Research and Creative Scholarship at Andrews University

Summer 2011, Volume 2
Dear Friends of Andrews University:

Welcome to our second annual publication, Research and Creative Scholarship at Andrews University, Summer 2011. In the following pages, you will see highlights of a few of the ongoing research projects at Andrews University. These projects range from a quantitative analysis of the effectiveness of the Seventh-day Adventist primary and secondary education system to a search for gravitational ripples in the fabric of the universe. The multi-disciplinary nature of research is evidenced in the work of Jacquek Doukhlan to promote greater Jewish-Christian understanding, and in the work of Øystein LaBianca to develop an integrated approach to the “little traditions” illuminated by ancient Middle Eastern archaeology. The University is composed of inquisitive spirits and investigative minds. Therefore, a distinguishing attribute of Andrews University is the infusion of research and creative scholarship into its academic fabric. Research and creative scholarship permeate our academic life, inform our teaching and strengthen our emphasis on generous service. Research is always a collaborative endeavor. Faculty members participate in interdisciplinary collaborations, and students are mentored by their teachers in the intricacies of conducting research. Siegfried Horn contributed to scholarship, we have established an Excellence in Research and Creative Scholarship Award in his name. More about Siegfried Horn’s career and the first recipients of the Excellence award are presented on pages 13–15.

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Hearing the Cosmic Violin
Tiffany Summerscales

The Search for Gravitational Waves

If a tree fell in the forest outside Livingston, La., and there was no one to hear it, the four-kilometer-long LIGO detectors would hear the sound it made. The L-shaped configuration of mirrors and lasers is trained to pick up gravitational waves, ripples in the fabric of space-time predicted by Einstein’s theory of relativity. These detectors are sensitive enough to pick up gravitational waves, but that also means they pick up any vibrations in the surrounding area. “We can tell when rush hour starts in the area because the detector output increases at a certain frequency,” says Tiffany Summerscales, associate professor of physics. She is a collaborator on the Laser Interferometer Gravitational Wave Observatory (LIGO) project, part of which is taking place in the physics laboratory at Andrews University. According to Einstein’s theory of relativity, which treats space as if it were a flexible fabric, gravity is a dimple in the fabric, and objects are attracted to the nearest dimple. A change in the arrangement of the objects creating gravity will cause a change in the dimples and send out ripples—gravitational waves. These waves cannot be detected with traditional instruments. The LIGO project was initially begun in 1994 in Hanford, Wash. Its two LIGO detectors in Hanford, and Livingston, as well as the Virgo detector in Cascina, Italy and GEO600 detector near Hanover, Germany, measure changes in distance that two laser beams travel. “Any tiny change in distance along the arm can be measured,” says Summerscales. “And we’re measuring changes in distance that are smaller than the diameter of a proton.” The detectors produce immense data readout, consisting of a mixture of noise and gravitational wave signals. Different objects produce different types of gravitational waves. Two objects orbiting each other, a neutron star and black hole, for example, will spin faster and faster until their orbits combine. This gravitational wave appears as a “chirp” on the sensor. Supernova explosions would go “pop,” and a dense star with a bump on its side emits one constant sound. (Summerscales makes a few chirps and “woo’s” for illustration.) Gravitational waves are inferred from the observed behavior of neutron stars orbiting each other. The stars lose energy and move closer together exactly as predicted if they were emitting that energy in the form of gravitational waves. However, gravitational waves have yet to be directly detected. After six “science runs” beginning in 2003 to calibrate and test the LIGO detectors, they were taken offline for updates and repairs in 2010. The upgraded detectors, with much greater sensitivity to detect gravitational waves, are expected to become operational in 2015. The LIGO team’s mission is to first detect all these kinds of gravitational waves and then separate them from the noise signals produced from “tumbleweed collection or "Some people liken it to playing a violin in the middle of a city in rush hour."
someone dropping a brick,” jokes Summerscales. “We’re focused on just getting gravitational waves and trying to get rid of everything else. Some people liken it to listening for a single person playing a violin in the middle of a city in rush hour.”

This is done through a myriad of computer programs designed to filter the 16,365 samples of data taken each second. Researchers design computer programs to sift through the readout for specific kinds of gravitational signals coming from known sources. But not every gravitational signal comes from a known or visible object, and this is in which Summerscales works. Her team searches for “bursts,” short segments of data where there seems to be something in the detector other than noise. With four student researchers, Andrew Hoff and Garrett Catron, both 2011 graduates, Michael McMearty, a sophomore physics major, and Chris Greesley, a junior physics major, the Summerscales team is currently developing computer programs to search for these bursts. They send the developed programs to a cluster of computers at the California Institute of Technology, where the data is stored. The results come back to Andrews University for analysis. Given that there has not been any known gravitational waves observed, the team has been running fake test gravitational bursts through their programs. They test the sensitivity of their analysis programs by varying the intensity of the bursts, and determining at what point the signals can be extracted again.

Summerscales’ research has earned her a National Science Foundation grant of $505,000, which covers the cost of research computers and provides the salaries of her student assistants. She, and LIGO researchers across the country, will continue perfecting their computer programs in order to have them ready by the time the improved LIGO detectors are up and running.

When the LIGO detectors become operational in 2015, more than 500 researchers in the United States and 200 in Europe will be looking for gravitational waves in hopes of both proving that gravitational waves exist and gaining a better understanding of some of the strangest objects in the universe. “Some of the really mysterious things that are doing exciting things out in the universe, like black holes, are also some of the more mysterious,” says Summerscales.

The LIGO researchers hope to gain a new understanding of astronomy from the gravitational waves. “Previously, we learned about objects by the light they produced,” says Summerscales. “Now, things that don’t produce adequate amounts of light—black holes, for instance—will send out gravitational waves that we can pick up and decipher.”

Jacques Doukhan has been the editor of Shabbat Shalom, a journal of Jewish-Christian reflection, for 15 years.

Raised in the convergence of three cultures—Jewish, French and Muslim—Jacques Doukhan, professor of Hebrew and Old Testament Exegesis, has been a voice for Jewish-Christian dialogue for several decades. Two of his recent projects—Israel and the Church: Two Voices for the Same God (Hendrickson, 2002), and On the Way to Emmaus: Searching the Messianic Prophecies (forthcoming), stem from his long-time research interest at the intersection of Judaism and Adventist theory.

In On the Way to Emmaus, Doukhan examines Scriptural Messianic prophecies from an Old Testament and historical perspective. He utilizes exegesis of the text, its immediate historical context, other Scriptural writings, and ancient Rabbinic texts to determine which Messianic texts were legitimate in their time rather than given a Messianic interpretation later in history.

Doukhan identifies himself as a Jewish Adventist and has an extensive scholarly background in Jewish and Biblical studies that has transferred into a lifelong involvement in Jewish-Christian dialogue. He was the editor of Shabbat Shalom, a journal of Jewish Christian reflection, for 16 years and served as the leader of Beit B’nei Shalom, a local Hebrew-Adventist congregation, for 11 years. Since 1999, he has served as the director of the Institute of Jewish-Church Studies at Andrews University, an organization responsible for symposiums on the Holocaust, Jewish-Christian/Muslim relations, and other interfaith dialogues. “We produce a book after each symposium, and our intent is to provide information and make [Jewish-Christian relations] present in people’s minds,” he says. Doukhan has attended Jewish-Christian dialogue worldwide, and was involved in the first historical encounter between top Orthodox Jewish scholars and evangelical theologians at Emory University, Atlanta, Ga. This summer he was invited to Paris to join a discussion at a gathering of Jewish Christians from Catholic, Christian Orthodox and Protestant communities.

For Doukhan, Jewish-Christian dialogue is significant both in a historical context and to shape the future. “Christianity comes out of the womb of Judaism,” he says. “You would not be able to call yourself a Christian and ignore that fact.” Yet ignorance of even hostility to Christianity’s Jewish origins has resulted in some of history’s most terrible crimes. Doukhan cites the example of the Holocaust: “Ignorance in these things can be very dangerous,” and failing to understand and sympathize can be fatal.

Understanding Christianity’s Jewish roots can enhance both faiths as well. “If you lose your roots, you lose your identity,” says Doukhan. “For a time, Christians lost the sense of the importance of the law, righteousness, Creation and the Sabbath. If you compare Jewish and Christian tradition, Christian tradition has, under the influence of Greek thought, emphasized spirituality as the highest good, with the result that the world—creation—is evil. Today, many Christians realize that and have come back to enjoy Creation as physically receiving the gift of God as well as stressing the importance of the spiritual life.”

Doukhan finds an appreciable overlap between the Jewish and Adventist faiths. “For me, Adventist thinking plays very well to Jewish sensitivities and thinking in several areas—the importance of Scripture, the Sabbath (of course), and the value of Creation, for examples.” He has written several recent articles on this topic, and is actively involved in recent faith and science dialogues on the Andrews campus. He reminds participants at these conferences of the ultimate importance of creation as an expression of the God they all believe in. “I am not a scientist, so I am not aware of many of those issues, but I do believe in the importance and value of creation. But I think there is much more in the value and text of creation than this discussion of creation and evolution,” he says. His fusion of two similar religious beliefs with apologetics, he says, allows him to transcend simply defending one’s position. “If, as a Jew, you choose to embrace Christianity you have to justify yourself. So your journey begins with apologistics, but I am suggesting there is more than apologistics,” he says. “We learn from each other, and hopefully we can end up discovering something that transcends both beliefs.” Apologetics sometimes carries a negative connotation, he says. We are afraid to defend our differences “because it has not been well done in the past. Sometimes, to defend a difference, we kill the different. It should not be that way—I defend my difference, but at the same time, I should be aware that there is something I could learn that may strengthen or enhance my belief, or discover something I never even thought of.”

Doukhan’s goal in reconciliation between the two faiths, which have a long history of hostility and mutual unawareness, “The dream of reconciliation, when grace and love come together, I believe would be a sign of the end...In a way, without knowing it, Seventh-day Adventist people are working toward reconciliation without necessarily knowing or wanting it. It happens that in the Seventh-day Adventist context, you have grace and law, Old and New Testaments together, and that promotes and allows reconciliation.”

He continues to devote his time and scholarly activities to biblical studies and the Jewish-Christian reconciliation. His many books on Israel and the Church, Ecclesiastes and biblical prophecy have been translated into more than seven languages. He regularly teaches seminars on Messianic prophecy, Rabbinic literature and Jewish-Christian relations as well as his extensive involve- ment in interfaith dialogues. Doukhan is also intensively active in the domain of biblical exegesis and interpretation. He is presently the general editor of the Seventh-day Adventist International Bible Commentary, a new project that involves more than 60 Adventist scholars worldwide.
When Hansen was six, his father made him a toy dump truck from scrap parts, and this practical attitude has since directed his own creative process as well. “I learned early on that making what you wanted from what you could find was the norm,” he says, and has since created his own dies, presses, and even firing processes to achieve the unconventional features of his work.

Hansen faces the additional challenge of “trying to squeeze ceramics into a fine arts realm,” he says. “As soon as you make something out of clay, you have to work twice as hard to convince somebody that it’s art.”

Ceramics, traditionally a “craft” medium, is rarely considered fine art. But by making ceramic vessels that masquerade as metal sculptures, and creating pieces too large to be handheld, Hansen has found some success in elevating humble clay. His work appears in several museums across the country, and he has participated in over 60 individual and group exhibitions in the past 15 years. He has won several “Best Ceramics” awards at juried exhibitions nationwide. But one of the more significant events in his extensive career is his participation in the SOFA exhibition for four years. SOFA is an exhibition of over 100 juried galleries from all over the world. The galleries choose the artists that will appear, bringing with them between 10 and 20 artists apiece. Each year SOFA hosts three events, in New York, Santa Fe, and Chicago. For artists, SOFA exhibitions are “three of the larger events for collectors of sculpture and crafts in the world,” says Hansen.

The beauty of Hansen’s work is that it asks its audience to think rather than making an absolute claim. Art that contains, as Hansen’s pieces do, a high concentration of pop culture, can easily turn into social critique, yet Hansen avoids this absolutism. “I’m enough of a realist to say that making what you wanted from what you could find was the norm,” he says, “and so I have a genetic bent towards working with my hands.” He also appreciates the challenge presented by such a volatile material: “A piece I’ve worked on for weeks can be destroyed in the kiln during firing,” he says, “and in that aspect the work is discouraging.” But he credits his Midwestern Protestant work ethic with the love for the difficult work. “In that mindset, if you’re doing something really hard, then it must have value.”


Good Things Come in Small Classrooms

The Value of Adventist Education

Those who spend time in an Adventist elementary or high school quickly realize that Adventist schools promote an approach to learning different than most. Now, the rest of the nation is starting to take notice.

A study recently published by Elissa Kido of La Sierra University and Jerome Thayer of Andrews University indicates that Seventh-day Adventist schools are performing above the national average in all subjects. Not only are their achievement scores increasing, but their ability scores increase as well. Even students who enter Seventh-day Adventist schools part of the way through experience this increase in ability. As education and the achievement gap become more and more prominent concerns in America, the Adventist advantage is gaining prominence as a viable model for education reform.

The results come from the CognitiveGenesis study, a four-year review begun in 2006 with the intent to improve learning and enrollment in Adventist schools. The research team at La Sierra ran a pilot study the first year, and once the results from that study came in, Thayer joined the team as the statistician. His conclusion was that the CognitiveGenesis study, schools across the North America Division of Seventh-day Adventists “had been giving forms of standardized achievement tests, and some were giving ability tests, but it wasn’t standardized across the board,” says Thayer.

So the researchers administered a set of nationally standardized achievement and ability tests like the Iowa Tests of Basic Skills and Cognitive Abilities Test (ITED) to over 50,000 students in Adventist schools in the United States, Canada, and Bermuda. In addition, they gave surveys to the students, parents, teachers, and administrators for three years, asking questions about lifestyle, learning style, and educational practices in the schools.

The early results indicated an encouraging result: Adventist students scored above the national average on standardized tests, but they also showed an above average growth in ability to problem-solve and think critically—and their ability increased the longer they spent in Adventist schools. “We didn’t anticipate this drastic increase in ability; it kind of surprised us,” says Thayer.

Traditionally, small, one- or two-teacher schools like many Adventist elementary schools have been seen as too small to foster good learning. But the CognitiveGenesis study found that students in multi-grade classrooms and small enrollment Adventist schools were as successful as students in larger schools in growing to students of similar ability in larger Adventist schools and to all students nationally. Whereas many parents and educators may question the effectiveness of a faith-based science curriculum that may not have the latest science equipment, Thayer and his colleagues discovered that Adventist students scored much higher than the national average in science as well. Moreover, the students aren’t learning just technical knowledge—science reasoning was the area of science where they scored the highest.

Regardless of the school size or budget, students in Adventist schools across the country are experiencing an increase in knowledge and ability. This phenomenon, largely due to the curriculum and Adventist principles of education, is leading research—ers—and the rest of the nation—to believe the “Adventist approach” might just be the key to better schools.

Deciphering Layers of History

Biblical Archaeology of the Common Man

Three thousand years ago, a man brought a flock of sheep to the pools at Heshbon. He took a drink of water from a clay jar, set it down, and went to tend to his sheep. When Oystein LaBianca uncovered that same jar, it isn’t in quite the same shape. It may be mixed in among a cluster of animal bones, oblong stones and beads. To most, this would be a perplexing pile of debris, but LaBianca can look at a field of seemingly insignificant artifacts and piece together a picture of daily life in Heshbon. By examining the little traditions woven through the shifting great traditions of passing civilizations, he can reconstruct the effects of over 3,000 years of history at Heshbon (now Hesban) that go back to the time of the biblical judges.

Examination of little traditions as a way to understand the broader scope of history was first used in South America and India, but LaBianca was one of the first to apply the method to sites in the Middle East. Before the mid-1900s, Biblical archaeology was primarily concerned with finding artifacts that proved the Bible’s validity. Searching only for significant or impressive items, archaeologists argued LaBianca, leaves out half the picture. While it is important to identify the migrations of large empires, these empires had traceable effects on the lives of farmers and nomads throughout the region. In the 1970s, Biblical archaeology began to examine the lifestyles of local residents to find both the influences of empires and those practices that remained the same over time.

LaBianca began working with the Madaba Plains Project at Tell Hesban 30 years ago as part of his doctoral research. His thesis discussed the cycles of history in the Heshbon area, expressed through the relatively recent food systems theory. This theory is a way of understanding the archaeological record through an analysis of the processes residents used to acquire food, water and security. “If you understand how people made their living and lived their daily lives,” says LaBianca, “suddenly you get interested in animal bones, pieces of pottery, all kinds of things that are essential to the daily lives of people.”

Food systems may indicate a boom or bust period, but does not explain the reason behind these economic fluctuations, an omission that may be explained through examination of great and little traditions. LaBianca cites the example of water transport as an intersection of food systems and great and little traditions. “Construction and maintenance of aqueducts requires labor and organization on a scale that only an elite ruling class can provide. Courts, on the other hand, can be built and maintained at the household level without a ruling class. Whereas great traditions involve universalized collective knowledge, little traditions are based solely on localized indigenous heritage and knowledge.”

“There’s a sense that we’ve become one of the family, the ajarma.”

Different country with different people, there were always familiar traits, beliefs and characteristics to latch on to. I rarely felt like an outsider and quickly considered Jordan my “home” for the duration of my visit,” she says. The Madaba Plains excavations contribute to a broader understanding of the history of Palestine as a whole. As vice president of the American Schools of Oriental Research (ASOR), LaBianca works with teams of archaeologists across the country to reconstruct and understand work until midday. After lunch and a siesta, the team analyzes artifacts found that day, most of which are animal bones, shards of pottery, beads and earrings, some coins, and farming implements—remnants of the daily lives of Heshbon inhabitants throughout the centuries. LaBianca and his team of professors, graduate and undergraduate students spend five to six weeks every summer in Jordan, at the three Madaba Plains Project sites: Tell el-‘Umeiri under the direction of Randy Younker, Tell Jalul under the direction of Connie Gane, and Tell Hesban, where LaBianca works. Their day begins at five in the morning with a light breakfast, and the archaeologists are at their sites by six. They work through the cool of the morning, when they pause for a second breakfast at nine o’clock, and resume work until midday. After lunch and a siesta, these friendships and on-site partnerships make cultural ambassadors of the faculty and students, says LaBianca. He quotes the words of Mark Twain: “Travel is fatal to prejudice, bigotry, and narrow-mindedness.” The Field School works closely with local archaeologists and maintains respect for the host country, two practices still relatively uncommon in Middle Eastern excavations that take place in an intersection of international development and archaeology.

Much more than an excavation of old pottery, the work at Tall Hesban builds bridges between the past and present, the East and West, and results in intercultural relationships beneficial to both countries and deadly to stereotypes.

Authorizing Shakespeare
What the Bard Has to Say to Modern Culture

Even in his time, Shakespeare's plays were progressive female main characters, solidly speaking the meaning of life or substantively changing the traditions of primogeniture. His plays relate universal truths about who we are as humans and how we relate to each other. In their time, they called attention to social oppressions and handed noble values. Four hundred years later, his authority remains as variable, various directors, actors and producers rein- terpret his plays for modern contexts. More than just retelling “Taming of the Shrew” with newer clothes, however, these modern adaptations reveal our society’s sometimes- unconscious values and quite often how we perceive the “figure of others”—someone of different race, gender or social class.

Monique Pittman’s first monograph, Authorizing Shakespeare on Film and Television (Peter Lang, 2010), examines film and television adaptations of Shakespearean drama within the last 20 years and within the Western culture’s perception and treatment of the figures of otherness. Her research indi- cates a surprising paradox: although the past 20 years have seemed more tolerant, socially progressive and liberal, the corresponding adaptations of Shakespeare still retain con- servative and often repressive portrayals of non-white, lower-class and female roles.

Pittman’s book is the culmination of nearly eight years of conference presenta- tions, peer-reviewed articles, and research on Shakespeare in film. Sometime in between publishing four peer-reviewed articles and a myriad of conference presentations, Pittman began to notice relationships between how directors and producers viewed both Shakespeare’s authority as creator and their own authority as directors and how productions portrayed women, people of non-white ethnicity and lower economic status. Despite the advent of “colorblind casting,” many adaptations still diminish these “other” roles, which Pittman sees as a disturbing justification of continued oppres- sion. “Shakespeare’s plays are the products of an incredibly hierarchical, rigid, even brutal at times. Culture, however, are magnifi- cent for their moment in time in how they deal with subjectivities that are not white, not English. What I found shocking about the more modern interpretations is that in some cases they are more socially repressive than the text might warrant.”

Kenneth Branagh’s 1989 film Henry V ushered in an era of renewed interest in Shakespeare in film. Pittman chose to study the Branagh era because of its excellent concentration of a range of approaches and restored attention to Shakespeare. Accom- panying the Shakespearean Renaissance of the “Branagh Era” is an effort to make Shakespeare more accessible to younger audiences—resulting in films loosely based on his plays. Because film adaptations of Shakespeare range from period-cor- rect depictions on PBS to teen films “inspired” by Shakespeare, Pittman chose her mate- rial across a fidelity spectrum. “My working hypothesis was that the adaptations more faithful to Shakespeare’s text would have more potential to be quite conservative in their social constructs, and vice versa.” She divided her book into a film section followed by an examination of television shows, which she argues draw from Anthony and Cleopatra and Julius Caesar.

Of course, studying film adaptations of Shakespeare doesn’t mean just sitting in front of a movie all day. Pittman began her research by transcribing all the director/pro- ducer commentaries on each DVD, examining paratextual information including interviews from the creators and producers of each project, and for many of the television shows, the actors’ previous theatre backgrounds. Her data collection involves copious frame-by- frame notes on every aspect of the film, from lighting to placement—when Shylock is consis- tently placed in the outskirts of a frame, for example, it signals how the director under- stands him. Costumes, lighting and tone of voice are all indicators of how the director wants his audience to view a subject.

“[You would think] that less faithful adapta- tions would portray conceptions of otherness more widely,” she says. However, analysis shows that isn’t the case: “Across the board, the conservative understanding of gender, class and ethnic identity still dominates.” She also identiﬁes in part to post-colonial stud- ies that point to Shakespeare as a mechanism used to justify colonial rule. Ownership and authority to interpret his plays have resided with white males for so long that directors, in claiming themselves authoritative interpreters of the text, exert to these conservative interpreta- tions.

She cites two examples: Michael Radford’s faithful rendering Merchant of Venice starring Al Pacino and the less faithful Shakespeare’s film starring Amanda Bynes. Radford, of Jewish descent himself, insists in his commentaries and interviews that he does not see the play as anti-Semitic but as a criticism of fundamen- talism and racism. But the film contradicts his stated viewpoint by continually forcing Shylock to the minimalizing outer edges of the frame and placing the racist Portia in the dominant center. Additionally, portraits of Portia’s non-white sisters, the African Moroccon and Spanish Aragon, are highly stereotypical, depicting the suitors simply as comic figures. Teen films such as She’s the Man presents another paradox: although seemingly about rebellion and discovering identity, the supposed freedoms are often “suddenly and violently quenched by the introduction of romance.” At the end of She’s the Man, the heroine appears to achieve everything—social status, acceptance and, of course, a boyfriend. “It’s total fantasy and completely implausible; and a pretty conservative depic- tion of female identity.”

She adds that the teen movies “accustom people to ideas about women and men that we should perhaps question.”

This project was “integral to my beliefs as a Christian and how Christians should relate to those around them, regardless of gender, eth- nicity or class,” says Pittman. To her, several of the adaptations were concerning “in light of the fact that as Christians, we are supposed to have compassion for everyone.”

Nevertheless, the way forward may be in the hands of younger directors and less faith- fully adaptations of Shakespeare’s plays, such as the Chicago Shakespeare Theater’s 2010 production of Taming of the Shrew. A frequent visitor of CST, Pittman has seen almost all of the productions in the past 10 years and is considering an analysis of their productions as a future project. “I’m not exactly sure what shape it will take,” she says, “but I can guar- antee it will still be about gender, class and ethnicity because those are huge concepts of mine and endlessly fascinating.”

Single-authored publications are the research standard in the field of English. The students involved in Pittman’s project gained experience through bibliographic searches and copying editing assignments as well as through first hand observation of the book publication process, experience that has sparked their own independent work. Two Andrews students involved in early stages of the project are pursuing graduate degrees in film studies, one a doctoral candidate at the University of Florida and the other an MFA student at the University of Southern Calif- ornia. One of the two students is a doctoral candidate at Northwest- ern University, has presented a conference paper on gender and race in Shakespearean adaptation that grew out of foundational conversations with Pittman.

For her support, Pittman would like to thank Andrews University, for flower colleagues and advisors, the English Department, Office of Scholarly Research which provided Department, the Office of Scholarly Research which provided financial support, the Siegfried H. Horn Excellence in Research and Creative Scholarship Award has been established to recognize lifetime scholarship achievement of Andrews University faculty members. The associate dean for research identifies names of eligible faculty members who have produced substantial schol- arly contributions over the previous five years at Andrews University, and the members of the Scholarship Research Council vote on final recipi- ents. One recipient is selected from each of four faculty categories:

Inaugural Year for the Siegfried H. Horn Excellence in Research and Creative Scholarship Award

The annual Siegfried H. Horn Excellence in Research and Creative Scholarship Award has been established to recognize lifetime scholarship achievement of Andrews University faculty members. The associate dean for research identifies names of eligible faculty members who have produced substantial schol- arly contributions over the previous five years at Andrews University, and the members of the Scholarship Research Council vote on final recipi- ents. One recipient is selected from each of four faculty categories:

1. Sciences and Mathematics
2. Arts and Humanities
3. Professions
4. Religion and Theology

The inaugural recipients received their awards during the annual fac- ulty/staff awards ceremony, February 28, 2011, and are listed below. This award has been established to honor Siegfried H. Horn’s legacy of scholarship and contributions to the field of Biblical archaeology at Andrews University, and his impact upon the world church and the wider community of scholars.

Siegfried H. Horn was the premier biblical archaeology professor, with many of the projects begun under his leadership still continuing to produce fruitful results today. Horn was the embodiment of a life dedicated to scholarship, and he influenced every faculty contemporary Seventh-day Adventist theologian and biblical scholar in addition to significantly impacting the larger world of Old Testament scholarship and Biblical Archaeology. Horn was the child of a Bible teacher and one of Germany’s earliest aviators. From his mother, he learned a love of the bible, history, and ar- chaeology; his father imparted to him a love for teaching and academic pursuits. After beginning his theological studies in England, Horn went to the Dutch East Indies as a missionary. During World War II, he was imprison- ed with other Germans first in Java and then in India. In his seven years in internment camps, he followed a rigorous schedule of study, as well as teaching Greek, Hebrew and Bible classes to his fellow detainees.
He and his books survived the internment camp, and in 1947 he came to Walla Walla College in Washing-
ton where he received a BA. He then studied for an MA from the Seventh-

Ammon H. Noyes, professor of archeology at Andrews University, became associated with Andrews in 1957. He earned a PhD in Egyptology from the University of Leiden in 1959, and began teaching at Andrews in 1960. Noyes was a pioneer in the field of biblical archaeology, and he continues to teach and write on this subject to this day. His contributions to the field of biblical archaeology have been widely recognized, and he is considered one of the leading scholars in the field. His research has been published in numerous journals and books, and his work has had a significant impact on the study of biblical history and culture. Noyes has also been active in the field of religious education, and has written several books on this topic. His work has been translated into several languages, and his influence can be seen in the work of many other scholars in the field. Noyes is currently the chairman of the Department of Biblical Languages and History at Andrews University, and he continues to teach and write on this subject. His contributions to the field of biblical archaeology have been widely recognized, and he is considered one of the leading scholars in the field.
Venus and Vulcan 2006. Ceramic sculpture by Steve Hansen, professor of art