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ABSTRACT

DEVELOPING BIBLE LESSONS TO REACH HINDU YOUTH

by

Roy Jemison Injety

Adviser: Nancy Vyhmeister

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPING BIBLE LESSONS TO REACH HINDU YOUTH

Name of researcher: Roy Jemison Injety

Name and degree of faculty adviser: Nancy Vyhmeister, Ed.D.

Date completed: August 1999

Problem

The large number of non-Adventist youth who attend Seventh-day Adventist schools have a limited exposure to biblical teachings and, therefore, are unable to make a decision to accept Jesus Christ as their Savior.

Method

Bible study lessons were developed to provide youth with a more complete understanding of the Bible and lead them to take a decision for Christ. The lessons address issues relating to youth needs and topics that are common to the Hindu and Christian faiths. A survey questionnaire provided information about the needs, moral development, and

Bible knowledge of the target group. A variety of teaching methods was used to present the Bible lessons. The evaluation survey revealed the opinions of the students about the implementation of the strategy and also furnished information that helped arrive at the conclusion and proposed recommendations.

Result

The survey questionnaire revealed that the target group was interested in religious teaching and recognized the role of religion in their development. The youth felt that their family had the greatest influence on them and they regarded family unity of utmost priority.

The evaluation survey revealed that the implementation of the strategy had positive results. The youth expressed satisfaction concerning the methods of teaching and wanted to continue the lessons. Some of the young people were contemplating baptism.

Conclusions

The following conclusions emerged from the study.

1. Adventist education can realize its goal if its role is refocused.
2. Youth can be led to make a decision for Christ if their exposure to biblical teachings is supplemented by Bible lessons outside the regular Bible classes.
3. While teaching youth, a variety of methods should be used, particularly those which allow participation.

4. Teaching religion to a mixed religious group enables youth to be open, tolerant, and respectful to other faiths.

Andrews University
Seventh-day Adventist Theological Seminary

DEVELOPING BIBLE LESSONS TO REACH HINDU YOUTH

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

by
Roy Jemison Injety

August 1999

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To

My Parents

Pastor I James and Mrs. Juliamma James

My Children

Ranjit Jonas and Ronald Jason

My Wife

Magdalene Fernando

TABLE OF CONTENTS

ACKNOWLEDGMENTS	vii
Chapter	
1. INTRODUCTION	1
Background.....	1
Problem	1
Purpose	2
Justification	2
Methodology	3
Overview of the Dissertation	4
2. RELIGIOUS EDUCATION	6
Christian Religious Education	7
Overview	7
Research on Religious Education	13
Models of Religious Education	17
Moral Education	17
Comparative-Religion Approach	19
Models Usable in India	20
Seventh-day Adventist Bible Teaching	22
Aims and Objectives	23
The Role of Teachers	25
Teaching Methods	27
The Teaching-Learning Experience	27
Innovative Teaching Methods	30
Lectures.....	31
Seminars	32
Dramatization	33
Buzz Groups	33
Reading Scripture	34
Role Play	34
Projects	35
Stories	35
Brainstorming	36
Panel Discussion	37
Lesson Structure	37
Hook	38
Book	38
Look	38
Took	39

Summary	40
3. DESCRIPTION OF THE TARGET GROUP	42
Characteristics and Needs of Adolescents	43
Characteristics of Adolescents	43
Physical	44
Mental	44
Emotional	45
Psycho-social	46
Spiritual	47
Youth Needs	48
Association	48
Security	49
Love	50
Status	51
Meaning	51
Identity	51
Idealization	52
Achievement	52
Power	53
Special Indian Emphasis	53
Family Influence	54
Economic Condition	55
Description of Target Group	57
Religiosity	58
Youth Concerns	58
Youth Needs	59
Moral Development	60
Bible Knowledge	61
Summary	61
4. SURVEY OF MISSION METHODS IN INDIA	63
Christian Missions in India	63
Mission Methods	68
Preaching	69
Bible Translation and Publication	69
Adaptation	71
Ashram	71
Dialogue	73
Christian Education	77
Summary	78
5. IMPLEMENTATION AND EVALUATION OF THE STRATEGY	80
Development	80
Selection of the Target Group	81
Teaching Methods	82
Survey	82
Developing Bible Lessons	84

Implementation	85
Evaluation of the Strategy	86
Discussion of the Response	86
Summary	87
6. SUMMARY, CONCLUSION AND RECOMMENDATIONS	89
Summary	89
Conclusions	91
Recommendations	92
Appendix	
A. MORAL DEVELOPMENT LEVEL AND NEEDS OF YOUTH	94
B. SUMMARY OF THE RESPONSES	98
C. EVALUATION OF THE BIBLE STUDY LESSONS	101
D. SUMMARY OF THE EVALUATION SURVEY	103
E. BIBLE LESSONS	105
BIBLIOGRAPHY	127
VITA	138

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CHAPTER 1

INTRODUCTION

Background

The Seventh-day Adventist (SDA) church operates a large network of schools in India, attracting students from various religious faiths.¹ A majority of these students are from a Hindu background. The attendance of large numbers of non-Adventist students in SDA schools offers an opportunity to teach them the Bible and lead them to Christ. Therefore a strategy needs to be developed as a tool to reach the vast multitudes of Hindu youth and lead them to make a decision for Christ.

Problem

The non-Adventist students who attend SDA schools are not sufficiently exposed to biblical teachings. Therefore they are usually not led to accept Jesus as their Savior. If efforts are not made to lead youth to a decision to

¹According to the *135th Annual Statistical Report*, 1995, of the General Conference of Seventh-day Adventists, educational institutions in the Southern Asia Division showed a total enrollment of 24,656 of which 4,129 were SDAs. Of this high number of non-SDA students (89%), the predominant group is Hindu.

accept Jesus as their Savior at this stage, it can be difficult to reach them at later stages.

Purpose

The purpose of this project was to develop a model for teaching Bible lessons that provide Hindu high-school students with a greater understanding of the Bible and encourage a personal relationship with Jesus through the use of creative teaching methods.

Justification

Attending an Adventist school assures a limited exposure to Bible teaching, but it does not assure the believing and practicing of these principles. The non-Adventist students completing their high-school education should not only receive some biblical principles in the classrooms but be led to a saving relationship with Jesus.

Students in the high school are at the intermediate stage in their education and can make independent life decisions. Yaconelli and Burns observe that "high school students are more open to faith than any other time in their lives."¹ This is a crucial time to introduce them to Jesus Christ.² Decisions made at this stage can have lasting

¹Mike Yaconelli and Jim Burns, *High School Ministry* (Grand Rapids, MI: Zondervan, 1986), 69, 70.

²Glenn C. Smith, *Evangelizing Youth* (Wheaton, IL: Tyndale, 1985), 55.

influence throughout life. After this period, it becomes difficult to reach them. Some may drop out from school to join a family trade or take up jobs. The few who continue with college education are more serious about a career than about religion.

Youth at this stage are asking questions about Christian values, practices, and teachings and showing an interest in religion. Young people are in search of meaning for life and seeking answers to questions about God and may, therefore, respond to the Gospel.¹

Methodology

The methodology employed for this study was program development. In developing a strategy to enhance the understanding of the Bible the educational setting was used. The implementation was done in the setting of a religious meeting that enabled making a decision for Christ.

A review of the literature on adolescence and a survey questionnaire gave an understanding of youth and their needs. The role of Christian religious education was understood from the Bible and the writings of Ellen G. White. A review of the Adventist philosophy of education identified the purpose of Bible teaching as redemptive. A survey of the various methods of teaching provided useful

¹Russ Cadle, "Evangelism of Youth," in *Youth Education in the Church*, ed. Roy B. Zuck and Warren S. Benson (Chicago: Moody, 1978), 188.

strategies to teach Bible to youth. The contents of the Bible lessons were arranged in a four-step outline.

Lessons were prepared in the areas of the needs of youth and the level of development, juxtaposed with the common points of faith in Hinduism and Christianity. The topics and content of the lessons were determined according to the needs of youth and their level of Bible knowledge.

Twenty lessons were presented to the youth gathered at an appointed time (twice a week) for a period of ten weeks. An evaluation of the lessons and the methods of teaching was conducted at the end of the session. This enabled modification of the lessons and methods. It also provided a basis on which to make recommendations for future use of these lessons.

Overview of the Dissertation

In developing a program to reach the Hindu youth several steps were taken to accomplish the task. However, the study is organized into six chapters.

Chapter 1 introduces the research procedures employed in this study. It includes the purpose of the study, justification, methodology, and description of the study.

Chapter 2 deals with the theoretical basis for this study. Since it involves the development of a strategy to evangelize youth, literature on the following is reviewed: Christian religious education, Adventist education, Bible

teaching, and teaching methods.

Chapter 3 describes the target group for this study. A study of the development of adolescents revealed the felt needs of youth. In chapter 4 a brief survey was made of the various evangelistic methods used in India to reach the Hindus.

Chapter 5 portrays the steps taken in the development and implementation of the strategy. Chapter 6 includes the summary, conclusions and recommendations. The surveys, evaluation of the surveys, and lessons appear in the appendix.

CHAPTER 2

RELIGIOUS EDUCATION

As education attempts to develop an individual through acquiring knowledge and skills, religious education fosters spiritual development of a person. Religious education promotes the spiritual dimension of life and seeks to build a relationship with the transcendent.¹ Christian religious education promotes a response to the gospel and practice of faith.² Religious education is not a mere mastery of facts or attending religious services but a faith experience.³

Religious education is common in the Indian context. Brahman youth are taught to recite and memorize Vedas.⁴ Religious instruction has long been a part of the curriculum

¹Thomas H. Groome, *Christian Religious Education: Sharing Our Story and Vision* (Harper & Row: San Francisco, 1980), 24.

²Ibid., 35, 36.

³V. Bailey Gillespie, *The Experience of Faith* (Birmingham, AL: Religious Education, 1988), 74.

⁴The *Ordinance of Manu*, Lecture II, concerns the first stage of life of a Brahman or a student. Arthur C. Burnell, *Hindu Polity*, trans. and ed. Edward W. Hopkins (Ludhiana, India: Kalyani, 1972), 24, 25.

of many Christian schools in India. Thus, religious education is familiar and acceptable in both the Hindu and Christian communities. In this chapter, however, only Christian religious education will be discussed.

This chapter considers Christian religious education in general and the SDA understanding of religious education in particular. It also addresses specific teaching methods for religious education.

Christian Religious Education

Christian education has generally maintained its religious nature as Christian schools used the classroom to impart religious or moral education. Such an emphasis on religious teaching ensures moral development in students and openness to religious teachings.

This section presents an overview of the topic, reviews some research in the area, and looks at specific models which may be useful in the development of the strategy.

Overview

The task of teaching, and especially religious education, has been held in high esteem since Bible times. Moses instructed parents to teach their children to love and obey God (Deut 4:9; 6:7). Levites and priests were appointed to teach (Lev 10:11) as they lived throughout the land of Israel.

The schools of the prophets in Old Testament times were centers of religious education (2 Kgs 2:3-5; 1 Sam 19:20; 2 Kgs 6:1).¹ These schools provided mental and spiritual training for the young men who would become leaders and teachers in Israel.² Of these schools, Ellen White wrote: "The schools of the prophets were founded by Samuel . . . to provide for the moral and spiritual welfare of the youth."³

In the New Testament teaching was also highly valued. Jesus taught His disciples as well as large multitudes (Matt 5:2; 7:29; Luke 19:47); He asked His followers to do likewise (Matt 28:20). In sending the disciples two by two, Jesus intended them to apply their religious education.⁴ Paul admonished Timothy to teach the Scriptures and train others to teach (1 Tim 4:6; 2 Tim 2:2).

The term "religious education" is used in different ways. While the phrase can easily refer to the joint effort of parents, church, and school, in many churches it refers specifically to the weekly Sunday School program. Religious

¹Siegfried H. Horn, *Seventh-day Adventist Bible Dictionary* (SDABD), rev. ed. (1979), s.v. "School."

²Horn, SDABD, s.v. "Prophet."

³Ellen G. White, *Patriarchs and Prophets* (Mountain View, CA: Pacific Press, 1958), 593.

⁴Steve Daily, "Learning Faith Through Experience," *Journal of Adventist Education* 61 (Summer 1998): 31.

education can also denote the religious instruction given as part of a regular school curriculum, either in a school run by a church or in a school run by the government.

In schools where the students are children of those who are already members of the church, religious education largely has been intended to teach the tenets of the parents' religion and to develop faith in the children. This is the case in SDA schools where the majority of students are children of believers. At the beginning of 1998, the Adventist school system had 927 secondary schools and 201,945 students worldwide.¹

In Christian schools where students are not believers and come from non-Christian homes, education has often been used as a missionary method, attempting to convert them. This method was used in India with some success.

The school founded by Alexander Duff in Calcutta in 1830 is but one example. Duff mixed Christianity with his English-language education, dreaming to convert the high-caste Hindu students, who were attracted to an English education. The number of conversions was limited, but Duff's educational enterprise did achieve "considerable permeation of the Indian intelligentsia with Christian

¹Information provided by the Department of Education, General Conference of Seventh-day Adventists, 23 March 1999.

values and attitudes."¹ After Duff, others established Christian schools in India, no longer with the goal of direct evangelism, but as preparation for future evangelistic work.²

In India, Adventist schools were founded in towns and cities to help establish an Adventist presence. These schools became catalysts to "transform values, lifestyle, and the church's outreach."³ The education of children was used to attract parents to the gospel. John Fowler points out that the result of this kind of Christian education may not always be measured by baptisms, but the development of character and seeds of truth may be revealed only at the second coming of Christ.⁴

In the context of classroom education, Randolph Miller has suggested five goals for religious education: (1) to develop respect and concern for others; (2) to create amicable relationships; (3) to learn religious content as an intellectual discipline; (4) to establish personal morality;

¹Michael A. Laird, "Alexander Duff, 1806-1878," in *Mission Legacies: Biographical Studies of Leaders of the Modern Missionary Movement* (Maryknoll, NY: Orbis, 1994), 275.

²A. Mathew, *Christian Missions: Education and Nationalism* (Delhi: Anamika, 1988), 86.

³John M. Fowler, "The Mission School: Catalyst or Catastrophe?," *Journal of Adventist Education* 56 (December 93/January 94): 38.

⁴Ibid.

and (5) to develop social ethics.¹ When accomplished, these goals can create a positive influence on youth and aid them in responding to the gospel.

Traditionally, religious education meant teaching doctrines and aimed at converting a person both emotionally and intellectually.² However, as can be seen from Miller's five goals of religious education, much more is included than simply teaching doctrine or making converts. Religious education must involve teaching the Bible and leading students to religious commitment.

Indoctrination by itself should be avoided as it suppresses creativity and the ability to act intelligently.³ A clear distinction can be made between training and teaching. While training emphasizes rote learning of doctrine, teaching goes beyond the mechanical to stress understanding and the application of knowledge.⁴

Clive Erricker identifies two additional issues that are germane to religious education in a pluralistic context: the development of faith and the practice of spirituality.

¹Randolph C. Miller, "Theology and the Future of Religious Education," *Religious Education* 72 (1977): 46-60.

²R. M. Thomas, "Religious Education," *The International Encyclopedia of Education*, 10 vols. (New York: Pergamom, 1985), 7:4275.

³H. A. Alexander, "Teaching Religion," *Religious Education* 89 (1994): 4.

⁴*Ibid.*

He feels that these can be achieved by teaching non-Christian religion in the curriculum, not merely as an academic exercise, but as a means to develop the students' spirituality.¹

Education without faith can lead students to be critical of God and the Bible, but education combined with faith makes a better-informed Christian. In addition to doctrine, youth should be taught to reflect on the experiences of faith.² Thus, faith and learning can be integrated into the life of young people.

Since the 1980s there has been a shift in religious education, from a school-centered model to a family-centered approach. It is increasingly accepted that the family should be involved in religious education. When parents fail in imparting religious education, the duty passes on to the church and to the school.³ Ellen White points out: "Some parents . . . have neglected the religious education of their children."⁴ She further notes: "If the religious

¹Clive Erricker, "Making Mandalas and Meeting Bodhisattva: Raising Awareness in Religious Education," *Religious Education* 89 (1994): 109.

²Kevin Nicholas, "Scope and Nature of Religious Education," *The Month*, November 1979, 336.

³J. Donald Butler, "Religious Education," *Encyclopedia of Educational Research*, 3d ed. (New York: Macmillan, 1960), 1151.

⁴Ellen G. White, *Messages to Young People* (Nashville, TN: Southern Publishing, 1930), 337.

element is not mingled with their education, they will become easy subjects of temptation."¹ Naturally, the ideal is that home, church, and school should all share in the responsibility of imparting religious education to children.

The work of religious educators can be enriched by understanding areas related to religion and education, such as psychology, sociology, and anthropology. Central to religious education are interpersonal relationships that can be understood from studies on personality, psychology of learning, and human development.²

Research on Religious Education

Reports of research on religious education have increased in the last fifty years. Several of these have focused on the religious attitudes and beliefs of adolescents.

Studies show that youth feel distant from God and yet would like to believe in a personal God who is different from the picture their parents portrayed.³ After a study, Goldman concluded that though youth are disillusioned, they

¹Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 5:416.

²Butler, 1152.

³Norma Hernandez and Jorge A. Descamps, "Religion and Education," *Encyclopedia of Educational Research*, 5th ed. (New York: Free Press, 1982), 4:1609.

show interest in learning more about God.¹ Roy Zuck and Gene Getz surveyed 2,646 youth from 197 churches in grades nine through twelve. Of the many things measured, relevant to this study were ethical values and moral standards.² Strommen did extensive studies on youth in 1970 and 1974 and presented precise and insightful data in his *Five Cries of Youth*.³

Roger Dudley's dissertation, presented in the book *Why Teenagers Reject Religion and What to Do About It*, surveyed four hundred students in grades nine through twelve. The main thrust of his investigation was to see to what extent teenagers feel hostile toward faith and the reasons for these feelings. Dudley found that alienation from religion is a major problem among adolescents.⁴

Dudley suggests that parents and teachers can guide and help youth in developing positive attitudes toward religion. Youth need genuine role models, revealing

¹Ronald Goldman, *Religious Thinking from Childhood to Adolescence* (New York: Seabury, 1964), 241.

²Roy Zuck and Gene Getz, *Christian Youth: An In-depth Study* (Chicago: Moody, 1968), 136, 137.

³Warren S. Benson, "Adolescents in an Age of Acceleration and Crisis," in *Youth Education in the Church*, ed. Roy B. Zuck and Warren S. Benson (Chicago: Moody, 1978), 70.

⁴Roger L. Dudley, *Why Teenagers Reject Religion and What to Do about It* (Washington, DC: Review and Herald, 1978), 9.

unconditional love and sensibility to the viewpoints of youth.¹

Valuegenesis, a survey of Adventist and other Protestant youth in grades six through twelve, was done in 1989.² This is the largest in-depth study of youth done "to define faith development, values, standards and commitment."³ Three published reports reveal some startling and some encouraging situations.

Report I showed that the most effective factor of a school for developing faith is the quality of religious education. Adventist schools were found weak in this area.⁴ The report revealed that Adventist youth show no increase of faith maturity between grades six and twelve; at the same time their loyalty to church was high (70 percent).⁵

Report II showed a need for closer ties between families, congregations, and school. Youth showed an understanding of the core values and doctrines but not all doctrines (particularly the doctrine of salvation by grace;

¹Ibid., 132.

²Roger L. Dudley, "How Mature? How Involved?" *Ministry*, September 1994, 16.

³V. Bailey Gillespie, "Valuegenesis," *Adventist Review*, 3 May 1990, 14.

⁴V. Bailey Gillespie, "A Matter of Quality," *Adventist Review*, 27 February 1992, 11, 12.

⁵V. Bailey Gillespie, "Nurturing Our Next Generation," *Adventist Review*, 3 January 1991, 5.

37 percent believed in righteousness by works).¹

Report III revealed that the key to quality Adventist education was teachers who felt an obligation to nurture faith in their students, widely shared the school's mission, and were deeply committed to Adventism.² In order to provide quality education there is a need for exposure to all areas of religious experience.³

Several changes were suggested as a response to the Valuegenesis study. These should be brought about in home, school, and church, which form the triad for the nurture of faith.⁴ There should be regular dialogue on spirituality in the home during family worships.⁵ Teaching and learning should involve the learner in active participation.⁶ Youth should be provided opportunity for service, so they can

¹Charles T. Smith, "Unions Receive Reports on Youth Attitudes," *Adventist Review*, 1 August 1991, 24.

²Gillespie, "A Matter of Quality," 10.

³Ibid., 11.

⁴Myron Widmer, "Project Affirmation--Now What?" *Adventist Review*, 31 January 1991, 4; Kit Watts, "Family Values," *Adventist Review*, 24 September 1992, 5.

⁵V. Bailey Gillespie, "Its Risks and Promises: An Adapted Task Force Report on Faith, Values and Commitment," *Adventist Review*, 10 January 1991, 17; Stuart Tyner, "The Family," *Adventist Review*, 3 January 1991, 13.

⁶Noelene Johnsson, "Children's Ministries to Improve in the 1990s," *Adventist Review*, 7 February 1991, 23.

practice their values.¹ The church should provide a climate of warmth and openness so youth can feel welcomed and accepted. Worship services should be dynamic and interactive.² To correctly understand biblical teachings and practices, Christ should be presented as the focus and core of all teachings.³ The integration of faith and learning promotes development of character and faith and prepares youth for a life of service.⁴ To bring about these changes youth need role models, heroes, and mentors.⁵

Models of Religious Education

Various models of Christian religious education have been employed. These include moral education, a comparative-religion approach, and other models used in the Indian setting.

Moral Education

Moral education in schools helps the youth to mature

¹Robert Folkenberg, "The School," *Adventist Review*, 4 January 1991, 17.

²Andrew Leonie, "The Church," *Adventist Review*, 3 January 1991, 14.

³Helmut Ott, "Another Look at Valuegenesis," *Ministry*, February 1994, 20.

⁴Paul S. Brantley, "An Adapted Task Force Report on Academic Quality and Valued Educators," *Adventist Review*, 17 January 1991, 8.

⁵Jean Thomas, "Role Models Needed for Adventist Youth," *Adventist Review*, 5 September 1991, 22.

as adults, and to become capable of moral thought and action. Teachers are expected to include moral education as a hidden curriculum in their teaching.¹

The academic community in the 1960s and 1970s accepted three new approaches: values clarification, cognitive-development moral education, and ethical reasoning. In the first approach the teacher was to remain neutral and let the children clarify their own values, while in the second the teacher's help was needed. The third approach left the youth to reason out their moral problems.

In the 1980s the emphasis changed. Teaching focused on character formation and youth were introduced to ethical principles and moral values.²

Roland and Doris Larson point out that teaching values takes place on three levels: facts, concepts, and values.³ Along with learning facts, students must understand the conceptual framework out of which values are formed. In a teaching-learning situation, considerable time should be spent at the level of values. Larson and Larson also describe several activities that enhance the learning

¹Kevin Ryan, "The New Moral Education," in *Kaleidoscope: Readings in Education*, 5th ed. (Boston: Houghton Mifflin, 1988), 286.

²Ibid., 287-289.

³Roland Larson and Doris Larson, *Teaching Values: A Project Affirmation* (Riverside, CA: La Sierra University Press, 1992), 56.

process. Active involvement of the learner keeps the participants interested. The resources of the entire group are put to use as views are expressed and shared. The leader in the group should not be present only as the source of knowledge but should also be a participant. As members of the group understand the beliefs of other members, they begin to minister to one another.¹

Comparative-Religion Approach

The comparative-religion method is an attempt to study the origin of religions and understand them within their historical context.² To explain the progress and development of a religion, the comparative-religion method uses the theory of evolution to assign each religion a place on the ladder of evolution.³ Though it is seen as a historical, critical, and comparative study, it also involves a dialogue with believers of other faiths.⁴

¹Ibid., 19.

²N. Smart, "Comparative-Historical Method," *Encyclopedia of Religion*, ed. Mircea Eliade (New York: Macmillan, 1987), 3:573.

³Eric J. Sharpe, "Comparative Religion," *The Encyclopedia of Religion*, ed. Mircea Eliade (New York: Macmillan, 1987), 3:578-580; idem, "Comparative Religion," *The New International Dictionary of the Christian Church*, rev. ed., ed. J. D. Douglas (Grand Rapids, MI: Zondervan, 1978), 247, 248.

⁴Reinhard Pummer, "Research in Comparative Religion--Implication for Interfaith Dialogue, in *Comparative Religion*, ed. Amar Singh Sethi and Reinhard Pummer (New

The function of comparative studies is not only to give knowledge about religions but also to compare and contrast them.¹ This method also involves an interfaith dialogue that goes beyond comparing religions to bring about a change in the partners.²

The comparative study of religions should be done impartially and without bias, in the spirit of tolerance and cooperation. The study is not merely to understand doctrines but to enter into the experience of the followers of other religions.³

Religion teachers can use this approach effectively in the classroom with students from many religious communities. This approach gives students freedom to "find a faith to live by"⁴ and to make a voluntary choice. Using the comparative-religion approach, a teacher can have profound influence on youth who are open to religion.⁵

Models Usable in India

Samson Prabhakar describes five models of Christian

Delhi: Vikas, 1979), 2.

¹Sharpe, "Comparative Religion," *The Encyclopedia of Religion*, 3:578-580.

²Pummer, 3.

³Ibid., 5.

⁴R. M. Thomas, 4:4279.

⁵Butler, 1151.

education which can help attain the ultimate goal of Christian education in the pluralistic context of India. The suggested models are instructional in approach and at the same time aim at helping the learners to grow spiritually. These models are as follows:

1. Religious instructional model. This involves the transmission of Christian religious beliefs and practices to the learner. The purpose of religious instruction is to modify the behavior of learners so that they may be rightly called Christians.

2. Faith community model. The primary aim of this model is spiritual rather than instructional. It is more of a pastoral activity than educational. It is a process of enculturation: to be a Christian in the community and in the world. It is not clear how transformation occurs in the learner.

3. Spiritual development model. This model focuses on the religious experience and quest of the individual. The purpose of religious education is to intensify spiritual education. The proponents of this method try to apply moral and cognitive development to Christian learning.

4. Libertine model. This model enables church members to be faithful members of God's kingdom and enables them to respond to spiritual reality. This method draws on Paulo Freire's method of education in which the learner sets the agenda.

5. Interpretational model. This model tries to interpret Christian tradition according to the present experience of learning. It helps the learner to relate to the world, tradition, culture, and faith.¹

Prabhakar suggests that any new model of religious education should emerge from the reality of this world--from a real-life situation of religion and other pluralities of society--and be a transformed vision of God, facilitating the discerning of a God who is active in the world, revealing Himself continually. It should facilitate the awareness of oneness of human family and be a means to empower the people to move toward the fullness of life.²

Whatever model of religious education a teacher may choose, according to Goldman, the best teachers use the personal method.³ In addition they tailor their teaching to the students to whom they are teaching. Elements of these models can help in formulating the model best suited for the target group.

Seventh-day Adventist Bible Teaching

Adventist education has as its primary focus the task

¹Samson Prabhakar, "Towards a Christian Education for an Inclusive Community," *Bangalore Theological Forum* 28 (September-December 1996), 32.

²Ibid.

³Ronald Goldman, *Readiness for Religion* (New York: Seabury, 1965), 188.

of educating students to spread the gospel to the world.¹ Integral to such training is Bible teaching. Besides the evangelistic function, Adventist education also has the mission of making the church's youth truly Adventist.²

Adventist education is not merely secular education with religion or Bible added to the curriculum.³ Teaching Bible becomes the basis for teaching all subjects.⁴ The purpose of Adventist education is to develop a correct attitude towards God, a right attitude towards the community, and a personal trusting relationship with the Lord.⁵

Aims and Objectives

The Adventist perspective of education is based on Ellen G. White's premier article on education, "Proper Education," presented in 1872.⁶ Ellen White envisioned

¹Victor S. Griffiths, "Adventist Education Encompasses the World," *Ministry*, June 1990, 4.

²George H. Akers, "The Mission of Adventist Education," *Ministry*, June 1990, 7.

³Karen Nuessel, "Christian Education: The Alternative?" *Adventist Review*, 8 August 1991, 13.

⁴Akers, "The Mission of Adventist Education," 8.

⁵George H. Akers, "Nurturing Faith in the Christian School," *The Journal of Adventist Education* 56 (January 1994): 7.

⁶The article "Proper Education" was published in *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 3:131-160.

education that would achieve holistic development: "the harmonious development of the physical, the mental and the spiritual powers."¹ Great emphasis is laid on the development of character and spirituality. Thus, education is to prepare for life on this earth and in heaven.²

The evangelistic function of the church merges with the aim of Adventist education. Ellen White says, "The work of education and the work of redemption are one."³ Dick Duerksen, an Adventist educator, observes that Christianity and education perfectly blend in Adventist schools when faith is integrated with all aspects of life.⁴

To achieve such goals, Adventist schools provide Bible/religion classes in grades one through twelve. These "classes are directed toward achievement of an intelligent, loving commitment to and relationship with Jesus as a personal Savior and Lord."⁵ Furthermore, Adventist education aims at enabling students to understand biblical

¹Ellen G. White, *Education* (Mountain View, CA: Pacific Press, 1903), 13.

²Griffiths, 5.

³White, *Education*, 30.

⁴Dick Duerksen, "Adventist Educators," *Adventist Review*, 6 August 1992, 14.

⁵General Conference of Seventh-day Adventists, North American Division, "Bible Program for Seventh-day Adventist Schools," June 1988, 1.

concepts and the writings of Ellen G. White.¹

To realize these aims and objectives the influence of education should extend beyond the classroom. Religion classes should begin at home, be carried on in the school, and continue in the church. Thus Adventist education ensures the development of the entire personality and continues throughout life.²

Bible teaching should bring about a transformation of character. Ellen White says, "An earnest study of God's word" results in "transformation of character."³

The Role of Teachers

In his prayer for the Colossians (Col 1:9-11), Paul outlines the responsibilities of Bible teachers. First, they must teach the Bible; second, they are to produce spiritual results; and third, they should encourage students to respond to God.

Ellen White emphasizes the role of teachers as

¹This idea has been expressed by William Fagal, "Adventist Education," *Adventists Affirm*, Spring 1989, 5; Gil Plubell and Dick Duerksen, "Adventist Youth: The Church's Revitalizers," *Adventist Review*, 22 February 1990, 15; Ciro Sepulveda, "Principles or Practice?" *Adventist Review*, 25 November 1993, 16.

²Myron Widmer, "Adventist Education: The Unwritten Doctrine?" 2 parts, *Adventist Review*, 1 March 1990, 5, and 15 March 1990, 5.

³Ellen G. White, *Counsels to Parents, Teachers, and Students* (Mountain View, CA: Pacific Press, 1943), 206.

models, just as Jesus showed religious principles in His life.¹ Bible teachers should help students to have a close relationship with God and fellow students by exhibiting such relationships in their own lives.² If youth are to respond to the Word, they must hear it and see it lived in their teachers' life.³

Religion teachers must be disciples, eager to learn at the feet of Jesus. Those teachers who have not practiced truth cannot effectively express it to their students.⁴ Bible teachers should show the relevance of the Bible to the life of their students; they must show how it addresses issues of real life.⁵ Patrick Morrison suggests that secondary-school religion teachers must guide their students to find values based on personal integrity.⁶

Akers has aptly summarized the role of Adventist

¹Ellen G. White, *Counsels on Sabbath School Work* (Washington, DC: Review and Herald, 1938), 98, 99.

²Edwin Gallagher, "Religious Potential: Can We Expect Spirituality in Our Students?" *Journal of Adventist Education* 44 (February/March 1982): 34.

³Akers, "Nurturing Faith," 6.

⁴Jon L. Dybdahl, "Teaching Students About Grace," *Journal of Adventist Education* 56 (Summer 1994): 9.

⁵John C. Brunt, "Making the Bible Relevant for the Moral Life," *Journal of Adventist Education* 56 (Summer 1994): 15.

⁶Patrick B. Morrison, "The Religion Classroom: Life-Giving or Lethargic?" *Journal of Adventist Education* 56 (December 1993/January 1994): 30.

teachers into four functions. The teachers should be a "parent-partner" to the youth for training. Teachers should influence youth as pastors, helping them make decisions for Christ and fostering spiritual development. As prophets, teachers are to speak God's message and help youth to consecrate themselves to God's work. A teacher is also a priest to intercede for students.¹ If Christian schools have such teachers they can have a powerful influence on their students.²

Teaching Methods

The choice of teaching methods is based on a correct understanding of the teaching-learning experience, as well as the content of the material to be taught. For this reason, a discussion of the teaching-learning experience is fundamental to the consideration of innovative classroom strategies and techniques.

The Teaching-Learning Experience

Teaching and learning are integrated experiences in which teachers and students engage. For learning to take

¹George H. Akers, "The Ministry of Teaching," *Adventist Review*, 18 May 1989, 12-13. This agrees with Sondra Matthaiei's idea that a Christian teacher plays the role of a faith mentor by guiding students through modeling and as a mediator to bridge a relationship with God. Sondra Higgins Matthaiei, "Faith-Mentoring in the Classroom," *Religious Education* 86 (Fall 1991): 541, 543.

²Gallagher, 34.

place, the teacher must begin where the pupil is.¹ Since learning is an active process, it takes place effectively when learners are motivated through meaningful activities.² The learner should feel the need for and have interest in what is taught. Students should also be able to identify with the teacher who models the teaching in his or her personal life.³

Five steps that aptly fit teaching Bible have been suggested. When students are (1) 'exposed' to truth that is reinforced by (2) 'repetition', they are brought to (3) 'understanding' and (4) 'conviction' that lead them to (5) 'express truth in action'.⁴ Teachers play a vital role in conducting learners through these steps.

In the learning experience teachers can serve as the disseminators of information or facilitators of learning. Those teaching the Word ought to be both. They should pass

¹Findley B. Edge, *Teaching for Results* (Nashville, TN: Broadman, 1956), 42.

²Howard G. Hendricks, *Teaching to Change Lives* (Portland, OR: Multnomah, 1987), 139, and Lois E. LeBar, *Education That Is Christian* (Old Tappan, NJ: Fleming H. Revell, 1981), 157.

³Edge, 50.

⁴*Ibid.*, 33-38.

on information and lead youth to discover the meaning of the Word.¹

According to Morris Bigge, the teaching-learning experience falls into four levels.

1. The autonomous development level, promoting intuitive awareness and expression of self, is student-centered.

2. The memory level, emphasizing rote memory and training the faculties of the rational mind, is a teacher-centered approach.

3. The explanatory understanding level, emphasizing the teaching of facts in relation to principles that are explained, is also a teacher-centered approach.

4. The reflective level, aimed at developing personal involvement, cooperative inquiry, and evaluation, is teacher-student centered.² Religious education needs to take place at these four levels, progressing from one to another. The religious educator must recognize the level of the students, help them perform at each level, and lead them successfully through the other levels.

Lawrence Richards applies this theory to religious learning. The first step is "Rote Learning," during which

¹Ronald P. Chadwick, *Teaching and Learning: An Integrated Approach to Christian Education* (Old Tappan, NJ: Fleming H. Revell, 1982), 27.

²Morris L. Bigge, *Learning Theories for Teachers*, 3d ed. (New York: Harper & Row, 1976), 326-328.

Scripture is memorized, perhaps without understanding its meaning. On the second level, "Restatement Level," the learner grasps the content and is able to express the ideas mastered. The third level, "Relational Level," goes beyond information and calls for a relationship or personal experience with God.¹ Such teaching results not only in learning but also in changed lives. Because students can learn at these various levels, teachers should make efforts to teach at all four. To achieve this, students should be led to actively participate in exploring the meaning of God's Word and how to respond meaningfully.²

Innovative Teaching Methods

Every youth program and learning experience must include three basic elements: objectives, content, and methods.³ The choice of methods must be based on educational objectives and biblical content. Different methods must be used to achieve different goals.⁴ Methods are not to be seen as an end in themselves but are to

¹Lawrence O. Richards, *Creative Bible Teaching* (Chicago: Moody, 1970), 71.

²Ibid., 74.

³Kenneth O. Gangel, "The Biblical Basis of Youth Work," in *Youth Education in the Church*, ed. Roy B. Zuck and Warren S. Benson (Chicago: Moody, 1978), 41.

⁴G. C. Pal, "Instructional Objectives and Classroom Processes: A Teacher's Perspective," *Perspectives in Education* 14 (January 1998): 27-29, 32.

communicate meaning and change lives.¹

The master Teacher Jesus used methods that included: lectures (Sermon on the Mount), interviews (with Nicodemus), demonstrations (miracles), object lessons (a withered fig tree), and storytelling (parables). Whatever the method used, the purpose was redemptive and appropriate to the situation.²

In teaching Bible there is need for a shift from the traditional methods to innovative methods that attract youth. Youth should not only be taught the Word but be able to discover truth; not only to receive answers but discover them. This process is necessary for youth to grow spiritually and to mature.³

Some of the most successful methods used in religious education are described below.

Lectures

Lectures includes all forms of oral presentations where the teacher does much of the talking. The effectiveness of the lecture method depends on the teacher's

¹Ibid., 42.

²Wayne Judd, "Teaching Religion as a Campus Ministry," *Journal of Adventist Education* 45 (October-November 1982): 31, 32.

³Vivienne Bloomquist, "Teaching High School Youth," in *An Introduction to Evangelical Christian Education*, ed. J. Edward Hakes (Chicago: Moody, 1964), 188-189.

skills in speaking but also on the students' listening skills.¹ It is best used to cover much material when there is a lack of time. While the lecture is an impressive method of presentation, it must be realized that lecturing is recognized as the least effective method of learning.²

When students help present the lecture, they often learn more easily. P. Dhanavel's experiment led him to conclude: "When the students get involved in the actual learning process, their power of understanding is increased sharply."³

Seminars

In a seminar there is a direct and free conversation on a given topic or problem. The learner can come prepared to discuss a previously announced topic or the material covered in the last class. This method allows for exchange of opinions, ideas, and thinking and stimulates others to think, interact, and share knowledge.⁴

This method offers a better learning experience as

¹C. B. Eavey, *Principles of Teaching for Christian Teachers* (Grand Rapids, MI: Zondervan, 1968), 275; Wayne R. Rood, *The Art of Teaching: Enabling the Loving Revolution* (Nashville, TN: Abingdon, 1968), 82-83.

²Rood, 88.

³P. Dhanavel, "Teaching by the Students for Quality Education," *University News* 37 (April 1999): 6-9.

⁴Eavey, 282.

the learners are peers and partners in the learning process.¹ The solutions or conclusions reached are the result of a group activity.

Dramatization

Drama is a natural activity in which participants play a part and use imagination to make experience real.² In acting, the individual is involved in self-identification and helps to understand self and to relate to others. Drama helps youth in cooperative group planning, working together, and demands the stretching of the imagination.³ Drama could take various forms such as pantomime, puppets, or pageants.

As youth participate in drama they are not only motivated for activity but also helped to remember information for a longer time.⁴ The teacher can guide the pupils in developing creative thinking, mastering skills in speaking and acting, and cooperating with others.⁵

Buzz Groups

The class is divided into small groups of eight to

¹Morton Kelsey, "Educating Children Spiritually and Psychologically," *Religious Education* 89 (Fall 1994): 531.

²Eavey, 296.

³Rood, 130, 132.

⁴Larry K. Richardson, "The Value of Drama," *Journal of Adventist Education* 51 (April-May 1989): 37.

⁵Eavey, 296.

ten students, each with a leader. Each group is assigned a topic or passage of Scripture for discussion and study.¹ The topic chosen for discussion should be important and interesting to youth. Discussion can be initiated by using a quotation, a picture without a caption, a provocative question, or some other idea.²

The conclusions from each group are reported to the entire group by a representative. This method can be used for discussing in small groups for a short period of time.

Reading Scripture

This method encourages the entire group to participate by letting each student read a passage of Scripture. While the student reads the passage, certain questions are considered: What does it tell me about God? What will I do in this situation? Does this passage have a parallel in real life? Finding answers to such questions help students to understand and apply the Scriptures to life.³

Role Play

Role playing is delightful for youth as it given them

¹Richards, *Creative Bible Teaching*, 244.

²Louis E. Raths, Merrill Harmin, and Sidney B. Simon, *Values and Teaching: Working with Values in the Classroom* (Columbus, OH: Charles E. Merrill, 1978), 128.

³Richards, *Creative Bible Teaching*, 249.

a chance to take on a new identity. It enables them to experience new feelings and insights and to produce creative thinking.¹

The teacher can create a situation and assign roles to students. Roles can be changed so students can have a taste of the other's feelings. Role playing should be developed freely to bring forth creativity in the students. Role playing brings about learning as students are involved in the activity and as they observe their leaders.²

Projects

Students are assigned a problem or topic to study and then present a written report of how they would solve the problem. The teacher can guide and evaluate the students' plan in carrying out the project.³ Such an exercise encourages independent study and research.⁴ Students share their findings with the group.⁵

Stories

Though an age-old method, stories are much loved and

¹Raths et al., 187.

²Hendricks, 60.

³Eavey, 289.

⁴Hendricks, 162, 167.

⁵Richards, *Creative Bible Teaching*, 245, 246.

can be used as an interesting method to present truth.¹

Stories create interest, capture immediate attention, stir imagination, and motivate pupils to action. Storytelling is a good way to introduce a study session and can also be used to illustrate a point.²

A story should be told in a simple and natural way with animation but with utmost sincerity.³ Bible stories can be used to bring adolescents to make decisions. As youth are involved in the story, they are open for discussion about making decisions.⁴ Youth can also participate by discovering the principle or moral in the story and relating it to real life. Youth can be trained to be story tellers.

Brainstorming

The entire group is put to thinking by the announcement of a common problem. Several ideas are contributed by the students as answers to the problem. The best ideas are chosen, polished, and presented to the whole group.⁵ This method not only helps youth to share ideas but

¹Eavey, 245.

²Rood, 94.

³Ibid., 251.

⁴Gillespie, *The Experience of Faith*, 146.

⁵Marlene D. LeFever, "Creative Methods," in *Youth Education in the Church*, ed. Roy B. Zuck and Warren S.

also to accept the ideas of others and cooperate in forming a combined solution to the problem.

Panel Discussion

In this variation of the lecture form, several persons present a topic from various perspectives.¹ Four to six people can speak on assigned topics. After the presentation, the panelists interact with each other and with the audience.² This method exposes youth to a diversity of ideas; some of which they may agree with, while others they can challenge.

The purpose of these techniques is to ensure that the learner understands the message of the Bible and is able to apply its teaching to daily life. The best way to teach is to use a number of methods constantly, varying them to fit the situation.³

Lesson Structure

While many structures could be used for Bible teaching, a simple four-step method proposed by Richards will be used for this study. Richards recognized the need to emphasize the practice of biblical teaching rather than

Benson (Chicago: Moody, 1978), 415.

¹Rood, 87.

²LeFever, 416.

³Eavey, 299.

theory. A study of the lessons should bring about a spiritual relationship with Jesus.

Hook

In this first step the teacher draws the attention of students and gets them interested in the Bible study. Introduction can be best made by considering the needs and interests of youth and their level of moral development.¹

Students come with their own frame of mind and at different wave lengths. Leaving behind their own thoughts, the youth are attracted to the study by the use of a suitable "hook." Examples are: a startling news item, a catchy question, a stimulating statement, a relevant story.

Book

This step looks at the Scripture and how to understand the text. The meaning of a Scripture passage is explained with the help of visuals or charts and can lead into a discussion. Information about the Bible passage helps the youth in the learning process as they respond or react to the truth taught.

This step can use several methods: lecture, panel, demonstration, buzz groups, or group discussion. Appropriate study tools can be used to good advantage.

¹John M. Dettoni, *Introduction to Youth Ministry* (Grand Rapids, MI: Zondervan, 1993), 71.

Look

This step brings the youths' needs into focus and allows the Bible to directly intervene in their lives.¹ When the students understand the Bible, they are ready to relate truth to life.

Teachers can lead the youth to translate information and knowledge into principles that guide life. When the teacher describes a real-life situation, the students suggest principles of Scripture that offer solutions to the problem.²

Took

In the final step that summarizes the learning-teaching experience, youth respond by anticipating changes in their lives as a result of what was learned in the lesson.³ Students respond by accepting God's will for them and deciding to obey. Responses to teaching are not only seen in the classroom but also outside the classroom. A creative teacher can help the student to know God's will and can help the person to find the will to follow Jesus and obey Him.⁴

¹Ibid.

²Ibid.

³Ibid.

⁴Richards, *Creative Bible Teaching*, 108-110.

These four parts of the teaching process may take place in one class period. They may also be extended outside the classroom situation.

Summary

This chapter has presented a theoretical basis for developing a strategy for this project. Religious and moral education, which have been in use since antiquity, prove to be important and relevant to the present time. Recent studies reveal that youth show a positive attitude toward religion.

Christian education has used several models to impart religious education. Moral education has been part of the hidden curriculum and has emphasized character formation. The openness and personal decision that the comparative-religion approach evokes sets the right atmosphere in the Indian context of religious pluralism.

The teaching-learning experience becomes the basis for the use of a variety of teaching methods. Emphasis is laid on student-centered teaching, in which the teacher focuses on the students and helps them develop through the various levels. To achieve this kind of teaching, various methods are employed beyond lecturing and recitation. These include storytelling, role-playing, and drama. Such methods elicit participation from the students.

The lessons are organized around the four-step model of Lawrence Richards: "Hook," "Book," "Look," and "Took." These steps serve as a suitable method to organize the material to be presented to the students.

CHAPTER 3

DESCRIPTION OF THE TARGET GROUP

The target group selected for this study is the youth in standards seven through twelve, from the Spicer High School in Pune, India. This group is a good representative sample of youth who attend SDA schools in India. In order to formulate a strategy to reach this group, an understanding of them is necessary.

The target group falls into the early adolescent stage,¹ which is crucial for youngsters, as they pass from childhood into adolescence.² What happens during this stage

¹Most Western authors categorize adolescence into three stages: pre-adolescence: 10 to 12 years; early adolescence: 13 to 16; and late adolescence: 17 to 21 years. Bruce Baldwin, "Puberty and Parents: Understanding Your Early Adolescents," *Pace*, October 1986, 13, 15-19; Elisabeth Hurlock, *Adolescent Development* (New York: McGraw-Hill, 1955), 4. In India, the periods come earlier than in the West due to climatic reasons. There is also a change in the nomenclature of the stages: early adolescence: 11 to 12 or 13; middle adolescence: 13 to 18; and late adolescence: 18 to 21. Ram Shakal Pandey, *Our Adolescents: Their Interests and Education* (Agra, India: Educational Publishers, 1963), 20-21.

²Milford Sholund, "Teaching Junior High School Youth," in *An Introduction to Evangelical Christian Education*, ed. J. Edward Hakes (Chicago: Moody, 1964), 176.

can shape the future, and decisions made at this stage influence the rest of life.¹

In this chapter adolescents will be described from the perspectives of the various areas of development. The basic needs of youth will also be identified.

Characteristics and Needs of Adolescents

Youth are described from the perspective of the development of various spheres of life. The purpose of Christian education is to bring about a development of the whole person and to help satisfy the various needs of youth. An understanding of the general characteristics and needs of adolescents can help identify the characteristics and needs of the target group.

Characteristics of Adolescents

It may not be easy to identify exactly when adolescence begins and ends, as this depends on individuals and cultures,² but some general characteristics are typical of this stage. These may not be uniform in all adolescents but are exhibited at some time during this period.

Adolescence involves bodily changes, mental expansion, emotional maturation, developing self-conscience, thinking

¹Paul Borthwick, "We've Got to Win the Younger World," *Evangelical Missions Quarterly* 28 (July 1992): 73.

²Robert I. Watson and Henry Clay Lindgren, *Psychology of the Child and the Adolescent*, 4th ed. (New York: Macmillan, 1979), 530.

of life values and plans, and adjustment to society.¹

Physical

The adolescent stage is identified by the onset of puberty, a time of rapid growth and development. This sudden spurt in physical growth is caused by hormonal activity in the body.² At this stage adolescents attain physical maturity; girls maturing earlier than boys. Significant changes take place in the sexual organs which become functional. Boys experience a change of their voice, and body hair begins to appear on the face.

The rapid physiological changes call for adjustment to the family and peer group. Youth overwhelmed by these changes are usually preoccupied by them. The effects of physical changes can also influence other areas of life.

Mental

At this stage the power to reason, think, and judge has developed. Youth accept ideas only after thinking them through.³ In adolescence concrete thinking is changed to

¹Meera N. Mahale, *The Adolescents: Their Family Situations and the Education* (Delhi: Mittal, 1987), 47.

²Edward D. Seely, "Early Adolescence", in *Youth Education in the Church*, ed. Roy B. Zuck and Warren S. Benson (Chicago: Moody, 1978), 117.

³Pandey, 42.

abstract and logical thinking.¹ The ability to argue and reason logically is the hallmark of this stage.²

Youth also form moral concepts such as honesty, discipline, courage, truthfulness, kindness, and sympathy. Adolescence is the period for making choices regarding vocation and course of study.³

Emotional

Adolescence is a period of high emotionality. As youth make adjustments to new situations, they undergo nervous tension accompanied by emotional tension. Various emotional and social factors cause insecurity and uncertainty in youth, resulting in heightened emotionality.⁴ Youth find it hard to control their emotions, more so those who have unfavorable family situations, but as they near maturity they usually gain mastery of their emotions.⁵

Youth experience several emotional factors. Worry is commonly experienced because of appearance, failures, and studies. Anxiety is caused by an uncertain future,

¹Seely, 120.

²Kathleen S. Berger, *The Developing Person through the Life Span*, 2d ed. (New York: Worth Publishers, 1988), 394.

³Pandey, 42, 43.

⁴Hurlock, 74.

⁵Adolph W. Aleck, "Guidance: A New Dimension of Creative Teaching," in *Educational Psychology*, 4th ed., ed. Charles E. Skinner (New Delhi: Prentice-Hall, 1989), 62.

unemployment, opposition by members of the opposite sex, and poor performance in exams. Failure to excel leads to jealousy and envy towards peers. Anger is often expressed when youth are kept under authority by parents, teachers, and elders. Love is particularly expressed towards the opposite sex as youth like to develop intimate and permanent relations with them. Youth should be taught that love is not merely an emotion but a principle and more than sex.¹

Besides these emotions, youth should also be taught to experience religion which is not intellectual but emotional. If religion satisfies them emotionally, they will accept it.²

Psycho-social

Physical maturity brings about changes in social relations which also influence psychological changes.³ Adolescents experience conflict as they adjust to new situations and are expected to behave as mature adults.⁴ While their body has grown, their personality is still that of a child.⁵

¹Pandey, 33-38.

²Goldman, *Readiness for Religion*, 51.

³Yaconelli and Burns, 119; Johnson, 14.

⁴Pandey, 28.

⁵Donald M. Joy, "Adolescents in Socio-Psychological Perspective," in *Youth Education in the Church*, ed. Roy B.

At this stage youth seek for an identity and so they like to belong to a peer group that gives them status. If family does not provide friendly relations, youth tend to break away from the parental orbit and rebel against them. Youth should be given opportunity to develop individuality and freedom.¹

Spiritual

Spiritual experience is not merely a mastery of religious facts or attending religious services but a relationship with God.² Early adolescents experience a tension drawn between a relationship with God and experience in church and society³ as they see a disparity between the two experiences. Seeing a gap between the profession and practice of religion, youth sometimes reject religion and consequently experience alienation.⁴

When youth do not show any signs of spirituality, it is not that they are unspiritual, but they may actually be internalizing faith. As faith grows and develops, it is shown in commitment to one's position and being able to

Zuck and Warren S. Benson (Chicago: Moody, 1978), 91.

¹Ibid., 96.

²Gillespie, *The Experience of Faith*, 74.

³Ibid., 128.

⁴Dudley, *Why Teenagers Reject Religion and What to Do about It*, 84.

stand for one's convictions.¹ The choices youth make become more mature, and their relation with God and humanity grows.

Youth Needs

The needs of adolescents can be found in each of the developmental areas.² Satisfying these needs seems to be their priority. Youth go to any source to fulfil their needs. Any strategy to reach youth should consider these needs and try to fulfil them. Nine of the common needs experienced by youth are discussed below.

Association

Youth show a strong desire to associate with other people, particularly their friends.³ They like to form a circle of friends beyond the influence of family. Peer pressure tends to be stronger on youth than family influence. Youth show greater confidence in peers than in adults. Their interest in friendship extends beyond those of the same sex to those of the opposite sex. The need for friendship should be met; if not, young people feel left out, isolated, and dissatisfied.⁴

Youth should be encouraged to form healthy social

¹Groome, 69-73.

²Dettoni, 97.

³Afzal Kureshi, *Adolescent Fantasy: A Study of Youth Motivation* (Calcutta: Minerva, 1975), 7.

⁴Ibid.

relations with parents, friends, and members of the opposite sex. When youth are allowed to be members of a peer group they openly discuss problems and seek advice. When the need for fellowship is fulfilled, they can achieve ultimate fellowship with God.¹

The family, school, and church can provide a wholesome atmosphere and plan programs for youth. Thus the danger of isolation and discouragement among youth can be avoided.² Bible study and worship services can provide Christian fellowship. In addition recreational activities and opportunities for group activities can foster meaningful fellowship.

Security

Youth entering adolescence need to make several adjustments. In order to successfully make these adjustments they need security.³ As they experiment with and venture into new experiences in life, they need something to fall back on. So they look to their family to provide security. When parents show an understanding of the need of youth and are companions to them, then youth trust them and feel secure.⁴

¹Dettoni, 97.

²Ibid., 98.

³Kureshi, 8.

⁴Mahale, 48.

Usually youth look for social and economic well-being which is interdependent with personal security.¹ Just as they seek for freedom, they also need security. Problems arise when the balance between freedom and security is not maintained.² Youth should recognize that security can be found outside the adolescent group. The real basis for security is home, school, and church.³

Love

Love, the basic emotional need of all humans, is evident in youth as they want to experience it on a different level with those of the opposite sex. Their childhood love to parents, objects, and self gradually changes to romantic and erotic love. Young people experience the elation of love, as well as the depression of love.⁴

When youth are exposed to erotic love (infatuation) they equate love only to sex and other feelings of teenage fantasy.⁵ Youth should also be introduced to *agape* love-- God's love toward sinners. When they understand and experience *agape* love, their spiritual experience of love

¹Kureshi, 8.

²Goldman, *Readiness for Religion*, 166.

³*Ibid.*, 167.

⁴*Ibid.*, 168.

⁵*Ibid.*, 173.

for God and fellow human beings can grow.

Status

Goldman points out that "basic to all adolescent experience is the hunger for significance and status."¹ As youth seek for individuality and respect, they should be assured that their status is not undermined.

Recognition in a group not only gives status but motivates youth toward an affectionate relationship with members of the group. That is why there is a constant struggle for widening the circle of friends.²

Meaning

Along with the search for love, status, and freedom, youth have a need to find purpose and meaning in life. They try to fit all experiences into a meaningful context so that life makes sense.³ Youth are disillusioned by aspects of modern life that tend to make life meaningless. They seek for meaning that can give them identity.

Identity

The search for association and friendship is to satisfy the need for identity. Adolescents often undergo an

¹Ibid., 168.

²Kureshi, 7.

³Ibid., 164.

identity crisis until they establish self-identity.¹ Youth look to family and to peers to reassure and establish their self-image and identity.²

Youth should be shown the true identity of themselves in Jesus, who gives them self-worth and accepts them as members of His kingdom. Conversion is not only a spiritual experience but also provides identity as youth commit themselves to a personal relationship with God.³

Idealization

As youth develop their personality, they seek to be independent and become successful in life.⁴ They strive for the ideal and do not want to settle for mediocrity. In this attempt to fill the emptiness they seek for something beyond. At this stage, they should seek for God, the absolute and ultimate.⁵

Achievement

Youth are obsessed with the inner urge for

¹Benson, "Adolescents in an Age of Acceleration and Crisis," 15.

²Rex E. Johnson, "Middle Adolescence," in *Youth Education in the Church*, ed. Roy B. Zuck and Warren S. Benson (Chicago: Moody, 1978), 133.

³Gillespie, *The Experience of Faith*, 145, 146.

⁴Pierre Babin, *Faith and the Adolescent* (New York: Herder and Herder, 1965), 49.

⁵Ibid., 52, 53.

accomplishment and attaining goals.¹ They go to any length and put in any amount of effort to realize their goals. They feel greatly satisfied in having accomplished a task and thus being recognized by their peers. As failure leads to frustration and low self-image, youth sometimes even contemplate suicide.

Power

Youth exhibit a two-fold experience with power. On one hand they reject any power that dominates them; on the other hand they try to capture the source of power and to exercise power and authority.² Usually, youth seek the experience of overcoming authority from their parents and adults. Once they are successful in overcoming those dominating forces, they then seek for power so they can control others.

Special Indian Emphasis

The general characteristics and needs of adolescents are applicable to adolescents in India with some differences caused by cultural and environmental factors.

One of the main reasons for student problems and unrest is frustration caused by a change in relationships between students and teachers and the general change in values.³

¹Kureshi, 9.

²Ibid., 9.

³Y. B. Damle, "Youth and Identity," in *The Indian Youth: Emerging Problems and Issues*, ed. Praoag Mehta

Youth problems have been made more complex by environmental factors and the extraordinary growth of science and technology. The cultural diversity in India and the conditions of illiteracy and poverty add to the complexity.¹ Of the various influences on adolescent development, the emphasis on family and financial condition is clearly seen in Indian adolescents.

Family Influence

Family influence has a great impact on the developing adolescent. Besides physical maturity, the development of personality is based on the family situation. The maturation process that the adolescent is going through is based and built upon the childhood experience of the family.²

In India, the family is still the dominant institution that governs and influences a person's whole life through its various stages. The family generally extends beyond the immediate family members to include grandparents, cousins, aunts, and uncles. In this larger context an adolescent faces several influences.

When children grow into adolescence and try to move

(Bombay: Somaiya, 1971), 95, 96.

¹*Youth in India Today: A Report of the Survey on the Attitudes of Youth and the Values to Which They Remain Attached* (Bombay: Allied Publishers, 1963), 1.

²Mahale, 9.

away from their family to their peer groups, they carry with them the culture of the family.¹ Even their attitude toward the future is conditioned to a large extent by the family culture. The choices of vocation, marriage partner, and place of work are subject to parental approval and many times are decided by parents and elders of the family.

Good family relationships are essential for the balanced development of an adolescent. A dynamic parent-child relationship fosters open discussion of problems between adolescents and family members.² Though adolescents like to break away from family restrictions, they fall back on the family for advice, assistance, and support.

Positive relationships between parents and children exist when parents show an understanding of the children's needs. When parents try to provide for their needs, family relationships are enhanced and adolescents trust parents and feel secure.³ Most Indian youth maintain close family relationships that are kept until marriage and sometimes beyond.

Economic Conditions

Adolescents are affected to a large extent by their family's economic condition. Often, youth of low-income

¹Ibid., 8, 9.

²Ibid., 123.

³Ibid., 48.

families are required to help parents with household duties after school hours.¹ They are expected to do various chores to share the financial burden. In most families both parents work outside the home, and so adolescents are left to care for younger siblings and perform other essential duties of housekeeping.²

These duties add to the pressure of adolescents who are trying to cope with personal development and family burdens. Usually boys are expected to do tasks outside the home, such as shopping, and girls are expected to do the indoor work, such as cooking, washing, and cleaning. These duties required of youth actually prepare them for future roles in family life.

The socioeconomic background determines adolescents' plans to continue study, what course of study to pursue, and what job to take up. Many adolescents discontinue education to take up a job to support the family. The financial constraints of the family usually force the daughters to discontinue studies rather than the sons. This is done because the son has the obligation to support parents and maintain family status.³

Most often when adolescents of low-income families want

¹Ibid., 244.

²Ibid., 79.

³Ibid., 264.

to continue higher education, they have to finance the study themselves. In fact, many youth are deprived of education because of stringent economic conditions. Thus the family's economic situation disturbs the aspirations of adolescents for higher education.

Description of the Target Population

The target group selected for the study was resident students of Spicer High School. These students hail from various states of India and speak their native languages, but they also use English, as instruction is given in that language.

The target population consists of a total of sixty-eight students; thirty-nine boys and twenty-nine girls. They are in the age range of eleven to nineteen and the predominant group (sixty-one students) is in the age range of thirteen to eighteen years. The group is ethnically and religiously diverse. There are nine Hindus, one Muslim, one Buddhist, twenty-four SDAs, thirty-one Other Christians, and two with no religious affiliation.

A survey was conducted to understand the needs, interests, and concerns of these youth and also to measure their level of moral development and knowledge of the Bible. This evaluation of the target group helped in the preparation of the Bible lessons.

The survey and its responses appear in appendix A.

Highlights of the findings follow.

Religiosity

To a question, "What do you like about religion?", 33 students responded that they liked religious teachings; 17 chose religious festivals; and 12 preferred religious meetings. This shows a certain preference in youth toward religious teachings. Concerning character building, 85 percent of the youth felt that religion has a role to play. Evaluating their individual religiosity on a scale of 1 to 5 (with 1 being very low), 50 percent of them (34) chose number 3 while 32 percent chose 1 and 2. This group shows high interest in religious issues and an average level of religiosity.

Youth Concerns

Asked about the various influences on them, the largest number (55) chose the family as most influential. The second influential factor, friends, was opted for by 29, while teachers rated third (26), and society fourth (38). The youth were most concerned about family unity (53 percent), followed by personal faith (37 percent), welfare of others (24 percent), self-esteem (19 percent), and gaining favor (6 percent). While the group was almost unanimous (67) in accepting that they should obey their parents, 17 would please their friends rather than obey parents. Thus we can see the strong influence of the family

on the youth and their great concern for family unity.

Youth Needs

The youth were asked to choose various needs in order of importance. The list was topped by love (43 percent), followed by freedom (15 percent), meaning of life (13 percent), identity (7 percent), security (6 percent); others such as acceptance, attraction, status, and justice were minimal. Quite naturally 80 percent of the youth preferred group activity to individual activity.

Asked how they would spend their free time, 40 said that they would visit the library, 17 said they would have fun by teasing others, and 7 would participate in a discussion. While the youth seemed to enjoy socializing, they recognized that visiting the library would enrich their knowledge.

About spending money, 50 percent said that they would use money to buy food and 22 percent would buy things for themselves. Only 18 percent would give money to the poor and 16 percent would save. The youth seemed to be more interested in providing for individual needs but they did show some concern for the poor.

A strong desire for family togetherness was important to 83 percent of the surveyed youth, while 14 percent would rather be with friends of the same sex, and only 4 percent preferred the company of the opposite sex. Even though

family seemed to be their abode of safety and friendship there is a move to be with friends. It could be observed that youth tend to enjoy the company of friends, even of the opposite sex but often they will not say so because of cultural constraints.

Moral Development

Two questions were included to survey the level of moral development according to Kohlberg's scale.¹ On the question about obedience to rules, 14 percent were at stage one, 4 percent at stage two, 9 percent at stage three, 7 percent at stage four, 31 percent at stage five, and 36 percent at stage six.

On the question about punishing a thief, the responses revealed 25 percent were at stage one, 22 percent at stage two, 22 percent at stage three, 16 percent at stage four, 8 percent at stage five, and 8 percent at stage six.

Considering the trends in these two questions, there seems to be an anomaly in the level of moral development of the group. Such variations on levels of development may be because of the questions used. The high percentage (36 percent) at stage six in the first question shows a desire

¹Lawrence Kohlberg, "Stages of Moral Development as a Basis for Moral Education," in *Moral Development, Moral Education and Kohlberg: Basic Issues in Philosophy, Psychology, Religion and Education*, ed. Brenda Munsey (Birmingham, AL: Religious Education, 1980), 91-93.

for the ideal while the low percentage (8 percent) at stage six in the second question suggests a realistic situation.

Obedience to law is generally presented as an ideal and therefore youth choose to be at stage six, while punishment is a real experience so there was normal development (a high percentage at stage one and a low percentage at stage six). This also shows that the deterministic outlook of Kohlberg's style of development is not realistic but idealistic.¹

Bible Knowledge

The survey showed that only 15 of the respondents had all the correct answers to the three questions on Bible knowledge. Thirty-five of them had two correct answers and 17 had one correct answer and 3 had no correct answers. It is evident that the group has a fair knowledge of the Bible but there were those who had little or no knowledge of Scripture. The group needs to be educated in the basic knowledge of the Bible.

Summary

An understanding of the target group is necessary to formulate the strategy. Adolescence can be described in terms of the various areas of development such as physical,

¹Phénias Bahimba, "Kohlberg's Theory of Moral Development: A Seventh-day Adventist Insight," in *Christ in the Classroom: Adventist Approaches to the Integration of Faith and Learning* (Silver Spring, MD: General Conference of Seventh-day Adventists, 1991), 2:31.

emotional, psycho-social, and spiritual. Youths' needs that arise out of these areas are identified. The strategy attempted to meet those needs by presenting the gospel to fulfill them.

The group is described from the Indian context with special emphasis on family influence and economic conditions. A survey questionnaire revealed various facts such as religiosity, youth concerns and needs, moral development, and Bible knowledge.

The target group was composed of young people from diverse cultural, ethnic, linguistic, religious, and educational backgrounds. Thus it offered a unique challenge to meet their needs with the gospel truth.

CHAPTER 4

SURVEY OF MISSIONARY METHODS IN INDIA

The gospel proclamation is not restricted only to preaching, but a variety of methods can be used to reach "all creation" (Mark 16:15). If the gospel is to be accepted, it has to be communicated in the context of the people. A survey of Christian missionary methods reveals that a number of methods appropriate to the target groups have been used.

This chapter deals with the Christian missionary methods used in India, particularly those used since the seventeenth century. Prominent methods such as preaching, adaptation, dialogue, *ashram*, and education are discussed. A review of these various methods will enable a person to choose and use these various methods to reach the target group of this study. While there is no one perfect method, a combination of methods is usually more appealing and effective.

Christian Missions in India

From the time Christianity reached India in the first century, a Christian presence was concentrated particularly

in the Malabar, Coramandal, Konkan, and Goa regions and only to a small extent in North India until the fifteenth century. As the Church consolidated itself, the preaching of the gospel to the non-Christians virtually ceased for fear of converting too many of the poor and consequently losing its good reputation in the society.¹ However, conversion took place for the purpose of marriages, finding jobs, and to be accepted by Christians.

It was after the arrival of Francis Xavier, in the sixteenth century, that Christian missions progressed. Besides preaching, Xavier started primary schools for children and converted some families in Goa. He then moved to South India and converted the Fisher tribes.²

Until Robert de Nobili arrived in India, the traditional methods of evangelism were used. In order to experiment with his ideas de Nobili disassociated himself from the Church. He used the method of adaptation, he identified with the high-class Hindus and was successful in converting some of them.³

The arrival of the first non-Catholic missionaries, Ziegenbalg and Plutschau of the Danish Mission, promoted the

¹George Mark Moreas, *A History of Christianity in India* (Bombay: Manaktalas, 1964), 293.

²Stephen Neill, *A History of Christian Missions* (Harmondsworth, Middlesex: Penguin, 1964), 194.

³Ibid., 186.

translation of the Bible into the native languages.¹ A famous missionary who worked in South India was Christian Richard Schwartz, who became a respected statesman but remained a missionary, preaching and teaching the young.²

With the arrival of William Carey, in the late eighteenth century, Protestant Christian missions acquired a new life.³ As a self-supporting missionary, he founded schools and colleges, trained lay workers, and engaged in Bible translation.⁴

Many schools, colleges, and hospitals were started with the purpose of spreading Christianity to the Hindus.⁵ Alexander Duff, who pioneered English schools, tried to convert high-caste Hindu youth.⁶ Though the efforts of evangelizing youth in the school were not successful, Christian schools progressed and contributed to education in India. Education for women was conducted by Mrs. Marshman in Serampore, and Mrs. Sarah Judson in Burma. Several

¹Ibid., 209, 228.

²Ibid., 233.

³Alfred DeWitt Mason, *Outlines of Missionary History* (New York: Hodder & Stoughton, 1912), 64, 65.

⁴Ibid., 66.

⁵Ch. Sreenivasa Rao, "The Inter-Faith Dialogue and World Community: An Introduction," in *Inter-Faith Dialogue and World Community* (Madras: Christian Literature Society, 1991), xiv.

⁶Mason, 76.

women, such as Mrs. Sarabji and her daughter, Pandita Ramabai and others, received the benefits of Christian education.

With the arrival of Dr. John Scudder, medical missionary work began in South India. Medical work among the Telugus, undertaken by Dr. and Mrs. John E. Clough, brought in several thousands converted from idolatry to Christianity in the 1850s.¹

Missionary activity during the twentieth century was influenced by the development of Hindu resurgence and the interfacing of Christianity with other religions in India. The hostile attitude developed by Hindus toward Christians made it necessary to alter old methods of evangelism and to use new approaches.

The strong conviction of the need for converting Indians to Christianity and the superior attitude of missionaries led to confrontation and debates between Christians and Hindus. This led to theological discussions, dialogues, and comparative study of religions that revealed that other religions had beliefs, practices, and experiences similar to those of Christians.

The Hindu-Christian encounter resulted in several theological developments. One of those was the Fulfillment Theology of J. N. Farquhar, who sees Christianity as the

¹Ibid., 76, 78.

fulfillment of Hinduism and that non-Christian religions must surrender to Christianity.¹ Hendrik Kraemer's negative attitude toward Hinduism initiated indigenization of Christian theology by Hindus converted to Christianity.² The 1950s saw the era of dialogue initiated by Paul Devanandan and M. M. Thomas.³

Besides these theological developments, the *ashram*⁴ movement was started by missionaries and indigeneous Christians to seek an inner religious experience that would offer the real Hindu-Christian a meeting point. This was an attempt to use Hindu methods to achieve the Christian goal of spirituality.

While the scholars debated about theology and methodology, there were those who carried on missionary activity in their local areas. Sadhu Sunder Singh practiced meditative prayer and wandered in North India preaching the gospel. Aba Mia, a Muslim convert, wandered on the roads of Gujarat, befriending people of all classes and urging them to put their trust in Jesus.⁵ Narayan Tilak chanted the

¹Hendrik Kraemer, *The Christian Message in a Non-Christian World*, 3^d ed. (Grand Rapids, MI: Kregel, 1956), 36, 45, 49; Rao, xxiii.

²Rao, xxiii, xxiv.

³Ibid.

⁴See page 70 for a definition.

⁵Robin Boyd, *A Church History of Gujarat* (Madras:

tidings of the Gospel in the Indian purana style. Stanley Jones tried to become more Christian and more Indian to meet Christ on the Indian road.¹

Seeing the needs of the Indian society, missionaries set up vocational training centers, social centers, industrial and agricultural centers, orphanages, and schools for the handicapped.² Methods of evangelism used in the past, such as Christian schools, hospitals, and social centers, were restricted by the state.³

As the gospel was being preached in various cultural contexts, a variety of methods was used in missionary endeavors. A brief survey of the various methods employed can help in formulating a method that could be used for the target population.

Mission Methods

As the gospel was proclaimed in other lands, various methods that were suitable to the various cultural contexts were used. The choice of the methods depended on the political, economic, cultural, and educational background of

Christian Literature Society, 1981), 139.

¹Kraemer, 373, 374.

²Stephen Neill, "India," *Dictionary of Christian World Mission*, ed. Gerald H. Anderson and John Goodwin (London: Lutterworth, 1970), 271; Boyd, 103-111.

³Eddy Asirvathan, *Christianity in the Indian Crucible*, 2nd rev. ed. (Calcutta: YMCA, 1957), 199.

the people.

Preaching

Preaching arouses the curiosity of the listeners and also brings them to a personal encounter with Christ. In India, "bazaar preaching" became common with the early Christian missionaries.¹ The preacher would sit under a tree or in a tent and read the Scriptures aloud or the catechism in a question-answer format. Many were attracted by this novelty and became attentive listeners.

In addition to "bazaar preaching," home visitation and personal counseling were done by women who also told Bible stories and answered questions. This eventually led to large public evangelistic meetings.²

Bible Translations and Publication

Equal in importance to preaching was the push to place the Bible in the hands of common people to read in their own language.³ As Ziegenbalg and Plutschau started their ministry in South India, they recognized the need for the Scriptures to be in native languages so began to translate the New Testament into the Tamil language.⁴ Carey,

¹Boyd, 92.

²Ibid., 92, 93.

³Ibid., 91.

⁴Neill, *A History of Christian Missions*, 229, 230;

convinced of the need for the Word of God in the local language for evangelism, translated the Bible into several Indian languages.¹

The value of Christian literature was recognized as a tool for evangelism. Christian writers such as A. G. Hogg wrote several books and articles on topics relating to Christianity and Hinduism.² These writings remained on the theological level. Tilak left a heritage of Christian devotional poetry in the Indian form and spirit that common people could benefit from.³ With the present situation of growing literacy, evangelism can use the print media--books, stories, novels, poetry, comics, and other forms to evangelize. Asirvatham expressed the need for Christian apologetics to address educated Hindus and Muslims with books on theological topics.⁴

Solomon Doraiswamy, *Christianity in India: Unique and Universal Mission* (Madras: Christian Literature Society, 1986), 25, 26.

¹Boyd, 18.

²Eric J. Sharpe, "A. G. Hogg, 1875-1954: The Christian Message to the Hindu," in *Mission Legacies: Biographical Studies of Leaders of the Modern Missionary Movement*, ed. Gerald H. Anderson, Robert H. Coote, Norman A. Horner, and James M. Phillips (Maryknoll, NY: Orbis Books, 1996), 333.

³Louis D'Silva, *The Christian Community and the National Mainstream* (Poona, India: Spicer Memorial College, n.d.), 61.

⁴Asirvatham, 199.

Adaptation

When Robert de Nobili arrived in 1605, he observed that Christianity was despised and seen as *parangui* or foreign. De Nobili saw the need to disassociate Christianity from Western or European culture. This he did by identifying with Indians, following local customs and practices, changing his lifestyle to become a *sanyasi*, and claiming high Roman nobility to identify with Brahmins.¹ While his experiment succeeded, it lost its effect as it could not be practiced by his followers and was also opposed by the church² because his approach permitted excessive accommodation.³

De Nobili was willing to Christianize Hindu religious practices and let Hindu converts retain Hindu symbols (tuft of hair, sandal-paste on brow), rituals (baths and ablutions), name and festivals (such as *pongal*, a rice festival celebrated on New Year's Day as an act of thanksgiving to God).⁴

Ashram

The *Ashram* is an ancient Indian religious institution.

¹Miguel A. Bernad, *Five Great Missionary Experiments and Cultural Issues in Asia* (Manila: Loyola School of Theology, 1991), 92.

²Doraisawmy, 24.

³Kraemer, 367, 368.

⁴Ibid., 98.

In an *ashram* a guru with a group of disciples live together as a community. The *ashrams* were used not only for religious purposes but also for secular and scientific purposes.¹

Christian ashrams were founded in the early 1920s in an attempt to Indianize Christianity.² An *ashram* can be a place of prayer, worship, teaching, and living the Christian life. The worship service adopted the *ashram* style, was conducted at twilight, and included singing, prayer, reading of Scripture, and meditation.³ In India, A. C. Chakraverti is seen as the founder of Christian *ashrams*.⁴

Jones created his Christian *ashram* in 1930 at Sat Tal. At the *ashram* everything was truly done in the Indian form. The gospel was studied in relation to Indian heritage and the national and religious life of India.⁵ Jones hoped that the *ashram* model could be used for evangelism.

Several Christian *ashrams* sprang up in places like

¹Asirvatham, 175.

²Richard W. Taylor, "E. Stanley Jones, 1884-1973: Following the Christ of the Indian Road," in *Mission Legacies: Biographical Studies of Leaders of the Modern Missionary Movement*, ed. Gerald H. Anderson, Robert H. Coote, Norman A. Horner, and James M. Phillips (Maryknoll, NY: Orbis, 1996), 342.

³Jack C. Winslow, *The Christian Approach to the Hindus* (London: Edinburgh House, 1958), 55, 56.

⁴Asirvatham, 177.

⁵Taylor, "E. Stanley Jones," 432, 343.

Lucknow in North India and Tirupattur in South India. Besides being spiritual centers, ashrams served as educational, medical, and evangelistic centers.¹ At the same time they were good contact places for Christians and non-Christians, and to some extent evangelistic.²

Dialogue

The word dialogue was initially used in the religious sense by Martin Buber to mean an interaction that would make a significant difference in people's relations to each other.³ It involved sharing and listening to each other's point of view and was not desired for conversion from one faith to another.⁴

In the religiously pluralistic society of India, there is a need for inter-religious dialogue that crosses the boundaries of religion to promote understanding and

¹Asirvatham, 179.

²Winslow, 58; Kraemer, 375.

³Martin Buber, *I and Thou* (New York: Scribners, 1958), 79, cited in John Peter Sandanam, "Dialogue as Witness: New Theological Perspective in the Pluralistic Milieu in Indian Context," *Indian Journal of Spirituality* 11 (April-June 1998): 266; Katsum Matsumura, "The Christian Dialogue in Japan: The Dialectic Structure of the Gospel," in *New Approach to Inter-Faith Dialogue*, ed. T. Dayanandan Francis (Uppsala, Sweden: Church of Sweden Mission, 1980), 26.

⁴Divanand Bhatt, "Dialogue in Practice," *Indian Missiological Review* 13 (July 1991): 26; Sandanam, 266.

cooperation.¹ Dialogue is not really between different religions but between believers of various religions. The emphasis should not be on doctrine but religious experience.² The participants in a dialogue must put away preconceived assumptions about other religions and be open and willing to appreciate differences and similarities found in other religions.³

Dialogue involves hearing and understanding other religions and calls for mutual sharing of religious experience.⁴ Devanandan saw the need for Christians to understand and appreciate the values of Hindu culture in order to engage in meaningful dialogue. He identifies the ultimate bridge as being Christ.⁵ J. N. Farquhar calls for

¹Israel Selvanayagam, "Programmes for Dialogue," *Indian Missiological Review* 13 (July 1991): 48.

²Klaus Klostermaier, "Hindu-Christian Dialogue," in *Dialogue between Men of Living Faiths*, ed. S. J. Samartha (Lausanne: Imprimerie La Concorde, 1971), 20.

³Pummer, 9; I. Puthiandam, "Dialogue: A Pan-Christian Phenomenon," *Indian Missiological Review* 13 (July 1991): 19, 23.

⁴Sandanam, 272, 273; D. Simon Lourdeswamy, "Meeting of Religions I: Indian Orientations," in *Meeting of Religions: New Orientations and Perspectives*, ed. Thomas A. Ayakara (Bangalore: Dharmaram, 1978), 19, 21.

⁵Creighton Lacey, "Paul David Devanandan, 1901-1962: The Church in Society and Nation Building," in *Mission Legacies: Biographical Studies of Leaders of the Modern Missionary Movement*, ed. Gerald H. Anderson, Robert H. Coote, Norman A. Horner, and James M. Phillips (Maryknoll, NY: Orbis, 1996), 357, 358.

a sympathetic and positive attitude to Hindu culture for dialogue to take place.¹ D. T. Niles emphasized that dialogue is possible by the removal of stumbling blocks to approach other religions.²

Stanley Jones, one of the great missionaries to India, invited learned and leading citizens of other faiths to participate in a dialogue which was called a "Round Table Conference."³ Jones identified with the group by removing his shoes and sitting on the floor to share religious experiences in a friendly atmosphere.⁴ Jones tried to relate the gospel to the needs of those with whom he was sharing.⁵

Some church leaders see dialogue as an obstacle to

¹Eric L. Sharpe, "J. N. Farquhar, 1861-1929: Presenting Christ as the Crown of Hinduism," in *Mission Legacies: Biographical Studies of Leaders of the Modern Missionary Movement*, ed. Gerald H. Anderson, Robert H. Coote, Norman A. Horner, and James M. Phillips (Maryknoll, NY: Orbis, 1996), 291.

²Creighton Lacy, "D. T. Niles, 1908-1970: Evangelism, the Work of Disrupting People's Lives," in *Mission Legacies: Biographical Studies of Leaders of the Modern Missionary Movement*, ed. Gerald H. Anderson, Robert H. Coote, Norman A. Horner, and James M. Phillips (Maryknoll, NY: Orbis, 1996), 366, 367.

³John R. W. Stott, *Christian Mission in the Modern World* (Downers Grove, IL: InterVarsity Press, 1975), 75.

⁴Stanley E. Jones, *The Christ of the Indian Road* (New York: Abingdon-Cokesbury, 1925), 102; Taylor, 342.

⁵Richard W. Taylor, *The Contribution of Stanley Jones* (Madras: Christian Literature Service, 1973), vii.

evangelism because there is no conversion activity.¹ However, the scant success in mission was because of uninterrupted speaking without listening. This system was used because of a literal understanding of "go and preach," and the pride that only we have all truth.² The gospel cannot be effectively shared without listening to our hearers. Inter-religious dialogue is important in mission as it is recognized that God is at work in other religions.³

The attempt by the Tamil Nadu Theological Seminary under the guidance of Rev. Selvamony is noteworthy. Members of the Seminary met Hindus in temples and engaged them in conversation, sharing experiences and understanding each other's convictions. As mutual trust was developed, the Hindus were invited for dialogue. A group, "Religious Friends Circle," was formed at the seminary where they conducted an all-religions prayer meeting, read from religious texts, and held religious ceremonies.⁴

¹Albert Nambiaparambil, "Religions in Dialogue: Indian Experience Today," in *Meeting of Religions: New Orientations and Perspectives*, ed. Thomas A. Ayakara (Bangalore: Dharmaram, 1978), 78.

²John Peter, "Education for Dialogue," *Indian Missiological Review* 13 (July 1991): 38.

³Ibid., 39.

⁴T. Dayanandan Francis, "Dialogue with the Hindus at the Grass-root Level," in *New Approaches in Inter-Faith Dialogue*, ed. T. Dayanandan Francis (Uppsala: Church of Sweden Mission, 1980), 42.

Christian Education

Christian missionaries from early times pioneered education. By the seventeenth century there were several Christian colleges established in Goa, Bombay, and Kerala.¹ In the nineteenth century, Protestant missionaries started several schools and colleges throughout India.

Until the middle of the nineteenth century, Protestant missions had a near monopoly over Indian education.² Christian education received support from the British governors, who believed that education could purge India of Hinduism and Islam.³

Gathering support from government and local leaders such as Ram Mohan Roy, Alexander Duff started an English school in 1830 and used it to Christianize India.⁴ Duff introduced Bible teaching in classes and combined Christian teachings with secular subjects. He dreamed that through the conversion of Brahmin youth, the whole of India would be converted. Duff's desire to impart religious education and bring about conversion in his school was halted by the

¹D'Silva, 92, 93.

²Mathew, 7.

³Arthur Mayhem, *Christianity and the Government of India* (London: Faber & Gwyer, n.d.), 165.

⁴Laird, 273.

government by enacting the Educational Dispatch in 1854.¹

This situation brought a rethinking of Christian education and consequently the objectives of Christian education were modified. In 1872 William Miller proposed that the goal of Christian education should not be conversion but preparation for evangelism.² Educational institutions saw their primary function as sowing the seed and not harvesting.³ Emphasis was laid on the role of Christian teachers in molding the character of youth and making them receptive to the gospel.⁴

Summary

This historical study revealed that a variety of methods have been used by missionaries to evangelize Indians. This has been done to reach a target population which is culturally, educationally, economically, and socially diverse.

The various methods used to approach the religious pluralistic society in India did make some headway, but success has been minimal. Medical and social work made the people receptive to the gospel. Bible translations laid the

¹Mathew, 6.

²S. Manickam, *Studies in Missionary History: Reflections on a Culture-Contact* (Madras: Christian Literature Society, 1988), 108; Mathew, 7, 56.

³Mathew, 56.

⁴Asirvatham, 244.

foundation for the use of other methods. Sometimes the goals of the method, like education, had to be changed so it could be used with a different perspective. The use of missionary methods demands a constant evaluation and adaptation to the context of the target group.

CHAPTER 5

IMPLEMENTATION AND EVALUATION OF THE STRATEGY

The strategy to introduce Hindu youth to Christ during their high-school years involved the development and teaching of Bible lessons using a variety of teaching methods.

This chapter deals with the preparation, presentation, and evaluation of the Bible lessons. Prior to the preparation of the lessons a survey was conducted to understand youth. Bible lessons were then prepared to address the needs of the youth and to take them from where they were to a greater knowledge of the Bible and a personal relationship with Jesus. An evaluation survey was conducted to evaluate the implementation of the strategy. The strategy was evaluated in terms of its influence created in the Bible and decisions that youth were prompted to make.

Development

A strong theoretical background provided the basis for the formation of the strategy. The theoretical information about youth was provided by psychologists and educators. The theoretical basis also discussed issues such as

Christian education and particularly Bible teaching in Adventist schools.

Youth needs and their desire for religious teachings became evident by reviewing the various aspects of development such as the physical, mental, spiritual, and social.

After a review of the various methods commonly used in general education and also those used by religion teachers, appropriate methods were designed for teaching the lessons. The methods that actively engaged the students and allowed free expression and participation were used. Group learning and group activities proved to be best suited for religious education.

The theoretical study gave a greater understanding of the target group and a focus on youth. It also provided the teaching methods to employ in teaching the Bible lessons.

Selection of the Target Group

The presence of a large number of non-Adventist youth in SDA schools was used as an opportunity to present them biblical teachings and lead them to a personal relationship with Jesus.

The target group selected from Spicer High School was composed of youth from various religious and ethnic backgrounds. Students staying in the hostel were chosen because it was easy to organize a program and schedule

meetings for them.

While conducting the study, caution was particularly taken not to segregate a particular religious group as it could lead to suspicion and hesitation to participate. The group consisted of a large number of Christian youth so that their influence on non-Christian peers could be positive in leading them to Christ. Care and restraint were exercised in approaching the target group.

Teaching Methods

A survey of the mission methods employed in India revealed a variety of methods used by missionaries; some of these are unique to the Indian context. Since the target group was students, the education method was used with necessary modifications.

In this study many of the methods already in use were modified and used with success. A variety of methods was used as suited for the content of the lesson.

Survey

In order to understand the composition and nature of the target group a survey was conducted. The survey secured information about the religious background of youth, various influences on youth, and youth concerns and needs.

Once again, in formulating the questionnaire, the theoretical background provided the areas to be included in probing details about the target group. In addition to the

principles from theory, various youth and youth workers were interviewed, and a general picture emerged from this preliminary preparation. Specific questions were formed to ascertain the biographical and ethnic details of youth. Since the group was multi-cultural and religiously pluralistic in nature, care was taken not to offend those of any religious group by including questions that involved a particular religion directly.

On most questions youth had to respond to required tasks and suggested options, and on some questions there was provision for personal response. There were questions also to test Bible knowledge in addition to the self-revelatory questions.

A pilot test was conducted with a group of twelve students, two volunteers each from classes seven through twelve. A few changes suggested by the students concerning the procedure of answering the questions were made. There was no change made in the questions as no other difficulties were expressed. About a week after the pilot test, the modified survey was administered to the entire target group. The results were evaluated and tabulated. The questionnaire is in appendix A and the results are presented in chapter 3.

With the background information about the target group provided by the survey, plans were made for developing the lessons.

Developing Bible Lessons

The Bible lessons were developed with direct reference to the target group, specifically their needs and concerns as revealed in the survey. Topics for the lessons were chosen and arranged according to the level of the youth, their Bible knowledge, their level of moral development, and religious perceptions. The lessons were prepared according to the pattern that followed the steps, "Hook," "Book," "Look," and "Took." The content of the lessons was determined by the level of the youths' understanding of the Bible.

The subjects chosen for study were based on the concerns and needs expressed by youth. Those subjects that have similarity between various religions and Christianity were used to form the common ground for study. Illustrations and teachings from other religions were used to show similarity in religious ideas. Efforts were made not to address issues that were controversial and provocative. In presenting a comparison of the teachings of various religions, the similarities and differences were shown to the students.

The format of the lessons allowed for a smooth movement from one step to the next and finally to make an application of the new teaching or lesson learned.

Implementation

The delivery of the lessons was equally as crucial as the development of the lessons. Two lessons were presented during each week for ten weeks. The group met during evening worship (6:30-7:30 p.m.). The pattern of the evening worship service was adopted for the Bible study meetings.

Each meeting began with a song service conducted by the students. Youth were also given opportunity to present special music. This atmosphere set the tone for the Bible study. For the study, the New Century Version of the Bible was used and the students were encouraged to use different versions. Students actively participated in reading the Bible texts used during the study.

Methods such as drama, interview, brain storming, and story were used to introduce the topics. The "Book" part of the lesson was done using methods such as lecture, group discussions, answering questions, and panels.

In the "Took" step the students were shown the Bible principles illustrated in the life of Bible characters and contemporary individuals. Applications of the lessons were suggested in various situations in life. The last step, "Took," encouraged the students to respond to the Bible lessons studied. It was observed that many youth asked questions about the application of the lesson immediately after the study, while others delayed their responses.

As these youth received Bible lessons and were introduced to Christ, some of them expressed a desire to follow Christ and join the church. Non-Christian students started to pray and expressed belief in prayer and the power of God. It may be premature to evaluate the success in terms of baptism, but the understanding of Bible teaching and practice of them can be seen in the lives of the youth.

Evaluation of the Strategy

After successfully completing the development of Bible lessons and conducting the lessons, the implementation was evaluated. An evaluation questionnaire was sent to fifteen randomly selected students of which ten responded. The results helped by suggesting recommendations in the preparation of lessons, methods of teaching, and the follow-up of the studies. A summary of the results is presented in appendix D.

Discussion of the Responses

The evaluation questionnaires were returned by ten students, five Adventists and five non-Adventists. The respondents were in the age group 14-18 years, which was the largest section of the target group. Six of the students had been at Spicer for only one year, while four had stayed two to four years.

The survey revealed that 80 percent found the lessons interesting and also said they created interest in studying

the Bible. Seventy percent stated that the lessons agreed with what they believed about the Bible; 80 percent felt that the lessons met youth needs and also helped in changing their behavior. Eighty percent expressed a desire to continue the studies. The group had two baptized SDA members, four who were considering baptism, two who have not yet decided to be baptized, and two who are not baptized.

There seemed to be a positive impact by the strategy on the students, as 80 percent express a desire to continue the studies and 60 percent were contemplating a decision to accept Christ. Some of the youth showed a willingness to conduct these lessons for their friends.

The youth suggested that lessons should be included on topics relating to student life such as education, teenage problems, temptations, and relationship with God and people. Other topics mentioned as interesting were salvation and life after death.

The students appreciated the use of different methods and expressed their feeling that group activities and participation communicated better than lectures.

Summary

The implementation of the strategy involved the development of Bible lessons and the presentation of the lessons to the target group. The understanding of youth gained by the survey of the target group and the theoretical

insights helped in formulating the lessons. A consideration of the Hindu-Christian meeting points enabled the choice and arrangement of the lessons. The lessons were structured using a four-step pattern that led from getting the attention of the students to finally challenging them to action. Appropriate methods were used in presenting the lessons. An evaluation survey revealed that the Bible lessons created interest in Bible study, enhanced spiritual life, and prompted decisions to follow Christ.

CHAPTER 6

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents a summary of a process that resulted in the development and implementation of the strategy to reach Hindu youth. The evaluation of the strategy and its implementation influenced the conclusions reached. Also included are recommendations for improving the strategy for future implementation.

Summary

The development of a program to reach youth was initiated because of the unused opportunity to introduce youth to Christ and have a relationship with Him while they attend SDA schools. An approach to reach them with the gospel was implemented in the educational setting. In addition to the brief exposure to biblical teachings in the Bible class, further Bible lessons will build faith in Christ and lead the youth to further evangelistic efforts and help them make decisions for Christ.

Christian religious education can assist youth to cope with problems that leave them disillusioned and ready to reject religion. When youth experience religious education,

they develop faith, identify values, and recognize standards. Adventist education provides a strong religious background for character development. If the efforts of parents, school, and church were combined, the three could provide necessary conditions and opportunities for youth to mature spiritually.

An understanding of the target group was provided by the description of psychologists and a survey questionnaire. This enabled the identification of youth needs, and special attention was placed on the needs of young people in the Indian context. The survey revealed the target group to be religious and interested in religious teachings. Though the Bible knowledge of the group was insufficient they were able to relate to biblical teachings.

A survey of the missionary methods used in India described several methods. Of the many methods examined, reaching youth through education was chosen because the target group was students. However, education was not used to force youth to accept Christianity but to lead them to a personal relationship with Christ and accept Him as their Savior.

Development of the strategy involved selection of topics, determining the content of the lessons, and arranging the order of presentation of the lessons. The topics selected were from areas of commonality between Christianity and Hinduism. Those topics which were

controversial were avoided. The choice of the target group also reflected the concern not to identify any religious group but to let the group be composed of students from diverse religious and ethnic backgrounds. This allowed for peer influence, mutual interaction, and group learning.

The implementation of the strategy was done in the atmosphere of a worship meeting. In addition to the lecture method, several methods that involved student participation were used. The choice of the methods of teaching was guided by the Adventist philosophy of education. Of the many methods used in the presentation of the lessons, those which involved student activity were most appreciated. The role of the teacher was not only that of a disseminator of knowledge but also a friend and mentor.

An evaluation survey was conducted at the close of the session and showed that the lessons brought about changes in the spiritual life of youth. Several expressed their desire to continue the studies and be involved in conducting similar studies for their friends.

Conclusions

The description of adolescents by psychologists and educators and the results of the survey questionnaire showed agreements in many areas. The adolescent stage is ideal for leading youth to make a decision for Christ. Youth are more open to making decisions when they are not threatened by any

force but allowed free and voluntary choices. While youth are still in the sphere of influence of Adventist schools, they should be introduced to Christ and led to make decisions for Christ.

Because Christian education has not fulfilled its purpose, there is a need to refocus its role. Religious education should not be left only to Bible classes, but there is a need to integrate faith into the study of all subjects. Education can still be used as an avenue to raise the spirituality of youth and to help them understand the Bible and lead them to make a decision for Christ.

In a religious pluralistic context, a mixed group of students from various religious backgrounds can be more open to Bible study. When youth are open to viewpoints of other religions, they learn to be tolerant and respectful of other faiths and learn to mutually cooperate in learning.

This study emphatically showed that evangelism cannot be done by using only one method; rather, several methods should be used to reach young people. Methods that allowed for participation help youth experience truth. When young people make a choice based on the knowledge of the Word, they are equipped to explain and defend their faith.

Recommendations

If education is to be used as a method to evangelize youth, there is a need to refocus the goal of Christian

education. It is an old method that can be used with modification and adaptation. Therefore, it is worth using this method to reach young people. However, several recommendations are suggested to improve the method and its implementation.

It is suggested that the target group be chosen from one particular age group rather than a group with a wide range of ages. Working with a reasonably homogenous group makes it easier for the presenter and the target group.

The number of lessons could be increased, to a maximum of thirty, to include more topics that deal specifically with youth needs and concerns. In fact, lessons should be added as the need arises, and continued until the youth have sufficiently understood Christianity.

There is a need for a follow-up that keeps in touch with the target group. It could be a baptismal class for those contemplating baptism or continued Bible lessons after baptism.

Youth who have been baptized should be trained to conduct similar studies for other young people. Youth are often best suited to reach their peers and have a positive influence on them.

APPENDIX A

MORAL DEVELOPMENTAL LEVEL AND NEEDS OF YOUTH

MORAL DEVELOPMENTAL LEVEL AND NEEDS OF YOUTH

Instruction: Answer the following questions in the required manner.

1. Age at your last birthday:
2. Sex: male/female
3. Standard currently enrolled:....
4. Religion
5. What do you like about religion: (choose one best answer)
a. Festivals b. Religious teachings c. Religious meetings d. others
6. Do you think religion has a part in the development of your character? Yes/no.
7. On a scale of 1 to 5, (1 being very little and 5 being very much), how religious are you?.....
8. List in order of preference 5 things you like to do most:
a. b.
c. d.
e.
9. Assign order o importance to the factors that have most influence on you.
..... family, society, friends,
..... teachers, others.....
10. Assign order of importance to the following youth concerns:
..... self-esteem, family unity,
welfare of people, gaining favor,
personal faith, others
11. Assign order for the following basic needs of youth:
..... security, freedom, status,
..... attraction, love, acceptance,
..... equality, justice, identity,
..... meaning of life, others

12. List some negative feelings experienced by you:

13. Have recognize recently that you have suddenly grown tall? Yes/no.
14. Would you prefer: group activity/personal activity.
15. What do you think is best? Obey parents/obey friends.
16. What do you most often do? Obey parents/please friends.
17. What would you like to do? (Choose as many answers you like)
- a. Be a monitor in the class
 - b. Be member of a games team
 - c. Be captain of a games team
 - d. Support your team leader
18. How would you like to spend your free time? (Choose as many)
- a. visit the library and read
 - b. study your lessons
 - c. discuss politics or sports with friends
 - d. tease somebody or have fun with friends
19. How would you like to use your money? (Choose as many as you like)
- a. buy food that you like best
 - b. save it in the bank
 - c. give money to a poor beggar
 - d. buy yourself something
20. Whose presence would you like the most?(Choose one best)
- a. your family members
 - b. friends of same sex
 - c. friends of the opposite sex
21. Whom do you like to imitate?
- a. your parents
 - b. your teachers
 - c. your siblings
 - d. your friends/heroes
 - e. none
22. When you are in trouble, what do you normally do?
- a. help yourself
 - b. ask for help
 - c. turn to God
23. With whom would you like to share your secrets?
- a. close friends
 - b. family members
 - d. none
24. What do you think of miracles in the Bible?
- a. true and real
 - b. unreal
 - c. magical

25. Why do you obey rules?
- a. to avoid punishment
 - b. may be rewarded
 - c. to be seen as good boy/girl
 - d. because it is duty to do so
 - e. because obedience benefits all who obey
 - f. because it is right and necessary
26. Why should a thief be punished? Because:
- a. he disobeyed the law
 - b. what he did makes him bad
 - c. took what doesn't belong to him
 - d. it was not the right action
 - e. he knows stealing is wrong
 - f. stealing is known to be bad
27. How many people wrote the Bible?
28. How many commandments did God give to Moses?
29. How many Gospels are there in the Bible?
30. Why did Jesus die on the cross?
31. Is Bible useful for your life? Yes/no.
32. How do you like to picture God? (Choose one best)
- a. angry old man
 - b. Father
 - c. Friend
 - d. Spirit
 - e. Power
 - f. other.....

APPENDIX B

A SUMMARY OF THE RESPONSES

A SUMMARY OF THE RESPONSES

1. What do you like about religion?

a. Festivals -	17	25%
b. Religious Teachings -	33	48.5%
c. Religious Meetings -	12	17.6%
d. Others -	6	8.8%

2. Role of Religion in character building

a. Yes -	58	85%
b. No -	3	4%
c. No Sure -	6	8.8%

3. Self-evaluation of religiosity

a. 1	8
b. 2	14
c. 3	34
d. 4	8
e. 5	0
f. Not answered	4

4. Order of influences on Youth

a. First - Family	55
b. Second - Friends	29
c. Third - Teachers	26
d. Fourth - Society	38

5. Order of Youth concerns

a. Family Unity	36
b. Personal faith	25
c. Welfare of people	16
d. Self-esteem	13
e. Gaining favors	4

6. Order of Youth needs

a. Love	29
b. Meaning of life	10
c. Freedom	9
d. Identity	5
e. Security	4
f. Equality	1

7. Participation

a. Group activity	54
-------------------	----

	b. Personal activity	13	
8.	What is best		
	a. Obey parents	67	
	b. Listen to friends	1	
9.	What you most often do		
	a. Obey parents	51	
	b. Please friends	17	
10.	Spend leisure time		
	a. Visit library	40	
	b. Tease someone	17	
	c. Discussion	7	
	d. Study lessons	4	
11.	Use of money		
	a. Buy food	34	
	b. Buy for yourself	15	
	c. Give to the poor	12	
	d. Save	11	
12.	Presence most liked		
	a. Family	56	
	b. Friends of same sex	10	
	c. Friends of opposite sex	3	
13.	Normally do in trouble		
	a. Turn to God	51	
	b. Help yourself	12	
	c. Ask for help	9	
14.	Why obey rules?		
	a. Stage 1	7	12%
	b. Stage 2	2	4%
	c. Stage 3	5	9%
	d. Stage 4	4	7%
	e. Stage 5	17	31%
	f. Stage 6	20	36%
15.	Why punish a thief		
	a. Stage 1	16	25%
	b. Stage 2	14	22%
	c. Stage 3	14	22%
	d. Stage 4	10	16%
	e. Stage 5	5	8%
	f. Stage 6	5	8%
16.	Bible knowledge (27-29)		
	a. 3 correct answers	15	
	b. 2 correct answers	35	
	c. 1 correct answer	17	
	d. No correct answer	3	

APPENDIX C

EVALUATION OF THE BIBLE STUDY LESSONS

EVALUATION OF THE BIBLE STUDY LESSONS

INSTRUCTIONS: Answer the questions briefly as per your opinion.

1. Were the Bible study lessons interesting?.....
2. Do the lessons agree with what you believe about Bible?.....
3. Did the lessons create interest to study the Bible?
4. Did you like the methods used to teach the lessons?
5. Which methods of teaching did you like the most?
.....
6. Did the lessons meet the needs of youth?
7. What other topics would you like the lessons to include?
.....
8. Did the study of the Bible lessons bring about a change in your behavior or attitude toward God?.....
9. Would you bring your non-Christian friend to this Bible study?.....
10. Would you like to continue the Bible study?
.....
11. Have you thought about accepting Jesus and being baptized?
12. Would you like to conduct a study yourself for your friends?

Your Age:

How many years were you at Spicer

Are an Adventist or non-Adventist.....

APPENDIX D
SUMMARY OF THE EVALUATION SURVEY

SUMMARY OF THE EVALUATION SURVEY

1. The Bible lessons were interesting:
8 yes and 2 no.
2. The lessons agree with what you believe about Bible:
7 agree and 3 disagree.
3. The lessons created interest to study Bible:
8 yes and 2 no.
4. The methods used to teach the lessons:
7 liked and 3 disliked.
5. Methods of teaching interested in:
Brief explanation and student participation.
6. The lessons met the needs of youth:
8 yes and 2 no.
7. Topics to include for the lessons:
Life after death, salvation, teenage problems,
temptation, education, relationship with God and
people.
8. Bible lessons brought change in behavior or attitude:
8 yes and 2 no.
9. Bring non-Christian friends to the study:
8 yes and 2 if friends desire.
10. Continue the Bible study:
8 yes and 2 no.
11. Accepting Jesus and being baptized:
2 baptized, 4 consider baptism, 2 not decided, 2 not
ready.
12. Conduct the study for friends:
5 yes, 4 no, 1 did not answer.

APPENDIX E
BIBLE LESSONS

LESSON 1 THE BATTLE FOR THE MIND

Lesson Theme: To acquaint youth with the reality of the existence of two forces at work in this world which are trying to control the minds of every individual.

Hook: A short drama acted to show the forces of good and evil trying to control our mind.

Satan: Hello, friend! Why are you sitting alone and worrying? Come with me. I will show you the wonders of this world and its enjoyments.

God: My dear child, you belong to me because I have created you. Do not be misled by the evil one, for the end is destruction.

Satan: Do not believe God. He is a cruel tyrant. He wants you to obey him always without any freedom to do what you want.

God: Those are lies that Satan has been telling everyone. I will not force you to obey Me. It is your choice whom you will serve. If you love Me obey me. If you choose to be on my side, you will have eternal life.

Book: Narrate the experience of Adam and Eve in Eden how they yielded to Satan and contrast it with the experience of Jesus how He overcame Satan's temptation.

1. God gave Adam and Eve the power of choice. They could choose to eat fruit from any tree except the Tree of knowledge of good and evil (Gen 2:16, 17).

2. Because of the sin of Adam and Eve death came upon all (Rom 5:12).

3. When we do not believe His word, temptations will come on us (Luke 8:13).

4. When we are drawn away on our own desires, it leads into sin (James 1:14,15).

5. God does not let us be tempted beyond we can bear but He will provide us a way of escape (I Cor 10:31).

6. Jesus told His disciples to watch and pray that they may not be lead into temptation (Matt 6:13).

Satan also tried to tempt Jesus with three temptations but Jesus overcame them by the power of the Word. Jesus showed it is possible to resist temptation.

Look: To see how Satan uses temptations to control our mind.

By his craftiness, Satan has been successful in tempting people. On our own strength we cannot overcome temptations. God has promised us power to overcome temptations and be successful against Satan's attempts.

Took: The students recognize the power of God is greater than Satan's.

LESSON 2 THE COSMIC CONFLICT

Lesson Theme: To help the students see the origin and continuation of the cosmic conflict and the role of human beings in the conflict.

Hook: A brief narration of the stories of *Mahabharata* and *Ramayana*.

Mahabharata is the story of a family quarrel between the children of two brothers. The *Pandavas*, who were oppressed represent the good and *Kauravas*, the oppressors represent the forces of evil.

Ramayana is about a war between *Rama*, who represent good and *Ravana* who represents evil.

In both these stories, the evil forces seem to be victorious but in the end the forces of good win over evil.

The Indian festivals *Deepavali* and *Dhassura* are celebrated to mark the victory of good over evil. Every time evil increases God incarnates and saves the good. This is the only way humans could be saved. But we have to choose to whose side we belong to.

Book: The origin of evil presented in the Bible
(Rev 12:7-9; Isa 14:12-14; Eze 28:1-13).

Evil originated with Lucifer, an angel created perfect in beauty and appointed leader of the angelic host. When Lucifer rebelled against God he was cast out of heaven along with a host of angels. Thus Lucifer became Satan and continued evil on this earth.

Once again God's perfect creation on this earth was ruined when Adam and Eve failed the test of eating the forbidden fruit yielding to Satan. Thus sin started on this earth and the conflict between good and evil continued.

Look: The students look at the conflict in the lives of some heroes in the Bible.

1. The suffering of Job was because of a conflict between God and Satan.
2. Daniel and friends become part of this conflict.
3. Joseph faced the conflict in Egypt.

Took: The youth make a choice to which side of the conflict they will part of. The conflict will end with a victory for God and defeat for Satan.

LESSON 3 WHO IS GOD?

Lesson Theme: To help the youth to understand God and enter into a relationship with Him.

Hook: Brainstorming.

The students are asked to answer the question Who is God? The answers of the students are discussed and grouped under the titles--names, character and activity of God.

Book: Biblical references are given to support the answers given by students.

A. Names of God

1. The name 'God' reveals His power to create (Gen 1:1).
2. The 'Lord' pictures God as the almighty Ruler (Isa 6:1; Ps 35:23).
3. 'Jehovah' or 'Yahweh' emphasizes faithfulness and mercy (Ex 15:2,3; Hos 12:5,6).
4. 'Father' shows a close relationship with us (Matt 6:9; Mk 14:35; Rom 8:5).

B. Characteristics of God

1. Self existence, "life in Himself" (John 5:26).
2. Supremely powerful (John 22:17).
3. Everlasting (Ps 90:2).
4. Immortal (I Tim 6:16).
5. Present everywhere (Ps 139:7-8).
6. Knows everything (I John 3:20).
7. Unchangeable (Mal 3:6; Ps 33:11; Jer 1:17).
8. Love (Rom 5:8)
9. Grace (Rom 3:24).
10. Mercy (Ps 145:9).
11. Patience (II Pet 3:15).
12. Holiness (Ps 99:9).
13. Righteousness (Ezra 9:15; John 17:25).
14. Justice (Rev 22:12).
15. Truth (I John 5:20).

Look: The students know about God through His actions and His names.

Took: The students respond by entering into a relationship with God.

LESSON 4 HOW CAN I KNOW GOD?

Lesson Theme: To know God personally is to have a relationship with Him and keeping in constant touch with Him

Hook: Personal testimonies are shared about how individuals came to know God in their lives.

Book: Lecture presentation.

A. Knowing God

Many have tried to know God and their attempts to understand God have resulted in the many religions in the world today. Contrary to human search for God (as in most world religions), the Bible talks of God who reveals Himself and His purpose for humanity. Our knowledge of God should not be based on human theories but on divine revelation.

B. Concepts of God

Monotheism: Belief in a single divine being.

Monism: Belief that all reality is divine.

Dualism: Belief in two rival forces.

Polytheism: Belief and worship of many gods.

Monotheism has been accepted by religions such as Judaism, Christianity and Islam. Most other religions accept polytheism and its forms. Polytheism includes the worship of the created things and has led into idolatry and immorality.

Christianity understands the idea of 'Godhead' consisting of three being Who are one in purpose, thought and character. This is different from the Trinity in Hinduism.

Scriptural references to biblical trinity (Gen 1:26; Isa 48:16; Luke 3:21,22; Matt 28:19). Trinity in the Bible exemplifies a loving and mysterious relationship. God has revealed Himself so that man could have a true knowledge of Himself.

Took: We can know about God through the many ways He has revealed Himself. Students are given Bible texts to read and tell what mode of revelation the texts suggests.

1. Created works (Rom 1:20; Ps 19:1)
2. Through prophets (Amos 3:7; Num 12:6).
3. In Jesus Christ (Heb 1:1,2).

Look: Students try to know about God through these means of revelations.

LESSON 5 HOW CAN I TALK TO GOD?

Lesson Theme: Talking to God makes it possible to have a relationship with Him and to know Him better.

Hook: Students enact a short drama. Two students talk to each other on a telephone. Then they talk to God in prayer and wait to listen to Him.

Book: Explanation about prayer.

A. What is prayer?

1. Prayer is talking to God like a friend.
2. It is a request that we make to God.

B. How to pray?

1. In the name of Jesus (Matt 6:6)
2. Unceasingly (I Thess 5:17).
3. Persistently (Luke 11:5-8).
4. Posture in prayer--standing (Neh 9:5), kneeling (Ezra 9:5), sitting (I Chron 17:16027), bowing (Ex 34:8), hands lifted (I Tim 2:8).
5. Christ's model prayer (Matt 6:9-13).

C. Answer to Prayer

1. Are all prayers answered? Sometimes yes, sometimes no, and sometimes wait.
2. Conditions for answered prayer--faith (Mk 11:24; Heb 11:6), forgiveness (Mk 11:25-26), keep commandments (I John 3:21, 22).

Look: Narrate the experience of Christ and the role of prayer in His life and ministry.

Took: Students relate experiences of answers prayers in their own life.

LESSON 6 THE LAW OF GOD

Lesson Theme: The law of God reveals His character of love and His will for humans.

Hook: A narration of the giving of the law on Mt. Sinai (Ex 19).

Book: Discuss various aspects of the law.

A. What is the Law?

1. Law is a set of rules that govern; principles that help to maintain order.

2. It includes the laws of nature that control the function of the universe, such as, the Law of gravity, Laws of motion, Laws of chemical reactions.

3. The moral law is God's pattern of conduct for humanity (10 commandments).

4. God also gave temporary laws for a condition of society like the ceremonial law to Israel to show the consequence of sin.

5. God is the one who sets the laws for us.

B. What does the Law do for us?

1. Standard of Judgment (Eccl 12:13).

2. Shows sin (James 1:23-25).

3. Gives freedom (James 1:25).

4. Converts us (Ps 19:7).

5. Brings us to Christ (Gal 3:24).

6. Ceremonial law pointed to Christ (Dan 9:27; Col 2:14).

7. Obedience to the law is the result of salvation (Matt 5:18; John 14:15).

Look: How we can keep the law.

Satan wants us to believe that we cannot keep the law. On our own strength, we cannot keep the law, but with the help of God it is possible to keep the law. Jesus came to this world to show that we too can keep the law as He did.

Ps 40:8 I delight to thy law.

Rev 12:17 God's people keep the law of God.

Gal 2:20 Christ lives in me.

Heb 8:10 I will put the law in their minds and write in on their hearts.

Took: The youth recognize that it is possible to keep the law, not on their own but by the power of God.

LESSON 7 BIBLE--THE WORD OF GOD

Lesson Theme: To hear God speak to us through the Bible and see in it His will and plan for our life.

Hook: Brain storming.

Each students is asked to answer the question: What is the Bible?, and How we got the Bible?

Book: The students are led to the Bible to find answers to the questions.

A. What is the Bible?

The word Bible is derived from the *Biblia* which means books. The Bible is a collection of books--66 written over a period of 1600 years by about 40 writers.

1. It is the Word of God (Heb 6:5; 4:12).
2. It is the word of life (Phil 2:16).
3. It is a Lamp (Ps 119:105).
4. It is God's revealed plan (Rom 9:6).
5. God's complete revelation (Col 1:25-27).
6. God's lesson book--to teach us His will.

B. How we got our Bible?

1. God inspired the prophets (2 Tim 3:16, 17).
2. Holy Spirit guided prophets (2 Pet 1:20, 21).
3. God spoke in visions and dreams (Amos 3:7)
4. Written by men and women (Ex 15:20, 21).

Look: Show how Bible is relevant to life.

The power of the Word of God

1. Heb 4:12 the Word of God is living and powerful.
2. John 15:13 Made clean through the Word.
3. Ps 119:11 God's word help us not to sin.
4. I Thess 2:13 The word of God works effectually in those that believe.

Took: The students are challenged to read the Bible and apply its message. They make a promise to read their Bibles daily.

LESSON 8 WHO AM I?

Lesson Theme: To understand who we are and where we are going, we need to know where we came from.

Hook: A debate about origins.

The group is divided into two groups and each is given time to present arguments for creation or evolution to explain the origin of life.

Book: Discover Bible truths through question and answer method.

A. How did the world come into existence?

Gen 1:1 God created the world in the beginning.

Ps 33:6, 9 When God spoke, the world came into existence.

John 1:3; Col 1:16 All things were created by Jesus.

B. How was man created?

Gen 2:7 Dust + Breath of life = living being.

Gen 1:16, 17 Adam and Eve were created in the image of God.

C. How did sin enter this world?

Man's disobedience to God brought sin into this world. Man chose to obey Satan's lies (Gen 3:4) and lost eternal life.

Look: To take care of sin problem God prepared a plan to save man. It was revealed to Adam and Eve in the garden that a Savior would be born to redeem the whole human race (Gen 3:15).

Took: In order to accept the gift of eternal life through the promised Savior, each one has to realize their true condition and ask God to help.

LESSON 9 THE USE OF LEISURE TIME

Lesson Theme: To help youth identify their leisure time and to fill it with activities that can create wholesome development.

Hook: Brainstorming.

Students identify their leisure time and suggest various activities that can be used to fill their leisure. All the activities suggested are listed and then are grouped to form main areas.

Book: Brief presentation of guidelines for the choice of leisure activities.

1. Bring honor and glory to God.
2. Enjoyable and interesting.
3. Provide creative activity.
4. Character building.
5. Career oriented.
6. Follow standards of church and society.
7. Choose a variety of activities.

Look: Divide the group into smaller units of 5-6 to discuss the leisure activities with reference to the guidelines. Each group is assigned a topic: exercise, music, games, reading, movies and T.V., computer games and inter-net, gardening, hobbies, and community service. At the end of the discussion the representatives from each group report to the entire group.

Took: Students choose activities that they like and use them to fill their leisure time, keeping the guidelines in mind.

LESSON 10 JESUS MY BEST FRIEND

Lesson Theme: To introduce the students to Jesus Who can become their best friend and to help them enter into a relationship with Him.

Hook: Students narrate their experience with their best friends. The group evaluates their experience whether they were pleasant or hurtful.

Book: Jesus is introduced to the youth, as show in the Bible and by what others have said about Jesus.

1. Jesus loves us even though we are His enemies (John 3:16).
2. Jesus became a man to save us by dying on the cross (Rom 6:23; Heb 2:9).
3. Jesus lived a sinless life to set an example for us (Peter 2:21; John 13:15).
4. Jesus experienced human suffering and temptations but he lived a sinless life (Heb 2:18; 7:26).
5. Jesus became a servant to reach even the most hopeless (Phil 2:7).
6. Jesus became our advocate to represent us before the heavenly court
(Rom 8:34; I Tim 2:15).
7. Jesus is our Creator and Sustainer (John 1:14).
8. Jesus redeems us and gives us power to overcome the world (Col 1:13, 14).
9. Jesus promised to take us to heaven to be with Him (John 14:1-3).

What others said about Jesus

1. John the Baptist: the Lamb of God (John 1:29).
2. Simeon: God's salvation (Luke 2:30).
3. Nathaniel: the King of Israel (John 1:49).
4. Roman Centurion: the Son of God (Matt 27:54)
5. Peter: Christ, the Son of God (Matt 16:15-17).
6. Thomas: my Lord and my God (John 20:25-28).
7. Martha: the Christ, the Son of God (John 11:27).

Look: Ask students to identify the change that came after they have met Jesus. Cite the examples of the conversion of Mary Magdalene and the thief on the cross.

Took: The students respond to form friendship with Jesus and tell Jesus of their decision in individual prayers.

BIBLE LESSON 11 FRIENDSHIP, HOME AND FAMILY OF GOD

Lesson theme: As a member of God's family we are to have friendly relationships with and responsible attitude towards marriage, sexuality and home.

Hook: Narrate the story of the life of Samson and draw lessons about friendship, marriage and home.

Book: Group discussion on the topics: family, friendship, sexuality and marriage. (Classes 7 and 8 - family, 9 and 10 - friendship, 11 and 12 - sexuality and marriage)

Look: Principles learned from the life of Samson are applied to daily life.

Bible Principles

1. Family was established for man's good (Gen 2:18, 1:28).
2. Members of the family are to be bound to one another in love (Eph 5:25, 28).
3. Our friendship should be approved by parents and God (Judg 14:3).
4. God planned for marriage to share love and fill this world with children (Heb 13:4).
5. Sex is holy and should be reserved for couples after marriage (Prov 5:15-20).
6. Children should obey and honor parents (Col 3:20; Eph 6:2,3).
7. Happy homes, friendship, and marriages depend on responsible behavior and following the guidelines from the Bible.

Took: A brief session to answer questions of the students and encourage them to experience a positive relationship at home, with friends and God.

LESSON 12 WHAT IS SIN?

Lesson Theme: To help youth understand what sin is and show how it is possible to get rid of sin.

Hook: Brainstorming- the students suggest various meanings of sin which are written on the chalk board. The suggested meanings are compared with biblical teaching.

Book: Explain the meaning of sin as given in the Bible.

Meaning of Sin

Rom 3:23 Falling short of the glory of God.
I John 4:3 Disobedience to the law.
James 4:17 Failure to do what is right.
Rom 14:23 Doing anything without believing.
Prov 14:23 Thoughts of foolishness is sin.
Ps 51:4 Breaking relationship with God.
Ezek 28:17; Isa 14:13, 14 Rebellion against God.

Look: Apply the steps in being free from sin.

How can I be free from Sin?

Ps 33:5 Acknowledge sin.
Ps 38:18 Feel sorry for sin.
I John 1:9; Ps 5:3,4 Confession of sin
I Cor 15:3 Christ died for our sins.
Matt 9:6 Jesus has power to forgive.
Rev 1:5 Jesus washes us from sin.

Took: Lead the students into an experience of prayer of confession of sins and assuring forgiveness.

LESSON 13 GOD'S SOLUTION TO HUMAN PROBLEM

Lesson Theme: To assure youth that God has the solution to all our problems.

Hook: Dramatize the parable of the Lost coin, Lost sheep and the Lost son. Divide the group into three groups and assign one parable to each group to enact.

Book: Discussion

God's plan of salvation.

Matt 1:21; I Tim 1:15 Jesus came into this world to save sinners.

Acts 4:12 Salvation is only through Jesus Christ.

Gal 4:4 Jesus became a man to die for us.

I Tim 2:5-8; Rom 5:10 We can be restored to God only through Christ.

Heb 7:26; I Pet 3:18 Jesus lived a perfect life so He could die for us.

Rev 1:17, 18; Heb 7:25 Christ's victory over death becomes ours.

Look: How salvation can become real in life.

How can we accept God's salvation?

I Pet 1:9; John 3:16 Believe in faith.

Prov 14:32; Lam 3:26 Have your hope on God Who saves from death.

Acts 2:38; Matt 18:3 Experience conversion.

Took: Encourage students to accept God's free gift of salvation.

LESSON 14 HOW CAN WE OVERCOME TEMPTATIONS

Lesson Theme: To help students understand how they are tempted and how to overcome them.

Hook: Narrate the three temptations of Jesus: turning stones into bread, jump down from temple top, and bow down and worship Satan.

Book: Explanation

A. Three types of temptation (I John 2:16)

1. Lust of the eye--love of worldly things.
2. Lust of the flesh--desire and appetite of human nature.
3. Pride of life--desire for power or wisdom, anything for the sake of display or satisfying selfish longings.

B. Avoiding temptations

1. Avoid running into temptations
2. Stay away from people or things that leads to temptation.
3. Fill mind with good things.
4. Do not keep the mind idle.
5. Be careful with your conduct following principles rather than desires.

Look: Try to overcome temptations.

Resisting Temptations

1. Use Bible verses as Jesus did.
2. Use the weapon of prayer.
3. Sing when tempted.
4. Maintain good health.
5. Ask God to help you.
6. Flee away from temptation as Joseph did.

Took: Youth make choice to resist temptations.

LESSON 15 WHO IS THE HOLY SPIRIT?

Lesson Theme: To recognize the Holy Spirit is God and to experience His power in saving human beings.

Hook: Narrate Jesus' explanation about the Holy Spirit to Nicodemus recorded in John 3.

Book: Study the biblical teaching about the Holy Spirit.

A. Deity of the Holy Spirit

Ps 139:7-8 Omnipresence of the Holy Spirit.
Gen 1:1-2 The Holy Spirit was active in creation.
I Cor 2:10-11 Omniscience of the Holy Spirit.
Acts 5:3-4 Holy Spirit and God used interchangeably.
Rom 8:11 The Holy Spirit raised Jesus from the death.
2 Cor 13:14 Holy Spirit equal to Jesus and God.

B. Personality of the Holy Spirit

John 16:13 Holy Spirit guides into all truth.
John 16:7 Holy Spirit is a counselor or comforter.
I Tim 4:1 Holy Spirit speaks to us.
I John 5:6 Holy Spirit is a witness of truth.
Eph 4:30 Do not grieve the Holy Spirit.

Look: Let the Holy Spirit work in your life.

The role of the Holy Spirit in Salvation

I Cor 2:9-11 Holy Spirit reveals God, bestows gifts, and teaches spiritual truths.
John 14:17; James 4:5 Holy Spirit dwells in us.
John 14:20 Holy Spirit Unites us to the Father.
I Cor 12 Holy Spirit gives gifts.
John 3:8 He helps in our new birth experience.
Rom 8:26 He helps in our weaknesses.
Rom 15:16 He sanctifies us.

Took: Lead students to pray for the Holy Spirit to work in them.

LESSON 16 CHRIST'S GREAT PROMISE--HIS SECOND COMING

Lesson Theme: To assure the students that God's promises are true and He will come the second time to take us to heaven.

Hook: Narrate the parables about the second coming

- a. The Ten Virgins (Matt 25:1-13)
- b. The wedding feast (Matt 22:2-14)

Book: Discuss the signs of the second coming

A. Jesus foretells the Second Coming

John 14:1-3 Jesus promised to come to take us to heaven.

Titus 2:13 Our hope of Christ's glorious appearing.

Luke 21:27 Jesus shall come with power and glory.

Acts 1:10, 11 Jesus shall come back in the same manner He ascended to heaven.

Phil 3:20 We look for our Lord.

Look: Apply lessons from the parable to daily life.

Practical lessons from the parables.

1. Accept the invitation to enter God's kingdom.
2. Be prepared at all times to welcome Christ when He comes the second coming.
3. Receive the robe of Christ's righteousness that permits entrance to God's kingdom.
4. Let nothing hinder us from entering the kingdom of God.

Took: Students believe in the promise of the second advent.

LESSON 17 OUR PREPARATION FOR THE SECOND COMING

Lesson Theme: To help students recognize the fulfilment of the signs of the second coming and to make personal preparation.

Hook: Lecture presentation

A. Signs of His coming fulfill— Jesus foretold many signs that will take place before He comes. (Matt 24)

1. Wars
2. Natural calamities like famines, and earthquakes
3. False prophets and false Christs
4. Time of trouble
5. Signs in the sun, moon and stars

B. Preparation for His coming

Matt 24:41 Be prepared for the coming of Christ

Matt 24:36 We do not know the time of His coming, so watch and be ready.

I John 3:2,3 Purify yourself

James 5:7,8 Patiently wait for the coming

Look: The fulfilment of the signs of the second coming in the natural and religious world compels us to prepare for the coming.

Took: Students decide to make personal preparation for the coming.

LESSON 18 WHAT HAPPENS WHEN WE ACCEPT JESUS AS OUR SAVIOR?

Lesson Theme: To encourage the students to accept Jesus and experience conversion.

Hook: Call for a choice to accept Jesus as a personal savior.

Book: Panel of three explain conversion, forgiveness and repentance, and justification and sanctification.

A. Forgiveness and Repentance

Luke 5:32 James came to call sinner to repentance.
Acts 2:38 Repent and be baptized in the name of Jesus for the forgiveness of sins.
Num 5:5,6 When anyone sins they must confess to God.
Ps 8:5 God is ready to forgive our sins.

B. Conversion or new birth

Acts 16:31 Believe in the Lord and you will be saved.
Matt 18:3 Change of heart is necessary to enter heaven.
John 3:3,5 To enter heaven we must be born again.
2 Cor 5:17 If we are in Christ we are made new.
Rom 10:14 We must believe and ask God to help us.

C. Justification and Sanctification

Rom 8:33, 34 Christ justifies us.
Eph 2:8 Justification is a gift of God.
Eph 5:1 We are justified by faith.
Rom 5:9 Justified by the blood of Christ.
I Cor 1:30 Christ is our sanctification.
I Thess 5:23 God helps us to be pure and blameless.

Look: The students see the need for conversion in their lives and let God work in them.

Took: The students respond by letting God work in them to bring about conversion experience.

LESSON 19 HOW SHOULD WE WORSHIP GOD?

Lesson Theme: To give an understanding of and experience true worship of God.

Hook: Narrate the story of the two worshipers--Pharisee and Sinner (Luke 18:9-14)

Book: A panel present on assigned topics about worshiped.

A. Prayer

Matt 7:11 God's promises to hear our prayers.

Matt 7:7; James 1:5 God is our petitioner.

James 1:6, 7 Pray in faith.

Phil 4:6 Pray with thanksgiving.

Eph 6:18; I Thess 5:17 Pray at all times.

B. Praise

Ps 60:30, 31 Praise God with singing and thanksgiving.

Col 3:16; Eph 5:19; Ps 149:5,6 Sing with your heart.

Ps 100:4,2 Enter God's presence with praise and thanksgiving.

C. Worship

John 4:24 Worship God in Spirit and truth.

Ps 29:2 Worship God in beauty of holiness.

Heb 10:25 Assemble together to worship.

Ps 96:8; 76:11 Worship God with your offerings.

D. Attitude in Worship

Eccl 5:1,2 Guard your feet and speech in the house of God.

I Tim 3:15 Behave in the house of God.

Lev 19:30 Reverence in the sanctuary.

Hab 2:20 Keep silence before God.

Ps 5:7 Fear God in worship.

Look: Answer students questions about prayer, praise, and attitude in worship.

Took: Students decide to change their behavior in worship.

LESSON 20 CHRISTIAN GROWTH AND EXPERIENCE

Lesson Theme: To let students recognize the value of Christian virtues that are necessary for growth and maturity.

Hook: Comparison of Christian growth to the growth of a plant from a seed (show growing seedlings).

Book: Group discussions on the topics of Christian growth using assigned outline.

A. Patience and Endurance

Luke 21:19 Continued faith will save you.

Prov 14:29 One who is patient will have great understanding.

James 1:3; 4:12 When troubles test you, it gives you patience.

Rom 5:3 Troubles produce patience.

James 5:7,8 Be patient for the Lord's coming.

B. Contentment and Cheerfulness

I Tim 6:6-8 Be satisfied in serving the Lord.

Phil 4:11 Be satisfied with what you have and every thing that happens.

John 16:33 Be cheerful in tribulations because I have overcome them.

Acts 14:17 God shall provide all our needs and so be cheerful.

C. Meekness and Humility

Matt 5:5 The meek shall inherit the earth.

Gal 5:22, 23 Meekness is a gift of the Holy Spirit.

Ps 25:9 The humble are taught the ways of God.

Phil 2:3 In humility treat each one better than himself.

Gal 6:1 Treat the fallen one in humility.

D. True Wisdom

Prov 2:6 The Lord gives wisdom.

James 1:5 If any one lacks wisdom, let him ask of God.

Ps 111:10 The fear of the Lord is the beginning of wisdom.

James 3:17 Wisdom from God is pure.

Look: Each group presents report to show how they can practice these virtues in life.

Took: Students make a decision to practice Christian virtues

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