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Research and creativity, a blending of thoroughgoing analysis and original ideas, are pivotal aspects of what it means to “seek knowledge and affirm faith in order to change the world.” Here at Andrews University we value the discipline and innovation exhibited by the researchers featured in this brochure who exemplify excellence.

For Andrew von Maur, professor of architecture, research and creativity means using his expertise as a master planner to develop designs that shape the future of towns and universities, like Andrews, while involving his students in the process.

Rachel Williams-Smith, chair of the Department of Communication, is interested in the shaping of the self. Her work as an autoethnographer involves delving deep into her own childhood for the purpose of understanding cultural adaption.

Associate Professor of Psychology Karl Bailey and his students are researching the impact of Sabbath-keeping internalization on wellbeing. They are using Self-Determination Theory in an effort to understand the effect of Sabbath-keeping on individuals.

Øystein LaBianca, professor of anthropology, is inspired by the past. Along with his research group, based at the Centre for Advanced Study (CAS) at the Norwegian Academy of Sciences and Letters in Oslo, LaBianca is examining the history of the Levant from a global and long-duration perspective.

Old Testament scholar Roy Gane has been coediting a major volume dedicated to the late Jacob Milgrom, renowned scholar and rabbi. The book, “Current Issues in Priestly and Related Literature: The Legacy of Jacob Milgrom and Beyond,” focuses on a variety of Milgrom’s interests relating to priestly and holiness texts.

Rahel Schafer, assistant professor of biblical studies, has been studying divine responses to animal vocalizations in the Old Testament. Using a strictly textual approach, she has analyzed several passages in an effort to understand how animals express their needs and how God then responds.

Assistant Professor of Biology Daniel Gonzalez-Socoloske spends summers in Cuba working with the Marine Conservation Group on a manatee conservation project. Gonzalez-Socoloske, along with graduate student Mindy McLarty, uses side-scan sonar for habitat characterization and manatee detection.

This year, our faculty and students have hosted several academic conferences. As an example, the Andrews Research Conference, “Early Career Researchers in the Social Sciences,” brought Adventist social science students and faculty from around the world together from May 13-17, 2015. We also hosted the Michigan Academy of Science, Arts and Letters on March 13, 2015, which brought about 500 faculty and students onto our campus for a poster session and 34 parallel breakout oral sessions.

Our faculty have also been busy with a variety of publications, as evidenced by the Book Signing held at the James White Library in fall 2014. In these and many other ways, the faculty and students at Andrews University are excelling in research and creative scholarship.

Sincerely,

Gary W. Burdick
Associate Dean of Research
Planning for the Future

When Andrew von Maur looks at an estate, town or university campus he not only sees what exists before him—trees, paths, small garden plots, aged plastered walls—he also sees the possibilities for what could be.

Andrew von Maur, professor of architecture, creates Master Plans. Much of his work involves taking an existing location and developing a design that would transform it. “Master planning is a long range view,” he says. “What you are trying to do as a planner is strike a balance between being flexible—the plan can’t be too rigid—and offering a useful and powerful direction.”

His work as a professional, however, is not exclusive of his role as a teacher. “The things that I learn on projects make their way back into the classroom,” he says. Some of his biggest projects have begun with students.

In 2012, von Maur began working with 20 graduate students on the Andrews University Campus Plan, “A Campus for Health & Wellness” (andrews.edu/campusplan). During the summer months, the team made a 3D model of the campus. Then, in the fall, they conducted a number of “information-gathering meetings” with staff to gain a better understanding of the current issues affecting campus function and design.

Once their analysis was complete, they began the participatory process with the University. This involved having workshops with campus leaders, conducting surveys, and participating in a two-day design charrette, or intensive planning session, with seven Andrews University architecture alumni.

“The most useful part of this project was the [development of] design principles that are supposed to guide the designers,” von Maur reflects. “Our built environment reflects our values.” Simplicity, economy and restraint are all principles illustrated on the Andrews University campus. Buildings, for example, are “a more restrained background to other things like the life of the campus or the natural characteristics, such as the arboretum or more formal green spaces.”

Von Maur cites Ellen White, the co-founder of the Seventh-day Adventist Church, and E.A. Sutherland, the first president of what is now Andrews University, as particular sources of inspiration for overarching design
principles. Sutherland “advocated the use of smaller, simple buildings to avoid debt” and to “improve access to natural light and fresh air, and to promote a student culture of self-government and independent thinking” (“Finding E.A. Sutherland in Virginia,” Campus Master Plan Blog, http://www.andrews.edu/campusplan/?p=225).

Using these principles and information gathered from the analysis and participatory process, the team developed a final draft of the Master Plan, which was developed and submitted in March of 2013. The June 2013 University board meeting voted to accept the plan, and in the President’s report President Andreasen stated that “it was a very important board meeting—it decided what the campus would look like in the next ten years. This was a constructive board action and decision, and I personally attach a great deal of importance to that.” The plan also received a student honor award from AIA Michigan, a Society of the American Institute of Architects.

While the plan will take time to implement and may evolve as the leaders feel impressed to make changes, it presents a long-range vision for a campus that promotes healthful living both in aesthetically pleasing buildings and out in the beautiful natural surroundings of Andrews. The University is currently fundraising for a new Health & Wellness Center, which is a step towards implementing the plan.

From the campus plan, von Maur turned to the greater surrounding area: the Village of Berrien Springs and Oronoko Township. His interest in a community plan began in 2011 when he and fellow architect Jesse Hibler were preparing to teach a graduate level architecture class together in the fall. The client they had lined up for the class project suddenly backed out and von Maur and Hibler needed a new project idea. They had been paying attention to the local news and knew that, sooner or later, the sewer line in Berrien Springs would be extended, creating an opportunity for change and growth.

Larger business would suddenly be able to plug into the sewer lines, potentially changing the look of the existing town. Hibler and von Maur seized the opportunity to examine the existing regulations and create a plan for how development should take place in a way that would match what the community wanted instead of simply allowing haphazard growth.

That fall, they worked with students to create a vision for the Village and Township, which they published in a book, “A Vision for Growth and Conservation: Berrien Springs & Oronoko Township, Michigan.” Hibler and von Maur informed the leadership of the Village and Township of the project and invited them to review the vision the students had developed.

The leadership, to the surprise of the design team, became very excited about the project and bought multiple copies of the book, which they showed to politicians and developers. The students won the 2012 Congress for the New Urbanism Charter Award for the project, but for about a year no further contact was initiated.

Then, following the completion of the University Master Plan in 2013, von Maur received a call with an offer for the graduate design students to do the project again, this time involving the community and leadership in the development of a concrete plan. Von Maur agreed and the students began working on a project proposal.

Berrien Springs is comprised of two municipalities: the Village of Berrien Springs and Oronoko Township. The Village begins at the Lutheran Church and extends east, while the Township begins at Baguette de France and extends to the west. The town spreads fluidly across the municipalities with only a small green sign in front of Chemical Bank indicating the change of governance. For many permanent residents and University students living in and around Berrien, there is little external evidence to suggest differences between the two. However, on the level of governance, the differences become more obvious. The Township and Village have separate public codes such as zoning and levels of taxation.
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They had a humble spirit and
able to connect
deepen their relationship with the university. They
want to engage, where possible, faculty, staff
and students to work with them when they
have the expertise.” For the M-139 plan, von
Maur and his students had exactly the kind of
expertise the village and township needed.

It became quite clear at the beginning of
the project that zoning was a big issue in the
village and township. The students researched
all the properties and their zoning along M-139,
assessing what the existing zoning allowed
property owners to do, and what changes
needed to be made to the current zoning. “We
were blessed with students who were genuine
in their willingness to be of service and make
a difference. They had a humble spirit and
enough drive that they were able to connect
deeper with the people involved,” he reflects.

Von Maur and his students invited property
owners and stakeholders to learn about
and discuss the current regulations. “It was
fantastic because the students were able
to educate the property owners about the
existing zoning and walk them through these
diagrams, explaining what they could do with
the current zoning,” he says.

According to von Maur, it had been very
rare for members of the public and general
property owners to collaborate on a common
initiative that affected both the village and
the township until this project. “Everyone
was thinking about their collective future
in a way that was constructive, positive and
forward-thinking,” he says.

The general consensus among property
owners, following the meetings, was that the
existing zoning was not conducive to what
the property owners wanted to do with their
land and how the community as a whole
hoped to develop.

For example, both the Village of Berrien
Springs and Oronoko Township had Master
Plans, but the plans did not match the zoning.
And while the Master Plans are intended
to serve as guides for town planning, they do
not carry the force of law. Zoning does. “Both
Master Plans emphasize a walkable environ-
ment, so people can walk from business to
nearby residences,” von Maur notes. But the
zoning did not enable or promote such an
environment. “Everything was basically auto-
mobile oriented, forcing you to separate the
residential from the commercial to the extent
that walkability becomes either very difficult
or impossible.”

Many residents were not pleased with the
aesthetic results of zoning that emphasized
automobiles. Buildings have to be set further
back to allow for parking in front, which
means bigger signs to attract the attention of
potential customers. Whereas if cars park to
the side of the buildings, it leaves more room
for sidewalks and the buildings themselves,
allowing stores to have smaller signs on the
buildings instead of larger signs out front.

“It changes the way everything looks,” von
Maur remarks. “People didn’t realize that the
existing zoning didn’t promote the kind of
things they were hoping to see happen.” Von
Maur and his students met with community
officials and decided to propose a new code
that would meet the vision set out in the
Master Plans. They published their plan as
the “M-139 Corridor Improvement Plan: Ber-
rien Springs & Oronoko Charter Township,
Michigan” (available online at andrews.edu/
andrewssaad/uds/).

The Township and Village hired a planning
company that took the work the Andrews
team had done and turned it into a legally
adoptable document. “They [the planning
company] kept telling us that they didn’t
know of any precedent in the state where two
political entities, the Township and Village,
have collaborated so successfully. It’s a really
great testament to the ability of our students
through their academic work to be involved
in real service-oriented projects that intend to
improve people’s lives. I suppose it’s a form
of ministry and a way to be a missionary,”
von Maur says glancing.

“There is something about working with
a client in order to build something that will
help improve their lives and then seeing
the outcome in a visually manifest way,” he
continues. For von Maur, putting his students
to work is highly rewarding. “The thing I love
most about teaching is getting the students
out of the classroom and doing real work
while they are in school. That’s where the
soul of the work is. It’s not in the theoretical
work; it’s in the application. That’s where you
learn the most.”

Von Maur’s work has not gone unrecog-
nized. In addition to receiving a number of
awards for his work, Andrews University
awarded von Maur the Siegfried H. Horn
Excellence in Research & Creative Scholarship
Award and the J.N. Andrews Medallion, which
are given as recognition for excellence in re-
search, teaching and service, this last spring.

On April 28, 2015, the Oronoko Charter
Planning Commission unanimously voted to
recommend the adoption of the new code.
The Village has already had a public hear-
ing. The Township board will be voting on
it during a joint meeting with the Village of
Berrien Springs.

“It’s not perfect,” Von Maur admits, “and
there will be some people who disagree with
the way this ended up going. Some of it will
not turn out the way we were hoping it would.
But we found that it was better for us to do
something than to do nothing. I think the
best part of the whole process was working
with the people and helping to educate them
about that aspect of their community and
helping them build a vision and consensus
about where it should go.”
Stories of the Self

Rachel Williams-Smith studies herself. It sounds strange, but the study of self in the context of culture is a growing field known as autoethnography. “It’s a mix between the ‘auto,’ or self, the ‘ethno,’ or culture, and the ‘graphy,’ or storytelling,” explains Williams-Smith, who is chair of the Andrews University Department of Communication.

“The idea with autoethnography is that there are some experiences that are lodged deeply within the individual.” Such experiences may not be accessible through standard quantitative or even qualitative research. “Autoethnography can be a way to get inside the mind of the knower by the knower themselves,” she continues. “It’s a method that is highly subjective, but it embraces the subjective, instead of shying away from it, in order to leverage it for scholarly purposes.”

She emphasizes, in particular, the importance of stories in learning and knowing. “Intellectual scholarly knowledge is important, but if you think about it, some of the ways that we know the deepest are through stories that engage our imagination and grasp our emotions,” she says. Williams-Smith recognizes that autoethnography is not an end in itself for research, “but it is a great place for unearthing things that may otherwise never be articulated if they had not been uncovered through autoethnography.”

Williams-Smith has embraced the “unearthing” element of autoethnography. Raised in the south in a radical religiously conservative family, her unusual childhood and early adult life served as the perfect ground for an autoethnographic study. Removed from society at the age of 6 by her parents, she and her family forged a living in the remote hills of Tennessee as they waited for the end of time. At the age of 16, she reentered the 21st century “after eight years of relative isolation” and enrolled in Fountainview Academy, later completing degrees at Oakwood University and the University of Cincinnati. Her adaptation process, which included learning how to do her hair after years of wearing a bonnet, resembles the challenges faced by fictional time-travelers.

During her doctoral program at Regent University, she was encouraged by her professors to turn her story into an autoethnographic study. She began her research by using the “introspection and emotional recall” method utilized by autoethnographer Carolyn Ellis to dig deeper into her childhood memories (Ellis and Bochner, 2000). Using this method, the researcher goes back through periods of their life and creates note cards of memories, much as an ethnographer would for subject interviews.

Williams-Smith created about 78 pages of small print “field notes” that catalogue her memories in note form. She coded the memories for themes and patterns and then went back through the catalogue, paying close attention to anything that stood out as being emotionally significant. “I could tell [what was important]—even though I didn’t know why—either by the change in my life after, or by that sense inside that it was important,” she says. “For those memories, I allowed myself to go back into the time and place to the point where I was actually able to relive the experience. And of course the art is to capture that relived experience on paper. That is no easy task.”

This method, Williams-Smith explains, does two things: “It brings the past back into the present, where you can begin to explore it for its significance in relation to the study and it allows the reader to become involved in the study in a way that goes beyond intellectual knowledge.”

In addition to coding her memories, Williams-Smith coded her journals and letters from childhood through adulthood. Then, she conducted two forms of interviews: first, interviewing people who had known her...

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demographic features of their lives,” she ment where religion is just one of many adaptation challenges of going through suchety?” and more broadly, “What are the unique and separation to being integrated into soci-

“Most people are raised in an environ-

mouth experts—a pastor, a scholar and a counselor—who had known me a long time and explained to them in depth what I was trying to do and I asked them, without consulting me, to construct interview questions for me based on what they knew of me and what they knew of my research,” she explains. “I re-

Using the materials she had gathered, Williams-Smith wrote her dissertation on the topic of cultural adaptation—her adaptation, in particular, from an isolated religious culture to the wider cultural milieu. She asked questions like, “How do you go from isolation and separation to being integrated into soci-

Nationalism: Internationalism and the Wider Cultural Context,” and other books. She has written a dissertation on autoethnography. But the field is growing and she intends to help nurture it. The methodology of autoethnography is particularly fascinating to her. While there is a current emphasis in scholarship on the performance aspect of autoethnography, she believes it can be used as a legitimate, scientific research technique. However, autoethnography is not entirely accepted by scholars in some fields. “There are some ar-

Williams-Smith is still the only graduate of Regent University who has written a dis-

“I want to demonstrate how this can be, in its own way, a science, but a gripping science, an interesting science, a live science.”

She hopes to do this by teaching other people how to do autoethnography, “and to do it in a way that other more traditional social scientists can see as valid. I think that’s possible if we find methods that are obviously rigorous, obviously understood as authentic, and bring objectivity in the midst of subjectivity.”

Autoethnography is a useful technique for any field, she argues, because we all bring our own “lenses” to our research. Personal motivation or experience often lurks behind an individual’s career choice or research specialty. “You can only see, even microbes, through your own lenses,” she says. “You can’t see anyone else’s experience without lenses of your own. I believe that the more you embrace your own experience and story, the more you can understand it and then differentiate between your story and someone else’s. So I think autoethnography is a valid approach for every researcher at some point in order to see for themselves the lenses by which they do their own research.”

But Williams-Smith has a cautionary word for those who might want to jump into autoethnography research. “Autoethnography is not an easy form of research,” she warns. “If anything, it may be one of the hardest forms of research because dealing with your emotional self and trying to get through it and past it to understand your own experience is one of the most difficult things a person can ever do. Most people escape from the emo-

tional by putting their brain into something else. This [autoethnography] forces your brain to get into the middle of your emotions. That’s very hard.”

Williams-Smith plans to take the work she did for her dissertation and turn it into a scholarly book. In particular, she wants to work with Caroline Ellis, whose “introspec-
tional and emotional recall” method she used in her research. In the meantime, she has been busy with the flurry of interviews and speaking invitations sparked by the publica-

Blessed Rest

Sabbath-keeping Internalization and Wellbeing

Sabbath-keeping is a costly practice. Those who keep a 24-hour Sabbath refuse to take part in economic gain during that time period and are unable to work certain kinds of jobs. Beyond the economic costs, there are the psychological costs of inhibiting thoughts about the stress of the week or other secular activities. However, psychologists have demonstrated that when people have to exert more effort for their religion, the benefits they experience are higher than otherwise. Karl Bailey, professor of psychology, has found this to be true of Sabbath-keeping.

The one exception was a 2004 paper they found in the Journal of Psychology and Theology by Margaret Diddams, Lisa Klein Surdyk and Denise Daniels of Seattle Pacific University (“Rediscovering models of Sabbath keeping: Implications for psychological wellbeing.” Journal of Psychology and Theology, 32, 3-11). The paper posited a theory of Sabbath-keeping, using a theory of motivation called Self-Determination Theory, that intrigued Bailey and Sampson.

“Self-Determination Theory says that there are three basic psychological needs that people have in order to thrive,” says Bailey. “First, people need to feel like they can act in accordance with themselves without being coerced into doing things. We call that autonomy. Second, people need to receive feedback that what they are doing is effective and makes a difference. We call that competence. And third, people need to be in a community. We call that relatedness. If you have those three things, people thrive.” Self-Determination Theory also predicts that people will be more motivated to act if they have internalized whatever behaviors they are supposed to perform.

Diddams, Surdyk and Daniels believed that this theory could be applied to how people keep the Sabbath. They hypothesized that there would be three different groups of Sabbath-keepers: those who divide their life into Sabbath and non-Sabbath time (life segmentation); those who keep Sabbath because they think it makes them a healthier person or because it provides an excuse for hanging out with family and friends (prescribed meaning); and those who, as Bailey states, “live their lives as Sabbath-keepers” and derive their understanding of reality from the Sabbath (integrated Sabbath).

“The problem was that all the models presumed the existence of a community of Sabbath keepers and these researchers [Diddams, Surdyk and Daniels] didn’t have one,” Bailey explains. But Bailey did. He worked with Sampson, and later graduate student (and now adjunct instructor) Arian Timoti, to design a questionnaire that would measure the “internalization of Sabbath-keeping among Seventh-day Adventists” and, specifically, the three models of Sabbath-keeping that Diddams, Surdyk and Daniels proposed (Bailey and Timoti, Journal of Psychology and Theology, in press).
The questionnaire was comprised of 21 questions on a scale that they developed, which broke up into three subscales. “The first subscale measures the degree to which the cares of this world intrude on your Sabbath. The second subscale measures the degree to which the Sabbath is useful for you—that is, prescribed meaning, which is essentially the degree to which you can protect yourself against stressors or hang out with friends or family. The third subscale measures the degree to which you take the principles of the Sabbath and apply them throughout your life instead of on just one day of the week,” says Bailey.

Bailey and his students anonymously surveyed 362 subjects (all college students), keeping the responses of 325 who were between the ages of 18–25. They then used the data they collected to see if they could find correlations with wellbeing that were different than simply the internalization of Christianity in general. They found that “internalization of Christianity for Adventists correlates with wellbeing,” but they also found that “Sabbath-keeping predicts wellbeing above and beyond that.”

By using factor analysis, and then clustering the subjects based on the responses, they were able to identify three distinct groups of Sabbath-keepers, just as Diddams, Surdyk and Daniels predicted. Those who have internalized Sabbath-keeping to the greatest degree were at the top of the cluster and those who have internalized it the least were at the bottom.

While all three groups may identify as Sabbath-keepers in name, Bailey says, some individuals reported feeling that the Sabbath is imposed on them, thus limiting their autonomy. These individuals do not internalize Sabbath-keeping.

Another finding was that the degree to which individuals have internalized Sabbath-keeping predicts when people will wake up on Saturday. Those in the most internalized cluster wake up a full hour before those in the least internalized cluster. The data predicts nothing for the rest of the week, only Saturday, which means people “are driven by different schedules on Sabbath.”

The data implies that there are reasons why people wake up at different times. Those who wake up earlier have Sabbath School and church to get to, while those who wake up later noted that they occasionally do chores on Sabbath (certainly not a good reason to wake up early!).

Bailey continued working on the project with then-undergraduate Cheryl Simpson (now Collatz) and replicated the study in a church setting. The surveys were conducted in a Spanish-speaking church and a multicultural church, which offered a wide range of adults thus reducing the “college-student effect.” The surveys showed a smaller effect on wellbeing and less variability than in the college-student surveys. However, the effect was still there: Sabbath-keeping predicts wellbeing.

Bailey, with Simpson and later undergraduate Paola Caceres, began looking at some of the mediators, or variables, that “explain why we get the relationship between Sabbath-keeping internalization and wellbeing.” Using a pool of college students, they looked “at people’s parental environment and memories for Sabbath-keeping, their general internalization of religion, and how people were treated on a daily basis.” According to their study, “It turns out that there is a moderate to large mediation effect for the way people are being treated every day.” In other words, people’s experiences throughout the week inform how much or how little Sabbath-keeping impacts their wellbeing. If people experience a lack of community, or relatedness, during the week they are less likely to benefit from Sabbath-keeping.

Bailey is interested in seeing if this mediation effect would show up in community members, not just individuals on an Adventist campus—where the people students interact with during the week are the same they attend church with—and, more specifically, what can be done to improve people’s Sabbath-keeping experience. He is also working with undergraduate Cooper Hodges on designing a project that will look at the kinds of religious programs that are already taking place on campus to see what is successfully meeting people’s needs both for wellbeing and for the internalization of religion.

For Bailey, the overall study is an important contribution to the church because it puts a theoretical background to what people know experientially as being true: keeping the Sabbath is good for you. Bailey was careful with the theory he chose to work with in this study. “I was trying to choose a theory that would enhance my understanding not only of the religious context, but also my faith,” he says. “To the degree that we do this, as social science researchers, we can provide lenses for helping us look at our church better and see how theology turns into praxis.”
Longue Durée on the Hinge

Tell Hisban is a multi-millennial archaeological site. Located between the Jordanian capital of Amman and the town of Madaba, the archaeological site tells a story of the rise and fall of empires along the eastern Mediterranean as well as the daily struggles of an agro-pastoral people. With strata dating from the Late Bronze Age (1500–1200 B.C.) to the Early Modern Period, it offers a long-range view of life along the fertile land bridge between the sea and the desert known as the Levant. Life, as Øystein LaBianca would put it, on the hinge.

Øystein LaBianca, professor of anthropology at Andrews University, has spent the last year in Norway as one of eight full-time researchers who were awarded a grant from the Centre for Advanced Study (CAS) at the Norwegian Academy of Sciences and Letters in Oslo. LaBianca is co-facilitator of the funded project, titled “Local Dynamics of Globalization in the Pre-Modern Southern Levant,” along with Terje Stordalen, professor at the Faculty of Theology, University of Oslo.

Stordalen and LaBianca have a longstanding research partnership. Stordalen first became interested in LaBianca’s work at Tall Hisban because of his anthropological approach and emphasis on long-duration. LaBianca has developed a modified version of Robert Redfield’s theory of great and little traditions and the longue durée or the “long-term past” in contrast to particular historical periods such as the Iron Age or Classical Era. Second, he is doing global history. In other words, he explains, he is “trying to see the Levant in terms of the history of the globe as a whole.”

LaBianca describes the Levant as “a hinge between macro-regions.” On the west of the Levant lies the Mediterranean; on the east, West Asia, Mesopotamia and Persia; to the south, Egypt; and to the north, Anatolia. Sandwiched between sand and sea, the Levant has served as a place of connection and trade since time immemorial. The Levant has also been the site of great political turbulence, cultural innovation and the foundation of the three Abrahamic faiths. “The connectivity and global entanglement,” he says, “is more intense in the history of the Levant than any other place in the world.”

One can approach the Levant from the perspective of circum-Mediterranean culture—which includes hospitality, honor and shame, tribalism, etc.—or climate, which necessarily impacts the system of food production and diet. In order to understand the various aspects of culture and climate in relation to the overall interaction in the Middle East from a global history perspective, Stordalen and LaBianca conceived a project, “Local Dynamics of Globalization” (LDG).

The 2014–2015 project, “Local Dynamics of Globalization in the Pre-Modern Southern Levant,” is just one aspect of the larger LDG project and, LaBianca says, aims to “resituate how we narrate the story of archaeological sites in the Levant.” The multidisciplinary research team includes scholars who are specialists in anthropology, archaeology, art history and biblical-, classical- and Islamic history. Five international workshops were conducted as a way to widen the conversation with other researchers, including three of LaBianca’s former students.

Over the course of the last year, LaBianca has solidified what he terms “the Diachronic Cultural Production model” or DCP. The model takes on the role of departure Pierre Bordieu’s concept of “cultural production” and Peregrine Horden and Nicholas Purcell’s “fragmentation-connectivity model.” LaBianca’s adapted model has nine “sensitizing concepts”—local risk regimes, local production regimes, local social organization, connectivity, imperial projects, spatiality/sacrality projects, abatement/intensification—that serve as aids to gain a “global history perspective on the past in the Levant” (LaBianca, forthcoming).

The model seeks to answer questions like “What caused cycles of intensification and abatement?” and “What are the drivers that lead to the development of a culture on one hand and its disintegration on the other?” This study, which is his contribution to the overall project, he says, “is pure anthropology.”
LaBianca is also applying this theoretical model to Tell Hisban, which acts as a micro-region in the Levant. “Hisban provides a marvelous case study,” he says. “The fact is that Hisban is multi-millennial and so we cannot just focus on the biblical, or the classical, or the Islamic. We have to find a way to animate the whole. That has been the passion that has been driving my research for the past thirty to forty years.”

Asta LaBianca, his wife and assistant professor of English at Andrews University, has been working on the “little traditions” aspect of Tell Hisban’s history. Photos and ethnographer notes written by students and Asta LaBianca from 1971–1976 were scanned by Undergraduate Research Scholars Brittany Swart and Doneva Walker. She has been using these materials to construct the modern end of the longue durée in relation to Hisban.

The conclusions of the study will be published in a multi-authored volume tentatively titled “Levantine Entanglement,” compiled by the research team. But another, perhaps more important outcome, is the application of his research to a public outreach program at Hisban. He is currently working with colleagues both at Andrews University and in Jordan to develop the site so that it is accessible and features narration of Hisban’s history over time. The longue durée approach, he says, “respects all the different aspects of the history” and at Hisban, “we are being fully responsible to the science that we have been doing in narrating the longue durée on the hinge.”

The Legacy of Jacob Milgrom and Beyond

Between 1991 and 2001, Jacob Milgrom published a massive three-volume commentary on Leviticus for the Anchor Bible Commentary series. With a total of 2,688 pages, this is the most comprehensive commentary on Leviticus in history and has opened up new territory in scholarship regarding this previously neglected biblical book.

Jacob Milgrom, a scholar and rabbi, was known for his passion for studying what is known as “priestly” literature, namely, biblical texts in Leviticus and other books that deal with concerns of priests. He demonstrated that such texts, which critical scholars following Julius Wellhausen had considered to be disjointed, were actually “coherent records of authentic ancient Israelite rituals and laws.”

Milgrom discovered that biblical legislation concerning sacrifices and purification forms a system that was intended to impress upon the Israelites concepts such as the difference between divine holiness and profane (non-holy) or impure categories; the effects of moral faults and physical ritual impurities on the sanctuary; the need to purge such evils from God’s sanctuary so that his Presence would not depart; and the sanctity of life.

In 1980, Roy Gane, now professor of Hebrew Bible and Ancient Near Eastern languages in the Seventh-day Adventist Theological Seminary at Andrews University, began his MA in biblical Hebrew language and literature at the University of California, Berkeley where Milgrom was teaching. Gane came with almost no interest in Leviticus, but Milgrom soon changed that.

Besides the fact that Milgrom knew more about Leviticus than anybody else in the world, Gane was struck by Milgrom’s fascinating teaching style, which was quite rabbinic. To prepare students for thorough verse-by-verse discussion, Milgrom had them carefully study the Hebrew text and also divided among them a comprehensive range of ancient to modern literature regarding the biblical book. These sources in various languages included ancient translations, Dead Sea Scrolls, medieval Jewish and modern commentaries, monographs and articles, as well as Ancient Near Eastern materials for comparison in the Akkadian, Sumerian, Hittite and Ugaritic languages.

During the class period, which took place in Milgrom’s home in the hills overlooking Berkeley, the 8–10 students would report their findings for each verse, with one student taking the lead for each verse and the others then adding information. Together they struggled with questions raised by the text, probing it for possible answers.

Milgrom allowed students to think. Rather than talking all the time, he gave long pauses or just sat and listened as the students debated with each other, occasionally steering the discussion by asking further questions. “And then he would pull things together and show how one passage of Scripture would interpret another passage through close reading of the text,” Gane remembers. “What was exciting about it was participating in the exploration and discovery of new things and seeing everything work together as a system.”

For Gane, these classes with Milgrom were a turning point. His fascination with the book of Leviticus led him to write his PhD dissertation on Leviticus under Milgrom, which he completed in 1992 and subsequently published as “Ritual Dynamic Structure” (Gorgias Press, 2004). Since then, Gane has published “Cult and Character: Purification Offerings, Day of Atonement, and Theodicy” (Eisenbrauns, 2004). Since then, Gane has published “Cult and Character: Purification Offerings, Day of Atonement, and Theodicy” (Eisenbrauns, 2004). Since then, Gane has published “Cult and Character: Purification Offerings, Day of Atonement, and Theodicy” (Eisenbrauns, 2004). Since then, Gane has published “Cult and Character: Purification Offerings, Day of Atonement, and Theodicy” (Eisenbrauns, 2004). Since then, Gane has published “Cult and Character: Purification Offerings, Day of Atonement, and Theodicy” (Eisenbrauns, 2004). Since then, Gane has published “Cult and Character: Purification Offerings, Day of Atonement, and Theodicy” (Eisenbrauns, 2004). Since then, Gane has published “Cult and Character: Purification Offerings, Day of Atonement, and Theodicy” (Eisenbrauns, 2004). Since then, Gane has published “Cult and Character: Purification Offerings, Day of Atonement, and Theodicy” (Eisenbrauns, 2004).
2005), which includes a major critique of Milgrom’s influential theory regarding the transfer of sins and physical ritual impurities to the sanctuary and their removal from it on the Day of Atonement.

Milgrom, who enjoyed a healthy debate and appreciated thoughtful analysis of his work, even when it disagreed with him, wrote the following for the back cover of “Cult and Character:” “[Gane’s] book is a marvel of close reading and impeccable logic... [it] is the first major critique of my work, and I am immensely happy and proud that it was done by my student and my contribution is so comprehensively acknowledged... It is a major work and will be the standard for a long time.”

Milgrom formed lasting friendships with his students. After his death at the age of 87 in June of 2010, when memorial sessions were held in his honor at the International Meeting of the Society of Biblical Literature in London (July 2011) and the Annual Meeting of the Society of Biblical Literature in San Francisco (November 2011), many of the presenters were his former students.

Gane initiated the compilation and editing of the best papers from these sessions (selected by peer review), as well as some other invited essays (also peer-reviewed), into a memorial volume in honor of Milgrom titled, “Current Issues in Priestly and Related Literature: The Legacy of Jacob Milgrom and Beyond.” The Society of Biblical Literature will publish the forthcoming book as part of the Resources for Biblical Study series. It is edited by Gane and Ada Taggar-Cohen, an Israeli Hittitologist, with the assistance of an editorial board comprised almost entirely of Milgrom’s former students.

It was important to the editors of the Resources for Biblical Study series that the book be thematically cohesive, rather than a miscellaneous collection of essays, as is common of many volumes that honor individual scholars, including “Pomegranates and Golden Bells: Studies in Biblical, Jewish, and Near Eastern Ritual, Law, and Literature in Honor of Jacob Milgrom” (Eisenbrauns, 1995). Therefore, the forthcoming Milgrom memorial volume aims, as the Introduction states, “to serve as a more narrowly focused and cohesive resource for priestly and related literature.” It also includes a bibliography of Milgrom’s extensive publications, some of which were posthumous, ranging from 1994–2014. A bibliography of his earlier publications, ranging from 1955–1994, was included in “Pomegranates and Golden Bells.”

The 19 essays by scholars from around the world are centered around Milgrom’s main interests, which form the five sections or parts of the book: 1) interpretation of priestly and holiness texts, 2) composition of priestly and holiness texts, 3) literary structure of priestly and holiness texts, 4) relationships between priestly, holiness and Deuteronomic texts, and 5) extra-biblical texts relating to priestly texts.

“He was so great in this field, such a pioneer,” says Gane. This new volume addresses the question: “Now that he has passed away, where do we go from here?” “It’s not just about him,” Gane explains; “the purpose of the book is to exemplify, in several different areas in which he was interested and to which he contributed, the kinds of contributions that are now being made by other scholars in these fields, which can inspire further exploration.”

Milgrom’s love for debate, which was so often witnessed in the classroom as he watched his students interact, is also honored in this volume. The writers show considerable differences of opinion, and the introduction to the volume clearly states that the editors have made no effort to harmonize the differences. Both Gane and Taggar-Cohen recognize that critical discussion, including further critique of Milgrom’s work, is necessary for progress in understanding the biblical texts that were so dear to his heart. The essays that comprise the volume are a good indication that his legacy of thorough analysis and profound reflection continues.

Sing to the Lord with thanksgiving; make melody to our God on the lyre! He gives to the beasts their food, and to the young ravens that cry. — Psalm 147:7,9

Outside the classroom, Rahel Schafer, assistant professor of biblical studies, can be found camping with her church youth group or climbing mountains with her family. As a child, she was encouraged in her love for nature by her parents, both professors in the Seventh-day Adventist Theological Seminary. “I’ve always been interested in animals, ever since I was a kid,” she remarks. “I thought I was going to become a biologist. A biologist trained in theology.”

As an undergraduate student at Andrews University, Schafer completed a Bachelor of Science in biology. But she was also drawn to biblical studies and completed a Master of Arts in religion, majoring in Old Testament, in the Seminary. She later pursued a Master of Science in biology, writing her thesis on paleontology and taphonomy under the direction of Thomas Goodwin. Her research project on turtle fossils in the Bridger Formation of Southwest Wyoming helped hone an attention to detail that has proven important in her current research.

After her master’s, she began looking into doctoral programs in both biology and theology and was accepted into Wheaton College’s doctoral program in biblical and theological studies. She proposed to do an interdisciplinary study in biology and theology, focusing on God’s care for creation, under Daniel Block, who was also interested in the topic. “I worked on it for about two years and realized it was going to be a big topical study. It was really overwhelming going through every single instance where an animal was mentioned in the Bible,” she says.

It became clear that a general study of God’s care for creation would result in an overview of previous studies and, while Schafer is interested in the topic, her real passion is pure exegesis. During a doctoral seminar on the topic of the passibility/impassibility of God, she wrote a paper on how God
responds emotionally to animal suffering in three different psalms. “It was like the paper just jumped out at me,” she recalls. After some prayer, she rewrote and re-defended her doctoral proposal, this time focusing on God’s response to vocalized animal suffering in the Old Testament.

While her original plan was to support what she was finding in the text with scientific data, Schafer opted for a purely exegetical approach. However, she found similarities between the methods of her earlier biology research and biblical studies. Both required her to use a specific methodology that was then applied in a consistent manner to each data point. Data was analyzed through numerical comparisons and creating charts and lists. Finding patterns and exploring possible connections played an important role in understanding the significance of a find, whether it be textual or physical.

Schafer’s decision to focus on exegesis stemmed from her discovery that there was a lack of exegetical work on the subject of God’s responses to animals in the Bible. “In the past, most exegetes and theologians who have looked at this topic have approached it from only one angle,” she explains. Everything is either human-centric or earth-centric. Scholars endeavoring to seek a more centrist approach have used science, theology, or animal rights, but have not always been faithful to the text. For Schafer, it is imperative that, in theology or science, the researcher sticks to the data.

For her new topic she chose passages from Psalm 147, Job 38, Psalm 104, Psalm 165, and Jonah 3–4. “My main thesis is that God responds to animal vocalized needs in similar ways as He does to humans. Animals have needs for food, water, and shelter and they cry out to Him for those things and He responds with provision,” she says. In some of the passages, animals cry out, but not directly to God. However, He answers with provision, regardless of whether or not they directly “address” Him. In fact, the verbs used for their vocalized suffering are often the same as those used by humans.

The first thing she had to establish was whether or not these passages were metaphorical. In these passages, as in most biblical passages that deal with animal action/reaction, the animals are described anthropomorphically. “They may be anthropomorphic,” Schafer admits, “but anything we talk about that’s not human we talk about in an anthropomorphic way, because we are human.”

Some scholars have argued that, just as the Bible says stones and wood cry out in a metaphorical sense, so animals crying out must also be metaphorical. Schafer disagrees. “The Bible makes a distinction between nefesh haya, that is living creatures including human and non-human animals, and inanimate objects,” she says.

“God responds to animal vocalized needs in similar ways as He does to humans. Animals have needs for food, water, and shelter and they cry out to Him for those things and He responds with provision.”

Her core passages (with the exception of Jonah 3–4) describe animals literally crying out. In Job 38:41 and Psalm 147:9, it is the baby ravens that cry out (specifically to God in Job 38). Numbers 22: 23–30 describes Balaam’s donkey being given a voice, with which she registers her complaint with Balaam. Although she does not address God, God responds by rebuking Balaam. In Psalm 104:21, the young lions seek their food from God. Later, in verse 29, the psalmist describes God hiding His face and the animals being dismayed. Schafer sees this as the animals’ “need for a relationship with God.” Psalm 145, which parallels Psalm 104 in many ways, describes in verse 16 how God satisfies “the desire of every living thing.”

For the most part, Schafer has not drawn ethical implications from her study. “I think we often jump to implications without basing it on the text,” she muses. “I’m not discussing ethical consequences in my work at this point, simply because I want people to think [about the text] before they react. Then the implications will be clear.”

Her original dissertation topic on God’s care for creation did have some focus on implications, including exploring the extent to which animals communicate, have a spiritual connection with God, and are held accountable to Him. For example, God interacts with animals through covenants (the Noahic covenant in Genesis 8), grants them land possession after the Israelites are disposessed as part of the covenant curses (Isaiah 13 and 34) and holds them accountable to keeping the Sabbath (Exodus 20). These are issues that she would like to continue exploring.

Schafer is particularly interested in examining the Bible’s portrayal of animal accountability/culpability as described in Old Testament law and in passages like the flood or the story of Jonah. “Many people have said that just because animals are punished for something they do doesn’t necessarily mean they understand that the action was wrong. Either people believe animals sin or they believe that sin is a completely human thing we project onto them,” she explains.

Genesis 6–9, for example, demonstrates that animals are somehow involved in the violence that brings on the flood. “It doesn’t say sin,” she clarifies, “but they are somehow involved in the sin of humans more than just being the passive bystanders or recipients of violence. But what does that mean? That’s one of the things I want to look at.”
Since 2014, Daniel Gonzalez-Socoloske, assistant professor of biology at Andrews University and a specialist in tropical mammal ecology and conservation, has been involved in a manatee conservation project based out of the Center for Marine Research (CIM) at the University of Havana, Cuba. Gonzalez-Socoloske first met Cuban marine biologist and manatee specialist Anmari Alvarez-Alemán and her husband, Jorge A. Angulo Valdés, at the Marine Mammal Meetings in Tampa, Florida in 2011. Alemán, the only formal manatee researcher in Cuba, and Angulo are part of the Marine Conservation Group at CIM. After a brief visit to the University of Havana in 2013, Gonzalez-Socoloske accepted an invitation to join the team for a five-week research period in the summer of 2014.

Gonzalez-Socoloske’s main task during his 2014 trip was to help Alemán and Angulo learn to operate a side-scan sonar for the detection of the elusive manatees. Gonzalez-Socoloske had pioneered the technology to detect manatees in Honduras, Mexico and Florida for his master’s degree research. For the tannin-stained waters of Cuba, side-scan sonar is the most effective way for researchers to “see” underwater, enabling them to detect manatees and map out their habitat. Side-scan sonar is attached to the bottom of a boat, allowing the sea or river bottom to be imaged. “It uses acoustics, not in a passive way, but in an active way like radar, just underwater. It shoots a very narrow acoustic beam laterally and then it picks up the echoes and turns them into an image,” Gonzalez-Socoloske explains. “Of course, there are limitations to it, but it is complementary to techniques like visual surveys and other methods for searching for these animals. It provides a way to search for these creatures in habitats that are otherwise very difficult to work with.”

Detection is an important part of manatee research, but it comes with some challenges. “Manatees are very cryptic, very shy,” says Gonzalez-Socoloske. “They don’t aggregate in large numbers outside of Florida.” Usually, Alemán explains, researchers use aerial surveys to find manatees. But in Cuba, the flights are too costly and the water too dark to see them. “It’s sort of a needle in the haystack,” Gonzalez-Socoloske reiterates, “because the density of manatees is not high
Islands like Cuba have a lot of endemism, that is, species that are found nowhere else in the world, which creates an exciting environment for researchers.

and the area is extensive. But we had a couple of good manatee sightings—visual as well as with the sonar.”

In the spring of 2015, Alemán and Angulo came to Andrews University, giving a presentation on the manatee project to interested biology students and making preparations for Gonzalez-Socoloske’s trip to Cuba in July.

The purpose of this summer’s research was the characterization of manatee habitats. Gonzalez-Socoloske, along with first-year graduate student Mindy McLarty, used side-scan sonar to characterize the lagoon and coastal areas where manatees live in the Isla de la Juventud. This involved characterizing the topography and texture, as well as the abiotic (i.e. sand, silt) and biotic (i.e. seagrass, coral) features of a given habitat. They will create a map, using the data they collected, in which to place manatee movement data collected from manatees that have been tagged and satellite tracked.

For the last four to five years, Alemán and her team have been doing manatee captures, performing a health assessment of the population and tagging individual animals in order to follow their movements. Tagging helps the researchers understand where the manatees go, when they go to a specific location, and, along with the data Gonzalez-Socoloske is providing, perhaps why they go there. It will also help to understand why they avoid certain areas. Three manatees have been tagged to date, with one being tagged this summer.

Gonzalez-Socoloske and McLarty were part of two manatee captures this summer, a male and late gestation female. Neither animal was tagged, as they can only have one tagged animal at a time, but the researchers gathered as much information as they could. “We take full morphometrics when we catch them,” Gonzalez-Socoloske explains. “So we take all the body measurements and a sample from the tail.”

The female they captured was just days from giving birth. Her lower abdominal area was extended and she was already lactating. “It was pretty cool,” enthused Gonzalez-Socoloske. “I had never seen a manatee that late-term.”

Once Gonzalez-Socoloske and McLarty are finished collecting the data, they will make a mosaic of the side-scan images. McLarty will then characterize the different habitats, such as sandy bottom or seagrass, by hand. They will delineate three to four criteria that will be used to distinguish between the habitat types and create a vector map, which will be utilized with GIS software programmed with the manatee movements. This will aid the researchers in understanding what habitat characteristics correlate with manatee use.

In addition to working with the manatee project, Gonzalez-Socoloske is formalizing plans for a student tour to Cuba. He hopes to develop a tour through the Department of Biology at Andrews that will enable students to participate in the unique research environment that Cuba offers.

“Cuba is really untouched,” he says, “which is uncharacteristic of Caribbean Islands. And it’s also very large and diverse geographically.” Islands like Cuba have a lot of endemism, that is, species that are found nowhere else in the world, which creates an exciting environment for researchers.

The tour would involve students doing hands-on animal surveys alongside their Cuban colleagues. “We really want there to be as much cultural exchange as possible.” Experiences like this, he says, “go a long way in forming the new generation of field biologists. I’m really excited about the prospects.”

Additionally, the master’s in biology that is offered at Andrews could provide a way for Alemán to develop a network of manatee biologists, with Cuban researchers coming to study at Andrews and Andrews students conducting research in Cuba. With the participation of Gonzalez-Socoloske and McLarty, the team is already growing.
The Siegfried H. Horn Excellence in Research and Creative Scholarship Award was established in 2011 in honor of biblical archaeologist Siegfried H. Horn. Horn served as the dean of the Seventh-day Adventist Theological Seminary, founded what is now the Siegfried H. Horn Archaeological Museum, directed the first Heshbon expeditions at Tall Hisban, Jordan, and established the journal “Andrews University Seminary Studies.” The award recognizes lifetime achievement in research and creative scholarship among faculty members at Andrews University. One recipient is selected annually from each of four disciplinary areas based on their scholarly productivity over the previous five years, and are presented at the annual faculty/staff awards ceremony in March.

The 2015 recipients of the Siegfried H. Horn Excellence in Research and Creative Scholarship Award are Carla Trynchuk, professor of music, for Arts, Humanities and Education; James Hayward, professor of biology, for Pure and Applied Sciences; Andrew von Maur, professor of architecture, for Professional Programs; and Wagner Kuhn, professor of world mission, for Religion and Theology.

Carla Trynchuk, violinist and string area coordinator at Andrews University, is a sought-after guest artist and scholar for violin master classes. James Hayward, co-leader of the Seabird Ecology team at Andrews University, is widely published in the area of behavioral ecology. Hayward’s research has been featured in the 2010 and 2012 editions of “Research and Creative Scholarship.” Andrew von Maur, director of the architecture program’s European Study tour, has extensive charrette experience as a lead designer of traditional urban places, and has received a number of awards for his work with his Urban Design Studio students. Von Maur’s scholarship is featured in this issue of “Research and Creative Scholarship.” Wagner Kuhn is an expert in training missionaries for outreach in non-Christian countries. He conducts extensive workshops around the world in addition to publishing a number of articles and books.
Faculty Book Signing

Seventeen faculty authors participated in an Alumni Book Signing & Display on September 26, 2014 as part of the Andrews Alumni weekend. Below is a sampling of books authored by Andrews faculty that were featured as part of the event.


The First Symposium on Postmodern Sensitive Mission was hosted on the campus of Andrews University from October 18–20, 2012, with the Seminary’s Department of World Mission and the Center for Secular and Postmodern Studies of the General Conference of Seventh-day Adventists. This book is a compilation of papers presented at the conference.

Bruce Bauer is professor of world mission and chair of the Department of World Mission


Against the chatter of pop psychology and the latest list of must-have motivational habits, 20 Bible scholars and ministry professionals thoughtfully grapple with what the Scriptures, in their totality, have to teach us about the essence of true leadership. In Servants and Friends, Skip Bell and his team examine and correlate the breadth of evidence in the Old and New Testaments.

Skip Bell is professor of church leadership


If belief in the biblical creation can be destroyed, confidence in the personal, loving God of the Bible will be seriously undermined as well. The great controversy between Christ and Satan is, at this time in history, focusing on issues of the credibility of the Creator and the creation story in Genesis. Science is an important human endeavor, but we can trust it only if the Bible is our standard for evaluating origins, evil and our great God.

Richard Davidson is J.N. Andrews professor of Old Testament Interpretation

Denis Fortin and Jerry Moon, eds. “Ellen G. White Encyclopedia.” Hagerstown, MD: Review and Herald, 2013

This masterwork brings together hundreds of articles that describe the people and events in the life of Ellen White, as well as her stand on numerous topics. Everything from the hymns Ellen White loved to the homes she lived in is covered in heavily referenced articles.

Denis Fortin is professor of historical theology; Jerry Moon is professor of church history and chair of the Department of Church History


Contributing authors examine a variety of evidence, addressing issues of biology in light of a biblical worldview. This book invites readers to explore the connections between scientific investigation and the beliefs of the Seventh-day Adventist Church. Authors go beyond the creation-evolution debate to interact with such subjects as the fossil record, ecology and stewardship, the biology of human nature, and the human genome.

Thomas Goodwin is professor of biology and chair of the Department of Biology


Wagner Kuhn provides a thoughtful study of the biblical view of life. He shows that the Bible acknowledges none of the modern separations. The gospel is addressed to human beings in all their dimensions, needs and potentialities. We set up false choices when we pit the word of salvation against deeds of mercy and healing.

Wagner Kuhn is professor of world mission and intercultural studies


In today’s world, no other part of the Bible inspires so much interest, speculation, sensationalism and confusion as the book of Revelation. This seems strange for a book that claims to be a revelation of Jesus Christ. But it doesn’t have to be that way. In this concise reader’s introduction, Revelation expert Ranko Stefanovic makes it plain and simple.

Ranko Stefanovic is professor of New Testament and director of the MA in Religion Program


Accounting—seeking to keep trustworthy records to benefit others—is an honorable endeavor for a committed Christian. A Christian accountant reliably keeps the books so the financial reports faithfully represent the business activities of the company. Doing so requires grounding in God’s Word as well as an understanding of modern principles and standards.

Carmelita Troy is associate professor of accounting; LeRoy Ruhupatty is assistant professor of accounting


This updated third edition of Quality Research Papers—fast becoming a standard reference textbook for writing research papers in the fields of religion and theology—gives improvements and added material for such things as the expanding field of online research and doing church-related research in a professional manner.

Nancy Vhymeister is professor of mission, emerita; Terry Dwain Robertson is professor of library science

Hyveth Williams. “Secrets of a Happy Heart.” Hagerstown, MD: Review & Herald, 2013

In this fresh look at the Beatitudes, the author unravels the historical details of the geography, culture and customs of the people to whom Jesus spoke, then adds sparkling stories from modern life to make the text come alive today.

Hyveth Williams is professor of Christian ministry


The book is a memoir of growing up in physical and social isolation stemming from a one-family, cult-like version of extreme religion, yet shaking free from family dysfunction and spiritual abuse to develop a wholesome life grounded in faith.

Rachel Williams-Smith is associate professor of communication and chair of the Department of Communication


Marketing—seeking to meet the needs of others—is an honorable endeavor for a committed Christian. In fostering mutually beneficial exchange relationships with customers, a Christian marketer should be transparent in both motives and methods, making decisions with concern for the welfare of the firm, its stakeholders and society. Doing so requires a thorough grounding in God’s Word as well as an understanding of modern tools and theory.

Bruce Wrenn is the J.N. Andrews professor of marketing; Jacquelyn Warwick is professor of marketing
Projects supported by the Office of Research and Creative Scholarship, 2014–2015

Faculty Research Grant Recipients

- Investigation of 1,3-Dipolar Cycloaddition Mechanisms: Synthesis of Thioalactomycin and Derivatives
- Using What Jordan Field School Archaeology has Learned—for Education and Conservation of Plants, Water and Soil
- Christ in the City: Incarnational Ministries that Transform Lives and Grow the Church
- Denominational Persistence and Denominational Exit Among Adventist University Alumni
- Being an American Adventist Pastor’s Husband: A Qualitative Study
- Music Relaxation Video and Biophysical Measurements: A Randomized Controlled Trial
- Church members’ motivations and attitudes about giving to Adventist mission projects
- Creation and Exhibition of “Poetic Licenses”
- Achieving Competence as a Clinical Instructor: The Lived Experience of Clinical Instructors
- Creation and Exhibition of “Proximity” painting series
- Characterization of manatee habitat and its use with side-scan sonar in Isla de La Juventud, Cuba
- Seasonal variation in diet of fossil Wyoming ground squirrels (Urocitellus elegans) from Porcupine Cave, Colorado
- Pilot Case Studies of North American Division Churches who are Attracting and Keeping Young Adults (18–30)
- Structure Identification and Toxicity Assessment of an Arginine-based Heterocyclic Amine
- Paleoeocological Reconstruction of Protection Island, Washington
- Apocayptic Inversions
- The influence of religiosity, religious involvement, spiritual maturity, adherence to Adventist core beliefs, and Adventist education on denominational loyalty among youths and young adults in Sabah Mission of Seventh-day Adventists
- How Does the Lexical Nativation Affect Intelligibility in World Varieties of English? The Case of Japanese English (Katakana Eigo)
- Optical trapping of biological particles
- “Shifting the Stress Curve:” Using “Stress Inoculation” and Exercise to Promote Resilience
- Creation of Musical Anthology with Botanical Cyanotype Images
- An analysis of protein folding mechanisms: a biology-chemistry-physics collaboration
- Modulation of Phonotaxis by Monoamines
- Synthesis and Characterization of Conjugated Gold and Silver Nanoparticles with Sulfur Containing Amino Acids
- The Effects of Omega-3-Fatty Acids on Intracellular myo-Inositol
- The Influence of Family Dynamics on Contraceptive Use in Madagascar and the Ensuing Impact on Family Well-Being
- The Role of the Oncogene HER2/neu in breast cancer and potential therapeutic screening
- The thirteen-lined ground squirrel (Ictidomys tridecemlineatus) as a model system for investigation of carboxypeptidase O protein expression patterns
- Ethnic Differences in the Relationship between Parent Bonding and Alcohol Use
- Estimating Gravitational Wave Parameters for Advanced LIGO
- Characterization of naked noble metal nanoparticles before and after binding them to specific organic molecules and biomolecules
- Trapping of micro-molecules and force measurement using the optical tweezers
- Changes in phonotactic behavior of female A. domestica are influenced by properties of specific auditory neurons
- The Efects of Eicosapentaenoic Acid on Growth of the Yeast Saccharomyces cerevisiae
- Religion & Perceived Stress Among College Students

Undergraduate Research Scholar Awardees

- The thirteen-lined ground squirrel (Ictidomys tridecemlineatus) as a model system for investigation of carboxypeptidase O protein expression patterns
- Ethnic Differences in the Relationship between Parent Bonding and Alcohol Use
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- The Eects of Eicosapentaenoic Acid on Growth of the Yeast Saccharomyces cerevisiae
- Religion & Perceived Stress Among College Students
Support Research and Creative Scholarship at Andrews University

Internal grants and Undergraduate Scholar Awards are supported by the Office of Research & Creative Scholarship. To meet the needs of the growing research initiatives around campus, we have instituted a Fund for Research which will be used to support faculty and student research activities above and beyond what is normally funded through the internal grant process, to cover travel expenses to national and international conferences, and to support the hosting of research conferences where our faculty and students can interact with other researchers from around the world.

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Graduate Research Assistants

Research on Mission Offerings in the North American Division
Erenly Agosto and Rebekah Wilkins
(Petr Cincala, World Mission and Duane McBride, Behavioral Sciences)

Pilot Case Studies of NAD Churches who are Attracting and Keeping Young Adults (18–30)
Nathan Dubs, Kristy Hodson, Andrew Lee and Jonathan Moor
(Kenley Hall and Joseph Kidder, Christian Ministry)

Nathan Dubs and Abner Hernandez-Fernandez
(Nicholas Miller, Church History)

Millennium Horizons in the Global History of the Ancient Near East
Jeffrey Hudon (Oystein LaBianca, Behavioral Sciences)

Denominational Persistence and Denominational Exit Among Adventist University Alumni
Cheryl Logan and Adepeju Olaniyi
(Larry Burton, Teaching, Learning & Curriculum)

Effects of Exercise and Nutrition Education Program on the Health Related Quality of Life (HRQOL), Pelvic Pain and Incontinence, and Nutrition for Postpartum Women
Lindsey Machamer
(Loi Waton, Physical Therapy; Maggie Hernandez and Gretchen Krivak, Public Health, Nutrition & Wellness)

Undergraduate Students Receiving External Funding

RUI: Collaborative Research:
Climate Change, Cannibalism, and Reproductive Synchrony: The Effect of Food Shortages on Life History Strategies of Marine Organisms
(San Francisco State University Foundation)

Saharsh Dass, Julison Mendonca, Ashley Reichert, Zachary Reichert, Wadenerson San Martin, Athena Smith, Rashida Smith, WayAnne Watson, Whitney Watson, Sumiko Weir
(James Hayward, Biology and Shandelle Henson, Mathematics)

Musical Borrowing in Las cuatro estaciones portentos: Piazzolla, Desyatnikov, Vitaldi

Music and Gretchen Krivak, Public Health, Nutrition & Wellness

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