1985

The Philosophy of Christian Service and its Practice in the Seventh-day Adventist Senior Academies of the United States during the 1979-1980 School Year

Edward M. Norton
Andrews University

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Andrews University
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THE PHILOSOPHY OF CHRISTIAN SERVICE AND ITS
PRACTICE IN THE SEVENTH-DAY ADVENTIST
SENIOR ACADEMIES OF THE UNITED STATES
DURING THE 1979-1980 SCHOOL YEAR

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Edward M. Norton
June 1985
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ABSTRACT


by

Edward Martin Norton

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Title: THE PHILOSOPHY OF CHRISTIAN SERVICE AND ITS PRACTICE IN THE SEVENTH-DAY ADVENTIST SENIOR ACADEMIES OF THE UNITED STATES DURING THE 1979-1980 SCHOOL YEAR

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Date completed: June 1985

Problem

Service-learning in the educational system of the Seventh-day Adventist church in the United States, as is true in public education, generally has been overshadowed by a subject-matter orientation. It was the purpose of this study to determine the level of practice of service to others in the secondary schools of the Adventist church in the United States, to research the principles necessary to write a philosophy of service, and to specify the organizational components required for service projects.
Method

Two types of closely related research were used in this study: descriptive analysis and descriptive developmental. A descriptive analysis was made of the philosophy and practice of service as presented in the literature. The data obtained provided the information necessary for the descriptive development of philosophical principles and organizational components necessary for the educational practice of service.

In addition, a Christian Service questionnaire was developed and sent to the seventy-three secondary schools. Responses registered in the instrument provided data which were used to determine the level of practice of service to others.

Results

Principles necessary for writing a Christian philosophy of service-learning and components necessary for organizing service were formulated. Data obtained from the questionnaire revealed that each academy had a mean of 4.29 projects per school during the 1979-1980 school year. Approximately 18 percent of the available students and staff participated in each project and 46 percent of the available students and 41 percent of the available staff participated in at least one project. Conversely, approximately 54 percent of the students and 59 percent of the staff did not participate in any service project.
Conclusions

In summary: (1) The life and ministry of Jesus Christ was motivated by selfless service to others and is therefore the supreme model for Christian education. (2) Service to others, motivated by individual choice and love, should be an integral part of the educational curriculum of the Seventh-day Adventist church. (3) The literature provides the principles necessary to formulate a philosophy of service and the components necessary to organize service projects.
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DEDICATION

To my wife, Esther, whose good judgment made the task easier, whose self-sacrificing service made it possible, and whose love made the journey desirable.
CHAPTER I

INTRODUCTION

Background of the Study

The Christian church was organized, according to the Scriptures, as God's instrument to take the gospel into all the world (Matt 28:19, 20; Acts 1:8). Christian education, as an agency of the church, was established to train young people to participate in fulfilling the missionary objectives of the church. There are other important functions of the church and its educational unit, of course, but of primary importance is the preparation of students who will assist in the proclamation of the gospel of salvation to all the world in this generation (White, 1903, p. 262).

T. W. Walters (1980), Educational Director of the North Pacific Union Conference of Seventh-day Adventists, published the objectives of the department for the "1980 SHARE" program sponsored by the Church. They are as follows:

1. re-emphasize the primacy of the SDA school as an active evangelistic agency of the church through plans and programs which include:  
   a. Teacher in-service meetings.  
   b. Baptismal classes organized in the schools.  
   c. Cooperation with the church in parent in-service meetings.
d. Parent-teacher conference.
e. Evangelistic efforts where teachers and students cooperate.
f. Community outreach in helping others (built into the curriculum and schedule—see Thrust of SDA Education).

2. To encourage the study and implementation of the philosophy of the church as it is encapsulated in the Thrust of SDA Education (a basic curriculum document of the NPUC).
3. To encourage educational workers to accept responsibility as ministers of the Word and to recognize them as partners in the working force of the church.
4. To consider school buildings and personnel, both teachers and students, as agencies of the entire church for the realization of shared objectives (i.e., internal and external evangelism).
5. To continue the programs of equalization subsidies for remote and necessary elementary schools and assistance for students under 16 years of age from remote churches. (p. 16)

Noteworthy is the fact that four of the five objectives are evangelistic and service-oriented.

The Seventh-day Adventist Church early in its existence established an educational system with the main purpose of training its youth for missionary service (White, 1903, pp. 268, 269). The fact remains, however, that although the school system in general has well-organized academic, work, social, and recreational programs, it has been generally unsuccessful in organizing its program of Christian service. There has developed over the years a voluntary program of Christian service which has provided a medium of participation for a few highly motivated students and teachers. The majority of students, however, have remained untrained and unmotivated; they do not, therefore, participate in
this essential phase of Christian education.

In the summer of 1975, the North Pacific Union Conference of Seventh-day Adventists established a Philosophy and Goals Committee with the assignment to prepare a document which would serve as a guide for school-curriculum committees. As a result of the Committee's research during four consecutive summers, documents were produced and published called *The Thrust of Seventh-day Adventist Education* (1978) and *Handbook for Implementing The Thrust of Seventh-day Adventist Education* (1978). Importantly, for this present study, a considerable amount of time was spent during the summer session of 1978 to study the problem of a designed curriculum for Christian service to be carried out by the students and teachers of the school system. The final section of the *Thrust* statement contains information and an organizational model for this activity.

It is evident, therefore, that considerable discussion in denominational publications has been directed to the subject of service; such expressions state that service to others is an objective of Christian education. However, much remains to be done before there is developed an adequate philosophical framework which can be utilized and translated into practice by the students and staff members who participate in the educational enterprise of the Seventh-day Adventist Church.
Statement of the Problem

The Seventh-day Adventist educational system currently does not have a clearly defined philosophy of Christian service nor, consequently, a training program for service which is a designed part of the school curriculum. There exists the need, therefore, of investigating four aspects of the problem: (1) What are the principles of an educational philosophy of Christian service as advocated by the Bible and by authorities in general and religious education? (2) What are the necessary components for a service—projects organizational model? (3) What is the present practice of service in the Seventh-day Adventist academies of the United States? and (4) What proposals and recommendations can be made so that training for Christian service can become a part of the designed curriculum for all the students?

Purpose and Objectives of the Study

The purpose and objectives of the study were: (1) to research the principles which are necessary to prepare a philosophy of Christian service derived from authorities in the fields of general and religious education, the Bible, and the writings of Ellen G. White, which may be used by Seventh-day Adventist educators for the development of curriculum and establishment of service projects in the Seventh-day Adventist academies;
(2) to provide the necessary components for establishing service organizations in the academies; (3) to research the present state of participation in Christian service by the students who attended the Seventh-day Adventist academies of the United States during the 1979-1980 school year; and (4) to present proposals and recommendations whereby Christian service can become a designed part of the academy curriculum.

Definition of Terms

Christian Service. Christian service is the performance of good deeds based on a desire motivated by unselfish love to help another human being in need. Although given, as is all true humanitarian service, without ulterior motives, it also purposes to glorify God and build up His Kingdom on earth. It is, therefore, always evangelistic in that it is the practical method whereby the "Good News" of God's love to all people and salvation in Jesus Christ is shared with the inhabitants of this world. Compassion and example often precede verbal communication, therefore the type of service can range all the way from giving Bible studies to painting fences for the elderly; from holding evangelistic meetings to helping ghetto children learn to read.

Academy. An academy is a Seventh-day Adventist secondary school.

Spirit of Prophecy. "Spirit of Prophecy" is often used colloquially by Seventh-day Adventists to identify

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the writings and ministry of Ellen G. White (1827-1915), one of the early church founders whom Adventists consider to have been an inspired messenger of God.

**Delimitations**

The following delimitations were established for this present study:

1. The 1979-1980 school year was chosen for the academy research project because the majority of academy personnel would still be available to provide the fresh and accessible information and data required.

2. Descriptive data from the seventy-nine Seventh-day Adventist academies with an approximate yearly enrollment of 18,000 students (enrollment figures for the closing report of June 1979) provide a reasonable population for research. Academies in the United States are sufficiently autonomous from the government to fulfill their stated curricular objectives which may not always be true in other countries.

3. The study involved Christian service only and did not include career education, vocational education, work-study education, and similar programs with which it is often confused.

4. The philosophical section of the paper was developed from a limited number of sources selected from the vast literature on religious and educational philosophy.

5. Sources from the writings of Ellen G. White
were restricted, with few exceptions, to her published books on education which contain a comprehensive survey of her philosophy of Christian service.

**Basic Assumption**

It was assumed that educators generally accept the fact that unselfish service to others is an integral part of good citizenship and is thus a worthy activity for educational consideration.

**Organization of the Study**

The main body of this discussion has been guided by the following rationale: philosophy precedes practice. Therefore, chapter 4 on philosophy precedes the chapters on practice, organization, and research. Accordingly, it was determined appropriate to place the review of literature after the presentation on methodology in order to allow the literature review to become an integral part of the development of the subject. Since there is a scarcity of significant research reported on the subject of selfless service, but an abundance of source material on philosophy and historical development of curricular thought, it seemed logical to present the subject of selfless service against this historical and philosophical backdrop without any interruption by the chapter on methodology to the natural flow of the presentation.

Specifically, the organization of the study is as
follows: Chapter 1 includes the background of the study, statement of the problem, purpose and objectives of the study, definition of terms, delimitations, basic assumption, and organization of the study. Chapter 2 includes the type of research, description of population, the research design, and the instrument used in the study. Chapter 3 gives the review of literature which provides selected examples of the practice of service in western civilization and the exposure of issues which affect the principle of service to others. Chapter 4 contains the principles which twentieth-century public and religious educators, including Ellen G. White, believe are necessary for a comprehensive philosophy of service. Chapter 5 provides the contemporary practice and benefits of service. Chapter 6 is concerned with organizational components and the resolution of problems encountered in service projects. The data from descriptive research in the Seventh-day Adventist academies of the United States during the 1979-1980 school year are presented and analyzed in chapter 7. Chapter 8 contains a summary of the study, conclusions, implications, and recommendations for the teaching and practice of service in the schools of the Seventh-day Adventist Church.
CHAPTER II

METHODOLOGY

The purpose of this chapter is to describe the type of research utilized in the study and the methods employed in the development of the questionnaire.

Type of Research

Two types of closely related research were used in this study: descriptive analysis and descriptive developmental. A descriptive analysis of the philosophy and practice of service as presented in sources on general and religious education is found in chapters 4-7. Specifically, the descriptive analysis in chapters 4-6 covers contemporary literature on general and religious education, and chapter 7 covers the data and philosophical statements on service obtained in the questionnaire filled out by the academies. The data obtained from the descriptive analysis of this literature provide the information necessary for descriptive-developmental treatment of the principles and components required for the development of a philosophy and practice of service. Seventh-day Adventist educators may use these philosophical principles and organizational components to develop curriculum frameworks and service...
projects to be used in the secondary schools of the Church.

The data presented in chapter 7 were obtained from a questionnaire concerning the practice of Christian service in the academies during the 1979-1980 school year. The questionnaire was sent to the seventy-nine Seventh-day Adventist academies in the United States.

Population

The population used in this study was the students and staff of the seventy-nine Seventh-day Adventist academies in the United States.

Research Design

The research design follows the pattern of the descriptive-analysis and descriptive-developmental methods. Literature on the subject has been read, analyzed, synthesized, and described in a narrative manner. The description of the information selected from the literature for chapters 3, 4, 5, and 6 has also been organized in a developmental sequence. The data obtained in the questionnaire have been of a descriptive nature.

The purpose of this study was fulfilled by the following sequential steps: (1) a descriptive analysis of the philosophy of service was researched from contemporary general and religious education, from the Bible, from writings on education by Ellen G. White, and from the statements on service as they were received from the
academies; (2) principles necessary to formulate a philosophy of Christian service which may prove usable as a framework for the development of curriculum and service projects in the Seventh-day Adventist academies of the United States were extracted; (3) organizational components were selected; (4) a description of the practice of Christian service in the academies of the United States during the 1979—1980 school year was given (data for this description were obtained through the use of a questionnaire sent to each senior Seventh-day Adventist academy in the United States); and (5) recommendations were formulated and are presented for possible use by the educational leadership of the Church and the staff and students of the academies.

**Instrumentation**

A questionnaire was sent to the principal of each of the seventy-nine senior Seventh-day Adventist academies in the United States. The principal was requested to have the staff member responsible for the religious activities on the campus complete the questionnaire. The research objectives of the questionnaire are as follows:

1. To obtain descriptive data for the 1979–1980 school year:
   a. description of the service projects
   b. the sponsoring organization
   c. percentage of students who participated
   d. percentage of staff who participated
   e. duration of each project
   f. if class time was used for preparation
   g. hindrances and obstacles encountered
   h. general student attitude toward service projects
2. To obtain a copy of the Academies' Educational Philosophy and Objectives for the 1979-1980 school year for the purpose of synthesizing principles of service.

3. To obtain explanations of personal concerns about service, organizational models, and informative experiences.

(See appendix 1 for a copy of the letters and questionnaire which were sent to the academies.)

The method of preparing and validating the items in the questionnaire, both for printing and for distributing, occurred in the following sequence:

1. The research objectives were prepared

2. The objectives were presented and discussed with a research professor in the Department of Education at Andrews University, and with the chairman of the dissertation advisory committee

3. The instructions and items for the questionnaire were developed through repeated revisions and subsequent interviews with the professor and committee chairman

4. After the questionnaire was satisfactorily refined, it was sent for criticism to educational authorities in the following categories: principal, academy Bible teacher, conference education director, and educational consultants at Andrews University

5. The suggestions received were used to further refine the instrument until the research professor and committee chairman considered it ready for printing

6. A letter of introduction and a letter of
instructions were prepared and copies made; the four-page questionnaire was professionally printed and folded for mailing.

7. Cover letters authorizing the implementation of the project in the academies were requested and received from the eight educational directors of the Seventh-day Adventist Union Conferences which have jurisdiction over the schools.

8. The first letter of introduction and letter of authorization from the educational director were sent to each principal.

9. Approximately three days later the letter of instructions, accompanied by the questionnaire and a stamped, self-addressed 9 x 12 envelope was sent in a 10 x 13 envelope.

10. Follow-up letters were sent and personal telephone calls were made to retrieve a maximum number of questionnaires.

11. The data were organized and presented in a narrative form and illustrated by the use of appropriate tables which give the responses and percentages in a quantitative and easily comprehended manner. Eighty (80%) percent of the academies returned the questionnaire with the required information.
CHAPTER III

REVIEW OF THE LITERATURE

Introduction

The purpose of this literature review is twofold: To select a few notable illustrations of service to others from the history of western education that provide a setting for contemporary service and to highlight certain issues which vitally affect a service-oriented education. These issues are: (1) the innate selfishness versus the innate goodness of man, (2) learning by doing versus vicarious learning, (3) readiness versus unpreparedness for learning, (4) a practical versus a subject-oriented education, and (5) the amplified versus a traditional curriculum.

Selfless Service to Others

Selfless Service in Religious Literature

Service to others in Jewish literature. Jewish education was based on the Torah—Law—of the Old Testament Scriptures which revealed a Creator who was also a Servant since He had given them the gifts of creation for their pleasure and happiness and, according to Heschel (1951, p. 60), the gift of Himself in holy

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time—the Sabbath. "By blessing the Sabbath," writes Bacchiocchi (1977), "God promised to be man's benefactor during the whole course of human history" (p. 21). Responding in gratitude for the blessings received from their Creator-Servant, the children of Israel were invited to "love your neighbor as yourself" (Lev 19:18—All Scripture used in this dissertation is from the Revised Standard Version unless otherwise identified). Universal brotherhood and service to mankind was, therefore, a prominent theme of Jewish religion and education.

Service to others in Christian literature. Christianity is based on the New Testament Scriptures. The heart of Christ's redemptive message was that God the Father so loved all of mankind that He gave His Son to redeem them (John 3:16). The apostle Paul explains clearly in his letter to the Philippians the self-sacrificing nature of that Gift. In chapter 2, Paul invites his readers to develop a certain kind of attitude toward each other: "Have this mind among yourselves, which you have in Christ Jesus" (Phil 2:5). According to Robertson (1931, 4:444), Paul then "presents Jesus as the supreme example of humility,"

... who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. (Phil 2:6-8)
"The point here is," writes Barnes (1955), "that he left a state of inexpressible glory, and took upon him the most humble form of humanity, and performed the most lowly offices, that he might benefit us" (p. 169).

Christ's condescension, therefore, as the servant of man was the validation of His divine nature of self-sacrificing love. He became mankind's Servant-Saviour, a perfect revelation of His Father's love. Christ's life of self-denial and constant service to others is well documented in the four Gospels. As a consequence of His life of service, Christ could say to His followers, "He who has seen me has seen the Father" (John 14:9). Likewise, He could launch His new "kingdom" in the world by inviting His disciples to "love one another; even as I have loved you" (John 13:34). Christ elaborated upon this instruction:

You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many. (Matt 20:25-28)

The Saviour even went so far as to charge His followers to "Love your enemies and pray for those who persecute you" (Matt 5:44). In these words of Christ is found the essence of His life and teachings which has been the basis of all true Christian education and is the standard of service in this dissertation.
The burden of the early believers in the Apostolic Church was to be faithful to the Lord's great commission to go into all the world and preach the gospel (Matt 28:19-20). The very existence and nature of the early Church was to serve others.

At a critical time in the expansion of Christianity, God added to the church its greatest servant, the apostle Paul (Acts 9). He wrote, "... you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another" (Gal 5:13). He added that such an experience was the fulfillment of the principles of the Old Testament law—Torah (Gal 5:14), and thus he identified Christianity with that of pristine Judaism.

### Selfless Service in the Literature of the History of Education

Service to others in Reformation literature. Luther's (1483-1546) advocacy of a personal relationship with God also required personal accountability which he believed demanded a reformed educational system. In a tone reminiscent of the age, Luther wrote (1524) to the city fathers of Germany calling for a service-oriented education:

> We have, alas! lived and degenerated long enough in darkness; we have remained German brutes too long. Let us use our reason, that God may observe in us gratitude for his mercies, and that other lands may see that we are human beings, capable both of learning and of teaching, in order that
through us, also, the world may be made better. (cited in Black et al., 1972, p. 389)

Grimm (cited in Towns, 1975) concludes that "Luther placed great emphasis on the need for educating people for service to God and the church, the state and society" (p. 109).

Service to others in the literature of the Age of Enlightenment. Prancke (1663-1727) was an exception in an age of increasing secularization. Born shortly after the conclusion of the Thirty Years War in Germany (1648), Prancke was confronted with social chaos. Attempting to do something practical to alleviate the critical situation, he established a variety of schools to meet human need. Newman (cited in Towns, 1975) lists the accomplishments of just one of these institutions:

. . . At his [Prancke's] death twenty-two hundred children were receiving training in this institute; one hundred and thirty-four [orphans], under one hundred and sixty-seven male and female teachers, and two hundred and fifty university students were supplied with their dinners there. (p. 192)

A Christian educator is found, therefore, in Prancke who integrated a liberal-arts religious education with the aim of preparing youth to serve their fellowman. His own activities set an admirable example.

Prominent in the theories of Pestalozzi (1746-1827) was the principle of service to others. In his letter to Leonard and Gertrude (cited in Ulich, 1963) after the family had been greatly blessed themselves, mother Gertrude asks the children if they would not like
to share with others? They respond,

"Oh, yes indeed, mother!" they all cried with one voice. Gertrude now asked the children whether they would not sometimes like to give away their afternoon bread to those poorer than themselves, and on meeting with an eager response, she told each one to think of some hungry child who might be gladdened by the gift. Nicholas mentioned their neighbor, little Rudy; Lizzie spoke of Marx's daughter Betty; and so with the others in turn. They were all so full of the idea that they resolved, with one accord, to carry out the plan on the following day. (pp. 488-489)

The advice of mother Gertrude to her children is an outstanding example of service in educational literature.

Service to others in the literature of the educational reform movements. Oberlin College, founded in 1833, was part of the educational reform movement associated with the great religious awakening which swept through America during the late eighteenth and early nineteenth centuries. Among many dynamic and innovated changes was the principle that students should practice and prepare for a life of service and missionary labor (Sutherland, 1915, p. 67). Speaking to the alumni of the college in 1860, President J. H. Fairchild remarked:

About ten thousand have gone abroad into every order of society, into every state in the Union, and into almost every region of the globe; bent, as we have reason to believe ..., upon worthy aims, inspired with the purpose of serving their generation, and furnished, to some extent, by their training here, with an adaptedness to the work. (cited in Ebling, 1975, p. 11)

Changes in social conditions rapidly alter curricular concerns. Such was the case during the
depression of the 1930s. Paul R. Hanna was commissioned to research what was being done by the children and youth of America's schools to improve the welfare of their communities. The results of the study were published in *Youth Serves the Community* (1936).

In the first chapter, Hanna writes that "the supreme challenge to educational and social statesmanship" is to match the boundless creative energy of youth with the conditions and materials of the community in which they live for better living (pp. 21-22). Several chapters in the book are allotted for presenting examples of various types of community projects. They include youth's contribution to public safety, civic beauty, community health, agricultural and industrial improvement, civic arts, local history, surveys and inventories, protection of resources, and socially useful work.

In conclusion, Hanna calls for a new vision among America's educators. "The school program must shift its emphasis," he writes, "from the classical and academic approach to an emphasis on the solution of problems facing children and youth here and now, and it must foresee the problems of the future" (pp. 269-270).

**Service to others in Communist literature.** A divergent kind of reform movement which promoted service to society but with differing motives was taking place at the same time in Europe; a movement based on the materialistic, evolutionary philosophy of Marx, Engels,
and Lenin. The basic principles of Communism include: (1) the interaction of man with his environment (Shore, 1947, pp. 24-25), (2) the supremacy of labor and the working man (Weaver, 1981, p. 195), (3) identity and loyalty to the group (collective) (Grant, 1964, p. 55), (4) participation in the world-wide struggle for the liberation of the working man (Shore, 1947, p. 19), (5) total loyalty to Communist principles and leadership (Grant, 1964, p. 55), (6) atheism (Weaver, 1981, pp. 193-194), and (7) the use of educational theory and the students to serve the political purposes of the state (Counts, 1957, pp. 47, 121-122).

In Communism, service of whatever nature must make a contribution to the cause and the glory of the "Motherland" (Weaver, 1981, p. 7). The basic moral ethic taught to children is: "From each according to his abilities, to each according to his needs" (Ablin, 1969, p. 16). Rather than altruistic service to others, labor for the good of the social order according to Marx and Engels is motivated by felt needs. They wrote: "No one can do anything, without at the same time doing it for the sake of some of his needs" (cited in Ablin, 1969, p. 15).

The greatest need is to build a society for the good of the laboring class. Grant (1969) places education in the fulfillment of this paramount need:

Education, they [Soviet educators] argue, must serve the need of society; Soviet society is engaged in the building of Communism; accordingly, the schools must play
their part by teaching the younger generation the knowledge and skills—and the attitudes and values—that will make them able and willing to work to this end. The teaching of political attitudes is seen as an essential part of the essential task of communist education, the creation of a new kind of person—the "New Man"—to build a new kind of society. (Grant, 1969, pp. 63-64)

Service for the good of society is, therefore, an integral part of the Soviet educational system, but it is politically oriented and controlled. Deviant behavior may be severely punished as has been the case for many who believe in religion or are members of a minority culture (Shimoniak 1970, pp. 246-250). In fact, a basic principle actively promoted is hatred of all people who do not support the Communist ideal (ibid., pp. 62-63).

In Communistic philosophy is found, therefore, a dynamic principle of service to a world-wide cause. It is a politically motivated and controlled service, a coerced service, and a service with favor extended only to those of like faith and rejection of those who disagree. These principles are in direct opposition to those Christian principles of service which are the norm for this dissertation.

Issues Which Affect Selfless Service to Others

The Innate Selfishness Versus the Innate Goodness of Man

The nature of man is a theological issue and thus not a point of major emphasis. However, the nature of man's motives and the characteristics of his actions do
affect his ability to sustain self-sacrificing service
to others which is the theme of the study. Its relevance
to the subject must, therefore, be pointed out.

The inherent selfishness of man is a basic
doctrine of Christianity (Ps 51:3-5; Rom 3:9-23; Eph 2:1-3) and has been taught by the church in general
through the centuries, as is well known. The fact that
some educators have rejected this teaching may not be as
well known and thus needs documentation.

The Renaissance of the fourteenth to the
sixteenth centuries (Tanner, 1972, p. 86) was both a
religious and a secular humanistic movement. The
humanistic philosophy in its secular mold agrees with the
ancient Sophist, Protagoras, who believed that "'Man is
the measure of all things'" (Encyclopaedia Britannica,
1971 ed., s.v. "Protagoras"). Humanism is defined
(ibid., s.v. "Humanism") as "the attitude of mind which
attaches primary importance to man and to his faculties,
affairs, temporal aspirations and well being ... often
regarded as the characteristic attitude of the
Renaissance ... in western Europe" (p. 825). Shankel
(1967) considers humanism "a way of life" which is not
restricted to any particular period (pp. 98-99).

The education of the imaginary child Emile, created by Rousseau (1712-1778), was the medium through
which the author expressed his philosophy on the nature
of man, the corruption of society, and the maturation of
the truly free and moral man. Nothing was to be taught
the child unless it was in harmony with his nature and
appropriate to his age (Rusk & Scotland, 1979, p. 114).

The child would grow naturally and attain
maturity because of his innate goodness. Rousseau's
fundamental thesis was that "All things are good as they
come out of the hands of their Creator, but every thing
degenerates in the hands of man" (Ulich, 1963, p. 383).
The educator emphasized the point further when he wrote:
"Let us lay down as an incontestable maxim, That the
first emotions of nature are always right: there is no
original perversity in the human heart" (ibid., p. 399).

Proebel (1782-1850), having observed that youth
disliked education because their "nature" had been
violated in childhood, established kindergartens in which
he could observe children before they reached seven years
of age. During the experimentation, a principle of
learning emerged which Proebel called "self-activity"
(Hughes, 1960, p. 209). Hughes interprets the principle
as "the process through which one realizes his own
nature. . . . It is the individual's response to forces
within him, rather than to forces outside him" (ibid.).

It was possible to cooperate with these forces, believed
Proebel, because "man is by no means naturally bad, nor
has he originally bad or evil qualities and tendencies"
(cited in Black et al., 1972, p. 502).
Learning by Doing Versus Vicarious Learning

The heuristic principle of "learning by doing" has been advocated and practiced throughout history. Comenius (1592-1670) wrote: "What has to be done must be learned by practice. ... In schools ... let the students learn to write by writing, to talk by talking, to sing by singing, and to reason by reasoning" (cited in Towns, 1975, pp. 187-188).

In reference to Rousseau (1712-1778), Rusk and Scotland (1979) write that "The outstanding feature of Emile is the complete abandonment of a predetermined curriculum. Emile was to be educated entirely through activities and by first-hand experience" (p. 120). The desire to learn through activity had been verified by Froebel (1782-1850) to be innate in the nature of the child. "... a child that plays thoroughly, with self-active determination, perseveringly until physical fatigue forbids," he believed, "will surely be a thorough, determined man, capable of self-sacrifice for the promotion of the welfare of himself and others" (cited in Black et al., 1972, p. 499).

The interaction of man with his environment led John Dewey (1859-1952) to his theory of "experimentalism." This tenet in turn led to the application by Dewey of the ancient principle of "learning by doing." To explain this principle he writes:

... there is no such thing as genuine
knowledge and fruitful understanding except as the offspring of doing. The analysis and rearrangement of facts which is indispensable to the growth of knowledge and power of explanation and right classification cannot be attained purely mentally—just inside the head. Men have to do something to the things when they wish to find out something; they have to alter conditions. (Dewey, 1917, pp. 321-322)

This principle is true also for human relationships, Dewey believed (p. 218). He explains:

The only true education comes through the stipulation of the child's powers by the demands of the social situation in which he finds himself. Through these demands he is stimulated to act as a member of a unity, to emerge from his original narrowness of action and feeling, and to conceive of himself from the standpoint of the welfare of the group to which he belongs. (cited in Ulich, 1963, p. 629).

This principle has tremendous implications for the subject of service to others. The student learns through association what people are like and what their needs really are; this in turn reacts upon him, making him better able to fulfill their needs. Without this interchange the student would neither have the desire nor the skills necessary to make such a contribution.

Readiness Versus Unpreparedness for Learning

If student involvement in service projects is to be useful to others and satisfying to the student, the student must be "ready" physically, psychologically, and emotionally. The need for educational practice in harmony with the natural development of the child was of
immediate concern for Comenius (1592-1670). He severely reproved the schools of his day when he wrote:

... they are the terror of boys and the slaughter houses of minds—places where a hatred of literature and books is contracted, where ten or more years are spent in learning what might be acquired in one, where what ought to be poured in gently is violently forced in and beaten in. (Rusk & Scotland, 1979, p. 66)

The answer according to the educator was to teach the child in harmony with his developmental readiness for learning and through sense experience for which he produced his famous textbook, The World of Visible Things Pictured (Hughes, 1969, pp. 193-195).

The reaction of Rousseau (1712-1778) to the formal, highly academic, and often harsh educational practices of his day led him to counsel that nothing was to be taught the child unless it was in harmony with his nature and appropriate to his age. "My whole book," wrote Rousseau, "is one continued argument in support of this fundamental principle of education" (cited in Rusk & Scotland, 1979, p. 114).

Bushnell (1803-1876) was a significant religious educator who reacted against the extremes of revivalism so prominent at the time. The traditional practice was to neglect the spiritual education of children until they were old enough to be "transformed" during a revival meeting. In opposition to this practice, Bushnell published his first issue of Christian Nurture in 1847. Burgess (1975) lists among the educational principles for
which Bushnell is best remembered that "teaching should suit the age of the pupil" (p. 62).

Hanna (1936) endeavored to sensitize educational leaders to the developmental needs of youth who serve in the community. The following are problems which arose during his study: (1) some projects were beyond the capabilities of youth, (2) the mental health of youth must be guarded, (3) rewards must be carefully scrutinized, (4) exploitation by selfish minority groups must be avoided, and (5) each project must be connected to prior and subsequent experiences (pp. 257-274). These concerns of Hanna for youth in service education during the Depression reflect the preoccupation of previous educators; in turn, these concerns present a serious problem which must be resolved for service-learning today.

A Practical Versus a Subject-Oriented Education

Grecian educational philosophy, which has influenced western education in such a remarkable manner, was restricted to the liberated man. According to Kane,

... Greek civilization was based upon slavery; an estimate of the proportion of slaves to freemen at four to one seems conservative. The slave population was generally outside the scope of Greek education, which was concerned only with the small minority of freeman. (Kane, 1954, p. 17)

Dewey (1859-1952) provides a valuable service by summarizing the educational philosophy of the ancient
Greeks. He begins by saying, "The notion that knowledge is derived from a higher source than is practical activity, and possesses a higher and more spiritual worth, has a long history" (p. 306). "Knowledge, on the other hand," comments Dewey, "existed for its own sake free from practical reference, and found its source and organ in a purely immaterial mind; it had to do with spiritual or ideal interests" (p. 306).

Grecian educational philosophy, therefore, was concerned about the happiness and virtue of the free man. "Always the emphasis is on Man" (Castle, 1961, p. 102). Kane (1954) concludes that Grecian education "was a training for elegant leisure" (p. 24) rather than a preparation for practical pursuits.

Intellectually the Renaissance was a revival of Greco-Latin classical thought which placed the emphasis on knowledge rather than practical concerns. Tanner (1972) explains that the view of man known as "classical humanism" grew out of the Renaissance.

... This view held that since man was distinguished above the beasts by his intellect, man's education should be concerned with pursuits of a nonmaterialistic nature. Classical and spiritual studies, therefore, were far nobler for man's purposes than practical studies. A liberal education was founded upon religious and classical foundations. (p. 86)

In a more recent setting, Kilpatrick explains the rationale behind a curriculum which emphasizes cooperative activities for community improvement in contrast with the traditional view which states that "the teacher
presented to the children or youth just what they were to learn. . . . Subject-matter was what the teacher offered" (In introduction to Hanna, 1936, pp. 11-12). Kilpatrick then sets forth the goals of a cooperative-activities education:

... we wish activities because these mean life. They mean that children and youth are to learn by grappling, as intelligently as we can help them do it, with situations that to them are so real as to call for vigorous, active efforts. (ibid., p. 14)

Drazin (1940) remarks that the Grecian emphasis on "intellectual speculation" as the source of "greatest happiness" is still held by some modern liberal educators (p. 22). Unanimity of opinion in educational philosophy is perhaps as remote today as ever. But to those who wish a service-oriented curriculum, practical activity must be offered in balance with theory.

The Amplified Versus a Traditional Curriculum

Traditional education has restricted the meaning of curriculum to the classroom study of subject matter. Since 1906 the "Carnegie Unit" has been generally adopted as the standard of student performance in class. Tanner and Tanner (1980) "point out that it has been criticized for helping to make the class schedule inflexible and for impeding the development of a more functional curriculum" (p. 461). The issue for service-learning is whether or not the rigid standardization of the curriculum has
inhibited innovative educational practices such as community-service projects?

Service to others can be accepted as a legitimate curricular concern only when an amplified concept of curriculum which includes student activities is accepted. One alternative offered by Bent and Kronenberg (1961) would not confine curriculum solely to the school environment but rather "include all the activities a pupil has had under the guidance and direction of the school" (p. 24). "Curriculum is a vital, moving, complex interaction of people and things in a free-wheeling setting," write Trump and Miller (1968). "It includes questions to debate, forces to rationalize, goals to illuminate, programs to activate, and outcomes to evaluate" (p. 12). Cay (1966) further explains that curriculum is "the professional educational term that covers school experiences like an umbrella. Name any facet of school activity you like, and it will be included in a modern concept of the term curriculum" (p. 1).

Based on the preceding definitions of curriculum, it seems logical to include service projects under the "umbrella" of life experiences to which the student should be exposed in a balanced educational program. Those educators who espouse this rationale are including service-learning in the secondary curriculum, the philosophy and practice of which will be researched in this document.
Summary of Chapter 3

A survey of historical educational literature reveals that service to others has been an important characteristic of educational philosophy and practice. Although often over-shadowed by the more traditional approach, service, nevertheless, has received significant attention—even though at times for the wrong reasons. Based on this historical setting of service to others in education, the subject of this paper is developed.

In the survey of literature, serious issues which affect service have also been raised. These issues are: the innate selfishness versus the innate goodness of man, learning by doing versus vicarious learning, readiness versus unpreparedness for learning, a practical versus a subject-oriented education, and the amplified versus a traditional curriculum. These issues are addressed throughout the dissertation.
CHAPTER IV

THE CONTEMPORARY PHILOSOPHY OF SERVICE

Introduction

This chapter is a survey of contemporary literature on the philosophy of service to others with the purpose of synthesizing principles which may be used in preparing a service-structured curriculum for the Seventh-day Adventist academies. The research draws from sources in both general and religious education in the United States. Such a procedure takes advantage of the literature which contains information about the characteristics necessary for citizenship in a democracy and the theological base for Christian service. This chapter is arranged under the following sections: (1) the philosophy of service in general education, (2) the philosophy of service in Christian education, and (3) the philosophy of service in the writings of Ellen G. White.

Certain issues which relate to altruistic service for others, such as the innate goodness or selfishness of man, are considered, but the major effort is not to compare or contrast various educational philosophies but rather to synthesize principles of service. Frederick (1959) makes the point clear when he writes:

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Both public and Roman Catholic schools will have student activities. They will both stress character education in terms of practical human relationships, justice, fairness, considerations, taking turns, sharing, kindness. . . . The only difference lies in the reason for such rules. (p. 148)

In the context of evangelical Protestant thought, an editorial in Christianity Today (April 10, 1981) concurs.

. . . evangelicals are constrained to support as public policy those values they deem essential for the preservation of a just and democratic government and of a society whose people will be disposed to seek the welfare of all. Such a society can only be built on those moral values of honesty, truth telling, respect for authority, service to others, justice, and consideration for the weak and needy. (pp. 482-483)

Service to others is, therefore, a common goal of both educational systems in a pluralistic society.

The Philosophy of Service in General Education

Education for Citizenship in a Democracy

Ever since Dewey published his book, Democracy and Education (1917), there has been a progressive attempt to make secondary education a learning process in which the student actively participates in and prepares for citizenship in a democracy (Tanner & Tanner, 1980, pp. 266, 267). As Mathes (1979, p. 16) writes: "Young people are citizens now. They are not just preparing for citizenship."

Hanna, writing during the Depression, proposed that high-school students be educated to help solve
social problems through community service. He wrote (cited in Johnston & Paunce, 1952):

1. We wish first an education in, through, and for living in a democratic society and a changing world.
2. We wish such an education as takes account of the fact that we are now consciously living in an economically interdependent world.
3. We wish then an education, if possible of old and young together, to help us in the critical day ahead to bring about a better state of society in this country of ours. (p. 291)

Hanna's book _Youth Serves the Community_ (1936) contains many examples of such community service.

In 1944, the Educational Policies Commission of the National Educational Association published _Education for All American Youth_. The document contained ten "Imperative Educational Needs of Youth." Among the needs listed, three which relate to service are given (cited in Alexander et al., 1971):

3. All youth need to understand the rights and duties of the citizen of a democratic society, and to be diligent and competent in the performance of their obligations as members of the community and citizens of the state and nation. . . .
8. All youth need to be able to use their leisure time well and to budget it wisely; balancing activities that yield satisfactions to the individual with those that are socially useful.
9. All youth need to develop respect for other persons, to grow in their insight into ethical values and principles, and to be able to live and work cooperatively with others. (p. 134)

After the social turmoil of the 1960s, Charles E. Silberman, commissioned by the Carnegie Corporation of
New York, gave his views on the reformation needed in American education. In his book *Crisis in the Classroom* (1970), he stated that the renewal "must start with the school itself: with what should be taught, in what manner, and to what purpose" (p. 5). Of course education needs a purpose, but what should that purpose be? Silberman answers:

... The job of the educator is to teach in such a way as to convert "ideas about morality" into "moral ideas." In the words of a Talmudic axiom, "Let not thy learning exceed thy deeds. Mere knowledge is not the goal, but action." (p. 9)

Thus Silberman was talking about "doing" in citizenship education rather than just "knowing." The need for participatory education was also expressed by others.

In the early 1970s, the National Commission on Resources for Youth was organized; it promoted the need for "out of school learning experiences" (Barr 1979, p. 89). Before long, there proliferated a variety of organizational models designed to get students working and serving in the community.

A more comprehensive report by the National Commission on the Reform of Secondary Education, sponsored by the Charles P. Kettering Foundation through its Institute for Development of Educational Activities, Inc., was published in the book *The Reform of Secondary Education* (1973) by the Commission's chairman, B. Frank Brown. Brown concluded that "the time for 'extensive reorganization' of secondary education is again at hand" (p. 29). In setting new goals, both "Content Goals" (pp. 32, 33) and "Process Goals" (p. 33, 34) must be considered. One of these "Process goals" was stated under "Recommendation No. 14: Credit for Experience" which reads as follows:

Secondary schools should establish extensive programs to award academic credit for accomplishment outside the building, and for learning that occurs on the job, whether the job be undertaken for pay, for love, or for its own sake. Community involvement will, of course, be required in such a program and should be as encompassing as possible. (pp. 73, 74)

The keynote address at the Conference was given by Harold Howe II. Considering the past, he said:

... We paid attention to teaching rather than learning. And when we looked at learning, we looked at it narrowly, asking how one acquires information. We failed to interest ourselves significantly in how youngsters feel and behave and how they attain perspective and wisdom. (cited in Weinstock, 1973, p. 79)

Howe gave two suggestions among others about what might be done to resolve the problem.

1. Education is not something that takes place only inside a building called a
school. It takes place all the time through direct experience as well as through the vicarious experience of learning. School, therefore, must recognize as education the time young people spend outside of school, help them plan its best use, and give credit for it. . . .

2. Schools must take a much enlarged responsibility for helping young people find jobs and significant volunteer opportunities that have real value to society during the secondary school years. (ibid., p. 21, 22)

Once again there was a call for community service by the students as a way of learning social skills.

James Coleman has given in Youth: Transition to Adulthood (1974) the report of the Panel on Youth of the President's Science Advisory Committee. Under his chairmanship, the panel proposed that public-service experience is essential for the student (pp. 171-173). Cawelti (1974) interprets the panel to recommend the . . . expansion of federally funded public service projects such as the Peace Corps, VISTA, Job Corps, and Teacher Corps. These programs currently reach a very insignificant number of young persons in the 14-24 year old age bracket. (p. 10)

Coleman's personal orientation can be seen from an article which he wrote in Psychology Today (1972) in which he explains that in former generations children received most of their information from direct experience in the community. This was supplemented by "vicarious experience" (p. 73) through reading at home or school. "Throughout their history," he writes, "schools have been the community's gateway for information" (p. 73). These vicarious experiences, however, were limited for most
students. Today the situation has reversed itself as Coleman explains:

... The emergence of electronic methods of communication such as television has shifted the balance between direct and vicarious experience toward vicarious experience for all of us, and it has done so most strongly for the young. Instead of information poverty they now confront information richness. (p. 73)

Coleman believes, therefore, that schools which have been designed for an information-poor society now find themselves out-dated in an information-rich environment. The result of this shift, he writes, is that "as our society has become information rich, it has also become action poor" (p. 74). The answer, believes Coleman, is "inescapable." He writes:

... The school of the future must focus on those activities that in the past have largely been accomplished outside school: first, productive action with responsibilities that affect the welfare of others, to develop the child's ability to function as a responsible and productive adult; and second, the development of strategies for making use of the information richness and the information-processing capabilities of the environment. (p. 75)

He further elaborates by stressing that "the principal orientation of the school would be toward external production of services. Like most of the summer work camps, it would incorporate learning activities" (p. 82).

**Education for Citizenship Questioned**

The ability of American education to resolve the problems of society through citizenship education in the
secondary schools became increasingly questioned in spite of some successes by the community-oriented programs. The National Panel on High Schools and Adolescent Education observed that "high schools have proven to be the most difficult institution to change fundamentally" (cited in Cawelti, 1974, p. 40). The existing curriculum was not serving the high schools well and too often they had become "aging vats" (p. 40), the panel reported. Tanner and Tanner (1980) have concluded that

Not only was the last half of the 1970s marked by a "back-to-basics" movement and the neglect, if not dismissal, of the democratizing function of general education, but various national commissions had recommended that the nation abandon the unique institution known as the comprehensive high school. (p. 508)

The premises of education in a democracy which includes service to others seem once more to be in question.

Several features of the movement to have secondary students participate in and prepare for good citizenship remain to be considered. Service to others is still a basic educational need of youth and a vital characteristic of preparation for good citizenship. As Slack (1978) writes, "Volunteering Is In" (p.6). Although adult volunteer service to the schools was emphasized in the article, the author, many educators, panels, and commissions agree with Conrad and Hedin (1975) "that the barriers between youth and the larger society could be reduced by increasing their participation in the 'real' world outside the school" (p. 1).
Characteristics Needed for Citizenship in a Democracy

Successful living in a democracy requires a certain set of attitudes and skills on the part of its citizens. In a totalitarian state, obedience to prescribed goals is necessary. In a representative democracy, however, final authority rests with the people and mutual goals are set by the people. "Life, liberty, and the pursuit of happiness" are objectives considered worthy by the citizens of a democracy.

The characteristics and attributes of the democratic citizen have been defined in many ways. Arnold (cited in Silberman, 1970) writes that there must exist "the best that has been thought and known in the world" (p. 326). Besides possessing the wisdom of the ages, Gruber and Beatty (1954) make it clear that

... democratic states are built upon the principle of unity in variety. This implies a fundamental respect for the individual and provides opportunities for him to develop all his socially acceptable potentialities to as great an extent as possible for his own personal satisfaction. On the other hand, the idea of social responsibility and cooperative group effort for the general welfare is also implicit in this principle. (p. 23)

These educators have united with individual satisfaction and knowledge such social characteristics as "unity in variety," "social responsibility," and "cooperative group effort" for the benefit of all. They also add that "In a democracy the citizen is expected to participate actively in the affairs of society" (p. 23). He may become a
leader or a follower, but in either case the citizen has a sense of purpose, unity, and cooperation in action to secure the common good.

Citizenship in a democracy goes beyond an attitude of mere toleration—"live and let live," to that of respect and appreciation for the dignity of others. Sellarole (1971) speaks of an awareness "of brotherhood and the moral obligation to help one's neighbor" (p. 28). All may not be equal in natural endowments, but all should be awarded equal opportunity to enjoy self-respect and pursue worthwhile goals to the limit of his or her capacity. And more; it should be pursued in a climate of brotherhood and sharing. A democracy, in order to function properly, actually requires that each person be free to use his or her advantage for the benefit of all.

Alexander et al. (1971) have identified other characteristics in "The Hallmarks of Schooling for Democratic Living." Three of the hallmarks pertinent to this topic are:

7. Help youth develop the kinds of behaviors and the attitudes and desires that enable them to achieve mutually satisfying relationships with [others]... .

8. Develop the kinds of behaviors and the attitudes and desires that will enable youth now and throughout their lifetime to participate effectively and responsibly in social and political groups that are necessary or desirable in carrying on the organized group life of the nation. ... .

10. Assist youth in developing, or expanding and refining, a sense of compassion, a concern for the well-being of people, a desire that all benefit as fully as possible from full democracy and the American dream in
the original sense of that concept. (p. 79)

An analysis reduces the list to include the development of (1) satisfying relationships with others, (2) effective participation, (3) responsibility, and (4) compassion for others. Each of these four characteristics is considered further.

The art of social living is the art of interpersonal relationships. Altruistic service to others offers one of the best ways possible to ensure that these relationships are satisfying. Perhaps more important than the alleviation of actual need by student service is the opportunity to close the "generation gap" through cross-age association (Olsen, 1949, p. 53). The young person gains insight into the adult mode of thinking while the adult gets a different perspective through the eyes of the young. Service to others becomes the catalyst for such social interchange in the most positive manner possible. The student's personality is developed (Robbins & Williams, 1969, p. 147) while adults are encouraged and gain a brighter hope for the future through renewed faith in the younger generation. "The social service," as Rice and Rice (cited in Alexander et al., 1968) so aptly state, "would be designed to help the individual understand and value people from all walks of life, from backgrounds other than his own, and those with problems he might not otherwise encounter" (p. 97).
Effective participation is learned through real-life experiences much better than through vicarious experiences. To solve existing social problems requires the acquisition of experience by trying to solve social problems. This statement may appear simplistic, but it is the basis of skill development in all areas of life. Youth long for action and through service to others they are encouraged to expend thought and energy in a positive manner. As Covello (cited in Olsen, 1949) explains,

... there can be no satisfactory growth in participating citizenship unless the high school student be permitted to measure himself against actual situations requiring decisions and action, in co-operation with others. (pp. 52, 53)

An additional benefit is derived by the student because "Action-learning thus would provide another avenue for growing up, another way of transition from adolescence to adulthood" (Havighurst et al., 1972, p. 9). As young people are accepted as partners with adults to satisfy human needs, their need of being "recognized as contributing citizens" (Manning, 1979, p. 87) is also met. Service becomes an open door for entrance into the adult world of constructive action.

Two characteristics cited in the literature as necessary for good citizenship in a democracy are a spirit of cooperation and a sense of responsibility. McClain (1975) writes about "the team approach to managing, teaching, and learning" (p. 28). Johnston and
Faunce (1952) elaborate on its significance for cooperative effort in community service:

Young people are keenly interested in group activities which improve their school and community. Such service appeals to the idealism, enthusiasm, and team spirit which are characteristic of the teens, and richly benefits the school. It gives learning a climate of reality, capitalizes upon real interests and needs, and furnishes a host of genuine stimuli for good group activity. (p. 310)

Too often the process of learning becomes highly individualistic and competitive. Although these characteristics are important if kept in balance, citizenship in a democracy requires a united effort to secure the welfare of all. As McClain (1975) states: "... when we finally commit ourselves to some important civic issue or something to do with social character, we ask what can be done with others as opposed to for others" (p. 28), or, as so often is the case, against others. Kagen (cited in Weinstock, 1973) has found "that the individualistic competitiveness that captured the energy of earlier adolescents has given way to a search for honesty and intimacy in human encounter" (p. 18). The schools of the 1980s must take advantage of the new spirit of cooperation among students by providing opportunities for them to serve others through team effort.

The question has been asked: How do youth develop a sense of responsibility if they are not allowed to exercise responsibility? The answer is that it is virtually impossible. When youth serve someone in need, they
develop a sense of responsibility for that individual. That sense of responsibility in turn nurtures responsible action. Johnston and Paunce (1952) write: "It is the essence of good citizenship to assume such responsibilities, with others, for the general welfare" (p. 310).

Youth has a tendency to appreciate and maintain what they consider to be their property or task. French (1967) believes that "they are willing to assume responsibility for many service duties, often at the sacrifice of their own pleasures and convenience" (p. 382). French also writes that "They appreciate the respect, confidence, and trust that accompany responsibility" (ibid.). Conrad and Hedin (1975) have found in the literature on action-learning that

. . . Some see it as primarily contributing to the young person's social development--his sense of responsibility for the welfare of others, his ability to be independent and self-sufficient, and his capacity to make responsible decisions. (p. 1)

Service education and experience, according to the literature on the subject, would seem to provide the type of learning so desirable and necessary in a democracy. Educational philosophy indicates that one of the main characteristics--a sense of responsibility--is best learned through experiences in which the student's responsibility for the outcome is real. When that responsibility involves service to others, the characteristic of caring is an additional educational benefit.
In a society and world which is becoming increasingly more complex, impersonal, and violent, the development and exercise of compassion for others is an educational necessity. The literature states that such an attitude cannot be learned cognitively and vicariously alone; it must be developed through actual experience. Alexander et al. (1971) have said that one of the hallmarks of an education for democratic living is to assist youth to develop "a sense of compassion, a concern for the well-being of people" (p. 79). The very essence of service-learning is based on the premise that students will acquire this human concern through the fulfillment of human need on a person-to-person basis.

One cannot be truly concerned about someone he or she does not know. The results of actual practice bear this out, as is documented in chapter 5 "The Practice and Benefits of Service." Alexander et al. (1971) explain the need for such experiences by young people.

... As the world becomes more crowded and more complex, people must increasingly work together if decency and humaneness are to prevail. The role of the high school in contributing to the development of humaneness may be nebulous, but its own institutional arrangements and the mode and climate of the relationships of its own students and faculty are important. (p. 79)

The final principle of a service-oriented education to be considered in this section is the need for students to develop an integrated and holistic understanding of life. The cognitive and affective
attributes are blended; each is indispensable and each compliments the other. Cotton (1975) makes the issue clear when she states that "Perhaps our concern should be not whether more emphasis is placed on affective rather than cognitive education but, rather, on how we can put the two together as equally essential" (p. 49).

Manning (1979) has considered thoroughly the advantages of service-learning and gives a remarkable analysis of its holistic nature. He writes:

Consider the virtues of a social apprenticeship in a community-based environment. What could constitute a more fruitful learning situation than one in which both teacher and students work together to solve a problem? Further, consider the possibilities of an educational atmosphere in which students are no longer in a state of tutelage, but in a partnership.

Service-learning is not a concept in which one learns, then practices until proficiency is developed; in learning one is performing; in performing, one is caring; in caring, one is contributing. All four facets of service—learning, performing, caring, and contributing—are inextricably blended.

The goal of such participatory programs is not to discuss public issues and problems, but to do something about them. Through service to others, students gain meaningful knowledge about specific areas in which they are working and about themselves as individuals.

Service experiences can be a type of "bootcamp" for adulthood. (p. 87)

Summary of Service in General Education

Service for others, by whatever name, has been shown to be a necessary part of education for citizenship in a democracy. The actual practice of good citizenship —caring for others—is the best way for youth to enjoy
the benefits of freedom and to prepare for mature adulthood. According to Manning (1979),

A narcissistic mood currently pervades our national spirit. To counteract this mood, high schools should endeavor to help students to find constructive outlets for an altruism that is markedly a part of youth. To this point, schools have barely tapped youthful altruism. Carefully supervised service-learning can provide the ideal outlet. (pp. 86, 87)

Through such a meaningful contribution, the high-school student is developing within himself the ability to respect and appreciate the dignity of others, to relate to others, to participate in helping others, to cooperate with others, to be responsible for the welfare of others, and to exercise a compassionate concern for others. The development of these skills and attitudes teaches the student to experience an integrated and holistic way of life as a citizen in a democracy. As Mathes (1979) writes, "It is difficult to imagine a pedagogy more suited to a democratic, participatory society than one that uses community service to advance learning" (p. 30).

The Philosophy of Service in Christian Education

Christian educational philosophy agrees with that of general education in the pedagogical advantages of service and its importance for training in citizenship. However, Christian education has other features which must be considered to properly understand its motivation
for service. In her book *Dynamic Approaches to Teaching High School Religion* (1969), Doherty lists various dimensions of service which include the religious element. She writes that volunteer service programs

... provide experiences that lead to a sense of responsibility: for bringing the Christ within them to others, especially the poor and neglected, the maturity to make positive decisions, and the freedom to choose that which encourages personal development. (p. 34)

The Christ-centered life of faith and service makes it a uniquely Christian education. It is important to note that the literature does not often distinguish between Sunday school, the church, and the church school when discussing service in Christian education. This study also makes no attempt to separate these when presenting service in the Christian context.

Christian education is theistic: that is, God-centered. All of its presuppositions and practices proceed from that premise. Gaebelein (1951) gives a succinct yet comprehensive explanation of what this theological foundation means for the Christian life.

... a Christ-centered philosophy sees man as he actually is—created by God, made in the divine image, but with that image ruined beyond human power to mend it. Yet the image, though ruined, is not destroyed. God by His supernatural power is still able to make contact with fallen man; and as man turns from his sin and believes the life-giving good news about Christ, his sins are forgiven and he enters as a new creature the family of the redeemed. Thereafter his development becomes a matter of Christian nurture. (p. 30)

Gaebelein's statement includes four characteristics of
the Christian's understanding of life which affect Christian service. They are: (1) man was created in the image of God, (2) this image was ruined through sin, (3) man is redeemed through Jesus Christ, and (4) the Christian life is one of development through nurture. A further analysis of these four characteristics is necessary to understand the source and motivation of Christian service and its place in Christian education.

**Man Created in the Image of God**

Man, created by God, finds in Him his father and thus in each other a brother or sister. Obviously the welfare of one affects the welfare of all. As Little (1962) comments, "God is a loving Father, Jesus believed, and he desires all his children to recognize their filial relationship and to treat each other accordingly" (p. 196). Little thus describes the theological concept of the Fatherhood of God and the brotherhood of man. Such a relationship can be preserved only through interdependency and mutual beneficence.

Freedom is a reoccurring theme in Christian literature. Groome (1980) writes that "The fullness of human freedom is realized in perfect union with God" (p. 84). Originally, man enjoyed union with God and the freedom which was a natural consequence of love. Such freedom involved proportionate responsibility "to God for doing," writes Wolterstorff (1980). He continues:
... We are responsible to God for how we act with respect to God. We are responsible to God for how we act with respect to ourselves and our fellow human beings. We are responsible to God for how we act with respect to nature. (p. 9)

The norms for such responsible action are found in the laws of God. Jesus explained the moral law to a lawyer as follows:

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets. (Matt 22:37-40)

Wolterstorff (1980) comments that "they are the will, the command, of a loving God. And because they are the will of a loving God, our joy and fulfillment lie in carrying out our responsibilities" (p. 9). Knight (1980) gives a very significant commentary on Matt 22:37-40:

Carl Henry has aptly written that "Christian ethics is an ethics of service." The most basic spelling out of this ethic is found in Christ's two great commandments, love to God and love to man (Matt 22:37-40). Some Christians have taken the Ten Commandments to be the basic statement of Christian ethics. In this they err. The New Testament makes it evident that love is the fulfilling of the law (Rom 13:9; Gal 5:14). The Ten Commandments might be seen as a delineation and particularization of the Law of Love. The first four commandments explain man's duties in regard to his love to God, while the last six are an explication of aspects of man's love to man. (p. 166)

Man's responsibility to fulfill the Law of Love therefore involves love to God, respect for self, and service to others which was his original and natural state.
Sin as Broken Relationships

Sadly, as a result of the fall into sin, the image of God in man, according to the statement by Gaebelien, was "ruined beyond human power to mend" (1969, p. 30). Groome (1980) calls it "a state of unfreedom from which we are incapable of self-rescue" (p. 85). Many Christian educators agree that at the fall selfishness took the place of love; mankind, therefore, lost both the capacity and desire to love and serve one another. As Knight (1980) observes, "In pride and self-sufficiency we find the essence of sin" (p. 164). That is not to say, of course, that God's creation did not still bear "the mark of the eternal!" (Richards, 1975, p. 14). It does, but the divine image was marred by selfish motivation; loving service to others was no longer a natural attribute of man. Volterstorff (1980) believes that man

... became confused about his responsibilities and defected from them. He mutilated the earth. He victimized his fellows. He squandered his abilities. He set up surrogate gods. A dark cloud fell over creation, so that the whole of it groans for deliverance, as Paul says (Rom 8:22). (pp. 9, 10)

Christianity finds hope for the restoration of man by reason of his creation and the redeeming grace of God. Ott (1978) explains this hope when he writes:

... Man still has the potential for spiritual development. Deep in his being is a longing for God and a capacity for responding to Him. Though lost in his present condition man can be reconciled with God. (p. 26)

Although the capacity for knowing God remains in man, ne
lacks both the unselfish nature and positive motivation to accomplish a reconciliation with God on his own.

Richards (1975) believes that "What the Fall has destroyed is man's capacity to grasp the supernatural, and to experience envisioned relationships that demand submersion of the selfish in God's kind of love" (p. 15). It remains impossible, therefore, for mankind to express a divine kind of love to his fellowman through disinterested and loving service when he is motivated by a selfish heart. The manner whereby the nature of man can be changed in order to express such loving concern to others is of central importance to the Christian church and consequently to Christian education.

Christ Restores Love Relationships

If man has a selfish nature, and observation and Christian revelation says he does, how then is he to be transformed in order to glorify God and serve his fellowman? Here Christian evangelism and Christian education are one. Gaebelein (1951) writes:

... Inherent in the Biblical conception of man is the fact that, though he is in a state of sin from which he cannot extricate himself, God can and does step in and transform his sinful nature. In evangelical language this is the new birth. (p. 275)

Christian theology does not teach that children must be allowed to develop evil habits unrestrained until the miracle of regeneration takes place; neither does it teach that Christian character can be developed "through
training alone." As Gaebelein explains:

... Actually there is no inherent antagonism between evangelism and education, no "either-or," but rather a "both-and." The position of evangelism is central and crucial; of education, contextual and vital. It is Education > Evangelism > Education. (p. 273)

How does evangelism and education work together? Gaebelein explains: "The transformation of human nature by the power of Christ cleanses the central spring of man's energies, changing his desires to accord with Scriptural ideals" (p. 273). The Gospel or the Good News about salvation through Jesus Christ is therefore vital for Christian education if it is to become a training ground for service. There is new life and a new capacity to share life. Richards (1975) explains it in this manner: "With life comes a new ability to perceive reality (Heb 11:3). With life comes a capacity to experience and express genuine love (1 Tim 1:5; 1 Peter 1:22)" (p. 15). Richards further comments that "To love, you must experience love and grow in your capacity to express it" (p. 55). Russell (1967) calls this new capacity to perceive and love "an invitation to freedom in joining God's work of reconciling men to their true humanity—an invitation to participate in the gift of God's love" (p. 25). He also states that

... The gift of love is Christ's invitation to all men to experience the power of God's gracious love which can restore them to their true human relationship of love and obedience to God, and love and service to their fellow man. (p. 24)
This is the meaning of Christian freedom. Such an experience and invitation is the purpose of the church and its schools. "To be free for God," writes Groome (1980), "is to be free for others. To say yes to God and to obey God's will requires that we love and serve the people God loves and calls to freedom with us" (p. 87).

The Christian Church Organized for Fellowship and Service

Individuals redeemed by God's grace are gathered into the church for fellowship and witness. The fellowship of the Christian community involves nurture. The witness of the Christian community to the world involves evangelism and service. Cox (1965) expresses these goals as follows:

... At its best, the life and work of the church are living expressions of God's concern that all men be saved. In wooing and winning men it finds itself "called into redemptive partnership with him." It is a sobering thought that in addition to all the other ways God expresses his love for men, he also loves them through the church of Christ. (p. 27)

The nurturing "life" of the church and the witnessing "work" of the church are united when the church enters into "redemptive partnership" with Jesus Christ. "We are responsible," explains Wolterstorff (1980), "to God for loving our neighbor as ourselves" (p. 8). "God's love is current," points out Foster (1968), "not just historic, and must be witnessed to wherever people are" (p. 16).

The identification of Christian education with
the service function of the church can not be overemphasized, as McKenzie (1971) makes clear.

One of the functions of the Church in human history is the diakonic function; that is, the Church must "serve" humanity in order to be true to its very identity as the extension in history of Christ who heals the wounds of human alienation. The "doing" part of the process of Christian education, or the behavioral aspect of the process, should concern "service projects." (p. 20)

One of the most important methods of the church to fulfill its nurturing-witnessing responsibilities is through Christian education. Jansma (1979) precisely states the goal of Christian education when he writes: "For the Christian the purpose of education is to enable man better to serve and glorify God" (p. 5).

Benn (1981) identifies two major functions of education. They are: "(1) That the educated person may prove to be of more value to himself. (2) That he may prove to be of more value to others" (p. 39). Service to others has a reciprocal affect; as the Golden Rule states: "So whatever you wish that men would do to you, do so to them" (Matt 7:12). Russell (1967) pointedly remarks: "CHRISTIAN EDUCATION is participation in Christ's invitation to all people to join in God's mission of restoring men to their true humanity" (p. 35). Wolterstorff (1966) agrees and would consider Christian education a failure if service was not included in the nurturing-witnessing process. He writes:

In so far . . . as Christian education fails to educate for comprehensive faith, in so
far as it fails to educate for life discipleship, it fails to be fully Christian education. In so far, for example, as it educates for the passive contemplation of God rather than the active service of God, it fails of its true end. (p. 11)

Akers and Moon (Summer, 1980) identify eight unifying themes in Christian education. One of these is the gospel which includes service. They explain: "Unselfishness is the operative principle of His [God's] kingdom. We are to learn it, here, through selfless service to others" (p. 18). Thus is identified clearly the underlying purpose and goal of Christian education.

All too often the Christian community and its schools are occupied with interests of lesser importance. When the members or students are not trained to be a witnessing-serving community, Russell (1967, p. 47) calls it "miseducation." "Christian education," he believes, "is missionary education by definition" (p. 37). Phenix (cited in Westernhoff II, 1972) writes that

... the effective church school must break out of the bounds of merely verbal presentations of faith by linking the symbolic world of doctrine to the world of choice and deed. For every idea a channel must be sought to action. (p. 43)

Nothing in the educational process is so easily overlooked, however, than practice. Cognitive concerns so often take precedence. Training for service, which includes experience through service, should become a designed part of the Christian curriculum; it must never be left to chance or inevitably it will be overlooked.

A tremendous responsibility rests, therefore, upon the administrators and staff of the Christian school to be clear on the principles of their educational philosophy and conscientious in planning a program of practical service. As Lockerbie (1980) writes in his article, "The Mark of a Christian school,"

... What we need in Christian schools are men and women, boys and girls, who are living examples of what the Bible teaches. This means calling upon administration, teachers, students, parents to put our knowledge of the Bible into practice in what the New Testament calls service. Loving God with our souls is no amorphous kind of piety; it shows itself in concrete action. Someone has said, "The way we treat others is the way we treat God." (p. 51)

To accomplish this purpose, the Christian school will break out of its overemphasis on the "city of refuge" (Brown, 1977, p. 7) syndrome and reach out to a needy community and world; in fact, to many within the system. Wolterstorff (1966) with insight would go so far as to say that "the aim of Christian education must be to prepare the student to live the Christian life in contemporary society" (p. 14).

The motivation for such service is found by the Christian community through a growing relationship with Jesus Christ and an identification with His purpose for living. As Eastman and Goddard (1976) comment, "To share in mission we must first know the faith story and respond to it" (p. 22). Wolterstorff (1980) would add that "As
Christ the Lord of the church took on the form of a servant, so the church is called to be a serving, ministering presence in the world" (p. 11). The love of Christ for erring humanity becomes the Christian's motivation for service. Kelsey (1977) writes:

The task of the followers of Christ, it appears, is to love others as he loved us. This begins with ourselves and spreads outward towards our families and friends, through acquaintances, to the stranger and the enemy. (p. 74)

Summary of Service in Christian Education

From a Christian perspective, education includes the characteristics necessary for citizenship in a democracy but unlike general education its motivation emanates from a Christ-centered life of faith. Since God is Father of all, all men are brothers.

At creation man was made in the image of God, free to love and serve others. As a result of the Fall, however, sin resulted in broken relationships and the image of God was ruined beyond human power to repair. Man entered a state of "unfreedom" in which the divine image was marred by pride and self-sufficiency. He no longer lived in freedom to love and serve others, but rather entered into a selfish existence.

Fallen man was not left alone in ruin unaided, however, for God was in Christ restoring love relationships. At this point evangelism and education join. Christian education is designed to lead students to
Christ who transforms human nature and provides a new sense of freedom to love and serve others. Education then becomes the nurturing ground in which the student can develop to be of more value to himself and to others. Any educational endeavor which fails to educate and train students for active service thus become "miseducation."

To provide an environment in which students can develop a personal relationship with Christ and the ability to love and serve others requires dedicated and responsible administrators and staff. Education should not over-emphasize the "city of refuge" concept to the neglect of a "training camp" in which the students prepare and practice to serve others. In this manner, balanced Christian education provides the evangelism, the training, and the experience whereby the students may accomplish the responsibility and privilege of freedom --service to others.

Ellen G. White's Philosophy Of Service

This section contains Ellen G. White's philosophy of service in Christian education. The theme is considered under the following topics: (1) Ellen G. White--educational pioneer and thought leader in the Seventh-day Adventist Church; (2) Seventh-day Adventist schools to be model schools; (3) the "Great Controversy" theme in which Satan misrepresents the character of God and Christ reveals God's true nature; (4) Christian
education—a medium for conversion and a laboratory for service, the true "higher education"; and (5) the student—a revelation of God's loving character to the world in the final scenes of earth's history.

Ellen G. White: Educational Pioneer

Ellen G. White (1827-1915), a pioneer in the establishment of the Seventh-day Adventist Church and its educational system, is considered by the members of the Church to be an inspired messenger of the Lord (Seventh-day Adventist Church Manual, 1981). White never held an official position in the church, but among other significant contributions she was "one of the prime movers in the development of Adventist educational philosophy" (Manley, n.d., pp. 4, 5).

Several educational scholars who have analyzed the writings of White have come to the unanimous conclusion that loving service to others is a predominant theme. Number five of six basic educational concepts as listed by Lindsay (1978) states that "The concept of 'service' to God and man was to be stressed" (p. 26). Hook (1975), in his analysis of White's first major treatise on education, "Proper Education," written in 1872, observes that of ten basic principles, one states that students are to be "Trained to serve" (p. 17). Itin (1977) discovered the same emphasis on service. He found eleven principles based on five basic premises. The
eighth is: "True education is practical, and trains man for service to others" (p. 18).

It is evident, therefore, that White was most influential in establishing and developing the philosophy of the Seventh-day Adventist educational system. A major principle of her philosophy was that service to others must be included in the training of the students.

Seventh-day Adventist Schools to Be Model Schools

The purpose for the establishment of the Seventh-day Adventist Church and subsequently its educational system can only be understood in the light of the overwhelming belief by the pioneers including White that the return of Jesus Christ was (and is) imminent—thus their name, "Adventists". Time and again White repeated such phrases as "time is short" (1913, p. 522), "Christ's coming is near" (1923, p. 488), and "the perils of the last days are upon us" (1968, p. 114). In view of the anticipation for this great event, "the last warning message to a sinful world" (1968, p. 222) needed to be disseminated quickly. Thus it was necessary that children, youth, men, and women be educated, trained, and sent out. "The thought to be kept before students," she wrote originally in 1885, "is that time is short, and that they must make speedy preparation for doing the work that is essential for this time" (1923, p. 354).

Preparation at a time of such extreme urgency
required the establishment of educational institutions. These facilities "must bear a different stamp from that borne by some of our most popular schools" (1923, p. 516), White proposed. Speaking of the first denominational school established in Battle Creek, Michigan (1874), she wrote: "God designs that the college . . . shall reach a higher standard of intellectual and moral culture than any other institution of the kind in our land" (1968), p. 39. She later made it clear why a school was established in Australia. The school founded in 1895, White affirmed, was "to be a sample school" (1913, p. 533) or a "pattern school" (1913, p. 349).

What in White's mind was to be different about these Adventist schools from other educational institutions of the world? Among other important features, these schools were to prepare the students to carry out God's grand design "to accomplish the great work of saving souls" (1968, p. 41). The following series of statements clearly indicate the proposed nature of these schools: (1) "All should feel that our schools are the Lord's instrumentalities, through which He would make Himself known to man" (1968, p. 192). (2) "Our schools are to be educating schools and training schools" (1923, p. 114). (3) "The education that is needed now is one that will qualify the students for practical missionary work" (1923, p. 517). (4) "He [God] calls upon our young
people to enter our schools, and quickly fit themselves for service" (1923, p. 545). (5) "... in these last days, children's voices will be raised to give the last message of warning to a perishing world... Our church schools are ordained by God to prepare the children for this great work" (1913, p. 176). (6) "Under the guidance of the Holy Spirit, these youth may be educated and trained so that all the powers will be given to God's service" (1913, p. 534).

White, therefore, was proposing an education which would prepare young people of dedication who would serve humanity in a world-wide mission enterprise in view of the soon return of Jesus Christ, as well as to prepare them for the duties of everyday life. It was to be a comprehensive education with a singular purpose—service to humanity. White's educational philosophy was not a new social gospel—the ability of man through religious practice to set up a just social kingdom on earth—but it was a gospel-oriented message designed to change individuals and the world for better in preparation for the advent of Christ. She wrote: "Throughout the world, society is in disorder, and a thorough transformation is needed. The education given to the youth is to mold the whole social fabric" (1905, p. 406).

Studies usually associated with a general public-school education were to be combined with the study of the Bible. She wrote:
A knowledge of science of all kinds is power, and it is in the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth's history. (1923, P. 186)

In the context of her educational philosophy, however, this was not adequate. White added, "But while the knowledge of science is a power, the knowledge which Jesus in person came to impart to the world was the knowledge of the gospel" (ibid., p. 186). Seventh-day Adventist schools, therefore, were to unite these two basic principles into one purpose—that of serving and preparing mankind for the return of Jesus Christ.

The Great Controversy Theme

To White, spiritual issues could only be properly understood in the context of the great controversy raging in the universe between Christ and Satan, between good and evil. The central point of contention has never been over God's power but rather over His character.

In heaven before the creation of this world, one of the highest created beings—later called Satan—rebellied against God and the principles of His government. "From the opening of the great controversy it has been Satan's purpose," wrote White, "to misrepresent God's character, and to excite rebellion against his law" (1890, p. 338). The thrust of Satan's accusations were elaborated upon by White in the following statements:

Unselfishness, the principle of God's kingdom, is the principle that Satan hates; its
very existence he denies. From the beginning of the great controversy he has endeavored to prove God's principles of action to be selfish. (1903, p. 154)

It is Satan's constant effort to misrepresent the character of God, the nature of sin, and the real issues at stake in the great controversy. His sophistry lessens the obligation of the divine law, and gives men license to sin. At the same time he causes them to cherish false conceptions of God, so that they regard Him with fear and hate, rather than with love. The cruelty inherent in his own character is attributed to the Creator. (1888), p. 569)

One can draw the following conclusions from these quotations: (1) God is a loving, unselfish God; (2) His government and the principles of His law are based on His character; (3) God has dealt with his creation in harmony with His character; (4) Satan rebelled against these principles and, in fact, denied their existence; (5) Satan accused God of being selfish and His law as being oppressive; (6) Satan invested the character of God with his own evil attributes; (7) Satan has blinded men and led them into rebellion; and (8) the great controversy continues as man remains in delusion and fear of God.

An understanding of these basic issues is essential for an understanding of White's philosophy of redemption and education. The great controversy has been permitted to continue through the ages, according to White, so that "the universe might be convinced of God's justice in His dealing with evil; that sin might receive eternal condemnation" (1903, p. 308).
She also believed that God had only one option available to resolve the conflict concerning His character: "It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men" (1892, p. 11). The Son came to earth that "He might work out in His own life the mysterious controversy between Christ and Satan" (1923, p. 379).

As this controversy draws to a close, redeemed man is to unite with Christ in proclaiming the truth about God's character to the entire world.

... To disprove Satan's claim is the work of Christ and of all who bear His name. It was to give in His own life an illustration of unselfishness that Jesus came in the form of humanity. And all who accept this principle are to be workers together with Him in demonstrating it in practical life. (1903, p. 154)

Through redeemed, loving human beings, therefore, the cycle is to be completed: An unselfish, loving God; a harmonious universe; Satan's selfish accusations; a world in confusion and fear; Christ's revelation of His character; redeemed man perpetuates Christ's revelation to the entire world; a harmonious universe restored.

Christ—The Revelation of God

To better understand White's educational philosophy concerning service to others, it is necessary to amplify what redemption through Jesus Christ really means in relation to the sinful nature of man. When he chose to believe Satan's lie about God, man became separated
from God, his nature became selfish, and he became a slave to Satan, to a sinful nature, and to death (1892, pp. 17, 18). Sinful man no longer enjoyed communion with God but lived rather to fulfill his selfish ambitions. "There is in his nature a bent to evil, a force which, unaided, he can not resist," wrote White (1903, p. 29). The sinner in his own strength is both unwilling and unable to change his nature. He is a captive of his own selfishness and interacts with others on the same basis.

"Heaven, looking down, and seeing the delusions into which men were led, knew that a divine Instructor must come to earth," penned White. "Men in ignorance and moral darkness must have light, spiritual light; for the world knew not God, and He must be revealed to their understanding" (1923, p. 176).

White (1923) explains clearly in educational terms how God provided both a divine Model and Saviour. As a Model, "The Teacher from heaven, no less a personage than the Son of God, came to earth to reveal the character of the Father to men" (p. 177), she wrote. "He presented to men that which was exactly contrary to representations of the enemy in regard to the character of God, and sought to impress upon men the paternal love of the Father" (ibid.). Christ's life of sacrificial service to others provided both a revelation of the character of God and an example to man. "His life rebukes all self-seeking," she wrote. "As He went about
doing good, He made plain the character of God's law and the nature of His service" (1913, p. 34). Again White explains, "It was to give in His own life an illustration of unselfishness that Jesus came in the form of humanity (1903, p. 154).

As complete as was the revelation of the divine Model, that in itself was not sufficient to ensure a reversal in the character and actions of sinful man. Christ also as Saviour brought reconciliation to God and power for change. This power to overcome sin and represent the character of God aright comes from only one source. "That power is Christ," stated White. "Co-operation with that power is man's greatest need. In all educational effort should not this co-operation be the highest aim?" (1903, p. 29).

In addition to power for change, "Through the Saviour's sacrifice, communion with God is again made possible" (1903, p. 28). Reconciliation, power, example—all this God provided for man through His Son Jesus Christ. And the focus of all these provisions was the sacrifice of Christ on the cross. In the context of the great controversy theme, White (1898) wrote once more:

. . . . Our little world is the lesson book of the universe; . . . Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; . . .

. . . . All things Christ received from
God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. (pp. 19-21)

Redeemed man once again in communion and harmony with God through Jesus Christ is motivated by love and duty to serve others. In one statement White conveys the intensity of God's beneficence: "Christ came to the world with the accumulated love of eternity" (1903, p. 76). "Love, the basis of creation and of redemption," she adds, "is the basis of true education" (1913, p. 32). In harmony with such a revelation and such an education, "Love and loyalty to Christ are the spring of all true service. In the heart touched by His love, there is begotten a desire to work for Him" (1903, p. 268). Thus the motivation of unselfish love to others is restored in the person of faith through divine power.

Christian Education—
A Preparation for Service

Progressing from the general themes of the great controversy and the plan of salvation, the implication of these principles for Christian education must be addressed. Christian education is primarily concerned with the student's conversion and secondarily with his
character development. If, indeed, education and redemption are one, then the restoration of the loving nature and unselfish character of God in the student will, by necessity, precede the practice of service to others. Motivation must precede action; being before doing!

The student's conversion. White is very clear as to the "basics" which she believes must be the foundation principles of Christian education. "The converted student has broken the chain which bound him to the service of sin, and has placed himself in the right relation to God" (1923, p. 514). In order that the student might possess the love of God as the new motivation for living, he must have an experiential relationship with Christ. White makes plain the change that comes in such a relationship:

...This divine love entering the soul inspires it with gratitude, frees it from its spiritual feebleness, from pride, vanity, and selfishness, and from all that would deform the Christian character. (1923, p. 179)

The Christian teacher has a responsibility to his/her students that encompasses much more than a grasp of academic subjects, as important as that may be for success. White (1923) believes that "Every instructor of youth is to work in harmony with this prayer [John 17:1-3], leading students to Christ" (p. 431). The restoration of the image of God in man is "to be the work of redemption. This is the object of education, the great object of life" (1903, p. 16).
The student's spiritual growth. The dominion of selfishness is broken and the motivation of love is implanted in the student at conversion. This, however, is only the beginning of the Christian life. New habits are formed, character is developed, and unselfishness becomes the dominant attribute through nurture and practice. This too is an important part of Christian education. "Character-building is the most important work ever entrusted to human beings," believed White (1903, p. 225).

No method of education is better utilized in the development of character and an unselfish spirit than the practice of service to others. White's most often quoted statement on service to others presents four basic principles of Christian education.

Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come. (1903, p. 13)

In this statement she proposes that (1) the general studies are important but insufficient in themselves, (2) the time-frame includes this life and the life to come, (3) personal growth takes place through the harmonious development of one's capacities, and (4) the
purpose for such an education is that the student might serve others in this world and the world to come.

This comprehensive statement is the opening paragraph of her book *Education* (1903). To emphasize the importance she placed on service as the goal of education is another quotation selected from the last page of the same book.

In our life here, earthly, sin-restricted, though it is, the greatest joy and the highest education are in service. And in the future state, untrammeled by the limitations of sinful humanity, it is in service that our greatest joy and our highest education will be found;—witnessing, and ever as we witness learning anew "the riches of the glory of this mystery;" "which is Christ in you, the hope of glory." (1903, p. 309)

Such an education for time and eternity is not only the goal of Christian service but is also the source of happiness and fulfillment for the student himself. She wrote: "Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty" (1903, p. 16). In fact, White went so far as to say, through the symbolism of seed-time and harvest, that

... the law of self-sacrifice is the law of self-preservation. The husbandman preserves his grain by casting it away. So the life that will be preserved is the life that is freely given in service to God and man. (1903, p. 110)

Such unselfish characteristics are best developed by "doing," once the student has accepted this principle as a motivating factor in his life, believed White. While
discussing the central position of service in Christian education, she presented two inter-related principles. They are: (1) "... skill is gained in the work itself" (1903, p. 268) and (2) "It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry" (1903, p. 269). It was her belief that acquaintanceship in service—learning by personally helping someone in need—is the method whereby students might best develop their skills and a caring attitude.

White's reference to what she called the "eventful period" was another way by which she emphasized the necessity of learning by doing. She was deeply concerned that certain unperceptive teachers and an unnecessary absorption in unproductive courses of study were leading potential missionaries to pass over the "eventful period which decides the course of life" (1913, p. 501). It appears she was proposing that during youth students are most socially conscious and concerned about the needs of others. Education must not allow this "eventful period" to pass by unexploited. Practice should be given and sympathies aroused when the student is most open to such experiences or the time will pass and possibly the student will never again respond so easily to human need. Education must take advantage of the energy and social consciousness of youth or the service of youth to humanity may be diminished or entirely lost.

This same idea of White's is brought out in two
other sources. "Even in seeking a preparation for God's service, many are turned aside by wrong methods of education," she wrote. "Life is too generally regarded as made up of distinct periods, the period of learning and the period of doing,—of preparation and of achievement" (1903, p. 265). Here she pointed out that education is not just school preparation and life achievement, but that education should include both learning and doing. Better yet, learning includes both studies and practice. The same thought is brought out in "True Education a Missionary Training" (1905):

... Overflowing with energy, eager to test their untried capabilities, they must find some outlet for their superabounding life. Active they will be for good or for evil. . . .
... To surround them with such influences as shall lead them to choose a life of service, and to give them the training needed, is our first duty. . . .
... It is the use they make of knowledge that determines the value of their education. To spend a long time in study, with no effort to impart what is gained, often proves a hindrance rather than a help to real development. (pp. 396, 402)

Undoubtedly to White, there was deep significance behind her choice of words used to describe Christian institutions as "educating schools and training schools" (1923, p. 114). She made her own interpretation when she wrote: "It is necessary to their complete education that students be given time to do missionary work" (1913, pp. 545, 546).

The student's higher education. Educators in White's day as well as the 1980s have developed their own
philosophy as to what constitutes "higher" education. As White developed hers, it was related to the principle of service. Several key phrases from her writings on education which contain this concept of "higher" education are cited below. Synonyms which she used to express the same idea are "true education" and "essential education".

... There is a great deal of talk concerning higher education, and many suppose that higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the word of God, and is comprehended in the words, "That they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. (1913, p. 45)

Higher education is an experimental knowledge of the plan of salvation. ... It means to give up selfishness, and to devote the life to the service of God. (1913, p. 11)

How many can truthfully answer this question, What is the essential education for this time? ... True education embraces physical, mental, and moral training, in order that all the powers shall be fitted for the best development, to do service for God, and to work for the uplifting of humanity. (1923, p. 387)

True education is missionary training. Every son and daughter of God is called to be a missionary; we are called to the service of God and our fellow men; and to fit us for this service should be the object of our education. (1905, p. 395; *emphasis supplied to all quotes in this section.)

An analysis of these quotations on "higher" education reveals six principles which are significant for a service-structured education. (1) A knowledge of God obtained through the study of Scripture reveals the
principles of His character.  (2) Communion with God enables the student to enjoy an experiential knowledge of salvation which transforms his character from selfishness to one of unselfish love for others. (3) The life is devoted to the service of humanity as was that of Christ. (4) All the abilities and powers of the student are to be developed to their highest potential so that the most efficient service might be rendered. (5) The student receives from God in order that he might give to others. (6) Communion with God and a fitness for service to others is the object of "true education."

These six principles, according to White, embrace the highest kind of education. They transform the study of all sciences and literature into an education which has the sole purpose of benefiting mankind. The mind and motive of the student through such an education is patterned after that of Christ; by such an education, the image of God has been restored in the student. By restoration, White understood that by the converting power of Jesus Christ and nurture through practice in service the unselfish nature of God is to be reproduced in man. As Christ lived to serve and bless others so His people are enabled to live in a similar manner.

The Student—A Revelation of God's Character

The great controversy theme as understood by White holds that Satan has accused God of being selfish
and despotic. The sin problem emerged in this world when men fell prey to the same deception. It was to reverse this false representation that Christ came to reveal His Father. It is the purpose of true education to prepare the student to participate in the same mission to alienated man throughout the entire world. "Such an aim is set before the youth of to-day," wrote White (1903). "The heaven-appointed purpose of giving the gospel to the world in this generation," she continued, "is the noblest that can appeal to any human being. It opens a field of effort to every one whose heart Christ has touched" (p. 262).

White believed that young people from all walks of life, from all cultures, and with varied talents are called to prepare themselves through Christian education to carry out this mission. Parents and teachers are not to select a particular child from among several in a family; all are to be given an equal opportunity to prepare for service—"they all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility in both private and public life" (1968, p. 193). The talents entrusted to each student are to be used in the service of God.

White was convinced that every phase of the students' development and every aspect of their education was to be organized in such a way as to fit them for service. Such considerations include: The length of time
spent in school (1913, pp. 391, 394), the selection of subjects to study (1923, p. 92; 1968, p. 241), the maintenance of health (1913, p. 294), the expenditure of money for clothing (1903, pp. 246, 247), the choice of recreation (1903, pp. 212, 213; 1923, pp. 302, 303), the choice of companions (1923, p. 500), and the choice of a life's partner in marriage (1923, pp. 104, 105). All of these decisions, in White's opinion, are to be weighed in the light of the best education possible for service. Even discipline is to be administered and accepted by the student as a preparation for a life of self-sacrificing service to others (1913, pp. 264, 265).

White (1913) further counseled:

To every student I would say, Never rest satisfied with a low standard. In attending school, be sure that you have in view a noble, holy object. Go because you desire to fit yourselves for service in some part of the Lord's vineyard. (pp. 218, 219)

A singular objective for education—service to others—was the standard by which every educator and student was to make his/her choices.

In order to ensure the creation of an environment in which a service-structured education could exist, White advocated the careful selection of teachers. She believed that teachers who modeled the life of Christ and who choose subjects and experiences for his/her students directed toward that goal were an absolute necessity. Teachers selected for such a task "should have the true missionary spirit, for the children are to be trained to
become missionaries" (1968, p. 187).

The first concern of the teacher should be the conversion of the student. "The salvation of our pupils is the highest interest intrusted to the God-fearing teacher," she wrote (1923, p. 117). Since unselfish love for others is a gift of God, this would by necessity be the primary concern of the teacher.

As a result, the teacher should do everything possible to prepare the student for the life of service. White clearly defines this objective of the Christian teacher in the following statement:

The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He can not be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful tradesmen. It is his ambition to inspire them with principles of truth, obedience, honor, integrity, and purity,--principles that will make them a positive force for the stability and uplifting of society. He desires them, above all else, to learn life's great lesson of unselfish service. (1903, pp. 29, 30).

According to White, these objectives of the teacher could be achieved by the teacher who him/herself is consecrated to God and His service (1913, p. 161).

White firmly believed in and dedicated a lifetime of labor to the establishment of an educational system which would prepare the members of the Church to serve the world in such a manner that multitudes would be prepared for the soon return of Jesus Christ. "It is
God's purpose," she wrote, "to manifest through His people the principles of His kingdom" (1913, p. 321). Probably nowhere did White more clearly and succinctly explain this primary purpose of the Church and its educational system than in *Christ Object Lessons* (1900, pp. 414-419). Selected statements from this section give a comprehensive overview of how White perceived the purpose of the Church and its institutions.

... By implanting in their hearts the principles of His word, the Holy Spirit develops in men the attributes of God. The light of His glory—His character—is to shine forth in His followers. . . .

It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth. . . .

... The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.

The light of the Sun of Righteousness is to shine forth in good works,—in words of truth and deeds of holiness. . . .

Thus in the night of spiritual darkness God's glory is to shine forth through His church in lifting up the bowed down and comforting those that mourn.

All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery.
Practical work will have far more effect than mere sermonizing. . . .

... The whole earth, wrapped as it is in the darkness of sin, and sorrow, and pain, is to be lighted with the knowledge of God's love. From no sect, rank, or class of people is the light shining from heaven's throne to be excluded.

As is evident, White had a singular purpose for Christian education and a world view for its ministry. The God who has been maligned by Satan and misunderstood by so many in this world was once more to be revealed as He really is through a consecrated and educated people. She believed the youth of the church had a right to such an education (1923, p. 67). In fact she went so far as to teach that "Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in His glory" (1903, p. 264). In White's view, students would respond under the direction of consecrated teachers and become in their lives and service to others a revelation of God's loving character, the final fulfillment of Christ's ministry of reconciliation to a lost world.

Summary of Service in the Writings of Ellen G. White

It has been shown that Ellen G. White, a pioneer of the Seventh-day Adventist Church and its educational system, believed that the schools were to become a model of Christian love and service to the entire world. Her
philosophy of service to others was presented in the context of the great controversy theme.

The great controversy in the universe between good and evil began in heaven when Satan rebelled against God and accused Him of being selfish and arbitrary. He attributed to God the evil attributes of his own character. Man was deceived and fell into sin when he accepted the false premise of Satan's accusations. Man in sin became selfish, separated from God, and enslaved to Satan, his sinful nature, and death.

It was to reveal the self-sacrificing nature of God and reverse the terrible consequence of sin that Jesus Christ came to earth as both Model and Saviour. As a Model he revealed the character of God through a life of loving service to others. As a Saviour, He reconciled man to God by dying on the cross and by providing power for a change of nature from selfishness to love. Through Him the image of God once again is restored in man.

White believed that Christian education should be the medium by which students under the direction of godly teachers were to experience conversion—the implantation of a new attitude toward God and others. Consequently, the schools were to be the laboratory in which students would learn from the Bible principles of Christian character and life-style and then practice and develop them through service to others. Unselfishness would best
be awakened and developed in students through acquaintanceship and service to those in need. School was not to be a time for preparation and later life a time of service; rather both preparation and service were to be an educational unit within the school structure and during the "eventful period" of the students' lives. Such character and habits would become the students' life-style for time and eternity.

An educational experience which includes a love relationship with God leading to service for others is what White considered the "higher education." This essential education envisioned the development of intellectual, social, and vocational skills on the part of each student to the highest degree possible for the purpose of rendering the most effective service possible to others. In this manner each student would reveal the character of God to a world in social crisis and would help to prepare it for the soon return of Jesus Christ. The world is to be enlightened with the glory—the character—of God through redeemed and educated individuals—thereby completing the cycle of restoration: A perfect creation, the fall, restoration of the image of God in the individual through Jesus Christ, service to others through education, reconciliation of the world to God at the second coming of Jesus Christ. This is the philosophy and goal White proposed for every son and daughter of the church.
The principles contained in White's philosophy of service might be arranged as follows: (1) God created man in His image as unselfish, loving beings. (2) Satan has accused God of being selfish and arbitrary while denying that love and unselfishness exists, thus leading the universe into a great controversy. (3) Man fell into sin through acceptance of this deception which led to selfishness, separation from God, and slavery. (4) Jesus Christ came to earth as a Model of God's self-sacrificing love, which is the law of life for heaven and earth, and became man's Saviour through His death on the cross which brought about restoration: reconciliation to God and power for change. (5) Christian education is designed to bring about the conversion of the student and the development of his/her capabilities for the best service possible to others. (6) Service to others should be an integral part of the curriculum. (7) Service to others is not to be left until after formal schooling is completed; rather it is to be an important part of the students' training during the crucial "eventful period" of life. (8) The student should set as his goal the purpose of revealing God's attributes through character modeling and a life of service. (9) This kind of education is the "highest education" possible and is to be available to every young person in the church. (10) A life of service to others is but the beginning of an eternity in which relationships based on the principle of
"loving your neighbor as yourself" will continue.

Conclusion for Chapter IV

Summaries have been provided at the end of each of the three major sections in this chapter (pp. 48, 60, 83). It is sufficient to explain that the principles of service for Christian education are abundant and clear. These principles gleaned from both general and religious education are combined with those written by the academies--chapter 7, and synthesized as a unit in chapter 8 to form a final list of educational principles which may be used by the Seventh-day Adventist academies and other interested groups as a basis for writing a philosophy of service which in turn may form the basis of a service-structured curriculum.
CHAPTER V

THE PRACTICE AND BENEFITS OF SERVICE

Helping others through service has often been a basic activity in socially oriented education for those who believe that a student learns best by doing. This is true of educators in both general and Christian education. One may emphasize citizenship training while the other emphasizes sharing the gospel, but on this principle they are in harmony: service to others is a necessary part of the secondary-school curriculum. The literature on this topic contains examples of what high-school students have done in a practical way to help those in need who reside in their communities.

This chapter contains representative citations of these service projects which: (1) describe what high-school students are typically doing in their communities to serve others, (2) give examples of what students in the Seventh-day Adventist academies might do for service projects, and (3) present the right motives and wholesome benefits that the students would receive.

Some of the literature contain lists of suggested service projects. Sources for examples of these lists may be found in the sub-section of the bibliography.
The Practice of Service

Marian Catholic High School. Judith Anne reports in Momentum (1980, pp. 22-25) about the "Discovery in Service" elective semester course offered for seniors. Each year approximately sixty seniors take the course which is "designed to get students actively involved in service to the community in an effort to alleviate the suffering of others and to help the less fortunate" (p. 23). For three afternoons each week the students visit patients at a hospital, tutor elementary students, and assist teachers who work with the mentally handicapped. The service experience is designed to put into practice what the students have learned for three years in their Bible classes.

Donald G. Clarkler High School. In the article "TLC Teens Loving Children," Bowman (1978, pp. 45-49, 72) describes the benefits of having students help her as she teaches orthopedically handicapped children at the school in Tremont. Bowman reports that she has had over twenty-five students assist her during a seven-year period. "They come," she writes, "armed with specific assignments and objectives. They are educated, trained and monitored. The results are some of the most creative and touching experiences my students and I have known" (pp. 46, 48). The students receive a diversified experience working in the classroom and labs, organizing activities, correcting papers, and attending classes for
instruction in working with handicapped children. Objectives for the course "Occupations with Children" gives an idea of what the students are expected to learn:

1. Gain skill and experience which is needed for an entry level preschool, elementary, or special education aide position.
2. Provide an opportunity to have a wide variety of learning experiences in related occupations in early childhood education.
3. Know yourself better. (Bowman, 10: 1978, p. 49)

More than 100 Minnesota high schools reported in 1975 that they had students involved in Action-Learning programs (Conrad & Hedin, 1975). Six examples of community service are briefly explained which show the variety and educational richness of the programs.

**Brainerd High School.** The school "offers a staggering number and variety of courses to its students, several of which involve" community service projects (p. 3). Two of the approximately seventy social studies courses involve action learning experiences. Students in the course "Sociological View of Mental Problems" combine three days a week in the classroom with three hours of volunteer service a week in the Brainerd State Hospital. Students who enroll in the course "A Sociological View of Old Age and Poverty" spend two hours a week in the classroom and one hour a week helping at a day activity center for retarded adults. The course requires three hours of volunteer service per week.

**Hastings High School.** Students in an English class learn to solve communications problems through real
experience. The course, "Communication: A Social Responsibility" (p. 8), is held during the last hour of each day. The students are required to work two or three days each week with people and environments which are not part of their ordinary experience. For example, a student who has younger brothers and sisters is placed in a retirement home rather than in an elementary school. For their classroom instruction "daily Journals, readings, and resource people are also used to integrate theory and practice" (p. 8).

Duluth Cathedral High School. The school has a program called "Cathedral Community Commitment (CCC)" (p. 9). Two hundred students contribute over 600 hours of service to 2,000 people in fifty-eight different agencies. Students are released from school from two to seven hours on each Wednesday. Their involvement is voluntary and no credit is given; all students may participate. "Typical placements include elementary schools, hospitals, agencies for the handicapped, 'meal on wheels,' and some private homes" (p. 9). Many of the classes, of course, are quite small on Wednesdays which gives the teachers additional time to work with special students and/or participate with the volunteers.

Hoffman High School. All junior and senior English students are required to take fifty hours of community service during a six-weeks period each year. They work "directly in 2 or 3 community institutions: a
home for the retarded, a residence for the elderly, and an elementary school" (p. 10). Juniors spend two weeks (10 hours) in each while seniors spend three weeks (15 hours) in two agencies which they select. "Students are encouraged," it is reported, "to develop close personal relationships with the people they are helping and to enrich the programs available to them." Students are required to take two weeks (10 hours) of training before entering the program. During and after the program the students are required to write three papers: "A case history of an individual they have worked with, a description of a problem existing in each of the institutions, and an outline of possible solutions." After they have finished the service project, "each student must analyze four case histories of persons similar to those with whom they have worked" (p. 10). The program is called "Project Imput."

**Marshall University High School.** The school offers a series of courses on "Learning Psychology by Doing Psychology" (p. 15). The students gain experience through counseling peers, cross-age teaching, interviewing, early childhood work, etc. "The rationale behind the program is that intellectual and psychological growth in adolescents can be deliberately promoted through a seminar-practicum combination" (p. 14).

**Regina High School.** "Located in an urban area of great human need, Regina High School has made service to
others a central part of its school mission" (p. 18). All curricular areas and all grade levels are involved in the "Student Service Learning Program." The four major components of the program are:

1. A total school dedication that service options be built in departmental courses of study.

2. Individual Volunteers, with the help of the service coordinator, help meet community needs by committing a portion of their time (both during and after school) to service at hospitals, rest homes, day care centers, and other situations of need.

3. Service Class. As a part of the sophomore religion program, students can choose in-class religious instruction or a religion-in-action format.

4. Interim Week is used by about 180 students as a time to be intensively involved in service activities. (Conrad & Hedin, 1975, p. 18)

The class schedule is organized to allow a two-hour period per week for service activities and one hour per week for training, discussion, sharing of experiences, and evaluation.

Red Cross. Turning from the Action-Learning programs just reviewed, Cotton (1975, pp. 51, 52) lists a variety of local Red Cross service programs. Student action teams, under a supervisor, working with the housing authorities of a Pennsylvania city, "paint the homes of aging and handicapped people." Similarly, students in a city in Ohio perform individual services for aging and disabled citizens for a specified period of time. A student, for instance, may do the grocery shopping for an elderly couple. While providing a
necessary service, the student is learning about economics, using math, and learning something about the cost of living.

**State College School System.** According to information provided by Curtis (1976, pp. 27-30), the city of State College, Pennsylvania, "may be the only public school system in the country with a program requiring community service from each student before graduation" (p. 26). Based on the belief that the school should not only receive from the community but should also serve the community, the school system has developed an "Alternative program." A Federal grant has enabled the district to hire a full-time community-service director. A flexible schedule was developed, classes were reduced in size, and credit was given for service activities. One hundred seventy-five students from ninth through twelfth grades are enrolled—ranging through all academic levels.

Student-service activities include: teaching ballet to a class of retarded girls, big brother and tutor to a fatherless boy, participation in Civil Air Patrol search-and-rescue missions, helping at the local American Cancer Society office, helping a disabled college student get around in his wheelchair, holding a puppet show Monday evenings in the community's pediatric ward, counseling teenagers with drug problems, assisting the local Red Cross, working with severely retarded
children at a nursery school, mowing the lawn around the Easter Seal Society's clinic, etc. It is important to note that two years went into the planning stage of this alternative program. Every project has a regular schedule to which the students are committed and each student is carefully matched to a community need.

Seventh-day Adventist School System. Seventh-day Adventist educators have designed into their "Breakthrough" Bible textbooks for their secondary schools units on witnessing and service (Breakthrough with God's World, Pacific Press Publishing Association, 1974). Bietz (1976) wrote his dissertation on "The Development and Formative Evaluation of Instructional Materials and Procedures Designed to Teach the Concept of Christian Witness". Data for the paper were obtained from a witnessing class which the author held for 120 seniors at Rio Linda Academy December 1-18, 1975. In evaluating his teaching methods, student responses led him to the following conclusion:

The fact that twenty-four percent of the students experienced the class as "mostly lecture," the instructional principle of appropriate practice, and the actional nature of the subject of witness would lead to the conclusion that there was too much teacher-centered lecture in the class. This summary and conclusion would appear to justify the following:

Recommendation

It is recommended that the instructional procedure for the witness unit:

1. Incorporate more small group discussion and interstudent sharing.

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2. Develop student role playing experience for the students.
3. Develop outside-the-classroom, witness-oriented projects and activities. (p. 140)

As a result of Bietz's study and data collection, he authored *Witness Breakthrough with God's World*, Unit 2, (1975), which is used in the senior year of the Seventh-day Adventist high schools in North America.

According to Joe Engelkemier (1981, letter), coordinator for the writing of the Seventh-day Adventist textbook series, the grade-eleven revised textbooks will have two units specifically designed to inspire and train the students for witnessing and service. Video and audio materials for community service prepared by Roy Naden, associate professor of Religious Education at Andrews University, are suggested for student use in coordination with the lessons.

St. Mary's Spring High School. "That theory, 'kids helping kids,' is the idea behind a new Alcohol Awareness [sic] Program developed by a St. Mary's Springs High School student for elementary and junior-high school student [sic]," writes Barbara Reinhold-Harvey (1981, p. 28). Jeff Weinshrott, an eighteen-year-old senior, with the help of the school's chaplain, John O'Brien, developed the program. The awareness program is designed to help fifth- through eighth-grade students understand the dangers of alcohol before they develop the habit. The program grew out of a discussion held in a religious
class about alcohol abuse. Jeff is assisted by seven of his fellow students, none of whom receive credit for their service; they are excused from attending classes while presenting the program.

"I don't think any of the students care whether they get credit for it," Jeff said. "They are just enjoying it. The reward we get out of it is that if we get across to one kid and get help for him it makes us feel good." (Ibid.)

The students present movies on alcohol abuse followed by a question-and-answer session. They then lead out in small-group discussions after which authorities on the subject give professional advice.

Youngsters seem to respond very openly to the older students.

"I think students have more confidence in another student," Jeff pointed out. "A lot of studies have shown, too, that kids in lower grades often follow the example of students in higher grades." (Ibid.)

The younger students also feel they are among friends rather than professionals.

Roman Catholic High Schools. Two Roman Catholic high schools, as reported by McKenzie (1971, p. 37-89), are cooperating in offering elective programs which include service activities. Eleven offerings are given to the juniors and seniors which are considered as one group. Among the electives is the following course:

"Project." This "course" stresses almost exclusively the behavioral dimension of Christian education. Students engage in volunteer services such as work at hospitals, tutoring, etc., on a regular basis. Attendance
at formal religious classes during the semester is not required. (McKenzie, 1971, p. 88)

The PACE Association. The Program for Action by Citizens in Education (PACE) was founded in 1963 by "an independent, citizen based, professionally staffed organization to provide a vehicle for citizen involvement and service to local school districts" (Miggins, 1973, p. 362). PACE developed a school-community program which placed 350 students in the Cleveland community. A breakdown of the placements is as follows:

- Education and Social Services—39% (hospitals, day care centers, primary schools, community service agencies, etc.)
- Profession—36% (architecture, law, journalism, the arts, T.V. studio, etc.)
- Industry and Business—16%
- Environment and Science—9% (ibid.)

"Experiential education and the academic program," writes Miggins (1973), "must be actively engaged together as parts of a whole process of growth and learning through the natural unity of reason and experience" (p. 365). Although not all students elected to participate in service activities, the program has proven successful, reports Miggins.

DUO Projects in Vermont High Schools. According to an article in the Saturday Review, February 21, 1970 (p. 73), the Vermont State Department of Education promoted a new community-service program called "DUO (Do Unto Others)". The emphasis is on student initiative rather than prescribed projects designed by educators.
although students may choose to work with community-service organizations. A review board guides the student throughout the experience. The board made up of teachers, community members, and students "considers each proposal, making sure the student has defined the scope and potential of his project" (p. 73). As the semester progresses, the review board functions as a seminar and later for evaluation.

Sinner and Sinner (1978) report that the Champlain Valley Union High School, Hinesburg, Vermont, participated in the DUO service project. During a five-year period, "309, 312, 381, 292, and 287 students per year have engaged in DUO projects" (p. 408). There were approximately 1,070 students in grades nine through twelve attending the comprehensive high school. Most students commit one-half or one day each week to the projects; some, however, do full-time DUO projects for a quarter or semester. In any case, the student is responsible for the class work missed. Credit is received for participation in the DUO project. The high school has on its board "a full-time director, a part-time teacher, a half-time community coordinator, and a full-time secretary. Considerable counseling, follow-up, and evaluation are involved" (p. 408).

One of the DUO projects in which thirty-one students participated was Peer Counseling. "It is based on the notion that most of us want to be helpful rather
than hurtful," wrote the authors. "Moreover, it is no secret that most young people are willing to discuss real concerns with peers more readily than with adults" (ibid., p. 409). The students engaged in a training session for six weeks covering such areas as "self-and other-awareness; information about areas of concern to adolescents such as drugs, alcohol, and sex; and basic counseling skills" (p. 409). After the training, the students made themselves available to their fellow-students, helped to train other students, and generally associated with a more understanding and caring attitude. Sinner and Sinner (1978) report that "A spin-off benefit from the program has been the creation of a Peer Counseling Resource Room, which serves as a mellow, relaxing focal point where students can 'drop in'" (p. 409). Although the participants in the DUO project where enthusiastic about helping others, the students in the high school have been slow to respond. Plans for solving this problem include moving to a central location in the school and being more active in public relations with the students and staff.

Project in Thirteen New York State School Districts. McRae and Nelson (1971, pp. 445-447) report on a teenage project to educate fifth- and sixth-graders about the hazards of smoking. The program was initiated by the Broome County Interagency Council on Smoking of New York State. As a result, the Youth Leadership
Development Committee on Smoking and Health was formed which included two youth representatives from each of the thirteen school districts and three adult advisors. "From the onset," they write, "emphasis was placed on total youth involvement" (p. 445). Plans were formulated at thirteen meetings held during school time. At these meetings, orientation on the hazards of smoking and preparation for the classroom presentations took place.

The first step taken by the Youth Committee was to prepare a questionnaire to determine the habits and attitudes of the fifth- and sixth-graders. It was field tested before it was administered to about 10,000 students in seventy-one elementary schools. The next step was to obtain help and materials from professional health agencies. They also produced a 16mm color film with help from a high-school camera club. "'Smoking Sam,' a smoking mannequin, was purchased from funds obtained from a local service club after the project had been presented to their membership" (p. 446). It became evident that more youth were needed, so committee members contacted some of their friends. Two special training sessions were conducted by health experts, the youth were divided into teams, and action began.

"In a period of 19 days, 70 teenagers visited 71 elementary schools and reached approximately 10,000 5th and 6th graders" (p. 446). Each team prepared its own format; informal talks were given without "canned"
speeches. The personal interaction of youth with youth seemed to work very well. The students responded and yet were kept under control.

The reaction to the service program was favorable on the part of the community and preteens as well as the teenagers themselves. After the experience, an evaluation session was held. The meeting was planned by the youth although key community leaders were invited to observe. They appreciated the opportunity to plan and carry out the service project themselves. They were also impressed with the intelligence and seriousness of the younger students. Recommendations were made to govern future projects including programs for other health problems such as drugs, alcohol, sex education, pollution, etc. Although they had felt inadequate to talk to their peers, they were invited to present assembly programs about the smoking problem. McRae and Nelson conclude their article by observing: "There is a Biblical saying, 'A child shall lead them.' This has occurred with the youth program" (p. 447).

Benjamin Franklin High School. Several service projects have been carried out by students at the high school of East Harlem, according to Olsen (1949, pp. 54-56). Since many of the parents of students are foreign born, they have difficulty with English. Volunteer students helped to organize a "Citizenship Week," during which materials were presented to help the parents with
school-related problems and to establish an Adult School at which naturalization-aid counselors were invited to assist. The students also campaigned hard and effectively for better community housing. Another project involved cooperating with the East Harlem Health Center. By joint conferences, health programs, communications, plays, posters, and exhibits, the students presented health information to the public. Often their services involved making the public aware of professional health programs to be presented by the Health Center. The authors explain the value and possible future services of such a student group:

With the aid of such a group, a long-range program has been decided upon which envisions the use of pupil-teachers for health talks to churches, clubs, and various other social gatherings, the approach of pupils to health projects in the community, and the publication of health articles in The East Harlem Neighbor, the community newspaper published by the school. (p. 56)

Health Projects by High School Students. Linda Matnes (1979, pp. 16, 17, 30, 31), Youth Services specialist for the American Red Cross, writes in a stimulating article, "Student Activities—Who Needs Them? The Community, That's Who!," that "benefits multiply when more than one student activity group works together on a community project" (p. 17). The point is illustrated by the response of various student groups in one high school when it was learned that dental hygiene was lacking among youngsters at a nearby elementary school. No one group
could answer all the needs so all of the activity groups united their efforts. Mathes explains:

... The dental hygiene club trained other students to give dental instruction; the art club provided promotional and instructional posters; the journalism club provided news releases for the parents and school and community media; the key club organized a school-wide collection of toothbrushes. By the time the project was completed, all 4000 students and faculty members at the high school had been involved in some way in the success of the project. (p. 17)

Health projects, as previous examples indicate, are a popular means of serving others. Members of an individual class can carry out such a service as well as a larger school organization. Harnett (1971, pp. 125-426) reports on just such a project by a select group of students in a high-school health class. The teacher became deeply concerned about the problem of child molestation. He concluded that prevention through the education of elementary students was the answer; this is where his students came in. Since the subject was of a delicate nature and difficult to present, the students used a commercially prepared teaching unit. "The 'Patch The Pony' program from the Society For Visual Education, Inc. includes a filmstrip with an accompanying record, teaching aids for teachers and parents, a song, and buttons" (p. 425).

Five students from the class, based on their speaking ability, interest, and plans for a teaching career, were chosen. After thorough preparation, they
with their teacher "visited eight elementary schools during one school day for the teaching of the unit to a total of nearly five-hundred first graders" (p. 425). The groundwork for such a concentrated effort had been laid by help from a local service club which purchased the materials, and publicity was provided by the local media. Teachers and parents were prepared for the unit with the help of teaching hints from the commercially prepared materials. The teacher felt "that the presentation of the program was more successful because of the involvement of various members of the community—the service club, the news media, and the parents" (p. 425).

The elementary students had good rapport with the high-school students who provided a worthy model to follow. "The effectiveness of such an educational program," writes Harnett, "is nearly impossible to determine. The old saying, 'no news is good news', is relevant to this situation" (p. 426).

**Everett High School.** Two health-related programs were conducted by approximately fifty student volunteers from the school in Everett, Massachusetts: a hot-line and teams trained to teach about the harmful effects of alcohol and tobacco (Winters & Malione, 1975, pp. 43, 44). For a five-week period at the first of the school year the students received training in hot-line techniques, human relations, and available referral agencies. Students from all grade levels attended the
hot-line for five days a week during school hours.

During this project, they received on the average of eighteen calls per week. Most of them were referred to professional agencies, but an average of four per week which usually involved drug- or family-related problems were referred to the junior author for counseling. Each student who participated, in addition to attending the hot-line, had to record pertinent information on each call. One of the important features of the program, writes Winters and Malione (1975), "is the participation of 'hotliners' from previous years in the training of volunteers for each new school year. Thus, students have the opportunity to participate as trainees, practitioners, and trainers" (pp. 43, 44).

Students in the other health-related program sponsored by Everett High School prepared themselves in teams of two to "familiarize elementary school children with the properties and possible effects of drugs, alcohol, and tobacco" (p. 44). Approximately forty-five students from all grade levels were involved, some of which also served in the hot-line program. Students were trained by teams in one area of concern for a six-week period during the first semester. They became familiar with the information and problems of their specialty, available audiovisual aids, and the principles of human relations including group dynamics.

After training, teams were sent into all the
fifth-, sixth-, and seventh-grade classes of the Everett schools. "A specialty team spends one period per week for seven weeks with the same class. By the end of the school year each class has been exposed to all three teams" (p. 44). The teams spent only a small percentage of their time in formal presentations; most of the time students were encouraged to participate through informal rap sessions, role playing, etc.

The health service has been highly appreciated by the teachers, parents, and students of the school district. The student volunteers themselves welcomed such a responsibility. They felt that they were doing something worthwhile to help others. Reflecting on the service project, the author writes:

In spite of the lack of formal evaluation it would appear as though the two programs demonstrate the feasibility of large-scale student participation in the mental health activities of the public school system. With the expansion of such activities, perhaps large numbers of professionals will eventually accept the idea that mental health principles are not the exclusive property of trained specialists. (p. 44)

Eugene 4-J School District. Lee and Rubinstein (1977, pp. 533-338) report the service activities of a Big Brother-Big Sister program for lonely children sponsored by the 4-J school district of Eugene, Oregon. Since 1966, more than 2,000 volunteers have participated in the program. In 1975 alone, volunteers donated about 30,000 hours to help more than 325 children. The volunteers are selected from college and university students, the
business community, the elderly, and local high-school students. They are carefully screened through written applications, references, and informal interviews.

An orientation meeting is attended by each volunteer where they study problem-solving techniques, group dynamics, and how to interact with the desires and concerns of children. The authors report that the volunteer learns that he must have the ability to get along with youngsters—individually and in groups—and tolerate minor frustrations that arise in a relationship. Formal education classes in psychology or sociology are not important; in fact, they often tend to hinder development of a healthy relationship. (p. 335)

A volunteer is required to spend at least fifteen hours a month with the youngster and attend monthly orientation meetings. In addition, home visitation is required to become acquainted with the parent or parents; the volunteer informs them just exactly what they can expect of him and he expects from them. Weekly or bi-weekly visits are encouraged although the volunteers tend to put in a great deal more time at first. Phone calls during the week often help to reassure the child. At times, the staff sponsors large group outings, but usually the volunteer takes the child for a bike ride, or they stay at home and work on projects, garden, watch TV, go swimming or to the movies, etc. "This person-to-person contact builds friendship" (p. 338).

School personnel and people in the community have been positive about the program. They feel that high-
school students who participate in the Big Brother-Big Sister program are helping to meet a growing need in the community—that of the lonely child.

Lincoln High School. A number of high schools in America are promoting off-campus experiences for their students, according to an article in the Nation's Schools (1972, pp. 58-60). An example of the benefits of such a program to one student is described as follows:

Last year, Jenifer Brown, sometime hippie and longtime underachiever, teetered toward dropout status.
This year, she's a star senior at Portland, Oregon's Lincoln High—winning top academic honors and planning a post-college law career. (p. 58)

Jenifer "found herself" in Lincoln's internship program. Juniors and seniors—and a few select freshman and sophomores—receive one-semester elective credit for off-campus learning experiences, some of which involve volunteer community service. "... leave-the-school advocates argue convincingly," the article relates, "that today's precocious teenagers are ready for real-life experiences and that educational opportunities abound on the outside" (p. 58). A minimum of five hours per week is required, although many put in ten to fifteen hours. They are usually released for two half-days or one full day per week. The volunteers are selected from the applicants by a committee of social studies teachers. Student interest and a sense of responsibility were considered more important to success than academic
achievement. During the one year which was reported, twenty students selected from one hundred applicants fulfilled internships at

... offices and agencies including the Portland Planning Commission, a child development center, a consumer research group, the American Civil Liberties Union, a medical center, the sheriff's department, domestic relations court, the corrections and parole board, the county literacy league, a halfway house, and an architectural firm. (p. 58)

They serve as

... legal aides, interviewed prison parolees and welfare recipients, assisted counselors at a drug prevention center, tutored preschoolers and handicapped children, handled first-aid chores in clinics, took charge of recreation at an old folks home, and kept track of customer complaints at local businesses. (p. 59)

Highland Park and Deerfield High Schools. These high schools have a more traditional program than Lincoln—"the seniors option plan" (p. 60). Participation in the program is limited to the last semester of the senior year for those who have met most of the class requirements. One of the options is "volunteer social work in community agencies or service as teacher aides in the district" (p. 60). The students must find their own jobs and submit a proposal containing their objectives and activities. After receiving parental consent, the proposal is reviewed by a committee of parents, counselors, and the building principal. If the service project meets the student's need and helps to complete his/her graduation requirements, then permission is granted.
Since most have completed their class requirements already, they are able to spend full time off-campus.

Bellingham High School. Norman and Smith (1975, pp. 35-37) found that students at the Bellingham, Washington, high school who were enrolled in the home economics course on working with and for the elderly in the community knew very little about these senior citizens. A pilot program—"Companion to the Elderly"—was, therefore, developed to change the situation. Ruby Smith, the teacher, encountered several problems as the program progressed. Among these were the lack of good resource materials and low student interest.

It was finally decided to teach the course over two terms: the first term in the classroom and the second in field work. The classroom section was supplemented by materials obtained from a "U.S. Office of Education pamphlet—Companion to an Elderly Person (1)" (p. 36), lectures, films, discussions, and field trips to the residences of the elderly. The students were also trained in homemaking skills such as food preparation, simple house-cleaning, simple banking procedures, food shopping, and running errands. The authors explain that

One part of the term's training program was unique: several elderly persons were selected to work directly with the students on a one-to-one basis in lessons given in the older persons' homes. Here, the elderly became the teachers and taught the students the homemaking skills the older persons found necessary in managing their day-to-day needs. In addition to the skills they taught, however,
they gave the students something far more valuable—an understanding of an elderly person's problems. (p. 36)

Ordinarily, the students received wages for their field work. This was not possible, however, because most of the elderly were unable to pay for their services, so the students donated their time. The student volunteers served in a variety of functions at the Senior Activity Center, convalescent centers, and in private homes.

Norman and Smith observe that the community really did not feel that the public school could provide the training for such tasks as were needed in working for the elderly. "The under-20 age group," they comment, "has not been--up to this time, at least--the age group to which a community would instinctively turn for service to the elderly" (p. 36). At least in this case, the misconception seemed to have been erroneous.

Ohio High School System. Students who are learning about their environment in the science class are also learning to use their knowledge and skills for the good of the community and even the state and nation. Offutt (1975, pp. 45, 46) writes about what has happened in Ohio as a result of the 1972 Water Pollution Control Act passed by Congress. The Act requires that there must be annual inventories of water quality and a statewide monitoring program. "Public participation appears as a consistent theme of the Act," says Offutt (p. 45).

For years, students who are members of the
"public" have gained educational knowledge by carrying out successful water-pollution investigations. The practical question arises, however: "Does testing for water pollution make a difference in water quality?" (p. 45). In other words, could the students make use of the information collected for the good of society? State and national regulatory agencies teamed up with several university and high-school science classes in Ohio to do just that. The agencies and universities provided the funds, materials, and training while the schools provided young people who were anxious to use their knowledge and skills for the good of society. Offutt (1975) explains the objectives and philosophy of the project:

... It gives high school teachers and their students an opportunity to investigate significant community concerns, to serve the community, and to develop career skills in environmental protection. The philosophy of the program is based on the assumption that when students investigate a problem that affects them, they will apply the hard sciences as tools in order to understand the problem and then use social sciences as instruments to effect responsible change. (p. 45)

Information collected by the students cannot be used in litigation but it does alert the regulatory agency to the problem and it also becomes part of the national water-quality data system.

San Jose East Side Union High School District. Students in other high schools of the nation are also doing something constructive about environmental problems. Sellarole (1971, p. 28) reports that the students
and the five teachers in the industrial arts classes of three schools of the district, San Jose, California, were determined to use their skills in a practical manner for the good of their community. They decided that the biggest need in their community was to improve the living conditions of their fellow man. "Their perception in this respect," notes Sellarole, "points up the fact that many of today's students are keenly aware of brotherhood and the moral obligation to help one's neighbor."

Their final decision was to make improvements on three community child-care centers which were located near the schools. The students visited the centers and talked to the directors about their needs. They compiled a long list of needs which included storage units, room dividers, toys, and a large sign for each of two centers. The students then set about making the equipment in their industrial arts classes under the direction and participation of their teachers. Finally, the finished products were installed. Some of the students worked during class time, others after school and on Saturdays, and some did both. One student, when asked about working voluntarily on his own time, replied:

I thought there was quite a bit of spirit in it. Like after school everybody pitched in and helped and everybody seemed excited and we got quite a bit done. The feeling was mutually good. We felt like we were doing something for our community. Like Pete said, everything is ecology now and improving your environment, and we're interested in improving it, so it turned out pretty good. (p. 28)
Obviously, the students not only had a valuable learning experience but it was reported that their "interest was phenomenal" (p. 28). Service to others became highly motivating for the students when classroom learning was put into practical use.

**Bryan Adams High School.** A fascinating service project that started small but developed into an extensive program is reported by Wanda Vassallo in an article "Learning by Tutoring" (1973, pp. 25-28). The original objective of the tutoring project sponsored by the National Honor Society at the high school in Dallas, Texas, was for a few students to help a few other students to improve their grades. And actually it began with only twenty students helping twenty-four other students. Vassallo writes that

... In three months the number of its participants had climbed to 260. At the close of the 1971-72 school year 1,000 student volunteers had clocked 100,000 hours of brain time tutoring 5,000 other students in a wide variety of subjects at 13 junior high or middle schools and ten high schools in the district. (p. 25)

Of greater importance, however, is that both those being tutored and those tutoring raised their grade levels significantly: "43 percent of the students receiving tutoring had brought grades up one full grade level; another eight percent had made even greater improvement" (p. 25). One of the tutors, Terry Tate, remarked that "Tutoring helps me get to know the subject better myself" (p. 26). Terry ought to know; one year he
received tutoring in algebra and the next year he was tutoring in geometry!

"... The Tutoring Program helped make the difference for me," he observes. "I started paying more attention in class and I got to understand math. Then, too, I really like helping someone else the way I was helped" (p. 26)

The key to the success of the program is that the school routine was not disrupted. The students tutor and receive tutoring during the study hall. Students who need help seek it themselves or are referred by their teachers or study-hall supervisor. The main requirement is that they take the program seriously. Tutors are recommended by their teachers or volunteer on their own. "Tutors do not necessarily have to be excellent students in all subject areas;" writes Vassallo, "several, oddly enough, are tutoring a subject in which they excel while at the same time being tutored themselves in subjects in which they are weak" (p. 27).

The tutoring program has grown beyond the confines of the study hall during the school day. Night programs were operated in areas where students were being bused. Flyers describing the service were distributed on the buses. The program started out small in those areas but in one case the attendance built up to more than 100. Goals have been set high for the growth of the tutoring program in many schools at all levels: At least 10,000 students helping others to achieve academically. And more and more principals are becoming enthusiastic
supporters. They have found out that students can help other students in certain situations better than the teachers themselves.

_Bishop Ward High School._ "The goal of [the] Christian Service Action (CSA) class . . . is to help others," writes Shoup (1980, p. 633). Sister Nora Ellen Richard conducts the elective class for seniors in Kansas City, Kansas. Ninety percent of the seniors have participated twice weekly for the past two years. "The idea is," says Nora Ellen, "that youngsters can make a significant contribution to society through volunteer service—that, as Christians, we have a commitment to helping those in our community who need us" (ibid.).

The service projects in the community are varied and rewarding: caring for the children of unwed mothers, tutoring children in a run-down elementary school, providing activities at a nursery for children of one-parent homes, providing companionship for elderly people in a nursing home, etc. The rapport of the high-school students with others is illustrated by the following incident:

... A gentle Chicano boy sat on a too-small chair working with a black and a white boy, both first-graders. He spoke to them with quiet dignity, encouraging them when they were right and patiently correcting them when they were wrong. "He really amazes me," the teacher confided. "He is so soft-spoken, yet he is firm. He doesn't hesitate to tell me if the children misbehave." She smiled, looking toward the three heads bent over a
worksheet. "That doesn't happen too much anymore. The children like him so well, they would never risk their chance to spend some time with him." (p. 634)

Another scene which took place in a nursery explains clearly the value of service to others.

... When one small boy began to cry, the teenager comforted him in a rocking chair. As we left, we glimpsed the teenager sweeping the floor, smiling, with the child happily tucked in the crook of his free arm. (ibid.)

The value of this type of service education comes not only from the activities themselves but also from reflection and sharing with each other during class time. Students become deeply interested, comments Shoup (p. 634), about their peers and persons whom they are helping. Interest in service has become so intense among some of the students that they are participating without credit in programs conducted after school hours.


Some powerful things are happening in Kansas City, Kansas. Yet this innovative experiential education program has cost the school only a teacher's salary and an investment of trust in Sister Nora Ellen's vision of what youngsters can accomplish, set free from the confines of the classroom.

In a project on the aged, one of Sister Nora Ellen's students wrote: "Grandma has had a hard life, but she views life as the road to heaven. She believes that everyone is here on earth to serve God." Sister Nora Ellen believes this, too, and—while serving the pressing need of adolescents to define their world—she brings to fruition the finest potential of a Christian education. (p. 635)

Obviously, the vision and counsel of an adult, in this
case a teacher, is fundamental to a successful service program in the high school.

The Church of Jesus Christ of Latter-day Saints. Although the Church does not operate an extensive educational program under the college level, the youth are trained for service by the Church and within the family unit. Children and youth are taught that an important way "to help build the kingdom of God spiritually is to serve others. Service is one of our greatest opportunities in the Church. We are taught that when we are in the service of our fellowmen we are in the service of our God" (Miller, 1981, pp. 254-255).

The Church carries out its remarkable humanitarian program in two specific ways: missionary activity and welfare work (Allen & Cowan, 1967, pp. 90, 131). Joseph Smith considered missionary labor to be "the spirit of unselfish service: service to one's God, one's church, and one's fellowman" (cited in Allen & Cowan, 1967, p. 131). Likewise, the welfare program, initiated during the Great Depression (Arrington & Bitton, 1979, p. 272) has grown to noticeable dimensions as can be seen by the Church's assistance to fellow-members in Europe after the Second World War (ibid., p. 275) and to many both within and without the Church after the devastation caused by the collapse of the Teton Dam in Idaho, June 5, 1976 (ibid., p. 277).
Holtville High School. The most ambitious and comprehensive service program researched for this dissertation took place in the Holtville, Alabama, high school (Clark, 1946, pp. 64-68). In the late 1930s, Elmore County was a very run-down, poor, "one-crop --cotton--part" of the country. A small group of students who became very concerned about the deteriorating conditions and the dismal prospects for their future went to their principal, James Chrietzberg, seeking advice. Tactfully, without giving specific advice, the principal explained to them what could be done by individual resourcefulness. "Boys and girls can work miracles under their own power," explains Chrietzberg. "They may need help in shaping their first plans--but, after that, you'd better watch out or you'll get run over!" (cited in Clark, 1946, p. 64).

What the students accomplished is truly remarkable. Among other projects, they built a cold-storage plant and rented lockers to the farmers, built a slaughterhouse and butchered animals, established a cannery and canned local produce, published a canner's cookbook, developed a poultry industry, diversified the crops including fruit orchards, renovated run-down houses, improved family nutrition, purchased farm equipment, made machinery and furniture, produced cosmetics, ran a beauty parlor, kept accounts, ran a bank from which loans were granted, conducted a recreational program for
the community, etc. All of this involved the combined efforts of the school administration, classroom teachers, community leaders, and students. Considerable class time was used to make necessary materials and equipment to prepare for the projects. Many thousands of dollars passed through the students' banking system to finance and produce such a wide variety of services and equipment.

Rather than interfering with the students' scholastic performance, the many activities actually helped them. It is reported that the number of drop-outs decreased from 45 to 25 percent. Those who have gone on to college have received top grades and not one has flunked out. Of even more importance, Clark (1946) explains, is the new spirit in Holtville as a result of the students' enthusiastic involvement in answering the needs of the community.

Farmers like to ride past the terraced land, the fields of wheat and oats as well as cotton, the peach orchards, and the barnyards alive with fat hogs, purebred cattle and fine chickens. Their wives take pride in clean painted homes set in green landscaped lawns. Families are healthier because they eat better and more varied meals. At the same time, the boys and girls are solidly sold on Holtville. They know it's a prosperous, upstanding community because they've made it that way themselves. (p. 68)

Such community improvement as this is the result of what high-school students can do when properly counseled and trained by those in educational leadership. The desire to serve may result in unimagined
benefits to everyone involved, which in the last analysis is the most important performance objective possible.

The Benefits of Service

Research Data on the Benefits of Service

Weinsberg (1974), *A Survey Of Youth Volunteers' Attitudes Toward The Elderly*, concludes that "a majority of youth volunteers held positive attitudes toward the elderly before beginning volunteer work in hospitals and nursing homes" (p. 3313-A). He also learned that "Youth volunteers' attitudes toward the elderly, as well as their nurturance, remained relatively unchanged after six to eight weeks of volunteer work" (ibid.). From Weinsberg's study on a specific area of service, therefore, the conclusion was drawn that the volunteers began with a positive attitude and maintained that interest through the project. Most of the literature on service projects, however, report on the increased benefits to all the parties involved.

Heussenstamm (1975, p. 55), for instance, remarks that when the student volunteers arrive at a large New York hospital which ministers to the aged and chronically ill, "the whole place lights up." Such a positive reaction seems to take place for the volunteer, the person or community served, and the school. Mathes (1979) supports this conclusion when she writes that "The youth gain from opportunities to participate; the
community becomes a better place in which to live because of their contributions" (p. 16).

Obviously, the receiver of student volunteer service is benefited, be it an individual, an institution, or the community in general. For instance, it has been found (Janowitz, 1971) that under-achievers "can achieve normally, that is, make one month's progress in reading or arithmetic in one month's time" (p. 81) if the volunteers are adequately trained and supervised. Research (Bechtold, 1977) on the results of peer-aged tutoring of moderately retarded students shows that among other benefits,

2. The moderately retarded students in this study (n=14) improved significantly in gross motor proficiency and physical performance. 3. The high school student volunteer tutor was positively influenced cognitively and affectively by the tutorial experience. (p. 7609-A)

Vassallo (1973), reporting on the Dallas Tutoring Program, states that a year-end evaluation indicated that "45 percent of the students receiving tutoring had brought grades up one full grade level; another eight percent had made even greater improvement" (p. 25). The report gives at least eight benefits of the tutoring program: (1) better grades for the student tutor, (2) better grades for the tutored, (3) increase of self-esteem for both, (4) sometimes better explanations of a concept by a volunteer than by the teacher, (5) a one-to-one relation, (6) better communication skills
learned by tutors, (7) improvement of interpersonal relationships, and (8) a decline of discipline problems.

An extensive document by Action (1972) entitled High School Student Volunteers explains the shared benefits to the community, the student, and the school. The community benefits because the students "meet real needs, solve real problems." The students also benefit:

... it makes their education more relevant.
... these are the ones who discover a sense of purpose and responsibility when they are able to see the immediate benefits of what they accomplish.
Students benefit as well from the opportunity to know and relate to people of different ages and backgrounds.
Volunteer service also gives students a first-hand look at how the community works.

Where the students undoubtedly stand to gain the most, however, is in their self-development and self-awareness. ... they develop a sense of their own potentials and limitations.

One of the most meaningful forms of self-discovery through community service is career exploration. (pp. 7, 9, 10)

The school itself benefits. The Action document reveals that

... the school receives an immediate feedback in the form of improved student morale. The maturity students gain on the job carries over to their school participation as well. Given adult responsibilities, they begin to act more like adults. (p. 10)

The school, of course, "simultaneously takes on an enhanced public posture" (ibid.).

Conrad and Hedin (1978) report on the evaluation of experiential learning projects in which 4,000 students
from some twenty public, private, and parochial school systems across the country participated. All forms of experiential education with the exception of work-related or vocational programs were evaluated. These programs included "internships, volunteer service, political action, outdoor adventure, etc." The evaluation procedure was to compare what students said they learned from experiential education with that of what the adult directors of the programs observed the students had learned. The evaluators learned more than they expected from the results of the research.

... The biggest surprises were how very positively both teachers and students rate their experiential programs, the significance of the things they report being learned in them, and the extraordinary level of agreement between students and teachers about these program outcomes. (p. 103)

There was an 80 percent or more agreement level between what the directors observed and what the students experienced in fourteen of the twenty-four areas evaluated (pp. 104, 105) (see appendix 2).

The research in general, therefore, seems to indicate that the receiver, the student, the community, and the school itself benefit from the service projects. Altruistic service, of course, is done for the good of others, but educational philosophy and practice as designed for the secondary school is primarily concerned with the behavioral growth and change that takes place within the cognitive and affective domains of the
student. Three characteristics worthy of specific attention can be considered under the attributes of caring, self-esteem, and responsibility.

Caring

Manning (1979) calls service-learning a "curriculum for caring" (p. 88). Kelsey (1977) believes that "Love cannot be expressed to those we love, however, without the expenditure of time" (p. 61). This, of course, is also true of anyone or group of people who have needs to be met. The secondary curriculum which provides time for service projects at the same time makes it possible for students to learn and practice caring. Vassallo (1973) quotes Jim Daniel, faculty sponsor of the Dallas Tutoring Program, as saying, after he had given three beneficial results of the program: "Perhaps even more important ... is the fact that one person is saying to another, 'I care enough about you to want to help'" (p. 28).

Other students express the same sentiment. Terry Tate, who has both received tutoring and tutored others, remarked that, "I really like helping someone else the way I was helped" (ibid., p. 26). A Bishop Ward High School girl enrolled in the Christian Service Action class explains in a most effective way how the students developed a caring attitude while working in a day-care center for children—some of whom had been abused.

... A little boy came in one day with
a black eye, and he had on a little button that said, 'I am loved.' He wears it all the time now, and I know that his mother beats him. When we first went down there, no one wanted to be the first one to open up and give affection. But now it doesn't matter. Those little kids really need to know that you care about them. If you become attached to certain kids, you pick them up and hug them. We give a lot more affection now than we did at first. (Shoup, 1980, p. 634)

The attribute of caring is basic for the harmonious interrelations necessary to maintain a democratic society and the mission of the church. Young people seem to develop this attitude through participation in service projects.

**Self-esteem**

Many lists have been developed in education over the years to describe the needs of youth. Certainly one of the most basic and essential is the need for self-worth or self-esteem. Thomas (Lall & Lall, 1974) in 1923 proposed four basic needs of every normal human being:

"(1) the desire for new experiences, (2) security, (3) response, and (4) recognition" (p. 179). Abraham Maslow in 1954 revised the list of Thomas to include: "(1) safety, (2) love, (3) esteem (for self and others), (4) self-actualization, and (5) the desire to know and understand" (p. 179). Without a sense of self-esteem there is little if any motivation for self-development or community involvement. Participation by students in service projects aids in supplying this felt need.

Heussenstamm (1975) writing about "Human Services
Education" states that "Youngsters benefit by increased feelings of self-worth and personal efficacy" (p. 55). Action (1972) concludes that student volunteers gain the most in their "self-development and self-awareness" (p. 10). The testimony of several students is included. One comments: "I would say that this program has caused me to hold more respect for myself and others" (p. 9). Another concurs: "Most of the kids I've worked with are from the 'slow' groups or the 'socially maladjusted' groups and they really make you feel needed" (ibid.)

Hamilton (1979) provides a lengthy selection from a log on community-service written by a girl named Jane who worked in a nursing home. An excerpt reveals what such an experience has done for her self-esteem.

One lady I visit regularly and whom I've grown quite fond of is Emily. Physically, Emily seems to be withering away to nothing. She's just skin and bones. Unfortunately it's hard to discuss anything with her because a stroke severely limits her ability to verbalize her thoughts. Her eyes usually speak for her heart and her mind. Just being with her, bubbling on about school and my family, invariably produces a smile of recognition and a sparkle in her eyes. I think she knows I care and one of the greatest rewards working at the nursing home came when Emily unexpectedly came out with "you're a dear girl." (p. 27b)

In her article "Discovery in Service," Judith Ann (1980) passes on the "discovery" made by several of her students who have participated in the service-oriented class. They write:

I received more than I have received in my previous school years. I gained an inner satisfaction that made me feel good as I left
each day. I gained a knowledge and understanding [sic] of the "special child," and a new attitude toward myself.

All I gave was an hour a day, three days a week. That's not much, but in return I received a feeling of being wanted and needed. This class makes me feel like I'm doing something with my life.

I've found a certain peace within myself—my friends notice this about me, too. (pp. 24,25)

Obviously, such dynamic personal experiences coupled with letters of praise and newspaper articles expressing appreciation cannot but help to react on the students. As one teacher said, "they're thrilled and their self-esteem climbs" (Vassallo, 1973, p. 2b). Sager (1974) concludes from his research on volunteers who worked with retarded people that

... Youth's perceptions of themselves do change. After such an intense summer's experience, youth's self-esteem increases; they like themselves more, feel more valuable and worthwhile, and have greater self-confidence. Also, they feel more self-satisfied and self-accepting. (p. 4760-A)

A basic principle of both democratic and religious education would seem, therefore, to be what is expressed by Mathes (1979): "Young people need a sense of self-importance that comes only when they feel, only when they know that they have done something important or significant for other people or for the environment in which they live" (p. 17). Perhaps the ancient adage is true that "one finds himself when he loses himself for the good of others." Self-esteem returns naturally as a by-product of service to others.
Responsibility

It has been shown that the capacity to bear responsibility is an important characteristic of a good citizen. As Johnston and Paunce (1952) point out, "It is the essence of good citizenship to assume such responsibilities, with others, for the general welfare" (p. 310). The development by students of this attribute is an objective of the service-oriented curriculum (Conrad & Hedin, 1975, p. 1).

How do the bored, restless, and unmotivated students learn to bear a reasonable amount of responsibility for their own education and career success? Action (1972) concludes that these kinds of students are the very ones "who discover a sense of purpose and responsibility when they are able to see the immediate benefits of what they accomplish" (p. 9). Students learn to bear personal responsibility for their own success when they share in the responsibility for the success of another. Cotton (1975) expresses this educational objective in the following manner: "We need to place children in more active roles in the teaching process. They need to have opportunities to learn how to take responsibility for their own learning and to experience what it means to help others learn" (p. 49). A sense of responsibility, therefore, seems to be correlated with a sense of caring for the welfare of others. To help another is to help oneself! Manning (1979) believes that
this psychological law holds true in "service learning." Students "participate in care," he writes, "by assuming responsibility for other human beings. By serving, they are caring. Society benefits from both" (p. 88).

Learning to bear responsibility through caring—service-learning—is taking place in some schools. French (1967) draws the general conclusion that students "appreciate the respect, confidence, and trust that accompany responsibility" (p. 382). Students agree that it is time that they bear their share of the responsibility to help others. As one student so succinctly states, "I realize that I have been blessed with clothes on my back, food in my stomach and a wonderful family! Now it is my turn to give" (Judith Anne, 1980, p. 23). This is responsible living.

Linda Bowman (1978), a teacher of orthopedically handicapped children, expresses her appreciation for one of her student helpers: "She's supposed to begin at eight o'clock, but she's early so that we can discuss yesterday's results and today's assignment" (p. 48). The teacher elaborates on the benefits of having such responsible student helpers.

One of the fringe benefits is the additional number of helping hands we have on field trips. Many of our R.O.P.'s [Regional Occupational Programs] simply juggle their schedules, get special permission and come with us. The bakery was bulging at the seams when we visited, but, thanks to our teenagers, every child got to peek, taste and touch everything available. When we visited the farm, each child got to ride on a horse, because we had

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enough personnel. And our annual school picnic turned into a delightful Olympics, because some of our teenagers came and led games, fed kids and whipped wheelchairs around with practiced ease. (ibid., p. 49).

Winters and Malone (1975) observe that teenagers who participate in service projects "feel they are involved in a significant way in helping others and welcome the responsibility required by each program" (p. 44).

Discipline Reduction

A satisfying "spin-off" from the sense of responsibility gained by students through service-learning is that in many cases their own discipline problems decline. It seems that personal anxieties and tensions lessen when the students assume a certain degree of responsibility to help someone else with his or her problems. Sinner and Sinner (1976) in their article, "Options in High School Discipline," explain that they use in their high school the usual disciplinary measures but "our commitment lies elsewhere" (p. 407). Their commitment is expressed in the following manner:

... At our school, we feel that in order to attack the fundamental human problems of boredom, frustration, loneliness, anxiety, anger, fear, and powerlessness, we must make our school less a factory and more a family. (p. 407)

What they do to create the family atmosphere is to promote participation in the "DUO" [Do Unto Others] program. The authors explain the results of participation by troubled students in the program.
Have these programs eliminated discipline problems at our school? No. However, we know that many of the youngsters who have chosen or will choose these programs would otherwise probably not survive in our school. They would drop out or would be thrown out. Our discipline problems would quite likely be substantially worse were the programs not available. (ibid., p. 409)

According to Heussenstamm (1975),

Other teens, with long histories of disciplinary problems at school—including fighting, truancy, and academic failure—are literally turned around and begin to reinvest themselves in their education. (p. 56)

Vassallo (1973) points out the key as to why discipline problems decline among teenagers when they become involved in service projects. He does so through the words of Mrs. Haroway, a coordinator for the Bryan Adams High School tutoring program in Dallas Texas. She remarks that

...Teenagers of today value freedom. In this program they are learning something very important and basic about freedom—that restraint and discipline are consistent with one of the most cherished freedoms of all, the freedom to accomplish. (p. 28).

The literature seems to indicate that students develop a sense of personal and social responsibility through helping others. Their freedom to achieve is tempered by their desire to promote the success and freedom of others. Self-discipline through responsible social action is a benefit coveted by both a democratic society and the religious community.
Social Maturation

The literature on service to others has something to say about what might be called the "rhythm of life" in the social maturation of youth. This concept states that young people are at the age when they are most socially alert and concerned. If this motivation is not captured and nurtured during this period, the social consciousness passes when more pressing needs arise in adulthood and it may never be revived again. Manning (1979) expresses this principle in the following manner.

The reasons for service-learning run deep. They extend to the very nature of what it means to be young. Ironically, at the very point in the maturation process when energy and idealism have peaked, there is scant opportunity for the young to contribute. (p. 85)

Cotton (1975) points out that

... there are more than 50 million young people in our society representing an enormous pool of imaginative, energetic, enthusiastic, but as yet relatively unskilled, resources for helping us deal with some of the problems. (p. 50)

Summary of Benefits Gained Through Service

It has been shown that there are desirable benefits received by others, the participants themselves, the community, and the school when students engage in service projects. Among the long list of benefits are the development of such characteristics as caring, self-esteem, and a sense of responsibility. In addition,
there also appears to be a reduction of disciplinary problems and an increase of social maturation. Obviously, if these attributes are not acquired by students during their high-school years, they will be learned under more difficult circumstances, if at all.

**Summary of Chapter 5**

The practice of service by high-school students has been extensive, exciting, and varied. Service education has ranged from after-school volunteer activities by a few students to the participation in a highly organized program by many students in a school district. These activities have included hospital visitation, working with teachers for the mentally handicapped, services to the elderly, assisting local service agencies, helping teachers, witnessing to the gospel, participating in drug-abuse programs, aiding professionals in a variety of health programs, Big Brother-Big Sister relationships, addressing environmental problems, tutoring, comprehensive community involvement, etc. The nature of the service projects has depended on the objectives of the class or club, student interest, and community needs.

The citizens of the community, the school, and the students themselves have benefited from student-service projects. As important as the other areas might be, the benefits derived by the students is of primary importance in education. Behavioral growth and change
has taken place in both the cognitive and affective domains of the student. Such attributes as caring, self-esteem, and a sense of responsibility have been nurtured as students have tried to help others. By becoming responsible for the needs of others, they have developed responsibility; by caring for others they have become more compassionate; and as others have responded in gratitude, self-esteem has risen.

At times it has also been observed that discipline problems have diminished as students have used their time and energy for the benefit of others. There seems to be a social "rhythm of life"—a period in the maturation of youth in which they are more conscious of the needs of others and more prone to do something about it. When that period of maturation is taken advantage of, the community and the students benefit from an awakened social consciousness.

Youth in Seventh-day Adventist schools can benefit greatly by participating in a curriculum for caring. The characteristics considered in this section are those which Christian education seeks to foster in its students. These cannot be developed, however, in isolation. Participation in service projects is the natural means by which students can develop these attributes. As Albert Schweitzer once observed, "The only ones among you who will be happy are those who have sought and found how to serve" (Conrad & Hedin, 1975, p. 9).
Analysis of the Service Projects

A wide variety of service projects carried out by high-school students has been reported in this chapter. There have been basically two philosophical approaches and four methodological approaches presented in the literature. The purpose of this analysis of the service projects is to present these approaches and then to analyze the desirable and undesirable characteristics of the projects, ending with an assessment of what features would be most beneficial for the service program of the Seventh-day Adventist school system.

Philosophically, there is a democratic and a Christian approach to a service-learning curriculum. The philosophies are compatible but proceed from a different rationale. The democratic philosophy operates for a pluralistic society in which all students receive the advantages of education regardless of religion, social status, or race. Service learning is designed in the public school to help these students develop the characteristics of a good citizen—concern for others, cooperating with others, and fulfilling one's fair share of responsibility for the good of others.

The Christian philosophy would concur with the objectives of a democratic education, but would advocate a different motivational factor—the desire to share God's love to all of mankind and build up His kingdom on earth. Christian education, while accepting the
responsibility of exercising the characteristics of a good citizen, would proceed from a Christian perspective. The glory of God expressed through love should be the primary motive for selfless service to others.

Methodologically, there are basically four approaches to service learning in the secondary schools. They are: (1) school sponsored, voluntary, and for credit; (2) school sponsored, voluntary, and for no credit; (3) school sponsored, required, and for credit; and (4) non-school professionally sponsored, which may or may not involve credit. Based on the Christian principles for service learning researched in this paper, the last option would not be acceptable for the educational program of the Church; that is, Christian principles require that a caring community be established within the school and in the classroom from which both staff and students go out to serve others in the community. A sponsorship by a professional non-school organization would negate this necessary Christian foundation.

A Christian philosophy of education, supported by research in the literature, indicates that service to others should be an integral part of the Christian school for all students. The readiness of the student—interest, skill level, etc.—must be considered by a sensitive and caring teacher, while at the same time leading all students to serve others on some level of
motivation with the purpose of raising the level to that of selfless love. In harmony with this philosophy, the school-sponsored, required, for-credit approach seems to be the most viable alternative. The other approaches violate the principle of total student involvement.

The literature presents a variety of scheduling procedures used by different schools to regulate the students' participation in the service projects. Basically, these schedules are: (1) two to seven hours one day per week, (2) one class period or study hall per week, (3) two times weekly often for two hour intervals, (4) three hours or one-half day per week, (5) three afternoons per week, (6) alternating with other students serving during a one-week block of time, (7) fifty hours during a six-week period, (8) flexible schedule, (9) excused class attendance while the project is in process, (10) registration for elective programs or classes given totally to the projects, internships for a quarter or semester, and (11) participation during free time.

The choosing of an appropriate schedule depends on many factors and should remain the option of the individual school or district. Two features which appear in certain of these schedules do, however, seem to be in conflict with a Christian philosophy of service—service for only short periods of time and the missing of other classes while the project is in process. Service to
others should become a way of life which runs through the entire school year and involves all the students. If service learning is the result of a designed curriculum, then it should be placed in the schedule in harmony with the overall program and included in the objectives of the classes. Frequently missing classes is not in the best interests of the student nor a strong academic program.

Several features of the service projects presented in the literature appear to be beneficial for the educational program of the Church. A wide variety of options are available—health, environmental, services for the elderly, assisting youth to overcome problems such as drug use, building projects in the community, etc. Many of these could be adapted and would fit nicely into the humanitarian and Christian objectives of the schools. In addition, most of the projects offer the students a wide range of activities and a variety of experiences.

A carefully designed curriculum, clear objectives, and thorough preparation of the students appear to be the most notable characteristics of the projects. Responsible persons at the project sites expressed appreciation for students who came with defined objectives, skills already developed, and a clear comprehension of their assignment. These favorable characteristics presuppose a suitable orientation program. It was reported that some schools had
orientation classes, others offered ten hours of training, while still others held training sessions for six weeks to a quarter before the students were allowed to participate. Too often service projects sponsored by the church schools are too hastily conceived, poorly performed, and quickly forgotten.

Since service learning should be based on the solid foundation of clearly articulated theory, it is important to note that a majority of the projects were associated with a class and sponsored by a teacher. Such a relationship has the advantage of bringing the teacher and students together—allowing for teacher modeling—and providing a practical application for that which was studied in class. In turn, the teacher often became the sponsor which would be the best possible arrangement, for she/he is already well acquainted with the students.

The last favorable characteristic considered in this analysis is that of the strong evaluation procedures utilized for the service projects. Daily journals, logs, reading reports, case histories, etc., were required. The logs especially reflected the affective learning taking place within the psyche of the individual. Evaluation seemed necessary not only to determine the level of entrance skills but also to judge the degree of progress during the practical experience, and to assess the learning which had taken place. These evaluations
also provided an ample bank of data in preparation for future projects.

Several negative characteristics of the service projects also appear in the literature. No published accounts of projects which involve a direct Gospel-oriented service such as witnessing for Christ, Bible studies, and evangelistic meetings were found in the literature. Granted, this type of project calls for a high level of commitment; perhaps few secondary students would be sufficiently mature in their spiritual experience to participate, but these programs should be available for those students who are ready. Does this deficiency indicate that the highest level of motivation—assisting in a selfless manner someone else so that he/she may enjoy the privilege of salvation in Christ—is uncommon at this level of education?

Only a few schools and/or school districts reported that service to others was an integral part of the designed curriculum for the entire school or system. Usually, a teacher who was concerned that students be given the advantages of service learning would initiate a program and guide it through to conclusion. This procedure indicates that in most of the schools, service learning was not a priority on an equal basis with the academic program. As a natural corollary, only a small percentage of students actually participate in service.
projects in most schools. This deficiency is incompatible with the principles of Christian education.

Lastly, it appears from the data contained in the literature that mostly upper-grade students or a select group of students participate in service learning and then for only a relatively short time. There are notable exceptions to this procedure, but generally these experiences are reserved for the more mature students. It would seem more consistent with both Christian and democratic philosophy to guide young people at all stages of their development into service for others.

There appear to be five outstanding characteristics of service to others reported in the literature: (1) adequate curricular planning, (2) student initiative and involvement, (3) careful adult guidance, (4) adjusted class loads, and (5) confidence that high-school students can serve effectively. These organizational procedures constitute both a challenge and a guide for Christian educators. Such intensive preparation is for the benefit of the students, therefore total student involvement seems best. The quality of this participation should be elevated to the point where students search out and submit on their own possible service projects. This was the case for some projects presented in the literature.

Good teaching inevitably means that there is a more-than-average teacher present in the classroom. Such
is the need for service learning. A teacher who models the characteristics of the educational principles espoused by the school and who is deeply and sensitively involved in the maturation of the students is indispensable for the caring curriculum in a Christian school. The majority of the service projects presented in this chapter indicate that just such a person was at the helm. Administrators realize, however, that teachers function best in an environment where there is reasonable class loads and duties which provide sufficient time and energy for this important element of education.

Lastly, it has been found in the literature that secondary students can serve others effectively, even to supplying certain health-care programs which may not have seemed possible to some members of the community. Responsible students who care can make a difference in the community! These positive characteristics of today's teenagers should offer encouragement to those who serve in the educational enterprise of the Seventh-day Adventist Church.
CHAPTER VI

ORGANIZATIONAL COMPONENTS AND PROBLEM SOLVING PROCEDURES IN SERVICE

To efficiently fulfill the objectives of an educational philosophy which includes service experience for the students, two conditions must be present: effective organization and continual problem solving. An effective organizational model will bring together the proper procedures and the necessary skilled personnel which can be utilized for problem solving. Meager as the literature is on this subject, this chapter researches the components necessary to establish a service-projects organization, and the problems which often are encountered in service projects.

Organizational Components

Aronstein and Olsen (1974) state: "It is essential that community service projects . . . be planned, implemented, and evaluated" (p. 1). Judith Anne (1980) writes:

... Each institute [service agency] conducts an orientation, supervises the students during the semester and provides adult assistance. At the end of the semester, the students are evaluated by the agency. (p. 23)

Orientation, supervision, and evaluation are components
identified in this statement. The need for setting objectives, scheduling reflective time, and evaluating the experience are considered important by Dollase (1978, pp. 102, 103).

The need, therefore, for planning, orientation, implementation, supervision, reflection, and evaluation have thus far been identified. Mathes (1979) gives an expanded list of what must be considered under organizational procedures. The list includes:

1. A structure should be established for bringing together representatives from all student activity groups.
2. Students should assess community needs.
3. Students should then decide among alternative projects which one(s) to pursue.
4. Students should determine a plan of action: Who (what activity group) is going to do what by when and how.
5. After a series of meetings to plan and prepare for the project, the day(s) of final implementation arrives. Students should be seeing and feeling the results of their actions.
6. While feedback and evaluation should take place every step of the way, they are most essential after the project is completed.
7. The cycle should not end. The process for community involvement should be continuous, endless. (p. 30)

The additional components of structural organization, community needs assessment, and student selection are considered by Mathes. He also emphasizes that the youth themselves must take the initiative.

Miggins (1973, p. 363) actually sets up an organizational model for experimental learning. His model includes three interrelated components (fig. 1)
Fig. 1. Model of three interrelated components

Under the first component community resources for service internships are located, assessed, and catalogued. The second component provides a procedure whereby interested students are contacted and they in turn choose a service project. The third component involves an evaluation of the educational experience gained by the student. The components of needs assessment, selection of participants, student selection of project, and evaluation are presented in this model.

Members of the Christian Service Curriculum Workshop developed an operational procedure for the K-12 school system of the Seventh-day Adventist Church (Christian Service Curriculum K-12, 1982, pp. 8, 9). Two proposed implementation flow charts were designed and are included in appendix 3. "Each school," they write, "will determine the best method for initiating the Christian Service Curriculum" (p. 7). The additional organizational
component of leadership responsibility at various levels is shown in the flow chart.

From the material presented so far, the following eight components seem necessary to adequately develop an organizational and procedural model for a secondary-school service-learning program: responsible person(s) or agency for initiating the program, a service-projects steering committee with a sponsor or coordinator, a needs assessment, recruitment of student volunteers, problem solving, orientation and skill development, reporting and reflection time, and evaluation. Each of these components seems necessary although it may not be developed in just this order; often one function may be integrated with another.

**Responsible Person(s) or Agency for Initiating the Service Program**

Obviously, nothing will happen to establish a service program in the secondary school if no one understands the need and starts the program. Primary interest has come about in a variety of ways at the schools which have established such programs. The Alcohol Awareness Program of St. Mary's Springs High School (Reinhold-Harvey, 1981, p. 28) was developed by an eighteen-year-old senior, Jeff Weinshrott, assisted by the school's chaplain, Reverend John O'Brien. Six students related their concerns to principal James Chrietzberg and thus was launched the Holtville
community-service project (Clark, 1946, p. 65). Members of the National Honor Society of Bryan Adams High School asked their faculty sponsor, Jim Daniel, how they might become involved in some useful project and the result was an extensive tutoring program (Vassallo, 1983, p. 25).

Service to the elderly by students in the Home Economics class of Bellingham High School was first suggested by the city's Advisory Council for the Vocational Home Economics Program after members had read a report published by the Council on Aging (Norman & Smith, 1975, p. 35). The service-learning curriculum sponsored by Action originated from a central office in Washington, D.C., with branch centers in local school districts and high schools (Action, 1974, pp. 5.5, 5.6).

It is evident from these examples that a service program may originate in a variety of ways: from a single high-school student to a national organization. As far as a designed and integrated service program in the school curriculum is concerned, however, it cannot be left to "chance" or coincidence. Brown (1973) believes that "The school bears major responsibility for organizing, implementing, and evaluating an action-learning program" (p. 79). Johnston and Paunce (1952) would emphasize that "without the active support and encouragement of the responsible administrator, no activity program is likely to succeed for long, no matter how devoted the sponsors or how eager the student body"
They also add: "To say that the principal is responsible, however, is not to suggest that he must 'run the show'" (ibid.) It seems evident, therefore, that an informed and concerned administrator is the key to the initiation of and/or support of a viable service program in the secondary school.

Service Projects Committee

By whatever name, the school needs a committee, including a sponsor or coordinator, consisting of student and staff members which will organize and guide the service program. The size of the committee would depend on the number of students involved and the complexity of the service projects proposed. Excellent guidelines for the sponsor or coordinator are given in Handbook for Implementing the Thrust of Seventh-day Adventist Education (1978)—see appendix 3. These include the sponsor's relationship to the school and suggests duties and responsibilities. Although the coordinator in this proposal was suggested to be from outside the school, the guidelines provided would be applicable whether chosen from the school staff or from the outside.

The responsibilities of the service-projects committee include the setting of objectives, planning a time schedule, and providing guidance for the fulfillment of each of the components which have been identified as necessary for the service organization. Heussenstamm (1975) lists these responsibilities:

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The setting of realistic and achievable goals and objectives is critical to the success of service learning. As Johnston and Faunce (1952) point out, "Too many extracurricular organizations, like Topsy, just grew" (p. 11). "There is no surer way to discredit a life-centered educational philosophy among teachers, students, and community people generally," write Aronstein and Olsen (1974), "than to undertake and then to fail in some ill-planned community improvement project" (p. 1). The setting of practical objectives may be difficult especially for inexperienced youth (Dollase, 1978, p. 102), but with experienced staff help it can and must be done. An illustrative list of student and class objectives by Kersten and Cameron (1978, pp. 21, 22), prepared for a senior high-school volunteer unit, has been included in appendix 3.

Providing a time schedule is an important function of the service-projects committee if a successful project is to be realized during the allotted time available. Harnett (1971) suggests just such a schedule for a community project against child molesting. The schedule has been included in appendix 3.

Action (1974, pp. 5.6, 5.7) also provides a
sequential schedule for a General Studies course which provides one-to-one volunteer service. The schedule which includes the first contact with the classes, dialogue with the teacher, orientation of the students, selection of the project, project fulfillment, etc., has been included in appendix 3. Kersten and Cameron (1978, pp. 22, 23) give a six-day schedule to be followed over a six-week period of time (appendix 3).

After the service-learning concept has been introduced into the secondary school, the first step is to establish a service-projects committee including a sponsor or a coordinator. The responsibilities of the committee include the setting of goals and objectives, providing a time schedule, and seeing that each component of the entire project is fulfilled.

**Needs Assessment**

Dollase (1978) provides a clear explanation of the entities involved in a service program. This explanation is about action-learning but would hold true for any service-oriented community program. He writes:

> As it has evolved, action learning is usually a cooperatively planned program, involving the adolescent, the school, and the community agency or business firm in developing a learning contract which specifies roles and responsibilities and key learning outcomes. In this process, the school acts as an advocate for the adolescent in the community. The adolescent acts in a responsible role in the community, performing services or work, and the community agency or business provides supervision and a work or service role for the adolescent. (p. 102)
This statement clearly outlines the relationship of the student and school with the community. The question is, how does the school find out what the community needs as an outlet for the volunteer services of the students?

Aronstein and Olsen (1974) believe that

... for the most part, the students should discover their own service projects through a growing personal awareness of social needs identified through community surveys and other informational learning activities. (p. 1)

Their suggestion is, therefore, that the students themselves take a survey of community needs, or for that matter, of needs wherever they may be found within the radius of the school's influence, including the school itself. Heussenstamm (1975) concurs that the process must begin with a "survey of community needs" (p. 57) which is often called a "needs assessment."

The Christian Service Curriculum Workshop (Christian Service in the Curriculum K-12, 1982) provides a brief explanation of the needs assessment process.

Each school should make a service needs assessment by:

1) Survey of schools and community
2) Contacts with service organizations
3) Information gathered from local businessmen
4) Contacts with social workers
5) Contacts with pastors and Personal Ministries staff
6) Others (p. 11)
Brown (1973) provides a list of agencies that might be contacted. He writes:

... Almost every school in the nation will have access to eight basic types of agencies: senior citizens' organizations, ecological groups, hospital service units, voter registration groups, mental health offices, school tutorial services, child day-care centers, and government bureaus. (p. 79)

Heussenstamm (1975, p. 57) suggests that letters or personal interviews would be best utilized in order to make the initial contacts with these agencies.

Action (1972) provides in its document, High School Student Volunteers, a series of forms which could be adapted by the service-projects committee to keep track of its activities and to make a needs assessment. "Getting a volunteer program together also means keeping it together," explains its author, "and this requires some paperwork. Make your records and forms as simple and as clear as possible, and keep them to a minimum" (p. 53). The sample forms include a "Volunteer Job Description" (see appendix 3). This form has been found to be an efficient way for taking a needs assessment and for an agency to register its needs.

A survey—needs assessment—provides the most efficient and complete method for the school's service-projects committee to discover what types of service in the community are available to student volunteers. The needs assessment is one of the first and most important responsibilities of the committee.
Recruitment of Student Volunteers

If the service project is connected to a specific class, the recruitment of student volunteers is, of course, very simple: the teacher makes participation a requirement of all students or solicits volunteers. Often, when solicitation involves the entire student body, the process becomes more difficult. Heussenstamm (1975) discusses three phases of the recruitment process: pre-project, during the project, and after the first semester is completed. To initiate the recruitment, he suggests:

... Students can be recruited by notices in the daily bulletin; by adding "community service" to the established courses list; through "get involved" posters; through announcements at assemblies when, for example, the directors of volunteers from nearby hospitals are invited to speak. Further, they can be recruited by individual teachers and counselors who have received a descriptive bulletin prepared by the project director of the school or who have been briefed during faculty meetings. Announcements should be made at parents' meetings as well.... When the project has begun, students should take over recruitment duties. There is no substitute for an experienced, committed student to recruit others. (pp. 58, 59)

After the service program has been once established, Heussenstamm (1975) recommends that "a group of experienced volunteers can visit home-rooms, make appropriate speeches, design posters, and begin to act in an advisory capacity to the director of the project" (p. 59).
For recruiting student volunteers to participate in the Big Brother-Big Sister program in Eugene, Oregon (Lee and Rubinstein, 1977), staff members went to the high schools and explained the program to the students. "The best means of recruiting, however, is word of mouth—former volunteers describing their experiences as Big Brothers or Big Sisters" (p. 334).

The screening and selection process is further explained.

The program's supervisor is responsible for screening the volunteers. Each volunteer completes an application describing his activities and interests, and listing at least three personal references. These references are contacted by letter and by phone. The supervisor also asks the applicant to come in for an informal interview. The interview, the application form and the references permit the supervisor to assess the motives, commitment and maturity of the applicant. (p. 334)

In this manner, unqualified students can be screened out. In a service program designed to enlist as many student volunteers as possible, however, it would be necessary for the service-projects committee to find an area of service appropriate to the maturity and skills of each applicant or to provide the orientation and skill development required.

Action (1972, pp. 54, 56) has also provided examples of forms which may be used to register volunteers and to obtain parental permission (appendix 3). The parental permission form is necessary not only to cover legal requirements but also as a means of communicating...
with the parents about their child's school activities.

Recruitment of interested and qualified student volunteers is an important responsibility of the service-projects committee. There are a variety of ways to accomplish this task, as has been suggested, but those with experience in recruitment advise that by far the most effective method is the use of experienced youth volunteers themselves.

Problem Solving

In the "Problems Encountered in Service" section (see p. 166), eight problems, each of which must be resolved to assure a successful program, are analyzed. These must be kept under continuous review by the service-projects committee.

Orientation and Skill Development

"Students need preparation for community service work," writes Heussenstamm (1975, p. 59). Some community agencies may provide an orientation program before the students begin their service activity; in other situations, study materials, films, guest speakers, experienced volunteers, field trips, etc., need to be utilized.

Judith Anne (1980), coordinator of the religion course. Discovery in Service, reports that each agency where the students serve conducts an orientation program for the volunteers. "Films are used frequently to aid in
the understanding of the problems that these people have and the sufferings the family experiences because of the handicap," she writes. "Special liturgies, magazine articles and other literature supplement the learning experience" (p. 24).

The Big Brother-Big Sister program (Lee & Rubinstein, 1977) also conducts an orientation program for the volunteers. The program is explained in the following manner:

Each volunteer attends an orientation meeting where problem-solving techniques, including role playing, are explored to prepare the volunteer to cope with problems that will arise in the relationship with a child. These sessions allow the volunteer to interact with others, to express concerns and feelings, and see how others react to his ideas and opinions. Experienced volunteers tell of their encounters with the children and their families, school teachers or principals, and describe how they dealt with situations. (pp. 334, 335)

Parents are also visited in the homes by staff members and later by the volunteers themselves.

The Home Economics class at Bellingham High School had a pilot program before they began their regular service projects to the elderly. From that experience, they divided their program into two parts: one term of classroom activity and one term of field work. "Through lectures, films, and discussions, the first-term students learned about the last stage in the life cycle of every long-lived adult," write Norman and Smith (1975, p. 36). During the classroom orientation period, the students also learned about care for the elderly by

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enlisting the service of some of the elderly themselves. 

The Christian Service Curriculum Workshop proposes an orientation period for both teachers and students (Christian Service Curriculum K-12, 1982, pp. 10-13). The student orientation is broken into four general sections: preliminary preparation (setting up the organizational units according to the flow-chart), leadership preparation, student preparation (spiritual and skills development), and program preparation (needs assessment, setting up, and executing the project).

The Ramapo Central School District 2 set up an extensive curriculum for its volunteer-service program (A Curriculum Guide for School and Community Service, 1973, pp. 4-30). Every student who participated was required to attend sessions on the origin and philosophy of volunteerism. After that, each student attended the orientation for his or her specific project assignment. This phase of the orientation included several units.

... Each unit contains a statement of purpose, an overview, sections on content and method, and a list of materials and understandings. Suggestions are made for evaluation of these training sessions. (A Curriculum Guide for School and Community Service, p. 1)

Orientation and skill-development procedures for student volunteers vary according to the school and complexity of the proposed projects. In each case, however, the staff and students should receive adequate information and skills development in order to serve others with success.
Reporting and Reflection Time

During the time of actual service, the students need time to come together to share experiences, encourage one another, ask questions, and gain additional information as the need arises. Dollase (1978) calls it "The Reflection Component" (p. 103). He writes:

... From the 1890s, when John Dewey first articulated the importance of conceptualizing experience, a reflective component to experiential learning has been an integral part of the theory of education. Specifically, adolescents in action learning programs should have an opportunity to talk about their experiential learning and to consider their roles and their problems in relation to those of other adolescents with similar experiences. Through the mechanism of the seminar or conference, it is hoped that incidental learning can be placed in a broader perspective. (p. 103)

Where such a reflective component is mentioned in the literature, it is usually associated with a class period or two which alternates with the time spent on the service projects. Such an arrangement is reported by Judith Anne (1980). She writes that "In addition to the active service, two 45-minute class periods each week are spent in sharing experiences, problems and joys with one another" (p. 24).

Evaluation

"... There is the perennial problem, usually neglected, of evaluating the activity program," write Alexander et al. (1971, p. 215). As Johnston and Paunce (1952) point out, "We need to recognize that the values
from any school situation are not automatic but merely potential" (p. 12). The fulfillment of objectives for the service projects set at the beginning of the program is, therefore, only "potential." Only by evaluation can it be ascertained that the potential has become a reality.

The reasons for evaluating experiential-learning have been stated effectively by educators. Newmann et al. (1977) believe that "the central task is to describe the extent to which provisions of the contract and personal educational goals have been met" (p. 54). Dollase (1978) gives three reasons:

1. first, to satisfy the adolescent's desire to know and to certify to others what skills and competencies he/she has developed; second, to verify the degree to which the adolescent has been helpful and/or productive in his/her role; third, to provide data to help the school and community agency/business build an increasingly effective action learning curriculum. (p. 103)

As is evident from these statements, there are several components of the service program which must be evaluated—the effectiveness of the entire program, the service agencies, and the students themselves. In order to satisfy these needs, evaluation must take place during and after the termination of the projects.

Heussenstamm (1975) suggests that "a continuous running record of project activities, placement sites, recruitment procedures, etc., should become part of the project log" (p. 62). The use of a "project log" is thus suggested as a means of keeping a running account as the
project unfolds. The author also suggests that questionnaires and interviews be used to collect this data, thus making it possible that "the project can be improved tomorrow rather than allowing problems to build until they are all out of proportion" (p. 62).

Student progress should also be evaluated continually. This should be done by the school, the agency, and the student (Brown, 1973, p. 79). Brown also believes that the student self-evaluation is of primary importance. "The student who has set his own goals and then measures his own progress toward them," writes Brown, "becomes by definition self-directed" (p. 79).

The accurate evaluation of student attitudes, human relationships, and service contribution is most difficult to accomplish. "As a teacher of a secondary-school course which emphasizes experiential learning techniques," writes Hamilton (Summer, 1979), "I find it difficult to figure out whether or not my students are actually gaining anything from their experiences" (p. 274). The technique used by Hamilton and others is for the students to keep a weekly log. This log is then used by the teacher to gauge students' growth and awareness.

The log is simply a running account by the student of his or her activities, human-interest situations, ideas, benefits for both the student and those served, the affective and cognitive learning that took place, as well as any other items which may have
interested the student. An extended explanation by Hamilton makes very clear the value of student logs as an evaluation instrument. This explanation is in relation to the teacher's reflection on the log of a student named Jane. The teacher writes:

Jane's experiences and accounts of her work with seniors [elderly citizens], in my estimation as her teacher, are as good an indicator of her growth as one could find. The challenge is real; the context of her work is real; and of course the people are real. In other words, the experience itself becomes the measure of Jane's performance. Marks would be inappropriate. Even a graded assessment of her written accounts would be out of place because words are not necessarily an accurate reflection of the quality of the experience. Correcting the written accounts grammatically is important; yet a personal comment at the end inviting further reflection, encouraging future action or suggesting alternative planning is all that is really necessary from the teacher. What better way is there for supporting the concept of students' individually developing their own criteria for personal growth and fulfillment, having them test these criteria on a regular basis, yet allowing for teacher input as well. (ibid., pp. 276, 277)

Other educators use various methods of evaluation. "As a main evaluation tool we suggest a final essay from the sponsor, the intern, and the staff contact," write Newmann et al. (1977, p. 54). They also recommend some type of evaluation of the staff contact, the agency, and the sponsor. Miggins (1973, p. 365) uses logs, self-evaluations, sponsor's evaluation of the student by means of a short questionnaire, and personal interviews. Dollase (1978) believes that

... it is crucial to develop self-evaluation measures and survey questionnaires
that honestly, but sensitively, seek the opinions of community supervisors and other people with whom the adolescent regularly comes into contact. (p.103)

*Action* (1974) suggests that the teacher responsible for the learning activities "keeps a written record of student progress" (p. 5.17). At the end of the year, these records along with attendance records, service contributions, and progress as reported by the agencies and faculty are used to make up the final grade.

McRae and Nelson (1971) report that after the youth complete their project on smoking and health, they have an evaluation session. The youth plan the meeting to which certain community leaders are invited as observers. "They were very enthusiastic about their freedom in organizing the project," write McRae and Nelson (p. 447).

Kersten and Cameron (1978, pp. 25, 26) have provided examples of forms which may be used for evaluation by both the supervisor and the student (appendix 3). *Action* (1972, pp. 57-59) also provides sample forms to be used for program, student volunteer, and agency evaluation (appendix 3).

It must be acknowledged that an accurate evaluation, especially of the student, is most difficult in experiential education. Nevertheless, the task should be undertaken for the good of the curricular program, the school, the agency or person served, and the students themselves. There are a variety of ways which have been suggested to make the evaluation: projects logs,
questionnaires, records kept by the teacher and/or
supervisor, interviews, post-program sessions, self-
evaluation, a final essay, and perhaps most importantly
the weekly log to be kept by the student volunteer.

Although evaluation is necessary to chart the
progress of the student and to promote service education
in the secondary curriculum, a note of caution is given
by Newmann et al. (1977)

... The extent to which evaluations
of the intern will become public and/or used in
arriving at a grade must be carefully con-
sidered by the staff. We make no recommen-
dations on this matter, but urge only extreme
care in protecting the privacy rights of the
student, and in being able to justify
judgements about credit or grades. (p. 55)

Problems Encountered in Service

In service-learning, as in all educational enter-
prises, there are problems to be met and problems to be
solved. Since the literature usually makes little if any
distinction between action- or experiential-learning and
service-learning, problems encountered are applicable to
both. In actuality, from a curricular point-of-view,
service-learning is a specific area of action-learning;
the problems would, therefore be similar.

Difficulties arise, according to Hedin and Conrad
(1974), when "traditional beliefs concerning the care-
taking role of the high school, presumed immaturity of
the students, rigid curriculum requirements, and problems
of time, transportation, and liability" (pp. 22, 23) are
encountered. The authors continue to explain that high-school personnel often sum up their resistance to such programs by saying, "We'd like to do it but can't see how it's possible with our type of community or within the existing structure of our school" (p. 23). Such attitudes, although often well-founded, present serious obstacles to the development of service programs.

Frederick (1959) lists ten factors that limit student participation. They are:

1. The schedule—when the activity meets or is held.
2. Work for pay—a job.
3. Work at home—chores.
4. Place of residence—convenience to school.
5. Transportation schedule.
6. Cost of the activity.
7. Timidity—shyness.
8. Possessive parents.
10. Race and religion. (p. 108)

Action (1972) presents a variety of problems by discussing solutions to questions which are most often asked. The questions are as follows:

Why academic credit?...
Should community service be required of all students?...
What kinds of volunteer service can high school students perform?...
What can be done to insure respect for the student's commitment?...
What precautions should be kept in mind when scheduling students?...
What about transportation?...
What about liability?...
What are the legal limitations for employing minors? (pp. 37-41)

A synthesis of these difficulties and questions
is used to form the basis of the following analysis of problems encountered in service. These problems are considered under the subtitles of: Negative Attitudes of Administrators and Teachers, A Balanced Educational Program, Cross Cultural and Economic Participation, Voluntary or Required Participation, Credit, Scheduling, Supervision, and Transportation and Legal Requirements.

**Negative Attitudes of Administrators and Teachers**

Doll (197b) writes convincingly that "The first-line gatekeeper of curriculum improvement at the crucial points at which it normally occurs is the school principal" (p. 330). The administrator is the key person to stimulate and nurture curricular innovation in the high school. Unfortunately, as a result of an over-load of duties and lack of orientation, he usually does not do well in this area. Aronstein and Olsen (1974) point out:

> . . . It is the exceptional school administrator who facilitates and encourages such projects by arranging adequate school time within which students and teachers can meet, plan, and work. Most projects today are relegated to after school hours, without actual school approval or really effective support. (p. vii)

A similar difficulty arises with teachers, many of whom lack training and experience in service-learning (Aronstein & Olsen, 1974, p. vii). It is also most difficult for a teacher to show enthusiasm for service projects when the teaching load has not been adjusted to
accommodate such activities. Perhaps even more serious, according to Johnston and Paunce (1952), is that "teacher-training institutions have failed to provide appropriate experiences for prospective teachers to prepare them for responsibilities in relation to student activities" (p. 360).

The basic problem, of course, is that traditional educational practice has not included service-oriented activities in the curriculum. Janowitz (1971) elaborates upon this problem:

Using volunteers in the schools creates problems that are only slowly being solved. The crisis-oriented, authoritarian atmosphere of many institutions makes them unable to use available help. Teachers are traditionally trained as "solo" practitioners. They have little awareness of their professional role; they have not been trained to use any kind of help. The authoritarian organization in many places defines teachers as receivers and givers of orders. (p. 83)

Under the many pressures of the academic program, it is easy for a teacher to ask, "Who needs it?" (Cotton, 1975, p. 48). Quoting from School and Society, (Summer, 1972), Miggins (1973) explains how some schools have condescended to students who desire to make their educational experience of some practical use to others.

With some reluctance, they have been sent on their way to have these experiences and "do their thing" (let them get it out of their systems so they'll be ready to come back to the campus to learn something), but woefully little has been done to help them realize the full potential for learning which could accompany these experiences. This has been left to sheer accident. (p. 365)
These negative attitudes toward experiential education on the part of some administrators and teachers makes it difficult for them to see the value of service-learning. This problem, before any other, must be resolved before the practice of service to others can become an integral part of the high-school curriculum.

A Balanced Educational Program

Imbalance in any program leads to confusion and resistance. This would be true for the student's relationship to the total school program or to the service project itself. Such a situation would be especially harmful when trying to introduce service projects into the traditional curriculum.

Although student apathy may be a problem, "The more common complaint," writes Frederick (1959), "is that certain activities are over-subscribed and that the eager have committed themselves to more clubs, projects, and teams than they can reasonably be expected to contribute to effectively" (p. 32). Alexander et al. (1971) considers the problem from an opposing point-of-view in the following statement:

... Although students do get over-involved in activities, sometimes at the expense of their studies and/or health, we see the underinvolvement of students who realize very little value from their schooling in general as even more serious. (p. 215)

The same source offers sound advice appropriate to both types of students. "Counseling of both types of
individuals in regard to the selection from plentiful options," they write, "seems to be the best answer" (p. 215). "No school," writes Doherty (1969), "should become involved in too many programs, for in even the best are to be found frustrations and discouragement" (p. 36). To ensure, therefore, that the service projects are of true educational value, appropriate in number, and not "a hit or miss affair" (Dollase, 1979, p. 102), realistic and achievable objectives must be set by the service-projects coordinator in harmony with the goals of the entire school program.

Of a similar nature is the need for a balanced approach to the service projects themselves. Several questions must be asked by those who plan these educational experiences such as: Is the student ready? Is the student interested? Is the project of real benefit or just taking up time? Are the students being misused? And are they being subjected to failure?

Many feel that social problems are too complex for high-school students, that they do not have the skills or emotional maturity to cope. Action (1972) responds to this objection:

... Today's high school students include many who are increasingly impatient to make a responsible contribution of their own. Undoubtedly, some problems are beyond the reach of even these students. But to expect too little of them is to risk frustrating them and thereby stifling the program. (p. 38)

Students, of course, need to develop entry skills and
receive an adequate orientation, but their ability to serve and care generally increases as they practice in real-life situations. Action (1978, p. 38) counsels that "flexibility" is the key to success. The activity must be matched to the student's readiness and interest.

Intrinsic to the problem of readiness for learning is the concern about the damaging effects of failure. Failure which destroys self-esteem or ruins a student's reputation is, of course, unacceptable. On the other hand, isolation from the needs of real life is not an acceptable alternative either. As Dollase (1976) explains, "How to handle a bad experience in the 'school of hard knocks' requires aid and support from a variety of people" (p. 103). With skilled support and counsel, Dollase believes that "real learning in the world of work and action may be viewed not so much as success or failure but as a process of advances and set-backs."

A balanced educational experience in service-learning requires that the student does something important; something that meets a real need and not just takes up time. "One of the concerns that we have about the placement of youngsters in the community," writes Heussenstamm (1975), "is that they not be assigned to routine, boring duties" (p. 58). Performing undesirable tasks avoided by employees is not the way to inspire enthusiastic young people! "These programs only work," continues Heussenstamm, "if human service is at the core
of the experience" (ibid.). Epps (1972) advises that "'make work' situations . . . which . . . merely serve to get the youngster out of the building for awhile . . . must be avoided at all costs" (p. 16). The reaction of students to unimportant tasks can easily be imagined! Miggins (1973) observes that "Students easily detect an unreal situation in which they are passive observers or perfunctory participants" (p. 364). Students, like adults, will tolerate many mundane tasks if they are involved in providing a valuable service to someone in need within the context of a balanced school program.

Cross Cultural and Economic Participation

In an article entitled "The High School Extracurriculum: Cui Bono [To whose benefit]?", Serow (1979, pp. 91, 92) presents a socioeconomic problem about which there is very little written in the literature on action-learning. According to Serow, research about the problem of who does and who does not participate in activity-oriented programs gives two possible solutions. On the one hand, he writes, "evidence suggests that school activity programs are utilized primarily by middle- and upper-middle class students" (p. 91). On the other hand, Serow points out that another explanation is found which states "that regular students were more active than marginal students" (ibid.) It would seem, perhaps, that upper- and middle-class students who attend
school regularly are more likely to participate in extra-curricular programs which would include service projects.

The author goes on to note a rather unexpected finding of the research:

However, the difference in participation was almost negligible in the smaller school and quite marked in the larger. Additionally, the less advantaged students in the small school participated more often than the large school "regulars." The compelling factor seems to have been the demands of the environment. (ibid., pp. 91, 92)

In other words, the necessity of full participation in the small school to accomplish a task regardless of student socioeconomic level seems to be more significant for involvement than the socioeconomic conditions of students in the larger schools might indicate.

Alexander et al. (1971) agree with the observations of Serow. They write, "Participation in the activity program varies inversely with the size of the school. Unlike the program of studies, the program of activities seems to fare better in small schools" (pp. 214, 215). The reasons for such a situation are varied and complex. Nevertheless, if the benefits of service-learning are to be received by the students, all schools, both large and small, must seek ways to form units of such a size that all students will feel needed and can participate. Alexander et al. offer a partial solution:

... Decentralized school organizations, more personal counseling, care in
scheduling, more representative student leadership, elimination of any costs to students are seen as some efforts needed to secure wide participation of students in larger high schools. (ibid., p. 215)

Voluntary or Required Participation

With but few exceptions, the literature indicates that proponents of experiential-learning, of which service-learning is a part, believe that student participation should be voluntary rather than required. Action (1972) defines a true volunteer program as one "which does not rely on monetary remuneration for the student, and which chiefly emphasizes what the student can do to help others" (p. 3). Conrad and Hedin (1975, p. 2) demonstrate the degree to which such voluntary activities are integrated into the school curriculum by use of a continuum (fig. 2).

Volunteer bureau   Community action bureau   "Lab" for existing courses   Community learning center   Action course

| 1 | 2 | 3 | 4 | 5 |

Fig. 2. Continuum showing integration of activities with curriculum.

Students in the Volunteer Bureau donate their time during unscheduled periods without credit. Community Action programs are not performed within the context of a regular school course; students receive credit,
however, which may or may not be in lieu of regular course work. "Labs" on the continuum are reality-testing experiences in conjunction with a regular course but are designed as alternatives for a requirement such as a research paper. Participation in a service project is required in a Community Involvement Course; the option to take the course is voluntary, however. The Action Learning Center is designed so that interested student volunteers may receive guidance from teachers who have the skills and experience with experiential-learning programs. In each program the voluntary element is involved; even in the fourth option the student is free to elect the course.

The Student Learning Program of Regina High School (Conrad & Hedin, 1975) is a good example of how volunteerism has been integrated into all levels and all curricular areas. An educational goal of the school is:

. . . A total school dedication that service options be built in departmental courses of study. Each department considers how the knowledge and skills of their subject area can be used to benefit others. (p. 18)

This goal is met in three ways: volunteer service in community health-care institutions, a "religion-in-action" option for twelve weeks during the sophomore year in the place of a regular religion class, and participation in an "Interim Week."

An exception to voluntary participation is also given by Conrad and Hedin (1975). An English class in the
Hoffman High School requires fifty hours of community service for all juniors and seniors. Besides enlivening written work, it is felt that service experience . . . develops empathetic understanding, concern for others, and the ability to place oneself in another's situation—habits of heart and mind that are as basic to skilled reading and literary understanding as to human service. (p. 10)

The debate over voluntary or involuntary participation in service to others is dominated by the former. French (1967) comments:

. . . It is true that fewer people may be served under a voluntary participation program, but the chances are that they will be better served. Here as elsewhere, one may lead a horse to water but it's difficult to get him to drink unless he wants to. (p. 383)

Action (1972) concurs with this opinion as is revealed in the following statement:

The whole concept of requirement is antithetical to the spirit of volunteerism. Any community involvement program is sustained in large part by the enthusiasm of volunteers who want to give of themselves regardless of academic credit or recognition. It would be indefensible on any grounds to let a mandatory and rigidly structured program dampen this enthusiasm. (p. 38)

Perhaps the advice of Trump and Miller (1968) is pertinent when they say: "Probably the most satisfactory answers to pupil involvement will come through intelligent guidance and the development of appealing activities" (p. 227).

However, the question must still be asked: If service-learning should be an integral part of the high-
school curriculum, then must not participation be required? This is an especially pertinent question for those who work in the Seventh-day Adventist academies where service to others is considered a major principle in the school's philosophy. Perhaps the conciliatory principle must be accepted that although service-learning is desirable for all, the act of service to others is motivated by an attitude of caring which cannot be forced! Hopefully students may develop a positive attitude under the guidance of a wise and caring teacher who is sensitive to physical, psychological, and spiritual readiness.

Credit

As the continuum fig. 2 shows on page 174, service experience ranges from strictly voluntary participation without credit to a highly structured program of community service offered in conjunction with a class. The majority of schools which are involved in service education, however, give credit to students. At North High in Minneapolis, for instance, a "Community Involvement" course is offered as an option for social studies. The students go to their place of service on Monday, Wednesday, and Friday and meet in class on Tuesday and Thursday. They meet daily for two hours and receive two class credits (Hedin & Conrad, 1974, p. 26).

The literature contains a wide variety of such service-oriented school programs and classes which give
credit or offer credit as an option. Obviously, since most of the service projects are connected with existing required classes or optional classes, credit is usually given. Epps (1974) believes that "No program should be endorsed which does not make it possible for participants to acquire the credits needed for admission to a state university" (p. 19). Havighurst et al. (1972), explaining the action-learning projects, write that "Academic credit would be given for what was learned, not just for the experience itself" (p. 8).

Students in Portland's Lincoln High internship program receive extra credit and they "voted to be graded on a pass/fail basis" (Nation's Schools, 1972, p. 59). According to the Saturday Review (1970), students in grades ten to twelve in Vermont's DUO [Do Unto Others] community-service program do volunteer work for a semester and "receive academic credit" (p. 73). Clark (1946), commenting about the Holtville, Alabama, experience, writes that the student participants "are learning to be responsible citizens and not forgetting to pile up scholastic credits" (p. 64). Students in the Christian Service Action class at Bishop Ward High school in Kansas City receive credit for fulfilling class requirements; many also serve on their leisure time for which they receive no credit (Shoup, 1980, p. 635).

Heussenstamm (1975) advocates the offering of credit for human-services education. He explains:
One of the most important aspects of the program is the school's sanctioning of the educational value of community service work by acknowledgement with credit—toward-graduation for services performed. Typically, a school decides that between 40 and 100 hours of service per semester equals one credit. (p. 59)

A Gallup Poll survey of 1,115 American youth ages 13-18 "reveals that 88 percent of them would be willing to participate in some form of volunteer work if it were offered for course credit by their high schools" (Manning, 1979, p. 86). The literature seems to reveal that youth in general desire service experience in high school and hopefully for credit. In actual practice, schools which offer service education generally give credit at least on an optional basis.

Educational leaders and theorists debate on both sides of the credit issue. Brown (1973), reporting for the National Commission on the Reform of Secondary Education, presents their view under "Recommendation No. 14: Credit for Experience" (p. 17). It reads:

Secondary schools should establish extensive programs to award academic credit for accomplishment outside the building, and for learning that occurs on the job, whether the job be undertaken for pay, for love, or for its own sake. (ibid.)

Richard Graham (Cawelti, 1974), Director of Education Programs for Action, reports from his survey of research that "The most common practice is for schools to grant academic credits on the basis of time spent in work experience or voluntary service—a typical example might
be to equate one classroom hour with two or three hours on the job" (p. 35).

There are exceptions, however, to the practice of giving credit for participation in service projects. Reinhold-Harvey (1981) relates that students in the Alcohol Awareness Program at St. Mary's Springs High School "receive no pay or academic credit for the project, although they are excused from attending classes at times" (p. 2S). One of the participants remarked: "I don't think any of the students care whether they get credit for it" (p. 2S). According to Doherty (1969), parochial students who participate in apostolic activities "should be encouraged to donate two hours a week in furthering the cause of Christ and in bringing joy and consolation to those who need such" (p. 35).

Such negative attitudes toward giving credit for service is not confined to Christian schools. The Ramapo Central School District 2, Spring Valley, New York, has developed an ambitious service program in its high schools. As of the 1972-73 school year (A Curriculum Guide for School and Community Service, 1973) "around 600 students worked in about 25 agencies and in all of the schools of the district" (p. 4). Their philosophy is that "They want to use their free time in a meaningful and satisfying way. They enjoy the stimulation these new experiences gives them as a change from their daily routine at school" (p. 1). These non-credit activities
are experiences beyond their academic program.

Alexander (1968) writes: "We have not talked in terms of hours or credits or grade placement. Indeed, the school we have described would have none of these" (p. 97). Frederick (1959) also rejects the idea that credit should be offered for activities. He explains

... For a true student activity, academic credit must not be given. This element in the definition is perhaps the sharpest point of separation between the regular or subject or study curriculum and the student activity part of the total school curriculum. Student activities are engaged in for the sake of the activity, not for credit...

... When credit is assigned to a student activity the inevitable tendency is, and rightly so, to increase teacher control, to formalize, to test; in short, to make it a teacher-controlled activity rather than a student activity. (pp. 8, 9)

Johnson and Faunce (1952) believe that "a promising trend in secondary education is the tendency to reduce the emphasis on marks and grades and credits and to improve our records of pupil experience" (p. 9). "It will be a happy day for secondary education," they further explain, "when we can do away with credit entirely and in its place can present for each pupil a comprehensive picture of his background, his interests, his abilities, and his achievements" (ibid.).

The issue of whether to give credit for participation in service learning seems to revolve around the two points of internal motivation verses an integrated learning experience. One seems to feel the letter will kill the spirit while the other believes that if credit
is to be given for classroom work it most certainly must be given for actual experiences; learning wherever acquired deserves credit when sponsored by the school. To give or not to give credit depends, of course, on the educator's philosophical orientation on these issues, but the weight of evidence and practice favors the giving of credit as for any other learning experience under the supervision of the school.

Scheduling

Scheduling is a problem in service learning closely related to that of credit. Commenting on Action projects, Aronstein and Olsen (1974) state that "Most projects today are relegated to after school hours, without actual school approval or really effective support" (p. vii).

Action 1972 gives a rather lengthy but revealing summary of the issues involved in scheduling service projects. It is as follows:

Students are subjected to many pressures (school activities, jobs, bus schedules) which can affect their allocation of time. Try to come up with a realistic idea of what it means to release a student from school for a specified period of time. A half-day release program may mean different things to different students, in terms of the actual time made available for volunteer work. If a student is released to work in the morning, he may work from 8:30 to 11:30—a full three hours. But if he works in the afternoon, it may only be for two hours (say, 12:30 - 2:30) if he wants to return to school for extracurricular activities. Also, be sure to take into account the time that must be deducted for transportation to and from the community project; this will
prevent a student's being assigned to a project so far away that he would have to turn around and come back as soon as he got there. (p. 39)

The article proceeds to present the complications which arise over conflicts with extracurricular activities such as sports, class trips, holidays, etc. "This is why," continues the article, "it is a good move at the outset for the coordinator, the student, and the agency to come to an exact understanding of when the student will or will not be available for service" (p. 39).

With this counsel in mind, a variety of scheduling options are given in the literature. Newmann et al. (1977) have published a curriculum for an English-Social Studies internship program which was designed for "two full mornings per week for 14 weeks, first semester" (p. 10). They comment that

... Provision must be made, ... for occasional absences from classwork to attend special internship functions; e.g., the state inspector's visit to a nursing home or the annual meeting of the board of directors. Exceptions must be granted only for solid educational reasons, not just the claim that "they need my help." If students wish to spend more than the allotted morning time at their internships on a regular basis, they will have to use some after-school hours.

... While students may wish to continue the second semester, this would be impossible within the proposed program structure. Continuation would have to occur on an after-school basis. (p. 55)

This particular program, therefore, proposes that the service internship take place in the morning during school time; that occasional arranged absences may be necessary; and that additional service which may seem
desirable must be done on the student's free time.

The extensive volunteer-service program of the Ramapo Central School District 2 of Springs Valley, New York, which does not give credit, schedules the activities during the students' free time ("A Curriculum Guide for School and Community Service," p. 1). Orientation sessions, as well, are scheduled for after school (p. 4).

Conrad and Hedin (1975, p. 8) explain the action-learning service projects sponsored by many Minnesota high schools. Brainerd High School offers service-learning through its Social Studies classes and class time is utilized.

The optional English class at Hastings High School, "Communications: A Social Responsibility," is scheduled for the last hour of each school day. "Students are in a field placement 2 or 3 days each week during this hour where they are involved with people and environments which are not part of their ordinary experience" (ibid., p. 8). "Each Wednesday students [at Duluth Cathedral High School] are released from school for periods ranging from 2 to 7 hours—according to their schedule and their enthusiasm for their volunteer work" (ibid., p. 9). Some students with restrictive schedules do all of their service at one time. Since most of the regular participation takes place on the same day each
week, many of the classes are arranged to be quite small on that day.

Hoffman High School has an English requirement of fifty hours of community service for all juniors and seniors. This is done for six weeks during the regularly scheduled English class period. At Regina High School, sophomore students can choose a "religion-in-action" alternative for the regular religion class during a twelve-week period (ibid., p. 18).

Students in the Christian Service Action program at Bishop Ward High School in Kansas City, Kansas, carry out service activities during their leisure time without credit (Shoup, 1980, p. 635). Released time is arranged for students who attend the Portland, Oregon, Lincoln High School. The community service is an off-campus internship program for credit (Nations Schools, 1972, p. 58). The article explains the rationale:

Scheduling is often a big problem, notes Mrs. Falkenstein [school coordinator]. Minimum time for an internship is five hours per week, but released time typically amounts to two half-days or a full day per week. Frequently, schedules have to be changed at mid-semester because youngsters with heavy job demands fall behind in schoolwork. Many get pretty deeply involved and wind up working an additional 10 to 15 hours after school. In such cases, an advisor may arrange for a student to drop a course he can pick up the following semester. (p. 59)

Miggins (1973) details a similar internship program in the high schools of Cuyahoga County, Ohio, except that in this case the internships were part-time in the morning.
or afternoon. In addition, two schools have optional "four week full-time internships for seniors at the end of the year" (p. 363).

Seniors at Nicolet High School near Milwaukee, Wisconsin, are released each afternoon for a semester to engage in service at a variety of social-service agencies (Hedin & Conrad, 1974, p. 25). Industrial Arts students in the East Side Union High School District, San Jose, California, helped to supply needs of several child-care centers. Sellarole (1971) writes that "Some worked only during class time, others only after school and on Saturdays, and some combined the two approaches" (p. 28).

As the above examples show, school schedules which permit students to become involved in service activities vary greatly: released time for internships, volunteer service on free time, use of class time, a combination of class time and free time, shortened classes for a day, optional class study or service, etc. The obvious conclusion is as Curtis (1976) states:

"... schedules have to be flexible. One project may be done several hours a week and another biweekly or even monthly. But every project has a regular schedule to which the student is committed." (p. 27)

There is no problem, with the exception perhaps of voluntary versus required participation, more difficult to solve in a Seventh-day Adventist academy. Especially in the boarding schools the demands of class requirements, work experience, social activity, and
religious programs offer little flexibility for service activities in the schedule. This is a serious problem which must be addressed and brought into harmony with the school's philosophy which advocates service to others.

**Supervision**

Although very little information on supervision is presented in the literature, three procedures seem to be followed: school-appointed personnel (teacher, coordinator), adult volunteer, and an employee of the agency where the service takes place. For instance, the Alcohol Awareness program developed by students of St. Mary's Springs High School, Pond Du Lac, Wisconsin, was supervised by the school's chaplain (Reinhold-Harvey, 1981, p. 28). Sister Nora Ellen Richard teaches and supervises the students in the Christian Service Action class of Bishop Ward High School Kansas City, Kansas (Shoup, 1980, p. 633). The faculty sponsor of the National Honor Society at Bryan Adams High School in Dallas, Texas, initially supervised the students in their tutoring program. As the program rapidly grew, however, a full-time coordinator was appointed (Vassallo, 1973, pp. 25, 26). Curtis (1976, p. 26) reports that a full-time community-service director was hired for the State College, Pennsylvania, high school. A similar action was taken for the Big Brother-Big Sister Program developed in the high schools of District 4-J, Eugene, Oregon (Lee & Rubinstein, 1977, p. 333).
Interested citizens, especially retired senior citizens, have also helped to supervise high-school students. According to the National Association of Secondary School Principals' Bulletin (1977), "In at least one district, adult volunteers assist in the management and coordination of the student volunteer program" (p. 111). The North Pacific Union Conference of Seventh-day Adventists has suggested that a coordinator, which could be a volunteer citizen, be appointed to assist the teachers and administrators in managing the schools' "Service Labs" (The Thrust of SDA Education, 1978, p. 8). Detailed information was prepared to facilitate communication between the coordinator and the teacher (appendix 3).

Also common is the use for supervision personnel who are employed in the agency where the service takes place. Newmann et al. (1977) write:

... The on-site sponsor should be more than a facilitating administrator: also a source of inspiration and support to the intern. For this reason we propose only one sponsor per intern and preferably one intern per sponsor. The sponsor will be the key person in identifying the agency's expectations in finding the proper "slot" for the intern. If special technical training is required, it should be arranged by the sponsor. The sponsor should give the intern periodic feedback on performance ... and also serve as a counselor for job-related problems. (p. 53)

Less demanding programs utilize one supervisor for several student volunteers. About sixty seniors, students in the Discovery in Service class of the Marian Catholic
High School, Chicago Heights, Illinois, minister in several different institutions three afternoons each week (Judith Anne, 1980). According to the article, "Each institute conducts an orientation, supervises the students during the semester and provides adult assistance. At the end of the semester, the students are evaluated by the agency" (p. 23).

In the "Turnabout" tutoring program of the high schools of Dade County, Florida (Slack, 1978), the regulations provide "for junior and senior high school students to tutor younger children under the direction of a teacher" (p. 10). In this case as in many others, the teacher in the elementary school becomes the supervisor for the high-school volunteers.

Because of various problems which might arise with student volunteers, such as absenteeism without notice, on-site supervision becomes a critical issue in service projects. Heussenstamm (1975) points out that

... Programs seem to work best if a teenager is assigned directly to an adult staff member and is responsible directly to that person. We find that the close relationship that develops between the responsible adult and the adolescent is one of the most important parts of the human services education program. (p. 58)

Supervision, whether it be by a school teacher or coordinator, an adult volunteer, or an employee of the target institution, thus becomes a positive relational factor as well as one of counsel, control, and management. Community service by high-school students requires
supervision just as much as education in the classroom requires teachers.

**Transportation and Legal Problems**

In general, the literature reviewed on practical-service projects reveals what the students do but not how they get there nor the possible liability involved. There are a few precise statements, however, which contain valuable information.

As *Action* (1972) points out: "There's no getting around it; transportation is crucial. If a volunteer cannot get to his project in the community, there is no program" (p. 39). Heussenstamm (1975) concurs when he writes: "One of the major hassles of program operation is getting youngsters to and from job sites" (p. 60). In urban settings, city bus transportation can be used, but in rural settings the problem is more difficult to resolve. Heussenstamm urges that "A discussion of responsibility for transportation should be high on the agenda of a beginning project advisory group" (p. 60).

Newmann et al. (1977) in their English-Social Studies program which includes community service advocate that "Students should take responsibility for finding their own transportation to and from intern sites, and this might well be a consideration in students' selection of placements" (p. 56). They further suggest that parental consent forms be obtained which clarify the type
of transportation to be used.

*Action* (1974) which reports on twelve rather large volunteer service programs believes that the faculty should make transportation arrangements (pp. 5, 7). In most cases for these large programs, school buses were procured for the program. Students who could not take advantage of the school bus transportation were asked to make their own arrangements.

*Action* (1972, pp. 39, 40) gives a list of possible transportation facilities. The list includes: student cars, leased cars, and agency vehicles. In summary, the article shares this sound advice: "In working out a solution, be sure to consider the allied problems of adequate insurance coverage and scheduling" (p. 40). The allied problem of scheduling has already been addressed, but that of adequate insurance coverage needs to be considered.

Because of the importance and technical nature of liability, the full text of the information provided by *Action* (1972, pp. 40, 41) is given in appendix 3. Supervisors of the service program are advised to consult the school's legal counsel, insurance agents, or lawyers who would be acquainted with the local situation and state laws. According to the document, "a volunteer may be liable in two areas of law—torts and contracts" (p. 40). Torts involve any wrongful act involving civil action except a breach of contract. In this type of action, a
student volunteer might become liable for harm done to a child, patient, or property. It is also possible that the entire group may become liable for a wrongful act by one of its members. A contract violation involves the failure to provide contracted goods and services.

In all situations involving the possibility of liability, the document wisely counsels that "the school and the agencies involved would be well advised to work out the most comprehensive liability and injury coverage available" (ibid.). It is also recommended that all persons involved in the program (staff, adult volunteers, agency representative, students) be made aware of both the possibility of liability and the insurance coverage provided. Preventive measures, of course, should be one of the most important features of the orientation.

Other types of legal limitations such as labor laws, permits for displays, fairs, buildings, etc., must be considered and proper arrangements should be made. Heussenstamm (1975) gives the following information about work permits.

... Large hospitals and other agencies require a set of "working papers" or a work permit. Once the youngster has obtained a work permit, he can then be covered by the group workman's compensation insurance policy. (p. 60).

A survey of three representative United States communities (Havighurst et al., 1972) found that "Schools, hospitals, waste recovery projects, day care centers, sanitariums, and other local agencies described
hundreds of volunteer jobs waiting to be filled by young people" (p. 7). Interestingly, the survey also found that

... still more jobs would open up if the schools or some other agency could provide transportation to and from work, could cover costs of insurance and supervision and could prepare students, in advance, to meet entry level skill specifications. (ibid.)

The proper solution of transportation and insurance problems are, therefore, vital to the success of service-learning.

Newmann et al. (1977) observe that even though the problems of transportation and liability are formidable, they need not be discouraging. "Although there are no conclusive answers," they write, "the number of thriving internship programs around the country attests to the fact that appropriate insurance is available, and proper legal arrangements can be made at the local level" (p. 56). Apparently this is also true of service projects in general. The authors add that "None of the programs with which we are familiar has found transportation to be an insurmountable obstacle" (p. 56).

Summary of Chapter VI

Organizational components and procedures vary from school to school and from community to community; flexibility, therefore, is necessary. Nevertheless, there are a number of components which are generally found in any service program no matter how simple or complex: the concerned initiator, an organizational
structure, a service–projects committee including a coordinator, needs assessment, recruitment of student volunteers, problem solving, orientation and skill development, reporting and reflection time, and evaluation. These are not always sequential and may at times involve the integration of various components. For small projects, these procedures may not always be formalized but they should be clearly kept in mind. As the projects and organization become more complex, however, objectives and procedures should be produced in a written form. It is undoubtedly best, as Vassallo (1973) points out, "to start small" (p. 27), but adequate organization permits the service program to grow in scope and usefulness.

The most important asset of the school to organize and promote the service projects, experienced educators have found, is to use the enthusiasm and talents of the volunteer student themselves. Under the guidance of informed and concerned educators, they can do something worthwhile for members of the school and community—and ultimately for themselves. Without doubt, such lasting benefits are to some degree dependent on how well the service projects are organized and executed. In addition, Heussenstamm (1975) believes that recognition and praise for a job well done by the student volunteers will "enhance the impact of the educational experience itself" (pp. 61).
There are a number of problems which are encountered in establishing an integrated service program in the curriculum of the secondary school. Among them are the problems of negative attitudes of administrators and teachers, a balanced educational program, cross cultural and economic participation, voluntary or required participation, credit, scheduling, supervision, and transportation and legal limitations. These problems need to be considered and resolved before a well-organized and effective service program can be realized. Counsel should be sought from administrators, staff, students, parents, and interested community supporters. These problems do have solutions in the context of each local situation. The benefits of service-learning for secondary students far out-weigh the inconvenience of such problems which may be encountered in the program.

For Seventh-day Adventist academies, the problems of voluntary or required participation and scheduling are most acute. Educational philosophy as researched in chapter 4 makes it clear that the goal and practice of Christian education for all students is service to others. Opportunities should, therefore, be provided in the daily schedule for service activity. The students, of course, need to be led tactfully by teachers who model Christian love and freedom of choice. These teachers should consider carefully the physical, psychological,
social, and spiritual readiness of each student.

Scheduling service projects in the traditional curriculum demands the combined wisdom and perseverance of the staff and student leaders. A balanced educational experience for the student requires equal attention, not equal time for each component of the curriculum. Equal time is not allotted in the program for both eating and sleeping! but both require careful attention. The same is true of service projects; work and classroom activities may require a greater portion of time but not disproportionate consideration and planning as is so often the case.

With an appropriate philosophy, clearly enunciated objectives, and sound organizational procedures, the modern private, public, or religious high school can have a practical and productive service program for its students. The educational benefits to all, especially of the students, help to promote a caring and responsible society.
CHAPTER VII

QUESTIONNAIRE: ACADEMY CHRISTIAN SERVICE

The questionnaire, Academy Christian Service (appendix 1), was sent to the seventy-nine senior academies of the Seventh-day Adventist Church in the United States (appendix 4). Random numbers were given to each academy and only these numbers are referred to in this dissertation. Sixty-three (80%) academies returned their questionnaires with the requested information. The research data in this chapter are based on the information contained in the questionnaires. Sixty-three academies constitute the population for this study.

Three general objectives were formulated to guide in the development of the questionnaire: (1) The acquisition of descriptive data on the academy service projects for the 1979-1980 school year, (2) the acquisition of a copy of the school's educational philosophy and objectives for the 1979-1980 school year—to determine if service to others is included, and (3) the acquisition of statements from the person selected by the principal to fill out the questionnaire concerning the topic of service; i.e., organizational models, personal concerns, and observations derived from experience.
The first general objective of the questionnaire has eight specific objectives: (1) to obtain a description of each service project, (2) to identify the sponsoring organization, (3) to determine the percentage of students who participated, (4) to determine the percentage of certified and classified staff who participated, (5) to record the duration of each project, (6) to note whether the class time was used for preparation and if so in what classes, (7) to acquire an understanding of the hindrances and obstacles encountered, and (8) to assess the general student attitude toward service projects.

Since there are no standards to measure the "success" of the academy service projects, no definitive evaluation is made. However, appropriate questions are raised and responses given at the end of this chapter (pp. 223-225) and under "Implications" of chapter 8.

This chapter is divided into the following subheadings:

1. Statements about Service in the Philosophy and Objectives of the Academies
2. Description of Service Projects and Project Sponsors
3. Data on Participation, Duration of Projects, and Class Involvement
4. Hindrances and Obstacles Encountered
5. General Student Attitude
6. Organizational Models
7. Personal Observations and Experiences

**Statements about Service in the Philosophy and Objectives of the Academies**

Sixty-one (97%) statements of philosophy and objectives were obtained from the bulletins, evaluation
instruments, or other published information of the academies. It was noted that each of the sixty-one documents studied has a specific statement regarding service in its philosophy (appendix 5). An analysis of these documents evokes three observations: (1) The academies make specific reference to the place and value of service to others, (2) service to others is "gospel" oriented, and (3) the philosophies draw heavily from Ellen G. White's statement on service in the book Education (1903, p. 13). By referring to appendix 5, it can be seen that twenty-nine of the sixty-one statements either quote or refer to the reference. Based on these observations, it would seem that the staff and students in each of the sixty-one academies submitting statements of philosophy and objectives would expect to be active participants in service projects.

**Description of Service Projects and Project Sponsors**

**Service Projects**

Sixty-three schools responded to the question concerning service projects. Fifty-eight of the sixty-three schools listed 268 service projects; five did not have service projects in 1979-1980. The 268 projects with supporting data are listed in appendix 6. The 268 projects have been tallied and assigned to thirteen general categories (see table 1).
<table>
<thead>
<tr>
<th>No.</th>
<th>Categories</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Public Schools (2)</td>
</tr>
<tr>
<td>2</td>
<td>Tutoring (4)</td>
</tr>
<tr>
<td>3</td>
<td>Drama (6)</td>
</tr>
<tr>
<td>4</td>
<td>Ingathering/Caroling (10)</td>
</tr>
<tr>
<td>5</td>
<td>Missions (11)</td>
</tr>
<tr>
<td>6</td>
<td>Music/Gymnastics (14)</td>
</tr>
<tr>
<td>7</td>
<td>Seminar (19)</td>
</tr>
<tr>
<td>8</td>
<td>Week of Prayer (20)</td>
</tr>
<tr>
<td>9</td>
<td>Religious (26)</td>
</tr>
<tr>
<td>10</td>
<td>Miscellaneous (26)</td>
</tr>
<tr>
<td>11</td>
<td>Community (40)</td>
</tr>
<tr>
<td>12</td>
<td>Children/Elderly (41)</td>
</tr>
<tr>
<td>13</td>
<td>Health (49)</td>
</tr>
</tbody>
</table>

**TABLE 1**

SERVICE PROJECTS BY CATEGORIES
Of the thirty-eight boarding academies, twenty-nine reported 135 projects—a mean of 4.66 projects per school. Of the forty-one day academies, thirty-four reported 133 projects—a mean of 3.91 projects per school. The dormitory academies, therefore, reported a mean difference of .75 more projects per school than the day academies. Collectively, the 268 projects reported by the sixty-three academies is a mean of 4.29 projects per school and a median of 4.56 (see table 2).

**TABLE 2**

**NUMBER OF PROJECTS**

<table>
<thead>
<tr>
<th>No. of Projects</th>
<th>No. of Academies</th>
<th>Mean</th>
<th>Median</th>
</tr>
</thead>
<tbody>
<tr>
<td>268</td>
<td>63</td>
<td>4.29</td>
<td>4.56</td>
</tr>
</tbody>
</table>

**Project Sponsors**

Two hundred ninety-six (296) sponsors (see appendix 6), all but three of whom were school or church related, organized and promoted the 268 service projects. The number of sponsors does not equal the number of projects because some projects had more than one sponsor. The sponsors are classified under seventeen categories (see table 3) and are listed with additional information.

Significantly, 265 (77.36%) of the 296 sponsorships were in six (35.29%) of the categories. In addition, when the sixty-three sponsorships were
<table>
<thead>
<tr>
<th>No.</th>
<th>Categories</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sabbath School (1)</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Non Church or School (3)</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Gymnastics team (3)</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Senior class (3)</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Individual students (3)</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Miscellaneous (3)</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Witnessing classes (6)</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Selected Staff (10)</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>School (10)</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Clubs (10)</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Church (15)</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Religious leaders (21)</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>AYBL (27)</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Service-Witnessing (28)</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>RAC (44)</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Student Association (46)</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Subject area classes (63)</td>
<td></td>
</tr>
</tbody>
</table>
considered among eight subject areas, fourteen (22.22%) were by the Music department and thirty-seven (58.73%) by the Religion department. Together the two classes have carried out 80.95 percent of the projects for which classes were sponsors.

**Data on Participation, Duration of Projects, and Class Involvement**

**Participation of Students and Staff**

Data on student participation were reported on 265 of the 268 service projects (see appendix 6). Of the total number of students available (60,052—calculating the total student-body for each project) for the 265 projects, 10,820 actually participated, which is a mean participation of 18.02 percent for each project. Some students participated in more than one project. Participation ranged from 0.5 percent of the student body for one project at school number 45 to several which had 100 percent participation.

Question number 2 asked for the total number of students without duplication who participated in service projects. Fifty-six of the sixty-three reporting schools responded to this question (see appendix 7). Of the total number of students available (11,724 at the 56 schools), 5,420 (46.23%) participated in at least one project, which means that 53.77 percent did not participate in any projects.

Data on staff participation were reported on 265
of the 268 service projects (see appendix 6). Of the total number of staff available (6,714—calculating the total staff for each project) for the 265 projects, 1,201 actually participated—a mean of 17.89 percent staff participation for each project. Some staff participated in more than one project. Participation ranged from 1.6 percent of the staff for one project at school number 74 to several which had 100 percent participation in a service project.

Question number 2 of the questionnaire asked for the total number of staff without duplication who participated in service projects. Fifty-six of the sixty-three reporting schools responded to this question (see appendix 7). Of the total number of staff available (1,304 at the 56 schools), 537 (41.18%) staff participated in at least one project, which means that 58.82 percent did not participate in any project.

Duration of Projects

Question number 1-e asked for the total number of days (valid only in comparison to a general 180-day school year) used for each project and whether the project was held on the Sabbath, weekdays, or both (see appendix 6). Of the possible 268 projects, data for the number of days utilized were given on 248 projects. An accumulation of 2,431 days was used for the 248 projects—a mean of 9.80 and a median of 5.22 days per project (see table 4). The range is from one day to 182
205 days. (If two projects [\#48 with 175 days and \#12 with 182 days] which skewed the data significantly were eliminated, the data would read: 2,074 days for 246 projects—a mean of 8.43 and a median of 5.19 days per project—see table 4.)

**TABLE 4**

**DURATION OF PROJECTS**

<table>
<thead>
<tr>
<th>No. of Projects</th>
<th>Total No. Days</th>
<th>Mean</th>
<th>Median</th>
</tr>
</thead>
<tbody>
<tr>
<td>248</td>
<td>2,451</td>
<td>9.80</td>
<td>5.22</td>
</tr>
<tr>
<td>246 (unskewed)</td>
<td>2,074</td>
<td>8.43</td>
<td>5.19</td>
</tr>
</tbody>
</table>

Of the possible 268 projects, data for which day(s) of the week were utilized were given on 263 projects. Of the 263 projects, 70 (26.62%) utilized only the Sabbath, 144 (54.75%) only the weekdays, and 49 (18.63%) both the Sabbath and weekdays (see table 5). The Sabbath was utilized, therefore, in 119 (45.25%) of the projects.

**TABLE 5**

**DAYS OF THE WEEK UTILIZED**

<table>
<thead>
<tr>
<th>Days</th>
<th>No. of Projects</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sabbaths</td>
<td>70</td>
<td>26.62</td>
</tr>
<tr>
<td>Weekdays</td>
<td>144</td>
<td>54.75</td>
</tr>
<tr>
<td>Both</td>
<td>49</td>
<td>18.63</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>263</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

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Class Involvement

Question number three of the questionnaire reads as follows: "Check which of the following classes, if any, used AT LEAST A TOTAL OF FIVE CLASS PERIODS in preparation for the service projects." Fifty-one academies responded to this question, reported in table 6. As can be seen from the tabulation, of the ninety-six classes used for service projects in the fifty-one schools, sixty-three (65.63%) were English, music, and religion. Religion alone represents 34.38 percent of the total number of classes utilized.

TABLE 6
CLASSES USED FOR PREPARATION TIME

<table>
<thead>
<tr>
<th>Class</th>
<th>Number of Academies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Art</td>
<td>8</td>
</tr>
<tr>
<td>Business Education</td>
<td>1</td>
</tr>
<tr>
<td>English</td>
<td>11</td>
</tr>
<tr>
<td>Home Economics</td>
<td>3</td>
</tr>
<tr>
<td>Industrial Arts</td>
<td>4</td>
</tr>
<tr>
<td>Mathematics</td>
<td>0</td>
</tr>
<tr>
<td>Music/Band/Choir</td>
<td>19</td>
</tr>
<tr>
<td>Language</td>
<td>3</td>
</tr>
<tr>
<td>Health/Physical Education</td>
<td>8</td>
</tr>
<tr>
<td>Religion</td>
<td>33</td>
</tr>
<tr>
<td>Science</td>
<td>3</td>
</tr>
<tr>
<td>Social Studies</td>
<td>1</td>
</tr>
<tr>
<td>Other</td>
<td>2</td>
</tr>
<tr>
<td>None</td>
<td>11</td>
</tr>
</tbody>
</table>
Hindrances and Obstacles Encountered

Question 4 on the questionnaire (see appendix 1) reads: "Check each of the following items regarding the degree to which it was a hindrance or obstacle in preparing and carrying out the service project (1—never a problem . . . 5—continual problem)." Table 7 contains the results of the approximately sixty academies which responded to the question.

The greatest concern was registered for:
1. class schedule, 3.9
2. preparation time, 3.3
3. conflicting work program, 3.3

The least concern was registered for:
1. accreditation standards, 1.6
2. legal problems, 1.8
3. worldly influence, 1.9
4. unorganized religious activities, 1.9
5. lack of ideas, 1.9

The remainder of the hindrances and obstacles were considered of moderate concern in preparing for and carrying out the service projects.

The general comments expressed in response to question 6 (see appendix 8) also emphasize the difficulty encountered by some schools in overcoming these obstacles and hindrances; while other comments have added additional concerns. The responses are assumed to be authoritative as are those in similar questionnaires; the nature of the responses would include the validity of the assumption.
### TABLE 7

**Hindrances and Obstacles**

<table>
<thead>
<tr>
<th>Problem</th>
<th>Never</th>
<th>Continual</th>
<th>Academies</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4 5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Finances</td>
<td>18 17 16 7 5</td>
<td>60</td>
<td>2.3</td>
<td></td>
</tr>
<tr>
<td>Transportation</td>
<td>10 16 19 12 3</td>
<td>60</td>
<td>2.7</td>
<td></td>
</tr>
<tr>
<td>Adult Supervision</td>
<td>14 20 13 10 2</td>
<td>59</td>
<td>2.7</td>
<td></td>
</tr>
<tr>
<td>Preparation time</td>
<td>5 10 12 22 9</td>
<td>58</td>
<td>3.3</td>
<td></td>
</tr>
<tr>
<td>Class schedule</td>
<td>5 4 6 21 23</td>
<td>59</td>
<td>3.9</td>
<td></td>
</tr>
<tr>
<td>Conflicting work program</td>
<td>7 8 15 19 11</td>
<td>60</td>
<td>3.3</td>
<td></td>
</tr>
<tr>
<td>Student interest</td>
<td>11 21 15 9 3</td>
<td>59</td>
<td>2.5</td>
<td></td>
</tr>
<tr>
<td>Staff interest</td>
<td>9 16 21 12 2</td>
<td>60</td>
<td>2.7</td>
<td></td>
</tr>
<tr>
<td>Worldly influences</td>
<td>25 18 12 3 0</td>
<td>58</td>
<td>1.9</td>
<td></td>
</tr>
<tr>
<td>Legal problems</td>
<td>28 20 7 4 1</td>
<td>60</td>
<td>1.8</td>
<td></td>
</tr>
<tr>
<td>School location</td>
<td>25 12 14 7 1</td>
<td>59</td>
<td>2.1</td>
<td></td>
</tr>
<tr>
<td>Unorganized religious activities</td>
<td>24 20 7 6 0</td>
<td>57</td>
<td>1.9</td>
<td></td>
</tr>
<tr>
<td>Paucity of ideas</td>
<td>24 20 10 4 1</td>
<td>59</td>
<td>1.9</td>
<td></td>
</tr>
<tr>
<td>Accreditation standards</td>
<td>40 10 1 4 2</td>
<td>57</td>
<td>1.6</td>
<td></td>
</tr>
<tr>
<td>Others</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community coordinations</td>
<td>-- -- -- 1 --</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Public relations</td>
<td>1 -- -- -- --</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Overload staff</td>
<td>-- -- -- -- 1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-class rehearsal time</td>
<td>-- -- -- -- 1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Finances. Academy 14 had to adjust to a staff reduction.

It is the first year of reduced staff in the Bible department of the school with no provision of extra-time for activities at school level. Prior to this, two instructors divided activities: counseling and Bible teaching. Staff reduction was due to budget problem.

"The academy church membership is 700 or more," runs a comment from Academy 29, "and we have no assistant or youth pastor. This presents some problems in the organization of religious activities because all staff have multiple duties." Similarly, the respondent from Academy 55 writes:

Basically our school isn't organized for Christian service, and for the last two years we have not had a Bible teacher-chaplain and this has curtailed our outreach programs. The Bible program has been divided among the staff, all of whom have other responsibilities.

Financial difficulties also resulted in staff reduction at Academy 59. Its respondent replied that "last year was an especially difficult one due to the fact that during the first semester there was no full time Bible teacher (due to finance)."

Class schedule. Academy 74 highlights both a scheduling problem and inexperience.

I would have to say that we are not really organized for Christian service in the sense that I believe you are using the term. We have the desire to use what time we can for outreach programs but because of the lack of knowledge on how to overcome the scheduling problem we are limited in what types of things we can effectively do. . . .

. . . Part of the reason is that I am
new to teaching in boarding schools. I had ideas for a day school but boarding schools are a real "TIGHT" situation.

From Academy 33 comes the comment: "There is a lot of hassle in working around other teachers and programs, especially during the week." The Academy 59 respondent concurs: ". . . the work-study schedules prohibit much during the week. Participation in activities generally occurs on the Sabbath." With deep concern and insight, a respondent from Academy 78 writes:

   We need to find a way to incorporate outreach into the curriculum . . . you know how busy kids get at a boarding school. To add a good outreach program to their already hectic schedule is not right. They shouldn't have to choose between classes and outreach.

The Academy 9 sponsor adds, "It doesn't seem like much, but we're busy!"

   Lack of pastoral help. ". . . for the last 2 years we have not had a Bible teacher-chaplain," writes a sponsor from Academy 55, "and this has curtailed our outreach programs." The Academy 33 respondent replies: "We did organize so that local pastors could take students off campus (this is a day-school) during the day for activity such as visitation, etc., but few pastors have done so."

   Inadequate organization. From Academy 33 comes the comment that "Organization during the 79-80 school year was poor and highly centralized (obvious direct correlation)." As a result of staff reduction, the Academy 55 respondent observes that "Basically our school isn't
organized for Christian service." Academy 74 has a similar problem: "I would have to say that we are not really organized for Christian service in the sense that I believe you are using the term." The problem of organization is clearly defined by Academy 45: It takes "a lot of time to organize and carry out projects. There must be someone in charge with interest and time provided by the school." Of course, the problem of a busy schedule is also inferred here.

Inadequate staff supervision. In addition to the previous comment from Academy 45, Academy 37 sponsor complains that "We had only one night per week set aside for these projects, but had to go to three nights per week because of lack of faculty supervision for all the places we wanted to go on one night." Clearly this was also an obstacle at Academy 48, whose respondent writes: "Most of our school's problems in getting projects going are due to a shortage of staff to supervise the various events that are suggested."

Lack of student interest. "'Where there is no active labor for others, love wanes and faith grows dim.' That's the situation here—," came a statement from Academy 20. "Kids would rather be entertained (not necessarily their fault)," the note concludes. The sponsor from Academy 68 writes:

Last year obviously was not a banner year in terms of spiritual activities. The lack of interest on the part of a majority of students is alarming at times. We are not
attempting to put the blame on anyone or thing, but are simply saying how it appears—a perspective.

However, too much student enthusiasm was a problem at Academy 27: "The young people enjoy putting on these various programs and helping out in the community," writes the informant. "Sometimes the problem arises where the response from the students is greater than we can handle."

Day schools. The location of schools in a suburban environment seems to have been a hindrance to the promotion of service projects according to some responses. The Academy 5 correspondent explains very clearly the situation there.

... academy is a day school in a suburban setting, with nearly 80-85 percent of our students being bused daily to and from and surrounding suburbs. This very taxing and rigorous busing system, sad to say, does not allow very much student-teacher interaction away from the regular school hours. Also, the school does not own a vehicle that would enable us to transport students to fulfill the kinds of Christian services and activities, as a group, that you have indicated in this survey.

From Academy 13 comes the response: "Sorry but this questionnaire just can't be answered. Most of the activities mentioned, if they have been done, have been done through the constituent churches." The inference is that this day academy, because of its location, is not associated with its churches in carrying out service projects. (This, of course, is not true of all day academies since many have listed various service programs.
in which they are involved). The reply from Academy 62 confirms this problem by its response: "We are a day academy with . . . students from 8 local churches who have strong outreach programs of their own involving their youth." A comment from Academy 67 explains the interaction that takes place between a day school and its constituent churches which can be both a help and a hindrance. After listing a wide variety of school activities, the comment is made:

... Some years tend to be heavy with activities while other years seem to keep to a minimum of action.

This latter phenomenon seems to reflect what is going on in the constituent churches. An organized, on-going program in the churches tends to diminish the demand for similar school activities.

**Boarding schools.** Two brief comments were made indicating that boarding schools also have some inherent problems which make the promotion of service projects difficult. The respondent for Academy 74 writes: "... I am new to teaching in boarding schools. I had ideas for a day school but boarding schools are a real "TIGHT" situation." Academy 78 respondent adds in a similar manner: "... you know how busy kids get at a boarding school. To add a good outreach program to their already hectic schedule is not right."

**Small enrollment.** Uniquely, only the respondent from Academy 2 registered this as a problem. He/She writes: "The size of our enrollment is a greater inhibiting factor than some of the items listed."
Several of the obstacles and hindrances encountered in promoting service projects as listed in the questionnaire have been underscored by the comments given above. In addition, such problems as the lack of pastoral cooperation, suburban location, inherent complex boarding school program, and small enrollment are also inhibiting factors, at least for some schools. Latent in several of the comments are the continual problems of staff mobility (Academy 74 and 59) and faculty fatigue (Academy 14, 55, and 59).

**General Student Attitude**

Question 5 of the questionnaire asked the service coordinator to "Indicate the students' general attitude toward the service projects by placing an X over the appropriate response." Table 8 indicates the responses from sixty academies. On a scale of 1 to 5 (Excellent=1 and Negative=5), the mean is 2.12; the median is 2.40.

<table>
<thead>
<tr>
<th></th>
<th>Excellent</th>
<th>Good</th>
<th>Fair</th>
<th>Poor</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Academy</td>
<td>11</td>
<td>34</td>
<td>12</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>response</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Percentage</td>
<td>18.3</td>
<td>56.7</td>
<td>20</td>
<td>5</td>
<td>0</td>
</tr>
</tbody>
</table>
Organizational Models, Personal Observations and Experiences

Question 6 reads as follows:

PLEASE explain on the back how your school is organized for Christian service. PLEASE also write any comments you might like to make about service projects in our schools. You might like to include commendations received, experiences by students and staff, etc.

Organizational Models

Except for two flow charts produced by Academies 44 and 73, a number of respondents from the academies submitted verbal descriptions of the service organizations (appendix 8). These descriptions have been translated into simple flow charts in a sub-heading of the appendix. The simplified flow charts indicate that a wide variety of organizational models are utilized by the academies to prepare and carry out the service projects. Some service organizations are sponsored by various classes, clubs, student groups, or staff. From a composite overview, the most common method of organization seems to be: Student Association --> Student Association Religious Vice-President (Religious leaders as Sponsor) --> Religious Activities Committee --> Student service groups --> service projects.

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Personal Observations
and Experiences

Comments from sixteen academies are pertinent to a service-oriented curriculum (appendix 9). Several excerpts have been chosen which emphasize the need for service projects in the academy curriculum, the spiritual dimension of service projects, and commendations received from church and civic organizations. Academies are identified by the assigned random number.

Need for Service Projects

(16) . . . service should be a number one item on our campus.

(32) . . . We believe that this is a much needed aspect for the students and their education, to be able to look beyond themselves and their social needs, to look to the needs of others.

(51) Our chaplain and student Religious Activities committee as well as staff believe religious and spiritual outreach are our reasons for existing.

(69) The school's plan for Christian (service) is based on the assumption that it is a normal part of school life and that every teacher and student will be involved.

Spiritual Dimension of Service Projects

(12) There seem to be two pitfalls which must be avoided. One is that of activity for activity's sake with little or negligible meaning connected with Bible instruction. The other pitfall, as I see it, is that of pure theory in Bible classes with little or no practical godliness.

(21) Our witnessing team has been organized for the purpose of giving our young people an opportunity to proclaim in public
their belief in their faith. They sing and speak freely of the love of the Lord.

(27) The young people enjoy putting on these various programs and helping out in the community. . . .

We feel it has brought us closer to the community and maybe even opened some doors to the word of God. Only in heaven will we see the full extent of our programs.

(64) . . . I personally believe that we need to do more on-campus service to build our schools into real Christian schools. Then we will have a witness to show, a real burden for seeing people brought to Christ. I know we need the off-campus service, but the real power will come when the stimulus is internal in the lives of our students and faculty.

(75) Our youth pastor's main goal is to have each person in our school have concern for others. Also, he wishes to involve every person in some kind of Christian service.

Once when we were helping community people with a "Spring Clean-up", an elderly person said, "This is the nicest thing that has ever happened to us." Also, it was a thrill to work with students when we raised money to go and help others. These students paid to go and help serve others. Service to others is Christ's goal for us. Christ said, "If you have done it unto the least of these you have done it unto me."

Awards and Commendations

(22) Local service clubs and the community have been very high on our "Day Camps" for community children.

(23) We have been recognized by the Union, ________ Conference, and the General Conference for our work.

(45) ________ Academy received the Community Service Award for the State of ________ for 1980 for its service to the senior citizens of ________.

(48) We received a letter of commendation from the ________ Parks and Recreation department for our Beach Clean-up project.
Summary of Chapter VII

Appendix 5 contains the statements of philosophy and objectives relative to service as published by the academies and appendix 6 contains the data from the Academy Christian Service questionnaire. Sixty-three (80%) of the seventy-nine academies responded to the questionnaire.

Statements of philosophy and objectives were obtained from sixty-one (97%) of the sixty-three academies. These statements (appendix 5) were analyzed and principles which are basic to the development of a philosophy of service in an educational setting are summarized as follows:

1. Loving service to others is the principle of God's character, the basis of His government, creation, redemption, and all true education.

2. God has demonstrated His self-sacrificing love to humanity through the gift of His Son Jesus Christ who became incarnate, rendered a life of loving service to others, and died on the cross for the sins of man.

3. The image of a loving, serving God is to be restored in the student who has an experiential relationship with Jesus Christ.

4. A proper concept of self-love must be nurtured along with love to God and others.

5. The physical, mental, spiritual, and social powers are to be harmoniously developed so that the student may experience the satisfaction of service to his fellowman in this life and the joy of wider service in the world to come.

6. The church and the school are to be organized to train students for service.
7. An education for service calls for teachers who are striving to be the kind of persons they wish their students to become and who participate with them in service projects.

8. The Bible is the source of the Christian principles which pertain to service.

9. Students are co-workers with God and are to enjoy fellowship with Him in service to others.

10. Students are to learn that all people are of infinite value and worthy of respect, friendship, and loving service.

11. The gifts, skills, and interests of each student are to be developed and utilized for service.

12. Preparation for service includes the practice of service as part of the learning process.

13. Service to others includes the personal qualities of tolerance, courtesy, unselfishness, kindness, patience, long-suffering, brotherly love, a sense of responsibility, and a sense of values.

14. Service to others regardless of its nature is designed to share the good news of salvation which will make other people happier, more successful, and prepared for the life to come at the imminent return of Jesus Christ.

15. The practice of service is to be on a regular and equal basis with all other studies and activities in an integrated curriculum.

16. Service by the student is to be rendered in the home, the school, the church, the community, the nation, and the world at large.

17. As responsible citizens, service includes a respect for and guardianship of life and the environment which sustains life.

18. Intellectual, spiritual, and social growth, positive attitudes, mental health, happiness, satisfaction, and a sense of
self-worth can best be maximized through service to others.

19. The Sabbath as well as class and leisure time are to be used for service projects.

20. The student's choice of a lifework should be service oriented in harmony with his/her capabilities and opportunities.

21. Students who have developed a caring attitude and skills necessary for successful service are to be motivated to assume church leadership and to participate in its mission enterprise.

Fifty-eight of the sixty-three academies listed 268 service projects during the 1979-1980 school year; five did not have service projects that year. The service projects were arranged under thirteen categories with frequency of occurrence. The majority of the projects (182—68%) were: religious activities (26), miscellaneous (26), community (40), children/elderly (41), and health (49).

Twenty-nine of the thirty-eight boarding academies reported 135 projects—a mean of 4.66 per school; and thirty-five of the forty-one day academies reported 133 projects—a mean of 3.91 per school. Collectively, the sixty-three academies reported 268 projects—a mean of 4.25 projects per school. The median is 4.56.

There were 296 sponsors for the 268 service projects. The sponsors were arranged under seventeen categories with the frequency of occurrence. Those with more than twenty sponsorships were: religious leaders (21), Adventist Youth for Better Living (27),

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service-witnessing groups (28), Religious Activities committee (44), subject area classes (63). These six categories sponsored 77.36 percent of the projects; religion classes sponsored 58.73 percent of those sponsored by classes.

Data on the participation of the staff and students were reported on 265 of the 268 service projects. There was mean participation per project of the total number of students available at approximately 18 percent. Of the total students available, approximately 46 percent participated in at least one project. There was a mean participation per project of the total number of staff available at approximately 18 percent. Of the total staff available, approximately 41 percent participated in at least one project.

Data for the number of days utilized were given on 248 of the 268 projects. Although the validity of the use of days might vary with the project, it seems to be the most meaningful measure of time available for comparison within the school year. This represents a mean of 9.80 days per project and a median of 5.22 or an unskewed mean of 8.43 days per project and a median of 5.19. Seventy (26.62%) Sabbaths were used, 144 (54.75%) weekdays, and 49 (18.63%) both Sabbaths and weekdays.

Of the thirteen classes listed, only three were used five or more times for preparing service projects. They, with the number of academies which utilized them,
are: English class—11, music/band/choir—19, and religion class—33. The religion class alone represents 34.38 percent of the total classes utilized by the academies.

Fourteen possible hindrances or obstacles in preparing for and carrying out the service projects were listed in the questionnaire with space to fill in for others. A scale [1—never . . . 5—continual problem] was to be checked by the respondent. The following were checked as causing the most difficulty: "tight" class schedule, 3.9; preparation time, 3.3; and conflicting work program, 3.3. The general comments expressed in response to question 6 of the questionnaire added the additional, although unrated, problems of a lack of pastoral help, being a day or boarding school, small enrollment, staff mobility, and faculty fatigue.

Student attitude towards service projects rated as "excellent" (18.33%), "good" (56.67%), "fair" (20%), "poor" (5%), and "negative" (0%). On a scale of 1 to 5 ("excellent" being 1 and "negative" being 5), the mean is 2.12 and the median is 2.40.

Twenty-seven academies submitted information—either by explanation or by the use of a flow chart—how their school is organized for service. All of the organizational methods were reduced to simplified flow charts. The most common organizational components in a flow chart seem to be: Student Association --> Student
Association religious vice-president (religious leaders as sponsor) --> Religious Activities Committee --> student service groups --> service projects.

Lastly, the Academy Christian Service questionnaire asked for personal observations and experiences. Thoughts were expressed about the need for service projects, the spiritual dimension of service projects, and awards and commendations received for service rendered. The observation of the respondent from Academy 69 perhaps best summarizes the position of service as an integral part of the school curriculum: "The school's plan for Christian (service) is based on the assumption that it is a normal part of school life and that every teacher and student will be involved."

Analysis and Implications of the Data

Although there is no standard by which to evaluate the descriptive data, several pertinent questions can be raised and comments made. Based on the overwhelming response of the academies (97%) that service to others is an important principle of Christian education, the question can be raised: "Is a mean of 4.29 projects per academy utilizing an unskewed mean of 8.43 school days per school year by 46.23 percent of the students and 41.18 percent of the staff an adequate response? Certainly, such data indicate that much is being done, but more significantly is the fact that much more emphasis should be placed on a service-structured
education in order to meet the philosophical demands.

Likewise, the data would indicate that, with the exception of the English, music, and religion classes, the majority of the classes are not being utilized in a significant manner to sponsor or prepare the students for service projects. Naturally in the structure of a Christian school, the religion classes would be used appreciatively more than others, but it is also true that an integration of faith and learning would require that each class make an important contribution to a service-oriented education. Non-Bible classes can be utilized as is shown by the public-school involvement.

The concern needs to be raised again as it was in chapter 6, page 182, about the difficulty of placing service projects into the schedule of the academy. The three most significant hindrances and obstacles listed in the questionnaire are class schedule, preparation time, and conflicting work program—all of which have to do with the allotment of time, i.e., scheduling. School personnel and student leaders need to address this issue of developing a balanced educational program which reflects the principles expressed in the philosophy of the school.

Lastly, several of the personal comments express frustration over the lack of participation by staff and students—as is reflected in the data—a lack of finances, staff mobility, faculty fatigue, and an
inadequate service organization. The main issues which run through these deficiencies are: (1) inadequate philosophical commitments and (2) lack of organizational planning. The purpose of this dissertation is to provide information to help meet these needs.

According to the data, the student attitude in general is "good" toward service experiences. The challenge of educational leadership is to tap this reservoir of good will; apparently the majority are ready to be challenged, trained, and led into service for others.
CHAPTER VIII

SUMMARY, CONCLUSIONS, IMPLICATIONS,
AND RECOMMENDATIONS

Summary

The philosophy and practice of service to others have been researched in this dissertation. A review of historical educational literature reveals that respected educators have advocated and practiced selfless service to others. Notable examples of service in western education have been presented in chapter 3.

Issues which vitally affect a service-oriented education have also been addressed. The innate selfishness or goodness of man has produced a conflict in educational philosophy and consequently its practice. Advocates on both sides of the issue promote the practice of service to others. However, as has been pointed out in chapter 4, Christian philosophy teaches that sustained, unselfish service can be given only by the individual whose heart and motives have been transformed by the power of God. Christian education, therefore, addresses the necessity of student conversion before and consonant with the practice of service.

The fundamental premise of this dissertation is
that service to others should be an integral part of the school curriculum. There is an opposite principle, however, which must be constantly kept in mind and brought into balance by the sensitive and tactful educator—the readiness of the student. The basic motive for Christian service is not the manipulation or coercion of the student for the good of the state, the church, the school, or even a desirable service-oriented program. Rather, service is based on a desire motivated by love to help another human being in need. Students arrive at school in all stages of readiness: spirituality, interests, skills, talents, experience, etc. Fortunately, most young people whether motivated by good citizenship or Christian commitment would want to help someone else in need. The success and satisfaction of the student depends largely upon the ability of the educator to match the student with a service project for which he is ready. The issue is not so much voluntary or involuntary service, for service to others is a basic characteristic of citizenship in a democracy and/or religious affiliation, but rather readiness for the specific service project.

Another issue addressed is a practical, service-structured education versus an academic, subject-oriented education. The traditional, liberal-arts approach has been based on Grecian philosophy which considered education the privilege of the few who were liberated and
free to pursue knowledge rather than work for a living. The practical and the mundane were separated from the cognitive and philosophical pursuits. Servitude in modern education to the "Carnegie Unit" has all too often set in academic concrete the organization of classes and the school day. Changing this inflexible procedure would open up the daily schedule for a more balanced program including service projects.

In reality, contemporary philosophy and technology have moderated these extreme positions, but the tendency to equate education with the acquisition of subject matter still exists. In the "back to basics" climate of the 1980s the dichotomy may become exacerbated once more. The thesis of this dissertation is that service experiences must be incorporated into the curriculum. Once again, the answer is to seek a balanced educational program for every student. The issue is not an either-or program but rather to include both the cognitive and affective maturation of the student. Adherence to the principles of an amplified curriculum which considers curriculum to be all that comes under the "umbrella" of life would resolve this issue.

Service in the amplified curriculum of contemporary education draws its principles from centuries of philosophical thought and practice. Though in competition with the stronger current of traditional education, service-structured education is a viable
alternative today. While retaining the favorable characteristics of the former, it emphasizes the educational practice of service and the educational goal of service. History seems to indicate that cognitive education alone breeds social problems unless balanced by affective and practical considerations.

Christian education would concur with every objective of education for citizenship in a democracy (chapter 4). With every objective, that is, but it would differ radically from the basic premise that man unaided by divine power can sustain sacrificial, loving relationships with others. Christian education accepts the premise that man is born a self-centered being; that the beginning point for a principled life must start with conversion through the power of God; and then, as in education for democratic living, service to others is nurtured through practice. By faith in God and redemption through Jesus Christ, man is set free from his alienation to others and regains his capacity to love and serve through unselfish motives. The life of service becomes the purpose and privilege of freedom in Christ.

Ellen G. White adds a unique dimension to these theological and philosophical issues by placing them in the setting of the Great Controversy. She agrees with other Christian writers in most aspects, but singularly elevates the conflict over the character of God and the principles of His government as the universal setting in
which the activities of the human race take place. The self-sacrificing life of service by Jesus Christ is the valid representation of what God is like and thus worthy of emulation. Christ as Servant becomes both the Model and Saviour of man. Therefore, His life of unselfish service to others, even to His enemies, becomes the standard by which Christian service must be measured.

The Christian Church and its educational enterprise exists therefore for evangelism and nurture: evangelism to change selfish hearts, and nurture to prepare evangelists since in the Christian sense of the word all disciples of Christ are messengers of good news to a world in desperate need. In addition, Christian education which emphasizes service-learning is humane because it is theistic—i.e., focused on God who is the Father of all, thus all men are brothers—rather than humanistic which focuses on man who in his selfishness is unable to sustain pure motives to use his freedom to love and serve others.

There is a wide variety of service projects which have been researched and presented in this document (chapter 5). Each one has been selected to fit the readiness of the students, their skill level and interest, and the school and community need. The results in most cases have proven to be of benefit to the school, the community, and to the student himself/herself.
The benefits (chapter 5) to students who participate in service to others are many and varied. Only in humanitarian service does a student learn to respect and appreciate the dignity of others. Education for personal fulfillment and gain is not sufficient. Self-worth is best perceived when reflected back from another human being for whom time and talent has been expended in service. Only by mingling with others for their benefit can the art of wholesome interpersonal relationships be truly developed. Only by participation in altruistic service to others can the principles of a democracy be nurtured; solely being a spectator does not prove to be adequate. Students learn to be responsible by carrying responsibility for the welfare of others and this is best done through cooperation rather than in competition. Only by caring for others through love and good deeds can compassion for others be aroused. And ultimately, only through a service-oriented education can the student obtain an integrated and holistic understanding of life. As Manning (1979) has written, "Service experiences can be a type of 'bootcamp' for adulthood" (p. 87).

Chapter 6 considered organizational components and problem-solving procedures for service projects. All service organizations appear to have the following components to some degree: responsible person(s) or agency for initiating the program, a service-projects steering committee with a sponsor or coordinator, a needs
assessm ent, recruitment of student volunteers, problem solving, orientation and skill development, reporting and reflection time, and evaluation.

The above components may be very simple involving few people in a small school or highly structured in a larger school. If at all possible, the sponsor or coordinator, if a staff member, should have a reduced class load or preferably be someone appointed for that responsibility alone.

The organizational model most commonly used by the Seventh-day Adventist academies during the 1979-1980 school year was: Student Association \( \rightarrow \) Religious Vice-President \( \rightarrow \) Religious Activities Committee (pastor, chaplain, Bible teacher, or Taskforce sponsor) \( \rightarrow \) Various service groups or classes (staff sponsors) \( \rightarrow \) Service projects. It cannot be over-emphasized that a critical component is the major sponsor who should have both the skills and time to see that the entire program runs smoothly. Energetic and skilled leadership overcome problems and lead staff and students who are willing into a successful service-learning program.

Problems to be solved include: negative attitudes of administrators and teachers, maintaining a balanced educational program, cross-cultural and cross-economic participation, voluntary or required participation, credit, scheduling, supervision, transportation, and legal limitations. These problems vary greatly according
to the school and community environment. Each one must be dealt with successfully or a weakness will develop in the service organization.

The two problems which create the most divergence of opinion are voluntary or required participation and whether or not to give credit. The necessity for giving credit seems self-evident if the premise is accepted that this part of the curriculum is of equal importance with other parts. Recognition, evaluation, and credit are the recorded measurements for all educational achievement. If this is not true for each factor, that which is neglected loses prestige and, eventually, support. In actual practice, credit is usually given.

Whether service-learning is to be voluntary or mandatory appears to be the most difficult problem to solve. The resolution of this problem would, of course, depend on the educational philosophy being followed. If service-learning is considered to be a valuable experience but not a "basic" and therefore not a part of the main curriculum, then participation would be voluntary. If, on the other hand, service-learning is an integral part of the curriculum, then, just as is true for English, science, history, and mathematics, etc., service experience would be mandatory for all students. The significant conclusion of this research would indicate: equal importance—equal requirement!
Principles which might be considered when writing a Christian philosophy of service would include both the interests of general and Christian education. For both, education becomes a laboratory for service to others as well as a preparation for a life of service. General education would emphasize the need for students to learn the characteristics necessary for citizenship in a democracy. These characteristics include the ability to:

1. Respect and appreciate the dignity of others
2. Experience self-worth through service to others who are of worth
3. Relate positively to others
4. Participate in helping others
5. Cooperate with others
6. Be responsible for the welfare of others
7. Exercise a compassionate concern for others
8. Live an integrated and holistic way of life which includes service to others.

In addition, a Christian philosophy of service (chapters 4 and 7) would include the following principles:

1. There is a great controversy in the universe between God and Satan, good and evil, in which Satan has accused God of being arbitrary and capricious.

2. God is a God of self-sacrificing love and has based the principles of His government and law upon His character.

3. The nature of man changed from love to selfishness in the rebellion led by Satan against God.

4. Christ, the revelation of God, became man's Servant-Saviour and thereby his Model for service.

5. Christ provides power for the conversion and
character development of the individual in which love once more becomes the motivating principle.

6. Christian education provides an environment in which students can be converted and develop their talents for service to others without coercion, exploitation, or manipulation.

7. The goal of service to others in this life and for the life to come is an integral part of Christian education.

8. The ability to serve others is best learned through practice and must always be guided by the principle of readiness for the experience.

9. The "eventful period" of life is during youth at which time the student is most socially conscious and most open to service-learning experiences.

10. Like Christ and through the grace of Christ, the student is to be a revelation of God's character in the home, the school, and the community in preparation for a wider service to the world.

11. Although all unselfish service to others is worthy of practice, the greatest service is to assist another person to be reconciled to God and made ready for the soon return of His son Jesus Christ.

12. As responsible citizens, service includes a respect for and guardianship of life and the environment which sustains life.

13. The student's choice of a lifework should be
service-oriented in harmony with his/her capabilities and opportunities.

14. The law of self-sacrificing love to others is the law of self-fulfillment and self-preservation.

Of the seventy-nine academies in the United States, sixty-three (80%) responded to the Academy Christian Service questionnaire, chapter 7. The information given reveals that 97 percent of the academies reporting have in their philosophy and goals a significant statement or statements about the value of learning to serve others. With few exceptions (5 of 63 responses), the schools are involved in service programs—a mean of 4.29 and a median of 4.56 projects per school. Approximately 18 percent of the available students participated in each of the 265 projects reported, while approximately 46 percent of the available students participated in at least one project. Similarly, approximately 18 percent of the available staff participated in each of the 265 projects reported, while approximately 41 percent of the available staff participated in at least one project.

Conversely, an even more significant factor emerges from the data reported when it is understood that approximately 54 percent of the students and 59 percent of the staff did not participate in any service project! In the light of this data, the dichotomy between a clear philosophical orientation and actual practice becomes
apparent. The challenge to a service-learning curriculum is evident.

In general, student attitudes toward service projects appear favorable. They were rated as "excellent" (88.33%), "good" (56.6%), "fair" (20%), "poor" (5%), and "negative" (0%). On a scale of 1 – 5 ("excellent" being 1 and "negative" being 5), the mean is 2.12 and the median is 2.40. This reflects a large reservoir of student altruism which can be tapped for service projects.

It is also clear from the data that more classes should be utilized to prepare students for service. Only the English, music, and religion classes were used by more than ten academies for such purposes.

According to the data, there is also a need to study more diligently ways to resolve the problems of scheduling, lack of preparation time, and conflicting work programs. In addition, the personal comments indicate that faculty fatigue, insufficient finances, and staff mobility are problems that have not been satisfactorily solved by some schools.

Conclusions

The following significant conclusions have been arrived at as a result of the research on service to others:

1. Service to others has been a prominent characteristic of some systems of education and certain
educators in western civilization since the time of the Jews and Greeks, while in other systems and for other educators it has not been an important feature and in some cases has been neglected altogether.

2. The life and ministry of Jesus Christ is the supreme model of service to others and is therefore the standard by which other systems should be evaluated.

3. A major conflict encountered in the study of educational history concerns the innate goodness or selfish nature of man; an issue which vitally affects the ability of man to sustain sacrificial service to others.

4. Past and contemporary educational history would seem to indicate that traditional philosophy which emphasizes the study of subject matter is valued and pursued above that of practical concerns which would include service to others.

5. Service to others as an integral part of the curriculum has a significant following in contemporary educational philosophy and practice.

6. Service to others should be an integral part of the curriculum in Seventh-day Adventist schools and each student should be led to participate according to his/her readiness, interest, and opportunity.

7. Service to others must be motivated by individual choice and love rather than selfishness or coercion if both the giver and recipient are to receive lasting and satisfying benefits.
8. Youth must be led to make service to others a part of their life-style during the "eventful period" of their development or its practice may be inhibited or permanently retarded.

9. There is sufficient information in the literature to:

   a. Provide the principles necessary to formulate a philosophy of service
   b. Provide the components necessary to organize service projects and to understand and successfully resolve problems encountered
   c. Predict the benefits students will acquire as a result of participating in service projects.

10. Seventh-day Adventist educational philosophy as stated by the academies overwhelmingly proposes that service to others is the goal of Christian education but in practice less than 50 percent of both staff and students participated in service projects during the 1979-80 school year.

11. There is a great controversy in the universe between God and Satan and the principles of selfishness and unselfishness. God's character of love and His principles of social harmony and happiness are to be shared with a needy world in preparation for the return of Jesus Christ through the church and its educational
enterprise in which students are motivated and trained to live for service to others.

Implications

The question to be asked in this section, based on the research of the literature and data collected from the questionnaire, is: What are the implications for making service to others an integral part of the curriculum in a Christian school? Vital issues have been raised, principles for writing a philosophy of service have been presented, organizational components and problem-solving procedures necessary to establish a service-projects organization have been identified: now how can all of this be put to maximum use in the school? These and other questions are discussed in this section.

A Different Model

A different educational philosophy based on different principles, perhaps, to some degree, even a new focus, has been presented in this paper. These principles which have been brought forward become the central core around which the Christian school must be organized. A new model for Christian education is needed, not the traditional, liberal-arts, subject-oriented model, but a Christ-Centered, Bible-Based, Service-Structured model. The old model which merely allows Christian principles to be a segment but not the center must be abandoned; the model which emphasizes
man's accomplishments rather than God's accomplishments through man must be set aside; and the secular model that uses the advantages of education for selfish gain must be rejected.

A Christian model based on the Christian principles presented in this dissertation must be installed at the center of Christian education. Christ—His self-sacrificing love, His atoning death on the cross, His estimate of the value of man, and His life of compassion and service to others—must take center stage. Staff and students are to be led to Him through Scripture so that they might become like Him and adopt His life-style. All subjects and activities of the school must be filtered through the Person of Christ and the inspired principles of Scripture. This new focus in Christian education will bring about a dramatic change in the placing of priorities for every facet of Christian education.

A Different Administrator

A different kind of educational philosophy calls for a different kind of administrator. There is a need for administrators in Christian schools who are not only concerned about financial matters, plant maintenance, discipline, etc., but who are sympathetic to and deeply involved in curricular matters—which includes the service-training program of the students. In order to initiate and maintain the high level of interest needed,
the administrator must be imbued with the principles of
the Christian philosophy of education.

Highly motivated by the Christian philosophy, the
administrator stands at a unique position in the organi-
zation of a school to create an environment in which
teachers can carry out their responsibilities, to
initiate and encourage curricular innovation, to get
people together in the school and community, and to
inspire and encourage them in the fulfillment of a
service-learning curriculum.

A Different Teacher

A different kind of educational philosophy calls
for a different kind of teacher, which presupposes a
different kind of teacher-training program. There are
only two ways by which Biblical principles can be shared
with the students: Through subject matter or through the
teacher (Broadly defined: Teachers, plural; Student
teachers, the learning Gestalt, that socially are
engineered by teachers). The use of subject matter may
transfer the correct information about God and His will
for man, but it lacks the dynamic of a living witness.
This witness of faith can be only modeled and transferred
through the teacher. The principles of Christian
education can only be made alive through a teacher who
has an experiential relation with God and who is living a
life of selfless service to others. The teacher who has
this kind of experience is ready to guide the students
into their own personal relationship with God and service to others.

Regrettably that is where most teachers stop in their ministry to students. Even though they may have a living connection with God themselves, they are hesitant to evangelize young people, afraid to go out into the community with the youth and share Christ and His blessings with those in need. There are, of course, other factors, such as excessive student load and attendant chronic fatigue, which render teachers unprepared to lead the students to Christ and engage in service projects with them.

A Different Teacher-Training Program

The problem goes back even further—to the Christian teacher's preparation program in conventional departments and schools of education: Entrants to the Christian-education profession lack both the training and experience to provide these critical services to the youth who attend Christian schools. True, Christian teachers often talk about Christian principles, but in most cases they are unprepared to take the additional steps of evangelizing students and participating with them in Christian service projects. Casual or theoretical reference is not enough; the pedagogical principles of repetition, consistency, reinforcement, and practice have often been neglected.
Teachers need in their college educational program classes and practice in soul-winning and community service. The teaching of service as subject matter—even citing or reciting important service experiences—as necessary as it is, is inadequate. Christian teachers need to be trained how to do Christian service just as ministerial students are taught in their training program to become pastors and evangelists.

Since the youth in Christian schools are the future of the Christian Church, and the teacher is the key person during the critical teenage years, it is the Christian teacher who can best help young people grow in their personal spiritual lives and acquire the training needed to serve others in a practical and meaningful way outside the church. These dynamic soul-winning activities require a different kind of teacher with a different kind of college training. The ability to spiritually apply subject matter and model Christ is not enough—critically important as these considerations are; what is also urgently needed are highly skilled teachers who are specialists as well in soul-winning and service to others.

A Different Curriculum Committee and Curriculum

A different kind of educational philosophy, anchored to service, calls for a different kind of curriculum coordinating committee in a Christian school.
system and a different kind of curriculum. With reference to the Seventh-day Adventist school system, this re-focusing of objectives and commitments would impact at all levels—General Conference, Union, Local Conference, and secondary and elementary schools. The call for a new curriculum does not mean that classroom studies and other appropriate activities are to be neglected; on the contrary, they will take on elevated meaning when focused toward the goal of service to fellowman.

The local curriculum committee, working with the local administrator cannot escape the responsibility for developing a balanced educational program which includes service projects, in which both staff and students participate. By a balanced program, it is not proposed that each facet of the program receive equal time, but it does mean that each receive equal consideration and balanced application. (Students do not eat and sleep with equal time, but both receive serious attention). Likewise, the service program must emanate from an integrated philosophy to a balanced program.

Service-Projects Committee and Sponsor. Among other important considerations, a major responsibility of the local curriculum committee is to see that a service-projects committee with a responsible sponsor are selected. Furthermore, it is of utmost importance that the service program of the committee and the sponsor be
continually monitored and evaluated. It must be made certain that they are working in harmony with the readiness of the student, the demands of the service project, and the educational philosophy of the school. It is not enough for students and staff members to be putting on aesthetically satisfying programs to large audiences, or experience exhibitions, or even helping some group of people, (perhaps for the wrong reasons, i.e., school P. R.). The service motive must be pure and unalloyed, otherwise it smacks of opportunism or exploitation.

Curricular accountability must be required from the service-projects committee and the sponsor. To assist the local curriculum committee and the local administrator with this task, two instruments are presented as of possible use: Curriculum Mapping and a Taxonomy for Service-Learning.

A New Christian Taxonomy for Christian Service

A new evaluative criteria for Christian service, based on a Christian educational taxonomy is suggested as a means whereby the motives of the staff and students and the nature of the service projects themselves may be raised to the conscious level through identification and evaluation. There are three levels of motivation with ascending sub-levels: Individual-Selfish, Corporate-Ethical, and Individual-Selfless.
**Proposed Taxonomy for Service-Learning**

**Individual-Selfish**

(Based on the level of individual self-centered choices—"What is in it for me?")
1. Use people: Manipulate and obligate them, get something in return
2. Self-approval: Emotional good feeling, receive attention from others
3. Security: Help others, they will help you in return
4. Remuneration: Invest money, goods, time, services to receive in kind
5. Peer: Of the group, political system, religion, God
6. Cover guilt: Expend time and energy to drown feelings of guilt or inadequacy
7. Dissatisfaction: Desire for practical rather than theoretical-abstract experiences
8. Competition: Out-do others, get points
9. P.R.: Get a good write-up, publicity.

**Corporate-Ethical**

(Based on level of philo—human affection— love, humane treatment, group ethics: humanistic, political, and religious)
1. Requirement: Force, coercion—physical or psychological
2. Mutual survival: Help each other to maintain existence
3. Habit: Environmental, cultural—its the program, others are doing it
4. Political: For the good of the state, church
5. Respect: Ranges from tolerance to the worth of others
6. Democratic principle: Unity in diversity, cooperation, responsibility, caring, justice
7. Satisfaction of human need: Concern for less fortunate, welfare, philanthropy.

**Individual-Selfless**

(Based on the level of agape—divine principle—love, possible only as the individual responds to God's grace and power, conversion/ transformation of moral nature, reflecting the nature, motives, and self-sacrificing life of Christ.)
1. Freedom: From dominion of selfish, sinful nature (not free as yet from sinful habits,
inherited and cultivated tendencies), free
to love and serve others

2. Joy: Share "good news," inner peace, and
happiness

3. Gratitude: Share God's gracious gifts

4. Responsibility: Use of God-given talents,
time, and skills for benefit of others

5. Human worth: Self and others—children of
God, redeemed at an infinite price—blood
of Christ

6. Impartial: Serve others regardless of race,
creed, color, status, etc.

7. Self-sacrificing: Self is lost in need of
others,—friend or enemy—approval, ridicule,
abuse, persecution

8. Glory of God: Want the whole world to know
what God who is misunderstood is like:
He loves, He cares, His nature is to give
even to the sacrifice of Himself.

Such an instrument, once fully developed, might
provide an appropriate means whereby the people and the
programs involved in the service projects may be
evaluated in general faculty meetings, by the curriculum
committee, and within the on-going function of the
service—projects committee itself.

Curriculum Mapping. In addition, one academy has
developed an instrument, "Curriculum Mapping", (appendix
10), whereby the curriculum committee can monitor the
integration of faith and learning, including service to
others, throughout the entire program of the school. The
instrument can be adapted to evaluate other aspects of
the school program, but in this case, it was constructed
so as to ascertain whether or not faith and learning are
receiving adequate attention in all of the classes,
departments, programs, and activities of the academy.

To fill out the chart, the appropriate number is
placed in the box after the corresponding performance objective by the student leader, staff member, or department head, as the case may be, to determine the degree of emphasis being given. As the chart is subsequently studied, it can easily be seen which objectives are receiving adequate attention and which ones are being neglected. It can also be observed how well each objective permeates the entire school program.

The purpose for suggesting the use of the Curriculum Mapping instrument is to make certain that service-learning is taking place throughout the total range of the curriculum, in the amplified sense of curriculum as presented in this paper.

A Different Learning Environment

The curriculum committee in concert with the administration has another responsibility of vital importance as a prerequisite to community service by the students: Creation of a learning environment in which cooperation and service to each other replaces the spirit of competition and a "me first" social psychology. Staff and students must be guided in the conscious maintenance of such a campus climate. For too long the grading and honors system has been based on self-glorification and conquest of others, an alien philosophy to that of the Christian principle of selfless service to and affirmation of others. How much better it would be if
teachers would encourage students to assist each other to reach the highest level of achievement possible, not to best someone else, but to develop skills and attitudes which glorify God and benefit others! In this manner, the classroom becomes a laboratory for the Body of Christ—a mini-Christian community: Supporting, caring, and serving each other. The teacher presides over this laboratory, modeling the compassionate lifestyle of Christ and assisting the students to imitate Him also.

In the Christ-centered service-to-others directed school, grades must reflect an evaluation of the student's achievement in relation to a standard, not to another student. Under this ruling principle, honor is due to those who do their best and use their talents for the good of others, not to those who merely excel possibly with the wrong motives and for the wrong end objectives. Selfless service in the community, would then be predicated upon the acquisition of these attitudes and skills by the students of a Christian school, while in school, within the school. This is the fountainhead.

A Different Schedule

A different educational philosophy calls for a different daily and weekly schedule. Class time has to be adjusted to make room for service-learning and service projects laboratories. Considerable space has been allotted in this dissertation to discuss the need of
altering the schedule to include the service objective of Christian education. Suffice it to say here that the alteration of the traditional subject-oriented schedule to include service-learning is one of the most difficult tasks with which the administrator and curriculum committee are faced. However, a commitment to the Christian educational philosophy and tactful perseverance will eventually prove successful.

One aspect of the new schedule may easily be overlooked and thus needs special attention—that of setting aside time once again to bring together the school, the church, and the home in a united effort to serve the needs of others in the community. Time already available on the Sabbath day needs to be rediscovered and utilized in a spiritual manner as Christ did in His day to do good to others during sacred time. The proper and consecrated use of these entities in harmony with the Christian philosophy is not, in fact, a new discovery but rather a renewed attention to age-old procedures. The "Sabbath for Service" motto commends itself as worthy of adoption.

A Different Training of Student Leaders

A different kind of educational philosophy calls for a different kind of training for student leaders. One of the most dynamic influences on campus is peer worship and approval. Students in general look up to
student leaders and listen carefully to their advice. The school will have its student "stars"; the challenge to a Christian staff is to ensure that the "stars" are models of compassionate concern and unselfish love to others rather than simply the best athlete or most brilliant student on campus. It is probably true that student heroes and leaders have more impact on their fellow-students than do the staff.

It becomes, therefore, imperative that student leaders be elevated and trained who are truly Christians and who model spiritual virtues. How can this be done by the staff in an open and democratic manner? In addition to the evangelism of students and the scheduling of service projects (which in effect affirms and raises their level of importance), it is necessary to explain to the student body before the election of student officers the purpose of the school and the paramount need of student leaders who live by and support the Christian philosophy of the school. A proper orientation before student elections is, consequently, absolutely imperative.

Once elected, student leaders need to be instructed and trained to carry out their responsibilities in harmony with the objectives of the school. Rather than "plunging" immediately into a heavy academic program at the beginning of the school year, time and effort should be given to help students prepare for
self-government as much as possible and to prepare for a school year full of satisfying service to others within and without the institution. Several days should be provided at the beginning of the school year for faculty sponsors to attend a retreat with the student leaders at which time they could review the objectives of Christian education and re-enshrine selfless service as a key organizing principle; also, to plan service projects.

Undoubtedly, student leaders with this kind of orientation and training would dramatically change the spiritual atmosphere of the school and alter the direction which it will take during the year. The purpose and scope of Bible and witnessing classes would take on new meaning, worships would have a more personal appeal. Friday night vesper programs and Sabbath afternoon meetings would have new goals beyond mere spectator religious-oriented entertainment to that of blessing others. These improvements can take place when staff and student leaders unite under new priorities to provide a service-oriented leadership for which the philosophy of Christian education calls.

A Different Student Recruitment Program

A different kind of philosophy calls for a different kind of student recruitment program. It is well known that student enrollment is down and many academies are struggling financially for existence.
There are many factors which contribute to this crisis, but might not one of the most important factors be that parents just do not see a significant difference between the Christian school and the public school? Would it not be possible to sensitize parents to the Christian nature of the school and raise their level of expectation and commitment if they were able to observe that the students are living out their Christian commitment through service to others? Would not the changed spiritual atmosphere of the school and the observable attitudinal changes in the students themselves appeal in a positive manner to parents and children alike and create a desire to support and become part of such a dynamic Christian community? Just such a basis for student recruitment might make a difference in the survival of Christian education!

Recommendations

Based on the philosophical principles and the data presented in this document, the following recommendations are offered for careful consideration by Seventh-day Adventist educators, and others with similar concerns, who are interested in service-learning as an integral part of the curriculum:

1. That there be a re-study of the philosophy and practice of service by the educational leaders on all levels of the Seventh-day Adventist school system.

2. That a commitment be made by all the leaders and teachers within the system to the proposition that
the goal of Seventh-day Adventist education is service to God and man regardless of whether the student should engage in private business or work within the church.

3. That a commitment be made by all these leaders and teachers to make service-learning an integral part of the curriculum on all levels of the educational system.

4. That teacher-training in all Seventh-day Adventist colleges and universities include in the requirements for education majors the study of the philosophy of service and the development of the necessary skills through practice in service projects as prerequisites to the granting of a college degree.

5. That inservice and summer workshops in service-learning be provided for the teachers in the field.

6. That the students enrolled in Seventh-day Adventist schools be led to make a commitment to a service-oriented education.

7. That a commission be appointed by the General Conference of Seventh-day Adventists with the responsibility to study a restructuring of the school program and curriculum to provide for a balanced Christian education including participation in service projects by all the students.

8. That further research be undertaken in areas of incomplete knowledge such as: Workable organizational models for service projects; student attitudes after
involvement in required service projects; methods whereby youth can participate in gospel-oriented service to the community; a daily and weekly schedule, harmonizing all the components of a Christian education based on the Christian philosophy, which may serve as a model for curricular change in both the day and boarding schools; and research leading to a revised Taxonomy for Service-Learning.
This letter is a request for your school's help in supplying data for my doctoral dissertation in Religious Education at Andrews University. The topic is "The Philosophy of Christian Service and Its Practice in the Seventh-day Adventist Senior Academies of The United States During the 1979-1980 School Year." In a few days you will receive the questionnaire. THE QUESTIONNAIRE IS NOT LONG OR COMPLICATED.

Please give the questionnaire to the staff member who is the leader of the school's Christian witnessing and service program and ask him/her to complete it.

Your school's contribution to the study will help generate ideas and models for the benefit of all the academies. I will send you an abstract of the dissertation when it is completed. Thank you for your help.

Sincerely yours in the Lord's service,

Edward M. Norton
I previously sent you a letter requesting your school's help in supplying data for my doctoral dissertation in Religious Education at Andrews University. The topic is "The Philosophy of Christian Service and Its Practice in the Seventh-day Adventist Senior Academies of the United States During the 1979-1980 School Year."

The enclosed questionnaire has been given a random number which will be used only for follow-up; your academy will not be identified in the dissertation. The questionnaire is designed to obtain only a description of Christian service practiced by academy students during the 1979-1980 school year. The data received will be used in a professional and ethical manner.

Please give this letter of introduction and the questionnaire to the staff member most closely connected with the witnessing and service program of your school and ask him/her to complete it. Please mail it within two weeks. I want to thank you and the staff member for your help. You will receive an abstract of the finished dissertation.

Sincerely yours in the Lord's service,

Edward M. Norton
ACADEMY CHRISTIAN SERVICE

Things To Do:

1. Fill out the questionnaire with information from the 1979-1980 school year only.

2. PLEASE enclose a copy of the school's Educational Philosophy and Objectives for the 1979-1980 school year. (These might be found in the Staff Handbook, School Bulletin, the last Self-Evaluation document, etc.) THIS ITEM IS ESSENTIAL.

3. Mail the questionnaire within two weeks.

Things to Note:

1. CHRISTIAN SERVICE, as used in this questionnaire, refers to any school, community, or mission project which is
   a. designed to help others and attract them to the gospel
   b. mainly prepared and carried out by the students
   c. usually for those who are not members of our church.

   EXAMPLES: On-campus Week of Prayer for SDA elementary school
              Banquet for elderly members
              Remedial help for special students, etc.

   Off-campus Temperance programs for public schools
              Evangelistic meetings
              Fair booth
              Street witnessing
              Bible studies
              Tutoring ghetto children
              Caring for city park
              Providing Bibles for a mission station, etc.

2. STAFF, as used in this questionnaire, refers to both certified and classified personnel.

3. Consult other staff members, students, and appropriate religious activities committees for needed assistance.
1. Fill in the following information about each service project held during the 1979-1980 school year:

PROJECT #1
a. Type of project: _____________________________________________
b. Sponsoring organization: ___________________________________
c. Number of students who participated _____
d. Number of staff who participated _____
e. The project was held for ______ days on (check 1)
   total number of
   ___ Sabbath/s
   ___ Weekday/s
   ___ Sabbath/s and Weekday/s

PROJECT #2
a. Type of project: _____________________________________________
b. Sponsoring organization: ___________________________________
c. Number of students who participated _____
d. Number of staff who participated _____
e. The project was held for ______ days on (check 1)
   total number of
   ___ Sabbath/s
   ___ Weekday/s
   ___ Sabbath/s and Weekday/s

PROJECT #3
a. Type of project: _____________________________________________
b. Sponsoring organization: ___________________________________
c. Number of students who participated _____
d. Number of staff who participated _____
e. The project was held for ______ days on (check 1)
   total number of
   ___ Sabbath/s
   ___ Weekday/s
   ___ Sabbath/s and Weekday/s

PROJECT #4
a. Type of project: _____________________________________________
b. Sponsoring organization: ___________________________________
c. Number of students who participated _____
d. Number of staff who participated _____
e. The project was held for ______ days on (check 1)
   total number of
   ___ Sabbath/s
   ___ Weekday/s
   ___ Sabbath/s and Weekday/s

PROJECT #5
a. Type of project: _____________________________________________
b. Sponsoring organization: ___________________________________
c. Number of students who participated _____
d. Number of staff who participated _____
e. The project was held for ______ days on (check 1)
   total number of
   ___ Sabbath/s
   ___ Weekday/s
   ___ Sabbath/s and Weekday/s
2. Give the total number of students _____ and staff _____ who participated in the service projects. (If a student or staff member participated in more than one project, count him/her only once.)

3. Check which of the following classes, if any, used AT LEAST A TOTAL OF FIVE CLASS PERIODS in preparation for the service projects.

   a. Art
   b. Business Education
   c. English
   d. Home Economics
   e. Industrial Arts
   f. Mathematics
   g. Music/Band/Choir
   h. Language
   i. Health/Physical Education
   j. Religion
   k. Science
   l. Social Studies
   m. Other
   n. None

4. Check each of the following items regarding the degree to which it was a hindrance or obstacle in preparing for and carrying out the service projects. (1—never a problem ... 5—continual problem).

   NEVER  CONTINUAl
   ___1___2___3___4___5 Finances
   ___1___2___3___4___5 Transportation
   ___1___2___3___4___5 Adult Supervision
   ___1___2___3___4___5 Preparation time
   ___1___2___3___4___5 "Tight" class schedule
   ___1___2___3___4___5 Conflicting work program
   ___1___2___3___4___5 Student interest
   ___1___2___3___4___5 Staff interest
   ___1___2___3___4___5 Concern about worldly influences
   ___1___2___3___4___5 Legal problems
   ___1___2___3___4___5 School location
   ___1___2___3___4___5 Unorganized religious activities
   ___1___2___3___4___5 Lack of ideas
   ___1___2___3___4___5 Accreditation standards
   ___1___2___3___4___5 Other____________________
   ___1___2___3___4___5 Other____________________

5. Indicate the students' general attitude toward the service projects by placing an X over the appropriate response.

   excellent --- good --- fair --- poor --- negative

6. PLEASE explain on the back how your school is organized for Christian service. PLEASE also write any comments you might like to make about service projects in our schools. You might like to include commendations received, experiences by students and staff, etc.
(SPACE FOR: 1. Additional projects - Give the same information requested under the first five projects, 2. The school's Christian service organizational plan, and 3. Personal comments.)
March 15, 1981

Thank you so much for having the questionnaire on Christian service filled out and sent so quickly. I also requested a copy of the 1979-1980 school philosophy and objectives. This was not included with the questionnaire. Would you please have a copy duplicated and sent immediately. Thank you!

Sincerely yours,

Edward M. Norton
I have not as yet received the Christian service questionnaire from your academy. Please have it completed by the staff member chosen to do so and send it to me immediately. The completion of my doctoral program depends on it and time is running out!

Don't forget to include a copy of the school's 1979-1980 philosophy and objectives.

Please disregard this letter if it has already been sent. Thank you for your help.

Sincerely yours,

Edward M. Norton
### APPENDIX 2

**WHAT STUDENTS LEARN IN EXPERIENTIAL LEARNING**

**Composite Profile of 20 Experiential Programs (N = 4,000)**

<table>
<thead>
<tr>
<th>Item (in rank order)</th>
<th>Percentage of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Agree*</td>
</tr>
<tr>
<td>1. Concern for fellow human beings</td>
<td>93%</td>
</tr>
<tr>
<td>2. Ability to get things done and to work smoothly with others</td>
<td>93</td>
</tr>
<tr>
<td>3. Realistic attitudes toward other people such as the elderly, handicapped, or government officials</td>
<td>88</td>
</tr>
<tr>
<td>4. Self-motivation to learn, participate, achieve</td>
<td>88</td>
</tr>
<tr>
<td>5. Self-concept (sense of confidence, sense of competence, self-awareness)</td>
<td>88</td>
</tr>
<tr>
<td>6. Responsibility to the group or class</td>
<td>86</td>
</tr>
<tr>
<td>7. Risk taking—openness to new experiences</td>
<td>86</td>
</tr>
<tr>
<td>8. Sense of usefulness in relation to the community</td>
<td>86</td>
</tr>
<tr>
<td>9. Problem solving</td>
<td>86</td>
</tr>
<tr>
<td>10. Risk-taking—being assertive and independent</td>
<td>86</td>
</tr>
<tr>
<td>11. Accept consequences of my own actions</td>
<td>85</td>
</tr>
<tr>
<td>12. Gathering and analyzing information, observation, reflecting on experience</td>
<td>84</td>
</tr>
<tr>
<td>13. Knowledge of community organization</td>
<td>82</td>
</tr>
<tr>
<td>14. Responsibility for my own life</td>
<td>80</td>
</tr>
<tr>
<td>15. Awareness of community problems</td>
<td>78</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th></th>
<th>Agree*</th>
<th>Disagree*</th>
<th>Don't Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>16. Assume new, important tasks in community and school</td>
<td>78</td>
<td>14</td>
<td>8</td>
</tr>
<tr>
<td>17. Communication skills, listening, speaking, presenting ideas through variety of media</td>
<td>77</td>
<td>11</td>
<td>7</td>
</tr>
<tr>
<td>18. Awareness of community resources</td>
<td>71</td>
<td>13</td>
<td>16</td>
</tr>
<tr>
<td>19. Realistic ideas about the world of work</td>
<td>71</td>
<td>18</td>
<td>11</td>
</tr>
<tr>
<td>20. Learning about a variety of careers</td>
<td>70</td>
<td>22</td>
<td>8</td>
</tr>
<tr>
<td>21. Use of leisure time</td>
<td>60</td>
<td>26</td>
<td>14</td>
</tr>
<tr>
<td>22. Narrowing career choices</td>
<td>54</td>
<td>34</td>
<td>12</td>
</tr>
<tr>
<td>23. To become an effective parent</td>
<td>52</td>
<td>29</td>
<td>19</td>
</tr>
<tr>
<td>24. To become an effective consumer</td>
<td>46</td>
<td>32</td>
<td>22</td>
</tr>
</tbody>
</table>

*Strongly agree and agree are combined and disagree and strongly disagree are combined (Conrad & Hedin, 1978, p. 105).
APPENDIX 3
ORGANIZATIONAL PROCEDURES AND FORMS
Chapter 1: Coordinator's Relationship to the School

Your opportunity as a Coordinator of Volunteer Personnel (hereafter referred to as coordinator) working with teachers and administrators will be unlimited and, hopefully, you will be involved in many types of situations. This obviously will not happen all at once. You will be working with the teachers of the school in planning sessions that will ultimately lead to field experience. You are responsible to the teacher and the principal with whom you work. They are ready to answer questions, supply information, and suggest solutions to problems. The key to the success of this program is the ability of the coordinator, the teacher, and the principal to work together.

It is vital to your relationship with the school to maintain a sense of loyalty to the school and develop a proper regard for professional ethics. Acquaint yourself with the general policies of the school. Maintain strict confidence with students, students' records, school program, and your opinion of the teachers with whom you work. Treat information about children and families in strictest confidence. A good relationship on your part means that you become a member of the team in spirit as well as in name. Strive for a consistent approach in working with young people. Follow the lead of the teacher.

Build up the teacher in the eyes of the students—he must come first in their thinking. Remember that you are there to assist the teacher in providing an enriched learning experience for students. Do not allow students to circumvent the teacher's directions. Maintain an attitude of encouragement with students. Each student needs success experiences and each wants to be important. Wherever possible, refer to each student by name.

Work in a positive way in matters of discipline. Plan ahead. Try to foresee and prevent trouble before it happens. Develop your personality in a manner that will blend well with students. Demonstrate a certain amount of resiliency in "snapping back" even when you are "kicked" at by the students. A coordinator should not lose his or her "cool" but should be able to "snap back" and enjoy the students. When students are disagreeable it is not generally meant for you, personally, but more often they are frustrated by the world as they see it. Develop the ability to meet students on their own level and feel comfortable with them, and, most important of all, know what you believe.
II. Coordinator's Suggested Duties and Responsibilities

1. Coordinate the school's service lab activities.
2. Take a tour or survey the area prior to student involvement.
3. Gather information and data that would assist teachers and students in preparation for the field experience.
4. Arrange for transportation.
5. Chaperone and supervise students engaged in field experiences as necessary.
6. Verify records and make reports on attendance, hours of involvement, etc.
7. Report to teachers on the degree of student involvement in the field experience.
8. Help students plan and organize their individual community volunteer service activities.

III. Teacher's Relationship to Coordinator

Satisfying relationships as well as effective use of the coordinator develop where teachers are mature, secure, unpossessive of their jobs and of students, and emotionally stable. As they move into new ways of providing alternative learning experiences, which a volunteer program promotes, many teachers will find renewed satisfaction in their work. They will see themselves anew—imaginative, creative, and able to handle anxieties which are likely to accompany change. When a coordinator is properly trained and good rapport develops between the coordinator and the teacher, most satisfying relationships exist.

Here a few guidelines may assist the instructor as he works with the coordinator:

1. A teacher must recognize that he is the most effective person in molding and training the coordinator for future value to the educational system.
2. Carefully spell out and be explicit in informing the coordinator of his work and assignment.
3. Be considerate enough of the coordinator to give him ample time for planning and orientation before expecting him to carry the heavy responsibilities of his assignment.
4. Remember that the average coordinator will have some education beyond high school and will probably have served as a teacher or leader in some youth organization. Each will have his particular interest and abilities and can make a contribution to the classroom program if given a chance. Coordinators will be anxious for acceptance by teachers and students and will appreciate the opportunity of discussing these anxieties with administrators and teachers. Above all, they will want to be respected.
The following suggestions are given as a guide to help the teacher improve the quality of work of a coordinator:

1. Orientation: A good orientation program is most essential to the teacher's work with the coordinator in the school. When properly oriented, the coordinator should feel more at home and a part of the total program. Acquaint the coordinator with other teachers, administrators, and school personnel with whom he will be in contact. Help the coordinator to become familiar with classroom procedures from which he will be working and all materials that will be available for his use. Establish a relationship whereby effective communication may be carried on at all times. Include him in the planning sessions related to his assignment. Introduce him to the students and establish his position and role with them. Urge him to learn the names of the students as soon as possible. Encourage the coordinator to keep a notebook of ideas, techniques, directions, etc.

2. Observation: It is essential for the teacher to give the coordinator adequate time to observe classroom experiences related to field activities, especially during the first few weeks of school. These experiences may include opportunities to observe classroom procedures, teaching styles, manner of the classroom teacher, and observation of the individual students in the classroom. The coordinator should be guided toward specific goals or tasks in order that observations might be clear and have purpose.

3. Induction into the Program. A coordinator will be of help to the instructional program in direct proportion to the amount of sharing and planning that has been done with the teacher. Both written and verbal plans, as well as daily and long-range plans, should be included. The coordinator can be more helpful if he is familiar with the objectives, materials, books used, and the procedures and methods of evaluating field experiences.

4. Evaluation, Supervision, and Continuous On-the-Job Training: Supervision and evaluation are keys to high-quality performance and the maximum utilization of the coordinator. The teacher and the coordinator need opportunities for discussion. They may be informal, or perhaps they may even have a regular weekly scheduled conference, but it is important to keep that communication open and free. The coordinator must know what is expected of him and how he is doing. Provide the coordinator with opportunities to ask questions and express concerns.


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Organizational Model
for Service Projects

a. Conference Office of Education
   
   Principal/Head Teacher
   
   Teachers
   
   Students
   
   School Operating Committee/Board

b. Education Department
   
   School Operating Committee/Board
   
   Principal
   
   Steering Committee*
   
   Project Sponsor**
   
   Students

   *Or Project Coordinator
   **Teacher
   Aide
   Room Mother
   Pastor
   Parent
   Home & School Officer
   Other Church Member

(SOURCE: Christian Service Curriculum K-12, 1982, pp. 8-9)
### Schedule for a Community Project

<table>
<thead>
<tr>
<th>Time Before Teaching Day</th>
<th>Step</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 months</td>
<td>administrative approval for program requested</td>
</tr>
<tr>
<td>5 1/2 months</td>
<td>service club approached for purchasing of materials</td>
</tr>
<tr>
<td>4 months</td>
<td>service club orders commercially prepared materials</td>
</tr>
<tr>
<td>2 months</td>
<td>teaching schedule established with elementary principals and first grade teachers</td>
</tr>
<tr>
<td>3 weeks</td>
<td>selection of high school health students to teach</td>
</tr>
<tr>
<td>3 weeks</td>
<td>materials picked up from service club</td>
</tr>
<tr>
<td>2 1/2 weeks</td>
<td>information for radio and newspaper prepared. Also, teaching guides for parents and first grade teachers prepared</td>
</tr>
<tr>
<td>1 week</td>
<td>elementary teachers and principals reminded of teaching schedule</td>
</tr>
<tr>
<td>1 week</td>
<td>participation permit forms secured from parents of health students</td>
</tr>
<tr>
<td>1 week</td>
<td>students begin rehearsing for teaching</td>
</tr>
<tr>
<td>1 week</td>
<td>materials for newspaper and radio distributed</td>
</tr>
<tr>
<td>1 week</td>
<td>parent and elementary teacher guides given to each first grade teacher</td>
</tr>
<tr>
<td>2 days</td>
<td>evaluation of program by health students</td>
</tr>
<tr>
<td>1 week</td>
<td>thank you letters written by teacher and students sent to each elementary teacher and principal. Letters also sent to radio station, newspaper and service club.</td>
</tr>
</tbody>
</table>

Objectives for Service Projects

I. Student Objectives

A. Students will analyze the social roles and life-style implication of tentative career plans.

B. Students will participate in family, school and community activity and describe contributions.

C. Students will develop and practice the interpersonal competency skills required in preferred career and life-style plans.

D. Students will exhibit interdependence and cooperation in task situations.

II. Class obligations

A. All students will involve themselves in a volunteer situation.

B. All students will volunteer for a recognized social agency.

C. All students will volunteer for a non-profit organization.

D. All students will make written contact with the agency at least ten (10) days before service day.

E. All students will allow for time equal to their school hour commitment.

F. All students will provide evidence of assignment involvement by completing necessary forms.

G. All students will provide transportation to and from their volunteer station.

H. All students will supply written parental consent slips for transportation.

(SOURCE: Kersten & Cameron, 1978, pp. 21, 22)
Schedules for Organizing Service Projects

During the first two weeks of the school year, the teachers describe the course and explain the requirements, including community service. The director of the Voluntary Action Center's high school volunteer program visits the class. She explains the center's relationship to the program and describes the kinds of community agencies that need student volunteers. She shows slides of student volunteers at work in these agencies and gives each student a volunteer manual that describes the agencies. She reviews the manual with the students and answers their questions on specific volunteer needs. The students are given application forms requesting information on their background, interests, hobbies, past volunteer or work experience, and the type of volunteer work they are interested in undertaking.

Subsequent to this session, the students meet individually with their humanities faculty adviser (each student is assigned to one of the four teachers at the beginning of the year) to review their completed application and to discuss their reasons for selecting a particular type of volunteer activity. The faculty advisers counsel the students on their selections and occasionally suggest changes.

A week later the Voluntary Action Center's staff person returns to the class, meets with each student individually and discusses his chosen volunteer activity, his reason for selecting this activity, and his particular interest. One of the faculty members sits in on the meetings. This helps maintain continuity between the faculty and the center's representative and helps the teacher assist the students as needed later in the program.

During the first week of the course, while the students are making arrangements and meeting with their teachers and the staff people from the center, the faculty brings in several guest speakers to talk to the rest of the class about their programs. Typically, the director of a local home for the mentally retarded visits the class and talks to the students about the various kinds of volunteer work needed by the mentally retarded. The teachers feel that this kind of first hand contact with representatives from some of the community agencies where the students will be working helps to give them a more realistic picture of their volunteer interests; thus, some students who think working with the mentally retarded would be interesting, change their minds after being exposed to a talk and pictures of the work actually involved.

In the second week of school, the staff of the center matches the students' volunteer requests with the
needs of the participating community agencies. At this time the faculty finalize all volunteer arrangements with the several local elementary schools. They maintain all direct contacts and coordination responsibilities with these schools.

Volunteer Assignments—At the end of the second week of the school year, each student in the course receives his volunteer assignment. Students working in community agencies other than the local grade schools receive a letter from the staff of the Voluntary Action Center assigning them to a particular agency and giving the name of the agency supervisor.

Each student is asked to contact the agency supervisor within three days to arrange a meeting and establish times for orientation and training. At this meeting the student and his agency supervisor discuss volunteer duties, hours, agency policies, and requirements. At the end of the meeting they both sign a volunteer agreement card provided by the center. This card is later returned to the center by the agency. Students who wish to change their volunteer assignments may do so after they have completed a four-week trial period in the agency originally assigned them.

Transportation arrangements are made by the faculty after all of the students have received their assignments. Most of the students are taken to their agencies in a school bus procured for the program. The teachers draw up an itinerary for each of the two volunteer days and give a copy to the school bus driver and the school principal. Not all students can be accommodated by the bus, so the faculty asks that as many students as possible arrange their own transportation.

Actual volunteer work begins in the third week of the program (SOURCE: Action, 1974, pp. 5.6, 5.7).
Procedure for Service Project

Day 1

Introduction to concept of volunteering. This is best done one day during the class organization period.

A. Definition of volunteering
B. Speaker from volunteer agency scheduled to introduce the volunteer program if possible
C. Question and answer session

Day 2

Introduction of obligation to volunteer as a class project...

A. Date of obligation
B. Presentation and explanation of handouts
C. Question and answer period

Day 3

Help students arrange stations for the service day. If you can get a resource person from a volunteer agency it would be very helpful.

Day 4

This day is to be spent checking on student progress.

Day 5

This is the actual service day. Be sure to check destination and recheck rides and riders.

Day 6

Student Program Evaluation Form and sharing of experiences the student had. This would be best done a couple days after the service day. Too long a lapse of time will fog memories.

(SOURCE: Kersten & Cameron, 1978, pp. 22, 23)
**Volunteer Job Description**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Agency: ______________________________</td>
</tr>
<tr>
<td>2.</td>
<td>Address: ______________________________</td>
</tr>
<tr>
<td>4.</td>
<td>Job Location (if other than agency): __________________</td>
</tr>
<tr>
<td>5.</td>
<td><strong>Number of students needed for this job:</strong> __________________</td>
</tr>
<tr>
<td>6.</td>
<td><strong>Days wanted:</strong> __________________ <strong>Hours needed:</strong> from: ___ to ___</td>
</tr>
</tbody>
</table>
| 7. | **Tasks:** __________________
|    | __________________
|    | __________________
| 8. | **Special qualifications:** __________________
|    | __________________
|    | __________________
| 9. | **General skills needed:** __________________
|    | __________________
|    | __________________
| 10. | **Special skills desirable:** __________________
|    | __________________
|    | __________________
| 11. | **Is agency providing transportation?** __________________

Application for this position should be made to:
Name: __________________ Telephone: __________________
Address: __________________

(SOURCE: *Action*, 1972, p. 55)
Student Volunteer Application

1. Name: ________________________________ Last               First              Middle
2. Address: ____________________________________________________________
3. City: ___________________ State & Zip Code_________________________
4. Telephone: __________________ Grade Level:___________________________
5. Age: _____________________________
6. Name of Parent or Guardian: __________________________________________
7. List any particular interests or hobbies: _______________________________
8. Do you have any special skills? (Music, art, sports, secretarial skills, etc.) __________________________
9. Are you interested in a special type of activity, Why? __________________________
10. How much time can you contribute each week? ____________ Each month? ________ Is there a preferred time ________ When? _________________
11. Is there any time of year when you will not be available for service activity? __________________________
12. Have you ever been a volunteer before? ____________________________ What did you do? ____________________________
13. Can you provide your own transportation? ____________________________

(SOURCE: Action, 1972, p. 54)
Parental Permission Form

1. Student's Name: ____________________________________________
   Last               First               Middle

2. Address: _______________________________________________________

3. City: ___________State & Zip Code _____________________________

4. Nature of duties: _____________________________________________

5. Participating with what agency: _____________________________

6. Days and hours: _____________________________________________

7. Method of transportation: _________________________________

   My son/daughter has my permission to participate in the Volunteer program at _____________________________ High School as described above.

   Date: _________________________

   Signature of Parent or Guardian: _____________________________

(SOURCE: Action, 1972, p. 56)
Supervisor Evaluation

Name of Volunteer ________________________________________________

Name of Supervisor ______________________________________________

Name of Agency ___________________________________________________

This form is to be used to evaluate the volunteer program as a part of the Adult World Communication class at Frank B. Kellogg Senior High School. Would you please answer the following questions as briefly as possible concerning the volunteer you supervised? Upon completion return in the self addressed stamped envelope the volunteer gave you.

1) What time did the volunteer arrive?

2) What time did the volunteer leave?

3) What particular duties were expected of the volunteer?

4) Did the volunteer perform as expected?

5) Would you be willing to accept another volunteer from our program?

6) Is there any way in which we can prepare the volunteer for your particular type of assignment?

Signature of supervisor

Student Program Evaluation Form

Student Name _________________________________

1. What time did you arrive at your volunteer station?

2. What time did you leave your volunteer station?

3. Who was your immediate supervisor?

4. What was expected of you as a volunteer?

5. Did you feel adequate for the particular job you were given?

6. What is your overall feeling at this time about your service day?

7. Do you foresee becoming a volunteer in the near future because of this program? 
Program Evaluation
(To be filled out by students, agencies, and faculty)

1. In general, how would you rate the program? (Circle one)
   Excellent  Very Good  Good  Fair  Poor

2. Do you see value in the program: (Circle one)
   a. For yourself?  Yes  No
   b. For others?  Yes  No

3. Were you aware of any change in your own attitudes?  Yes  No

4. Would you wish to participate in this or a similar program again?  Yes  No

5. Was the training program:
   a. Adequate?  Yes  No
   b. Useful?  Yes  No
   c. Necessary?  Yes  No

   What improvements would you suggest?

6. Can you suggest any specific ways in which the school, agency, or student volunteers can function more effectively?

7. What changes would you like to see in the program?

8. Additional comments or suggestions:

Date  Signature
(SOURCE: Action, 1972, p. 57)
Evaluation of Student Volunteer

(To be filled out by agency supervisors)

Student Volunteer's Name ________________________________________

Agency_____________________________________________________

1. Please list assigned duties of the volunteer
________________________________________________________________________

2. Was the volunteer on time?_______________________________________

3. Did the volunteer abide by agency rules?___________________________

4. What age group did the volunteer work with?______________

5. If available, would you want the same volunteer?
YES_____________NO__________________

GENERAL APPRAISAL

1. What was the volunteer's attitude toward his or her assignment?
________________________________________________________________________

2. Did the volunteer establish good rapport with people?

3. Was the volunteer prepared for the assignment?______

4. Please evaluate overall performance:
Circle one: 10 9 8 7 6 5 4 3 2 1
excellent very unsatisfactory

Additional comments on volunteer___________________________
________________________________________________________________________

Comments, criticisms, and suggestions on the High School Volunteer Program in general:____________
________________________________________________________________________

Date of Evaluation: ___________________ Your name:______________

(SOURCE: Action, 1972, p. 58)
Evaluation of Agency
(To be filled out by students)

Agency_____________Name of Supervisor_____________
Description of Service__________________________

Was your supervisor: (Circle one)
Available? Yes No
Helpful? Yes No
Understanding? Yes No

Was the agency orientation
Satisfactory? Yes No
Sufficient? Yes No

Was your job:
Meaningful? Yes No
Interesting? Yes No
Important? Yes No
Challenging? Yes No

Did you have sufficient adult contacts? Yes No

Did you get to know co-workers? Yes No

Were they:
Helpful? Yes No
Understanding? Yes No

(If applicable) Was transportation:
Dependable? Yes No
Prompt? Yes No

Would you like to see this position
continued for students? Yes No

Would you like to see this agency continue
in this program? Yes No

Please make any additional comments and suggestions on
back of this sheet.

Your signature:_________________________Date__________

Liability

Student volunteer programs do not often encounter liability actions. Still, it is best to prepare for any eventuality by seeking expert advice in advance. Two good sources of such advice are the school's legal counsel and insurance agent. The local government and private agencies in which volunteers serve also retain attorneys who can be of assistance to the program. What follows here is a general discussion of liability law as it affects volunteers; you should always check with a lawyer concerning your particular situation and problems, and the laws that apply in your state.

Basically, a volunteer may be liable in two areas of law—torts and contracts. In a tort action the volunteer might be held responsible, say, for an accident suffered by a child under his supervision. Depending upon the particulars of the situation, the agency and school involved might also share responsibility. In such cases, liability is usually incurred only if the volunteer is shown to be grossly negligent, but his defense can prove costly.

One type of tort action which might be applicable to volunteer programs is known as "vicarious liability." A volunteer becomes liable not for what he alone does but for the actions of other volunteers in the same group, or in what the law calls a "joint enterprise." If, for example, a child is injured at a baseball game because of one volunteer's carelessness, there is a possibility that all the volunteers might be sued jointly.

To protect the volunteer program, both the school and the agencies involved would be well advised to work out the most comprehensive liability and injury coverage available. It might be possible to supplement the existing insurance policies of the school or agency, or even the policies normally available to students through the school, to cover the additional needs of volunteer service.

The community agencies should always be involved in working out the policy, since volunteers generally come under their responsibility while on duty. The agency should also be covered for damage or loss of materials or equipment incurred as a result of volunteer service, since it is unrealistic to assume that the students or the school can make good on this.

Once the insurance policy is written, the volunteers should be made aware of its provisions. In the related field of automobile insurance, for example, the volunteers should know if the policy limits its coverage to a certain passenger load. Some policies do not cover cars that are driven as "public or livery conveyances." An insurance company might argue that a car is being used as a public conveyance if a volunteer...
carrying a group of children is reimbursed for his expenses.

The second general type of liability—contract violation—can come into play if anyone contracts for goods or service without determining in advance that the agency, high school, or other sponsor of a project is going to pay for them. In a high school program it is usually the coordinator or agency personnel, rather than the students themselves, who enter into contracts. Therefore the coordinator should be aware of his potential legal responsibilities and should see that the program does not overextend itself financially, either on its own or through one of the community agencies with which it is involved.

What Are the Legal Limitations for Employing Minors?

Because a vast majority of the participants in a high school student volunteer program are considered minors under the law, both the school and the agencies should hold themselves responsible for knowing the state and local laws concerning the employment of minors, and for making the hours and conditions of student volunteer participation consistent with those laws. In many states the labor laws for minors do not apply to non-remunerated work, but where they do apply, the employing agency (rather than the school) is usually held responsible.

Legal problems in this area, too, are extremely rare. Just in case, though, you can avail yourself of at least a partial deterrent to legal action by having on file permission slips signed by the parents or guardians of all the minors involved. However, permission slips are generally not considered legally binding by the courts. You can protect yourself more fully by observing these two rules:

1. Anticipate potential legal problems before they occur.

2. Obtain qualified legal advice instead of playing it by ear or listening to the suggestions of an amateur.

As long as these rules are followed, you should have no serious legal problem. (SOURCE: Action, 1972, pp. 40, 41)
### APPENDIX 4

**NAMES OF ACADEMIES USED IN THE STUDY**

<table>
<thead>
<tr>
<th>ADELPHIAN ACADEMY</th>
<th>CEDAR LAKE ACADEMY</th>
</tr>
</thead>
<tbody>
<tr>
<td>820 Academy Road Holly, MI 48442</td>
<td>Cedar Lake, MI 48812</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ANDREWS ACADEMY</th>
<th>CHISHOLM TRAIL ACADEMY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Berrien Springs, MI 49104</td>
<td>P. O. Box 717 Keene, TX 76059</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ARMONA UNION ACADEMY</th>
<th>COLLEGE VIEW ACADEMY</th>
</tr>
</thead>
<tbody>
<tr>
<td>P. O. Box 397 Armona, CA 93202</td>
<td>5240 Calvert Street Lincoln, NE 68506</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AUBURN ADVENTIST ACADEMY</th>
<th>COLLEGEVALE ACADEMY</th>
</tr>
</thead>
<tbody>
<tr>
<td>5000 Auburn Way South Auburn, WA 98002</td>
<td>P. O. Box 628 Collegetale, TN 37315</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BAKERSFIELD ADVENTIST ACADEMY</th>
<th>COLUMBIA ADVENTIST ACADEMY</th>
</tr>
</thead>
<tbody>
<tr>
<td>3333 Bernard Street Bakersfield, CA 93306</td>
<td>11100 NE 189th Street Battle Ground, WA 98604</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BASS MEMORIAL ACADEMY</th>
<th>DAKOTA ADVENTIST ACADEMY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Route 2 Lumberton, MS 39455</td>
<td>Star Route 2, Box 9000 Bismarck, ND 58501</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BATTLE CREEK ACADEMY</th>
<th>ENTERPRISE ACADEMY</th>
</tr>
</thead>
<tbody>
<tr>
<td>480 Parkway Drive Battle Creek, MI 49017</td>
<td>700 South Bridge KS, 67441</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BLUE MOUNTAIN ACADEMY</th>
<th>FOREST LAKE ACADEMY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hamburg, PA 19526</td>
<td>P. O. Box 157 Maitland, FL 32751</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BROADVIEW ACADEMY, Box 7</th>
<th>FRESNO ADVENTIST ACADEMY</th>
</tr>
</thead>
<tbody>
<tr>
<td>LaPox, IL 60147</td>
<td>5397 E. Olive Avenue Fresno, CA 93727</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CAMPION ACADEMY</th>
<th>GARDEN STATE ACADEMY</th>
</tr>
</thead>
<tbody>
<tr>
<td>42nd and Academy Drive Loveland, CO 80537</td>
<td>P. O. Box 10 Tranquility, NJ 07879</td>
</tr>
</tbody>
</table>
MOUNT VERNON ACADEMY
Mount Vernon, OH 43050

MOUNTAIN VIEW ACADEMY
360 Bailey Avenue
Mountain View, CA 94041

NEWBURY PARK ADVENTIST ACADEMY
130 Academy Drive
Newbury Park, CA 91320

NOR THEASTERN ACADEMY
532 W. 215th Street
New York, NY 10034

OAKWOOD COLLEGE ACADEMY
Huntsville, AL 35806

ORANGEWOOD ACADEMY
13732 Clinton Avenue
Garden Grove, CA 92643

OZARK ADVENTIST ACADEMY
Route 2
Gentry, AR 72734

PACIFIC UNION COLLEGE PREPARATORY SCHOOL
P.O. Box 67
Angwin, CA 94508

PETERSON–WARREN ACADEMY
Box 163, 4000 Sylvia Street
Inkster, MI 48141

PINE FORGE ACADEMY
Pine Forge, PA 19548

PINE TREE ACADEMY
Pownal Road
Freeport, ME 04032

PIONEER VALLEY ACADEMY
New Braintree, MA 01531

PLATTE VALLEY ACADEMY
Shelton, NE 68876

PORTLAND ADVENTIST ACADEMY
P.O. Box 16098
Portland, OR 97216

RIO LINDO ADVENTIST ACADEMY
3200 Rio Lindo Avenue
Healdsburg, CA 95448

SACRAMENTO UNION ACADEMY
5601 Winding Way
Carmichael, CA 95608

SAN DIEGO ACADEMY
2700 E. Fourth Street
National City, CA 91550

SAN FERNANDO VALLEY ACADEMY
17601 Lassen Street
Northridge, CA 91325

SAN GABRIEL ACADEMY
8827 E. Broadway
San Gabriel, CA 91776

SAN PASQUAL ACADEMY
Route 1, Box 890
Escondido, CA 92025

SANDIA VIEW ACADEMY
P.O. Box 98
Corrales, NM 87048

SHENANDOAH VALLEY ACADEMY
New Market, Virginia 22844

SHILOH ACADEMY
7008 S. Michigan Avenue
Chicago, IL 60637

SOUTH LANCASTER ACADEMY
George Hill Road
South Lancaster, MA 01561
SPRING VALLEY ACADEMY
1461 E. Spring Valley Road
Centerville, OH 45459

SUNNYDALE ACADEMY
P.O. Box 86
Centralia, MO 65240

THUNDERBIRD ADVENTIST ACADEMY
13401 N. Scottsdale Road
Scottsdale, AZ 85254

UNION SPRINGS ACADEMY
Union Springs,
NY 13160

UPPER COLUMBIA ACADEMY
Spangle,
WA 99031

VALLEY GRANDE ACADEMY
P.O. Box 1124
Weslaco, TX 78596

WALLA WALLA VALLEY ACADEMY
P.O. Box 457
College Place, WA 99324

WISCONSIN ACADEMY
Columbua, WI 53925
APPENDIX 5

PHILOSOPHY AND OBJECTIVES
OF ACADEMIES

(The words PHILOSOPHY and OBJECTIVES have been added to the script to identify the subject under which the material appears in the original document. The material has been edited for publication.)

(1) PHILOSOPHY: The education is the harmonious development of the physical, the mental, and the spiritual powers. It embraces physical, mental, and moral training in order that all the powers shall be fitted for the best development; to do service for God, and to work for the uplifting of humanity.

OBJECTIVES: To train students to become workers for God, and to be examples before the world that will honor Him. To develop in students the desire to be of service to God and to man in this life.

(2) PHILOSOPHY: . . . this academy shall provide an environment which shall facilitate the development of Christian character and provide an education that will prepare youth for the service to God, to the church, and to the country and their fellowman.

. . . It is the purpose of Christian education to restore in man the image of his Creator by perfecting faith in Christ, by promoting the harmonious development of body, mind, and soul, and by preparing man for conscientious, unselfish service to his church and community. . . .

Like Christ, we are in this world to do service for God. We are here to become like God in character and, by a life of service, to reveal Him to the world. Seventh-day Adventists accept the challenge of training youth to be effective co-workers with God and of sharing with the world the knowledge of Christ's imminent return. . . .

A true knowledge of God is to be the source; fellowship with Him in study, prayer, and service is to be the means; and a likeness to Him in character is to be the aim of Seventh-day Adventist education.

OBJECTIVES: . . . understand the structure and mission of the church in the world, . . . accept personal responsibility for spreading the gospel message throughout the world.

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(4) PHILOSOPHY: ... True education ... prepares the student for the joy of wider service in this world, and for the higher joy of wider service in the world to come.
   OBJECTIVES: ... to prepare the youth by training and practical experience to be witnessing Christians.

(6) PHILOSOPHY: Wisdom gained through serious study and practical application helps prepare Christian youth for using modern communications to spread the Gospel, ... and for denominational service.
   OBJECTIVES: To prepare young people to fill a place in the great work God has for the youth to perform.

(8) PHILOSOPHY: ... the coordination of the student's total resources with the expressed will of God becomes the goal of education, which will result in more effective service to God and man. ... In order that its young people may become well-rounded individuals prepared for service in this and the future life, ________ Academy places emphasis on the spiritual as it trains the physical, mental, and social capabilities of young men and women. ... True education ... prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.
   OBJECTIVES: Students will find happiness and fulfillment in unselfish service for others.

(9) PHILOSOPHY: God's character is one of love. Love demonstrated by service is the basis of God's government, the basis of creation and redemption, and the basis of all true education. This love was visibly demonstrated when God sent His Son to this earth, and His life was one totally dedicated to service. Therefore, ________ Academy promotes the ideals of service to others and to God.
   OBJECTIVES: To understand and to accept God's plan for his social responsibility for his life as he relates to home, community, nation, world, and universe. To develop qualities of tolerance, courtesy, and unselfish service. To blend all of the above into the one ultimate objective of life—to participate in giving the Gospel to the world in preparation for the soon return of Jesus.

(12) PHILOSOPHY: ________ Academy was established to provide Seventh-day Adventist youth a thorough training for service, responsibility for life, reverence for God, and kindness to man.
OBJECTIVES: To develop the social graces. To cultivate a sense of civic responsibility and spirit of personal service.

(13) PHILOSOPHY: Academy endeavors to assist the church and home by providing the setting, the inducement, and the opportunities for this individual restoration experience through a balanced program stressing the intellectual, physical, and character development which can culminate in service to God and man.

OBJECTIVES: Demonstration of such virtues as kindness, unselfishness, patience, long-suffering, and charity. Demonstrating the Christian principle of brotherly love through community action.

(14) PHILOSOPHY: Christian education will provide a balance in religious, intellectual, vocational, social, and physical activities that is designed to help the student not only to prepare for the world to come but also to prepare him toward usefulness in today's world and to accept his responsibility of citizenship.

OBJECTIVES: The student will adopt a proper concept of love as it relates to God, to neighbor, and to self.

(15) PHILOSOPHY: The school endeavors to provide its pupils with an educational program that leads to a full commitment of their intellectual, social, physical, and spiritual resources to the service of God and man.

OBJECTIVES: Understand the mission of the church and accept personal responsibility for spreading the gospel throughout the world. Serve God and mankind unselfishly.

(16) PHILOSOPHY: We believe that communion with God and man and service to God and man constitute the real purpose of life. We believe that God revealed Himself in the Man Jesus, who demonstrated that fellowship with all and service to all in need—even those not aware of their need, is the highest destiny of man and even of God Himself. Consequently, we hold that every man should strive to become useful, no more for his own sake than for the sake of the world in general.

OBJECTIVES: That each student develop friendliness and thoughtful attention for the needs and interests of others.

(17) PHILOSOPHY: Academy hopes to have a part in this restoration of man, by directing students to Christ, our only Redeemer, and by nurturing in them a desire to serve Christ on earth by serving their fellow man.
OBJECTIVES: ... Acceptance of His plan will be evidenced by the students' demonstration of Christian virtues, such as kindness, patience, unselfishness, and by participation in religious activities.

(19) PHILOSOPHY: The student whose life is committed to Christ will be eager to reflect Christ's spirit to those about him and will bend every effort to prepare for wider service as a witness to God's love.

OBJECTIVES: ... In the fullness of this development [mental, physical, and spiritual], students will find their true place of service in this world and in the world to come.

(20) PHILOSOPHY: True education ... prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.

OBJECTIVES: To teach students that all others are of infinite value and worthy of respect and friendship. ... To aid the students in developing sound reflective thinking habits and to insure mental health through Christian service and fellowship.

(21) PHILOSOPHY: ... It is the purpose of _____ Academy to assist the home and the church in stressing intellectual, physical, and character development which can culminate in service to God and man.

OBJECTIVES: To understand and adopt scripturally based philosophy and standards by demonstrating virtues of kindness, unselfishness, patience, cooperation, etc. To give voluntary participation in church religious activities.

(22) PHILOSOPHY: A true knowledge of God, fellowship with him in study and service, likeness to him in character are to be, respectively, the source, the means, and the aim of Seventh-day Adventist education. ... Our philosophy of education is based on the belief that the ultimate purpose of man is to love and serve God and his fellow men, and that all his instruction and learning must be directed toward helping him achieve that end.

OBJECTIVES: Demonstration of such virtues as kindness, unselfishness, patience, long-suffering, and charity to friends, enemies, and strangers alike. ... Conducting studies on the Bible and its doctrines to interested persons.

(23) PHILOSOPHY: ... A noble character will surrender the self for service to God and the uplifting of humanity. ... True education ... prepares the student for the
joy of service in this world, and for the higher joy of wider service in the world to come.

OBJECTIVES: To promote the development of a consistent Christian life and character based on an understanding of the Scriptures and the Seventh-day Adventist Church doctrine in preparation for service for God, the church, and the community.

(26) PHILOSOPHY: ... Its [education's] object is redemptive in nature—to enable man to enjoy God and all that God has made, to enable man to reflect God's character, and to enable man to experience the joy of love and service. ... Such an education calls for teachers who are striving to be the kind of persons they wish their students to become, who are involved in the total life of the academy community, and who help create a campus environment in which students are encouraged to think for themselves, to cooperate with God, and to put what they learn into practice. Such an education calls for students to balance a pursuit of academic excellence with physical activity, useful labor, voluntary service for others, communion with God through nature, and private and corporate worship.

... True education ... prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.

OBJECTIVES: To establish an experiential relationship with Christ, to strengthen students' affirmation of the Seventh-day Adventist faith, and to develop delight in worshipping God and serving man. ... To acquire skills in giving service to others through experience.

(27) PHILOSOPHY: ______ Academy's underlying purpose is to provide a Christian environment, and to prepare Christian young people for our Lord's soon coming.

OBJECTIVES: To help students develop, through the use of extra-curricular activities, useful leadership qualities in God's service.

(28) PHILOSOPHY: A true knowledge of God, fellowship and companionship with Him in study and service, likeness to Him in character development are to be, respectively, the source, the means, and the aim of Seventh-day Adventists education. ... True education ... prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.

OBJECTIVES: To develop in students qualities needed for church leadership on various levels of responsibility.

(30) PHILOSOPHY: True education ... prepares
the student for the joy of service in this world, and for
the higher joy of wider service in the world to come.

OBJECTIVES: ... Students are guided toward
building a foundation which will help them prepare for
useful and satisfying occupations for Christian service
in the church and in the community. ... The students
are also encouraged to develop the ability to share their
faith, to participate actively in the religious
activities of the church and school.

(31) PHILOSOPHY: ... It is the purpose of
_____ Academy to assist the home and the church in
this restoration of the image of God through a balanced
program stressing the spiritual, intellectual, physical,
and character development which can culminate in service
to God and man.

OBJECTIVES: To learn the value of and receive
satisfaction from service to others.

(32) PHILOSOPHY: The philosophy of _____
Academy is based on the belief that the ultimate purpose
of man is to love and serve God and his fellowmen and
that all his instruction and learning must be directed
toward helping him to achieve that end. ...

True education is the harmonious development of
the physical, mental, and moral training in order that
all the powers of the being shall be developed so that
the individual may be fitted to do service for God and to
do effective work for the uplifting of humanity.

OBJECTIVES: To instill in students the desire to
be of service to God and to their fellowman.

(33) PHILOSOPHY: ... All members of the school
family recognize that Christian brotherhood demands a
sharing of God's concern for fallen humanity. This
concern is shown in personal as well as group
witnessing.

... true education ... prepares the student
for the joy of service in this world and for the higher
joy of [sic] service in the world to come.

(34) PHILOSOPHY: _____ Academy is dedicated to
the preparation of young people for unselfish service to
God and their fellowmen.

OBJECTIVES: Each individual will learn of the
necessary preparation to serve God as a Christian citizen
and church member and to be fitted for eternal life.

(37) PHILOSOPHY: ... _____ Academy's edu-
cational philosophy is rooted in the belief that a
balanced program of study, work, recreation, worship, and
service for others will produce the type of person_____ Academy desires to produce: a person who is physically
fit, mentally alert, and spiritually complete.
OBJECTIVES: The student whose life is committed to Christ will be eager to reflect Christ's spirit to those about him and will bend every effort to prepare for wider service as a witness to God's love.

The aim of Academy is to provide a Christian setting where students may reach their goals, developing all of their mental, physical, and spiritual capabilities. In the fullness of this development, they will find their true place of service in this world and in the world to come.

(38) PHILOSOPHY: We believe that our bodies are the temples of God and as the student learns to use his physical body wisely and well, he is preparing for a life of service and happiness.

(39) PHILOSOPHY: . . . The aim of the total program is to guide the student in developing a meaningful relationship with his God, his country, his community, his family, and himself.

Central to the school's philosophy are the beliefs that God is the Creator and Sustainer of the universe; and that man, as a child of God, is a steward of His world.

OBJECTIVES: . . . To encourage each student to realize the importance of commitment in service to his church, his country, and his fellowman.

(40) PHILOSOPHY: Our philosophy of education is based on the belief that the ultimate purpose of man is to love and serve God and his fellowmen, and that instruction should be directed toward helping him achieve this end.

OBJECTIVES: To develop in its students, Christian ideals and character that will lead them to consecrate themselves for Christian training and service. . . . They will witness to others of God's saving grace. . . . They will have a sense of civic responsibility and a spirit of personal service.

(41) PHILOSOPHY: ________ School believes education in accordance with the philosophy stated above will assist the home in preparing loyal citizens and church members who will respect and cooperate with legitimate authority and who will willingly give of their time and talents in serving the community.

OBJECTIVES: . . . The student will be made aware of how past and current events relate to God's over-all plan for the universe and will reflect this awareness in involvement in civic affairs. . . .

. . . He will be urged to take pride in his work and have a respect for the dignity of labor, realizing that vocational workers are of vital importance to mankind's present survival and to the task of taking the
message of Christ to the world. Efforts will be made to assist the student in developing an appreciative attitude toward music and the arts. He will have opportunity to develop skills therein necessary for serving God and humanity.

It is intended that the student will, by continuing to accept Christ as his personal Saviour, by study of the Scriptures, by prayer and meditation, by worship and association with Christian students and teachers, and by actual participation in Christian service, learn and experience that the Christian life is full and happy.

(44) PHILOSOPHY: . . . a true knowledge of God, fellowship with Him in study and service, and likeness to Him in character development are to be, respectively, the source, the means, and the aim of Seventh-day Adventist education.

. . . True education . . . prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.

OBJECTIVES: To develop a sense of loyalty to the Seventh-day Adventist Church in its worship, fellowship and world mission outreach. . . . To develop a sense of responsibility to care for life as a gift from God, dedicated to His honor and the service of mankind.

(45) PHILOSOPHY: True education . . . prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.

OBJECTIVES: . . . Thus, the coordination of the student's total resources with the expressed will of God becomes the goal of education, which will result in more effective service to God and man. . . .

In order that its young people may become well-rounded individuals prepared for service in this and the future life, Academy places emphasis on the spiritual as it trains the physical, mental, and social capabilities of young men and women.

(46) PHILOSOPHY: . . . Christian education, by perfecting faith in Christ, restores in man the image of His Maker, nurtures in man an intelligent dedication to the work of God on earth, and develops in man a practical preparation for conscientious service to his fellow men. . . .

A true knowledge of God, fellowship and companionship with Him in study and service, likeness to Him in character development are to be the source, the means, and the aim of Seventh-day Adventist education.

OBJECTIVES: To encourage students to serve the church through denominational employment. To develop in students an interest in improving their community and
country. To help students develop a personal concern for their fellowmen.

(48) PHILOSOPHY: True education is the harmonious development of the physical, the mental, and the spiritual powers. It embraces physical, mental, and moral training in order that all the powers shall be fitted for the best development; to do service for God, and to work for the uplifting of humanity.

OBJECTIVES: To train students to become workers for God and to be an example before the world that will honor Him. To develop in students the desire to be of service to God and to man in this life.

(50) PHILOSOPHY: . . . that the service of the church and its schools is to seek to restore in its members and students, and through them the world at large, the image of God. . . .

OBJECTIVES: . . . THIS SCHOOL SEEKS TO PREPARE YOUNG PEOPLE . . . who can see satisfaction in the selfless services which typified the life of Christ.

(51) PHILOSOPHY: True education . . . prepares the student for the joy of [sic] wider service in the world to come. . . .

We believe in training our young people to reflect that Christ in their relations with others and to carry out the "gospel commission" given to all Christians almost 2000 years ago. Based on this philosophy we have developed the following objectives. . . .

OBJECTIVES: To develop in each young person an understanding of Seventh-day Adventist beliefs and heritage and a determination to share this understanding and faith with others throughout the world. . . . To provide capable youth with an academic background and the incentive for denominational service. . . . To train youth to assume responsibility in the local church. . . . To develop a sense of responsibility for and skill in church and community interaction.

(52) PHILOSOPHY: True education is the harmonious development of the physical, the mental, and the spiritual powers. It embraces physical, mental, and moral training in order that all the powers shall be fitted for the best development, to do service for God, and to work for the uplifting of humanity.

OBJECTIVES: To train students to become workers for God and to be an example before the world that will honor Him. To develop in students the desire to be of service to God and to man in this life.

(53) PHILOSOPHY: Education has a broader base than a particular course of study. . . . It prepares the student for the joy of service in this world and for the
richer joy of greater service in the world to come.
OBJECTIVES: To develop citizens who have an interest in improving their community and country.

(55) PHILOSOPHY: . . . True education . . . prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.
OBJECTIVES: . . . Students will: . . . interpret acts of charity and participation in public welfare as fulfilling the fundamental Christian principle of loving thy neighbor as thyself.

(56) PHILOSOPHY: We believe the body is the "temple of God" and the importance of physical health should be emphasized so that the optimum fulfillment of man's service to God and man and his personal enjoyment of life can be realized. . . .
Christian sociability as expressed by the Golden Rule is the guide for the student's relationship with others; for we believe that gracious contact will give the student polish, refinement, and enduring friendships and will open the way for him to lead man to Christ.
Education should be presented to the student, not as a means to selfish goals, but as the development of his abilities to the best service of God and man.
OBJECTIVES: To develop a sense of personal responsibility for the happiness and welfare of the home, the school, the community, the nation, and the common world brotherhood of man.
To develop that spirit of initiative which will generate a zeal and enthusiasm for some worthy cause of endeavor, with particular emphasis on carrying the gospel to all the world.

(57) PHILOSOPHY: True education . . . prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.
OBJECTIVES: To prepare to fill a place in the great work God has for the youth to perform in the enactment of earth's history.

(59) PHILOSOPHY: The entire school program is designed with the objective of preparing the youth for a place of usefulness in the community.
OBJECTIVES: To provide opportunities for all students to be involved in active work of the Church. . . . To provide a program of training and involvement in witnessing skills as a part of class assignments and Sabbath afternoon activities.

(60) PHILOSOPHY: . . . A knowledge of God's plan for man, fellowship with Him through study and service, and a likeness to Him in character are intended to be the
source, the means, and the aim of education here.

... This means that all aspects of life are linked and all are related to God's service...

... We believe that the person seriously seeking God's will for his own life will find, through a careful study of the Bible and the life of Jesus, that his life must take as its foundation a love for all mankind, a love manifested in a deep feeling of responsibility for and to his family, his church, his community, and his world...

... true education ... prepares the student for the joy of service in this world, and for the higher joy of life in the world to come.

OBJECTIVES: To encourage students, through the Sabbath School, the youth meeting, seminar and temperance programs to commit themselves to activity in the church's various programs of worship and service... To make the student aware of his personal assets and of the need other people have for that which he has to offer.

(61) PHILOSOPHY: The spiritual life of the student is to be sharpened by instruction in religion that is to give a sense of values, a meaning to life that will launch the student into society as a fine young Seventh-day Adventist Christian and a productive and worthy citizen.

OBJECTIVES: Teachers give enthusiastic leadership to the spiritual activities program.... Students' choices of lifework are service-oriented and in harmony with their potential and their limitations....

As a result of students attending ______ and participating in activities involved with the total school program students will commit themselves to a life dedicated to Christ and to the SDA Church by voluntarily choosing to enter an occupation which can be of service to the church or using their talents in other ways of service as needs of the church arise....

Giving assistance to those in need without being asked.

(62) PHILOSOPHY: ... Education ... prepares the student for the joy of service in this world and for [sic] higher joy of wider service in the world to come.

OBJECTIVES: Students at _____ Academy will become aware of the necessity of a thorough knowledge of the scriptures as a guide to faith and practice by their participation in Bible studies to interested individuals....; their response to religious activities on or off campus (i.e., smoking clinics, temperance club, beach evangelism, folk evangelism, student program teams, weeks of prayer).

(63) PHILOSOPHY: ... True education ... prepares the student for the joy of service in this world,
and for the higher joy of wider service in the world to come.

(64) PHILOSOPHY: True education . . . prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.

    . . . The coordination of the student's total resources with the expressed will of God becomes the goal of education, which will result in more effective service to God and man.

OBJECTIVES: To provide opportunities for the individual to develop enjoyment through sharing his Christian faith in unselfish service for his fellow man.

(65) PHILOSOPHY: . . . God desires that man love and serve Him, and by so doing, also serve mankind.

OBJECTIVES: To conduct the process of training so that due emphasis and proper balance be given to the development of the physical, mental, social, and spiritual powers of the students in order that all their talents and skills shall be fitted for the best development to do service for God and to work for the uplifting of humanity. . . .

The Academy purposes to develop in its students a philosophy of life, oriented to Christ, that will help them to live lives of usefulness to God and man. God, who created man, knows him best and has set up principles of behavior that guarantee man's greatest happiness. The staff endeavors to present the Christian way by teaching and by example so that the beauty and nobility of Christ will lead students to live lives of dedication and service. . . .

To develop a sense of civic responsibility and a spirit of personal service growing out of the Christian principle, 'love thy neighbor as thyself.'

To develop a spirit of patriotism through an appreciation of the democratic heritage passed on to us as citizens of this country and to inspire a sense of responsibility to the world because of the privileges enjoyed here and Christ's commission, 'Go ye into all the world.' . . .

To impress upon the minds of today's youth the great responsibility of developing all their talents to the utmost, not for self-exaltation but for the glory of God and the good of mankind. . . .

This staff believes that only through service, can man obtain maximum growth, happiness, satisfaction, and a sense of worth. Consequently, this school's ultimate purpose is to so efficiently conduct a well-integrated school program that from it will be developed young people who will be prepared for the joy of service in this life and for the higher joy of wider service in the world to come.
(66) PHILOSOPHY: _______ endeavors to offer its students a program that leads to a full commitment of their intellectual, social, physical, and spiritual resources to the service of God and man.

OBJECTIVES: . . . It is the goal of the school to prepare for society students who are maturing Christians, and who are productive and worthy citizens.

(67) OBJECTIVES: . . . to cultivate the concept of the joy of service to humanity to the end that students shall become well-informed, well-adjusted citizens of our democracy. . . .
. . . to instill a sense of responsibility for the work of the Seventh-day Adventist church in preaching the gospel to all the world.

(68) PHILOSOPHY: While there are certain fundamental beliefs based on the Holy Scriptures held in common with all Christian evangelical bodies, Seventh-day Adventists hold that they have a distinctive, divinely appointed mission, being that of taking to all the world the message of the nearness of Christ's literal return to earth and the preparation of the people for that event.

OBJECTIVES: . . . The ultimate end or goal of education is best stated as "the harmonious development of the physical, the mental, and the spiritual powers," and that "it prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."

(69) PHILOSOPHY: True education is the harmonious development of the physical, mental, and moral training in order that all the powers shall be fitted for the best development, to do service for God, and to work for the uplifting of humanity.

OBJECTIVES: To train students to become workers for God, and to be an example before the world that will honor Him. To develop in students the desire to be of service to God and to man in this life.

(70) PHILOSOPHY: . . . Christ's concise statement of each man's duty to love God, other men, and himself forms the thesis of the academy's philosophy.

(72) PHILOSOPHY: . . . Seventh-day Adventists hold that they have a distinctive, divinely appointed mission, being that of taking to all the world the message of the nearness of Christ's literal return to earth and to the preparation of the people for the event. . . .

It is the object of _______ Academy that each student . . . should be led to a personal commitment of
his capacities and strength to the service of God and benefit of man.

OBJECTIVES: To train students to become workers for God, and to be an example before the world that will honor Him. To develop in students the desire to be of service to God and to man in this life. To encourage students to be loyal and active members of the Seventh-day Adventist Church.

(73) PHILOSOPHY: In harmony with the spirit of Christian living and the philosophy of the academy, students and staff are encouraged to participate in community services and are provided opportunities to serve actively in various areas of community needs. The activities and services rendered vary from year to year according to the interests and skills of the staff and students as well as the needs in the community.

(74) PHILOSOPHY: Academy is dedicated to the preparation of young people for unselfish service to God and their fellowmen.

OBJECTIVES: To encourage support of the Church and to provide students with opportunities for sharing the beliefs of the Seventh-day Adventist Church with the community. . . .

To cultivate a sense of civic responsibility and a spirit of personal service, resulting in the fulfillment of the Christian principles to "love thy neighbor as thyself."

(75) PHILOSOPHY: A true knowledge of God, fellowship and companionship with Him in study and service, a likeness to Him in character development are to be respectively the source, the means, and the aim of Seventh-day Adventist education.

OBJECTIVES: . . . Students are also encouraged to develop the ability to share their faith, and to participate actively in the religious activities of the church and school.

. . . Vocationally, students are guided towards building a foundation which will help them prepare for useful and satisfying occupations for Christian service in the church and the community.

. . . Students are also encouraged to build good mental health by the development of a growing spiritual experience, and by maintaining an active life of faith, prayer, and concern for others, thus giving to life a meaningful purpose.

(76) PHILOSOPHY: Education . . . guides individuals into developing meaningful relationships with their God, country, community, family, and themselves.

OBJECTIVES: To develop a Christian philosophy of life that will lead to the development of high moral
standards and ethics necessary for church service.

To help students to choose vocational, technical or professional occupations which will enable them to be of service to humanity through denominational employment or through becoming a self-supporting leader in the community.

(77) PHILOSOPHY: The Seventh-day Adventist philosophy of education recognizes that true education is "the harmonious development of the physical, the mental, and the spiritual powers, which prepares the student for the joy of service in this world and for the greater joy of wider service in the world to come."

OBJECTIVES: . . . the school accepts as one of its primary responsibilities the necessity of providing opportunities for the student to grow in love to God, to strengthen his commitment to a life lived in harmony with the will of God as revealed in Holy Scriptures, and to realize that the most satisfying life is one of service to his fellowmen. . . .

To train students to become workers for God, and to be an example before the world that will honor Him. To develop in students the desire to be of service to God and to man in this life.

(78) PHILOSOPHY: . . . Christian education, by perfecting faith in Christ, restores in man the image of his Maker, nurtures in man an intelligent dedication to the work of God on earth, and develops in man a practical preparation for conscientious service to his fellowmen. . . .

A true knowledge of God, fellowship and companionship with Him in study and service, likeness to Him in character development are to be the source, the means, and the aim of Seventh-day Adventist education. . . .

. . . we are anxious that they [students] do not lose sight of their special mission—the giving of the gospel to all the world in this generation.

OBJECTIVES: Teachers give enthusiastic leadership to the spiritual activities program. . . . Students' choice of lifework are service-oriented and in harmony with their potential and limitations.

(79) PHILOSOPHY: True education . . . prepares the student for the joy of service in this world, and the higher joy of wider service in the world to come.

OBJECTIVES: . . . The aims of religious and academic instruction are essentially parallel. Thus, coordination of the student's total resources with the expressed will of God becomes the goal of education, which will result in more effective service to God and man. . . .

In order that its young people may become
well-rounded individuals prepared for service in this and
the future life, the SDA Schools of _____ places
emphasize on the spiritual as it trains the physical,
mental, and social capabilities of young men and women.
APPENDIX 6

QUESTIONNAIRE STATISTICS
<table>
<thead>
<tr>
<th>Acad. No.</th>
<th>Type of Project</th>
<th>Sponsoring Organization</th>
<th>Duration - Days Held</th>
<th>No. of Students</th>
<th>No. of Staff</th>
<th>Participation</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>Week of prayer</td>
<td>Speech and Religion classes</td>
<td>5</td>
<td>25</td>
<td>2</td>
<td></td>
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<tr>
<td>1</td>
<td>Blood drive</td>
<td>SA</td>
<td>1</td>
<td>35</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Christmas party for crippled children</td>
<td>SA Rel. Life Com</td>
<td>1</td>
<td>20</td>
<td>2</td>
<td></td>
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<tr>
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<td>Music for senior citizens and other service organizations</td>
<td>Music Dept.</td>
<td>3</td>
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<td>Sabbath School and church for constituent churches</td>
<td>Religion Dept. SA-Rel. Life Com Music Dept.</td>
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<td>Youth Against Cancer</td>
<td>RAC American Cancer</td>
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<td>4</td>
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<td>Story Hour</td>
<td>RAC</td>
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<td>15</td>
<td>1</td>
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<tr>
<td>2</td>
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<tr>
<td>2</td>
<td>City-park cleanup</td>
<td>SA</td>
<td>1</td>
<td>10</td>
<td>1</td>
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<td>Acad. No.</td>
<td>Type of Project</td>
<td>Category</td>
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<td>Participation</td>
<td>Duration--Days Held</td>
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APPENDIX 7

QUESTIONNAIRE STATISTICS ON PARTICIPATION
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Responses to the first request of question 6 of the Questionnaire: "PLEASE explain . . . how your school is organized for Christian service." (The responses have been grammatically edited for publication. Academies are identified by their assigned random numbers.)

1. We are organized through the Student Religious Life Committee of the Student Association. The speech class taught by our school pastor does the spiritual emphasis weeks at the elementary schools. The music department is very active in visiting non-Seventh-day Adventist organizations in the community.

2. The Student Association selects a Religious Activities Committee with members from each class. This committee is sponsored by the campus chaplain. Projects of a community witness nature as well as the on-campus religious activities are coordinated by this group. Various sub-committees handle the details of each activity.

8. All religious or spiritual activities are under the direction of the academy church pastor who is the chairman of a Religious Activities Committee. The members of this committee are sponsors or co-sponsors for the various ministries. . . . The pastor prods and encourages where needed or does the job himself if that doesn't work! All told though, staff support has been very good. At the beginning of the school year, during a Friday night program, the various ministry options were described and students were encouraged to select the one that was most attractive to them. The following Sabbath afternoon all sponsors met with these students and organized themselves, selecting student officers as needed. Suggestions were received from students as to possible activities for each ministry and plans were launched.

14. School year 1979-80 was one in which activities, other than Ingathering, were left to the organizations headed by the Youth Pastors.
20. Organized projects and events take place as planned by the Religious Activities Committee.

22. Most of our service activities are through the Student Association or the Religion department. We very closely monitor student interest, staff interest, and community needs. Each year our program is significantly different.

23. Adventist Youth for Better Living is our major outreach program. We have two divisions of Adventist Youth for Better Living: Temperance and Seminar. Temperance handles all of our anti-smoking outreach. Seminar handles week of prayer, church services, Missionary Volunteers, surveys, etc.

26. The two major sponsoring organizations within our school now are Adventist Youth for Better Living and the Religious Activities Committee under the leadership of our Student Association Religious Vice-President.

27. Any "Christian service" activity is up to the various clubs and organizations on campus. We have a very active Girl's Club and Adventist Youth for Better Living organization that do a lot for various groups or individuals. Since the Adventist Youth for Better Living is composed of the entire student body, we have a good representation for our service activities.

28. The school's Christian service projects are all under the direction of a Religious Vice-President to the Student Association, who in turn is directly responsible to the pastor. All organizations are run under the directorship of the pastor but each has its own faculty sponsor.

29. A Religious Activities Committee was formed to plan and supervise the carrying out of religious activities. Thus most of the activities have been planned around a Sabbath program.

30. In our school it is pretty much left up to the church pastor to organize and see that any service projects are carried out. There are very few exceptions to this rule.

34. Our biggest help is a Taskforce worker who works directly with the students on the projects. He and the pastor of the academy church have a weekly planning session where details and plans are established. This Taskforce worker accompanies students on most activities. The school allows students to miss classes for community service work and this is a great help. All of the outreach programs except program teams are directed

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by the pastor and Taskforce worker. Student leaders are chosen for each area as well.

37. Our school has a Taskforce volunteer for the purpose of organizing all outreach activities. It was her responsibility to check with the students to find interests, to place the Public Relations posters strategically, to get interests going, to check with those we visited and to arrange transportation and supervision. She, with the pastor-chaplain, worked out the details of times, dates, and dorm excuses. We had only one night per week set aside for these projects, but had to go to three nights per week because of lack of faculty supervision for all the places we wanted to go on one night. In order for the Taskforce worker and the chaplain to be in charge of all outreach, we went to three nights.

40. The Religious Activities Committee in cooperation with the Associated Student Body plan and carryout activities.

44. Student Association

| Religious Vice-President |
| Seminar |
| Sunshine | Inner Mission | Church Groups | One-to-One |

Adventist Youth for Better Living

Sunshine -- off-campus ministry -- nursing homes, hospital, . . . jail band.

Inner Mission -- on-campus activities for Sabbath afternoon.

One-To-One -- dormitory religious activities -- friendship groups, prayer bands, Sabbath-School-lesson study groups.

Church Groups -- student speakers and programs for Seventh-day Adventist churches.

48. It is generally operated through the Associated Student Body, but has no formal plan. It goes "as the spirit moves" the group.

50. Our school's Christian service projects are
organized and carried out by the Religion department and the Religious Activities leader of the Student Association.

51. Next year each Bible class plans to have a 15-hour per semester lab requirement. Activities to include all students but in the areas where each student can be comfortable.

52. Academy is involved in a tremendous outreach program that involves both our community and our churches. Each Tuesday night around 100 students launch out in buses and cars and vans to give Bible studies, to sing in nursing homes, and the like. Some students help "old" people in their homes (clean, vacuum, do dishes, etc.).

53. We have a campus chaplain who teaches a class in Christian witnessing and is responsible for organizing all religious activities. He also chairs the Religious Activities Committee and is the major personal counselor for the school. He organizes student week of prayer, sponsors Adventist Youth for Better Living, the mission trip, etc.

56. We have two basic organizations that plan service activities. One is our Religious Activities Committee which plans the service activities on Sabbath afternoon such as programs for nursing homes, orphanages, neighborhood Bible Story hours, door-to-door singing, and literature distribution, etc. The other is the Temperance organization where we have five smoking teams (5 students to a team) and two alcohol teams. We go to all the elementary schools (total of 16) in ______ plus other private schools which request our programs.

59. A Religious Activities Committee meets a couple of times a year to schedule the Sabbath afternoon activities.

60. The Associated Student Body Vice-President for Religious Affairs directs the various activities. The Religious Activities Committee plans and coordinates the program. The Sabbath School Youth Committee plans and directs the Sabbath witness programs. All very satisfactory.

61. Last year I had a witnessing class that helped plan these programs: ... Because of meeting daily all year many things happened in the area of religious activities that help meet our religious and educational objectives. We felt that for a very active school—socially—the religious activities became more predominant in the students' minds.
62. All religious activities are planned by the Associated Student Body officers and representatives in conjunction with the Associated Student Body religious sponsor. Student participation in planned activities is on a volunteer basis. We are a day academy with . . . students from eight local churches who have strong outreach programs of their own involving their youth.

64. Most all service projects are offered through the Religious Activities Committee department of the Associated Student Body. We have a student leader in the Associated Student Body who coordinates the activities of the other religious activities on campus.

65. Our school is organized for most service activities through the Religious Activities Committee. However, special projects and requests do come to any given group on campus, such as the Aviation Club and the Blind Supper. If this happens, planning is approved through the Administrative Council directly. All planning goes through the Administrative Council for calendar coordination from Religious Activities Committee, but some projects go direct. Most projects have been well planned and are easily cared for because of the "grass roots" beginnings of the work. Students plan and promote which avoids an adult "sales job."

67. ______ Academy's service activities tend to arise from several sources within the school structure. Various disciplines, particularly the religion classes, music department, home economics classes, etc. quite regularly sponsor this type of outreach. The administration and staff occasionally promote activities and the Student Association annually promotes a variety of activities. Most of these activities would not fall in the category of tradition, but community needs tend to dictate or suggest the activities. Some years tend to be heavy with activities while other years seem to keep to a minimum of action. This latter phenomenon seems to reflect what is going on in the constituent churches. An organized, on-going program in the churches tends to diminish the demand for similar school activities.
73.

AYBL President

Committee chairman > Religious > Principal
Head deacon (student) > Activities > Bible teach.
Head deaconess (student) > Committee > Student Assoc. Rel.

Vice-Pres.

Adventist Outreach Missionary Sabbath Seminar
Youth Committee Volunteers School (four
For (Sabbath) (Sabbath) (three groups)
Better afternoons) afternoon) leaders)
Living

Deacons & deaconesses

75. The organizational structure is to have each teacher become involved working with students in some type of Christian service. The goal is to use the teacher's interests and talents in involving the students in service for others.

76. We have an Adventist Youth for Better Living organization and Adventist Youth in Action, both of which are more active than last year. The "Listen America" campaign has given a large incentive and sparked considerable interest. It has spawned a cooking school for the community, Thanksgiving basket distribution, a Stop Smoking poster campaign, and much individual student work, such as visiting older people, doing helpful chores for shut-ins, etc.

77. The Student Association contains in its constitution a mandate for a Religious Activities Committee composed of the following: (1) a chairperson selected by the Student Association members, (2) a member from each of the other classes and a representative from the English as a Second language department—each selected by the respective bodies, (3) a sponsor selected from the faculty members, (4) additional members (usually one per class) are added. Coupled with this student group is the faculty Religious Activities Committee composed of the Bible teachers, the music department chairman, and two other teachers. These two groups write
and plan the activities then see that the plans are implemented.

78. The school's Christian service organizational plan: There are Adventist Youth in Action sponsors, usually two or three. The pastor also works with outreach. We have an Adventist Youth in Action committee including chaplains from various organizations on it.

79. Religious Activities of Student Association, Christian Leadership class, Chaplains office. The above groups plan and carry out most of the service activities on our campus.

Organizational Flow Charts

(Abbreviations may be identified by referring to the corresponding numbers on pages 340–346. Frequently used abbreviations: SA=Student Association, SP=service projects, RAC=Religious Activities Committee, AYBL=Adventist Youth for Better Living)

(1) SA --> Student Religious Life Committee --> SP
(2) SA (campus pastor as sponsor, members from each class) --> sub-committees --> SP
(8) Church Pastor --> RAC --> Ministries (student volunteers, RAC members are sponsors) --> SP
(20) RAC --> SP
(22) SA --> SP
Religion department --> SP
(23) AYBL --> Temperance --> SP
--> Seminar --> SP
(26) SA --> SA Rel VP --> AYBL --> SP
--> RAC --> SP
(27) Various Clubs (Girl's club, etc.,) --> SP
Various Organizations (AYBL, etc.,) --> SP
(28) SA --> SA Rel VP (pastor-sponsor) --> organization
(faculty sponsors) --> SP
(29) RAC --> SP
(30) Church Pastor --> SP
(34) Pastor-Chaplain --> Taskforce worker -->
Student groups --> SF
(37) Pastor-Chaplain --> Taskforce worker -->
Student groups --> SP
(40) SA --> RAC --> SP
(44) SA --> SA Rel VP --> Seminar --> AYBL, "Sunshine", Church groups, "Inner Mission", "One-to-One --> SP
(48) SA --> informal SP
(50) Religion department --> SP
SA --> Leader of RAC --> SP
(53) Campus Chaplain --> Witnessing class --> SP
--> RAC --> Student groups --> SP

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(56) RAC --> Sabbath afternoon SP
    Temperance Club --> 5 anti-smoking teams --> SP
    --> 2 alcohol abuse teams --> SP
(60) SA --> SA Rel VP --> RAC --> SP
    Sabbath School Youth committee --> Sabbath witness programs
(61) Bible Teacher --> Witnessing class --> SP
(62) SA (Religious Sponsor) --> Student Volunteers --> SP
    Local Churches --> SP
(64) SA --> RAC --> SP
(65) RAC --> SP
    Groups and Clubs (Aviation Club, Blind Supper, etc., projects approved by Ad Council) --> SP

(73)

AYBL President

Committee chairman --> Religious <-- Principal
Head deacon (student) --> Activities <-- Bible teach.
Head deaconess (student) --> Committee <-- SA Rel VP

---

AYBL Outreach MV Sabbath Seminar
Committee Committee School (four
(Sabbath (Sabbath (three groups)
afternoon) afternoon) leaders)

---

Deacons and deaconess

(75) Teachers --> Students in classes --> SP
(76) AYBL --> SP
    AYA --> SP
(77) SA --> RAC (Staff sponsor, chairperson chosen from
    SA members, representatives from each class,
    "from English as a Second Language" class,
    additional member from each class) --> SP
    Faculty RAC (Bible teachers, Music dept. chairman,
    two other teachers) --> SP
(78) Pastor --> AYA (2-3 sponsors, chaplains from various
    student organizations) --> SP
(79) SA --> RAC --> SP
    Christian leadership class --> SP
    Chaplain's office --> SP
APPENDIX 9

PERSONAL RESPONSES

Responses to the second request of question 6 of the questionnaire: "PLEASE . . . write any comments you might like to make about projects in our schools. You might like to include commendations received, experiences by students and staff, etc." (The responses have been grammatically edited for publication. Academies are identified by their assigned random numbers.)

2. The size of our enrollment is a greater inhibiting factor than some of the items listed.

5. I am apologetic that we are unable to respond to this survey as you have laid it out here. ___ Academy is a day school in a suburban setting, with nearly 80-85 percent of our students being bused daily to and from ___ and surrounding suburbs. This very taxing and rigorous busing system, sad to say, does not allow very much student-teacher interaction away from the regular school hours. Also, the school does not own a vehicle that would enable us to transport students to fulfill the kinds of Christian services and activities, as a group, that you have indicated in this survey.

9. It doesn't seem like much, but we're busy!

12. There seem to be two pitfalls which must be avoided. One is that of activity for activity's sake with little or negligible meaning connected with Bible instruction. The other pitfall, as I see it, is that of pure theory in Bible classes with little or no practical godliness. To deal with these problems, I have done the following:

a. Inform the students that I expect them to think through, express, and act upon their concepts of Christianity. This is difficult if not impossible to measure.

b. In place of the standard research paper due every nine weeks, the students have two additional options.

To teach the class on the current topic of discussion for the full 50-minute period, making sure they cover all items which would have been normally dealt
with. They are to make lesson plans, quiz questions, exam questions, and homework assignments. This is, of course, done under teacher supervision.

Student chaplain program. The student checks in with the chaplain's office at the _______ Center and receives a list of names of persons who need visitation because of depression, desire for religious conversation, etc. The student visits according to the guidelines for the student chaplains. A minimum of seven hours of visitation is required. A typed diary is turned in at the end of the nine weeks which includes patient data, time spent, items of conversation or how time was spent, how the patient seems to have reacted/felt, how the student felt about the visit. Students do this on their own time. No supervision is done except the reading of the diaries. This plan has met with extreme enthusiasm.

13. Sorry but this questionnaire just can't be answered. Most of the activities mentioned, if they have been done, have been done through the constituent churches.

14. It is the first year of reduced staff in the Bible department of the school with no provision of extra-time for activities at school level. Prior to this two instructors divided activities: counseling and Bible teaching. Staff reduction was due to budget problems. Being a day school we still lean on local youth pastoral staff for leadership in activities.

16. A much needed study—service should be a number one item on our campus.

20. "Where there is no active labor for others, love wanes and faith grows dim." That's the situation here—kids would rather be entertained (not necessarily their fault).

21. Our witnessing team has been organized for the purpose of giving our young people an opportunity to proclaim in public their belief in their faith. They sing and speak freely of the love of the Lord. We had a class whose main function was training in witnessing to non-Adventist young people. The team sparked personal interest by many young people and created a positive school spirit and a positive Christian attitude. Much work has been done in the area churches with reclaiming backsliders with the team's effort.

22. Local service clubs and the community have been very high on our "Day Camps" for community children.

23. We have been recognized by the _______
Union, Conference, and General Conference for our work.

27. The young people enjoy putting on these various programs and helping out in the community. Sometimes the problem arises where the response from the students is greater than we can handle. Various organizations and individuals responded very favorably towards our acts of service. We feel it has brought us closer to the community and maybe even opened some doors to the word of God. Only in heaven will we see the full extent of our programs.

29. The academy church membership is 700 or more and we have no assistant or youth pastor. This presents some problems in the organization of religious activities because all staff have multiple duties.

30. Those projects which were accomplished were appreciated. Probably the one which had the largest immediate impact upon the school was a one evening project. Our school bused up pre-school children from the local Headstart program and had a Christmas party for them. Our students "adopted" a child for the evening, took them to supper and a party at which each child received a gift. The students helped to care for all their needs for the short time they were here on campus. This project affected almost half of our student body directly and was very rewarding for those involved.

32. During the school year of 79-80 Academy had no service projects. With some study and hopefully a coordinated religious activities program, we hope to get very much involved in service activities next year. We believe that this is a much needed aspect for the students and their education, to be able to look beyond themselves and their social needs, to look to the needs of others.

33. There is a lot of hassle in working around other teachers and programs, especially during the week. We did organize so that local pastors could take students off campus (this is a day school) during the day for activity such as visitation, etc., but few pastors have done so. Organization during the 1979-80 school year was poor and highly centralized (obvious direct correlation).

38. Although we are not formally structured for community outreach, we have full cooperation to implement programs within the current class structure. All staff and administrators are receptive to outreach activities.

45. It takes a lot of time to organize and carry
out projects. There must be someone in charge with interest and time provided by the school. Academy received the Community Service Award for the State of for 1980 for its service to the senior citizens of . Only one organization receives that award.

48. We received a letter of commendation from the Parks and Recreation department for our Beach Clean-up project. Most of our school's problem in getting projects going is due to a shortage of staff to supervise the various events that are suggested.

51. Our chaplain and student Religious Activities committee as well as staff believe religious and spiritual outreach are our reasons for existing.

53. We are hopeful that our program is and will become more service oriented.

55. Basically our school isn't organized for Christian service, and for the last two years we have not had a Bible teacher-chaplain and this has curtailed our outreach programs. The Bible program has been divided among the staff, all of whom have other responsibilities.

59. Tight work-study schedules prohibit much during the week. Participation in activities generally occurs on the Sabbath. Last year was an especially difficult one due to the fact that during the first semester there was no full time Bible teacher (due to finance). The senior Bible teacher and Guidance director left the school during the first semester under unfortunate circumstances. The one chosen to replace him was a pastor with no educational training or experience. We finished a good year but there were probably many things which could have been done better under ordinary circumstances.

64. We have tried to do something that will give us better public relations with our community. Our school is located in a small town which gives us some built-in advantages in reaching people. I know we need to do more and hope to in the future. I personally believe that we need to do more on-campus service to build our schools into real Christian schools. Then we will have a witness to show, a real burden for seeing people brought to Christ. I know we need the off-campus service, but the real power will come when the stimulus is internal in the lives of our students and faculty.

67. Since Academy has closed its dormitories and become a day school, campus Christian
service activities have been greatly reduced. Day students do not exhibit the interest that dormitory students display.

68. Last year obviously was not a banner year in terms of spiritual activities. The lack of interest on the part of a majority of students is alarming at times. We are not attempting to put the blame on anyone or thing, but are simply saying how it appears—a perspective.

69. The school's plan for Christian (service) is based on the assumption that it is a normal part of school life and that every teacher and student will be involved.

74. I would have to say that we are not really organized for Christian service in the sense that I believe you are using the term. We have the desire to use what time we can for outreach programs but because of the lack of knowledge on how to overcome the scheduling problem we are limited in what types of things we can effectively do. We do desire to have an opportunity for students to witness but we need to have other things besides the singing band activity.

We do have a Religious Activities Committee that is the steering committee for the campus but it has been more of a brainstorming committee than an actual implementation committee, at least so far. Part of the reason is that I am new to teaching in boarding schools. I had ideas for a day school but boarding schools are a real "TIGHT" situation.

I would like to see some more time given to activities of a social help, or community service nature. From those activities either the students or the church of the area follow up with those who have had an interest. I would like to have ideas from others that are rural academies as a help to see what others have been able to do.

75. Our youth pastor's main goal is to have each person in our school have concern for others. Also, he wishes to involve every person in some kind of Christian service.

... Once when we were helping community people with a "Spring Clean-up", an elderly person said, "This is the nicest thing that has ever happened to us." This response was from the help given to the above mentioned person. Also, it was a thrill to work with students when we raised money to go and help others. These students paid to go and help serve others. Service to others is Christ's goal for us. Christ said, "If you have done it unto the least of these you have done it unto me."
78. We need to find a way to incorporate outreach into the curriculum. . . . you know how busy kids get at a boarding school. To add a good outreach program to their already hectic schedule is not right. They shouldn't have to choose between classes and outreach.
APPENDIX 10

CURRICULUM MAPPING

Curriculum mapping has been designed to ascertain the degree of attention given to a specific educational objective. The instrument may be designed to evaluate any educational objective or program, but this particular one has been designed to determine the level and scope of attention given to the integration of faith and learning, which includes service to others.

The classroom teachers, department heads, program chairperson, activity sponsors, etc. each fill out a chart indicating by one of the five appropriate numbers the degree of emphasis given. The data (reduced to a mean for each item) are then transferred to a master chart which has an additional check sheet with all the classes, departments, programs, activities, etc. listed from left to right along the top of the sheet. By studying the master copy, it is then possible to see if the objective is receiving over-all attention and locations of strength or weakness. With this information, the staff can make a decision whether or not to maintain the level of emphasis, lower or raise it, and/or request other departments or activities to place additional stress upon the objective.
KEY: 1a exposed to 1b taught 1c taught, read 1d read 1e clearly available 1f not relevant

PERFORMANCE INDICATORS
1. Given instructions, the student will be able to classify and outline various human emotional physiological responses such as anger, fear, contentment.
2. Given instructions and diagrams, the student will outline various human emotional physiological responses such as anger, fear, contentment.
3. Given opportunity, the student will get enough daily exercise, fresh air, and rest to keep his body in optimum health.
4. Given the material and review, the student will choose a satisfactorily balanced diet.
5. Given an example of a Christian staff and Christian supervision, the student will adopt a balanced and temperate life style.
6. Given opportunity, the student will learn the basics of a practical, marketable job skill.
7. Given opportunity, the student will use his practical skills to help others.
8. Given an opportunity, the student will successfully accept campus roles, however manual, and perform them with efficiency and enthusiasm.
9. Given an opportunity, the student will continue respect for peers' roles, regardless of lower status.
10. Given instruction and guidance, the student will develop skills of thinking, problem solving, and critical evaluation.
11. Given a learning situation, the student will demonstrate a capacity to function at sequential levels of learning: comprehension, application, analysis, synthesis, evaluation.
12. Given a problem, the student will develop a systematic strategy for decision-making; be able to summarize the situation, list possible solutions, evaluate each solution, and select a solution.
13. Given a situation in which Christian virtues are valued and practiced, the student will meet these chosen roles of reading material, music, games, TV, etc.
14. Given instruction and opportunity, the student will understand and demonstrate that patience, perseverance, and practice lead to other means.
15. Given guidance, the student will realize that he can choose actions which promote learning.
16. Given guidance, the student will pursue realistic goals for himself, recognizing his talents and limitations.
17. Given instruction, the student will acquire basic academic skills: reading, comprehension, speaking, writing.
18. Given instruction, the student will learn the basic knowledge of his culture or area such as science, history, geography, mathematics, and fine arts.
19. Given real-life situations, the student will accurately exhibit patience while analyzing and selecting alternatives.
20. Given guidance, the student will accept responsibility for his own decisions and their results, rather than feeling that he is a victim of circumstances.
21. Given ordinary life situations, the student will exhibit a development of equilibrium and enthusiasm.
22. Given instruction, the student will use in action the evidence of the commitment, companionship, and correspondence of God.
23. Given instruction, the student will recognize that E. G. White's writings form our Christian character.
24. Given instruction, the student will conduct his life by the principles of the Ten Commandments.
25. Given instruction, the student will learn that God's grace is sufficient to cover the sin, repent, and renew.
26. Given instruction and experience, the student will learn that the time of service to others is the time of a successful and happy life.
27. Given instruction and opportunities, the student will learn how to pray in various circumstances: public prayer, private worship.
28. Given instruction and experience, the student will recognize God's provision in looking through prayer, and in response, count, and God's work.
29. Given the atmosphere in which the Holy Spirit can work, the student will demonstrate the characteristics of a loving relationship such as peace, joy, love, patience, kindness, and encour.
30. Given the atmosphere in which the Holy Spirit can work, the student will demonstrate a change in spiritual attitudes, i.e., personal worries, public worries, resentment, resentment.
31. Given the atmosphere in which the Holy Spirit can work, the student will develop a definite change of life direction toward Christ-centered basic life task, i.e., an honest evaluation of circumstances, family, committee, church, society.
32. Given instruction and opportunity for personal Bible study, the student will recognize what he is and will cooperate with God to meet evil.
33. Given a Christian atmosphere, the student will cooperate with God to develop a matured character.
34. Given an exposure to Bible principles and Christian example, the student will evaluate his belief that true self-worth comes from a connection with God.
35. Given opportunity and training, the student will develop awareness of his unique contribution role in the human family.
36. Given varied opportunity, the student will demonstrate altruistic service as his relationship with others.
37. Given instruction and guidance, the student will recognize the universality and validity of emotions.
38. Given encouragement, the student will feel free to express his emotions while keeping them under the control of reason.
39. Given meaningful activities in pleasant surroundings, the student will experience love for the Creator through his natural creation.
40. Given the Scriptures and scripture, the student will understand the stories of Scripture and understand the Bible and its God's name.
41. Given a scripture dedicated to the worship of God, the student will exhibit an appreciation for the presence of God the Lord.
42. Given exposure to fine arts, the student will exhibit a growing tolerance and respect for the visual, musical, and literary arts.
43. Given instruction, the student will choose fine arts of high quality for himself.
44. Given opportunities, the student will participate in activities and receive the fine arts.
45. Given instruction and example, the student will assume a responsible role in the family, prepare for his future role, and understand the role of others.
46. Given opportunity, the student will participate in worthwhile aspects of his community.
47. Given instruction and guidance, the student will prepare to participate in significant governmental processes and other associated responsibilities.
48. Given an exposure to racial and cultural variety, the student will accept and adapt to individual differences.
49. Given exposure to human differences, the student will respect and appreciate all people as children of God.
50. Given instruction and opportunity, the student will develop his skills in public speaking, listening, and communicating.
51. Given opportunities for social interaction, the student will use social skills to work successfully with others.
52. Given repeated opportunities, the student will demonstrate a growth in loving service.
53. Given guidance and instruction, the student will demonstrate to family members and others the benefits of a Christian lifestyle.
54. Given opportunity, the student will participate in a variety of non-winning and humanitarian endeavors.
55. Given instruction, guidance, and exposure, the student will develop a knowledge of and a commitment to world missions.
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Sources for Lists of Suggested Service Projects


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