

ADVENTIST EDUCATION



Don't Forget to Remember

Pieces of Memory: Pioneers of Adventist Education in Brazil

Readers Theatre in the Classroom: Using Puppets and Scripts to Improve Reading Fluency

Oral History in the Classroom: Integrating Faith, Learning, and Service



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Faith-Ann McGarrell

Memories

ETCHED IN STONE

One of the college graduation mementos still in my possession is a small, smooth stone upon which is inscribed “1 Samuel 7:12.” With this keepsake came a card encouraging me to keep a stone for every significant experience where I had proof of God’s providence. I kept up the tradition for a while, but keeping track of a bag of stones became increasingly difficult with each move. I did keep that first stone, however, along with a few others that marked significant events. Each stone has a story, and some even have a corresponding entry in my personal journal. In times of reflection, memory serves me well, and I remember sensory details not recorded on the pages. Other times, details evade my memory, the significance lost. These stones represent stories from the past—stories others may retell one day.

We are known by our stories—the stories we tell about ourselves, and those that are told about us. We selectively craft narratives that help us construct frameworks within which we navigate the world. From surviving a difficult experience or overcoming a personal challenge, to experiencing abject failure or personal loss, our stories have the potential to inspire, strengthen, and help someone else along his or her own journey.

When Samuel “took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us” (1 Samuel 7:12, KJV), he took a ragged stone—one with jagged, rough edges. The stone represented victory obtained with God’s help and served as a visible monument, not something hidden away. The rough exterior not only offered a visual reminder of the difficult experience God’s people had just survived, but also of His intervention and leading.¹ The stone’s simple purpose was to call God’s people to remember, and by doing so, to trust God completely. Samuel called the place Ebenezer

(‘*eben ha’ezer*) which means “the stone of the help.”² The *Seventh-day Adventist Bible Commentary* puts it this way: “It is well for the Christian to go back constantly to the Ebenezers of life, where providential deliverances came to crown distrust of self, a full surrender, and trust in God.”³ The stone served as a reminder of God’s presence in times of peril in the past, assured them of God’s existence in the present, and promised God’s continued help in the future.

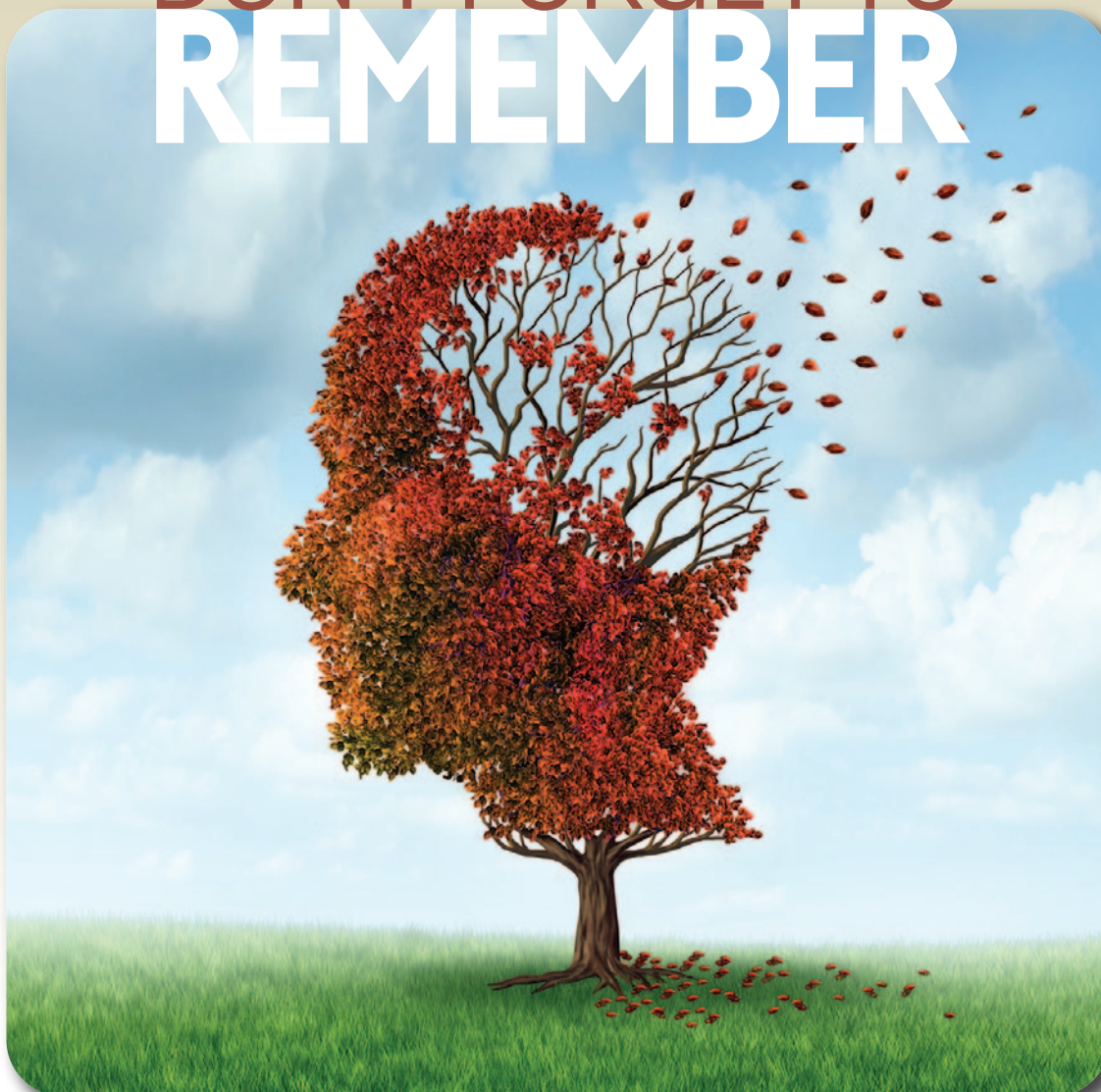
Our stories and memories of the past can give us courage to persevere. Yet, memories fade with time; and stories—by their very nature as narratives—morph and change with each retelling. Some stories are painful, with ragged, jagged chapters, and we would much rather not tell them, or we prefer to tell them in such a way that they sound more pleasant. Fivush says: “Narrating our experiences by very definition implies a process of editing and selecting, voicing some aspects of what occurred and therefore silencing other aspects.”⁴ The process of picking and choosing which parts to tell or not tell can lead to stories that make the teller look better, or worse, or even stories that are untrue.

Some stories are not told; some experiences are withheld in silence. And it is this silence that opens a whole new dimension of understanding and possibility. Silence could mean the story is simply not available or has yet to be uncovered. Silence increases with the passage of time—the lives of those who came before are forgotten, and those who know their stories pass into the ages themselves. Silence comes from stories that are told from one perspective—a single story without the voices of other perspectives (whether intentionally or unintentionally). Chimamanda Ngozi Adichie warns of “The Danger of a Single Story.” She says: “The problem with the single story is that it cre-



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DON'T FORGET TO REMEMBER



In his book, *The Man Who Mistook His Wife for a Hat*, neurologist Oliver Sacks tells about patients caught in the baffling world of neurological disorders. Sacks describes one struggling human subject as “striving to preserve its identity in adverse circumstances.”¹ Memory loss is one of the most adverse circumstances a human can face. Sacks points out that along with the loss of

their memories, his patients have lost a great part of their identity and meaning in life, like Dr. P, who could no longer distinguish faces. People’s faces, even those of family and friends, appeared to Dr. P as abstract puzzles.

“He did not relate to them, he did not behold. No face was familiar to him, as a ‘thou,’ being just identified as a set of features, an ‘it.’ Thus, there was formal, but no trace of personal, gnosis. And with this went his

indifference, or blindness, to expression.”²

Medical reasons are not the only cause of memory loss. The apparent indifference toward learning and the inability of some students to remember what they study in school are often tied to causes that teachers can control. Based on Sack’s observations, lasting memory cannot be formed if (1) the object of study is

BY DRAGOSLAVA SANTRAC

like an abstract puzzle, and each piece of the puzzle appears unrelated to other pieces and the big picture; (2) one cannot relate to the content of the curriculum; and (3) there is only formal instruction and no personal understanding.

The principles underlying the numerous appeals to remember the past saving acts of God in Scripture seem to have already taken into account the issues reflected in these three points. The biblical calls to remember not only highlight the importance of remembering but also consider some strategies that can help people remember effectively.

“Remember the Days of Old”

“Remember the days of old, Consider the years of many generations. Ask your father, and he will show you; Your elders, and they will tell you” (Deuteronomy 32:7, NKJV).³ Memory is crucial for life in Scripture. For the ancient Israelites, remembering afforded continuity with the past that was essential to their existence because their identity was anchored in God’s great acts on their behalf in the past (Deuteronomy 5:15; 8:2).⁴ Without their historical memory, the ancient Israelites would have ceased to exist as God’s covenanted people with a particular mission to preserve and proclaim God’s revelation to the world (Exodus 19:3-6). Remembering also shaped their present because remembering in Scripture involves more than cognizance or memory; it always leads to action.⁵ God remembers His people by remaining faithful to His covenantal promises. The Israelites remembered God by recounting His marvelous deeds in history and teaching their posterity to observe His commandments.⁶ Remembering rightly the past would guard the people from repeating past mistakes (Psalm 78:1-8). Perverted memory caused apostasy (e.g., Numbers 11:5-10). Finally, memory afforded hope and vision for the future. The Israelites were told not to be afraid of the future challenges but to remember well how the Lord led them in the past (Deuteronomy 7:18). Speaking of

the future, the prophets often employed the language of the past, implying that God’s word did not change, nor should the faithfulness of God’s people (e.g., Genesis 2:9 and Ezekiel 47:12 in Revelation 22:2).

“Consider the Years of Many Generations”

To remember the days of old, the people should “consider the years of many generations” (Deuteronomy 32:7). The Hebrew verb *bin* (“consider”) refers to “knowledge that is superior to the mere gathering of data” and depicts knowing how to use the knowledge one possesses.⁷ Remembering their history had a practical bearing on the ancient Israelites’ everyday life, enabling them to distinguish between good and evil, and to do justice. It also helped to strengthen their trust in God.⁸

The phrase “many generations” indicates that the individual is part of a historical community of faith and points to collective learning and memory. Biblical religion is essentially a religion of fellowship and peoplehood. This does not mean that the individual in Israel assumed a secondary meaning. Indeed, individuals develop their fullest potential in close relationship with the community, both past (by remembering and continuing in its faith) and present (by sharing in the common present experience of God’s guidance).⁹ “Many generations” also implies that people should consider the purposes of God as they gradually unfold in history, not only as disparate snippets, in order to capture the broad picture of God’s dealings with humanity, of which they are an integral part. Israel’s inquiries thus are never made in a vacuum but build on past revelations (Psalm 80:8-11).¹⁰

Ask the Previous Generations

For people to properly remember the days of old, they must *inquire* about the events that occurred, not only from sources that exist in the

present day, but also from previous generations. Freedom to inquire is a condition for spiritual and academic growth and is often descriptive of the relationship between God and His children.¹¹ In Deuteronomy 32:7, the responsibility lies with both learner and instructor: The learner asks, and the instructor inspires interest and trust. “He will show you” (vs. 7) in Hebrew also means “He will place it conspicuous before you,” as in telling the solution (Judges 14:12) or providing evidence (Ezra 2:59).¹² The wisdom for the future is often found in the evidences from the past (Jeremiah 6:16).

Meditate on God’s Works

Psalm 143:5 links remembering to “meditation.” Meditation involves deep thinking (Proverbs 15:28). It goes on day and night, implying that the subject of study must be the sustained focus of attention (Joshua 1:8; Psalm 1:2). To seize people’s attention, God’s revelation is conveyed through different media (e.g., nature, human beings, conscience, Scripture, and the incarnation of Jesus). In Scripture, it is predominantly captured in a narrative (e.g., historical accounts, parables). Research has shown that most people understand and remember ideas better when they are presented in stories.¹³

Remember by Participating

In Deuteronomy 16:3, remembering is tied to eating unleavened bread and so is reinforced through sharing in the experience of the past generations physically and engaging all senses, not only the mind. Remembering is not merely an occasional thought, but deliberate mindfulness and the decision to act according to what is remembered. All generations of the Israelites were to commemorate the Passover as if they had been present when Moses led Israel out of Egypt (Deuteronomy 16:3). Studies demonstrate that people learn more efficiently when multiple senses are engaged—including visual, auditory, olfactory, and taste.¹⁴ In the New Tes-

tament, participating in the Lord's Supper strengthens the memory of Jesus' atoning death on the Cross and the expectation of His second coming, thus bringing together God's past, present, and future saving acts (1 Corinthians 11:26).

Never Forget the Events of the Past

An oath never to forget Jerusalem is one of the central themes in Jewish tradition, preserved in liturgy—for example, the breaking of the glass at the end of the wedding ceremony, which places the memory of the destruction of Jerusalem above one's greatest joy.¹⁵ The commitment to remember Zion is so great that abandoning Zion is associated with the deterioration of one's physical well-being (Psalm 137:5). "We remembered" (vs. 1) is a passionate resolve to keep alive the hope in Zion's restoration. The psalmist would not allow even terrible anguish to cause him to forget God's past leading and thus abandon his greatest comfort and hope (Psalm 77:10). When God's people lose their memories of God's great acts in the past, they also lose their identity and purpose, resulting in spiritual lostness and apostasy.¹⁶

Answer the Call to Tell and Remember

Adventist history is full of stories of success, sacrifice, failure, fear, courage, faithfulness, crisis, victory, providence, and so much more. Ellen G. White powerfully describes the crucial role that history plays in the life of God's people. She said: "The records of sacred history are written, not merely that we may read and wonder, but that the same faith which wrought in God's servants of old may work in us. In no less marked manner will the Lord work now, wherever there are hearts of faith to be channels of His power."¹⁷

However, many stories remain untold to the broader public, and many may be forgotten and lost for future

ESDA Online, the church's first online reference work, will have its official debut at the 2020 General Conference session. This free Website will continue indefinitely, to be constantly updated and expanded, drawing on the expertise of thousands of Adventist scholars worldwide.

generations. To prevent that, the General Conference of Seventh-day Adventists has initiated a global project to produce the first online version of the *Encyclopedia of Seventh-day Adventists* (ESDA) containing an estimated 10,000 articles on Adventist history with accompanying photographs, media, and original documents. *ESDA Online*, the church's first online reference work, will have its official debut at the 2020 General Conference session. This free Website will continue indefinitely, to be constantly updated and expanded, drawing on the expertise of thousands of Adventist scholars worldwide. The print edition of ESDA will be published after most articles are published online.

The ESDA editors invite researchers, teachers, students, and members with expertise on various subjects to contribute articles on topics not yet covered by our invitation-

only editorial process. Teachers can assign students short articles to be written for course credit. Each article in the *Encyclopedia* will count as a scholarly publication, and its author(s) will receive full recognition.¹⁸

The ESDA editors are open to considering new research and unplanned articles.¹⁹ Think of the former missionaries, evangelists, educators, medical workers, preachers, and church leaders who contributed to the development of the Adventist Church in your territory. To begin research, check the church archives, obituaries, yearbooks, newsletters, church publications, private collections of missionary letters and diaries, audio and video materials, and collect historical data from oral traditions. Let us work together to remember and recount God's wonderful leading. ✍️



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Sidebar 1. Potential Topics for *ESDA Online*

ESDA Online, the church's first online reference work, will officially debut at the 2020 General Conference session. *ESDA Online* will be a FREE Website, ensuring global dissemination of content. The print version of the Encyclopedia will be produced after the first online edition.

The editors invite researchers, teachers, students, and members with expertise on a given subject, not only history and theology scholars, to contribute articles on topics not yet covered by our invitation-only editorial process.

There is a variety of available topics including:

- Biographies of Adventist missionaries and workers (e.g., Eliza Happy Morton, Obeid Hamad, Bertha Kurtz, Francis Arthur Detamore);
- History of Adventist work and institutions (e.g., Établissement Médico-Social Le Flon Switzerland, Beirut Overseas School, Andapa Adventist Hospital Madagascar, native religions and Seventh-day Adventists in West-Central Africa, Aruba Mission);
- History of theology and ethics (e.g., Cremation, Bioethics); and
- Ellen G. White-related topics (e.g., The Conflict of the Ages Series).

ESDA makes special appeal to international writers to collect historical data from their world regions. Think of the past missionaries, evangelists, educators, medical workers, preachers, and church leaders who contributed to the growth of the Adventist Church in your territory. Good places to begin research are the church archives, obituaries, yearbooks, newsletters, church publications, private collections of missionary letters and diaries, audio and video materials, and interviews to collect historical data from oral traditions.

Each article in the *Encyclopedia* will count as a scholarly publication, and its author(s) will receive full recognition. Please check <http://www.adventistarchives.org/author-materials> for detailed information for authors and preferred topics and <http://www.adventistarchives.org/assistant-editors> for the ways of contacting the responsible division editors and learning about the available topics. Visit also <https://www.esda-europe.org/>, <https://www.esdana.org/>, and <https://esda-nsd.weebly.com/>.

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NOTES AND REFERENCES

1. Oliver Sacks, *The Man Who Mistook His Wife for a Hat and Other Clinical Tales* (New York: Touchstone, 1998), 6.

2. *Ibid.*, 13.

3. All Scripture quotations are from the New King James Version® (NKJV). Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved.

4. James Luther Mays, *Psalms, Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville, Ky.: John Knox Press, 1994), 256. Some scholars distin-

guish between Israel's actual history and sacred history (history as it is remembered and transmitted through the generations). Others argue that biblical history is Israel's sacred history. For a critical assessment of this view, see, for example, Gerhard F. Hasel, *Old Testament Theology: Basic Issues in the Current Debate*, 4th ed. (Grand Rapids, Mich.: Eerdmans, 1996), 115-138, 196-201.

5. For example, the accusation against Israel's judges in Psalm 82:5 that they know nothing indicates more than mere lack of information; it is a lack of integrity in dealing with other people (Tremper Longman III, *How to Read the Psalms* [Downers Grove, Ill.: InterVarsity, 1988], 306).

6. Genesis 8:1; Exodus 2:24; Psalm 78:3-11.

7. Louis Goldberg, "Bin, Understand, Consider, Perceive, Prudent, Regard," in *Theological Wordbook of the Old Testament*, R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, eds. (Chicago, Ill.: Moody Publishers, 1980), 1:103.

8. Psalms 78, 105, 106; Isaiah 51:1-4.

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10. Hans-Joachim Kraus, *Theology of the Psalms* (Minneapolis, Minn.: Fortress Press, 1992), 99.

11. Numbers 14:11; Job 7:19-21; Psalm 88:14; 89:46-49; Jeremiah 2:21; Habakkuk 1:2, 3.

12. Lenard J. Coppers, "Nagad, 'Tell, Make Known,'" *Theological Wordbook of the Old Testament*, 2:549.

13. About storytelling, see <https://www.opencolleges.edu.au/informed/features/30-storytelling-tips-for-educators/>.

14. John Hattie and Gregory Yates, *Visible Learning and the Science of How We Learn* (New York: Routledge, 2014), 115, 126-128, 176.

15. Adele Berlin, Marc Zvi Brettler, and Michael Fishbane, eds., *The Jewish Study Bible: Featuring the Jewish Publication Society TANAKH Translation* (Oxford, U.K.: Oxford University Press, 2004), 1435.

16. Deuteronomy 8:19; Ezekiel 16:22; Psalm 106:13-21.

17. Ellen G. White, *Prophets and Kings* (Mountain View, Calif.: Pacific Press Publishing Association, 1917), 175.

18. Please check <https://www.adventistarchives.org/encyclopedia> for detailed information about the Encyclopedia project.

19. E-mail your suggestions to https://encyclopedia@gc.adventist.org.



Pieces of Memory

Pioneers of Adventist Education in Brazil

“... they break open a shaft; the feet passing over are oblivious to them” (Job 28:4, Complete Jewish Bible).¹

In two of his letters, the apostle Paul mentions two individuals, Epaphroditus and Stephanas (Romans 16:5; 1 Corinthians 16:15), referring to them as “the first-fruits.” This is the only time they appear in ecclesiastical history. Nothing is known about them, and had it not been for Paul, they would be completely forgotten.

Similarly, throughout the history of Adventist education worldwide, we find alongside distinguished and prominent figures, many valiant educators whose stories have not been told or have been forgotten. But they who “out of weakness were made strong, waxed valiant in fight” (Hebrews 11:34, KJV) must not be forgotten; their lives are the foundation upon which the ministry of Jesus Christ continues.

It is the purpose of this article, therefore, to share stories of three Adventist educational pioneers, who throughout their struggles and at the end of their days, were victorious, having persevered in the faith to overcome monumental obstacles in establishing schools in Brazil. Decades later, their achievements lie buried in the dust of time, and hardly anyone remembers them. The parade of these faithful forerun-

ners begins with Huldreich Ferdinand Graf, who served with distinction in Brazil and the United States.

Huldreich Ferdinand Graf (1855-1950)

The Graf family had its origin in Germany but immigrated to Canada in the second half of the 19th century. Their descendants have passed down a story about friendship between the Grafs and the Henry Ford family that began with both families undertaking a long wagon trip on a “march to Michigan” from Quebec, Canada. Over time, the boys—Huldreich and Henry—became friends. In the 20th century, when the Ford Motor Company launched a large rubber production enterprise in the Brazilian Amazon, Henry Ford instructed his executives to locate his friend in Brazil. But the reunion never happened because the pioneer of the automobile industry apparently never came to Brazil. Whether the story is legend or truth, there is no way to know with certainty.²

While in Michigan, the Graf family converted to the Seventh-day Adventist faith. Huldreich Graf attended the church’s theological seminary in Battle Creek and worked as a pastor and teacher in several places. In 1895, the General Conference sent him to Brazil as the first official Adventist pastor in the country. He arrived in Brazil with his wife, Alvin (nee Shauder, born in Alsace-Lorraine), and two daughters.

Graf and his family settled in Curitiba, the capital of

BY RENATO GROSS and IVAN GROSS

Parana state, in southern Brazil. And it was in this city that his pioneering spirit emerged. There were no Adventists in the city, but he dared to dream big. He decided to open a school in his own home, the first Adventist school in the immense Brazilian territory. On July 1, 1896, Graf established

The Grafts' less-than-1,000-square-foot home served multiple functions: It provided housing for the two families and served as both the school and house of worship. No resources were spared in the acquisition of didactic-pedagogical materials. The teaching methods implemented by the Steins were modern and innovative. In a few years, the school enrolled 400 students, and a new building had to be rented. This new building served the dual function of educational facility and house of worship.

Graf's courage and ability to ride a horse for days at a time, accumulating thousands of miles, were legendary. One year, he rode for 300 days in a row! Some historians⁴ calculate that throughout his ministry, he rode approximately 15,000 miles. In 12 years of active work, he baptized 1,400 people and organized 20 churches, in addition to establishing the first Adventist school in that area.

All those miles on the backs of mules and horses provided Graf with extraordinary stories. He reported that: "[One of the mules] was behind all the time. Then on the second day, shortly after dark, my mule refused to pull and stopped. We were on a narrow path leading to a high mountain—a very dangerous place. For a while I tried everything to make the mules to move, but instead of going up the mountain, they turned and headed down the steep slope. At that moment I was led to think of Balaam and his donkey; then, kneeling down, I asked the Lord to make them go down the mountain if I were on the wrong road, and if the demons were in my way, and remove them. The Lord heard me, and the mules went up the mountain again. At two in the morning I reached Brother Schwantes's house. In order to avoid frightening them into the great wild forest, I tried to awaken them by singing 'Shall we gather at the river?'"⁵

During these long journeys, his meals consisted of peanuts, corn-bread, and water. When there were oranges and sugar cane, it was a reason for rejoicing. He never traveled alone, but with a company of local brothers in the faith and men interested in learning about God.

When the route was unknown, Graf depended entirely on maps, a compass, and the stars. The situation became very complicated when it rained. He reported that "we were struck by a terrible rain and storm hail. Arriving at a river



A rare photograph of Huldreich Graf riding a horse. At the end of the 19th century and beginning of the 20th century, horses and mules were the main means of transportation and travel for the pioneers in Brazil.

his International College in Curitiba with only about 10 students. He invited Guilherme Stein and his wife, Maria, to be the teachers. Stein, baptized by Frank Westphal, a well-known pioneer in the Adventist work in South America, was the first Brazilian to be baptized into the Adventist Church in Brazil as a result of efforts by colporteurs who worked in Brazil, such as A. B. Stauffer.³



Huldreich Graf and his family a few years after arriving in Brazil.

that was full because of the rain, we tied most of our clothes to the mule, asked the Lord to help us, and we threw ourselves into the river. I was able to cross it unharmed, but Brother Schwantes was taken by the strong current, lost his boots, and the mule returned. A friend who had come to help us to cross the river, stopped the mule and we pulled it across the river with a long rope we had.

“We continued traveling, wet as we were, grateful to God for His care for us. Two hours later we reached the other river. There we found a cowboy who promised to help us to find a place to cross the river in the morning, and he invited us to stay at his house. He gave us a poorly prepared black bean dish, which we really enjoyed because the food was hot and we were very cold.”⁶

Except for a brief period when he returned to the United States and worked in Ohio, Minnesota, and California, Huldreich Graf lived in Brazil. He died on the night of December 4, 1946. Today, more than 70 years after his death, Huldreich Graf is almost forgotten. However, his tomb, in a Protestant cemetery in a small town lost among the tablelands of Rio Grande do Sul, is certainly marked by the Savior to awaken him very soon!

Waldemar Ehlers (1879-1929)

As there were no Adventists in Brazil with a teaching certificate, a young Adventist employee from the German Publishing House left his home in Germany and took a ship to Brazil. His name was Waldemar Ehlers. Like the Steins, Ehlers did not have an official teaching license; however, church leaders believed that he and his future wife would

be useful in further developing the educational work in Brazil. His fiancée, Mary Creeper, born in Bristol, England, and the daughter of German parents, had worked in Hamburg as secretary to the well-known minister L. R. Conradi. At the time of their marriage, they were both 20 years old. Despite being so young, they were already missionaries in a distant South American country. They learned to understand different habits and customs—among them, the carnival.

The family’s folklore includes this story: During the carnival parade one year, there was one float representing the young Ehlers family. A boy (a student, perhaps) imitated Waldemar with frantic gestures, a girl imitated Mary playing the organ, and the nanny was waving a newborn in her arms. This was all performed in such a way that the crowd watching would react with raucous laughter. No doubt, the community felt comfortable to gently mimic the family, proof of the couple’s popularity among the Curitiba population.

In 1902, the couple was transferred to the state of Espirito Santo on the central coast of Brazil, which also had a strong presence of German immigrants. Ehlers was already acting as a pastor. Because salary delays were frequent, his wife decided to open a church school to help with the domestic expenses of their growing family. It was the first Adventist school in that region of Brazil. We can imagine Mrs. Ehlers, fluent in four languages, busily providing for the needs of her family and teaching in the new school far out in the countryside. Their house was on the ground floor of the school, with no electricity, and for food they had only what the students provided for the family.

The Ehlers’ residence was separated from a tavern by a



Waldemar Ehlers (sitting, second from left) while teaching in Friedensau. He returned to Germany to seek health care and remained there throughout the entire period of World War II.

wooden wall. At the tavern, the best-selling product was *cachaça*, a typical Brazilian drink with a high alcohol content. Waldemar Ehlers often held evangelistic meetings at night, far from his home, to which he always rode on horseback. While he was away from home one night, the clatter in the tavern was even greater than usual. Through the wall, Mary Ehlers overheard plans being made to murder her husband on his way back from the meeting that very night! With no one to ask for help, and no way to warn him, the only thing she could do was to ask for divine help. Oh, how she prayed that night!

At the usual time, she was relieved to hear the trotting hooves of her husband's horse as he returned from the evangelistic meeting. It was not long before they both heard the return of those who had gone out to kill him. More *cachaça*, more shouting. They did not understand how Ehlers had passed through them without being noticed.⁷ But the couple knew. God had protected him.

Despite the frightening experience the night before, early the next morning, classes resumed as normal, and all was

quiet in the humble wooden school with its improvised desks, where the faithful teachers taught and preached simultaneously. The school remained open for decades, and it was there that many children gave their hearts to Jesus. The church continued to prosper, and many of those children became faithful servants of God who were employed in various branches of church work.

Decades later, Ehlers' son-in-law, George Hoyler, also experienced serious difficulties in sharing the gospel in Brazil. A young shepherd in his native Germany, Hoyler was converted to the Adventist faith at the age of 19 from the example of his employers who did not allow him to work on Saturdays, and instead of coffee, served a drink made of barley. After graduating with a theology degree from the Marienhoehe Seminary, he received a call to Brazil in 1927.

In the 1940s, Hoyler worked in the south of Bahia State, not far from where his father-in-law's family had lived years before. When World War II broke out, the Brazilian government united with the Allied Forces and declared war on Nazi Germany.

Schools and commercial and industrial organizations with a German presence were closed or nationalized.

One afternoon (in the city of Ilheus, the main city of the district where Hoyler was active), his teenage daughter, upon arriving home, found her mother sitting on the porch in near despair. "They arrested your father! He is German, and they suspect him! Run to see him. As a child they will let you see your father in the jail!" The girl ran to where he was being held. They allowed her to see her father, to bring him proper food, clean clothes, a pillow, and a mattress. All the native Germans were imprisoned, including the priest of the city.

Hoyler later described what happened: ". . . during the war I was imprisoned for several weeks in the company of priests, teachers and farmers for having committed the crime of coming to the world in Italy or Germany. Among the prisoners were people who feared even those who were buried in the cemetery. Here too we have a story to tell, for the enraged people invaded our house just as they did with the house of the other foreigners. I was taken away and our belongings

were carried through the streets. But God in His mighty hand protected us as He did later, too, in my travels through the country of the state. While the imprisoned priests received rare visits, our brothers constantly brought me, from all around, assistance and comfort. They claimed to be with me in fasting and praying. A dear brother traveled 87 miles on foot to visit me. Even the police marveled at the contrast. What's more, it was my privilege to unite one of the policemen to church through baptism. This experience had also benedictions for all, despite the hard days of uncertainty and distress for my wife, children and mother-in-law."⁸

Today, a long time after these events, we can find the descendants of both the Ehlers and Hoyler families, still teaching! They are still firm in the faith of their ancestors and inspired by the example they set.

Edith Ruth Weber Martins (1916-1985)

In 1912, on the eve of World War I, a ship docked in Brazil, bringing the German family of Otto and Maria Weber.



School teacher Edith Ruth Weber Martins in the humble rural school where she lived for six months without eating bread.

Why did this family decide to leave their homeland and immigrate to Brazil? A reason as simple as it is profound: the education of their seven children. In Germany at that time, it was mandatory to send the children to school on Saturday. There was even a “school police force” that checked on the students’ absence and searched for them at home. Refusing to accept the situation, the Weber family decided to relocate to Brazil and settled in Curitiba, where they did well financially. At that time, there was no Adventist school there, but the children attended German Lutheran schools. Later, the boys went to the Adventist seminary in São Paulo that was established in 1915 and is now known as Centro Universitário Adventista de São Paulo (UNASP).

One of the girls, Edith, became a teacher. In the 1930s, the local conference invited her to teach at one of its schools. She left the comforts of home and family to teach at a small Adventist school in the rural area of Xanxerê, in the state of Santa Catarina. A single room built of wood, the school was located in an open field in the middle of the tropical forest, and enrolled 20 children—all barefoot, poorly dressed, and of varying ages with different amounts of schooling.

Many years later, after her retirement, Martins told her three daughters, all Adventist teachers, about her memories. To enable her to survive, the students used to share with her what their families planted. Wheat flour did not exist there. Salary? It did not get there. She spent six months without eating bread! Since she came from a home that had everything, it’s not hard to imagine how difficult that must have been! The only foods available where she was assigned to teach were roots, tubers, cassava, potatoes, sweet potatoes, squash, and some fruits.⁹

Today, descendants of that couple who immigrated because they refused to send their children to school on Saturdays, are fifth-generation Brazilians, many of whom work for the church.

Final Thoughts

Reflecting on all these memories, we are reminded of the words of Hebrews chapter 11 and affirm with the author: “And what shall I more say? for the time would fail me to tell of . . . the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises . . . out of weakness were made strong . . . were tortured . . . had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment . . . afflicted, tormented” and “Of whom the world was not worthy” (Hebrews 11:32-38, KJV).

The pioneers of Seventh-day Adventist education in Brazil experienced that faith. And what is faith? An unwavering trust in God’s guidance in the lives of His children. Faith is also the vision of the invisible, the anticipated possession of His promises. Faith is exchanging earthly ignorance for divine wisdom. It means exchanging human weakness for the strength that comes from above, sent to all those who aspire to spiritual victory.

To every Adventist educator today, the inspiration that comes from the pioneers is the certainty that faith is victory. May these thoughts and examples inspire us to press on in faith, trusting in God’s guiding hand. ✍

This article has been peer reviewed.



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5. Autobiographical account in German. In Renato Gross’s personal files.
6. *Ibid.*
7. Interview with Edith Hoyler, who provided the written account in 2013.
8. Autobiographical report referred to above. In the Renato Gross’s files.
9. Interview with the daughter of Edith Weber Martins, Professor Maria W. de Paula, in 2005.

Oral History in the Classroom:

Integrating Faith, Learning, and Service

We took off [from the Nazi slave labor camp]. Then when we got into the woods—we had planned for this and so we had our civilian clothes—if I would call them that. Underneath we purposely put 'em on underneath under our uniform, and so we got into the woods, we took off our [prison] uniforms [and] threw 'em away. And so the first night out... it was so dark! Oh my land! And all of the sudden we hear this voice, "Halt!" What? And we looked around. And there was a German guard. "Halt! Where are you going?" He talked German, we could understand German—we talked German. "Where are you going?"¹

What happens next? The rest of the story is available on the McKee Library Knowledge Exchange (Southern Adventist University, Collegedale, Tennessee, U.S.A.).² The man telling this story makes history come alive as very few history teachers do. Teachers often struggle to engage students in their classrooms. One methodology that many educa-

tors have found that fits well with their larger pedagogical approach is to build living, breathing history into the curriculum. They ask their students to conduct oral-history interviews with the people who lived through the events described in their textbooks, as well as many they will never encounter in their readings. This type of assignment not only helps students engage with their community in meaningful ways, but also helps to preserve the stories of those who have

experienced so much—struggling with economic depression, or fighting for civil rights, freedom, and equality. These are stories that matter—stories that when woven together, form the fabric of a nation.

The secondary-level history teacher will often hear students repeat the mantra, "I am just bad at history," or "History is so boring," and the college classroom is no different. The reality

BY KRIS ERSKINE

is that no one is “bad at history.” When I hear this from my students, I remind them that history is not just about dates and long-ago events, as many students believe. History is about understanding how we got here, where we come from; about understanding why history arcs, and where we are on that arc. It is about thinking critically about the past and knowing that there is an historical reason that brings a person to this page, reading these words at this moment.

While most students are not going to be professional historians, many are sincerely interested in history and genuinely hoping to learn something from their classes. This seed of interest planted by the teacher may grow and bloom as they learn about the important role students can play as “grassroots journalists, citizen historians,” as Viktor Chagas wrote in his 2012 article of the same title.³ The oral historian is not only a historian, but also a social scientist; he or she preserves and shares knowledge from a past event, while also forming a new memory from a present event.⁴ The challenge for the educator is how to convey to the high school or college-age young person the concept of the student as a truly irreplaceable cog on the wheel of social science, and to do so within the inherent restraints of the academic calendar.

Why Consider an Oral-history Project?

History teachers understand the expectations and limitations placed on them at the start of the academic year. Textbooks cover a longer period of time as more history is written, yet the length of the academic year remains unchanged. Training students to conduct an oral-history interview consumes precious class time, and there is a learning curve. For the student, too, this activity is time intensive. This reality must be factored into classroom planning during the project. Yet, rather than slogging through another lesson for which students have no interest and

will retain little, the educator can send them into the community to engage in memorable living history that can have a significant impact on their lives. During each semester that I have employed oral history in my classroom, there have been students who approached me about conducting a second interview for extra credit. I always say “Yes.”

Although many of the events covered in class happened decades ago, too far back for the modern high school or college student to easily relate to, when these students meet someone who actually lived through these times, the history that once seemed distant and boring now feels as though it is happening right in front of them—marching for civil rights in Selma, Alabama; storming the beaches of Normandy; escaping from a Nazi death camp; flying combat missions in Vietnam; or riveting airplane wings together at a factory in Dearborn, Michigan, during World War II. In the moment of the interview, this could have happened

just yesterday, not a half a century ago or more.

Planning the Oral-history Assignment

An oral history is both a record and the product of a process by which an interviewer gathers eyewitness or personal oral testimony from someone who has lived through a historic event or period. A typical oral-history assignment or larger project consists of one or more students identifying someone to interview who has lived through the event or time being studied, recording and transcribing the interview, and then making it available as part of an online or physical repository for historians around the world. Additionally, copies of the interview are shared with the family of the person who was interviewed. It is essential that students receive training on how to conduct the interview and how to record and store the information collected. For this to happen smoothly, several steps must take

Tips for Success

1. Conduct a mock interview in the class with a real subject.
2. Create an interview guide for your students.
3. Contact local nursing homes, Veterans of Foreign Wars (VFW) posts, or church pastors who can help you develop a list of willing interview subjects. Establish a protocol for screening potential subjects.
4. Provide the students with sample interview questions and have them conduct two interviews. The first should take only a few minutes and should give the students a basis for developing questions for an in-depth interview. The teacher should review the questions with each student before the second interview.
5. Ask students to submit an annotated bibliography of the sources they have consulted in preparation for the second interview.
6. Speak with a local university or special-collections archivist or librarian who can provide tips for your students on using a voice recorder or who is willing to work with you on preserving the oral histories.
7. Educators engaged in online teaching generally find that this project converts well to the online classroom, but it may need some adaptation.
8. Creating and distributing individual folders for each student generally proves useful. Folders will include sample interview questions, a release form, a guide for taking field notes, and any other instructions.

place prior to, during, and after the interview:

Pre-Interview Steps⁵

1. *Establish clear goals for the oral-history assignment.* Each oral-history project should have clear goals. Typical questions that should be asked and answered prior to students conducting interviews include *Why is the information being collected? What purpose will it serve? Who will have access to it? How will the information be used?* These should be carefully considered and clarified so that students and those that they will interview know the end goal.

2. *Determine how and where interviews will be stored.* Before sending students out to find potential subjects, teachers need to decide how the collected oral histories will be stored and preserved since the ultimate purpose of this process is to preserve the memories and histories of those who have something to share. Libraries (both public and private) are good places to start since some have repositories where these types of artifacts are stored. Other libraries collaborate with larger institutions such as the United States Library of Congress, which has an ongoing oral-history project. A clear plan for how the recordings (video and/or audio) and transcripts will be stored should be in place at the beginning of the project to prevent the loss or misuse of the materials collected.

3. *Create consent and release forms.* Another pre-interview step is creating the consent form that will inform interviewees (also referred to as “narrators” in the literature) of their rights/copyrights, any restrictions regarding how their story will be used, and their right to stop the interview at any time should they feel uncomfortable. The consent form should be created before students begin interviewing and should clearly align with the goals of the project. At the college or university level, consultation with the institutional research committee or some similar body will help establish clear consent language that explains the interviewee’s rights and

how the content will be collected and distributed. High schools or colleges without a research committee or review board should consult with a local library or connect with an organization such as the U.S. Library of Congress or the Oral History Association at <http://www.oralhistory.org/about/>, which provide helpful guidelines on how to craft a consent document. Typical matters to consider include the following: Who will own the copyright of the interview—the

By assigning oral-history projects, schools and educators have a great opportunity to serve both the community and the church, and to connect students to their own family history.

interviewee or the institution? Will the interviewee be able to access the interview transcript to make edits or revisions? What about confidentiality or permission to use? Will the interviewee be allowed to use a pseudonym? Will historians be able to use the material at will, or will they need the permission of the interviewee? Interviewees, once identified, will need to provide consent for their narratives to be used in accordance with the

project’s goals. These goals should be clearly established at the beginning of the project so that interviewees will know why their stories are being collected and how they might be used in the future.⁶

Finding Interview Subjects

Who is assigned to find the interview subjects, and where can they be found? Teachers can identify individuals in the community who might serve as potential subjects, especially if a specific area of history is being studied. For a more general oral-history project, students can identify individuals within their families, local communities, and churches.

By assigning oral-history projects, schools and educators have a great opportunity to serve both the community and the church, and to connect students to their own family history. History has also made the Seventh-day Adventist Church unique: its historic stance on the military and members’ experiences while serving (Project Whitecoat veterans, conscientious objectors, medics, combat infantrymen), missionaries, retired pastors, school administrators and teachers, firsts (first woman, first Adventist, etc.), and members who participated in or experienced the racial integration of Adventist institutions are examples.

Churches are filled with people who are eager to sit down with someone to tell their stories. Some of these individuals are no longer easily mobile or able to regularly attend church or are widowed and have no family nearby. Many just want to share their wisdom and experience with the next generation. This presents a precious opportunity for preserving institutional history. Depending on the size of the class, and the size of the local churchgoing population, a teacher could work with multiple churches, as well as with various religious persuasions.

Many students will interview their own grandparents who, for years, may have resisted talking about some their experiences but will open up

when approached by an interested grandchild. Some of these individuals experienced violence in the American South during the Civil Rights era, or escaped genocide in Rwanda, and some of them saw things at war that are simply too painful to speak about. Some lost spouses and children in various wars or acts of terrorism.

Background Research and Pre-interview Meeting

Once interviewees have been identified, teachers and students can work together to verify that the individuals are reliable sources of information. This can be done through investigating the persons' background by talking with others, or even checking to see if anything has been published by or about the individuals in books, magazines, or other publications. This step is important, specifically if working with sensitive populations. For example, a few of my students have interviewed homeless veterans, an important but difficult demographic to reach. All effort should be made to ensure students' safety, especially if they are working with individuals who are not known to them or their immediate community.

An informal pre-meeting is always a good idea.⁷ This could take place in person or by telephone or video call. Meeting with the prospective interviewees gives students the opportunity to discuss the purpose of the assignment, the consent forms, and to build a level of comfort with the potential interviewee. Some may choose to precede this meeting with a formal letter of introduction that not only introduces the students but also outlines the goals of the assignment. The level of formality can be determined prior to students launching into the assignment.

Some students will not request, or need, guidance on choosing an interview subject. But others do not have any close relatives, or at least any who can produce a substantial interview, or perhaps the available relatives are

aging and do not remember their stories well or cannot be interviewed by phone. This is where students can shine as community servants. Teachers can build relationships with churches, with local nursing homes, and with the local Veterans of Foreign Wars command post (or some other military organization). There are always people who want to tell their stories. Greeters

The voices of certain groups are often suppressed or ignored because for centuries, history has focused on the macro players and events. Therefore, teachers and students need to reconstruct the roles of those who are absent from the pages of our textbooks.

at big-box stores are often retirees, and fast-food restaurants are often the gathering place for veterans who can often be found, mid-morning, reading the paper together or drinking coffee. One student interviewed a poll volunteer whom she met while voting. Although students often focus on veterans, less-represented groups should also be sought, such as women and minorities, as well as recent immigrants. The voices of certain groups are often suppressed or ignored because for centuries, history has fo-

cused on the macro players and events. Therefore, teachers and students need to reconstruct the roles of those who are absent from the pages of our textbooks, and thus from the pageant of our lives and national narratives. Within the stories, students will hear and preserve not only important memories, but also the keys to understanding various subcultures. Judith Flores-Carmona and Kristen V. Luschen, in their book *Crafting Critical Stories*, argue that incorporating oral history in the classroom creates for students a frame of social justice, and this is ultimately what historians and history educators seek for their students—for them to engage sufficiently with the subject matter to understand the significance of each person in society, and why these roles matter.⁸

Developing Questions

This entire process will help students prepare appropriate questions to ask during the interview as well as provide an opportunity to get to know their interviewees a little better. Interview questions should be short and open-ended; they should allow interviewees to tell their story. Questions can cover a range of topics, but ultimately should align with the period of history or event being studied, and what the interviewees recall about growing up during that time, living through that event, the role of faith or religion in their lives, family traditions, and how the time period/event impacted their daily lives and choices.⁹ Interview questions should provide interviewees with opportunities to reflect and recall. While these types of memory questions help to relax interviewees, they also provide the interviewers with information about personal experiences, which can lead to follow-up questions that help gather additional information. Information-gathering questions are more focused on an event or period of history.

Finally, questions that give interviewees a chance to summarize or give their opinion and interpretation

Challenges Teachers Should Address With Students

1. Students will frequently have difficulty developing questions. It is useful to spend some class time thinking out loud and in groups about question development.
2. Students will not know how to approach topics that are painful and difficult for the interviewee to discuss (including those with veterans). Educators will need to address this with some redundancy in the weeks prior to the deadline.
3. Students may have trouble scheduling interviews that work for both themselves and the interviewee. The teacher may need to be somewhat flexible regarding deadlines.
4. Students may struggle with keeping the interviewee on topic. An interview subject's stream of thought often veers away from the topic of the interview. Students should plan to gently, politely, bring the interviewee back to the topic when possible.
5. Even when the student does everything right, sometimes the interview does not go well. Students should be reassured that they will be graded on the strength of their preparation and interview questions, not on the temperament of the interview subject.

of events are essential. They help make the interview more conversational and richer in content.¹⁰

Some questions may trigger painful memories. Students should be reminded of this during the pre-interview period and taught how to respond—when it is appropriate to just listen, redirect, or pause the interview to give interviewees time to regain composure.¹¹ As stated earlier, interviewees give consent to share their stories, so there is an understanding that they are willing to share even if the topic might stir up an emotional response; however, there is no way to predict how an interview will go. For this reason, consent forms should provide interviewees with the option to stop the interview if they do not wish to continue.

During the Interview

Some interviewees, though willing, may be hesitant to share their stories. To help young people comprehend an interviewee's hesitation to speak openly, a teacher might request students to think about the most difficult

thing they have experienced in their own lives, and then, after a few moments, ask them if they would be willing to sit down with a stranger and share these painful memories. This provides perspective so that by the time the interview occurs, the student will be able to ask thoughtful, sensitive questions. If the students fail to approach the interviewee with a sense of respect, and instead try to finish as quickly as possible, this will produce hurt feelings. An oral-history interview makes knowledge available to others, but it also creates a relationship between the speaker and the listener, between a school and a church or community. If the listener is not prepared to listen, the final product may not be worth preserving. When a grandparent or other relative is the one being interviewed, this is less likely to be an issue the teacher would need to resolve.

Handling Sensitive Topics

An important aspect of training

students to conduct oral histories is teaching them how to handle sensitive topics, or how to avoid them completely. Students, in their eagerness to hear entertaining stories, often do not initially consider the painful memories that oral histories will resurrect. Teachers may want to conduct a mock oral history in the classroom with an authentic oral-history subject who can tell a good story but who also is willing to explain the feelings and emotions that the topic may conjure up over the course of the interview. This sensitivity training is, perhaps, one of the most important aspects of teaching students to conduct an interview. If the student sounds rehearsed, or uninterested, or is flat and unresponsive, sticks only to a prepared script, or his or her body language or facial expressions convey a negative judgment, the interview is less likely to yield a useful, and preservation-worthy, end product. In some cases, the subject will simply shut down and end the interview.

Some students may interview individuals who are not citizens of the country where they reside. Often, the stories that students hear describe the lives of ancestors who came from other parts of the world. These may include some who fought in Korea against the United States, or who were Vietnamese snipers and spies during the Vietnam War, or whose family members were killed or maimed in the atomic blasts in Japan in 1945. These are sometimes difficult memories; interviewees may use language or share views that are unfamiliar or disturbing to the student. Focused, well-prepared questions delivered in a respectful and sensitive way may help to tone down or eliminate some of the tension; however, memories might trigger more passionate responses, and students should be prepared to record rather than sanitize the stories told. This is a marvelous opportunity to record such stories and for them to learn about the history of their family, their church, and their country.

After the Interview

After the students have completed the interview and transcribed the sound file into a precisely formatted PDF, Word, or text document, they should immediately print a hard copy and deliver it to their interview subject.¹² They should also upload the history to a local library Website or other database. The teacher should ensure that students have a place to store these digital histories. For American students, one source worth considering is the U.S. Library of Congress' Veterans History Project.¹³ The Library of Congress actively solicits student involvement in this process. In the early 2000s, it was widely reported that more than 1,000 World War II veterans were dying every day. Today, the National World War II Museum estimates that number is only in the 300s because the number of living World War II veterans is dwindling.¹⁴ Veterans of Korea and Vietnam are not far behind. In other words, important memories are irrecoverably lost with each passing day. What better service to the community, to the church, and quite frankly, to your students, than to put them face to face with living history? This is a project that could be successful at the high school level, and with some creative modifications, with middle schoolers.

Challenges

Collecting oral histories can be challenging. Often, during this process, students will cringe as they recall that their veteran interview subject used some rough language and told some off-color stories, or promoted objectionable views. They want to confirm that it is OK to omit these portions, or they will ask if they can start over with a less-offensive interviewee. Most historians would resolutely reject such a suggestion and would argue that rather than disposing of distasteful interview transcripts, interviewees should retain a record of these particular memories and experiences because they document the existence and participation of another human being in the events that shape human life. Historians

record and interpret history; they do not shape history to their own personal and moral convictions; to do so would be both dishonest and a disservice to their community and nation.

If students struggle with this approach, the teacher can engage the class in a discussion regarding the purpose of studying history. What should history reflect? Should it reflect the subject's memory and experiences, or should it reflect the interviewer's biases and ethical convictions? What is actually being preserved, and why? Educators should prepare students in advance; interview subjects can be abrasive at times, but students should

ensure that their facial expressions and body language do not cause the interview subject to disengage, become hostile, or shut down.

On the opposite end of the spectrum, it is also vital to collect and preserve the stories of daily life—those not tied to wars or major events in history: the stories of office workers who balanced accounts or sorted files; housekeepers or domestics who nurtured and cared for children and the elderly; medical professionals; teachers; veterans of various wars who

Additional Resources for Teachers

The links below provide educators with both immediate resources students can use in the classroom and also a deeper well of ongoing best-practice resources for the teacher to draw from as oral history in the digital age evolves within the wider community of historians. Additional sources are nested within each of these dynamic links.

Oral History Projects: Multiple Countries: <https://www.le.ac.uk/emoha/emoha/world.html>

Word of Mouth: Oral History in South Africa by Goethe Institute: <http://www.goethe.de/ins/za/prj/wom/orh/org/enindex.htm>

Library of Congress American Folklife Center: <https://www.loc.gov/folklife/familyfolklife/oralhistory.html>

Library of Congress Veterans History Project: <http://www.loc.gov/vets/vets-home.html>

Michigan State University's Getting Started With Oral Histories: <http://ohda.matrix.msu.edu/gettingstarted/>

The Oral History Review: <https://academic.oup.com/ohr>

The Oral History Association: <http://www.oralhistory.org/resources/>

Web Guides to Doing Oral History: <http://www.oralhistory.org/web-guides-to-doing-oral-history/>

Putting Together an Oral-history Project: <http://www.mnhs.org/collections/oralhistory/ohguidelines.pdf>

Library of Congress Oral History Collections: <https://www.loc.gov/collections/>

Planning Oral-history Interviews: <https://www.loc.gov/folklife/familyfolklife/oralhistory.html>

Principles and Best Practices for Oral History: <http://www.oralhistory.org/about/principles-and-practices-revised-2009/>

A great resource to listen to oral histories, in addition to the U.S. Library of Congress Website mentioned elsewhere, is the **University of North Carolina's Oral Histories of the American South:** http://docsouth.unc.edu/sohp/browse/themes.html?theme_id=1&category_id=3&subcategory_id=89

served in clerical or medical roles; and any number of individuals whose daily lives contributed to the fabric of society. Their collective and varied memories reveal the most about the threads that weave the tapestry of every nation. Each student engaged in this process will learn to think critically about his or her place in context of history. This type of reflection truly facilitates inspiration and in turn, helps to produce better citizens.

In the classroom, after the oral histories are transcribed and uploaded, the teacher has a great opportunity to open a discussion about topics that may have emerged during the interview. Some of these discussions can center on the role of faith. For a student of history, it simply can get no better than a soldier who served in Vietnam and reflects about his daily walk with God while dodging bullets and booby traps, or the story of a missionary in China who tells of negotiating the canals on his way to a rural medical clinic. However, some of the stories can raise questions. For example, although many veterans who come back from a combat theater do not attribute their survival to God's hand, others will fervently believe that God protected them from death and injury. This can lead to discomfort, perhaps, for some. This is a teachable moment and can lead to some genuinely soul-searching moments for the students: If God protected the people who are giving these oral histories—all of whom survived—then what about the good Christians, and even some Adventists, who came home in flag-draped coffins? Was there no "God's plan" in their lives? What about the non-Christians who *did* make it home? Or perpetrators of heinous crimes who managed to escape prosecution and go on to live prosperous lives?

For educators who continually strive to reach into the student mind and flip the "on" switch, this is a great context within which to start some of these harder discussions. What better framework in which to have this discussion than one that so clearly meant life or death for the individuals interviewed by the stu-

dents? Ultimately, the teacher may not have all of the answers, but in my classroom, students have reacted to this sort of open approach with deep reflection. These conversations help students frame their own faith and shape how they understand God and His role in their lives and the lives of others. This helps them as they prepare to enter a world where the faith they practice is the one that they have chosen to own.

Oral history is only one element of facilitating students on the path of self-discovery. It may also convince students who think history is boring, or that they do not perform well in this area, that history can be fun and that it matters. Just as important from a historian's perspective, with so few historians and so many storytellers, the only path to preservation for most of these stories is to enlist the army of grassroots journalists and citizen historians in our classrooms. ✍

This article has been peer reviewed.



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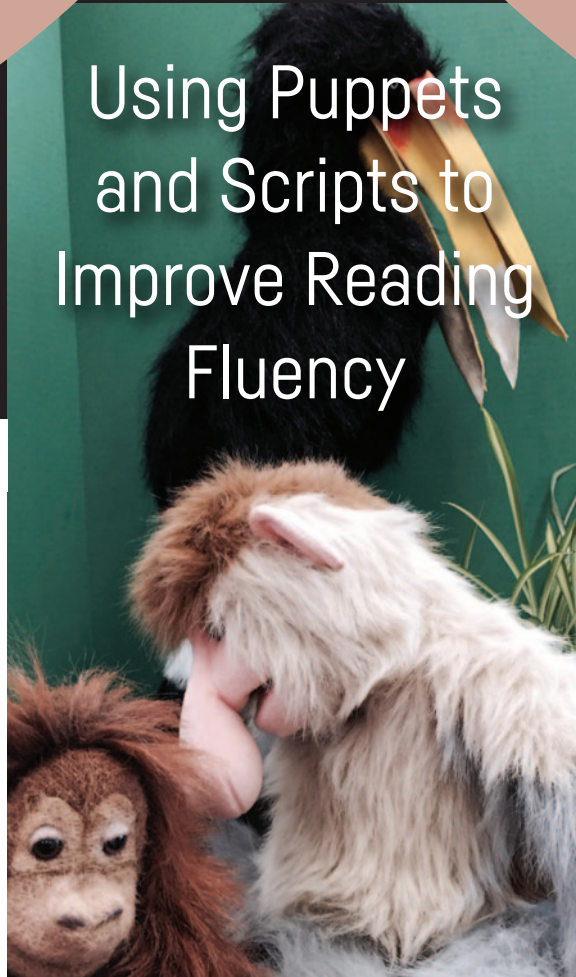
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READERS THEATRE IN THE CLASSROOM

Using Puppets and Scripts to Improve Reading Fluency



On a 2005 fact-finding trip to Sabah, East Malaysia, three colleagues and I—who were also delivering in-service sessions, books, and other teaching materials to the Seventh-day Adventist primary schools there—found that the teachers wanted puppets and scripts to use in teaching English to their students, all of whom spoke Dusun and Bahasa Malaysia. Upon my return to Walla Walla College (now Walla Walla University) in College Place, Washington, U.S.A., I researched the literature to see what kind of language growth was associated with puppet and script use, finding that a modest number of studies had been done, all of which reported positive effects in terms of efficacy. The first study on the list did not deal directly with puppets but became a seminal study for me about the usefulness of closed captioning for students in grades 7 and 8 who were English Language Learners (ELL).¹ Later, I used the findings from the closed-captioning study to link the idea of ELL students listening to audiotaped puppet scripts while reading the written scripts.

Already aware of the groundbreaking meta-study done with more than 100,000 reading research reports by the National Reading Panel of 2000² and the importance of fluency

building by rereading (suggestions were singing, Readers Theatre, and timed readings) from attending International Reading Association presentations by members of the National Reading Panel (S. Jay Samuels, Tim Rasinski, Sally Shaywitz, etc.), I synthesized those findings with my own experiences in teaching English as a Second Language (ESL) in Washington State, as well as American Samoa, and English as a Foreign Language (EFL) in mainland China. Knowing from the work of Samuels

and Farstrup³ and others that fluency is largely a product of an active, growing vocabulary, that it is essential to reading comprehension, and that repeated readings are helpful in building fluency, I came up with the idea of having students read puppet scripts aloud several times while they rehearsed for a subsequent performance to peers or community members to give purpose for each child to do those repeated readings. Later, that purpose also included videotaping the final rehearsal for a more permanent “venue.”

I then planned and implemented a 2006 pilot study with 4th- to 6th-graders at Wild Mango School (the name has been changed) in Sabah, Malaysia, a small mountain school with no electricity but with gorgeous vistas and enviable opportunities for solitude. It was the kind of place where the black

BY TAMARA DIETRICH RANDOLPH

spitting cobra, *naja sumatrana*, came and went as it pleased, including under the window of my teacher's quarters.⁴

After pre- and post-testing using the Woodcock Diagnostic Reading Battery, 1997 (WDRB), realistic puppets, and engaging information-based scripts in print and in audiotaped format were used to determine whether randomly chosen 4th- to 6th-graders would be able to increase their reading comprehension and vocabulary skills in English in contrast with a control group who did only crafts (with directions given in English) or listened to stories read in English. The experimental group, all of whom spent time individually practicing their scripts with me and listening to the script read in English while following along in the printed script, made exciting gains; while the control group, all of whom had spent the same amount of individual time with me listening to stories read in English and making crafts following directions spoken in English, stayed at the same average for pre-test and post-test. A short report on this research was published in 2010 in *THE JOURNAL OF ADVENTIST EDUCATION*.⁵

In 2008, I went back to Sabah to do a follow-up study at Riverside Primary School (the name has been changed), of *Jungle Thorn* fame,⁶ again with 4th- to 6th-graders (chosen, as before, because their academic English tended to be two grades lower than that of first-language English speakers of the same age in the U.S.). This time, because of strong teacher and student interest and a much larger school setting than the previous study, I had five different experimental groups doing puppets and scripts, each with four live rehearsals and one performance. Because of limited space and no other adult supervision, I had the crafts groups making props for the puppet plays in the same room and at the same time as the live rehearsals. An unintended outcome of the research was that the children in the crafts/props groups heard all the rehearsals.

Analysis of the post-test data showed that students who had made crafts/props while listening to the rehearsals showed more improvement in their English reading comprehension and vocabulary than any of the puppeteers (who also improved). This was a most interesting twist that begged for further research.

When I presented these data at the University of Malaysia-Kota Kinabalu in February of 2009, I was able to return to Riverside Primary School to update the faculty and administration there on my work, as well as to explore opportunities to do further study. I again brought books and craft supplies to add to those that I had left with the school at the end of each previous visit.

During the winter quarter of 2013 while I was on sabbati-

cal, I was privileged to return to Sabah, this time with more ambitious plans, as well as expert research assistance from a Walla Walla University Master's student, Jeannine Bennett. We would conduct further research with 4th- to 6th-graders at the same school as in 2008, Riverside Primary School. I had found additional studies that supported my earlier research questions on the efficacy of using puppets to build vocabulary and comprehension,⁷ as well as more of Samuels' and Farstrup's work on the value of repeated readings to increase fluency and comprehension.⁸ As a thank-you gesture to the school for hosting me, I did a teacher in-service presentation on the same campus for the teachers at the secondary school just up the hill from Riverside Primary School, and another one for all the Adventist primary school teachers in Sabah.⁹

For the research program, Mrs. Bennett and I wrote original



Bryan and Esry participate in the crafts/props group.

puppet scripts based on the flora and fauna of Sabah, created or purchased realistic puppets (including a frog and a rhinoceros hornbill) to which the children could relate, and planned crafts that would become realistic props for the puppet plays. This article will first introduce the setting and participants and then briefly present the findings of the 2013 sabbatical research, followed by implications for teachers of ELL students.

Setting and Participants

Riverside Primary School is a private educational institution that has been serving Seventh-day Adventist children from Sabah for more than 80 years. It is in a beautiful setting that has a view of Mount Kinabalu, framed by flowering and fruiting trees. The school has 10 classrooms, each large and well-ventilated. In contrast with Wild Mango School, it has many conveniences. The dedication of the teachers and administration was exemplary. The friendly, courteous children

seemed enthusiastic about learning. Although many of the older students were quite conversant in English, most of the younger ones tended to hold back, although a few ventured a brave “Hello” before running away with a smile.

I was told by the teachers that all of these students had access to television. Some of them had cell phones, and I could tell from our conversations that other technology, such as Internet access, was available to some of them as well. Many of their parents spoke English, which meant that these fortunate children were likely trilingual, at least, with Dusun as their tribal language, Bahasa Malaysia as their national language, as well as English. Others did not have English spoken or read at home. The teachers at Riverside Primary School said it did not always follow, however, that having English-speaking parents gave students a better chance at comprehending English while reading, nor did reading well in the national language necessarily align with reading well in English.

Assessment Choices

Because there is no known standardized test in English literacy that is normed on Sabahan students (the school itself did not have a common test that all the teachers used), I again used the Woodcock Diagnostic Reading Battery to establish a baseline for both experimental and control groups and to administer post-tests after using puppets and scripts. I did have concerns about cultural aspects of the test, however—for example, when examining one illustration in the test, even I as a native English speaker could not tell that the drawing was supposed to represent a hat (except that I knew it was supposed to rhyme with *cat*, which the students obviously did not figure out, since they all missed that one). Another problem was that the test used words and phrases but not sustained text, so there was a lack of analyzable data regarding important reading processes such as recognition of known vocabulary terms embedded in text, fluency rates, and comprehension based on contextual clues. Nonetheless, the information gathered from pre- and post-tests with this instrument would establish useful comparisons with the two previous study results. The Dynamic Indicators of Basic Early Literacy Skills maze test (Dynamic Indicators of Basic Early Language Skills—DIBELS Daze, currently renamed DIBELS Maze) was also incorporated into this 2013 research. I found it useful to measure syntactic knowledge across a sentence, in which the

The children were so eager to participate that we did not have the heart to tell them they had to go back to their regular routines while some of their peers were allowed to “play” with puppets and crafts.

student must choose which of three words makes sense in that sentence.

Research Question and Some Answers

The overarching research question was this: “Which of three randomly chosen treatment groups utilizing puppets, props, and informational scripts will most benefit the reading comprehension of the 93 4th- through 6th-grade students attending Riverside Primary School?” Only children who could obtain signed parental permission were allowed to participate in the research, however, so the final number of participants was 55, far short of the desired 75. Reading comprehension growth of students was measured by comparing pre-test and post-test scores on the Woodcock Diagnostic Reading Battery Test Clusters.

In keeping with the wishes of the principal, all the 4th- through 6th-grade students (Primary 4, 5, and 6) were pre-tested individually with the Woodcock Diagnostic Reading Battery Comprehension Clusters, after which those who brought in signed parental permission were randomly assigned to one of three groups: Crafts alone (C), Crafts With Rehearsal (CWR), Puppet Script No. 1 or Puppet Script No. 2 (both dubbed “rehearsal” or just “R”). After students were randomly assigned to the various parts in each of the scripts (R) and a matching number of students were placed in each of the other two groups (C or CWR), the remaining 33 with signed parental permission papers were randomly placed in three Readers Theatre groups, using a cleverly written, purchased script on the topic of frogs and their declining numbers. The reason this grouping was done is that there would be no more time to rehearse for and produce a video of the rest of the students in other groups, but the children were so eager to participate that we did not have the heart to tell them they had to go back to their regular routines while some of their peers were allowed to “play” with puppets and crafts. The principal and teachers were also eager to see that all their students received some type of English instruction that was, as they put it, a “change from the usual routine.”

All 4th- through 6th-grade students were also pre-tested and post-tested in classroom groups with the DIBELS Daze test. These data are not included, however, in the following analysis for two reasons. First, this assessment was particularly difficult for some of the students to understand, due to the cultural context of the wording. Second, following direc-

tions given in English to whole groups proved intimidating for some of the students. Being from a cooperative culture, several of them leaned over to ask their classmates for assistance during test time. While some of these behaviors were caught and recorded on the test papers of those students who initiated the whispered conversations, the data had to be invalidated even for those who stopped testing in order to respond to their classmates' calls of distress.

All groups, no matter the assigned tasks, met for the same amount of time and were exposed to approximately the same amount of English, although the receptive versus expressive aspects of their English-literacy exposure varied, depending upon in which group the students had been placed, with Rehearsal (R) and Readers Theatre groups obviously using more expressive language than the Crafts alone (C) or Crafts With Rehearsal (CWR) groups. In other words, students had to talk more to practice the puppet scripts and the Readers Theatre.

The following graphs show some comparative data derived from analysis of the Woodcock Diagnostic Reading Battery Comprehension Cluster scores, revealing the difference between pre-tests and post-tests. Each is titled and labeled with explanatory material, with more description below the visual. Data are examined respectively by grade level, male versus female, and overall by research category.

An analysis of the first chart shows that students in Primary 4 (4th grade) overall did not gain in reading comprehension or English vocabulary from Crafts alone (C)—shown in blue on the chart—or from Readers Theatre—shown in purple on the chart. They, along with both the other grades, improved most in reading comprehension through Crafts With Rehearsal (CWR)—shown in red on the chart. Although all three groups did gain in reading comprehension and vocabulary from doing the puppet plays, it is clear that the Rehearsal (R) strategy—shown in green on the chart—did not produce the highest gains.

Grade 5 students really shone in Crafts With Rehearsal (CWR), somewhat less in Rehearsal (R), and even less so in Readers Theatre. The Crafts alone (C) strategy, shown in blue, was almost useless to them in terms

of gaining in reading comprehension.

Even though Grade 6 students did not gain as much from Rehearsal (R) as the other two groups, without it there would not have been as much gains for Crafts With Rehearsal (CWR), as those students in CWR were able to hear English repeatedly rehearsed for the play. They did much better than the other two grades with Crafts alone (C), the group that did not hear any rehearsals, but instead met with the researchers who gave them directions in English regarding how to make certain props for the play. The researchers stayed with them the whole time, the exact same allotment as all the groups received, to help with difficulties or questions.

For the next set of data (see Chart 2), analysis revealed that males improved most in Crafts alone (C), shown with the blue bar, while female reading comprehension in that group plummeted. From observer-comment notes, it ap-

Chart 1. Percentile Gain or Loss on Woodcock Diagnostic Reading Battery Comprehension Standard Scores by Grade Level.

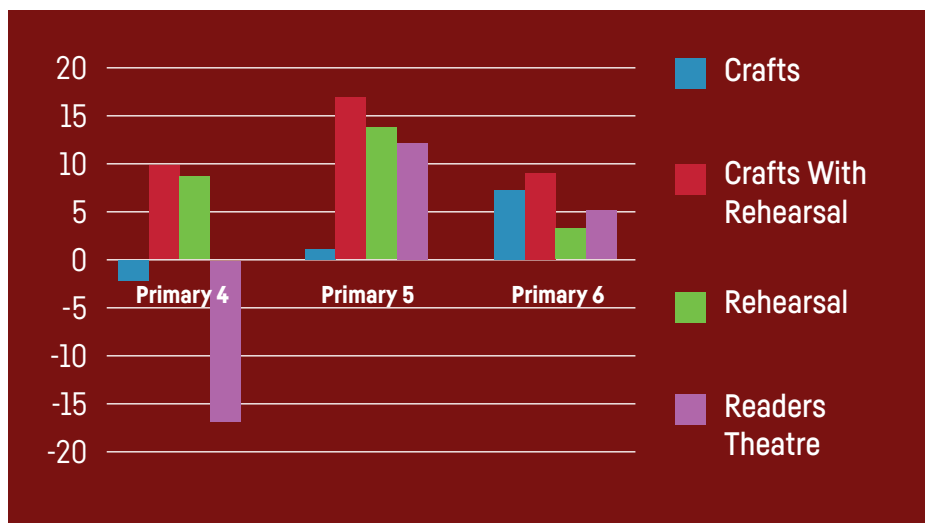
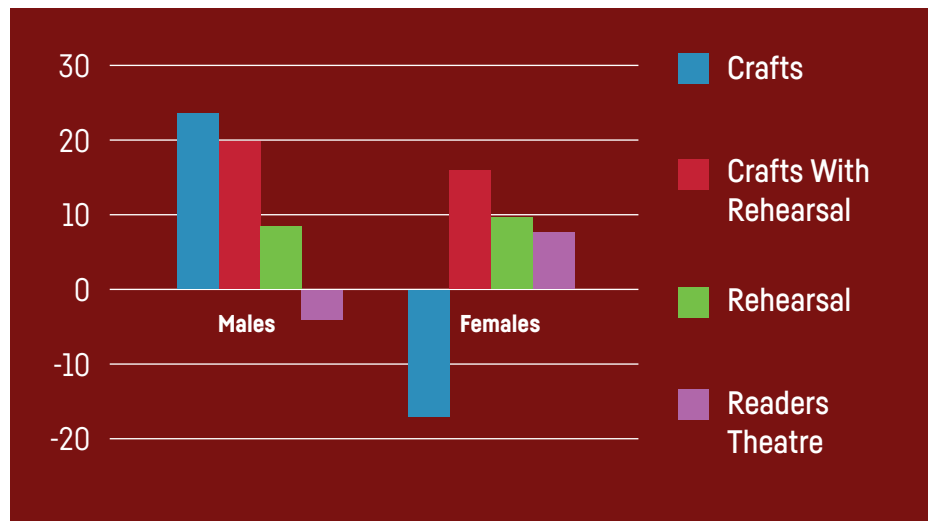


Chart 2. Woodcock Diagnostic Reading Battery Standard Percentile Scores Separated by Male Versus Female Showing Gain or Loss, Combining All Three Grade Levels.



peared that the females were quite content to do their crafts and chat in their native language (Dusun), while males tended to ask for directions, which were given in English. Keep in mind that these were mixed groups of males and females, so there was exactly the same opportunity for interaction in English for the girls as there was for the boys, since there were two native-English-speaking teachers/researchers in that room.

Crafts alone (C) was not assessed in 2008, although a version of Crafts alone (C) had been used in the 2006 study at Wild Mango School with non-growth results. At that time, the crafts assigned to that group were not related to the puppet plays that other students/puppeteers were practicing out of the view and hearing of those doing crafts.

Crafts With Rehearsal (CWR), shown by the red bar, was the treatment group that gained the most in reading comprehension and vocabulary for males and females considered together. This followed the findings from the 2008 study, even though at that time the student work was measured by three different sets of instruments (DIBELS, Oral Reading Fluency and Retell Fluency). Because the crafts were all about making props for the puppet plays, being in the same room with the students who were rehearsing the puppet scripts in English and hearing the researchers give directions and feedback in English seems to have provided enough direction and practice in hearing English without the stress of having to be the one producing oral English (especially for the males).

The females did somewhat better in Rehearsal (R) groups and considerably better in Readers Theatre than did the males. Readers Theatre had not been used in 2005 or 2008, so there were no other data with which to compare. Farstrup and Samuels¹⁰ and others believe that Readers Theatre's choral reading can increase fluency in the target language. The children read the scripts without attempting to memorize (which was also the case in the Rehearsal, or R, groups).

From analysis of the combined data, clearly Crafts With Rehearsal (CWR) was the strategy that built the highest gains in reading comprehension as measured by the pre-tests and post-tests of the Woodcock Diagnostic Reading Battery Subtests for reading comprehension. Rehearsal (R) was, however, necessary to give those doing crafts (CWR) the opportunity to hear English without being placed under stress in terms of having to speak the target language. That they were using their hands to make props while immersed in an atmosphere in which they were surrounded by English language from the rehearsing students as well as the researchers, is bolstered by Syed-Ahmad's findings¹¹ when he studied learning-style preferences

in a somewhat older group in the same region. He discovered that using manipulatives in that culture was preferred to material being presented only in a visual or an auditory modality.

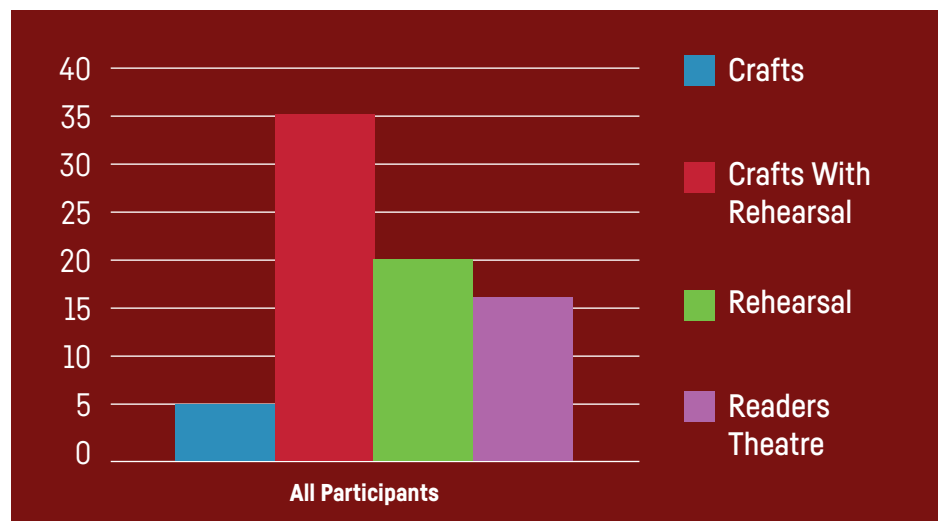
Here is anecdotal evidence (gathered by the author) for building English skills while working with crafts at the same time as listening to rehearsals done in English (CWR): One Grade 6 (Primary 6) female in the CWR group, upon telling us her Grade 5 (Primary 5) brother, one of the puppeteers (R), was ill and would not be able to attend the day we videotaped the results, begged, "Please let me read his part. I know it really well." The only way she could possibly have learned it was from her listening to him reading his part while she was doing Crafts With Rehearsal (CWR), since we did not allow the students to take their scripts home, in order to ensure that every student received the same amount of time with the material. Furthermore, at no time during group work were the scripts ever in the hands of the Crafts With Rehearsal (CWR) students.

Discussion and Potential Impact of the Research

Caution must be exercised in drawing conclusions because this was a convenience sample based upon intact classrooms in the host school, and thus, no generalization can be made outside of the population from which the sample was drawn. However, it is of interest that, based upon observation of non-overlapping confidence intervals, there was a 95 percent likelihood of statistically significant growth in the reading comprehension and English vocabulary of four students in this study:

1. One female in Grade 4 (Primary 4) Readers Theatre went from a 0.1 to the 1st percentile;
2. One male Grade 5 (Primary 5) student in Crafts With Rehearsal (CWR) went from a 0.1 to the 3rd percentile;
3. One female in the Grade 6 (Primary 6) Crafts With Rehearsal (CWR) group went from the 50th to the 73rd percentile; and

Chart 3. Reading Comprehension Percentile Gains Overall (Woodcock Diagnostic Reading Battery Standard Scores), Combining All Three Grade Levels.





Above: Examples of Author Chairs

4. One female in Readers Theatre went from the 31st to the 58th percentile.

From the various research data collected on Sabahan 4th-through 6th-grade (Primary 4 through 6) students by this researcher since 2005, including interviews with teachers and “observer-comment” notes while immersed in the studies, using puppets did increase reading comprehension for the children tested. Puppetry is part of the culture of Borneo, of which Sabah forms the northern part; from interviews conducted with teachers there in 2005, it was clear that they wanted puppets to be part of teaching English to their students.

In addition to being useful for learning English (the teaching of which is now being encouraged by the Malaysian government), puppets and scripts are engaging for children. When interviewed regarding their views on the research done with puppets in 2013, the Riverside Primary School staff and teachers said that the children and the teachers enjoyed the change of routine. Since there is no existing standardized test of reading comprehension in English for Sabahan students, the data could potentially be useful to the school personnel in Riverside Primary School in determining how to measure growth in language acquisition, as well as how to engage children in learning English.

Using Puppets and Scripts in the Classroom

How can teachers in other Seventh-day Adventist schools around the world use the results of this study to inform their own classroom work? One suggestion that interrelates reading, writing, speaking, listening, viewing, and visually representing (communicating ideas through art, drama, and graphics)¹² is as follows: Teachers could set up exciting Reading Writing Workshops (RWW), as I have done with my college-level students, where each student first selects a realistic puppet from the animal kingdom and then conducts research (in the library and online) to identify a minimum of seven facts (teacher’s choice regarding the number) about that bird, mammal, reptile, or insect. During RWW sessions, the first 10 weeks of the two-quarter-long topic, the students write a letter in several drafts to their teacher, explaining the amazing things they have found. This process is supported by peer reviews (a minimum of four peer reviews each must be documented) and individual feedback from the teacher. This well-crafted, carefully reviewed letter is then presented in a specially created Author Chair (go to <https://wallawalla.edu/academics/libraries/curriculum-library/crafts/authors-chair/> to see photos of some regular chairs transformed into themed chairs that my students and I have made and sat in for this purpose).

After the Author Chair presentation, teachers can help children do more with their letters. For example, in additional RWW iterations, the child could learn how to gradually transform that letter into an engaging puppet script in a genre I call “hybrid narrative and informational script writing.” That means they add narrative that incorporates setting, plot, characters, dialogue, and the need to resolve a problem, but there are also marvelous informational tidbits

(and some bombshells) that the student has discovered. At the end of 10 weeks (which is how long the college students take to do this with a RWW once per week), the triumphant script writers can stage the puppet play to audiences comprised of fellow classmates, K-12 ELL students, parents, and church and/or community supporters.

My pre-service teacher candidates and I have many times used original puppet scripts and lively puppets for language lessons with children at the local Farm Labor Homes,¹³ where the enthusiastic students, all ELLs, have enjoyed writing their own scripts and performing them to audiences of their peers and parents. A formal study with before-and-after results of reading comprehension is planned for this group.

The interest that has been engendered as I have presented these data to in-service educators and pre-service teacher educators appears to indicate that the use of puppets and original scripts could serve a useful purpose in teaching English Language Learners (ELLs). This is particularly true in countries such as Sabah, where the alternative is often decontextualized language instruction due to lack of affordable English-language sources. ✍

This article has been peer reviewed.



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Engaging Head, Hand, and Heart:

Lessons From a Caribbean Social- work Degree Program

The wholistic development of students is the bedrock of Seventh-day Adventist education.¹ The Adventist philosophy of education encapsulates this intent, as it promotes the expectation that students will not only grow intellectually, but also spiritually and physically as a result of each course of study.² This unique approach to education is intended to serve the dual purpose of preparing the student for useful service on earth as well as for eternal life in heaven.³

The wholistic orientation of Adventist education appears to be mirrored in Culturally Responsive Teaching (CRT), a pedagogical approach that seeks to use the culture of the student as a vehicle for effective instruction. Gloria Ladson-Billings, one of the early proponents of CRT, describes it as a “pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills and attitudes.”⁴ Similarly,

Gay indicated that CRT addresses “different types of learning (cognitive, physical, emotional) . . . in concert.”⁵

A recognition of the wholistic focus of CRT led the author to the following questions, which will be addressed in this article: Can CRT be used to achieve the wholistic development of tertiary students, as conceptualized by the Adventist philosophy of education? What steps, reflecting CRT, might lecturers take to target the cognitive, attitudinal, and psycho-motor domains of students? The exploration of the melding of the philosophy of head, heart, and hand with CRT will draw upon the experiences of a social-work degree program at the University of the Southern Caribbean (USC), a private seven-campus Seventh-day Adventist university.

Context

Trinidad and Tobago is a two-island nation at the southernmost tip of the archipelago of the Caribbean islands. Its approximately 1.4 million population⁶ is comprised of persons of East Indian heritage (35.4 percent), African

heritage (34.2 percent), mixed heritage (22.8 percent), and persons of other heritages (1.6 percent).⁷ While acculturation has led to the creation of a unique blend of cultures, ethnic groups continue to demonstrate cultural practices that reflect their heritage in food, music, dance, and dress.

The University of the Southern Caribbean was established in Trinidad in 1927. Over its 90-year existence, it has expanded its operations and currently offers undergraduate and graduate programs on two campuses in Trinidad and one on each of the following islands: Tobago, Antigua, Barbados, Guyana, and St. Lucia.

The social-work program is offered at four campuses: Trinidad (both campuses), Tobago, and St. Lucia. An analysis of the students in the social-work program reveals both cultural homogeneity and heterogeneity. Although the students are predominantly from the Caribbean, they originate from different islands, each of which has unique cultural patterns.

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The cultural heterogeneity of students is also derived from the diversity of their ethnic backgrounds (race and religion) and geographic locations (inner city, suburban, and rural).

Culturally Responsive Teaching

Culturally responsive teaching, also termed *culturally relevant teaching*, is based on the premise that students from ethnic minority groups experience disadvantages in most education systems since the instructional techniques, materials, and language used in the classroom generally favor the ethnic majority. Students from all ethnic groups may achieve academic success if professors adjust their approaches to embrace diversity instead of expecting diverse groups to accommodate to the majority culture. Gay presented CRT as a strengths-based approach that “[uses] the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them.”⁸ Ladson-Billings noted that CRT goes beyond academic success by engendering positive attitudes in students toward their own culture, as well as helping students develop critical inquiry into structural inequities.⁹ In order to achieve its goals, CRT addresses four aspects of teaching: the curriculum, teachers’ attitudes, communication approaches, and instructional strategies; all of which must incorporate or demonstrate sensitivity to cultural issues.¹⁰

While literature on CRT has focused on primary and secondary education,¹¹ the approach is also relevant to tertiary education. Ferdinand, writing about the experience of international students in a graduate program in the United States, noted that the students experienced “much intellectual and cultural bondage with a U.S.-centric curriculum . . . that does not fully prepare them for today’s global marketplace.”¹² She also indicated that using a curriculum that favors the majority culture increases the risk of “lack of motivation among [international] students.”¹³

Because most of the students at USC

come from the Caribbean, is the concept of culturally responsive teaching still relevant? Yes. Culturally responsive teaching in the Caribbean context is complex and multi-layered. Since students of the social-work program are a heterogeneous group, CRT can tap into the various ethnic backgrounds to achieve more effective communication and instruction. A more critical issue: Most social-work knowledge and re-

Cognitive engagement through Culturally Relevant Teaching begins with the program structure and percolates throughout the program via the curriculum, as well as the teaching and assessment methods.

search are produced in a context and culture foreign to Caribbean students. Unless the curriculum is adapted and the content presented in a way that addresses the unique conditions of the society in which it is used (indigenization), information may be accepted unquestioningly (transmission model).¹⁴ The resolution of this issue is not, therefore, to dismiss knowledge created in other contexts but to develop more effective strategies for assisting students in engaging with the “foreign” knowledge, as well as stimulating the production of local knowledge (authentication).¹⁵ By using CRT at the tertiary

level, Caribbean cultural knowledge and experiences can be employed as an instrument for critical analysis and the application of the knowledge developed in other contexts.

Engaging the Head

Culturally relevant teaching enhances the educational experience of students by using cultural experiences as vehicles for knowledge acquisition.¹⁶ Students become more invested in the learning process because they perceive the information as relevant to their lives. What are some ways that CRT can be used to achieve cognitive engagement among tertiary students?

Cognitive engagement through CRT begins with the program structure and percolates throughout the program via the curriculum, as well as the teaching and assessment methods. At USC, the social-work program was originally designed to incorporate two courses that highlighted issues relevant to the Caribbean¹⁷ as well as a course that focused on diversity issues.¹⁸ This was done to address the lack of content specific to the region. The inclusion of these courses in the program communicated a general commitment to culturally relevant content. Over the period of the program’s existence, culturally relevant material has been purposefully integrated into additional courses.

In addition to providing content about uniquely Caribbean experiences and those of various subcultures and ethnic groups within the Caribbean, students are introduced to structural social work (study of the causes for social and ethical problems) and empowerment, which are both based on the conflict perspective. Students are, therefore, encouraged to think critically about the experiences of both dominant and marginalized groups and to analyze the extent to which structural social issues impact relationships among groups.

Cultural content is incorporated in USC social-work courses using multiple methods. In the early stages of teaching concepts/theories, lecturers

provide examples, using familiar cultural content. Lecturers also create case scenarios, using diverse cultural contexts, and have students apply the concepts/theories to these scenarios. Lecturers engage students in providing examples and generating case scenarios, based on their own personal knowledge of various cultural settings. This not only assists students in applying the information to their own contexts, but also exposes them to multiple cultural contexts, expanding their comprehension of both the concept and the cultural practices.

However, Gay warns that there is a need to go beyond the inclusion of “ethnic content” to make “radical changes . . . in the instructional process”¹⁹ that challenge students to engage in critical thinking related to the content. Thus, the lecturers use discussion approaches that encourage exploration of the relevance and utility of concepts/theories within the Caribbean setting, as well as the structural context of experiences. However, this often produces a dilemma for the teacher. While some students are keen to engage in critique and debate, others express a preference for the “certainty” of directed instruction. It becomes the lecturer’s responsibility to articulate the value of critical thinking and find ways to reward it in order to stimulate this desired behavior.

Unless assessment methods support culturally relevant teaching, a disconnect will occur among the course content, teaching methods, and course assessment. One of the assessments for a core course required students to share their understanding of a concept/theory taught in the class, using a cultural method of their choice—for example, calypso, spoken word (performance) poetry, or even simply using the dialect of their country to explain the concepts.²⁰ Students have also engaged in projects requiring the creation of Caribbean-based models that closely match the cultural context. These activities lead to deeper reflection and application of the information to which students are exposed in the classroom.

The experience at USC revealed that cognitive engagement is most effective

when cultural elements are immersed in the program, the curricula, and the teaching methods, as well as the assessment methods. This wholistic approach to the use of culturally relevant teaching creates multiple levels of engagement for the student, thereby enhancing its effectiveness.

Occupying the Hand

The integration of manual labor in the curriculum is an integral part of the Seventh-day Adventist philosophy of education.²¹ Manual labor provides exercise,²² teaches practical skills,²³ equips students with abilities that can be used to earn a living,²⁴ and helps them to develop greater depth in thinking.²⁵ The secular version of CRT does not aim to achieve physical development through manual labor in the manner envisioned by the Adventist philosophy of education. It does, however, aim to transcend academic pursuits by engaging students in activities that challenge the status quo and contribute to social change. “The transformative agenda of culturally responsive teaching [seeks to develop] social consciousness, intellectual critique, and political and personal efficacy in students so that they can combat prejudices, racism, and other forms of oppression and exploitation.”²⁶ In social work, the confrontation of social -isms (ageism, classism, racism, sexism, etc.) is central to the mission of the field of study and is embodied in the core value of social justice.²⁷ Involvement in activities that further these core values often incorporates physical activity, which is different from the cognitive endeavors that typically characterize tertiary academic experiences.

Richards, Brown, and Forde note that the work of culturally responsive teachers is to prepare students, not only in the classroom but also for “meaningful and responsible participation . . . in the society.”²⁸ The vision of having students engage with changing the wider society can be integrated in classroom assessments. USC social-work students have, for example, been given classroom as-

signments that required them to engage with various local agencies in addressing issues relevant to the community. However, the ultimate vision of the lecturer is to achieve long-lasting change in students’ attitudes, so that they embrace the value of service and social justice as their *raison d’être*. This requires that they provide students with opportunities for engagement even when there is limited academic reward. Currently, the social-work department provides opportunities for students to create and implement outreach activities during the week surrounding World Social Work Day. In the future, the department hopes to implement year-long opportunities for such engagement.

Shaping of the Heart

Culturally relevant teaching actively seeks to change students’ attitudes by helping them develop an appreciation for their culture as well as the cultures of other persons.²⁹ In keeping with Banks’ multicultural education framework, CRT seeks to reduce students’ prejudices.³⁰ Attitudinal change is, however, much harder to achieve than cognitive development, as it is less tangible and more intractable. Students enter the university with attitudes that have been formed and coalesced over a period of years, and which continue to be reinforced each time they exit the walls of the institution and return to their communities. So, how can attitudinal change be fostered?

For attitudinal change to be achieved, students need to become aware of their own perspectives and attitudes. The social-work lecturers at USC routinely provide students with opportunities for discussion and teach them to engage in reflective practice. They are led to explore the sources of their own stereotypes, biases, and prejudices and to identify the triggers for discriminatory actions by themselves and others. Additionally, students are introduced to professional standards relating to the dignity and worth of the individual and the principles of acceptance, non-judgmentalism, and individualization. Students are encouraged to grapple with these concepts, with

the goal of integrating them as part of their professional and personal lives.

Social-work lecturers purposefully create a classroom climate that fosters respect for diversity. Ground rules are established collaboratively at the beginning of each course and reinforced throughout the semester. Students rarely are overtly disrespectful of others in the class. However, they sometimes make disparaging comments about marginalized groups, assuming that no one in the class is a member of those groups. Such comments are decisively but compassionately addressed by reminding students of the class norms and of the possibility that other students in the class, faculty and staff, and those in surrounding communities may be members of the group(s) about which they made the disparaging comment.

Lecturers must have a commitment to listening to students' concerns and responding appropriately. If a lecturer elevates cognitive engagement above attitudinal change, he or she may be too preoccupied with pedagogical tasks to hear when students hints at the impact living in an inner-city community has on his or her ability to settle into or adapt to the college/university environment. A lecturer who is prepared to listen to students' hints at cultural identification becomes better able to encourage them to expand on their experiences, to model sensitive and respectful responses, and to help the rest of the class to gain a deeper understanding of the various cultures.

Using CRT, the staff shape the hearts of students through consistently treating each one with sensitivity, tact, and openness, as well as by reflecting the ethic of care that is characteristic of CRT, and creating a classroom where respect is practiced.

This section has focused on achieving attitudinal change through culturally relevant teaching. However, the Adventist philosophy of education aims to go beyond attitudinal change to foster spiritual growth, under the influence of the Holy Spirit. Can CRT achieve this goal?

It must be emphasized that the secular version of CRT does not aim to de-

velop the student spiritually. However, in the context of a Christian institution, it is possible to use examples drawn from Christ's life and other stories from the Bible to introduce and reinforce attitudes of compassion and acceptance toward persons from other groups. For example, in one course, students are required to explain how one or more social-work principles were modelled in Christ's life. The most popular example has been that of Christ's approach to the woman caught in adultery, as

outlined in John 8:1-11, which reflects the principles of acceptance and non-judgmental attitudes. Creative melding of the Christian belief system with CRT can, therefore, foster positive attitudes regarding diverse groups.

Conclusion

In applying CRT to the development of the head, heart, and hand as envisioned by Adventist education, it is apparent that cognitive engagement is the easiest aspect to integrate. While it may be more challenging for teachers

Recommendations for Teachers in Other Disciplines

The Head

The application of CRT at the tertiary level is not limited to the field of social work, nor is it limited to the teacher. Although teachers are on the front line of implementation, they achieve greater success when there is institutional and administrative buy-in and support. A lecturer may creatively apply the cognitive component of CRT to another field of study by using the following process:

- Reflecting on the cultural contexts of the students;
- Deliberately incorporating elements of the various cultural backgrounds in the examples used to present the information;
- Encouraging students to apply the knowledge to their cultural contexts;
- Engaging students in analyzing the applicability and relevance of the knowledge to their cultural contexts;
- Requiring students to demonstrate their ability to apply the knowledge taught in the course using cultural referents.

The Hand

Engaging students in physical activities, typically manual labor, is a unique aspect of the Seventh-day Adventist philosophy of education. Some Adventist institutions require all students to participate in extracurricular non-credit courses that involve manual labor. Students also have regular courses that include a service component such as service-learning, volunteer opportunities, and community service (which can include manual, physical labor).

The Heart

Attitudinal transformation is a high priority in social-work programs. While not all programs intentionally seek to help students address personal stereotypes and biases, classrooms where a culture of respect and openness is cultivated will provide multiple benefits for students. To achieve such a classroom, the following approaches may be used:

- Teachers may establish and reinforce ground rules of respect for diversity and acceptance of persons from various cultural backgrounds.
- Teachers who are employed at Seventh-day Adventist or other Christian institutions can deliberately use examples from the Bible to highlight attitudes of compassion toward diverse cultural groups. This may be done during the devotional period at the start of class, or the concepts may be integrated in the lesson.
- Teachers must engage in self-reflection to ascertain whether they accept stereotypes or hold prejudices and, if necessary, address them.

to achieve attitudinal transformation than cognitive engagement, this is possible if they use the ethic of care embodied in CRT. However, the spiritual transformation expected in the Adventist philosophy can be fostered only in organizational contexts that support this philosophy. The original version of CRT was not designed to achieve the goal of physical development through manual labor as conceptualized in the Adventist philosophy of education. However, the psycho-motor domain may be included through the integration of activities that engage students in working outside the classroom, within the community, to address critical social issues.

A wholistic approach to the use of CRT can have a positive effect on students that extends beyond their academic tenure as they make a lifelong commitment to embrace a culturally sensitive lifestyle. ✍

This article has been peer reviewed.



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DEVELOPMENTAL STAGES

in the Educational Preparation of Effective Leaders (Higher Education)

One of the fundamental purposes of education is to prepare young people to be effective leaders in academia, business, church, government, and in various fields of professional and practical life. This article will articulate five foundational purposes of Adventist education and five practical methods or approaches for achieving and nurturing these purposes. It will conclude with a brief discussion of a character-culture conundrum that often prevents educational institutions from achieving this mission.¹ While it is important for Adventist schools to develop character and leadership skills in all students, this article will focus specifically on college students.

The Need for Individuals Trained to Lead and Serve

Societies desperately need good judges, lawyers, doctors, and engineers who can make well-informed decisions as they seek to solve pressing problems and meet the needs of those who come to them for help, and through doing so, responsibly and successfully meet the needs of the larger society. Thus, one fundamental purpose of education is to develop and nurture students' talents and abilities so that they can become these kinds of leaders.

Yet, for our tertiary institutions, the task of developing and nurturing the talents and abilities of young people in order to prepare them to be effective professionals involves far more than merely helping them acquire a reservoir of technical knowledge and expertise in their chosen field of study. While every university strives for academic excellence and takes great pride in the professional caliber of its graduates and the research produced by its faculty, these are not the only goals that matter.

The reason for this is that good leadership and service, whether in government, business, or the professions, require more than content mastery and the acquisition of technical knowledge or expertise. One has only to listen to the evening news to see that there is a crisis in leadership in our world today—rampant stories detailing abuses of power, corruption, embezzlement, fraud, misappropriation of funds, deception, public disillusionment, resignations, and subsequent widespread loss of confidence in government, business, healthcare, the media, etc. These realities should alert us to the fact that high IQ, standardized test scores, content mastery, or even the acquisition of technical knowledge and expertise alone are insufficient to prepare young people for lives of service.

Rather, it is the attainment of wis-

dom in the use of the knowledge and skills one acquires at each level of education—K-12 through higher education—that is the real barometer of future servant leadership. As the wise king Solomon once wrote, “Get wisdom! Get understanding! . . . Do not forsake her, and she will preserve you. Love her, and she will keep you. Wisdom is the principal thing, therefore get wisdom and in all your getting, get understanding. Exalt her, and she will promote you; She will bring you honor when you embrace her. She will place on your head an ornament of grace; a crown of glory she will deliver to you” (Proverbs 4:5-9, NKJV).²

Yet, wisdom alone is not enough to ensure a life of service. For it is impossible to develop the practical wisdom one needs to negotiate the pressures, stresses, and demands of daily life without first acquiring another crucial quality: character. The importance of developing character in our students cannot be stressed enough. As Billy Graham once stated, “The greatest legacy one can pass on to one’s children and grandchildren is not money or other material things accumulated in one’s life, but rather a legacy of character and faith.”³ Martin Luther King, Jr. similarly emphasized that, “The function of education is to teach one to think intensively and to think

critically. Intelligence plus character—that is the goal of true education.”⁴

In short, to prepare students to be wise leaders and followers in their particular fields of study, we as educators must first help them to develop a solid foundation of character that will enable them to acquire the experience and skill to make prudent and wise decisions, regardless of the capacity in which they are called to serve.

How Can Educators Do This?

It is here that Christian education differs from approaches taken by secular universities in at least two significant aspects. Many secular institutions and philosophers have recognized the importance of developing wisdom and character. In fact, it was Aristotle who famously stated: “It is not possible to possess excellence [of character] in the primary sense without wisdom, nor to be wise without excellence of character.”⁵

Yet while secular educators seek to foster wisdom in their students through teaching them to think critically, Christians believe that God is the source of wisdom; therefore, for our graduates to develop the wisdom they need to truly achieve long-term success in their lives and careers, they must first be introduced to the God who created them and who is the true source of all wisdom. The Book of Proverbs states: “The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding” (Proverbs 9:10, NIV),⁶ and again, “Trust in the Lord with all your heart, and lean not on your own understanding. In all your ways submit to Him, and He will make your path straight” (3:5, 6).

Second, while both secular and Christian education promote character growth through service-learning projects and a variety of curricula (e.g., general education, liberal arts, healthcare, technical, etc.), in Christian education, character development is not something that can be imposed entirely from without. In other words, character development is not merely a process of instilling discipline such as

is done by drill sergeants with recruits in a military boot camp, nor can it be accomplished as is taught by Buddhism (through a deliberate effort to change oneself or due to a life-changing experience that brings about the desire to change). Furthermore, true character development is not achieved by people pulling themselves up by their bootstraps, nor is it the result of merely encouraging students to participate in service-learning projects or enroll in courses that advance their areas of study. While there are valuable lessons to learn from these approaches, Christian education calls for more.

To fully develop character in our students, two components need to be added to the college curriculum that are generally absent from the curricula of secular institutions of higher learning. First, we must introduce our students to Christ, who through His Spirit softens the heart to conversion—or as Jesus said in His midnight interview with Nicodemus, they need to be born again. Without conversion, the Bible indicates that it is impossible for the human intellect to comprehend the wisdom from above. As Paul put it in 1 Corinthians 2:14: “The person without the Spirit does not accept the things that come from the Spirit of God but considers them foolishness, and cannot understand them because they are discerned only through the Spirit.” James 3:17 goes one step further, describing this wisdom that comes from above as “first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere.”

To the unregenerate heart, wisdom from God seems to be foolishness. But without heavenly guidance, the process of trying to form a godly character is like trying to build a castle with blocks of sand. To achieve the goal of character development, emphasis must be placed on a fundamental purpose of Adventist education: to nurture students’ faith in God as one who is trustworthy. This can be done by explaining to students that God, the Creator,

has revealed in His Word the principles on which the universe is built and that true wisdom consists of attempting to understand, appreciate, and harmonize with those principles. Trust in God grows when His followers align themselves with the principles upon which His universe was created. Doing so increases happiness and chances of a life lived for God and in service to others.

Through personal testimony, worship, chapel talks, sermons, clubs led by faculty, personal counseling, or merely letting beliefs and convictions “leak” into our class discussions,⁷ this fundamental goal of Christian education can be accomplished. We will thereby awaken in our students a desire and need for, and ultimately a faith and hope in God as a loving Creator—One who longs to have a personal love relationship with them and who can give them the power they lack to reform their lives and enable them to develop the character they need to live a godly life and to be a blessing to others.

Two crucial additional objectives of Adventist education that are not shared by secular educational institutions involve a nurturing faith environment that supports the development of a saving relationship with Jesus as their Lord and Savior. We might call the five-pronged approach to Adventist education the **Pyramid of Curricular Innovation: Faith, Conversion, Character, Wisdom, and Talents** (professional competence, knowledge, ability, skill).⁸ (See Figure 1 on the next page.) **Faith and Conversion** form the foundation upon which all other aspects are developed. These aspects can be aligned with the biblical stages of growth and maturity described in 2 Peter 1:5 to 8, which will be discussed in the next section under the subhead “The Incremental (Mentoring/Modeling) Approach.”

Five Approaches for Developing Character in Our Students

The next logical question to ask is whether it is possible to nurture the five components of the Pyramid of Cur-

ricular Innovation in the college/university setting; and if so, how? Many people today assume that character is not something that can really be taught. As one of my (TE) professors put it in graduate school, “Isn’t character something that is caught rather than taught?” To a certain extent, there is truth in this question. Character is often something we acquire as we are doing other things. However, universities can proactively facilitate the character-development process in their students by creating a learning environment that facilitates this goal. We will mention briefly five ways this can be done.

1. The Incremental (Mentoring/Modeling) Approach

One way to create an environment that encourages character development is through what might be called “The Incremental (Mentoring/Modeling) Approach.” This approach involves teaching and modeling for students the different virtues that are needed to develop a godly Christian character and pointing out the corresponding vices that need to be avoided. For example, faculty can share stories with students about their own struggles and how by God’s grace they were able to gain the victory. Faculty can assign students books to read on these subjects and encourage them to have faith in God if they don’t yet have any. If they are believers, they can be encouraged when their faith in God begins to waver. Schools can hold weeks of prayer during which they encourage students to accept Christ as their personal Savior, share their faith in God with them during brief devotional messages at the beginning of class, and coach/mentor them spiritually through their roles as faculty advisors.

Another way we can create such an environment is by realizing that character development is not something that happens all at once but is rather a process that requires a series of steps or stages of incremental growth toward maturity. One helpful learning/growth model is “Peter’s Ladder of Virtues” found in 2 Peter 1:5 to 8. (See Figure

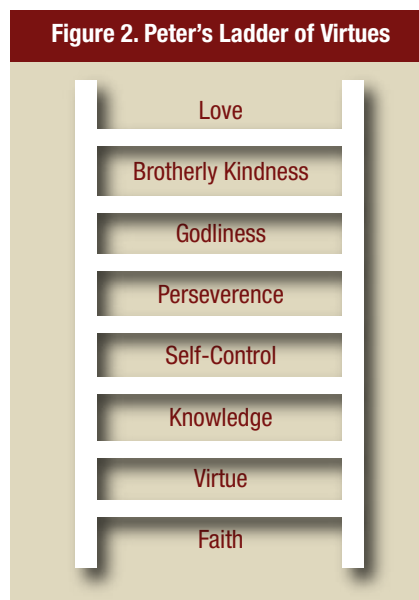
2). The developmental framework of virtues Peter outlines encompasses eight steps or stages of growth toward maturity in the Christian journey. These eight steps begin with *faith*, followed by *virtue* (corresponding to conversion), then *knowledge* (specifically here *knowledge of the law of God and an understanding of the principles of His kingdom*) that forms the foundation for character development, followed by *self-control* (the strength of will to handle distractions and manage emotions, passions, and desires in a wholesome manner), *perseverance* (steadfastness in difficult situations), *godliness* (the attainment of wisdom

from above, obedience to God’s law, and thoughts and actions proceeding from love for God), *brotherly kindness* (using one’s talents and abilities to serve others rather than oneself), and the greatest of these, *love* (devotion to God and compassion for others).

As we share these progressive stages of character growth with our students, we can enable them not only to better understand the value of these virtues for their own future success and happiness personally and professionally, but also can help them to begin acquiring these virtues.⁹ Ellen White, when referencing Peter’s ladder, noted that “Christ . . . is the ladder. The base is planted firmly on the earth in His humanity; the top-most round reaches to the throne of God in His divinity. The humanity of Christ embraces fallen humanity, while His divinity lays hold upon the throne of God. We are saved by climbing round after round of the ladder, looking to Christ, clinging to Christ . . . so that He is made unto us wisdom and righteousness and sanctification and redemption.”¹⁰ She further explained that these elements of character grow over the course of a lifetime rather than in a hierarchical order. The ladder, then, represents humanity’s reliance on God for the transformation of the character.¹¹

2. The Environmental (Healthful Living) Approach

A second approach we can take to facilitate character growth in our students involves carefulness, thought, and effort to create conditions that are conducive to clear thought and disciplined living. This approach involves creating a healthful environment for our students that is ideal for the development of a clear mind and a disciplined life. A valuable book addresses health principles that form the foundation for godly character development is the book *The Ministry of Healing* by Ellen White.¹² Another valuable resource that covers similar health principles is Neil Nedley’s 2011 book, *The*



As a culminating summative assessment in a U.S. History class, the students are divided into four groups to participate in a debate regarding a variety of issues pertaining to World War I. Each group is assigned a list of countries or people groups and must research and form defense statements from the perspective of their assigned people group. They then engage in a debate exploring the ethics of their assigned people group, seeking to justify the actions taken or not taken. In the process of research and debate, the students are given time to debrief on the difficulties surrounding various “grey area” questions and are actively prompted to apply these difficult situations to their everyday lives.

Moral questions as well as questions posed against God’s character are brought into the debate at the very end, challenging the students to think outside the box and to consider issues from perspectives they may not have previously considered. More often than not, students will comment that they learned more from this debate than from anything else done in class, and further, that they value the collaborative research, the morality debates, and the challenges to their ideas. They often say they appreciate this exercise because it forces them to consider what they truly believe about humankind, morality, and ethics.

This is but one example of how the humanities can build faith, lead students to contemplate their worldview and develop character, and instill a passion for the disenfranchised and downtrodden in the world.

Lost Art of Thinking: How to Improve Emotional Intelligence and Achieve Peak Mental Performance,¹³ which contains a wealth of research demonstrating the value of the eight laws of health outlined in the NEWSTART Program developed by Sang Gu Lee of Weimar College to provide the most optimal conditions for character growth.

One additional curricular innovation in this regard is the work-study framework in our Adventist philosophy that has been successfully emphasized by many Adventist collegiate institutions over the years. This approach stresses the importance of having students engage in some form of useful manual labor as a supplement to book learning, and as a means of promoting balanced character development.

To maximize the learning benefits of this approach, students could be either paired with peers (peer-paired) in completing manual tasks or assigned non-manual tasks such as working with professors in an internship. This brings full circle the inculcation and practice of our Seventh-day Adventist philosophy of education, which combines the head, hand, and heart in balanced, wholistic development. The head is en-

gaged through classroom learning; the hands and heart through mentorship and practice opportunities that promote character and faith development. In fact, certain educational theories suggest that students become more secure in their own leadership identity by having work experiences they can reference and from which they can build a framework, as well as meaningful apprenticeship opportunities.

3. The Experiential (Service Learning) Approach

A third way to promote the character development of students is to provide them with service-learning opportunities. Proverbs 22:6 states: “Train up a child in the way he should go: and when he is old, he will not depart from it” (KJV).¹⁴ The dictionary definition of the verb *train* is “to develop or form the habits, thoughts, or behavior of (a child or other person) by discipline and instruction; to make proficient by instruction and practice, as in some art, profession, or work.”¹⁵ In like manner, service learning is an academic activity tying classroom-based

learning to community-based applications. Providing service-learning opportunities is a vital component of Adventist curriculum, as it allows students to apply skills and theories from cross-curricular sources in real-world situations. They are essentially able to practice what their teachers preach. If we as Adventist educators fail to provide these service-learning experiences, then there is danger of students not acquiring or developing these skills, or even a failure to inculcate such skills and learning.

While community-service activities such as participating in mission trips abroad to build churches or schools or to conduct evangelistic meetings, opportunities to help put on health expos, visit the homeless or shut-ins, or get involved in community clean-up days are often unconnected to classroom-based learning, through careful thought, educators can integrate such projects as applied components of actual courses. Thus, as students are learning math, science, language, and literature, such applied, hands-on service-learning projects can help them begin thinking of others instead of themselves, develop altruism, and experience the rewards of constructive service.

A robust culture of volunteer service should also be cultivated. This gives students the opportunity to develop care for the communities in which they live and a lifelong commitment of service to others. For this to take place, students must be trained and prepared to serve, and opportunities for debriefing and reflection must be in place.

4. The Humanities (Critical Thinking) Approach

A fourth approach is to encourage students to read and critically evaluate materials that grapple with the human experience. For example, what are the assumptions in literature, social media, and current movies about what makes people happy, about the definition of success, about what people are for, about human relationships, and about power? How do these assump-

tions compare with what God has revealed to us about these things? (See Sidebar 1 on the previous page.)

To explore these issues, Adventist educators have traditionally made particular use of the Bible, as well as the written works of other inspirational religious writers to expand the moral horizons of their students and have regarded courses on these topics as a vital component of the general-education curriculum required of all majors. However, other literature bases in the humanities, as well as film and drama, can also be employed to challenge students' thinking, expose hidden and unexamined assumptions of modern society, and explore what is truly of value in life.

5. The Prophetic (Social Justice) Approach

One final way that colleges and universities can promote character development in their students might be called the prophetic (social justice) approach. This approach involves helping our students understand in a deeper way God's prophetic plan for the final and complete alleviation of human suffering, oppression, and injustice on this planet, and the role that He has called us to fulfill in confronting and opposing corrupt systems.

Such an approach involves helping our students think critically about current cultural norms and ideals, how these often promote injustice, intolerance, oppression, hate, and greed, and in contrast with these, what God's alternative pathway to human freedom, health, and happiness looks like, including its efforts to imbed freedom within the rational constraints of respect for divine law, without which there can be no true freedom. Through careful analysis of cause and effect in social systems, students come to understand that without moral law on which the universe is governed, there can be no real potential for creating a social fabric in which freedom of conscience, responsibility, diversity, and peace can flourish grow and in

which human suffering, sorrow, and loss can be prevented or alleviated.

It is this final approach, however, that provides a meaningful segue into one final issue of concern to ensure that Adventist tertiary educational institutions achieve their overarching goal of preparing their students to be effective leaders. This concern might perhaps be termed "the character-culture conundrum."

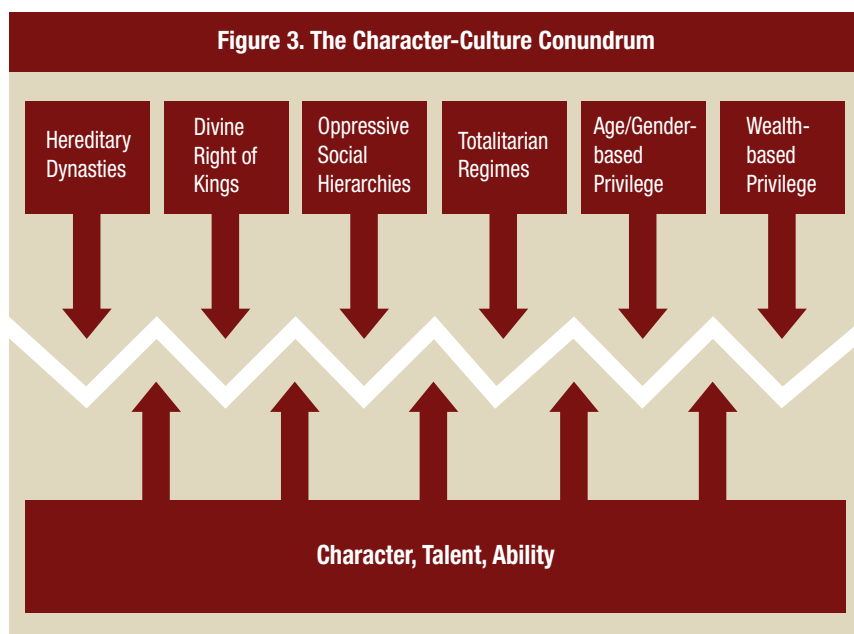
The Character-Culture Conundrum

The character-culture conundrum involves the acknowledgment of a seldom explicitly stated fact that despite the Herculean efforts of colleges and universities to develop in their students the wisdom and character necessary to prepare them to serve as effective leaders, there is no guarantee that those with the greatest potential will ever be given the opportunity to fill positions of power and influence in society.¹⁶ (See Figure 3.) The reason for this is rooted in a perennial problem that afflicts all cultures as well as political and religious institutions to a greater or lesser degree: namely, the fact that more often than not, due to selfish human nature, powerful and privileged elites, cultural norms, and/or oppressive gov-

ernments prevent those of exceptional character, wisdom, and ability from ever rising to the top, even though if they were allowed to do so, this would benefit their societies immensely.

One example of this conundrum being played out in all its corrosive and destructive power is the life of Yi Sun-shin, who would have likely made an effective political leader of South Korea¹⁷ but was never given the opportunity to do so. Other examples abound as well, from Stalin's reign of terror, to the religious totalitarianism during the Dark Ages in Europe, to the deathlike stranglehold of the Kim family on power for more than half a century in North Korea, to the often corrosive influence that money and special interests play in controlling political processes in many parts of the world today.

In short, through the establishment of hereditary dynasties, the divine right of kings, rigid hierarchical class systems (such as those found in India, China, and Korea for centuries), and oppressive totalitarian regimes, character, talent, and ability, sadly, more often than not, fail to rise to the top. The same is true when rigid adherence to hierarchical norms prevent



Some readers may be curious whether the principles contained in this article are applicable to students in high schools (junior and senior level). Do the same principles apply; and if so, how should they be promoted? At Hawaiian Mission Academy in Honolulu, Hawaii, U.S.A., a new missions program was created for that purpose. It primarily enrolls juniors and seniors, though a few sophomores have joined as well. During the first semester, the students attend daily classes in which they take time to assess their skills (personality types, spiritual gifts, love languages, strengths finder, learning type, etc.) and with help from their teachers, form teams based upon discussion and reflection of these assessments.

The students then research and reflect upon leadership qualities found in the Bible as well as in notable missionaries (from various denominations), identifying key characteristics and leadership styles all of these individuals manifested. At the same time that students are forming teams with a collective goal, they are using critical and design thinking skills (using innovation process steps to develop ideas into actual products or events) to assess the needs of the communities nearby (on Oahu as well as on neighboring islands) and creating community-service projects to meet those needs. Students do all the “grunt work” of communicating with the individuals in charge, creating fundraising ideas, collecting the supplies, and implementing the projects. They serve as student leaders and recruit their peers to take part in these projects.


During the second semester, they engage in similar activities, but for a longer project trip, most often abroad. This curriculum allows the students to understand themselves from perspectives that they had never considered before, while challenging them to work collaboratively and teaching them conflict-resolution skills (as inevitably, conflict will arise). Furthermore, since the students have ownership of the projects, they recognize that they have skills, opinions, talents, and perspectives that are needed for the growth of our Adventist community. They come back from these projects with a greater desire for service as well as a deeper understanding of why they are learning the content included in the curriculum and begin to identify new ways in which they can apply their skills.

Programs such as this challenge students and faculty, and can foster growth; however, they can also be risky. In addition to providing training and debriefing, schools must ensure the safety of students and supervisors by having supervision policies and guidelines in place.

women, the young, and minorities from assuming positions of leadership in the public sphere, not to mention the oppression of the poor by the rich throughout history. (See Figure 3.) The advantage of democratic forms of government, as imperfect as many of them are, is that they more frequently enable cracks to emerge in the seemingly impenetrable facade that has traditionally prevented the sterling character of many in the lower classes of society, minorities, the young, and women from ever rising to positions of power and influence in society.

And it is for this very reason, if for no other, that every college and university must take seriously its role to prepare and nurture students to be servant leaders. Tertiary institutions play a crucial role in helping students become effective leaders in society and should feel a vested interest not only in peer-pairing students with others or to work with professors in internships, but also providing service-learning opportunities and challenging students to

think critically, as discussed earlier. Promoting truly fair and unbiased democratic structures and institutions enables citizens to freely choose their future leaders.

Furthermore, tertiary institutions should do their uttermost to oppose and counteract oppressive forces that seek to stifle the attractive drawing power of character as a guiding force in society. With concerted effort, administration and governance bodies must strive to replace dysfunctional and ultimately crippling societal conventions, where they exist, with improved systems of governance and administration. Such well-structured systems will allow for the free flow of information and for new leaders to be chosen, not based on the color of their skin, the city where they were born, the schools they attended, their influential friends, or other such superficial and ultimately disingenuous factors, but rather based on their talents, wisdom, and professional accomplishments—and above all, on their character. For as U.S. President Theodore Roosevelt once stated: “Character, in the long run, is the decisive factor in the life of an individual and of nations alike.”¹⁸ And as the famed Roman orator, Marcus Tullius Cicero, put it so well: “It is not by muscle, speed, or physical dexterity that great things are achieved, but by reflection, force of character, and judgment.”¹⁹ 

This article has been peer reviewed.

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NOTES AND REFERENCES

1. While some specific examples contained in the article come from a particular cultural context, we believe that the principles shared can be effectively applied regardless of where one is located.

2. Proverbs 4:5-9, NKJV. Quoted from the New King James Version® of the Bible. Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved.

3. Brainy Quotes (2017), Billy Graham: <https://www.brainyquote.com/quotes/keywords/character.html>.

4. Ibid., Martin Luther King, Jr.

5. Aristotle, *Nicomachean Ethics* (London: Penguin Books, 2004); *Nicomachean Ethics*, 1144b30-32. Cited in Kevin Timpe, *Moral Character* (2017): <http://www.iep.utm.edu/>, para. 30.

6. Proverbs 9:10. Unless stated otherwise, all Scripture references in this article are taken from the New International Version (NIV) Holy Bible, New International Version®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.

7. This should not be done in a contrived or synthetic manner, but rather, as the teacher discusses events or theories, he or she should make a proactive effort to address the assumptions on which these events or theories are built and compare them with what God has revealed to us. God's eternal principles, as a result, can be scattered throughout course lectures and discussions, sometimes as confirmation of the assertions of literature, history, or various theories, other times as contrasts and, hopefully, corrections to them.

8. Some of our Adventist higher education institutions enroll a significant number of committed Christians as well as students from other religious traditions who desire an education based on Christian principles. Our point here is that our primary goal as educators is first and foremost to assist our students in becoming increasingly open to God's direction in their lives. We can do this through creating an environment that nurtures their faith journey.

9. Two other theoretical constructs that educators may find helpful in seeking to better understand the developmental needs of their students include James Fowler's Stages of Faith theory (see James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* [New York: Harper & Row, 1981]), and L. S. Vygotsky's work on the zone of proximal development (ZPD), guided participation, and the notion of scaffolding. Vygotsky posited that without attention to affective, relational, and volitional components of the learning process, students will have far greater difficulty learning. Vygotsky's work in particular highlights the need for us to use a practice-oriented mentorship approach in our schools in order for students to make progress in the Christian life. This involves coming close to students, listening to them, seeking to understand them, sincerely empathizing with them in order to win their trust, and then assisting them to make progress toward spiritual maturity. See, for example: Lisa S. Goldstein, "The Relational Zone: The Role of Caring Relationships in the Co-Construction of Mind," *American Educational Research Journal* 36:3 (Autumn 1999): 647-673; and Vasily V. Davydov and Stephen T. Kerr, "The

Influence of L. S. Vygotsky on Education Theory, Research, and Practice," *Educational Researcher* 24:3 (April 1995): 12-21.

10. Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press, 1901), 6:147.

11. Ibid.

12. Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press, 1905).

13. Neil Nedley, *The Lost Art of Thinking: How to Improve Emotional Intelligence and Achieve Peak Mental Performance* (Ardmore, Okla.: Nedley Publishing, 2011).

14. Biblical principles for learning and development were action oriented (learn, then do), and parents were advised to train up their children in the ways they should go, which entailed character development as well as skills development.

15. Definition of train from Dictionary.com: <https://www.dictionary.com/browse/under-training>.

16. It is true that not all leaders exercise their leadership through formal, employment, or elected channels. There are, in fact, many ways in which effective informal leaders can enhance organizational and societal outcomes. After all, Jesus Himself never held any formal title or elected office. However, it is also true that being appointed to a designated leadership role can extend a person's influence, providing a sense of legitimacy and a platform for his or her voice to be heard in ways that would not be possible otherwise.

17. Yi Sun-shin became a great admiral, but his military prowess was not acknowledged during his lifetime because he was born to a poor ruling class family. See <https://openendedsocialstudies.org/2016/06/25/admiral-yi-sun-sin/>.

18. Brainy Quotes (2017), Theodore Roosevelt: https://www.brainyquote.com/quotes/theodore_roosevelt_163799.

19. Ibid., Marcus Tullius Cicero: https://www.brainyquote.com/quotes/marcus_tullius_cicero_393419.



Ophelia Barizo



Fun for Everyone!

What causes combustion? What prevents bridges from collapsing? How are robots made? Students in elementary and secondary school have a natural curiosity about these and many other questions about how the world works; however, research shows that by 4th, 5th, and 6th grade, interest begins to fade as more difficult formulas and computations become part of the curriculum.¹

STEM events provide students with opportunities to see and interact with Science, Technology, Engineering, and Mathematics (STEM) in fun and engaging ways, stimulating their curiosity and interest. With the help of professionals in these fields, schools can create events that will engage not only students, but also parents and the entire community.

In 2014, Highland View Academy in Hagerstown, Maryland, U.S.A., under the direction of Ophelia Barizo, created a new STEM Department. The program offers students an interdisciplinary approach to STEM and utilizes problem-based learning. Students learn how to apply principles to solve problems they will encounter living in the digital age.² They also have opportunities for internships, field trips, STEM-related community service and outreach, special courses (robotics, app development, project-based learning, and AP computer science), and networking with STEM professionals.³

STEM Fest is sponsored by this department to create a school- and community-wide culture of appreciation for STEM and cultivate and nurture in younger students an interest and desire to study in these areas. The annual event, coordinated by Ophelia Barizo with the help of STEM teach-

ers Colleen Lay, Lisa Norton, and Myrna Nowrangi, is in its fifth year.

The first STEM Fest took place in October 2014. Organizers invited several Federal STEM organizations such as the U.S. Department of Energy (DOE), the National Oceanic and Atmospheric Administration (NOAA), the National Aeronautics and Space Administration (NASA), the National Institutes of Health (NIH), the National Science Foundation (NSF), the U.S. Department of Agriculture (USDA), the National Security Agency (NSA), and many other private STEM organizations to have booths and representatives present.⁴

At the booths, organizations showcased the many exciting aspects of STEM careers and gave away resources, posters, information sheets, and other materials for teachers, stu-

dents, and homeschoolers. The event was such a success that since that time, STEM Fest has expanded to include many more representatives from STEM-related organizations, breakout sessions, interactive activities, STEM challenges (activities), and more.

During breakout presentations, professionals working in STEM industries share cutting-edge research. For example, in 2016, the festival featured breakout sessions from presenters such as Walt Sturgeon, nationally known mycologist and photographer who has written several books on mycology (the study of fungi), and is chief mycologist for the North American Mycological Association. Sturgeon spoke on “Wild Mushrooms, a World of Wonder at Our Feet.”

The 2016 STEM Fest also featured Natalie Harr, an award-winning educator and former Einstein Fellow and Presidential Awardee in Math and Science Teaching, who has been on two research trips to the Antarctic. Harr talked about her experiences traveling to the Antarctic Peninsula to study the world’s southernmost insect, the wingless midge (fly) *Belgica antarctica*. In addition, Maria and Chris Esquela shared the work of e-NABLE, a global network of volunteers using 3-D printing to create fingers and hands for children and adults in the underserved areas of the world.⁵

Many STEM representatives from programs at private and public colleges and universities also attend STEM Fest, giving students an opportunity to hear what is available in terms of degree and certificate programs. At the booths, resources, posters, information sheets, DVDs on science-related topics, and much more are given away. Both teachers and parents who homeschool have found these to be very useful.

The HVA STEM Department also prepares hands-on, interactive activities for children, teens, and attendees such as: bridge building; robotics with Ozobots, Spheros, and Dash and



A student admires the towering structure he built using Keva Planks™, which are 3/4-inch thick, 3/4-inch wide, and 4 -1/2-inch-long blocks that can be stacked up-right to create a variety of complex structures.



STEM Fest participants enjoy Craig Trader's Chaos Machine™, a massive collection of tubes, tracks, lifts, and motors that move marbles around the maze-like structure.

Dot robots; 3-D printing; 3Doodler; making slime, silly putty, and polymer snow; several STEM toys for a Kids Korner; and many other items. Craig Trader's Chaos Machine, a massive collection of tubes, tracks, lifts, and motors that move marbles around, is a hit with everyone, especially the children.

Refreshments are sold during the event, and the proceeds go to support the STEM program. The family-friendly, free event continues to be a success. The conference-wide event brings students from neighboring Adventist schools, private schools, and public schools. From the program's inception, the attendance has averaged around 400 people.

Five Tips for Organizing a STEM Event

1. Attend STEM conferences whenever possible. Visit the exhibit halls to get ideas for STEM events.

2. Network with STEM professionals. These experts are excellent resources for booths and breakout sessions, or may know someone who is an excellent presenter for breakout sessions.

3. Prepare for the event several months in advance. It takes time to make phone calls, write e-mails and letters to possible presenters for breakout sessions, arrange for people to run STEM booths, and secure a place in the school's calendar of events. Some people will not be able to participate for a variety of reasons, so organizers will need to keep expanding the list of contacts and reach

out to other potential participants.

4. Order materials for STEM hands-on activities and challenges several months in advance to be sure they arrive in time and can be screened and organized more efficiently (e.g., making sure all the necessary materials are included and that the experiments and challenge activities work as they should).

5. Organize volunteer participation a few weeks before the event. Invite parents, board members, and students to help set up the gymnasium and breakout rooms for the event, man the booths, conduct hands-on activities, and sell food for STEM fundraising.



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Attendees visit with representative from e-NABLE, a global network of volunteers using 3-D printing to create fingers and hands for children and adults in underserved areas of the world.



Participants learn about building structures at one of the many hands-on, interactive activity stations.

If you plan early, get a sufficient number of contacts for the event, and organize well, your school will be on its way to a successful STEM event that will be educational and fun for everyone. ✍️

Ophelia Barizo, MSc, is STEM Coordinator for the Chesapeake Conference in Columbia, Maryland, U.S.A. Prior to this, she served as Vice President for Advancement and STEM Coordinator at Highland View Academy (HVA) in Hagerstown, Maryland. Mrs. Barizo earned an MSc in teaching

chemistry from McMaster University in Hamilton, Ontario, Canada, and taught various science classes and mathematics at HVA for 21 years. She was an Albert Einstein Distinguished Educator Fellow (2013-2014) with the National Science Foundation and was named 2017 Environmental Educator of the Year by the Chesapeake Bay Trust, a nonprofit grant-making organization that has funded environmental education at HVA since 1999. She was also the recipient of several National Science Teachers Association (NSTA) awards, one of which was STEM Educator of the Year for High School in 2012.

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2. Highland View Academy STEM Program: <https://www.hva-edu.com/admissions/stem>.
3. Ibid.
4. Schools outside the Washington, D.C., area could invite scientists and engineers from STEM programs at local colleges and universities to make presentations or connect with local manufacturing companies that hire in STEM-related fields. For example, one regular participant at the HVA STEM Fest is a leading manufacturing company that makes lift equipment. Additional STEM Fest participants could come from private STEM organizations, hospitals, laboratories, wildlife/animal preserves and parks, zoos, and botanical gardens.
5. Ophelia Barizo, "STEM Fest Held at Highland View Academy," https://www.heraldmillmedia.com/news/education/stem-fest-held-at-highland-view-academy/article_17b6c6e8-ea02-55d0-9409-9c059ea6e3d4.html.

ates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story. . . ,”⁵ thereby silencing all other perspectives. Textbooks and a host of other educational resources offer students one version of each story—historically, often the one told by those who hold the power to determine what should be taught.⁶ As educators, we must commit to presenting our students with a comprehensive picture of each topic or series of events so that their understanding will grow. This is no easy task, as it requires careful research, preparation, and a willingness to provide a more complete narrative where no voice is silenced.

Yet, ultimately, there is a single story that matters—one that every Adventist educator must proclaim with as much celebration and bravery as Samuel did so long ago: A sovereign God sent His Son Jesus to be the Savior of the world (John 3:16). Jesus came, lived, died, and rose again (1 Corinthians 15:3-5). Because of this, we have the promise of forgiveness of our sins (1 John 1:9) and the hope of Christ’s return (John 14:1-4). This story has remained unchanged for centuries and encapsulates our past, present, and future. It was taught to those who came before us; we teach it to our children; and it will continue to be taught as we await Christ’s return to this earth.⁷ For the Christian, the single story remains unchanged—untouched by the ravages of time or memory; and, with each retelling, blooms with the hope and promise of true, lasting assurance of God’s love for humanity.

This issue of the JOURNAL is a collection of general articles. Several rely on the power of stories to remind us of who we are and the role we each have in making the world a better place. Dragoslava Santrac in “Don’t Forget to Remember” shares a reflection on the biblical call to remember God’s leading in history. She concludes with a call for submissions to the first online version of the *Seventh-day Adventist Encyclopedia*. Renato Gross and Ivan Gross in “Pieces of Memory: Pioneers of Adventist Education in Brazil”, share three biographical sketches of pioneer Adventist educators, far removed from the present day, but whose service and dedication to growing Adventist education in South America continues through their descendants. Kris Erskine in “Oral History in the Classroom: Integrating Faith, Learning, and Service” shows teachers, kindergarten through higher education, how to bring living history into the classroom by preserving the stories of those who are still alive.

Other articles cover topics such as using Readers Theatre, puppets, and scripts to improve literacy (Tamara Dietrich Randolph); adapting Culturally Relevant Teaching to the Caribbean context (Kernita-Rose Bailey); develop-

ing effective leaders (Timothy Ellis and Megan Elmen-dorf); and, organizing a STEM Fest—a creative, fun, and engaging way to help students develop a love for and a desire to pursue careers in Science, Technology, Engineering, and Mathematics (Ophelia Barizo).

Our hope is that this issue will provide you with an opportunity to remember and reflect upon God’s working in our past and present, so that we can all, with certainty, face the future. As the psalmist said: “I remember the days of long ago; I meditate on all your works and consider what your hands have done” (Psalm 143:5, NIV).⁸ Let us continue to proclaim our confidence in God as we consider His leading in our lives and the lives of our students, as well as the impact His single story will continue to have upon the world. As we reflect, may we, too, be able to say with certainty and assurance, “Hitherto hath the Lord helped us.”

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Faith-Ann McGarrell, “Memories Etched in Stone,” *The Journal of Adventist Education* 80:4 (October-December 2018): 3, 46.

NOTES AND REFERENCES

1. F. D. Nichol, ed., *The Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald, 1976), 2:483.
2. *Ibid.*
3. *Ibid.*
4. Robyn Fivush, “Speaking Silence: The Social Construction of Silence in Autobiographical and Cultural Narratives,” *Memory* 18:2 (February 2010): 88. doi: 10.1080/09658210903029404.
5. Chimamanda Ngozi Adichie, “The Danger of a Single Story,” TEDGlobal (July 2009): https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story/transcript?language=en.
6. The adage “History is written by the victors” is often cited when discussing who determines what should and should not be taught. While this may be so, it also means that there is another side (often more than one) to a story or series of events. A fuller understanding is gained from considering what others have contributed. Quotation attributed to Winston Churchill, *Brainy Quotes* (2017): https://www.brainyquote.com/quotes/winston_churchill_380864.
7. Deuteronomy 6:4 to 7 (NIV) speaks to the importance of teaching each generation the providential ways God has worked in human history: “Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.” Quoted from *Holy Bible, New International Version*®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica Inc.® Used by permission. All rights reserved worldwide.
8. Psalm 143:5, NIV.

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