculum exclude women's lives, works, and experiences from their subject matter or else distort them by projecting the cultural stereotype of a female onto the evidence. History, philosophy, politics; art and music; the social and behavioral sciences; even the biological and physical sciences give pride of place to male experience and achievements and to the societal processes thought to belong to men.²²

By placing the productive processes of society and their associated traits above the reproductive processes and their associated traits of care and nurturance, our culture comes to esteem those functions, tasks, and traits associated with males as more valuable than those associated with female

traits. Martin would like to see an expansion of the school curriculum to include the reproductive processes of society and an analogous redefinition of what it means to be educated. She would advocate dividing the curriculum with two sets of subjects. One would evolve from the productive processes of society which foster male-gender traits, while the other set would evolve from the reproductive processes of society and fostering the female-gender associated traits. Martin concludes,

Furthermore, if intimacy and connection are to be valued as highly as independence and distance, and if emotion and feeling are to be viewed as positive rather than untrustworthy elements of personality, women must no longer be viewed as different and alien - as the Other,... The general problem to be solved here is that of giving the reproductive processes of society - and the females who have traditionally been assigned responsibility for carrying them on - their due. Only then will feeling and emotion, intimacy and connection be perceived as valuable qualities so that a journey of integration is possible. Loss, pain, isolation: It is a tragedy that these should be the results of becoming educated, the consequences of excellence.²³

I want to address two related issues: the first has to do with why students feel alienated from school and the second with the role of the electronic media in contributing to their sense of alienation.

Students become alienated when they go year after year to school and are there because they have to be, when they perceive the learning experience as irrelevant to their personal experience, and feel they are giving up their time

to be there. By alienation, I mean the learner comes to understand that what he/she is asked to think about in school has no bearing on what he/she needs to learn to think about. Unless a student perceives the learning experience as relevant to his or her world view, unless they see that questions asked are worth answering, that they perceive a problem to be a problem or is being taught as worth learning, students will remove a vital part, the best part of themselves from the educational process and no apparent learning will take place. Students feel estranged from school and society when they come expecting something to happen but nothing does. Bruno Bettelheim reported that some children turn on the stereo when they do homework because they find their homework so boring and music makes it possible for them to do such an "uninteresting task." Life then, to the learner, merely becomes a game in which appearances are made. They modify themselves to receive the extrinsic rewards of grades or promises of upward mobility.

Pronouncing education as being in crisis Stanly Arnowitz and Henry Giroux imply a linkage between student and teacher alienation and our extreme form of empiricist epistemology. They see us enslaved to the concrete (problem solving) and unable to employ abstraction which is a major barrier to analysis. Because our twentieth century education theory has been dominated by the idea that

learning should be problem-centered rather than concept-centered, it has led not only to the technicization of the curriculum but to an alienation of students as to the theory behind the problem. They see it as the "breaking up of reality into interchangeable parts." They also see it resulting in the further "demoralization of teachers and their alienation from work."²⁴ They see the students as

bemused by daily interaction as if it were the unreality. Many of them live for the spectacle of the television show, the rock concert, the record party, and other mass cultural activities. The spectacle appears as the real world in which they wake up and participate in the process of living, and their non-media life is the fiction.²⁵

The view we see of our children portrays a classic scene of an oppressed segment of our society. Bruno Bettelheim, saw children addicted to certain kinds of music or musical groups, drugs, other forms of electronic media, as merely getting away from the boredom of society, troubling feelings, or to fill a void. He says that "people become addicted not because drugs are around but because of emptiness."²⁶ We need to ask ourselves why is it that our children are so interested in the electronic media? Why does the electronic media have such a grip on so many in our society? And what is the impact of the ecological (in the sense that it relates to all elements of an environment) imbalance on our society today?

The strongest reaction against alienation, drudgery, and hypocrisy of class society can be readily seen in two distinct cultural groups: punk rockers and those drawn to heavy-metal music. In speech, dress, hair style, music, and attitudes, these groups resist the dominant social order of today. The punks have mocked and exaggerated their own alienation in the same moment that they railed against the emptiness of "normal life." Ironically, in their search for meaning, the media, once again, has revealed a remarkable ability to incorporate rebellion into product and profit.

To better understand the ecological imbalance we need to look at the drawing power the media is having on our society. According to U.S. News and World Report, teenagers listen to an estimated 10,500 hours of rock music between the seventh and twelfth grades - just 500 hours less than the total time they spend in school over 12 years. The average preschooler watches 30 hours of TV a week - more time than is spent in unstructured, imaginative play. By age 16, that same child will have watched 16,000 hours of TV compared with only 12,000 spent in school. The average household is tuned into their televisions an average of 7 hours a day. While so many of our children are "plugged-in" the electronic media for a frightening number of hours a day what is it that they are receiving? What is the message of the entertainment industry?

Aimed specifically at the teenage market are songs such as "Suicide Solution," "Necrophilia," and "Dancing in the Sheets." Lyrics are just as explicit as Prince sings a tribute to incest in "Sister," and "Judas Priest's "Eat Me Alive" describes oral sex forced at gunpoint. Rock star Ozzie Osborne has been known for biting off the heads of bats while on stage. Thomas Radecki, a psychiatrist and director of research for the National Coalition on Television Violence, is troubled by what he sees. He sees a "subculture of hatred and violence becoming a fast-growing element of rock entertainment for the young."²⁷

A report written in U.S. News & World Report, 1985, describes what some psychologists believe "that excessive exposure to TV creates a 'mean-world syndrome' - a perception that contemporary life is more dangerous than it is."²⁸ Film teacher, Annette Insdorf, worries that some of the most popular films like "Rambo," "Mad Max Beyond Thunderdome," "Pale Rider," and "A View to Kill" present common and macho messages that may be threatening to the mental health of teenagers. Insdorf thinks "it is probably a dangerous vision because it suggests that a blue-eyed man who can wield a gun can solve our problems."²⁹ Leading teenagers to a false belief that their parents are stupid, weak, or silly and that they should be the therapists to their parents and can solve their problems is the recurring

theme in many teen movies such as: "The Breakfast Club," the "Back to the Future" series, and "Sixteen Candles." Among the millions of teenage girls watching as many as three soap operas a day, studies show an "exaggerated sense" of the frequency of rape, premarital sex, and extramarital affairs.

The influence of the performers is often seen in the styles of the youth who adopt the "torn tart" look of Madonna or the "tough-cult" trappings of the heavy-metal groups. "I'm a Cyndi Lauper," says 14 year old Karen, who lives in the Los Angeles suburbs and says her spiked punk hairdo and the black liner on her lips are meant to "emulate the people she admires." "Life ends at 20," she says. "What is there after that?"

Violence in films like "Rambo" where 44 specific killings averaging one every 2.1 minutes, prompted the National Council of Churches to study into this matter. Their report concluded that

movies, TV, and music videos are significant factors in lawless and antisocial behavior. Heavy viewing of music videos may significantly increase violence in our society because it closely links erotic relationships with violence performed not by villains but by teenage idols.³⁰

In a study initiated by the National Education Association, they estimate that many of the 5,000 teenage suicides each year are linked to depression fueled by fatalistic music and lyrics. Richard Ramirez, who was charged with sixteen

"Night Stalker" murders on the West Coast, was known to have been obsessed by satanic themes from the music of the heavy-metal group AC-DC and its album "Highway to Hell." Such stories as these are all too common and have probably touched many of our lives.

Gerber, who has done extensive research on how TV viewing influences our actions and life-styles says,

A "heavy" viewer (four hours or more a day), is more strongly affected than a "light" viewer (two hours or less a day). Our research shows that heavy viewing of television cultivates a sense of risk and danger in real life. Fear invites aggression that provokes still more fear and repression. The pattern of violence on TV may thus bolster a structure of social controls even as it appears to threaten it.³¹

The powerful influence of TV is further illustrated by the fact that many viewers are unable or unwilling to make distinctions between reality and fiction. Many viewers see actors not for the people they are in real life, but for the role they play as in the case of Robert Young who appeared in "MARCUS WELBY M.D." In the first five years the television series was aired he received over a quarter of a million letters asking for medical advice.

Neil Postman, takes it even a step further suggesting that television, like metaphors, work "by unobtrusive but powerful implication to enforce their special definitions of reality."³² Ernst Cassirer remarks that "Physical reality seems to recede in proportion as man's symbolic activity

advances."³³ Postman does not yet see this medium having reached its full potential; in fact, he sees that it has the power to

fly far beyond that context into new and unexpected ones. Because of the way it directs us to organize our minds and integrate our experience of the world, it imposes itself on our consciousness in social institutions in innumerable forms. It sometimes has the power to become implicated in our concepts of piety, or goodness, or beauty.³⁴

I believe the electronic media has the power to shape, not only our "world view", but our very thoughts. In Postman's chapter, "MEDIA AS EPISTEMOLOGY," he charges the "media" with creating its own form of "truth-telling". Using the axiom that "seeing is believing," the media is able to assign weight to whatever epistemological stage they desire. He ascribes that the closest the media comes to truth is found in what the media classifies as junk entertainment. There, entertainment is viewed and understood as entertainment.

While there is much, much more that could be said of the intrinsic and extrinsic effects of a domineering media on our lives, our communities, and our nation, I will close this section by addressing the issue of the media's constant and blatant promotion of stereotypical roles. When selling its product, media and business choose to exploit an oppressed and alienated segment of society. Business and

media are responsible for the exploitation of an alienated and oppressed segment in society; they are not only strong complicitors but instigators to the propagation and establishment of a powerful instrument of domination. Due to their powerlessness to repel the exploitation in the stereotyping of class, race, gender, and age, oppressed minority segments of society have and are losing heart and giving away their souls. The chains of oppression have so successfully dimmed their optimism and sense of purpose in life, that life has lost much of its profound and sacred meaning, while culture extends worth and recognition to those who reside higher up the hierarchical ladder giving them the right to become a model citizen with unmitigated dignity.

Even though every segment of society has been stereotyped, women and blacks are more often portrayed in negative roles. These negative roles portray the typical woman as "liberated", "feminist" in nature, exhibiting aggressive and more competitive behavior, able to have abortions without much thought, independent, and single.

With a dearth of black heroes, the typical stereotypical role is often portrayed as "disruptive by violence and aggressive behavior," as "female-dominated households," with frequent friction between males and females, and showing a high frequency of unwed mothers.

It is obvious that electronic media exercises much more control over those who participate than they would lead us to believe. After all, if the media can teach children to buy certain brands of corn flakes, or choose one drink over another, what makes us think their antisocial messages will have no affect on our children? Obviously, the number one educating influence is no longer the family, the school, or the church, but the electronic media. It teaches us a new set of ethics; validates the masculine conciseness of competition, individuality, indifference, and being impersonal; it tells us what to buy and where. It has subtly shifted the emphasis away from people as important to a materialistic craving which knows no limits. Delayed gratification, hard work, thrift, and self-control are giving way to immediate self-gratification.

For many in society it is too late to undo the harm already inflicted, but when are we going to awaken out of our complacency to repair the ecological imbalance which is not only smothering and alienating our children, but hindering them from developing a liberating and creative vision of what we are doing and what we might work to achieve? When are we going to provide programs which do not alienate students from their possibilities? Petty Charren, head of "Action for Children's Television," writes, that "if there are enough alternatives in a child's life, you don't

have to worry about what they see on TV."³⁵ As their contemporary world is ever-changing, it poses, for us, a difficult challenge for "sense-making" of their needs.

There is also a widening dichotomy between home and school which also adds to the challenge of providing suitable programs. The schools cannot be expected to affect needed changes in the emphasis of our children's needs without the help of home, business and government. Being a vital public institution, organized education is seen by Shapiro as being held hostage to the discourse of hierarchy, competition, materialism, instrumentalism, and chauvinism. Their policies and discourse are seen as trivializing if not obfuscating. While the schools have historically listened to the voice of the dominant culture, there are increasing signs of alarm and indignation which show the manipulation, exploitation, and power of the mass media, particularly as it relates to our children. We should not be blind to the possibilities of an educational system which prepares critical and questioning students. Educators must continue the struggle to use their political voice to resist oppression and define appropriate modes of education in which a student is enabled to freely act upon his/her world.

In a technological and competitive age the human pursuit for autonomy, meaning and inner peace are losing their traditional rationale and content. Instead of

developing the power to improve and develop autonomy and self-determination, they sense a growing helplessness and disempowerment to do anything about it. This section of my dissertation is about the crisis in education and society which denies most citizens (especially those who are considered socially as belonging to the low and middle-working classes) a chance for self-determination and community with cross cultures, class, gender roles, and religions.

Oppression and Liberation

Oppression in society and education appears in many forms. While schools are apprehended to be the great "equalizer" in our society, they are, in fact, providing unequal experiences and preparing students for an unequal society. Hence inequality is a direct result of dominating social prejudices and societal conventions, facilitating and promoting oppressive distortions of our democratic life. One form of oppression is seen by Paulo Freire in the way education is being administered. In his chapter "Pedagogy of the Oppressed," Freire states:

Education as the exercise of domination stimulates the credulity of students, with the ideological intent (often not perceived by educators) of indoctrinating them to adapt to the world of oppression.³⁶

His metaphoric paradigm is education as banking where he sees the teachers as the depositors and the students are

the depositories. Teachers make deposits by issuing communiques and commands instead of communicating. This concept of education acknowledges the teachers to be knowledgeable while projecting themselves upon those whom they consider to know nothing. Freire sees in this concept the teachers task as one to "fill" the students with the contents of his narration. No matter what the content of this method of education, the process of being narrated to tends to become prosaic and drab. He sees education suffering from what he calls "narration sickness."

This oppressive ideology perceives students as being of utter ignorance and turns them into "containers" into "receptacles" to be "filled" by the teacher. By accepting their ignorance as absolute, students in fact justify the very existence of such teaching. "The teacher's thinking is authenticated only by the authenticity of the students' thinking."³⁷ The teacher's

task is to organize a process which already occurs spontaneously, to 'fill' the students by making deposits of information which he considers to constitute true knowledge. And since men 'receive' the world as passive entities, education should make them more passive still, and adapt them to the world. The educated man is the adapted man, because he is better 'fit' for the world. Translated into practice, this concept is well suited to the purposes of the oppressors, whose tranquility rests on how well men fit the world the oppressors have created, and how little they question it.³⁸

To Freire, the solution cannot be found in the banking concept, but, in fact maintains and even encourages this concept through the following attitudes and practices which he says personify our oppressive society as a whole:

- (a) the teacher teaches and the students are taught;
- (b) the teacher knows everything and the students know nothing;
- (c) the teacher thinks and the students are thought about;
- (d) the teacher talks and the students listen - meekly;
- (e) the teacher disciplines and the students are disciplined;
- (f) the teacher chooses and enforces his choice, and the students comply;
- (g) the teacher acts and the students have the illusion of acting through the action of the teacher;
- (h) the teacher chooses the program content, and the students (who were not consulted) adapt to it;
- (i) the teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students;
- (j) the teacher is the subject of the learning process, while the pupils are mere objects.

Freire goes on to say that students will perceive the contradictions which banking education seeks to perpetuate if they seek and realize that their ontological vocation is humanization. Teachers cannot wait for this possibility to happen. Teachers must see their role as a partner of the students to engage in critical thinking in order to bring relevance and meaning to the educational process.

It becomes apparent that there is a connection which links alienation to oppression. Education as a practice of domination and oppression as opposed to education as a practice of self-determination, alienates, denies, and disempowers any conscious, thinking beings from using one's natural ability to receive his/her rightful position in society. A liberating education cannot exist where the students are alienated and oppressed. It cannot exist in a climate which not only engenders the transfer of knowledge, but interestingly, according to Shapiro, is responsible for perpetuating and legitimating an education of unequal opportunity. Freire describes liberating education this way:

Liberation is a praxis: the action and reflection of men upon their world in order to transform it. Those truly committed to the cause of liberation can accept neither the mechanistic concept of consciousness as an empty vessel to be filled, nor the use of banking methods of domination (propaganda, slogans - deposits) in the name of liberation.

Those truly committed to liberation must reject the banking concept in its entirety, adopting instead a concept of men as conscious beings, and consciousness as consciousness intent upon the world. They must abandon the educational goal of deposit-making and replace it with the posing of the problems of men in their relations with the world. "Problem-posing" education, responding to the essence of consciousness - *intentionality* - rejects communiques and embodies communication.³⁹

In this concept of education the teacher is no longer the only one who teaches, he/she finds himself or herself

not only being taught, but the students also teach. In this environment they all learn and grow; hierarchical authority is on the side of freedom and not against. Neither does this mean that the teacher can be consistent in acts of cognition while using narration at some point in the class. Freire declares that the teacher is

always "cognitive," whether preparing a project or engaging in dialogue with the students. He does not regard cognizable objects as his private property, but as the object of reflection by himself and the students. In this way, the problem-posing educator constantly re-forms his reflections in the reflection of the students. The students - no longer docile listeners - are now critical co-investigators in dialogue with the teacher. The teacher presents the material to the students for their consideration, and re-considers his earlier considerations as the students express their own. The role of the problem-posing educator is to create, together with the students, the conditions under which knowledge at the level of the *doxa* is superseded by true knowledge, at the level of the *logos*.⁴⁰

Another praxis of oppression is the use of technology as a form of social control. In an age of advancing technology and growing competition and production, those in industry have long held that the primary role of schools was for the education and preparation of "human capital." There is a growing demand that education prepare a work force capable of meeting the requirements of industry. Promoting adequate training in discrete skills, and fostering a climate which would ensure compliance in attitudes and behaviors, is increasingly being demanded by many corporate

leaders. A special edition of a Newsweek Magazine report, on the type of workers America will need in the future, stated:

Workers of the future will need more than a solid grounding in math, science, computer and technical fields. Many corporate leaders emphasize the necessity for a new stress on far more *basic skills*. Work attitudes - showing up, being on time, and getting along with co-workers - are among them . . . and for that they will need a goodly dose of very traditional skills. . . .

Our belief in the technological process of mechanization and standardization has led us to believe it would liberate individuals from the imposing demands of long hours of toil to one in which a person would be free to exert more autonomy over lives that would be their own. The ability of industry to represent a false and distorted message of the dominant ideology has left people dependent, confused, and helpless. Our culture has cleverly misrepresented our real needs for a set of false and distorted ones - its messages intending to sell us a way of life.

Herbert Marcuse declares that individuals have been indoctrinated and manipulated to develop a category of false needs. These imposed and false needs include the most prevailing conception of relaxation, having fun, behaving and consuming the way it is advertised by the media, and loving and hating what others love and hate. These concepts

offer a strong illusion of being able to satisfy genuine human needs. Marcuse further states that the media has been so successful in the transplantation of our social needs into individual needs that the differences between them seem only theoretical. One can hardly distinguish the differences between mass media as an instrument of information and entertainment and as an agency for manipulation and indoctrination. This vexing outlook raises questions involving the rational character of private pleasure and that derived by the manipulation and indoctrination of commercial. Marcuse sees us confronted by a form of oppression which questions the rational character of our irrationality, e.g.:

Its productivity and efficiency, its capacity to increase and spread comforts, to turn waste into need, and destruction into construction, the extent to which this civilization transforms the object world into an extension of man's mind and body makes the very notion of alienation questionable. The people recognize themselves in their commodities; they find their soul in their automobile, hi-fi set, split-level home, kitchen equipment. The very mechanism which ties the individual to his society has changed, and social control is anchored in the new needs which it has produced.⁴¹

In a new sense these forms of predominant social controls are technological in nature. The introjection of technology as a form of social control is seen as an invasion into the very consciousness of society. Industrial psychology once confined to the factory has now invaded our

very consciousness and unconsciousness. The products of indoctrination and manipulation, says Marcuse, promotes a false concern which takes on a hegemonic character. And as the people become more accustomed to the products, the indoctrination they carry ceases to be publicity, but becomes a way of being. Shapiro identifies the false desires and illusionary satisfactions which offer only the illusion of power, freedom, personal expression, and satisfaction as a crisis made indivisible for satisfying genuine human needs. The oppression occurs when individuals start identifying themselves with circumstances which are being imposed upon them and include it in the fabric of their daily lives. This identification then is no longer illusionary but reality. This oppression too, is functional claims Freire, because it leads to domestication. Once the oppressive cycle has been set in motion, that very process engenders muted complicity in those whose conscience has been dominated by the oppressive power. Their deceptive liberties are seen as a powerful instrument of domination.

The range of choice open to the individual is not the decisive factor in determining the degree of human freedom, but what can be chosen and what is chosen by the individual. The criterion for free choice can never be an absolute one, but neither is it entirely relative. Free election of masters does not abolish the masters or the slaves. Free choice among a wide variety of goods and services does not signify freedom of these goods and services sustain social controls over a life of toil and fear - that is, if they sustain alienation. And the spontaneous reproduction of

superimposed needs by the individual does not establish autonomy; it only testifies to the efficacy of the controls.⁴²

Shapiro sees the crisis comes not only from the disempowerment of individuals made vulnerable and confused, but also from a confusion and conflicts of cultural meaning and values. Marcuse goes even a step further stating that the very success of our industrialized society depends on most of the people doing what they are told to do. And if they all displayed autonomy and "initiative," society as we know it today would begin to disintegrate. The emphasis on operational or behavioral control for the corporate good of the country justifies this technological rationality. Whether one is looking for liberty in the privacy of their home or in working in industry, the powerful instrument of technological domination looms as an oppressive and repressive force.

Validated by the attainments in the areas of science and technology and growth in productivity, our industrial society will guard itself against any new ideology. Portrayed by Marcuse as dynamic and growing, our society is in reality a thoroughly static system of life; its irrationality used for oppression of any efforts to open new dimensions of human relations. Marcuse does not see any changes taking place as a mere modification of economic or political practice. He sees that need for qualitative

change also calls for a change in the technical basis on which this society rests. He advocates that political techniques used by corporate industry to be most efficient must be linked to the restriction and manipulation of human needs.

Shapiro maintains that we cannot leave it up to just the "experts" to exert political power but it is the business of us all. We cannot be neutral. It cannot be approached merely as a scientific rationale, transforming all practical endeavors into points of technique. This would, says Shapiro, affirm that the process would only seek to make the present process work more efficiently.

Schools, rather than offering opportunities to students on the basis of "natural" ability, simply mirror and legitimate the dominant ideology. The plight of our society cannot be resolved by just the manipulation of existing programs by the experts, declares Shapiro, it has to do with a commitment to our fundamental values as a guide in restructuring our world. His warning is that it is all our business and we must be willing to take sides even at cost of personal risks, inconveniences or even dangers.

Another form of oppression in our society, as we have seen, are the demands placed by a male-dominated culture on women. Women have traditionally had to perform many social roles and have been expected to exhibit some of the

following behaviors: submissive to males, sexual passivity, nurturer, subordinate, work independently, and dependent. These stereotypical roles have been inculcated into our "official language" as a means to portray women as powerless and to render them submissive to the dominant ideology. A woman's role becomes oppressive, leaving her powerless, helpless, and smothered when males use stereotyping as a function of domination. While the "official language" is one of stereotyping women, women have learned to respond to their "subordinate roles" by means of accommodation and resistance.

Our "practical consciousness" is educed to a great extent by our "official language." While some women have resisted the stereotyped expectations for them, their internal ideological beliefs of female helplessness and dependency are in a large part due to the "language of accommodation."

Jean Anyon in her article "Intersections of Gender and Class: Accommodations and Resistance by Working-Class and Affluent Females to Contradictory Sex Role Ideologies," writes about the contradictions within ideology. On the one hand working-class women are expected to be submissive, subordinate to their men, dependent, and domestic, while in sharp contrast, they are expected in their daily lives to manifest ingenuity, work independently, and aggressively

struggle for survival. Many women endeavor to deal with the contradictions of disjunctures which emphasize that they are expected to meet the demands of their working husband, to be a submissive wife working at home, and for their own need for recognized competence and self-esteem. Women who have joined and found success in the public work force are also expected to be feminine and fulfill domestic roles.

In order to describe the responses of females to their contradictory situations, Jean Anyon depicts women as both accommodating and resisting.

The dialectic of accommodation and resistance is manifest in the reactions of women and girls to contradictory situations that face them. Most females neither totally acquiesce in or totally eschew, the imperatives of "femininity." Rather, most females engage in daily (conscious as well as unconscious) attempts to resist the psychological degradation and low self-esteem that would result from total and exclusive application of the approved ideologies of femininity such as submissiveness, dependency, domesticity and passivity. Females' attempts to offset these demands with those of self-esteem (that is, to mediate the contradiction between femininity and competence as it is socially defined) exhibit both daily resistance and daily accommodation. . . .⁴³

Anyon sees discrepancies in this ideology with some womens' apparent acquiescence to the role of the dutiful and submissive wife in public, but remain internally resistant and nonsubordinate in private. She also finds instances in which the behavior of a woman is resistant to the stereotype of femininity in public, but still holds to her private

beliefs and makes the accommodations of a subordinate, dutiful, and "need a man to lean on" wife.

Anyon clearly points out the accepted ideology that women's concerns are not valued. Therefore, women have to take on alleged male characteristics of exploitativeness, aggression, and domination in order to "make it" in the public work place. In taking on these characteristics she comes to treat other women as males have treated them: in a demeaning, dehumanizing, and disrespectful manner. Anyon sees such male-identified behavior by women as manifesting "her own internalization and acceptance of the dominant ideology that devalues women's abilities and motivation."⁴⁴ Anyon maintains that most women who take femininity as their appropriate province do not passively espouse the stereotypical set of expectations. Rather, she says,

the doctrine of femininity is often used by women as Genovese argued the slaves used paternalism: to try to ensure their own protection by men, as a way of enforcing a reciprocity of duties and obligations. Femininity may become a way of gaining security against a harsher public world.⁴⁵

Childbearing may be altogether desirable, but even becoming pregnant can be seen as an expression of accommodation and resistance. While many bring a child into the world for many good and fulfilling reasons, it can also be an accommodation

to what women have "always" done and is expected from them; and it can, on occasions, include a significant amount of resistance to the alienation and degradation of life in modern society.⁴⁶

I recall a very young teenager express her deep and sincere desire to "have my own baby so I can have someone of my own to love me." Anyon sees that

child-rearing itself can entail the same resistance: the nurturing of children and the love returned can be a struggle to ward off or compensate for the dehumanization and alienation of a non-nurturing world.⁴⁷

While alcoholism and drugs represent extreme forms of resistance to lives of alienated and oppressed women, Anyon says women typically cope by an every day process of accommodation and resistance interactions.

They attempt to reveal how, in daily interaction with men and in social institutions, women engage in a negotiation for equality, respect, and power that belies a total acceptance of the stereotypical female role and characteristics. The fact that most women accommodate to and resist female stereotypes and the contradictory constraints imposed upon them does not deny that some women may genuinely and totally believe that they, as females, are inferior to their men and should be passive, submissive, and dependent. . . . what I am arguing here is that most women neither totally accept nor reject femininity, but make concessions to it and to the contradictory demands of femininity and self-esteem. They adapt femininity to their own ends, resist it in subtle ways, and use it to ward off its consequences.⁴⁸

While accommodation and resistance as modes of daily activity provide women with the means to deal with

individual social conflicts and oppression, it has little chance of transforming the predominant ideology. Anyon believes that besides individual resistance there must also be a collective force to bring about a transformation in the legal, economic, and religious segments of society. She recognizes the need for women to work with men to bring about a social change in the status of power of women because we are "inextricably intertwined with the liberation from exploitation of men."⁴⁹

Despite attempts to introduce greater measures of equal treatment of students in public and private schools, the reality is that students are provided unequal experiences preparing them for an unequal society. Instead of being the "equalizer" of our society, schools are a part of the dominant ideology which unequally distributes power and resources. Girls, for example, continue in disproportionate numbers, to enter the work force in positions in clerical, retailing, and non-administrative human services, or in educational roles where 70% of them will earn salaries of less than \$10,000. R. W. Connell writes about the process of education and the process of liberation as being one and the same.

Girls tend to believe the messages received through their parents, teachers, and others who are influential in their lives, says Anyon, and exhibit stereotyped sex role

messages that exhibit: submissiveness to males, sexual passivity, etc. . . . While she sees most women neither accepting nor rejecting all the stereotypes, she deplors any limits they would place on the full development of becoming a woman. Giroux suggests that students too must become involved in the struggle to overcome injustice. In so doing, they not only would be developing an active voice through the learning experience, but also as a way of engaging in critique thereby applying theory and practice in everyday life.

Equality and Justice

Living in a cultural age which is demanding that our schools "batten down the hatches," increase "standards," (not to be confused with expectations or visions) give more tests, provide more and longer school days, provide more programs, and more curriculum, we discover a narrow, but heavy emphasis to train students in such a way that they will have an advantage in a competitive world. The need for corporate "manpower" has done much to shape our educational discourse and delivers powerful ideological imperatives. David Purpel and Svi Shapiro in their article "Education for Tikkun," see tensions in school's ideological role as being an agency for social mobility and privilege, and at the same time a vehicle for the reproduction of social inequality. They see the schools as the primary institution engaged in

designating individuals within the hierarchies of social class, race and gender. We live in a profoundly unequal society, with education becoming a commodity designed less for liberation and self-determination, but as a means for the reproduction of class divisions. And schools are leading the way through policies, practices, pedagogy and curriculum, which are based on corporate "manpower" needs and class distinctions.

Jean Anyon of Rutgers was involved in a study which looked at theoretical meaning and social consequences of classroom practice as it relates to differing social classes. Social class, she classifies, is the result of relationships one has developed in the following areas: in the work place, to wealth and its power, to people in society, and what one does for a living. This study offered tentative empirical support to the notion that skills and knowledge which lead to social power and reward are made available to some social groups, and the more "practical" curriculum and pedagogical methods are made available to the working class. While there is much support for this thesis in the literature, she suggests that there is much more to one's education than mere curriculum which has a profound and far reaching influence on the lives of children.

Five sample schools were chosen based on the relevant social characteristics of the students and their parents.

The study focused only on the fifth grade class in each of the schools. The first two schools were classified as "Working-class Schools." Parents were described as having blue-collar jobs earning at or below \$12,000. Eighty-five percent were employed and worked some of the following types of jobs: storeroom and stockroom workers, foundrymen, pipe welders, semiskilled and unskilled assembly-line workers, and security guards. This group was typical of 38.6% of the United States population in 1979.

The third school she called the "Middle-class School." The parents of this group were described as having blue-collar and white-collar jobs whose incomes were between \$13,000 and \$25,000. Their jobs consisted of: skilled well-paid workers such as printers, carpenters, construction workers, office jobs, technicians, supervisors, parents employed by the city, accountants, and a few small capitalists. This group is typical of 38.9% of the United States population in 1979.

The fourth group was classified as the "Affluent Professional School." The income of this predominantly professional upper middle class group ranged from \$40,000 to \$80,000. The typical jobs for this group consisted of cardiologists, corporate lawyers or engineers, executives and skilled workers. This group represented about 7% of the families in the United States. The fifth school belonged to

what she called the "Executive Elite School," because most of the fathers were top executives, presidents and vice presidents in major U.S.-based multinational corporations. The income of almost all the families ranges from \$100,000 to \$500,000 which represents less than 1% of the families in the United States.

In each of the schools were to be found obvious similarities including school and class rules. All of the five schools used the same math book and series and at least one boxed set of an individualized reading program. They all had a similar language arts curriculum. There were teachers who asked questions, gave homework, tests, and attempted to exercise control. As the social class of the school population increased, so did the amount and variety of classroom teaching material.

Here is the investigator's interpretation of what school work was for children in each of the schools. In the "Working-class Schools" following the steps are emphasized and are usually mechanical in nature. Rarely does the teacher explain why the work is being given or how it might connect to other ideas to give it importance and meaning. Emphasis is on rote behavior which offers little or no decision making. "Following the right steps, obeying the rules" are often recited to the children or written on the board. The children's work was often evaluated not

according to whether the right answer was given, but according to whether the right steps were followed. Lack of dialogue, rote behavior similar to that a drill sergeant would expect, and a constant struggle as the children continually resist the teachers, typify the learning environment. She found the students successful enough in the struggle against work that very often their assignments were "easy" - that is, not demanding - and found long periods of time where they were asked to do no lessons but simply to sit quietly.

The "Middle-class School's" emphasis was on getting the right answer. Grades and rewards are based on one's ability to follow directions in order to get the correct answers. While directions are to be followed, they do sometimes necessitate some figuring, choice or decision making. Textbooks are closely followed and questions are almost always intended to discover whether the students have read the assignment and understood it. Students are rarely asked to express their own feelings, ideas, or creativity. Classroom control, while varying with classrooms, contrasted to the working-class schools in that decisions were usually based on both external rules and regulations. The children perceived their assignments as having little to do with their interest or feelings. Their motivation for doing

school work is the likely rewards associated with doing well, e.g., a good job or college.

In the "Affluent Professional School" the emphasis is on creativity, independence, self expression, thinking, applying ideas and concepts. There were relatively few rules to be followed when doing one's work, and most had to do with expressing one's individuality to the activity. The teacher's questions lead children to expand the topic, provide more detail, and to be more specific. Classroom control was found to employ constant negotiation. Direct orders were seldom given, but the teacher tried to get them to see the consequences of their actions and to act accordingly. One can go to the library at any time to get books. They merely must sign their name on the chalkboard and leave. The students were found to have a fair amount of official sanctioned say over what happened in the class. The teacher was willing to negotiate what work was to be done.

In the "Executive Elite School" the emphasis is in developing one's analytical intellectual powers. The students are expected to reason through their problems, to conceptualize rules by which the elements may fit together in solving a problem. The teacher stated that she was just as interested in how they set up the problem as in the answer they discovered. While right answers are important,

they are by no means a "given" by the book or the teacher but may be challenged by the students. The students' opinions are important, and they were occasionally asked to make up sample questions for a test. Classroom discussions always dealt with realistic and analytical concerns like: "Why do workers strike?" "Is that right or wrong?" "Why do we have inflation, and what can be done to stop it?" "Why do companies put chemicals in food when the natural ingredients are available?" etc. One class involved a large amount of practice in having the students rehearse managing situations where they were expected to be in charge. The students were expected to maintain control and were reminded that "you have authority and you have to use it." This was the only school in which bells did not demarcate the periods of time. Teachers attempted tight control on students during class time. The students were brought into line by reminding them that "it is up to you, you are responsible for your work," and "you must set your priorities." Students were allowed to leave the classroom at any time and didn't have to sign out or ask permission. Students seldom left the room because of the pressure to get their work done.

In discussing the results of this investigation Anyon perceives identifying characteristics of each school's environment such as physical, educational, cultural, and interpersonal, contributing to an empirical explanation of

the events and interactions. It was possible for the investigator to introduce evidence to show that the following increased as the social class of the community increased: the variety and quantum of teaching material increased; teacher preparation time increased; teachers and administrators were from higher social class background and attended more prestigious educational institutions; teaching methods included more stringent board of education requirements and more frequent and demanding teacher evaluations; teacher support services such as in-service workshops increased; the expenditure for school equipment increased; higher expectations of student ability and achievement on the part of teachers, parents, and administrators; a more positive attitude as to probable occupational careers of students by teachers; acceptance of classroom assignments by students increased; intersubjectivity between students and teachers increased; and there was an increase between cultural congruence and the school and community.

While all these factors may contribute to the nature and climate of a classroom, what is of primary concern here is the deeper social meaning and the wider academic purpose in each social setting. While a student's future relationship to the process of production in society is determined by many combined effects of circumstances, a

clear picture is developing in certain potential relationships and theoretical and social significance. Anyon lays out the following consequential questions

What potential relationships to the system of ownership of symbolic and physical capital, to authority and control, and to their own productive activity are being developed in children in each school? What economically relevant knowledge, skills, and predispositions are being transmitted in each classroom, and for what future relationship to the system of production are they appropriate?⁵⁰

The working-class children were seen developing a potential conflict relationship with capital culture. School work was fitting preparation for future wage labor that was mechanical and ordinary. The emphasis on following instructions inhibited students of the capability for creativity and planning. Withholding meaning has fostered the development of students abilities and skills of resistance. Working as a source of profit for others in later life, these methods are similar to the "slowdown," "subtle sabotage," and other forms of resistance found in blue collar working neighborhoods.

The "middle-class schools" are seen developing a somewhat different potential relationship to capital, authority, and work. The relationships of school work tasks were applicable for future relations to capital that are bureaucratic. Knowing the answers to questions one is asked was fundamental in school and was found appropriate for

white-collar, working-class, and middle-class jobs in supportive institutions, and creativity and analysis are usually not demanded and seldom rewarded.

The "affluent professional school" children developed potential relationships to capital that involved considerable negotiation. Their schooling provided them the opportunity to develop successful skills of scientific expression and creativity, skills of linguistic and artistic expression needed to produce artists, intellectuals, legal, scientific, and technical experts. While they didn't have control over the development of ideas or the means to express them in school, their relative autonomy, creativity relate well to where most of them will work. In producing "symbolic capital" the students develop the relationship not for the control of physical capital but how to negotiate money for their own projects and financial reward.

In the "executive elite school" students were given knowledge that none of the other schools did,

knowledge of and practice in manipulating the socially legitimated tools of analysis of systems. The children are given the opportunity to learn and to utilize the intellectually and socially prestigious grammatical, mathematical, and other vocabularies and rules by which elements are arranged.⁵¹

This knowledge and practice were necessary for control of a capital enterprise. They were given practice and opportunity to develop capacities for analysis and planning

which helped prepare them for ownership and control of physical capital and means of production.

The forgoing analysis of differences in school work in contrasting social class contexts, suggests that class is a primary means of both fostering and reproducing unequal social relations, and one's relationship to physical and symbolic capital. Anyon saw that

differing curricula, pedagogical, and pupil evaluation practices emphasize different cognitive and behavioral skills in each social setting and thus contribute to the development in the children of certain potential relationships to physical and symbolic capital, to authority, and to the process of work.⁵²

From this study we can also conclude that education, instead of being for liberation, enlightenment, autonomy and social mobility, whether by design or by default, become the tool for corporate industry to meet their "manpower" needs. In the process they have powerfully dominated the ideological imperatives that have historically shaped schooling in America.

Another term which has been used by critics to describe the schools role in acculturation is "the hidden curriculum." Purpel has defined this term as referring "to the values, attitudes, and assumptions toward learning and human relationships reflected in the school's policies and practices."⁵³ In this study the working-class school and the middle-class school's hidden curriculum included ways in

which students learned to be obedient (taking orders) and passive, to work at simple and meaningless tasks without complaining, to defer their pleasure, to value achievement and competition, and to please and respect those in authority. It is here that we also find cultural manifestations of racism, elitism, and sexism.

This narrow and trivializing view of an oppressive education which employs alienation, inequality, and injustice limits the power and influence which is intrinsic to the institution. We tend to equate education with particular institutions and processes, which only vaguely link to deeper social, cultural, economic, global, and political matters. Purpel and Shapiro would have us comprehend education

with a moral and spiritual discourse in which education is not seen as a mechanism for further exploitation, competition and materialism but explicitly connected to the struggle for freedom, justice, and community.⁵⁴

They view the current trend of reform as being absent of a departure from the fundamental character of pedagogy curriculum, and programs. More of what reformers are demanding (e.g., more days and hours in school, more course requirements, more tests, more homework, etc), is not seen as altering the basic nature of the existing school system. So, current reform trends are basically maintaining a continuity with current ideological imperatives "which

subordinates education to the bureaucratic process of schooling with its endless accumulation of grades, diplomas, and credentials."⁵⁵ Purpel perceives their suggested reform to be relatively minor and "directed at amelioration rather than transformation."⁵⁶

They point out a number of contradictions in practice which inconsistencies send mixed and misleading signals to our students and parents. These become, as it were, a battleground for the discordant. While we know the value of group study and interaction of sharing ideas, we actually discourage this practice and urge our children to compete rather than cooperate. We single students out for praise or vilification, rewarding them for their individual efforts and achievements. We long for true community, where one can share their struggles, fears, anxieties, and joys; however, in schools our children are taught mostly to learn to compete, achieve, succeed, hold in their emotions, and be alone. Purpel and Shapiro further state,

We are a culture that simultaneously celebrates equality and inequality - community and competition: one that rejects the validity of the notion of any person having special privileges as immoral and/or unfair and yet, at the same time, actively creates and legitimates possibilities for this to occur.⁵⁷

Historically our educational system has not had a discourse that speaks to the values and purposes of education - education as liberation; as building autonomy

and nourishing community; as encouraging compassion and tolerance; building bridges of understanding; as a means of reducing poverty and suffering; and as a means of confronting oppression and racism. While our goal is masked in the rhetoric of a concern for knowledge to wisdom and enlightenment, equality, and truth, it is clear that our schools' primary preoccupation is with perpetuating a system based on an individual, competitive struggle for material success. And the capitalist economy has promoted and encouraged societies insatiable appetite for its items, which include the pursuit of self-gratification, pleasure, and satisfaction. Schools in this regard can be seen as "a metaphor for the emptiness and distortions of our democratic life."⁵⁸

Having created a clear, liberating vision and apprehending raised consciousness, Purpel and Shapiro advocate that we need to examine and analyze the meaning of our actions. It is their belief and mine that

efforts to channel educational activities towards saving and reconstructing our world must be primarily marked by grounding this work in moral and religious discourse.⁵⁹

This kind of discourse is, for Purpel and Shapiro, related to biblical history as an ongoing struggle, confrontation, and understanding with the realities of today and the dreams of tomorrow. Such an education must regard itself and its

students as holy and sacred, not as mere objects to be educated. It must be committed to the development of schools in which teachers, parents, administrators, staff, and students are seen as holy and sacred beings, each with the non-negotiable right to grow, learn, and create to their full potential.

Vision alone is not sufficient. There must be an agenda, a strategy and a strong desire and commitment; a vision which leads educators to praxis. Examples of such strategies and agendas are being shaped and have been compiled by Purpel and Shapiro. Some important examples are:

1. The development of a stronger and more autonomous teaching profession committed to pursuing democratic ideals as reflected in the work of such grass-roots organizations as the Public Education Information Network and Educators for Social Responsibility.
2. Programs in adult literacy that focus on empowerment through critical and cultural literacy as advocated by Paulo Freire.
3. Curricula that attempt to develop active and socially responsible citizenship through, for example, community service.
4. Efforts at involving the community politically in local school issues.
5. Efforts at reducing sexism and racism in the whole spectrum of school policies and practices.
6. Efforts to develop curricula in education for global awareness and for peace.
7. Public interest advocacy groups which seek to influence the mass media in the direction of more socially responsible practices especially insofar as they effect the young; and curricula that seek to develop a more critical generation of media consumers.⁶⁰

It is evident from these examples that culture plays an important and powerful part in the discourse of education. In general, schools, by their very definition, are oriented toward acculturation. Not that we should try to exclude acculturation; on the contrary, we should be educating about what our culture is while helping to redefine it. Purpel sees schooling as "both the parent and child of culture - they shape and reflect each other, even as both may share the same contradictions and anomalies."⁶¹

"The American way" has continually led us to believe that we can accomplish all things and eat our cake, too. Unsure about this anomaly and due to the heightened awareness within our culture, parents are confused, uncertain, and are having doubts as to the meaning of their lives. Instead of drawing on our own experience, we have allowed experts to define our needs for us and then wonder why we experience emptiness and lack of meaning. It is no wonder that our era has been described as "the age of anxiety, despair, absurdity" and "a time of moral and spiritual crisis."

Lead to believe that the "American way" is a path of liberation and justice, the middle-class have increasingly looked to science for meaningful answers. Christopher Leach maintains that they have allowed the natural sciences to make their noteworthy and exaggerated claims, but who now

find themselves with no miracle cures for our social ills. Unable to explain the problem of society, economists, sociologists, psychologists, and theologians all retreat from attempts to outline a general theory for modern society. Philosophers no longer try to explain the nature of things or presume to know how we should live.

Lasch writes that historians in the past assumed that one learned from the past.

Now that the future appears troubled and uncertain the past appears 'irrelevant' even to those who devote their lives to investigating it. The 'lessons' taught by the American past are today not merely irrelevant but dangerous. . . .⁶²

With such a despairing view from the top by those who govern society and shape public opinion and the inability to find adequate solutions, people are now forced to invent solutions from below. Their anxiety grows as people find no answers from the past and see no hope of greatly improving their lives in the future. Lasch sees that people have abandoned the future for the now and that what matters is psychic self-improvement: getting in touch with your inner feelings, fad health diets, taking ballet lessons, searching for meaning through "new age philosophy," jogging, and therapy. Jim Hougan notes that survival has become a "by word" and narcissism the dominant characteristic. He writes:

"the society" has no future, it makes sense to live only for the moment, to fix our eyes on our own "private performance," to become connoisseurs of our own decadence, to cultivate a "transcendental self-attention."⁶³

A narcissist has no intrigue in the future because, in part, they find little meaning from a devalued past. They will find it difficult to internalize happy associations and develop a store of loving memories from which to view in later years. A narcissist society has difficulty relating to the past as having any real value, since experiences, located in the past, have been trivialized by equating them as being "out of date" or "old fashion" and can be categorized under the heading of "nostalgia."

Lasch describes some traits of the narcissist person:

The new narcissist is haunted not by guilt but by anxiety. He seeks not to inflict his own certainties on others but to find a meaning in life. Liberated from the superstitions of the past, he doubts even the reality of his own existence. Superficially relaxed and tolerant, . . . he regards everyone as a rival for the favors conferred by a paternalistic state. His sexual attitudes are permissive rather than puritanical, even though his emancipation from ancient taboos brings him no sexual peace. Fiercely competitive in his demand for approval and acclaim, he distrusts competition because he associates it unconsciously with an unbridled urge to destroy. He extols cooperation and teamwork while harboring deeply antisocial impulses. He praises respect for rules and regulations in the secret belief that they do not apply to himself. Acquisitive in the sense that his cravings have no limits, he does not accumulate goods and provisions against the future, in the manner of acquisitive individualist of nineteenth-century political economy, but demands immediate gratification

and lives in a state of restless, perpetually unsatisfied desire.⁶⁴

Education is once again caught up in the interpenetrability with culture. When we see a loss of meaning in culture, we see the same in education; as Purpel has said, our schools act as the active and conscious agents of our dominant ideology. The schools often become the battlefield where cultural issues are lived out.

With the decay of community and the atrophy of older traditions of self-help, the contemporary individual has been made dependent on the state, the corporation, and other bureaucracies. Unable to draw on their own experience, society has allowed "experts" to define their needs for them while they wonder why they are never satisfied. Industry has been quick to seize the opportunity, to capitalize on their needs for larger and larger doses of sensational entertainment and self-aggrandizement.

The growth of industry and bureaucracy has also created its own network of personal relations by placing accolades on the social skills of workers, while at the same time eroding one's relationship with patriarchal authority represented by fathers, teachers, and preachers, thereby weakening one's social superego. Instead of turning to preachers or priests to satisfy their hunger for meaning and fulfillment, our contemporary society is turning to the therapist to help them establish their identity. The

current climate is not religious but therapeutic. People are yearning not for the gospel, "but for the feeling, the momentary illusion, of personal well-being, health, and psychic security,"⁶⁵ declares Lasch.

Lasch writes about the challenges facing therapists (and I would add religious leaders). He finds people with hardly a concern - nor discerning the exigency to subordinate one's needs and interests to those of others, to some one or some cause outside of themselves.

"Love" as self-sacrifice or self-abasement, "meaning" as submission to a higher loyalty - these sublimations strike the therapeutic sensibility as intolerably oppressive, offensive to common sense and injurious to personal health and well-being.⁶⁶

This situation represents a serious criticism of the fundamental structure of contemporary society. Purpel declares this self-indulgence in the matter of appetite, morals, and pleasure as being "transformed in the economic sphere into the exercise of individual initiative, freedom, and creativity."⁶⁷ Acting alone, competition, survival and advancement is what schools today are all about. Purpel explicates this condition by saying, "The operative metaphor has changed from making the pie bigger or being happy with equal shares of the pie to how to have the biggest piece of a shrinking pie."⁶⁸

In this chapter I have referred to this age as "the age of narcissism" and "the age of anxiety," and have used a number of gloomy descriptors and concepts - alienation, oppression, hedonism, racism, elitism, sexism, self-aggrandizement, devaluation, antireligious, trivialization, competitive, and inequality - for some it is the best of times; for most the worst, with no hope for the future. It is a chapter about paradoxes and confusion as well as ambivalence: as a culture we celebrate both charity and greed; competition and cooperation; we value justice and hierarchy; community and autonomy; standards and permissiveness. We have successfully deceived ourselves into thinking we can do all these things. Our educational system has yet to connect the critical issues of society with issues associated with the schools. Purpel maintains that the educational establishment isn't even discussing the real issues but is busy solving problems that are neither real nor serious. He is not asking us to throw out the child with the bath water but to clarify the questions that are of most worth.

I have examined some of the current literature on the issue of the nexus which exists between culture and public and private schools. In Chapter 3 I will be examining what several studies and critics are writing about Seventh-day Adventist education. As in public education there is a

nexus which exists between culture and Adventist schools so I will be writing about the importance of examining our Adventist heritage, the influence of culture on Adventist education, and the failure of Adventist to respond to its own calling and challenges.

CHAPTER III

DEMANDS AND RENEWAL: A CRITIQUE OF SEVENTH-DAY ADVENTIST EDUCATION

In the previous chapter I examined what several authors have to say about the relationship between a number of social and cultural issues and education. For any reformulation of education to take place one must examine those issues of society and culture and their interpenetrability with education. The political and cultural voices of the ideology found in dominant culture are also heard in Seventh-day Adventist schools. Adventist educators are beginning to recognize the nexus which exists between culture and what is happening in Adventist schools. Robert Folkenburg, world president of the Seventh-day Adventist church, in an address given at Southwestern Adventist College said,

We are dreaming if we think we are not affected by our culture. For too long we have pretended that what happens in the world is not our problem. We have tended to have our own little fortresses of education in which we have thought we could isolate students from the world in a cocoon-like environment, free from the problems of the world. . . . recent studies are showing that what is being taught by Adventists is being easily shredded by secular culture.⁶⁹

This chapter is an examination of significant critiques of current-day Seventh-day Adventist education. Although

there has been some important and helpful criticism of Adventist education, I have only been able to locate three major works. While there are other articles and speeches given about Adventist education, these three studies are the most systematic and thorough critiques that I have found. Presently there is a scarcity of social or theological critics examining the social and spiritual crises in Adventist education.

Faced with declining school enrollments; an increased tension between the home, church, and school as to the mission of Adventist schools; an apparent erosion of moral values and faith commitment in students, parents, and society; the abandonment of a growing number of youth from the church; Adventist education has responded at least partially to meet these challenges. Among questions being asked by critics of Seventh-Day Adventist education are those relating to the quality of education, inconsistencies in values, variety of standards, divergent expectations and strategies (from parents, church, and school) of the school's mission and specific goals, and high financial costs. "Is Adventist education worth it?" is the question posed by more and more parents as they contemplate enrolling their children in a church-oriented sectarian school.

Adventist education presents some unique challenges in addition to those of the public schools discussed in the

previous chapter. In the midst of doxology toward God, there is still the challenge and experience of living in a society and connecting with the culture that claims our best attention. This interconnectedness will inevitably produce conflicting demands. How do we know if our linkage is producing an appropriate outcome? In the midst of a culture steeped in materialism and greed how do we educate children to embrace service for God and society? How do they resist narcissism's assimilating pull?

More specifically, I will be examining two recent, major research studies and one major critique which address the critical issues in Adventist education along with various articles also addressing similar problems. Some of the issues which require thoughtful analysis include: In whose interest is Adventist education? What does Adventist education see as its purpose for education? How does Adventist education deal with difficult matters of continuity and discontinuity, of stability and flexibility as it relates to both survival of the religious community and the faith of the learner?

Historically, Adventist schools have always been viewed as central to the mission of the church. The schools have always been seen as an indispensable partner with the home and the church in the salvation of our children and youth. Although they are partners in the education of our youth, a

trichotomy has existed and continues to grow relating to the expectations of the homes, church, and the school as to what is being preached and believed and what could and can be practical in everyday life.

Church members had a strong desire to found Adventist schools for their children. Their desire soon became a conviction of need for a particular education for their children. Their humble and simple beginnings were marked by a strong conviction that their children's spiritual needs could only be met in a religious school setting. An Adventist home, church and school were deemed vital to the salvation of their children.

Their humble beginnings were graphically illustrated in the following advertisement. In 1904, a Seventh-day Adventist church in Michigan described the following qualifications for a teacher in their school:

We would like a young lady, not too old and yet old enough not to be foolish who is thoroughly competent to teach any class up to the tenth grade and can teach music, gardening, sewing, hygienic cookery, and perhaps some other line of manual training. We shall expect her to be superintendent of the Sabbath-school, leader of the missionary society, and as often as called upon lead the prayer meeting. The sister that has been our church clerk for a long time desires a change and we presume that at the next election the teacher will be voted in to be church clerk. We hope the teacher will have had the nurse's course so as to teach healthful living to the parents of the children and if any of them are sick, help to take care of them.⁷⁰

If and when they could find someone to fill all those qualifications, they often lacked the funds to pay the person. One teacher in 1904, reported their salary to be "love and affection and \$1.60 a month."⁷¹

While we seemingly have come a long way, there are still large and small issues that have not been addressed. Cyril Roe, professor of education at Southern College, in an interview with me expressed his view that the school and church in deifying the writings of Ellen White in a conservative and agricultural age have failed to move with the time. Warning signals have been ignored and today we are paying a great price in order to "catch-up."

Adventist education has changed a great deal since its inception over a hundred years ago. Today, after the Catholic school system, it stands as the second largest international church-related school system in the world, with 5,218 schools with 35,319 teachers and 773,630 students in 142 nations. With the growth has come problems and concerns which have led the church to conduct a series of studies. In 1951 the General Conference of Seventh-day Adventists published the results of a research project concerning the value of Adventist education. In 1962 the Pacific Union Conference surveyed its entire membership to determine reasons for membership loss. In 1985 Warren E. Minder, dean of the School of Education at Andrews

University, also did research on the value of Adventist education to the church. Most of these studies, according to Jan W. Kuzma, director of Survey Research Services at Loma Linda University, suffered from design flaws, limited focus, and a failure to evaluate other important factors. Kuzma sees a great need for convincing evidence of the value of Adventist education; evaluations, which give convincing reason and purpose of the value of Adventist education.

These early studies were scattered, relatively small, and from a different era. What studies have been undertaken I have found very helpful; unfortunately and disappointingly there have been so few comprehensive studies conducted. Recently the church launched a serious and extensive effort to understand the magnitude of the problem and are endeavoring to respond. The first of two major and comprehensive studies is the Seltzer Daley report.

The Seltzer Daley Report

Recognizing its need for a church-related school system to respond to a changing world, the North American Division of Seventh-day Adventist (part of the Adventist world-church responsible for North America) called for their Boards of Education, K-12 and Higher Education, to join efforts and sponsor a broad market survey conducted by the Seltzer Daley Companies. The purpose of the survey was to assist the Boards in two major ways:

- a. to conduct research to gather the information needed as a basis for developing the "Master Plan," and
- b. to provide substantial creative and planning assistance in the development and implementation of a "Master Plan" for the educational mission of the Church.⁷²

Telephone interviews were conducted with a total of 1,419 members of the North American Division. Specific groups targeted were 143 educators employed by Adventist educational institutions, 183 Adventist students planning to attend a college (Adventist or non-Adventist College or University), and 110 ordained Adventist ministers. The 162 questions resulted in 486 computer tables containing a total of about 70,000 individual statistics. This survey was prompted by concern over declining enrollments experienced by Adventist schools during years of church growth. According to figures released by Adventist's world leader, Folkenburg, between 1979 and 1989, Adventist elementary schools lost 12 percent of their students; academies, 25 percent; and colleges and universities lost 14 percent at a time when church membership was growing.

Declining enrollments, sharply rising costs, and increasing debate about the proper mission, form, content, and financing of Adventist education, led the Boards of Education to plan and eventually develop a "Master Plan." They recognized that major re-thinking was necessary, and with it a clear and bold vision for the future. From this

beginning they later (1989) developed a "Master Plan" "incorporating the innovations and actions necessary to accomplish the vision."⁷³

These studies generated a great deal of information and revealed a number of insights: There was found to be a strong widespread agreement that Adventist schools should emphasize religious education, religious beliefs, and Adventist values. A significant number of those surveyed felt that having high quality Bible classes and spiritual growth activities was non-negotiable. There was an equally shared conviction that non-religious course work be as high in quality and variety as in non-Adventist schools.

They found that Adventists considered it very important for their children to attend Adventist schools, particularly at the elementary and academy (high school) levels. This was deemed necessary and very important to the future of the Church and the religious salvation of its children.

The research revealed that an area of significant dissatisfaction existed in the area broadly termed "academics." The data seemed to indicate that the more directly one was involved with the school system, the greater was the importance of and their desire for academic excellence. Many, particularly educators, students, parents of students, and ministers, saw a need for major improvements in all levels of our school system, but

especially on the elementary level. While more religious emphasis (principles and standards) was desirable, the driving issue that dominated their thinking had to do with academics. They felt at every level of education that academic issues should predominate over religious considerations. The greatest need, as the report noted, was for the improvement of the academics.

A concern for competent, committed, caring Adventist educators was almost as strong as the demand for academic excellence. The report summons Adventist education to

join the mainstream of American education - qualifying the students for a place in the world, since most Adventist young adults find their careers outside the Church. Church members' full exposure to the world has expanded the criteria by which the benefits of Adventist education are judged.⁷⁴

While many Adventist parents who send their children to Adventist schools cite religious values as the main reason for their choice, at the time of this report, thirty-one percent of the Adventists were choosing other schools to attend. The consensus of this group was that they were not convinced of the importance of Adventist education for religious and spiritual training and, more importantly, were suspect of the quality of the entire educational experience at Adventist school at all levels. This was especially true of high-school students, who were less convinced of the importance of Adventist education than their elders and did

not see a need to increase our systems spiritual and religious emphasis. Many parents also shared a higher opinion of the quality of the non-Adventist schools. The report further pointed out that the decision for many parents is a painful quandary as they must "choose between being a good Adventist or a concerned parent; . . . giving their children educational opportunity of the highest standards by going outside of the Adventist system."⁷⁵

The Daley Report described a church (constituent members of all Adventist churches in North America) that was ready for change. They seemed willing to support changes that would bring about a stronger academic program across all grade levels. There was also a note of urgency sounded by parents, students, teachers, and preachers that corrective measures be implemented without delay. As a result of examining the Seltzer Daley report the Boards of Education launched, in 1988, Project Affirmation to affirm the mission of Seventh-day Adventist education and revitalize our educational system in North America.

Valuegenesis Report

In January 1988 the Joint Boards of Education met in Loma Linda, California, to review the results of the Seltzer Daley Study. By studying the church members' general perceptions of Adventist education, the Joint Boards set out to determine whether a consensus could be built. As a

result of a "vision-to-action" planning session they conceived and launched Project Affirmation. Project Affirmation was a three-year program to "translate church members' visions into educational change - to give Adventists a reason to stay committed to Seventh-day Adventist education."⁷⁶ To face the problems facing Adventist education, they established four task forces: (1) Values, Faith, and Commitment; (2) Academic Quality and Valued Educators; (3) Marketing; and (4) Alternative Financial Strategy. The task forces were to conduct research, make recommendations, develop resources to improve Adventist education, and to set in motion a process of planned change in Adventist schools well into the 21st century. A joint research project, "Valuegenesis, was designed to determine what factors in Adventist homes, schools, and churches nurture the values and faith we cherish for our youth."⁷⁷ The study also focused on the quality of Adventist education from the perspective of pastors, teachers, parents, students and school administrators. Other areas that were studied were: "the Church's inconsistencies in values, the variety of standards, different approaches to discipline, and the seeming failure to draw students to Christ and the Christian way." With too many programs and policy decisions having been made quickly without adequate research, often when

reacting to crisis, there was a need to know where we have gone wrong. What have we been doing right? And what can we do to make religious education more effective?

Valuegenesis' comprehensive research involved more than 12,000 youth, over 1,900 parents, over 700 pastors, teachers and principals. According to the report it

provides an omnibus portrait of Adventist youth, documenting and evaluating the current condition of their faith, their values, their loyalty to Adventism, and how each of these is reflected in their behaviors.⁷⁸

The report permitted a look at trends and comparisons of key subgroups (e.g., race, ethnicity, gender).

Adventist youth gave their families and school high marks for open and caring climates, but perceived their church congregations as cold and not open to the discussion of new views on important questions. The report states that only 44% of Adventist youth say, "My church feels warm," compared to 63% of mainline Protestant youth and 74% of Southern Baptist. On the matter of encouraging students to ask questions, only 28% of Adventist youth felt their church did, compared to 45% of mainline Protestant youth and 58% of the Southern Baptist youth.

As students approached their senior year in high school these negative perceptions increased. Eighty-five percent of sixth graders saw their church as "accepting people who

are different;" only 46% of twelfth graders felt that way. Sixty-four percent of sixth graders said, "In my church I learn a lot;" only 24% of twelfth graders felt that way. With only 41% of tenth through twelfth graders saying, "I can be myself when at church," the majority of high school youth feel uneasy in their church.

Fundamental to the Christian experience is an understanding of both God's grace and His law. It is God's gift of grace which forms the basis for salvation and His law provides us with an expression of His character. The schools, churches, and the families have always had difficulty presenting a correct understanding of grace and the right use of the law. They have tried to develop a faith in Christ which internalizes Christian values which are love-driven, accepting, grace oriented, and open rather than a praxis driven by fear, competition, hedonism, and exclusivity.

The Valuegenesis report strongly warns us that a belief that one's salvation is predicated on a life of good works instead of faith in grace is eroding the faith our youth have in Jesus. The report showed that 83% believed that "To be saved, I have to live by God's rules," and 58% believe that they can earn salvation through personal effort, while 26% of their parents feel the same way. Sadly, 62% believe that the only way that God can accept them is to try

sincerely to live a good life. This is an extremely serious issue when a majority of Adventist youth enrolled in Adventist schools and a fourth of their parents believe that salvation depends upon their keeping the law instead of what God has done, is doing, and promises to do through grace.

One of the key factors in parents' decisions to send their young people to Adventist schools is the development of a mature faith. They describe a mature faith as

a faith that is vibrant and life-transforming both in its relationship to God (we call this the vertical dimension of faith), and in its orientation to service (the horizontal dimension of faith).⁷⁹

The survey reported that two-thirds of the parents surveyed indicated that spiritual development was the major reason their young people were enrolled in Adventist schools. While there was a strong desire (three out of four) on the part of most Adventist youth to develop a deeper and more certain relationship with God, there appeared, from the report, that no increase in faith maturity occurred from elementary school through high school. Twenty-two percent of Adventist youth showed signs of a mature faith compared with 9% in five other mainline Protestant churches, but not equal to the youth in the Southern Baptist Convention (28%). Instead of bringing them great happiness and joy, the thought of Christ's return brought fear to the majority of Adventist youth. Instead of

a developing relationship in which prayer became more important, there was a marked decrease in private prayer between grade school and high school.

Often associated with an identity defined by a unique set of lifestyle practices (e.g., don't smoke, don't drink, don't eat unclean meats etc.), Adventists have presented to the public and ourselves a confusing paradigm as to what issues are central to the faith of Seventh-day Adventists. To refocus the definition of belief central to the Church, Valuegenesis identified a set of "core values" (e.g., Sabbath, health, morality issues, clarity in theology, love, care for others, unity, witnessing, service, wholeness etc.), and a set which are clearly not central to spiritual development (e.g., wearing jewelry, wedding rings, dancing, drinking caffeinated beverages, engaging in and viewing competitive sports, listening to rock music, movie-going etc.).

The study reported that these less central values confused people and frequently damaged one's spiritual growth. Forty percent of the youth stated that "the emphasis on Adventist rules and standards is so strong that the message of Christianity gets lost,"⁸⁰ and that nearly half of our youth are troubled because "some adults insist on certain rules or standards for younger Adventists that they do not observe themselves."⁸¹

The study found that both their faith and loyalty to the Church grew when families enforced standards about drugs, alcohol, and set limits on the child's use of time; and when standards about popular culture such as listening to rock music, dancing, watching movies, competing in and viewing competitive sports, etc., are stressed. Ironically, when either the church or school emphasized strictness or enforcement of standards concerning popular culture, neither faith maturity or denominational loyalty grew. "It can be said with surety, however," said Gillespie,

that there is no evidence that increasing the strictness with which the 'popular culture' or substance abuse standards are enforced would have a benefit for either faith maturity or loyalty to Adventism.⁸²

The report strongly emphasized the importance of the family, church, and school in sharing the responsibility in forming and transmitting core values. The study showed that Adventist youth were troubled by the differences in enforcement standards. For example, the rule on not wearing jewelry was found to be a strictly enforced standard in only 52% of the homes, but 74% found it strictly enforced in their churches and 77% of our youth found it strictly enforced in the schools.

When these influencers are in conflict, our young people often see themselves in the midst of a trichotomy.

The report enunciates:

Pastors, administrators, teachers, parents, and students universally accept standards that are near the center of our faith (including Sabbath, health, and morality issues). At the same time, they clearly perceive other practices as not being central to their faith and therefore not essential to the enhancement of their Christian experience (e.g., wearing jewelry and wedding rings, dancing, drinking caffeinated drinks, engaging in competitive sports, and watching television and VCRs).⁸³

Another sign of crisis is reflected in the high turnover rate of teachers and principals, - 37% of the teachers and 51% of the principals have been in their school two years or less. Administrators struggle to hire dedicated and qualified teachers from an increasingly smaller pool of teachers. Principals seem to suffer higher levels of stress which comes from "their being cast into an adversarial relationship with teachers and other constituent members."⁸⁴ This was considered a serious problem in the study because of the inability of the principals and school administrators to provide strong leadership, which the report finds is the most important factor in determining the effectiveness of a school.

The Valuegenesis report concluded that because of the influence of culture on our schools, few schools had a clear sense of their mission. They saw that the varied

expectations among Adventist members, influenced by values of secular life, made it difficult to design an educational program that meets the desires of all.

I strongly support the concept that there is a lack of understanding for the mission of our schools, homes, and churches. The reports are talking about a lack of clear understanding of the purpose and mission of each institution and a lack of the resources to meet challenges. It remains to be seen, following these reports, if they truly understand the structural reasons for the crisis. The reports do show that there is a strong desire, especially from those most immediate to the schools, for change to occur. While I am encouraged by the courage and vision shown by some of our leaders as they strive for consensus of the challenges and search for ways to bring about change, they have failed to fully and carefully address some very important questions. What are we as Adventist educators doing that is promoting if not causing student alienation? What can we do that might help students see themselves as an integral part of the educational process - as enlightened re-creators? Why do most students who reject family, church, and school, reject religion? In the midst of a culture steeped in materialism and greed how do we educate our youth to embrace those values which call for love, compassion, service, and forgiveness?

With these questions on our minds I conclude the "Risks" portion of this report and proceed to the "Promises" section of Project Affirmation's Risk and Promise Report.

"As we stand at the threshold of a new millennium, Adventist education faces serious risks, yet offers great promise." So begins the Risk and Promise Report from Project Affirmation. The Valuegenesis report painted a clearer picture of the risks and promises of Adventist youth and adults, and as a result the North American Division's Joint Boards of Education launched Project Affirmation. Project Affirmation was begun in 1988 to establish a "clear, bold agenda for the future of Adventist education and to launch a process of planned change to achieve it."⁸⁵

In their report Risks and Promises, Project Affirmation's task forces made numerous recommendations addressing the risks and challenges discussed earlier in this chapter. They found that the risks and challenges which threaten the education of our youth come from many fronts. After careful research and assessment they recognized that they could all be centered in four major spheres: FAITH AND VALUES, ACADEMIC QUALITY, FINANCIAL STRATEGIES, and MARKETING ADVENTIST EDUCATION.

Faith and Values. They recommended a method of teaching which creates a spirit of warmth, openness and intellectual stimulation. They proposed a more accepting

climate where opposing viewpoints can be discussed or dialogued. They recommend a more welcoming climate where people different from themselves can offer differing viewpoints, knowing they will continue to be accepted and will not be judged, condemned, or disapproved. Courses that explore values formation and religious development should be included as a required course for college students and for teachers and pastors taking continuing education classes. A curriculum would be developed for all adults who work with youth that teaches them how to model a gospel focusing on God's grace rather than on judgement of works and fear. Since an understanding of faith and grace are fundamental to the Christian experience, workshops were recommended to in-service teachers in faith development and values formation.

Understanding the importance of the existing tension between grace and the right use of the law, it was recommended that adults use an approach that is grace-oriented, love-based, accepting, and open in order to help our youth develop their faith in Christ and internalize Christian values. Schools must make a clear distinction between obedience to local school rules and standards and acceptance into the kingdom of God.

Exploratory dialogue was recommended to assess church standards and lifestyle practices, to differentiate core values and the practices that stem from them, and peripheral

Adventist values not perceived as being core and therefore not essential to the enhancement of the Christian experience. Through dialogue and study by families, congregations, and schools, says Gillespie, agreements can be reached "on those practices that are useful and central in promoting faith in God and encouraging a life of service."⁸⁶

Youth, teachers, parents, and pastors should identify what is needed to realize the Adventist mission in the world, the report contends, and develop criteria for youth to use in making "uniquely Adventist lifestyle choices."⁸⁷ Schools and colleges should broaden the scope and promotion of volunteer service and both short and long-term mission outreach programs. These programs must be broadened to create more opportunities for more students to participate. Resources and training must be furnished to enhance to these programs so they can run efficiently and safely. They also recommended the creation of new youth programs, establishing and funding centers for youth ministry research and resources.

Academic Quality. More of the same policies, programs and praxis is the general response to the Valuegenesis report on academic quality except for a few areas. The task force recommended little help to improve the academic quality of our schools. It also appears that parents and

executive officials do not comprehend what is happening in Adventist education. This finding agrees with what I have observed as a teacher and administrator in Adventist schools for the past twenty years. Most parents and executive officers do not clearly understand what is occurring in Adventist schools nor comprehend the mission of Adventist education. Paul Brantley, member of the Project Affirmation Task Force on Academic Quality and Valued Educators, reported, "parents and conference executive officers seem relatively uninformed about issues involving the status and improvement of teaching in Adventist schools."⁸⁸

Unfortunately this report did not elaborate as to the cause of this perception. To counter this perception the task force made many recommendations, most of which call for more of improving what is already in place.

In response to the serious shortage in qualified teachers and high turnover rate the task force made some recommendations which have little chance of being implemented due to the financial structure of schools. Their recommendations for teachers at every academic level include provisions for salary and benefits that correspond adequately to current living costs and incentives such as sabbaticals, leaves, and other academic experiences.

With a significant proportion of the teachers at all levels feeling underpaid and underappreciated and with

nearly 40% feeling a lack of respect, schools are having difficulty holding on to quality teachers and administrators. Much more dialogue and study are needed to reverse this trend. A good step in the right direction was a recommendation to include "active efforts to foster cooperation between the school and local churches that will create a more unified team. Without a strong support and commitment, the schools will not be able to have the impact they could have.

A major thrust of Project Affirmation has been to develop and provide those resources needed to bring about change. As a result ten new resources are now available with 15 more due in the near future. According to Tom Smith, coordinator of Project Affirmation, more than 10,000 church workers have already begun using the new resources. Some of the new resources include "Vision-to-Action Planning Manuals" and videos. Some two hundred facilitators have already used this material to help build a sense of community and commitment among parents, pastors, teachers, and students. Sixty eight recommendations for change in Adventist education (K - 16 in North America) are outlined in the Risk and Promise report which I have used in this dissertation. A Marketing Guide with "ready-to-use" items was developed to improve the marketing capabilities of our schools. In addition, a Manual for Volunteer Programs in

SDA Schools for training and using volunteers has recently been published.

Resources coming later this year include a new Mini-Valuegenesis Survey which can be used by schools to monitor the faith of their youth. MODEL, (Methods for Organizing and Developing Effective Learning processes in Adventist schools) will help teachers organize and develop effective learning process, leadership, and how to organize and develop school support groups.

It is apparent that considerable dialogue, study, development, resources, and effort have been expended to address the challenges found from their research of the Valuegenesis Report. The Valuegenesis study has taught us much about ourselves as a church, school system, and community, as we relate to our own youth, they to us, and each of us to the dominant culture. The stage has boldly been set by some of our leadership, but its success rests with the local church and school systems. The question to be addressed is whether they are willing to take the risks to implement the first phases of the recommendations of this report.

Other Critiques of Adventist Education

To come to a greater understanding of the crisis in Adventist education we need to examine what other Adventist critics have to say on the subject. Because so little has

been written, they tend to cover a limited view of the crises in Adventist education. What is being said is helpful, but what is not being said is quite significant. There is virtually no parallel in the kind of criticism found in the Adventist church to the thorough critiques found in the works of such people as Postman, Jane Martin, Jean Anyon, Freire, Giroux, Purpel and Shapiro. The closest are found in the writing of George Knight and Roger Dudley in that these two authors address Adventist education in the context of current cultural issues.

Roger Dudley is currently a full professor and director of the Institute of Church Ministry at the Seventh-day Adventist Theological Seminary, Andrews University, and has authored numerous books two of which I will be referring to in this section: Why Teenagers Reject Religion and Passing On the Torch. He has been involved in teaching in Adventist schools on the elementary and secondary levels, principal, pastor, superintendent, and counselor. He is currently writing a book which examines the Valuegenesis report.

Very few of those charged with the responsibility of our youth (e.g., teachers, parents, preachers, and leaders) are engaged in trying to understand the crisis concerning the alienation and rejection of religion by many of our youth. While many of our youth go through all the motions of being good students and loyal church members, the casual

observer would not suspect their inner feelings of rebellion, frustration, or boredom. Roger L. Dudley, in his book Why Teenagers Reject Religion . . . And What To Do About It, reports about a study he made of alienation from religion among Adventist teenagers. The study involved four hundred academy (high school) students randomly selected from Adventist academies across the United States. He believes that the young people he researched

share in common an alienation from religion, a sense of estrangement. They feel that while Christianity may serve some purpose for their elders or even certain of their peers, it has nothing for them. They do not see its values as relevant to their present concerns and needs. They do not find in it any power to meet daily problems successfully. If it means ultimate salvation and eternal life for some, these alienated youth are quite sure that they would not be fortunate enough to make it into that favored circle. Religion seems to be something that takes most of the joy out of present living and adds a burden of guilt to the contemplation of the future. These young people find that the faith of their fathers, like hand-me-down clothes, does not fit.⁸⁹

Dudley found that the youth he studied could find no personal meaning in worship pattern, and he estimated that about 52% of them could be described as either generally or selectively disinterested in religion. Too many of our students are heard saying: "It's just a bunch of do's and don'ts." "People like to cram it down me, and that is what makes young people feel resentment." "Dull, and it gets in the way." "No fun on Saturdays until the sun goes down." I

couldn't care less about the religion I've been pushed into." And, "I can't wait to get out on my own so I can do what I want."

According to Dudley, a frequent type of response from those students who leave our academies are: "I'm fed up with all the petty rules!" "They care more about their rules than they do kids." They care more about what we look like than finding out who we really are." Their perceptions may or may not correspond to the facts, but as a psychological truism, perceptions influence behavior more than does reality. Clearly, their perception comes from some of their not infrequent experiences at school. The students' perceptions are of an oppressive and autocratic institution which has successfully taught them that the Christian life is full of restrictions to real happiness. How did our youth ever get such a warped view of the Christian life - a life full of do's and don'ts? Is it possible that we as parents and spiritual leaders have been teaching these things to them? Dudley tells a story which illustrates this point.

Some years ago two boys, Bill and his brother, attended an Adventist church school. Being active boys they often found themselves in trouble. One day Bill's brother misbehaved and the teacher gave him a whipping with a rubber hose. Seeing his brother being punished, Bill became very

upset and angry. His frustration boiled over when he saw the teacher going into his office - he drew out his knife and threw it into the closed door. The teacher opened the door and was visibly shaken by what he saw. Realizing the seriousness of the situation the teacher overreacted to the episode. With fire in his eyes, he grabbed the rubber hose and came after Bill. Bill and his brother ran for their lives.

Years later Bill can still vividly picture the scene of the teacher chasing them, swinging the hose over his head while yelling what he was going to do to them. Fleeing the school they arrived home shaken but safely, and wondered how they could ever go back the next day.

With a strong feeling that their boys must be in a Christian school and with a teacher who was adamant that the only way for the boys to come back to school was to succumb to the punishment, Bill and his brother were forced to take the rubber hosing. Preferring to gain his education elsewhere and with a deep hatred for the school and for the religion that it represented, Bill couldn't wait to get out on his own. With contempt for the church and its teaching he left home and the church as soon as he could.

Years later and with a changed heart Bill once again reached out to God and decided to give himself to the ministry. Bill, like so many other young people who have

had similar experiences, still remembers his early school experiences with bitterness. In what way did his experience teach him of a loving, caring, merciful, compassionate, and forgiving God? His rejection of religion, says Dudley, during his teen-age years is often related to a

harsh, rigid, autocratic way in which parents and teachers may attempt to force religious values on the youth at a time when they are seeking to gain independence and establish their own identity.⁹⁰

Dudley discussed several possible causes of alienation directly relating to certain aspects of religion. They have to do with: (1) lack of meaning and quality in Sabbath sermons; (2) the importance placed on church membership - where they have not experienced a warm and caring church; (3) a lack of meaningful experiences in church; (4) negative reaction to Bible classes in school; and (5) the strictness of the Adventist church and the feeling that the Christian life has too many restrictions.

Alienation - directly related to the teaching of Bible in a Christian school - sounds paradoxical. How does something so fundamental to Adventist education come to be among the leading contributors of alienating students from a religious institution? Some of the reactions to Bible class Dudley heard and I have heard go something like this: "It's so boring - the most boring class in school"; "All the teacher does is preach at you"; "We've heard these same

stories over and over since first-grade"; "Nothing exciting ever happens"; Filling out all those pages in the workbook is so boring"; and "Who wants to memorize all those dates and memory verses?"

It is true that in recent years much work has gone into the preparation of new Bible class material, but that is clearly not where the main responsibility lies. Dudley feels that

the largest share of the burden must rest upon the shoulders of the individual teacher, who will need to be constantly restructuring his Bible class to reduce the emphasis on learning of content material and handing out prepackaged formulas for living and rather to stress personal Christian growth and relevance of Scripture for today's needs.⁹¹

Not only do I see too much emphasis placed on the "knowledge of" instead of "to know" Christ, but the focus of too many Bible classes has been theoretical in nature rather than experiential. Dudley reports that our youth truly desire meaningful involvement. He describes the results of his 1989 Adventist Youth Survey 3, of 1,003 responses as "stunning." One fourth of the respondents could be classified as enthusiastic Adventist church members, and about one third were classified as being reasonably active in the church. From this group of youth, no matter what their appearance, nearly nine out of ten want to be involved in meaningful religious experiences. While the youth appear

eager to become involved, most educators are ineffective in meeting the spiritual needs of our youth. I find it appalling that we have so trivialized religion that students see no more importance attached to the teaching of religion than they do to other "courses."

I find religious values, so significant and essential to a meaningful life, have, regrettably, been well camouflaged within the required curriculum. Religious values which are part of a value system which determine all of life's significant choices - our response to people and God, our choice of a career, our selection of a marriage partner, how we use our money, our use of leisure time, etc. . . are seldom perceived as having any more worth or importance than mastering science and math knowledge. The religious experience has somehow been reduced to a very personal experience which has absolutely no bearing on our daily environment and behavior.

There are several reasons why so feeble a commitment is placed on religious development in the curriculum including the lack of a clear understanding of the mission of the school and the gap between adult religious profession and practice. The school's typical structure will not significantly alter until there is a desire and courage to bring profession into practice.

Another contribution to alienation is the gap that young people see in what their parents, teachers, and other adults profess and what they actually practice. Many of our youth look at the lives of their elders who place great emphasis on a religious consciousness and have decided they don't want any part of it. Young people, moreover, perceive that the very parents and teachers who are so unbending and insisting that youth conform to adult set of standards, do not conform to the standards themselves. Young people experience great frustration when they perceive standards set for them are not followed by their parents and teachers. This is seen by many teens as an example of an unfair "double standard." - "Do as I say and not as I do."

In his book Why Teenagers Reject Religion, Dudley references a book by William Rogers. Rogers sees many young people concerned with deep and complex moral issues. While he saw young people in the 1960's experiencing moral anger over war, political corruption, and toleration of racial, social, and economic injustice, I see, today, a more subdued, apathetic acquiescence and resignation to current social concerns. Rogers notes that the cause of alienation by many students has to do with moral issues, that is, "students are pointing up areas of hypocrisy, injustice, and repression in much of the adult culture."⁹² Stating that religious pedagogy is more than good moral instruction, and

should be regarded as "the word of the living God, the word that is our life, the word that is to mold our actions, our words, and our thoughts,"⁹³ Ellen White, educational leader and co-founder of the Seventh-day Adventist church, relates youth rejection of religion to the gap between professing and practicing. Seeing the double standards set by adults, White said:

It is because so many parents and teachers profess to believe the word of God while their lives deny its power, that the teaching of Scripture has no greater effect upon the youth. At times the youth are brought to feel the power of the word. They see the preciousness of the love of Christ. They see the beauty of His character, the possibilities of a life given to His service. But in contrast they see the life of those who profess to revere God's precepts.⁹⁴

Dudley is convinced that "alienation and rebellion are often a reaction to authority itself rather than to the values represented by the authority."⁹⁵ "It follows," says Dudley, "that the more rigid and autocratic a manner in which authority is applied, the more likely it is that there will be feelings of rebellion and alienation."⁹⁶ It is tragic when interactions between young people and adults take on adversarial characteristics. Dudley goes on to say that we must look for another way to transmit values because these values can never be created by using weapons of warfare. Tragically, religion somehow seems to be tied to arguments by both the youth and adults. Adults attempt to

bolster their position with an appeal to religion which then becomes equally rejected by the young people.

There is a call from the political right that we "batten down the hatches," "enforce the rules," "boot out those who don't conform," and "we want more discipline." Parents want to see a "good looking school, well disciplined, and no back-talk." On the surface it seems to produce better results as is described in this story told to Dudley. Principal Brown at a certain academy had exceptionally strict rules which he made on his own and from which there were no exceptions. With no apparent dissension the parents backed him in his decisions. The students appeared to fall in line with no complaining. When Dudley asked how the students behaved when they were not on campus, his friend admitted that the students abandoned the school's rules once on "safe ground."

This method of control, Dudley warns, has outward appearances of conformity, but adults fail to see the inward rebellion where students are actually learning to despise and reject the institution's ideology. In reality, says Dudley, "they are teaching students to hate religion and reject it as soon as it is safe to do so."⁹⁷ Dudley reported on studies by Robert Peck and Robert Havighurst which bore this out:

Severe, autocratic discipline, consistently applied, produces children who "toe the mark," but in a blind unthinking way; and they usually end up feeling more hostile than friendly toward people in general, even if they do not allow themselves to act in an openly antagonistic manner.⁹⁸

If our youth do not embrace those values we are so desperately seeking for them, what is it that we are teaching them? As we desire for our children to know and worship God, are they not in fact learning to fear and hate Him? Peck and Havighurst defined five levels of character development: Amoral; Expedient; Conforming; Irrational-Conscientious; and Rational-Altruistic where a person reaches the highest level of moral maturity. Dudley warns us that the method many teachers and ministers use actually fosters the conforming or irrational-conscientious character. It is difficult to find parents, teachers or preachers who are willing to accept a student's divergent view or who embrace questions and can welcome criticism. It is foolish to educate our students using autocratic methods of control in a futile attempt not expecting anything but extrinsic compliance. But, do we want mere extrinsic compliance to a set of values? Peck and Havighurst confront this issue by saying:

It is often personally inconvenient to allow children time to debate alternatives, and it may be personally frustrating if their choice contradicts one's own preferences. If there is any selfish, sensitive "pride" at stake, it is very hard for most adults to refrain from controlling children in an

autocratic manner. Then, too, like any dictatorship, it looks "more efficient" - to the dictator, at least. However, the effect on character is to arrest the development of rational judgement and to create such resentments as prevent the growth of genuine altruistic impulses.⁹⁹

As harsh and severe punishment is meted out, says Peck and Havighurst, it will breed hatred which "breeds either antisocial behavior or a grudging, resentful conformity to convention which has no real ethical intent in it."¹⁰⁰

Belying the fear that democracy will contribute to chaos and anarchy, Dudley maintains that real democracy - one which involves decision making and not merely discussion - is more efficient than other methods. A democracy which is not used as a disguise for autocratic manipulation, Dudley suggests, cannot be learned by autocratic methods, but by a democratic practice.

Through his research Dudley found that a parent's over-control of their children resulted in not only hostility towards his/her parents, but also an accompanying rejection of his/her parents and their values. They also exhibited little self-confidence and independence in decision-making. Students whose parents tended to be democratic were found to be more confident about their own ideas, decision making, and opinions.

Dudley conducted a study which measured how young people perceived authoritarianism in their parents, and in

their academy administrators. The results showed that students who

perceived their parents and/or their school administrators as authoritarian are more likely to be alienated from religion than those who perceive them as democratic. ¹⁰¹

Dudley reports an interesting study by Samuel Southard about the bitterness exhibited by youth who have been over-controlled. A California study showed that

college girls with a high degree of prejudice toward other groups are those who ordinarily profess great love and respect for their parents. But deeper study show that their lives are marked by much buried hostility toward their parents. . . . The hostility that they felt from this constriction is now passed on to others. ¹⁰²

Hostility to religion by young people, writes Dudley, has not been so much a rejection of religious values but a response against authority perceived as harsh and rigid. He found students more likely to reject religion when it was apprehended in a rigid and autocratic manner, especially when accompanied by harshness and impatience. Dudley, writing from David Ausubel's work noted that, "in certain instances of parent-youth conflict, displaced aggression toward the parent may be directed against the church."¹⁰³

An important point to note here is that when looking at the alienation of young people from religion, we may

actually be looking at displaced aggression. By using a harsh and autocratic manner we may be actually assuring that our youth will reject the very values we try so desperately to teach them. This is in line with what Ila Zbaraschuk found in her interviews with ex-Adventist youth, that not one gave doctrinal differences as their reason for leaving the church.

The problem, I find, is not a simple one that can be completely solved by changing or introducing new programs. We are dealing with a dilemma which demands our greatest intellect and courage. We cannot reject what the critics are saying about culture and society. We can choose to defend ourselves and point out how impossible the task is, ignore the problem while our teenagers continue to turn their back on the values we hold so dear, or we can discount the fact that we are alienating many teens and say "good riddance to them - we don't need them, want them, and are a better and more righteous church without them."

Dudley suggests that if we are to prevent our teenagers from rejecting our religion, spiritual training from the very earliest, starting in the home through our churches and schools, must lead our youth to grasp the true nature of religion. Religion should not be taught as a legalistic system where rules and standards must be kept, where being "good" is necessary to gain the church's and God's favor.

It should be taught from the standpoint where one is free to choose to have or not to have a relationship with God and that communion is possible not because of anything we have done but because of God's grace. Religion will continue to be only a form until they see it as having meaning and adding true joy to their lives.

It is not an impossible task as I will explain in Chapter 4. We can through vision and action, discussion and decision, cooperation and community build a strong body of young people who make wise choices not because they are ours but because we have taught and allowed them to make choices and experience the consequences. Dudley, quoting from Rollo May's writings, adds that

religion could be a source of strength or a source of weakness, depending upon how it is used. Is it a flight from reality, a release from responsibility, a shoring up of anxieties, a crutch for insecurities, a fostering of dependency? Or is it a courageous endeavor to understand reality better, a reasoning from principle to action, a promotion of personal growth and love toward each other?¹⁰⁴

Ellen White concurs with the dangers associated with the rigid, autocratic method,

The severe training of youth - without properly directing them to think and act for themselves as their own capacity and turn of mind will allow, that by this means they may have growth of thought, feelings of self-respect, and confidence in their own ability to perform - will ever produce a class who are weak in mental and moral power. And when they stand in the world to act for themselves, they will reveal the fact

that they were trained, like the animals, and not educated.¹⁰⁵

School rules are essential, writes Dudley, they should be few, well considered dealing with the essentials, and enforced. They are needed to "cover genuine moral situations or real needs for orderly procedures but should tread very lightly in the area of personal taste."¹⁰⁶ Dudley recommends that rules be cooperatively made with teenagers and encourage and expect them to honor their commitments and trust them to do so. It is important that teenagers are not forced into corners on issues where they must choose either to disobey or back down and lose face. Confrontation which becomes a contest of wills, if possible, should be avoided.

Dudley suggests we should look predominantly to the young people themselves for enforcement. Since they had a part in making the rules, they will accept responsibility for helping to maintain the system when they realize that this plan is part of their making. Dudley sees that other important concepts and values are learned when rules are properly engaged. He writes,

Appropriate standards of behavior, cooperatively made and cooperatively enforced, will assist in building character, training for self-government, and bringing harmony to home and school.¹⁰⁷

What kind of person do we wish to produce? Do we want our children to grow up holding on to a rigid set of codes so they can selfishly use its benefits to promote their temporal and eternal welfare? If we want to teach our young people about using their lives to serve those in need, Dudley suggests that religion must be taught as a matter of relationships rather than as a list of commands and do-not's. Those who understand religion to consist of a personal relationship with God are less likely to be alienated than those who see it as a system of rules and regulations. Dudley concludes by saying,

By being genuine and authentic, by revealing an unconditional love and caring, and by developing that sensitive ability to see things from the other's viewpoint, it is possible, yes, probable, even highly likely, that we may rear youth who will love religion rather than reject it.¹⁰⁸

Although the work conducted by the Church and Roger Dudley is helpful, much more work is needed to provide deeper understanding of what is required to meet our responsibilities. What is clear is that most Adventist educators have as yet not addressed the questions of social inequalities of gender, race, class, age, and religion. By the omission of these issues from the major reports one would have to conclude that the problems: (1) don't exist; (2) are not important; or (3) that they are unaware of the inequalities. These reports failed to address other major

issues at both the social and cultural levels. Issues which bear mentioning include the failure of Adventist schools to recognize their responsibility to: (1) the conflict over the growing number of dysfunctional homes; (2) the apparent lowering of certain church and school standards (e.g., wearing of jewelry, participating in competitive sports, Sabbath observance etc.); (3) the paradox of many schools being used for privilege, giving our students advantage over others; (4) be more inclusive in both our church and schools; and (5) particularly the paradox of schools professing and teaching cooperation while practicing competition. I am speaking not only of the competition in sports, but also as it exists in the classroom. It has been used effectively and well to separate students - to give advantage to the more competitive. The moral dilemma which it evokes is profound. The competitive nature is the antithesis of Christ's declaration of helping, cooperating, and assisting those who need help - not to use the advantage gained through competition to gain "the prize" which is yours and yours alone, because you "earned it." Adventist competitiveness is seen throughout the Adventist church system, from the way students relate to each other, to schools relating to other schools (Adventist or non-Adventist schools), and school systems with other school systems. The very make-up of Adventist hierarchical form of

governance is competitive in nature with the flow generating from the top down. The higher one climbs the pyramid, the more exclusive and privileged the position.

How does Adventist education deal with difficult matters of continuity and discontinuity, of stability and flexibility as it relates to both survival of the religious community and the faith of the learner? How should we relate to cultural demands of materialism and greed and how should we educate our young people to embrace service for God and society? Has the school for various reasons e.g., demands by the popular culture and neglect to see its religious importance and relevance, lost its mission? How long are we going to continue to make the same mistakes we have for over a hundred years? It is critical that we take this crisis very seriously. The risks are not isolated cases and need to be examined and discussed by every school and congregation. I believe the examining process involving everyone concerned with the education of our children (e.g., children, youth, parents, educators, administrators, preachers, educational institutions, and boards) to be even more important than the implementation of new policies and programs designed by educational leaders .

Given the criticisms in this chapter, I will, in Chapter Four, offer some reflections and ideas so as to lay out an agenda as to the direction that Seventh-day Adventist

education should go in light of the traditions that make
Seventh-day Adventists, Seventh-day Adventists.

CHAPTER IV

EDUCATION FOR LIBERATION: REKINDLING THE FLAME

In this dissertation consideration has been given to the history of Adventist education - its origins, its justification and purpose. There is much to learn from the old paradigm, for it is the past that reveals why the Adventist educational system is here. Current studies and critics warn of a steady accretion in the inability of the old paradigm to meet the needs of a changing world. The 1990's have become a transforming boundary between a rapidly disintegrating past and an intensely demanding and complex future. The twentieth century is an almost extinct volcano whose eruptions and fallout have created implications yet to be fully realized. The twenty-first century will rise out of the social and cultural upheavals and will give birth to a new terrain - a new social landscape. Whether we can master and nurture this new territory, this new landscape, will depend on homes, schools, and churches.

In the previous chapters we have examined some critical issues involving culture, society, churches, schools, families, and students. We have examined the effect of culture upon society, the students, and the increasing inability of churches, schools, and families to meet the challenges. Does Seventh-day Adventist education have the capacity for self-transformation, for renewal, for

improvisation - for benefiting from the gift of the old paradigms, yet not clinging doggedly and blindly to those virtually sacred ways? Can it free itself of the past to form new and bold paradigms? History is filled with regenerations, with new beginnings, new models - will we take this transforming and dangerous step? Assuredly the First Law of Wing Walking does apply here: "Never let go of what you've got until you've got hold of something else." Let's examine some new paradigms.

As a denominational school system our educators are members of the body of the Seventh-day Adventist Church. For those who have grown up and remained in the Adventist church, we feel an almost primal impulse to perpetuate our breed. We want our children to feel blood-related to our church, to revel in our heritage, and to commit for life to our ideology.

This quest for loyalty has revealed itself in many forms (e.g., providing schooling within a religious context, staffed with Adventist teachers; propagation of Adventist beliefs; youth programs at churches; and church leadership for youth). It has been justified for several reasons (e.g., to help our children and youth to come to know, accept, and experience the joy of God's love; protection from certain cultural influences; development of high moral and ethical standards; and particularly as a way for our

children to participate in something in which we find meaning and celebration). So, it is natural that we want to assure a healthy future for our beloved church.

Folkenburg, Seventh-Day Adventist world leader, warns that the bond which holds our young people to Adventism may be loosening, and that "as go our young people, so goes our church."¹⁰⁹ Evidence shows that what is being taught by Adventists is being easily devalued and undermined by secular culture. There is additionally an increasing trend on the part of parents to seek quality education for their children at a price they can afford by enrolling them outside of the Adventist educational system. Folkenburg avows, "We can't pass on the torch of faith if the students are not here to give it to."¹¹⁰

While denominational loyalty itself is often a healthy thing, sometime such efforts to maintain and market it have diverted attention from more crucial matters. Robert Rice and Jan W. Kuzma addressed the issue of Adventist education's importance in the denomination's official journal, Education, "Is Adventist Education Worth it?":

Anything that will increase your child's chances of remaining an active member of the church, marrying an Adventist, attaining a higher educational level, and following the recommended practices of the church is worth it, isn't it? . . .

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if you want your child to have the Adventist educational advantage, there is a way to pay for

it . . . the Adventist educational advantage for your child is such that your investment will be justified. ¹¹¹

Their research further showed that 82% of Adventist academy graduates hold college or graduate degrees compared to 51% of those who graduate from public schools. They further gave a list of what could be expected from academy graduates, (e.g., marry an Adventist, attain a higher educational level, attain a higher income level, remain an Adventist Church member, pay tithe, and refrain from smoking).

With "cheerleading" appeals like this it is no wonder that schools and churches are having difficulties. This list is evidence that a clear understanding of the essential purpose of Adventist education is lacking. This indicates that the old paradigm needs to be re-examined and replaced with a new paradigm. This "appealing" list of what an Adventist education will "deliver" contains paradoxical elements which aligns us to compete with public school education. For example, we teach cooperation and service, yet promise to produce students able to compete; and, in fact, we advertise that our students will have certain privileges and advantages not afforded to others. In addition we teach students to seek a life of sacrificial service to God and man, but advertise that our students will earn higher incomes so they can have more.

I fear we are on shaky ground when we align ourselves to compete with public school education by offering the same fundamental goals at a much higher cost. Our schools did not start out with that thought in mind since our purpose for having schools was spiritual in nature. It had nothing to do with giving students academic advantage over public school students. Its spiritual nature gave it a much different meaning. To our early church a Christian education was not considered as an alternative to public school education but as a fundamental essential for all Adventist children - an extension of the church.

I fear that this kind of "cheerleading" diverts our focus from facing up to the real issues. Our young people today are generally not satisfied with what is being taught in the way of religion and, how it is being taught. As reported in Group magazine, "The New Search Institute" study on Christian education shows that today's adolescents want their churches and schools to talk more about Jesus Christ. They are not satisfied with the current teaching of the spiritual basics they need.¹¹²

What we need is to shift our focus from denominational "cheerleading" to meeting real and deeper needs, which, interestingly, will finally wind up building denominational loyalty. The Search Institute study says that congregational and denominational loyalty

are particularly associated with the degree to which the Christian education program succeeds in addressing common developmental issues faced by adolescents. These include self-concept, friendship, and finding purpose in life . . . we build loyalty not through navel-gazing, drum-beating or "look how many of us there are" pageants but through delivering a good, . . . ministry based on kid's real needs.¹¹³

How should we respond to our traditions which we hold so dear, make us unique, and give us purpose and a sense of history, and at the same time respond to a changing culture and an increasingly critical and demanding patronage? How should we respond to a demand for continuity, a human cry for a return to the prior days, while a need exists for discontinuity, for flexibility while maintaining stability and credibility? The very survival of the Adventist church and the faith of the church members rest on how we resolve these issues.

Adventism, like many other religious organizations of its times, evolved/developed out of a reformation of values arising from newly discovered spiritual truths. Because of a renewed study of the Bible and dialogue, "new truth" began to threaten rather than unify. And because of the parent organization's concern in controlling new truth and thus its increased inability to tolerate or accept new truth, groups broke away and started their own organizations. Like all religious organizations before them, many in our church for the past one hundred years have ceased to search for new

understandings and truth, and have merely engaged in revising and enlarging established versions of Adventist doctrines. Inevitably this condition has fostered apathy, alienation, and oppression of the church members. It has produced a generation of Adventists in North America who are insecure in their relationship with God, ineffectual in their service for others, isolated from meaningful relationships with others not of the Adventist faith, insensitive and indifferent to the Word of God, and fearful of expressing their individual ideas views and concerns. Historically, variant thinking and diverse views create intolerance and fracture fellowship. Correctness of doctrine becomes more precious than compassion and community. This condition has successfully nullified for most church members a need to study God's word for truth and understanding. This affect has produced a stronger governance to reassure church members that we have "the truth" and to assure the preservation of the organization.

The old paradigm of the Adventist church is unable to evoke the desire for re-discovering and re-creating ways to meet the challenges of the future. A new paradigm is needed for transformation, for renewal, and to re-create possibilities which are enabling and ennobling. The new paradigm must call for a reformation which frees students, enabling them to make enlightened choices. To better

understand this new paradigm I must first reiterate the purpose of Adventist Education.

It was God's purpose that man form a relationship with Divinity that we may glorify Him and find in Him both our source and resource. Even as He is Author of life, so is He Authority over such. To study life and its multitudinous components and to pursue love and all of its implications for relating both to each other and to the world, is indeed to discover the Creator. "Knowing" or "to know" Christ has to do with intimacy, so, "knowing" Christ, the redemptive link to God's life and love, leads us to a new concept of who we are in relation to God. To know Him and His gift of life and love is to experience Him, therefore He is knowable, because life and love can be experienced. We can be taught to live and love! To know and experience this kind of teaching will result in a transformation of both the nature and character of humans. The vital part of this relationship is the "child-like, faith-functioning" of experiencing redemptive loving and living. The redemptive education will then produce a distinctive difference.

In addition to a redemptive education as a purpose, there are also social demands such as equality, justice, and service which are closely connected to the spiritual mission of our schools. Adventist education also views the acquisition of knowledge, character development, and

occupational preparation as essential parts of Adventist pedagogy. Adventist education is about helping students respond to social as well as vocational issues within the context of a spiritual framework.

The new paradigm is about contextualizing the mission of Adventist education into a democratic pedagogy which enables and ennobles students. Adventist education - above all other forms of education - must provide the truth about the world condition and the human condition, and then face up to the challenge of responsible, creative, effective, and ethical ways to relieve and reform both man and world. From greed to ozone layers, from oppression to ocean pollution, Christian education faces an incredible task. Doctrinal purity and historical sanity have relatively little value if humanity is dying as a result of relational and environmental stupidity and ignorance. To know who I am and why I am, to know what my world is and why it is, is Christian education's highest priority! Can our new paradigm make this dramatic shift from doctrinal propagation to basic survival? The question is hardly debatable! It is about integrating a comprehensive curriculum within a Biblical framework. Living in a world of fragmented knowledge we must search for some overall logic, something strong, a not easily broken frame within which one can find both diversification and unification.

Does a religious profession or the teaching of religion make it a religious school? Many schools have merely integrated a religion class into the curriculum while pedagogy is found to be no different from non-religious schools. George Knight, professor at Andrews University of Seventh-day Adventists, maintains, "All too often the curriculum of the Christian school has been a patchwork of naturalistic ideas mixed with Biblical truth."¹¹⁴ While the teaching of religion is important, it is rather insignificant when compared to, what Knight calls, "the penetration of the central Christian convictions into the teaching of all subjects."¹¹⁵

There is a need for what Knight calls an "interpretive framework" which provides a glimpse of how all topics relate to God. The Bible becomes the frame of reference within which everything is studied and interpreted. He stresses the importance of a Christian school which teaches all subjects from the perspective of God's word,

An educational system that maintains a split between the secular and the religious can justify adding on religious attributes to a basically secular curriculum. It may even go so far as to treat the Bible as the "first among equals" in terms of importance. But the school whose constituency and teachers hold that "all truth is God's truth" will find themselves bound by that very belief to develop a curricular model in which the Biblical worldview permeates every aspect of the curriculum.¹¹⁶

Christian education must see all knowledge within the context of issues of the "new birth", character development, the development of a Christian mind, service, and liberation.

Social and Cultural Issues

Historically Adventist education has not had a discourse that speaks directly to social and cultural issues. Adventist education with its focus on church membership, is but a metaphor for the lack of meaning and purpose and myths in Adventism. The irony is, here is a church which is willing to give away what makes it unique and gives us strength and energy. It is a church which speaks and does little about acts of violence (e.g., poverty, hunger, disease, racism, classism, oppression of women, children and elderly; pollution, loneliness and loss of community; and exclusivity). It's silence on such issues is to deny the existence of our inner voice and to question the very reason of our existence. A major criticism I have of Adventist education and its church is its reluctance to speak out on such issues.

Can our schools continue their claim to be innocent, unaware of these issues of injustice? While little is voiced concerning the violence of racism in Adventist schools, there is virtually no voice concerning the inequality and exploitation of women. It is a reality that

students in Adventist schools are provided unequal experiences and preparing them for an unequal society. Instead of being the "equalizer" and "rectifier" of our society, our schools are very much a part of the dominant ideology helping to distribute power and resources. Adventist girls are no different from non-Adventist girls in that they tend to believe the messages received through their parents, teachers, and others who are influential in their lives and exhibit stereotyped sex role messages that exhibit submissiveness to males, sexual passivity, etc. I do not observe Adventist girls resisting nor rejecting these stereotypical roles.

The struggle must come from our belief that both men and women are created in God's image, as equals where neither is dominated by the other. Our belief in equality and justice must dominate a framework of Adventist education. Educators must individually resist and collectively bring about this transformation in policy and practice. Students must also be made aware and involved in the struggle to overcome injustice.

Classism, like feminism, is deemed not to exist in Adventist education. While the distinctions are not so pronounced as was found in Jean Anyon's research, they never-the less are alive and well in Adventist education. Classism, like racism and feminism, has been kept in the

closet and is rarely heard from. Our educational products are basically maintaining a continuity with our present ideological imperatives which are more directed at amelioration rather than transformation of our society.

Our desire to build denominational loyalty has led many down an autocratic path which offers students no real choices. According to Freire, it becomes "an act of depositing, in which the students are the depositories and the teacher is the depositor. . . ." which he maintains is ". . . a characteristic of the ideology of oppression."¹¹⁷ As good and wonderful as sunshine is, one must also recognize that shadows exists. Many Adventist schools have, and still are using, an ideology of oppression. We have traditionally taught and been taught that students were considered ignorant and the teacher knowledgeable. The following are attitudes and practices which are mirrored in what Freire calls an oppressive society:

- (a) the teacher teaches and the students are taught;
- (b) the teacher knows everything and the students know nothing;
- (c) the teacher thinks and the students are thought about;
- (d) the teacher talks and the students listen - meekly;
- (e) the teacher disciplines and the students are disciplined;
- (f) the teacher chooses and enforces his choice, and the students comply;
- (g) the teacher acts and the students have the illusion of acting through the action of the teacher;
- (h) the teacher chooses the program content, and the students (who were not consulted) adapt to it;

- (i) the teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students;
- (j) the teacher is the Subject of the learning process, while the pupils are mere objects.¹¹⁸

Our Bible classes are often taught using such methods. Students are told what "truths" to believe and to memorize countless "memory verses" and doctrines. Students are not expected, rather, they are discouraged from questioning doctrines and standards. Students are expected to know the "correct" responses and mirror them back to the teacher without mistakes. Students are rarely offered alternative choices and seldom if ever engage in discussions of them. Most students appear to accept this passive role imposed on them and to adapt to the Adventist view of religion. We must be careful that we do not confuse students' passive and tacit obedience with internalized values, because as Dudley brings out, "true values and ethical behavior are related more to freedom and choice than they are to obedience."¹¹⁹ Most students find this practice of indoctrination and overwhelming control boring and alienating them from that which their parents and teachers value so highly.

This form of oppression gives our students a distorted and fragmented view of reality. It attempts to control their thinking and actions, leads them to adjust to Adventist culture, and inhibits their creative power. What

parents and teachers are causing to happen is not what they want to happen.

Is culture stronger than truth? In our desire to build denominational loyalty have we been guilty of over-blaming secular culture for our current condition, or maybe, is it our methodology that has weakened truth?

A major goal of this dissertation is to develop ideas that can serve significantly to liberate our students to facilitate their struggle for meaning, to nourish a critical and creative consciousness which can contribute to the creation and vitalization of meaningful values and beliefs. At present most of our efforts are not and have not been directed at the mind-sets, values, and attitudes that are directed toward liberation.

According to Freire this kind of liberation "emerges only through invention and re-invention, through the restless, impatient, continuing," and "hopeful inquiry. . . ." ¹²⁰ Without engaging in the struggle, students will never possess personal values for which they are strongly committed.

Values Transmission

What should our new paradigm include? Education must include conceptions of reality and truth. In every age and culture since Adam and Eve made their momentous and well documented choice, humans have been weighing the advantages

to be gained against the consequences for their choices. To talk about making choices is a question of value. The question becomes what is of value? Our axiological systems are built upon conceptions of good and evil of reality and truth. My discussion of axiology will include those areas involving moral judgments and ethical behavior. Our values, writes Dudley,

determine all of life's significant choices - our response to the claims of God, our choice of career, our selection of a marriage partner, how we spend our money, our use of leisure time, . . .¹²¹

I want to give priority to those values described as "abstract universal" values. They include a more general or broad category of values such as equality, justice, compassion, community, and respect for differing opinions. Education which focuses on the more specific values, states Dudley, tends to

produce youth who have codes of behavior but no integrated system of principles; who are legalistic but not loving; who have some worthwhile rules but no overarching framework in which to locate them.¹²²

We need to place our emphasis on a more general values framework into which the more specific values can fit. This pattern would begin with the general and move to the particular.

While values in themselves are neither religious nor nonreligious, they may be strongly influenced by one's relationship with God. For example, equality may be held in high regard by someone not religious but may be strongly influenced by how one discerns his/her relationship with God.

It should be clear to Adventist educators that the major cosmic area of values has to do with one's relationship with God. As Jesus was urging His disciples to not worry about their food, shelter, clothes, or even their lives, He exhorted them to "seek first "His kingdom and all His righteousness, and all these things will be given to you as well (Matthew 6:33)." Seeking the kingdom of God is to be our highest value. Seeking the kingdom has to do with relating to God whose kingdom is built on divine loving and living. Making God the center of our lives concerns the highest value we can understand. His first and greatest command was "Love the Lord your God with all your heart and with all your soul and with all your mind (Matthew 22:37)."

While the highest value is found in our relationship with God, the second proceeds naturally from it - our relationships with other people. His second command is to "Love each other as I have loved you (John 15:12)." These two values more than any other give us dignity and affirm our worth. The call is to unconditionally respond to the

needs of other. Unconditionality means everyone must be considered regardless of race, gender, class, age, or how undeserving they may appear to be. The call is for us to leave motives and judging to God. It calls for a life rooted in other-centeredness, not self-centeredness. It calls for a religious education which produces a greater sense of compassion. The highest values, then, concern relating with God and relating with fellow humans.

All people are created in the "image of God" and are to be treated with respect and tenderness. Am I called to alleviate racial prejudice, immorality, hunger, pain, and suffering of countless millions of oppressed people? Teachers must not be afraid to show anger in the face of such grievances. For teachers to live morally neutral would be to betray their faith in God. Consider the fervor of General William Booth, founder of the Salvation Army. Just three months before his death at the age of 83, he was attributed as having said:

While women weep as they do now, I'll fight; while little children go hungry as they do now, I'll fight; while men go to prison, in and out, in and out, I'll fight; while there yet remains one dark soul without the light of God, I'll fight - I'll fight to the very end!¹²³

These two values can be summed up by the wisdom of Immanuel Kant, who declares: "So act to treat humanity, whether in thine own person or in that of any other, in

every case as an end withal, never as means only."¹²⁴ Those who hold these values cannot merely retain them but are impelled to serve people rather than to exploit them. How our youth feel about these values and what they decide to do about them is of great importance.

As a church in North America we have to consider ourselves as failures as to successfully or unsuccessfully teaching our youth the value of service. We have duped ourselves into believing our youth will claim these values as a result of our current methods of pedagogy. If conformity to these values is not observed, we often revert to various disciplinary measures to attempt to secure it. Tacit obedience is often misconceived with a notion that our youth have internalized these values. Therefore, values and the behaviors associated with them should not be confused and identified as obedience.

The process of young persons' forming their values - values which will be based on principles that cannot be easily shaken - must themselves engage in the struggle. As a child grows and matures and is able to think through the ethical process, his/her choice of values will truly be his/her own. Values worth transmitting require a shift away from external, autocratic authority so often exercised by parents, teachers, and preachers, to a more internal expression of an enlightened conscience. Trying to force

our values on youth will almost assure that they will not only reject these values but become hostile toward them. Our success will be realized when we not only permit but encourage teenagers to question our value statements. Our success in passing on these values which we so highly prize, Dudley explains, lies in helping the youth to have power to do the valuing.

To be prepared for responsible adulthood, adolescents must develop the inner capacity to experience values (including beliefs, attitudes, and behaviors) as real and worthwhile for themselves.¹²⁵

Writing about our need to teach our youth how to make principled choice, Ellen White wrote: "It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought."¹²⁶

As educators and parents we don't have to stand on the side lines and hope they will choose principled values. We can and must, Dudley declares,

press adolescents to raise the questions, identify the issues, and think through to the solutions, or they will reach adulthood with a set of "values" that can easily collapse and disappear in the crisis because they have never been personally committed to them.¹²⁷

To provide our youth with a value system toward preparation for responsible adulthood, educators, as keepers of the values, must risk freeing youth to make life's great

decisions and accept the responsibilities of such decisions.

John Gardner's message is that,

All too often we are giving our young people cut flowers when we should be teaching them to grow their own plants. We are studding their heads with earlier innovation rather than teaching them to innovate.... Instead of giving young people the impression that their task is to stand a dreary watch over the ancient values, we should be telling them...that it is their task to re-create those values continuously in their own behavior, facing the dilemmas and catastrophes of their own time.¹²⁸

We must reexamine our methodology of how we transmit those values we consider significant and reflect deeply on whose interests are being served by them. Preaching and teaching high values is simply not effective. Talking to students, urging honest behavior, discussing standards and ideals, advocating a practice of sacrificial service, no matter how emotional the appeal, has no apparent corollary to character development. While all these factors may contribute to the apparent acceptance and internalization of high values, the fact is that student's experiences - given the press of the dominant culture - will generally be self-serving, utilitarian, self-protective, and "extrinsic." The word to religious educators, according to a study done by Roger Dudley, is that direct religious instruction has little influence on "intrinsic" moral behavior.

What are we to do if we want our students to value a life of sacrificial service if preaching, teaching,

disciplining do not work? The focus of educators cannot merely be on teaching methods - it requires a reformation, a re-cognition, a re-working of all school policies and practices. It will require not the occasional opportunities for service but consistent, regular, and meaningful opportunities not only for pupils but for both teachers and pupils. It requires providing students with a warm, caring, mutually supportive, and forgiving climate as the setting in which appropriate values of service are best developed.

Mass media has planted in youth the idea that they're "entitled" to all the things that make up the "good life." Jesus' proclamation that "whoever wants to become great among you must be your servant. . . (Matthew 20:26)," flies in the face of this narcissistic, "me-centered" attitude. The message of mass media is that it doesn't "pay" to help others, and getting paid what you're worth is your highest priority. This ideology places many of our youth "at risk" of being sucked into unhealthy behaviors such as drug abuse, sexual immorality, apathy, and vandalism.

Being aware of the forces that vie for our student's attention will require the combined efforts of our homes, churches, and schools to combat these powerful influences. According to "Group" magazine, serving others is one of the most powerful preventers of "at-risk behavior" that characterizes teenage culture. It is therefore necessary,

may, imperative that not only the value of sacrificial service envelope the framework of schools, but programs be developed that will fill a desire of many of our youth to serve others.

I have personally been involved in numerous service projects which have taken us to several foreign countries. These experiences, involving large groups of youth, have had a more positive influence in their lives toward service than any other experience. Parents and teachers notice the greatest change in attitudes and behavior during and following these service experiences. Years later former students recall these experiences as the most memorable, rewarding, and value-forming experiences in their lives.

Service projects like these - as great as they appear to be - become less meaningful unless educators are consistent to the praxis of sacrificial service. By constantly using a language of compassion and justice, by praxis of service in daily activity, students will observe examples of sacrificial love. This is one of the most effective ways to pass on this high value.

As Adventist schools struggle to survive due to dropping enrollment, higher costs, and a growing belief that a better education can be obtained elsewhere, parents and students struggle with the value of an Adventist education. Are educators, pastors, and boards guilty of driving

students away? A vision alone is not sufficient. There must be an agenda, a strategy and a strong desire and commitment - a vision which leads educators and parents to praxis. Until they recognize and address some of the issues involving the major values, students and parents will continue to be confused as to the purpose and mission of Adventist education. Unintentionally, educators are driving students away from Adventist education! Pride must not get in the way as important issues are brought to discussion which are within our ability and resources to rectify.

A new paradigm consisting of a framework of cosmic values must be understood and realized. It must start not from the top down but must flow from involved students, parents, educators, and church members all the way to the top. It must involve people who are angry at what is happening to our children and youth, who are eagerly asking educators questions like, "In whose interest is this being done?" Parents dedicated to an education based on Biblical principles need to cry out and ask "why" when they recognize wrong principles being used.

A clear, understandable, and principled "mission statement" - formed by those involved with education (e.g., students, parents, teachers, administrators, pastors, those with special burdens for youth) - must be developed. Every

policy and procedure must be examined through the "mission statement."

A curriculum must be developed which attempts to build active and socially responsible citizenship through examples of community service and programs which heighten public concerns. Our curriculum must include an education for global awareness and for peace. It must embody education: as liberation; as encouraging compassion and tolerance; as building bridges of understanding; as a means of reducing poverty and suffering; and as a means of confronting oppression and racism. Our curriculum must seek to develop a more critical generation of media consumers and form groups which will endeavor to influence the mass media to be more socially responsible. In every spectrum of the school program efforts should be made at reducing sexism and classism.

We need to develop a stronger, more caring, more daring and courageous, and more autonomous teaching profession committed to pursuing democratic ideals as advocated by Paulo Freire and summed up by the prophet Micah: "to act justly and to love mercy and to walk humbly with your God (Micah 6:8)."

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