Dominant Characteristics and Predictive Factors that Motivate a Theology Career Choice in a Private Denominational University in São Paulo, Brazil

Gerson Pires Araujo
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ABSTRACT

DOMINANT CHARACTERISTICS AND PREDICTIVE FACTORS THAT MOTIVATE A THEOLOGY CAREER CHOICE IN A PRIVATE DENOMINATIONAL UNIVERSITY IN SÃO PAULO, BRAZIL

by

Gerson Pires de Araújo

Chair: Robson Moura Marinho
Title: DOMINANT CHARACTERISTICS AND PREDICTIVE FACTORS THAT MOTIVATE A THEOLOGY CAREER CHOICE IN A PRIVATE DENOMINATIONAL UNIVERSITY IN SÃO PAULO, BRAZIL

Name of researcher: Gerson Pires de Araújo

Name and degree of faculty chair: Robson Moura Marinho, PhD

Date completed: December 2014

Problem

More than six times the number of applicants than can be accepted attempt to enter the theology program on the campus of the Adventist Brazilian University of São Paulo (UNASP). The number of applicants is increasing every year and the majority cannot follow their chosen career.

Purpose

The purpose of this study was to investigate and identify the dominant characteristics and the discriminant factors that motivated the career choice of freshman theology students in a private denominational university in Brazil. The study also
analyzed the demographic characteristics of those students and their perceived sense of mission for a ministerial career.

**Method**

As a quantitative, descriptive and exploratory study, based on the survey research approach, this study found the dominant characteristics and the main discriminant factors that motivated the freshmen of the theology program of the Adventist Brazilian University, UNASP, by comparing the results of the applied socioeconomic and cultural questionnaires that are administered with the *Exame Nacional de Cursos* – ENC (National Exam of Study Programs) used yearly to test students on federal government campuses, between those theology students and the freshman students of other undergraduate programs of the same school.

In addition, a questionnaire developed by the researcher was used to find the discriminant factors that motivated such choice.

The results were obtained with a sample of 114 theology freshmen and 125 freshman students of other programs. Descriptive statistics was used to describe the students’ demographic profile, and relative frequency was used to make a comparison between students of theology, students of other programs, and students of the national sample. Exploratory factor analysis was used to develop a motivational scale with seven factors. In addition, discriminant analysis was used to identify which of those factors are discriminant factors (predictors) of career choice.

**Findings**

It was observed that the theology freshmen students’ dominant characteristics
were related to age, marital status, race, family income, work and self-support, reading habits, kinds of books read, newspaper reading, library use, study hours, and gender; and were among the seven predictive factors of looking for communion with God, sense of vocation, search for self-fulfillment, sense of mission, search for status, preparation for a job or career, and looking for self-realization. The discriminant factors were *sense of vocation*, *sense of mission*, and *looking for status*. The accuracy of classification was 91.5% of all the cases.

Conclusions

The findings show that the theology freshman characteristics are in some aspects quite similar to the group of other students of the same school and of the national sample, but in some characteristics they are quite different in that they may be classified as a distinct group looking for a religious work or career. As far as predictive factors that motivate their career choice, there seems to be consistent predictive factors underlining the choice and motivation of a ministerial career, which are *sense of vocation* and *sense of mission* in contrast with the *search for status* and *security*. 
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_______________________________
Date approved
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CHAPTER I

INTRODUCTION

Human knowledge has increased at a spectacular rate during these last decades, and schools along with colleges have diversified their programs in order to offer study opportunities and prepare young people for different trades and professions. Students, in order to be successful in preparing for their life work, have had to learn to make choices that meet their current needs, prepare them for the future, and are in keeping with their abilities. These choices do not happen in a vacuum. Many factors are involved when it comes to choosing an area of study that will lead to a profession or vocation. This phenomenon also exists when it comes to the specific choice to take a theology program to become an evangelist, church leader, or local church pastor (Lopes et al., 2010).

Background of the Problem

During the past 90 years, the Centro Universitário Adventista de São Paulo has received students enrolling in the theology program aiming to be prepared for evangelistic ministry or church pastorates. Nevertheless, until the present time, no study has been done to explore the profiles of students coming to the institution looking for this particular major in order to be a minister. Since 1922, when the first students graduated, the majority of Seventh-day Adventist ministers serving in Brazil came from this particular school. For 90 years, the theology program has been offered with no
accreditation by the Ministry of Education in Brazil, and the graduates have not been able to find employment outside the Seventh-day Adventist Church by which they were prepared. As a result, those graduates who have not been invited to work for the organization have had to adapt themselves to work in other fields of knowledge with which they were not acquainted.

At the present time, however, by the request of the school, this particular program has recently received full accreditation from the Ministry of Education (see Appendix B) and there are many students who come to take the entrance exams. This has opened a broader opportunity for students who finish college to teach religion and philosophy in public schools.

According to Brazilian practice, every student when entering college had to make a choice of major in order to prepare for a given profession. This means that students choose beforehand the career they are going to follow without having prior guidance or career counseling.

Students cannot choose any other major to which they did not apply when they took the required college entrance exam. If they feel later on that it was not the right program they wanted or if they see that it is not a good career fit for them, they must start the process of exams all over again. This often brings a feeling of frustration or discouragement and ends up delaying the student’s career.

Another factor to be considered as a background to the problem is that while other seminaries have difficulty in getting students for their programs (Mayrink, 2008), the Seventh-day Adventist seminaries receive so many applicants to take the programs being offered in Brazil that there are not opportunities for all of them (see Table 1). The
Table 1

Theology Program Candidates in UNASP—Campus II, Since Year 1993

<table>
<thead>
<tr>
<th>Year</th>
<th>Applicants</th>
<th>Vacancies</th>
<th>Rate Applicants/Vacancy</th>
<th>Increase Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1993</td>
<td>130</td>
<td>80</td>
<td>1.62</td>
<td></td>
</tr>
<tr>
<td>1994</td>
<td>135</td>
<td>80</td>
<td>1.68</td>
<td>3.84</td>
</tr>
<tr>
<td>1995</td>
<td>84</td>
<td>80</td>
<td>1.05</td>
<td>-37.00</td>
</tr>
<tr>
<td>1996</td>
<td>105</td>
<td>80</td>
<td>1.31</td>
<td>25.00</td>
</tr>
<tr>
<td>1997</td>
<td>115</td>
<td>80</td>
<td>1.43</td>
<td>9.52</td>
</tr>
<tr>
<td>1998</td>
<td>110</td>
<td>80</td>
<td>1.37</td>
<td>-4.34</td>
</tr>
<tr>
<td>1999</td>
<td>146</td>
<td>80</td>
<td>1.82</td>
<td>32.72</td>
</tr>
<tr>
<td>2000</td>
<td>255</td>
<td>80</td>
<td>3.18</td>
<td>74.65</td>
</tr>
<tr>
<td>2001</td>
<td>335</td>
<td>80</td>
<td>4.18</td>
<td>31.37</td>
</tr>
<tr>
<td>2002</td>
<td>384</td>
<td>90</td>
<td>4.26</td>
<td>14.62</td>
</tr>
<tr>
<td>2003</td>
<td>455</td>
<td>90</td>
<td>5.05</td>
<td>18.48</td>
</tr>
<tr>
<td>2004</td>
<td>553</td>
<td>90</td>
<td>6.14</td>
<td>21.53</td>
</tr>
<tr>
<td>2005</td>
<td>476</td>
<td>120</td>
<td>3.96</td>
<td>-13.92</td>
</tr>
<tr>
<td>2006</td>
<td>608</td>
<td>100</td>
<td>6.08</td>
<td>27.73</td>
</tr>
<tr>
<td>2007</td>
<td>620</td>
<td>100</td>
<td>6.20</td>
<td>1.97</td>
</tr>
<tr>
<td>2008</td>
<td>658</td>
<td>100</td>
<td>6.58</td>
<td>6.12</td>
</tr>
</tbody>
</table>

Note. Data from COSEL—Coordenação do Processo Seletivo (Selective Process Coordination)—2009; personal communication to the author by Marcelo Franca Alves, coordinator of the Selective Process Coordination of UNASP.

Adventist seminaries, about 15 years ago, adopted the same exam other students must take in order to get into college (see Appendix R). This exam is based only on academic achievement and knowledge, and it is supplemented by an interview as part of the admission process.

The Adventist school offers 24 majors in different areas of knowledge and in most of the other majors the number of applicants does not fill the vacancies offered. The fact that so many applicants try to enter and take the theology program while other
majors are lacking students (except in the health area) is very significant. The numbers have increased to a very high rate these last years. This is shown in Table 1.

About 80 vacancies per year were established by the school, and, most recently, that number went up to 100, with more than 600 applying for the seminary each year since 2008. That year, 114 students were accepted as first-year theology majors; in the year 2009, there were 782 candidates and 119 were accepted.

This is a phenomenon that needs to be explored and an explanation found. Why are there so many students looking for training in theology when there are very few vacancies offered in the Seventh-day Adventist organization? Could it be that this increase in number of applicants follows the pattern of church growth in the Adventist Church in Brazil during the past two decades? This particular country is the first to surpass 1 million church members. Brazil boasts the greatest number of baptized members in any country besides the USA. The Seventh-day Adventist Church in Brazil has grown at a rate of 60 to 70% every 5 years since her organization in 1916. The increase is shown in Table 2. As can be seen in Table 3, there is a remarkable difference in the number of students who try to enter into other programs and those who come to get a place in the theology program.

**Statement of the Problem**

Every year hundreds of students apply to take the college entrance exam on the campus of the Centro Universitário Adventista de São Paulo (UNASP). Many wish to be accepted to study theology in preparation to be evangelical ministers or church pastors. This is only one major among 24 degree programs offered by the institution on its three campuses.
Table 2

*SDA Church Membership Growth in Brazil*

<table>
<thead>
<tr>
<th>Year</th>
<th>Church Members</th>
<th>Percentage Increase over Previous Five Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>1916</td>
<td>2,410</td>
<td></td>
</tr>
<tr>
<td>1920</td>
<td>3,571</td>
<td>67.48</td>
</tr>
<tr>
<td>1925</td>
<td>4,936</td>
<td>72.34</td>
</tr>
<tr>
<td>1930</td>
<td>7,105</td>
<td>69.47</td>
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<tr>
<td>1935</td>
<td>9,762</td>
<td>72.78</td>
</tr>
<tr>
<td>1940</td>
<td>13,849</td>
<td>70.48</td>
</tr>
<tr>
<td>1945</td>
<td>19,597</td>
<td>70.65</td>
</tr>
<tr>
<td>1950</td>
<td>25,689</td>
<td>76.28</td>
</tr>
<tr>
<td>1955</td>
<td>39,694</td>
<td>64.71</td>
</tr>
<tr>
<td>1960</td>
<td>59,759</td>
<td>66.42</td>
</tr>
<tr>
<td>1965</td>
<td>97,025</td>
<td>61.59</td>
</tr>
<tr>
<td>1970</td>
<td>161,187</td>
<td>60.19</td>
</tr>
<tr>
<td>1975</td>
<td>215,477</td>
<td>74.80</td>
</tr>
<tr>
<td>1980</td>
<td>298,433</td>
<td>72.20</td>
</tr>
<tr>
<td>1985</td>
<td>402,480</td>
<td>74.14</td>
</tr>
<tr>
<td>1990</td>
<td>541,186</td>
<td>74.36</td>
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<tr>
<td>1995</td>
<td>751,922</td>
<td>71.97</td>
</tr>
<tr>
<td>2000</td>
<td>993,876</td>
<td>75.65</td>
</tr>
<tr>
<td>2005</td>
<td>1,399,018</td>
<td>71.04</td>
</tr>
</tbody>
</table>

*Source:* Private communication with the secretary of the South American Division of Seventh-day Adventists.

Although a large number of applicants may sound attractive from a financial perspective, it also poses a delicate problem for the admission process as it tries to match career choice with the ministerial profile expected of the applicants for a ministerial career. Since there is no information or research data in Brazil on the factors that influence such choice and about the general demographic profile of those who are looking for this program, an analysis of the overall profile of the applicants may shed light on the reasons underlying their career choice and their potential ministerial profile.
## Table 3

### Applicants, Enrollment and Vacancies—2009

<table>
<thead>
<tr>
<th>Programs</th>
<th>Campus I - SP</th>
<th>Campus II-EC</th>
<th>Campus III-HT</th>
</tr>
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**Note:** Data from COSEL – Coordenação do Processo Seletivo (Selective Process Coordination) and Registrar’s Office—UNASP—Centro Universitário Adventista de São Paulo (Sao Paulo Adventist University Center). The fields marked with an X denote that that campus does not offer this specific program. Campus I – São Paulo Campus; Campus II – Engenheiro Coelho Campus; Campus III – Hortolândia Campus.
Purpose of the Study

The purpose of this study is to identify the main factors related to the choice to enroll in a theology program as expressed by the students themselves, their dominant demographic characteristics, and their ministerial profile. The study also seeks to analyze the reasons underlining their career choice and how the students perceive their sense of divine calling.

Research Questions

Considering the fact that theology is a program intended to prepare ministers or pastors for evangelical mission and church leadership, two major themes should be considered in this field. The first is concerned with the type or profile of persons who come to the university to study in the Seminary. Such factors as family background, lifestyle, culture, previous knowledge, experience, and how they see spiritual ministry are very important to provide evidence of their profile.

The second theme has to do with the reasons related to their career choice. Are the students choosing this particular major for the appropriate reasons? Why do so many students choose this particular program when there are so many other options that have a shortage of candidates? Do so many apply for this program because of misconceptions about the ministry? Finally, those assessing the applicants should consider the necessary abilities these students have already developed and the potential to develop further in the areas deemed essential for the career choice to be a minister.

In order to explore those themes, two research questions arise as relevant to this study:
1. What are the dominant demographic characteristics of students enrolled in the undergraduate program of theology at Centro Universitário Adventista de São Paulo (UNASP)?

2. What are the discriminant factors that underlie the motivation of the current students to enroll in the undergraduate program of theology at this institution?

**Conceptual Framework**

The selection of a pastoral vocation is based on a choice made by Christ and the inner working of the Holy Spirit. The inner call is an impression over the human mind that comes from God through life circumstances, the emotions, and a conscious conviction that an individual should embrace it as a life task. It does not depend on men, but God, who sends men to be His spokesmen (Lopes et al., 2010; Mayrink, 2008).

Churches are lacking in the number of individuals choosing to embark on the pastoral vocation at the present (Mayrink, 2008; Schwietz, 2001) but in the Seventh-day Adventists seminaries there is an increase of applicants trying to take theology (see Table 1).

There are many theories that try to explain the factors influencing career choices (Astin, 1993; Figler & Bolles, 1999; Gottfredson, 1981; Perry & Ward, 1997; Super, Starishevsy, Matlin, & Jordaan, 1963; Zaccaria, 1970) but when it comes to the pastoral ministry career choice, it is quite different. It is a calling from God (Rom 1:1; 1 Cor 1:1; Gal 1:1; Lopes et al., 2010; Maag, 2004; Seller, 1985).

Pastors should possess certain qualities in order to work as church pastors: moral character, enthusiasm, gratitude, hope, joy, kindness, perseverance, respect, and trustworthiness (Parachin, 2005). In addition to these, skills are needed, such as an ability
to locate, understand, and explain biblical knowledge. They need leadership ability, expertise in communication, proficiency in spiritual formation, the ability to motivate, organizational mastery, conflict management, and competency in problem solving (Baker, 2005).

Pastoral leadership is of a spiritual nature and its mark is the fruit of the Spirit (Patterson, 2005). This task is a work that is of such magnitude that there is nothing similar in the world. It involves more than preaching and ultimately places the pastor in the position of exalting God before men. Pastors are to be helpers, guides, and protectors of God’s people—His flock—(Santos, 2003). A pastor who is truly called by God and works authentically as a pastor will possess the conviction about one’s call, have close communion with God, have a passion for souls, possess a servant mentality, and practice ministerial ethics (Santos, 2003). But, above all, the heart of a pastor called by God is moved to preach the gospel with power, a power that comes from knowing and believing the truth (Davis, 2002). The pastor who is called will understand the relationship between theory and practice. The call to ministry will be effective if students, teachers, and administrators in theological institutions are directly in touch with the life of the church and its context (V. Thomas, 2005).

There are, however, many different situations and factors that may confirm someone’s call. The confirmation may come from parents, church members, life experiences, personal values, and interests (Olvera, 2006); internship programs help assure the candidate of their calling (McKinney & Drovdahl, 2007).

It is important and essential that someone has the conviction of having been called to pastoral ministry (Seller, 1985). An attitude of caring, disinterested love for each
member is essential (Cole, 2010), and above all a pastor should be an example (Willimon, 2004; 1 Pet 5:3). It is interesting to note that Jesus called many uneducated individuals to preach the gospel (Matt 4:18-22; Mark 1:16-20; Luke 5:8-11). While on earth, He took people as they were and today He takes people as they are and trains them for His service. They are not perfect but through knowledge and the practice of the truth, through the grace of Christ, they become transformed into His image (White, 2005a, p. 294).

**Significance of the Study**

As things are quickly changing and enrollment has decidedly increased during the last few years, it behooves the leaders of the Church and the University to determine the qualities that characterize the students enrolling in this program in this particular school. A study of this area is appropriate in order to offer research support to assist the admission process and provide tools for curriculum design and advising.

Based on interviews with candidates of previous years, it seems that the candidates enrolling in theology do not have any guidance or career counseling prior to their enrollment. This study is intended to have high significance for both the school authorities and the students in order to determine the best applicants and the curriculum of choice to prepare the candidates for the task of ministry.

No study has been published in the SDA Church in Brazil with this specific focus. Although every year students fill in an information form to get into the University, that specific information is not fully covered by that particular questionnaire and no consideration is given as far as summarizing and assessing the overall results.

Information gleaned from this study would provide Advising Services with data
they could use with the purpose of giving orientation or counseling in the field of vocational guidance. With the results, it is planned that the career counselors would understand the qualities needed to serve in the capacity of evangelist and pastor and be better able to counsel and guide applicants. Students would not lose so much time and effort if they could choose a program that is better fitted for them. The school would also have information available to help harmonize the theology program with the overall plan of the school.

Finally, this study would give the Church a knowledge about the type of students who are going to the University to pursue this specific program and which kind of orientation should be given to SDA churches in order to make clear the importance of ministry for leading churches and the task they should accomplish in their mission. This could help students to come to the University more conscious of their choice.

**Research Instrument**

Two instruments were used in this study. The first one is a socioeconomic questionnaire applied to freshman and senior students by the Brazilian Ministry of Education every year in order to have enough data to determine the socioeconomic level of the incoming students. Some questions were added to the questionnaire due to the particular interest of the SDA seminary. This questionnaire asked students to give information about their socio-economic background. It is a questionnaire that is applied by the Instituto Nacional de Estudos e Pesquisas Educacionais “Anisio Teixeira” (National Institute of Educational Studies and Research “Anisio Teixeira”) from the Brazilian Ministry of Education that is applied to freshman students every year. The results were compared with those obtained by the application of the questionnaire to
students on a national basis. As stated earlier, some questions were added to the questionnaire due to the particular interest of the SDA seminary.

Another questionnaire based on possible factors that may influence a young person to choose a program intended to prepare students for the pastoral work was added to the first one. The results obtained were analyzed and cross referenced to identify any correlations that might exist among four variables: (a) age, (b) civil status, (c) race, and (d) socioeconomic level. Finally, the findings of this exploratory study were summarized and recommendations are given for further studies.

Assumptions

The following assumptions are made in this study:

1. There are socioeconomic influences involved in the vocational choice of whether or not students apply for the theology program in order to receive a ministry preparation.

2. The socioeconomic status, parent’s cultural level, and the influence of previous studies can be identified by applying the particular questionnaire that was administered to the students.

3. Students can and would describe themselves honestly on a survey, if their privacy is guaranteed with anonymity.

4. The population size means that the results can provide only general indicators of areas of future research.

5. The group involved in this study may be somewhat different from those involved in other college programs nationwide if one considers the specific character of these students involved.
6. Since the campus selected is a specific one, the results obtained are not representative of other campuses nor of other church campuses.

7. The way the questionnaire was proposed to every seminary freshman would provide the guarantee that the answers would not be induced but they would be reliable.

8. The questionnaire that is applied by the Instituto Nacional de Estudos e Pesquisas Educacionais “Anisio Teixeira” (National Institute of Educational Studies and Research “Anisio Teixeira”), the questions added to this one, and the questionnaire prepared to identify the influencing factors for this specific program choice are valid and reliable instruments.

**Delimitations**

This study is concerned only with college freshmen who entered this particular program and school in 2008/2009. The goal is to identify the types of students who choose this particular program and explore the various influencing factors and particularly the motives for such a choice.

It is delimited only to the SDA University Seminary because it is a part of an institution of higher learning that professes a specific philosophy of education, namely, Seventh-day Adventist education. Seventh-day Adventists profess to have a specific understanding of what education really means, specific objectives, methods, and curriculum. Adventist educational institutions are to represent a biblical approach to administration, the evaluation processes, and the final goal (Standish & Standish, 2007). The findings of this study, however, could be a guideline to other studies that may be made in the area of career choice. Even though the University is open to every student who looks for this particular kind of education and not only for SDA students, members
of the Seventh-day Adventist Church, one expected that any student enrolling in the program would accept the overall norms and principles that are embodied by this particular philosophy of education. The agreement to follow an SDA way of life while on the campus precludes making any broad generalization to include other institutions of higher learning, whether public or private.

The source of information is limited to the answers obtained by the questionnaire administered to the students whose responses are used to get the data. Of course, the reliability also depends on the understanding and willingness of the students to take the tests and from the sincerity and honesty in answering the same.

**Definition of Terms**

Some terms used in this study should be defined in order to make clear the reference. The following is a list of such terms:

*Centro Universitário Adventista de São Paulo (UNASP) [Brazilian Adventist University Center].* The highest level of SDA school system in Brazil and the last stage before becoming a full accredited university. It is a school that offers about 24 different college majors on its three campuses, all of them located in Sao Paulo State, Southeast Brazil.

*Profile.* The set of characteristics detected by applying and getting answers from the questionnaire used every year by the Ministry of Education from Brazil to college freshmen in public universities with some specific questions added from the interest to this particular confessional school.

*Motive.* When it comes to the term motive, one understands the meaning to be the factor or factors that determine or influence a person to make a decision in order to
follow a specific course of study. These are expressed by the students according to their own understanding of what this term means. Psychology defines this term as “any factor that awakens, directs and sustains a behavior” (Dorin, 1971, p. 161).

**Influencing Factor.** Any element, may it be a person, state, circumstance, fact, situation, message, book, personal understanding, etc., that leads to a personal decision or choice.

**Decisive Factor.** A specific fact that influences a person to make a decision or accept a challenge.

**Supletive.** A program of exams by which a person can receive credit for secondary level education without attending classes.

**Knowledge Actualization.** Processes by which a person can be able to keep up with the news and what is going on in the world by reading, listening, or other means.

**Mulato.** Offspring between Black and White parents.

**Pardo.** Offspring from White and other race parents.

**Organization of the Study**

Chapter 1 introduces the subject of this dissertation, the statement of the problem, the purpose of the study, the justification of the research, and the particular journey of the researcher.

Chapter 2 is dedicated to a literature review in this area. Although there is not much about this subject in the Portuguese language and very few studies done in this area in Brazil, a review is made including studies outside the country.

Chapter 3 presents the methodology used, explaining the reasons for using the questionnaires and how they were applied.
Chapter 4 presents an exposition of the results and an analysis of those findings including a summary of the results of the questionnaire elaborated to identify influencing factors and by factorial analysis verify its validity and reliability.

Chapter 5 includes the attempt to establish a relation between the answers given to the two specific questions and the influencing factors. Finally, conclusions, recommendations, and suggestions will be made for further studies on this subject.
CHAPTER 2

REVIEW OF THE LITERATURE

This literature review addresses the following areas considered relevant for the purpose of this study: (a) The context of higher education in Brazil, (b) the Adventist philosophy of education, (c) an overview of main motivation theories, (d) Christian Theistic theory, (e) career choice theories, and (f) the Christian concept of ministry.

Context of Higher Education in Brazil

Statistics indicate that there are 5,808,017 students enrolled and attending classes in 2,252 institutions of higher learning (IBGE, 2009). In Brazil, of the young adults between 18 and 24 years of age, 13.2% are studying in universities and other institutions of higher learning. This represents a very low percentage when one considers that 24% of young adults of the same age in Latin America and Caribbean islands are studying. The Brazilian government projected that the numbers would increase to 30% by 2011 (Costa, 2009). In Brazil, over 60% of the students who finish high school do not get into the university and less than 12% have a college degree. In 2009, 40% was the average percentage of college graduates in developing countries. “Nearly 40 percent of working-aged Americans now hold a college degree, according to a new report from the Lumina Foundation” (Calvert, 2014).

Brazil is a country where development is growing at a fast rate and societies are
changing rapidly. The focus should be on education. The leaders themselves attribute great importance to education as part of the means of achieving social transformation. Leaders are really trying to mobilize entire populations throughout the country to achieve universal literacy because they see education as a powerful means to promote changes in society (Carnoy & Samoff, 1990). Education is seen as the primary vehicle for developing and training skills to ensure that the next generation is adequately prepared for specific tasks that society expects of it. Institutions of learning are also expected to be the place where appropriate ideas, values, and worldviews will be developed in such a way that a new person would emerge understanding his/her role in the world and what is important for that society. The school should also be responsible in preparing leaders for these new societies that are to take responsibilities to meet the challenges that the future will bring (Carnoy & Samoff, 1990). From the educational system should emerge a person who is altruistic, cooperative, participatory, and self-abnegating for the collective good (Armove, 1986).

Student Demographics

Race

As stated earlier Brazil is a country that is inhabited by a “melting pot” of people originating from different races. Beginning with the Natives who were here when the country first was discovered by Pedro Alvares Cabral and followed by White Portuguese who came as colonizers and later by the Afro-Negroes who came as slaves, these three were the “substratum” for this country’s population. Then, the immigrants began coming in the first quarter of the 19th century and the crossing of these produced Brazilians as people who have different and various origins as well as different cultures (Freyre, 1987).
Today, the population is classified as Whites, Blacks, Mulatos, and Pardos. The remaining are classified as minorities, such as Yellows, Natives, etc. In any kind of census, people are asked to classify themselves. More recently, the Instituto Brasileiro de Geografia e Estatística (IBGE) (Brazilian Institute of Geography and Statistics; 2009) has implemented another way of classification, named Blacks and Whites. If one considers it this way Brazil had in 1996, 55% Whites and 44.7% Blacks. In 2006, there were 49.7% Whites and 49.5% Blacks. The population is almost half and half but there are still great inequalities between the two groups (Richard & Jungman, 2008). Fifty percent of Blacks and Pardos are poor while only 25% of the Whites belong to the poor class. From the extremely poor (indigents), 70% are Blacks. If one considers Blacks and Pardos, by self-classification, 6.3% are Blacks and 43.2% are Pardos when it comes to university students (Centro de Mídia Independente, 2004).

**Family Income**

Some studies have classified Brazilian families in eight classes: A1, A2, B1, B2, C1, C2, D, and E. The monthly income is presented in Table 4.

Some studies present an increase in the monthly income of Brazilian families during these last years (Grossmann, 2008; “Salário mínimo cresceu,” 2013), while others say that although the income is higher, the purchasing power (value) of the money has decreased (Nunes & Costa, 2014; Vargas, 2014). Grossmann (2008) classifies the Brazilian population according to their spending: in classes A/B, 15%; class C, 45%; and classes D/E, 40%. The family income mean is classified as follows: Classes A/B, receive

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1See question 5 of the applied questionnaire in Appendix E.
R$ 2,586,000 (approximately US$ 1,436.00); class C, R$ 1,201.00 (approximately US $667.00); and classes D/E, R$ 650.00 (approximately $360.00 or less). The situation of families, those whose income comes from work, from lower income, during these last 25 years, has deteriorated because the money power has decreased and it is more difficult for its members to get a job in the work market.

There is, however, good news, according to a report from the *Correio Braziliense* journal (Grossmann, 2008), stating that 20 million obtained a higher family income during these last 2 years, that is, R$ 1,100.00 reais (Brazilian currency) (approximately US$ 610.00), jumping from poverty to class C. Class C became the largest class in Brazil with 86.2 million people, while classes D/E are now 73 million (Grossmann, 2008). The distribution would be classes A/B, 27.8 million; class C, 86.2 million; class D/E, 73 million, that is, 14.86%, class A/B; 46.15%, class C; and 39%, Classes D/E (Grossmann, 2008).

**Reading Habits**

The effect of reading habits is considerable. There is a motto in Portuguese that says: “Quem não lê, mal ouve, mal fala, mal vê” (He who does not read, hardly hears, hardly speaks, and hardly sees). Probably one of the most outstanding human inventions was undoubtedly the printing press. It brought access to knowledge to a greater number of people (Zilberman, 1988). The larger part of its influence was after the Industrial Revolution in the 18th century when its role in communication became widespread. It also brought social conflicts resulting from the reading expansion of good and bad quality of readings (Zilberman, 1988).
Table 4

*Monthly Income by Class*

<table>
<thead>
<tr>
<th>Class</th>
<th>Mean Monthly Income in reais*</th>
<th>Mean Monthly Income in US dollars (approx.) a</th>
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</thead>
<tbody>
<tr>
<td>A1</td>
<td>R$ 14,400,00</td>
<td>US$ 8,000.00</td>
</tr>
<tr>
<td>A2</td>
<td>R$ 8,100,00</td>
<td>US$ 4,500.00</td>
</tr>
<tr>
<td>B1</td>
<td>R$ 4,600,00</td>
<td>US$ 2,250.00</td>
</tr>
<tr>
<td>B2</td>
<td>R$ 2,300,00</td>
<td>US$ 1,270.00</td>
</tr>
<tr>
<td>C1</td>
<td>R$ 1,400,00</td>
<td>US$ 770.00</td>
</tr>
<tr>
<td>C2</td>
<td>R$ 950,00</td>
<td>US$ 527.00</td>
</tr>
<tr>
<td>D</td>
<td>R$ 620,00</td>
<td>US$ 344.00</td>
</tr>
<tr>
<td>E</td>
<td>R$ 440,00</td>
<td>US$ 244.00</td>
</tr>
</tbody>
</table>


a The rate was calculated as R$ 1.80 per American dollar.

Unfortunately, Brazil is a country where people do not read much. Statistics indicate that Brazilians read the average of 1.8 books per year while the average in Latin America is 2.4. Folha Online, a daily electronic newspaper, in March 16, 2006, mentioned that the English magazine The Economist published a report stating that Brazil is a “country of non-readers” and that among 30 countries it occupies the 27th place. Góis (2005) states that only 26 million Brazilians read a maximum of 4 books per year and that in 2004 the selling of books dropped to the same level of that in 1991. Compared to some other countries, one can note the seriousness of that statement. In England, book reading is 4.9 per year, U.S.A., 5.1, and France, 7 books per year (Jorge, 2004). Góis (2005) mentions some causes of poor reading as book prices, lack of libraries, and illiteracy. Besides this, about 73% of books are in the hands of 16% of the population. Eighty-nine percent of Brazilian counties do not have bookstores. While in the USA 30% of printed
books are bought by public libraries, in Brazil only 1% are bought by public libraries.

A study made by IBOPE-Instituto Brasileiro de Opinião Pública e Estatística (Brazilian Institute of Public Opinion and Statistics; 2008) indicates that 45% of the researched population does not read (77.1 million). Lasaitis (2009) says that there are only 1.2 books sold per capita per year. At the present only 55% (95.6 million) read. An interesting statistic is that 6.9 million people were reading the Bible when the research was made.

Another reporter (Leal, 2009) showed that there was an increase of readers from 2000 to 2009. In 2000 only 26 million were reading and there was an average of 1.8 books read per year, while in 2009 about 55% (95.6 million) readers raised the average to 4.7 books per year. From the readers, 47.4 million are students and 41.1 million are not students.

**Adventist Philosophy of Education**

According to the Adventist way of thinking, the term *philosophy* can be interpreted in different ways (see Appendix G), yet there are two that may be accepted as being in accordance to the world-wide Adventist community. The first meaning is that philosophy may be defined as a coherent, global, complete, and exclusive cosmos vision that embraces all human knowledge that is truthful. This concept among the philosophers has its origin with German thinkers. The word *Weltanschauung* brings the idea of a world vision, or worldview. It means to see the universe according to its real meaning: UNIVERSE, that is, to see as a whole, a unity or oneness, finding coherence among its parts.

When could a body of knowledge be called a worldview? Leo Apostel (2009) presents the idea that to be a worldview, seven elements should be present:
1. An ontology, a descriptive model of the world
2. An explanation of the world
3. A futurology, answering the question “where are we heading?”
4. Values, answers to ethical questions: “What should we do?”
5. A praxeology, or methodology, or theory of action: “How should we attain our goals?”
6. An epistemology, or theory of knowledge: “What is true and false?”
7. An etiology. A constructed worldview should contain an account of its own “building blocks,” its “origins and construction.”

It embodies the whole universe, all that exists within space and time and also the transcendence of God as the unique being who is absolute, infinite, and self-existent. This particular worldview meets these requirements presented by Apostel (2009) and some characteristics that were not mentioned as the following meaning with its elements of action.

The second concept that Adventists have on philosophy is that it means “way of life” or living. It corresponds to the German word erlebnis. For those who accept this concept, philosophy is living, or the way one lives (Morente, 1970, p. 23).

The way one sees the universe and the way one lives should be compatible, in harmony, in agreement, and in accord. There should be a harmony, a coherence between the cosmic-vision and the way of life, or living (White, 2007g, p. 270; 2007i, pp. 19-24). I have a suggestion for the name or title to the way Adventists consider philosophy, namely Eschatological Biblical Christian Theocentrism (see Appendix G).

In order to establish a specific philosophy of education based on the Bible and
Bible alone, Clark (1988) states the following:

The first and basic point in a Christian philosophy of education, or a Christian philosophy of anything, is Biblical authority. . . . The ultimate definition of Christianity is not the decadent confusion of the liberal churches, not the pronouncements of the Pope, not the inconsistent opinions of a so-called Christian community, as is so frequently asserted in ecumenical circles, but what is written in the Bible. A philosophy of education therefore is more or less Christian as it more or less faithfully derives its contents from the Bible. (Clark, 1988, pp. 124, 125)

Within the Theocentric Cosmo Vision, it was developed a way to see and explain the process of education. The concept comes from the Bible, and when God took Israel from Egypt to be His peculiar people, He gave specific orders as to how they should teach their children, the way they should live, and how they were to witness to the world (Deut 6:4-9, 20-25; 11:18-26; Prov 1:8; 6:20; 22:6; 1 Tim 4:13; 2 Tim 3:14-17; Titus 2:12).

Ellen G. White, a denominational writer, wrote extensively on the subject of education. She brought a clearer understanding to the process of development that every child or human being should go through in order to be a whole person. Introducing the idea of education she wrote:

Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come. (White, 2002b, p. 13)

She also brings a change in the idea of higher education, stating that “higher education” means to get into communion with God. It is a process designed to take man from the situation he is in to begin with and take him to eternal life. It is the same process of Redemption.
The Seventh-day Adventist Church has established a worldwide system of education with schools and colleges that have among other objectives teaching young people and preparing them to be gospel workers, preachers, and ministers. This is their primary objective. Ellen G. White has written extensively on this subject in her books, such as the following: *Education, Counsels on Education, Counsels to Parents, Teachers and Students, Fundamentals of Christian Education, Testimonies for the Church.*

**Overview of Main Motivation Theories**

Motivation refers to why people act as they do and it is understood that a study on motives is looking at the aspects that determine behavior (Collins, 1973). The study of psychology refers to any form of behavior—the effect, and the motive—cause. The word “motive” comes from the Latin verb *movere* that means “to move.” It refers to something that causes an organism to move, to behave. Ferguson and Wee (2000) say that motivation is an inner process that leads to an external event.

Since its beginning as a science, psychology endeavors to study why people act as they do. Schools of psychology, such as behaviorism, gestalt psychoanalysis, etc., have built theories trying to determine motives by which people act and behave (Dorin, 1971).

Many concepts are connected with the study of motivation, such as needs, impulses, drives, appetites, stimuli, incentives, and aversion (Davidoff, 1983). Some ideas are added to this list: instincts, interests, desires, purposes, and beliefs. Ferguson and Wee (2000) have their list: drive, desire, goal, want, need, will, wish instinct, energy. Motive is, for Ferguson and Wee, a construct. They emphasize the energizing aspect of motivation with these concepts: rhythm, alertness, performance, emotions, mood, biological needs, cultural processes, incentives stimuli intrinsic and extrinsic success and
failure, aggression and anger, fear and anxiety, sex, gender, and love.

A casual behavior may result in a systematic one and a consistent behavior may be produced by different motives. One motive may lead to multiple effects (Krech & Crutchfield, 1974). There are two considerations that these authors still note: There are unconscious motives and subconscious ones—a search for self-assurance, domination, prestige, power, and status.

A great number of theories have been elaborated to explain human behavior. Lannoy Dorin (1971) reports that many psychologists have studied motivation and its multifacets: Shaffer, Mowrer, McDougall, Woodworth, Murray, Hilgard, Freud, Thomas, Lindzey, Hall, Allport, Hull, and Horney represent just a few. More recently some authors have proposed other career development theories such as “The Big Five Career Theories” namely: (a) Theory of Work-adjustment; (b) Holland’s Theory of Vocational Personalities in Work Environment; (c) Self Concept Theory of Career Development; (d) Gottfredson’s Theory of Circumscription and Compromise; and (e) Social Cognitive Career Theory (Leung, 2008).

It is difficult to determine or identify motives for they are so complex that one cannot consider all the details. One can study episodes, occasions, circumstances, and conditions and make some inferences of needs and desires, starting from the systematic character of behavior.

Some try to explain behavior as fulfillment of needs and that every person has a need for achievement, for affiliation and for power (McClelland, 1987; Simmons, 2014).

There is a difficulty in studying human motives. One cannot observe them directly nor measure or evaluate. There are only two ways to identify motives of
behavior. One is to make an inference of the needs or desires when one observes systematically the outward behavior. The other is to ask someone to express his needs, desires and objectives (Magee & Langner, 2008; Reeve, 2009).

Every form of behavior has its causes or influencing factors. In regard to causes that influence or determine behavior, psychologists have established some principles that underlie motives and should be taken into account when trying to study and understand one’s behavior (A. Chapman, 2001; Dawis & Lofquist, 1984; Hasketh & Griffin, 2006; Herzberg, Mausner, & Snyderman, 2011). One may outline Dorin’s (1971) statements this way:

1. Motives may vary from one culture to another.
2. Motives may vary from person to person.
3. Motives may vary in an individual in different phases in life and situations.
4. Various motives, many times, may be expressed by the same type of behavior.
5. The same motive may be expressed in different forms of behavior.

**Unconscious Motives**

There is another aspect of motivation brought up by Freud: the idea of unconscious motives or unconscious factors in one’s behavior. Even though many of Freud’s ideas are unacceptable to Christian Philosophy, he has something to offer. He called attention to a process he called unconsciousness by which a person acts many times without being aware of the real motive of his behavior (Freud, 1920/2013). Commenting on Freud’s ideas, Smith (1999) states that the logical gaps between the elements of mental sequences could be explained only in a manner consistent with the
principle of mental continuity by postulating the existence of intrinsically unconscious mental processes.

Freud tries to explain unconsciousness by noting that strong antagonism leads to a process of repression and stays in a state of unconsciousness that causes much of man’s behavior (Freud, 1920/2013). He pointed to several forms of behavior through which unconscious motives express themselves.

Following Freud’s lead, most psychologists now accept the existence of unconscious motives, although they differ from one another in their ways of talking about them. Sometimes a person is aware of certain motives in himself but unaware of how important they are. It was thought that as rational beings, humans would plan ahead for their lives and each person would be held responsible for their acts unless diagnosed as mentally ill; but even the man who is not mentally ill behaves irrationally at least some of the time (Nolen-Hoeksema, Frederickson, Loftus, & Wagenaar, 2009).

**Maslow’s General Holistic Dynamic Theory**

In a study like this, one cannot consider all theories; therefore, I chose to present one of the most known and accepted theories in this field of psychology: Abraham Maslow’s theory, the General Holistic Dynamic Theory. It is a kind of blend of various theories (Maslow, 1987). He presents a theory by which behavior is explained by searching to satisfy needs that are classified as physiological needs, safety needs, need of belongingness and love, esteem, and self-actualization.

This theory is based on the idea that needs are classified at different levels in the form of a pyramid. Man is seen as a whole whose personality is characterized by needs that elicit a behavior to satisfy these needs (Maslow, 1987). At the bottom of his pyramid
are the physiological needs, followed by safety needs, belongingness and love, then esteem needs and self-actualization. See Figure 1.

Maslow established a kind of hierarchical set of needs that a person is going to fulfill. First he must satisfy his physiological needs, and then try to satisfy his needs of security, of employment, resources, moral principles and security of his family, health and property.

When these needs are fulfilled, then he goes on to meet the social needs as friendship relations, family relations, and so on. Then he tries to develop character traits achieving self-esteem and treating others as he would like to be treated. Finally, at the top of the pyramid the individual would look for self-actualization by projecting himself in society by creativity, spontaneity, moral conduct, problem-solving in life and in society, lack of prejudice, acceptance of facts, making his personal contribution to the community. At this level, man looks for peak-experiences that Maslow considers being the highest level of realization. In a book published after his death, Richard Lowry, editor of Maslow’s (1973) book, *Dominance, Self-esteem, Self-actualization*, includes various papers written by Maslow. The concept of self-actualization was enlarged in chapter 8 under the title: “Self-Actualizing People: A Study of Psychological Health.”

Although Maslow does not make any provision for religious or spiritual needs in his theory, and how to satisfy these needs as shown in the model above, before his death (Maslow, 1986), he admitted that there are some experiences that need to have an explanation. He called those experiences as being part of what he referred to as “peak experiences.”

Maslow (1987) understands also that there are other elements that enter into the

picture to explain motivation of human behavior, such as preconditions: freedom, desires, and impulses, among others.

He also recognizes that some other factors and aspects enter into this effort to understand and explain human behavior: the hierarchy is not always fixed, there are degrees of relative satisfaction, needs may be unconscious, there are differences among cultures and a tendency to walk towards generality and that are multiple determinants of behavior. He admits the hypothesis that there are some forms of behavior that are not motivated at all. Therefore, he admits the existence of unmotivated and purposeless reactions that surpass or outflow the realm of the theory (Maslow, 1987). He accepts the idea that spiritual values have naturalistic meaning, that they are not the exclusive possession of organized churches, that they do not need supernatural concepts to validate them, and that they are well within the jurisdiction of a suitably enlarged science, and that, therefore, they are the general responsibility of all mankind (Maslow, 1986, p. 4).
Maslow (1986) also mentions that “a whole school of psychologists now believes that ‘spiritual values’ are in the organism, so much a part of the well-functioning organism as to be sine qua non ‘defining-characteristics’ of it” (p. xiv).

He also understands that dichotomizing of knowledge and values, of science and religion, in such a compartmentalized way would cut religions from facts, from knowledge, from science to the point of making them enemies. Then he states further: “Sooner or later, we shall have to redefine both religion and science” (Maslow, 1986, p. 13).

What Maslow (1986) calls peak experience he tries to summarize as follows: It looks quite probable that the peak-experience may be the model of religions revelation or the religions illumination or conversion which has played such a great a role in the history of religions. But, because peak-experiences are in the natural world and because we can research with them and investigate them, and because our knowledge of such experiences is growing and may be confidently expected to grow in the future, we may now fairly hope to understand more about the big revelations, conversions, and illuminations upon which the high religions were founded. (pp. 26, 27)

He (Maslow, 1986) does not accept, however, that “religionizing” only one part of life and secularizing the rest of it would be acceptable when it comes to religious life. He says:

This is in contrast with my impression that ‘serious’ people of all kinds tend to be able to ‘religionize’ any part of life, any day of the week, in any place, and under all sort of circumstances, i.e., to be aware of Tillich’s “dimension of depth. (p. 31)

In his book on peak experiences, Maslow (1986) presents a series of qualities and processes that characterize the peak experiences similar to those that are present in what is called in Christianity as “Christian character” and “Christian living.” He admits, however, that he had to give up some ideas of his theory and allow new ideas to enter into the realm of his theory (Maslow, 1987). This would be at the level of self-
actualization in the area of creativity, dichotomies resolution, peak experiences and overcoming fear. For him, peak experiences would encompass creative, aesthetic, lover, insight, orgasmic and mystic experiences.

Maslow, in chapter 5 of his book *Motivation and Personality* (1987), states that he was convinced that all human concerns, institutions and cultures rest on human nature and the theories of human nature have been at the root of various theologies, political and economic philosophies, and social beliefs. These theories have failed in their attempt to solve human problems because they have been founded on “erroneous conceptions of human nature and of society,” and “I am afraid that a number of psychologists are also working with erroneous preconceptions and unconscious assumptions about human nature” (p. 353). In his book *Religions, Values, and Peak-Experiences* he acknowledges that the expression “spiritual values” has different meanings to different people (Maslow, 1986).

He also understood that some terms or ideas used in religion could also be part of science. Both fields were so narrowly conceived that this separation would also limit a science that could not say anything about ends or ultimate values or spiritual values. Therefore, he admits that one should redefine religion and science as stated earlier.

He calls to attention the fact that “for most people a conventional religion, while strongly religionizing one part of life, thereby also strongly ‘dereligionizes’ the rest of life” (Maslow, 1986).

Unfortunately, in spite of acknowledging that all humanistic theories have failed to solve human problems, he thought that the “age-old-hope” would reach a valuable theory of values that would solve the problem “without the necessity of recourse to
authority outside the human being himself” (Maslow, 1986). The age-old question is related to values as “What is the good life?” “What is the good man?” “What is good?”

Maslow (1999) tries to find a basis to understand human nature starting from man himself and to reach the concept of good within man. He also affirmed:

This volume springs from the belief, first that the ultimate disease of our time is valuelessness; second, that this state is more crucially dangerous than ever before in history; and finally, that something can be done about it by man’s own rational efforts. (p. vii)

Maslow (1987) is looking for a kind of people who can satisfy its needs and find its way out with people who would be healthy, every one fulfilling his mission by his own capacities towards a final destiny. Maslow (1987) thinks that so far as motivational status is concerned, healthy people have sufficiently gratified their basic needs for safety, belongingness, love, respect and self-esteem so that they are motivated primarily by trends of self-actualization (define as ongoing actualization of potential capacities and talents, as fulfillment of mission [or call, fate, destiny, or vocational], as a fuller knowledge of, and acceptance of, the person’s own intrinsic nature, as an unceasing trend toward unity, integration or synergy within the person). (p. 119)

Maslow (1999) was looking for a person who, within his own present nature, would be able to live in a harmonious community life, in peace with all members having their needs satisfied, that is, a healthy person in a healthy community. To identify such people, instead of defining them in a generalized way he prefers to use a descriptive and operational definition. Healthy people would be characterized as having the following qualities:

1. Superior perception of reality
2. Increased acceptance of self, of others and of nature
3. Increased spontaneity
4. Increased in problem-centering
5. Increased detachment and desire for privacy
6. Increased autonomy, and resistance to enculturation
7. Greater freshness of appreciation, and richness of emotional reaction
8. Higher frequency of peak experiences
9. Increased identification with the human species
10. Changed (the clinician would say, improved) interpersonal relations
11. More democratic character structure
12. Greatly increased creativeness
13. Certain changes in the value system (Maslow, 1999).

For a more detailed understanding of the characteristics of the B-values in peak experiences, see Appendix I.

Maslow (1999) also acknowledges that healthy people have two apparently opposite physical reactions to peak experiences and that he does not know what it means: (a) excitement and high tension and (b) relaxation, peacefulness, quietness, the feeling of stillness.

Trying to understand and interpret Maslow’s thought, Richard Lowry (1999) in the foreword of the third edition of Maslow’s book *Toward a Psychology of Being*, says that Maslow, since the beginning of his life as a psychologist until his death, asserted that human beings have a higher nature and this would be part of its essence. Humans may have or may attain a higher nature then “their own human and biological nature.” I personally find it interesting to note that Maslow is a psychologist concerned with the “being” of man, that is, with his essence that is a matter of philosophy. Ontology (study of being) is a part of philosophy. Therefore, he acknowledges that science and religion
should be redefined. In biblical Christian religion, human nature and its essence is a matter of religion, and not philosophy.

Maslow (1999) thinks that even religion does not have anything of a supernatural nature, but it is possible to explain all its facts by natural means and that it can be studied within a scientific way. The values that are perceived in the peak experiences are the same values that are dealt with in religious experiences. There is no need for a supernatural God or supernatural experience in religion. He puts it this way:

I hypothesize also that these same B-values which exist as preferences or motivations in our best specimens are to some degree the same as the values which describe the “good” work of art, or Nature in general, or the good external world. That is, I think that the B-values within the person are to some extent isomorphic with the same values perceived in the world, and that there is a mutually enhancing and strengthening dynamic relationship between these inner and outer values.

To spell out only one implication here, these propositions affirm the existence of the higher values within human nature itself, to be discovered there. This is in sharp contradiction to the older and more customary beliefs that the highest values can come only from a supernatural God, or from some other source outside human nature itself. (p. 187)

It is interesting to note that Maslow was concerned with solving human problems without bringing to the stage the field of religion and a belief in God. Actually the scientists are beginning to look to human problems in a different perspective. To understand what is happening in this area, see Appendix J.

**Christian Theistic Worldview**

Maslow’s (1999) assertion that all humanistic theories are “false, inadequate, incomplete and lacking” to solve human problems opens a way to a different approach to another theory within a framework of a Theistic Cosmic Vision that encompasses all fields of human knowledge, named Biblical Christian Theism. Scientists are beginning to realize that science with all its technology is not able to solve human problems. If things
in this world do not change drastically it will reach to a point of worldwide catastrophe or chaos (Meadows, Meadows, & Randers, 2004).

Many thinkers are beginning to understand that the way modern and post-modern thinkers are conducting and influencing life does not solve human problems and are calling the world’s attention by their publications to consider Christian theism as a means to change the world’s culture, society, and way of solving its problems (Kirk, 2007). Kirk notes that modernity did not bring much progress, but that diversion ended with more problems than solutions, and post-modernism is leading the world to regression.

The proposed solution Kirk presents establishes the thesis that the contemporary Western world does not have to choose between the assumptions of the modern project and those associated with post-modernity, or try to live on the basis of a trade-off between the two.

The theistic option is now available on a rational basis. One should not think that it is necessary to commit epistemological suicide. The Western culture now has the opportunity to recover a lost heritage and follow it to return to a steady and solid fundament (Kirk, 2007). He warns, however, that theism has to be taken on its own terms. It would be no solution to attempt to interpret theism within the parameters of either modernity or post-modernity because they understand that the human mind is able to comprehend reality by itself.

The Christian theistic vision rests on certain non-negotiable assumptions or presuppositions (Kirk, 2007). The solution is to accept the truth and a model of practical life as displayed by Jesus Christ. This is the mission of a Christian community that confesses this theistic cosmic vision (Kirk, 2007). One must be aware of the different
kinds of Christianity. Byrne (1988) brings to our attention the fact that what critics do to “organized Christianity,” as they call it, has actually been developed largely from supplementary sources. In doing this, critics say, Christianity actually has gone beyond Jesus. The problem is that the fathers of the Christian church sought to reconcile Greek philosophy with the doctrines of Christianity. One may come to the conclusion that institutionalized Christianity brought within its way of thinking or vision elements that are not according to the teachings of its founder: Jesus Christ.

Other thinkers, mostly post-modernists, think that, in order to survive, religion and church should consider and exist in a post-modern interpretation of it, that is, a religion without theists or atheists, a world without metaphysics, a “faith without precepts, and most of all, without the image of a metaphysical God” and a guide without eschatology (Rorty & Vattimo, 2005, p. 16).

Even some theologians interpret the Bible in a most humanistic way and in a post-modernist view as a bundle of stories and metaphors (Elias, 2006), with no idea of a bodily, personal existence and visible return of a real Man-God, Jesus Christ.

Eschatological Biblical Christian Theocentrism, however, intends to be a complete, whole, and integrated cosmic vision whose assumptions, its logic and foundation of all topics of philosophy (cosmogony, cosmology, anthropology, psychology, sociology, metaphysics— with its theory of truth, epistemology, ontology, and theology) are based on the Bible as a written revelation of God to men (see Appendix G). This cosmic vision has also a theory on motivation based on the Bible (see Appendix K). It has also a theory on unconscious motives (see Appendix L). Following Maslow’s model or diagram, this Christian Theistic Worldview also has a theory on human needs
that is suggested in Appendix M. As a cosmic vision that embraces all that the human mind can “grasp or retain,” it should also develop such a theory.

**Career Choice Theories and Concepts**

One of the most important decisions of life is the decision one makes when it comes to answering the question: What will I do with my life, or what should I do in order to stay alive?

In the beginning of the 20th century, motives became a very important topic in psychology, particularly in the study by William McDougall, noted Davidoff (1983).

As human life turns very complex, it is also difficult to choose a career for life. Figler and Bolles (1999) mention that there are about 20,000 occupations, career or job titles. As with any other behavior, career choice is also influenced by various and different factors. Harris (1973) presents a two-pronged task in career guidance programs: (a) making students aware of the vastness of alternatives and (b) assisting them to make the options manageable.

Another factor that contributes to the difficulty regarding the study of motives is that motivation factors cannot be observed or measured or assessed directly (Tyler, 1973). A researcher depends on the person’s own inner reflection and expression.

Super’s theory (Schreiner, 2012) proposed that career development is a long, developmental process which takes place throughout two stages: exploration and establishment. Vocational development, and hence vocational choice, continues through the adult years. He emphasized the importance of the self-concept in career development and viewed the expression of an occupational preference as a reflection of how people viewed themselves as well as an expression of their efforts to implement and actualize
their self-concept. Career satisfaction is related to the extent to which people can find outlets for their interests, abilities, values, and personality traits and also to the extent to which theory could implement and actualize their self-concept.

Even though this study is not concerned with the developmental process but only with the factors that have some influence in the choice when entering college, one may note here that some statements should be kept in mind when dealing with the career development process. Brown (1970) notes that vocational choice as a realistic process starts much earlier than most theorists have believed, and that the concept of vocational choice as a systematic process occurs over a fairly long period of time.

There has been a great concern about career choice. Counselors think that career awareness should be provided in the elementary grades and children should learn about career choices and career direction early in their education process. In other words, the foundation should be laid early in life (Perry & Ward, 1997). About the importance of choosing a career they put it this way: “Young people need a deep-seated sense of certain realities about themselves, the world of work and how people choose and plan for careers before they can make meaningful choices” (p. 45). Later, when youngsters reach their teens, the concern about career choice should catch their attention. These authors say: “And then, in middle school the students should begin to get interest in possible career choices and know that they are going someday to some place” (p. 59).

The family is an influential agency in the vocational choice-making process. The process of vocational choice-making may be different for boys than it is for girls because girls appear to arrive earlier at more realistic choices. Other factors, such as cultural and sociological factors, impinge upon vocational choices, such as status.
Psychological traits such as personality variables are instrumental as determinants of vocational choices. Vocational choices, at least through young adulthood, have a high probability of changing before implementation (Perry & Ward, 1997).

As students attend college in preparation for a career and to get better jobs or to make money (Astin, 1993), one would expect that their choice would be permanent or at least more stable. But this has not been the case. Astin also reports that in a study of career choices in 1985 and 1989, although there was a very high degree of aspiration for the freshman students in 1985 (63%) to postgraduate degrees, by the time of the 1989 follow-up, only about half (51.7%) of the freshmen had actually attained their bachelor’s degree (p. 264).

As freshman predictors there was only a modest correlation of the degree of aspiration in 1985 with 1989 aspirations, that is, 0.35. High positive weights are the characteristics of intellectual self-esteem, high-school grades, socioeconomic status, race, personality traits, parents’ professional influence, courses taken in high school, and environmental influence. Students frequently change plans after entering college, and changes are more systematic than random. Usually changes in programs are to relative fields. There are a variety of factors that cause positive choices in different fields as high-income families, personality, religion and value measures, finance and commerce expertise, own business, administrative responsibility, etc. (Astin, 1993).

One can understand why the timing for college selection is crucial for the student and the parents. The student is confronted with the first major educational decision that will influence adult life when evaluating the various college programs. The factors to be considered include the following: general aptitude, academic average, extra-curricular
knowledge and skills, work experience, talents, accomplishments, school attendance record, discipline records, appearance (conformity to standards), reliability, leadership, and consideration of others (Barre, 1970).

There is still much that is unknown about the process of vocational choice, about the factors which contribute to the various stages of vocational choice and what can be done to facilitate the process for the benefit of the individual (Barre, 1970).

Holland’s (2006) theory presents the idea that the choice of a vocation is an expression of personality and that vocational satisfaction, stability, and achievement depend on the congruency between one’s personality and the environment in which one works. There are certain behavioral orientations or clusters of personality traits which can be identified and related to vocational choice. For him there are six types of personality that influence vocational choice. Later Holland (2006) published a book where he presented the types of personality and the principles that underlie his theory. The personality types are: realistic, investigative, artistic, social, enterprising, and conventional. The principles are as follows: In our culture most people may be categorized in one of the six types of personality. There are six kinds of environment: realistic, investigative, artistic, social, enterprising and conventional. Each environment is dominated by a given type of personality (Holland, 1992; Pike, 2006).

People search for environments that will let them exercise their skills and abilities, express their attitudes and values, and take on agreeable problems and roles.

A person’s behavior is determined by an interaction between his personality and the characteristics of his environment. He presents also some secondary assumptions: consistency, differentiation, congruence and calculus.
Gottfredson (1981; Renando, 2013; Winter, 2009) postulated a theory of circumscription and compromise to explain occupational goals. According to the authors, people have self-images including why they believe they are, who they believe they are not, and who they would like to be. “People assess the compatibility of occupations with their images of who they would like to be and how much effort they are willing to exert to enter those occupations” (Gottfredson, 1981, p. 547).

When a high-school graduate makes his career choice, thinks Super (1996), he is trying to express his self-concept. He puts it this way:

In expressing a vocational preference a person puts into occupational terminology his idea of the kind a person he is; that in entering an occupation, he seeks to implement a concept of himself. The occupation thus makes possible the playing of a role appropriate to the self-concept. (p. 1)

One should not forget that while taking undergraduate courses students are subjected to external and internal changes that influence career choice as attitudes, values, beliefs, expectations, emotions, goals, and these changes sometimes may be dramatic in nature (Astin, 1993). Many people reach adult age without making satisfactory vocational choices.

Influencing Factors for Career Choice

There are a variety of factors that cause positive choices in different fields: high income, personality, religion and value measures, finance and commerce expertise, business ownership, administrative responsibility, etc. (Astin, 1993).

When it comes to evaluating the college program that a student will choose, things that should be considered, among other factors, are: general aptitude, academic average, extra-curricular knowledge and skills, work experience, talents,
accomplishments, school attendance record, discipline records, appearance (conformity
to standards), reliability, leadership, consideration of others (Barre, 1970).

According to Zaccaria (1970), career choice had its origin in a perspective of work within a historical-religious framework, but different views of work were developed according to various philosophies in human history.

Career choice is not only a moment of decision but several decisions that occur over time while conditions and circumstances change. The pattern is not permanent but in flux, although people search for security, serenity, and peace of mind. They focused on ego development as well as on the self-in-situation and self-in-world. In all the questions of career choice one cannot overlook the fact that it has to do with the making of a living and the making of a life as noted by Tiedeman and O’Hara (1963; see also more recent analysis by Briddick & Briddick, 2008). There is also a great variety of factors that should enter into consideration when it comes to study those factors that influence a young student to choose any career in life.

Psychologists mention a series of factors that may influence a choice, factors such as basic impulses, social motives, growing motives, values, beliefs, aims and plans, search for homeostasis, incentives, emotions, cognition, sex drive, survival, and sense of achievement (Davidoff, 1983). Shertzer and Stone (1976) suggested these factors included needs, opportunities, interests, intelligence, personality, self-concept, family, and religion. Other authors try to explain that there are some factors that have a stronger influence than others.

Holland (1992) has presented a theory by which vocational choice depends to a great degree on the personality type of the person and model environment. Every
personality type seeks his correspondent environmental type. He classifies personality in five types: realistic, intellectual, social, conventional, enterprising, and artistic. He says: “People search for environment and vocations that will permit them to exercise their skills and abilities, to express their attitudes and values, to take on agreeable problems and roles, and to avoid disagreeable ones” (p. 11).

As mentioned earlier, Super (1996) presents a theory that career choice is a process rather than an act-of-moment choice, mentions some factors that influence vocational development as attitudes, intelligence, aptitudes (perceptual speed and accuracy, manual dexterities, spatial visualization, mechanical comprehension, aesthetic judgment, musical talents), interests of personality, family, economic factors, and disabilities.

Family background is influential in determining vocational choice. More youth entered their father’s occupation than any other single category of occupations (Ultee, 2007). Brown (1970) mentions other factors, such as self-concept, cultural and social status, needs, psychological traits, interest, self-esteem, ideal of service, extrinsic rewards, and occupational prestige. He also notes that in reaching adult years many students change during college because they choose careers that are incongruent with their abilities, interests, or personalities or select occupations to which little opportunity for entry exists.

Studies made in some Seventh-day Adventist academies (M. Chapman, 1975; Privette, 1973; Wiebe, 1977) concluded that there are some factors that influence teens in their career choice, such as interests, attitudes, self-concept, parents, service to others, values, time work, etc. In some cases, parents do have greater influence than others.
Parents’ attitudes toward religion, peer group influence, and participation in extracurricular activities may or may not have an influence in career choice.

In a study made in a public school (W. Wright, 1975), some particularities have been noted. Fathers had greater influence on girls’ choice than over boys and mothers had more influence on boys than over girls’ choices. Grades also do have significant influence on career choice. Clergy did not have sufficient influence to be significant. Peers also seem to have influence upon public school students.

In another study at Andrews University some factors identified in undergraduate students included the following:

1. Enjoying the field and the satisfaction it gives
2. Related personality characteristics to occupational possibilities
3. Good grades received in that area
4. Good employment prospects upon graduation
5. Interviewed and observed workers in different occupations
6. Work experience in chosen field
7. Recommendation of this career by friends (Samuel, 1982).

Probably one of the most significant studies made in this field that brings light to this question of motives or influencing factors, particularly in Brazil, is the study made by Arrais de Matos (2006) as a doctoral dissertation at Andrews University. The study was performed with a population of 115,592 senior students in five different college programs. The participants were considered as being of higher prestige, middle prestige, and lower prestige. He pointed out that students of higher income families who have attended private high schools and whose parents are of higher cultural level tend to
choose high prestige cursos (college programs) and students that are from lower income classes, who have studied in public high schools, and whose parents are of a lower cultural level tend to choose lower prestige cursos (college programs). A new element is introduced here, that is, the choice of a curso, or program of higher or lower prestige. It opens a field for further research on the subject of religious career choice.

This would bring us to a few questions about choosing a theology program that is supposed to prepare pastors or gospel ministers. Is this program a high prestige one or of low prestige? For what reasons are these students choosing this particular program?

Christian Concept of Career Choice

The Bible teaches that abilities and capacities are God-given gifts or “talents” as used in the Bible (Exod 31:1-6; Eph 3:11-13; 1 Cor 12:4-11; Matt 25:14-30), that should be developed and used for His glory (1 Cor 10:31) and for the building of the church and perfection of her members (Eph 3:12,13). God will ask for an account (Matt 25:19; Luke 19:13, 15) when he comes and everyone will receive a reward according to what he has done with the talents received.

Ellen White (2002b) states that many choose their careers for which they are not fitted. She puts it this way:

The specific place appointed us in life is determined by our capabilities. Not all reach the same development or do with equal efficiency the same work. God does not expect the hyssop to attain the same proportions of the cedar, or the olive the height of the stately palm. But each should aim just as high as the union of human with divine power makes it possible for him to reach. . . . Many a man whose talents are adapted for some other calling, is ambitious to enter a profession; and he who might have been successful as a farmer, an artisan, or a nurse, fills inadequately the position of a minister, a lawyer, or a physician. There are others, again, who might have filled a responsible calling, but who, for want of energy, application, or perseverance, content themselves with an easier place. (p. 267)
Christian Concept of Ministry

What is a minister? What is a pastor? The word minister comes from the Latin (minister, tri), meaning a servant, the one who serves. The Latin verb ministrare means to serve, to supply, to provide, to give, to a group so that they may fulfill the purpose by which they exist, may it be a factory, a company, an association, a club or a church.

The word pastor comes from the Latin (pastor, oris) that means a shepherd, one who takes care of sheep. As a religious term it is used as a metaphor to signify the work of a religious leader of a group of believers, who has the responsibility of taking care of members of a church, as a shepherd takes care of his sheep. The relation of a shepherd to his flock, his care to every one of the sheep, is similar to the relation that a religious pastor should have to church members. One could say that a pastor is one of the functions or aspects of a minister related to a church. He is a spiritual leader who indicates God’s will to men.

Regarding a church, a pastor or minister is a leader who serves the church that she may fulfill the purpose to which she was founded. Thus these two terms refer to a religious realm or environment and in such meaning they will be considered in this study.

There are, however, other terms related to the function or role that a pastor or minister should exercise (fulfill), as apostle (Luke 6:13), missionary, prophet, bishop (Titus 1:7: 1 Tim 3:2), elder (Titus 1:5), presbyter, priest, clergy, ambassador (2 Cor 5:20; Eph 6:20), witness, among others.

A Dictionary of Occupational Titles (1977) presents the following in relation to a clergy’s work:

Conducts religious worship and performs other spiritual functions associated with beliefs and practices of religious faith or denomination as authorized, and provides
spiritual and moral guidance and assistance to members; leads congregation in worship services. Prepares and delivers sermons and other talks. Interprets doctrine of religion. Instructs people who seek conversion to faith. Conducts wedding and funeral services. Administers rites and ordinances of Church. Visits sick and shut-ins and helps poor. Counsels those in spiritual need and comforts bereaved. Oversees religious education programs, such as Sunday school and youth groups. May write articles for publication and engage in interfaith, community, civic, educational and recreational activities sponsored by or related to interest of denomination. May teach in seminaries and universities. May serve in armed forces, institutions, or industry and be designated chaplain. When in charge of Christian Church, congregation, or parish may be designated Pastor, or Rector. May carry religious message and medical or educational aid to non-Christian lands and people to obtain converts and establish native church and be designated Missionary. (p. 77)

As one may note, in common speech “clergy” is a term used to describe a religious official, a member of a religious order, or a pastoral leader of a church or denomination (Stevens, 1999). According to Stevens (1999) there are four implicit dimensions in the contemporary concept of clergy:

(1) the vicarious function – service is rendered representatively not only on behalf of, but instead of the people; (2) the ontological difference usually associated with absolute ordination – namely that, person becomes a priest or religious in virtue of character, and therefore a cleric cannot resign from ministry; (3) the sacramental function whereby since Cyprian (A.D. 200-258) the term *sacerdos* is used routinely for the bishop ‘leaning heavily on the image of the priesthood in the Hebrew Scriptures’; and (4) the professional status which implies a quasi-unique function with social significance, specialized functions which are interchangeable and with the assumption that a well-trained professional can do it better than an amateur or volunteer. (p. 31)

One unacceptable element in the clergy concept is that these religious leaders earn their living by the gospel or engage in spiritual service for remuneration (Stevens, 1999, p. 31). In a report and analysis of 47 denominations in the United States and Canada (Schuller, Strommen, & Brekke, 1980), with interpretation by many experts it was shown that there are two groups of ministers: those who think that if they were more dedicated, if they possessed greater faith, if they could increase their skills, then perhaps the sense of meaning and accomplishment would return. For them, the biblical and theological
foundations of ministry should be reestablished. Ministers are called to be faithful, not successful. That is, success should be measured in terms of faithfulness.

Another group thinks that the ministry should be considered more as a profession in order to meet (face) the situation of contemporary society. Ministers should be better prepared to be more influential in the life of the community.

The authors conclude that ministry is a gift of God and also a human profession. On the other side, there is a transcendent quality that exists beyond any given culture. Christian ministry prior to any individual currently filling the office is rooted in God’s intention and call. The call of God must be authenticated within the Christian community. When the community tries to incorporate the insights of Eph 4, the ministry will proclaim an empowering Word anchored in the events related to the life, death, and resurrection of Jesus Christ.

The Bible presents this symbol (the pastor) as someone who takes care of people by guiding, protecting, nurturing, watching, rescuing or saving, advising, helping (see Ps 23; Gen 48:15; 49:24, 25 NIV; Num 27:16, 17; Isa 40:11; Jer 3:15; 31:10; 33:12; Amos 3:12; Zec 11:4-31).

The Seventh-day Adventist Encyclopedia (1996) presents the following concept of a pastor:

An ordained or licensed minister assigned to a church or district by the conference or mission committee and paid by the conference. Pastors are not considered regular officers of that church but serve as the leader of the church and assist the officers in carrying out their duties. They have charge of the pulpit, are usually chairperson of the church board, ex officio members of any committee, but direct their church by influence rather than by any authority vested in them. (p. 306)

As ministers, one may understand that “one [is] authorized to conduct the various functions of pastoral work within the Seventh-day Adventist Church” (Seventh-day
Adventist Encyclopedia, 1996, p. 85). During her 146 years of existence as an organized church body, Seventh-day Adventists have developed a sound theory on ministry or pastorate. Based on the Bible and enlarged by the writings of Ellen G. White, Adventist authors have written extensively on this subject. In this study I give only a brief resume of what constitutes this theory.

**Biblical Concept of Ministry**

The symbol of a shepherd as a spiritual leader was established by the Bible. The Scriptures present the concept of a pastor or minister throughout its pages as a divine choice and call. Although there were various functions or a variety of roles, as a religious or spiritual leader, pastors or ministers do not choose their own career. It is not a matter of personal choice. It is a question of God’s choice and call (Gen 12:1, 4; 18:19; Exod 3, 4; Num 27:15-23; Josh 1:1-9; Judg 6:11-24; 1 Sam 2:26; 3:1-21; 16:1-13; Jer 1:4-10; Matt 4:19; 10:1-42; Luke 9:1, 2; Rom 1:1; 1 Cor 1:1; 1 Pet 1:1, 2).

The pastor should be an example:

A bishop should be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity (for if a man know not how to rule his own house, how shall he take care of the church of God?); not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. (1 Tim 3:2-7)

Writing to another apostle, Paul described the characteristics a presbyter should have:

For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful
word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. (Titus 1:7-9)

Other characteristics may be added as a commandments keeper, without spot, unrebukable (1 Tim 6:14), being impartial (1 Tim 5:21), pure (v. 22), fleeing from foolish and hurtful lusts but following after “righteousness, godliness, faith, love, patience, meekness” (1 Tim 6:11), keeping what is committed to him and “avoiding profane and vain babblings, and oppositions of science falsely so called” (1 Tim 6:20). He should also be studious of the Word in such a way that he can divide rightly the word of truth, not being ashamed (2 Tim 2:15).

Repeating his counsels to Timothy, in his second epistle, Paul states: “flee also youthful lusts: but follow righteousness, faith, charity, peace” (2 Tim 2:22). In other words, he should be an example to the believers “in word, in conversation, in charity, in spirit, in faith, in purity” (1 Tim 4:12; 1 Pet 5:3), by reading, exhorting and teaching the doctrine (1 Tim 4:13). To these things an apostle should give himself wholly (v. 15).

The pastor has a mission to accomplish what embraces various functions. He ought to “feed the flock” (1 Pet 5:2), to preach the gospel (Mark 16:15), “heal the sick, cleanse the lepers, raise the dead, cast out devils” (Matt 10:8), to teach and baptize (Matt 28:19), to set things in order in the church and ordain elders (Titus 1:5). He has also to rebuke (Titus 1:13; 2 Tim 2:25).

The Bible states that a minister or a pastor is someone who is chosen and called by God for the purpose of promoting the kingdom of heaven among men (Titus 1:1). It is not by a personal choice of man but of God. Man has, however, the freedom to accept or not accept God’s call.

Writing to Timothy, the apostle Paul says, “Paul, an apostle of Jesus Christ, by the
commandment of God” (1 Tim 1:1), and to the church in Colossians: “Paul, an apostle of Jesus Christ by the will of God” (Col 1:1). To the Galatians, He was more incisive by saying: “Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead)” (Gal 1:1). Other texts may be mentioned as: Eph 1:1; 1 Cor 1:1; 2 Cor 1:1; Rom 1:1; 2 Tim 1:1; Matt 4:21; Mark 3:13, 14.

Besides choosing, God gives also a task to His servants (ministers, pastors, prophets, messengers). When God calls, He has a purpose to accomplish. This is made clear in the following texts: Mark 3:13-15; Titus 1:3; Matt 4:19, 20; Jer 1:9, 10; Ezek 2:4, 5; 3:4-7; Jonah 1:1, 2; 3:1-3; Zech 1:1, 3, 4; Matt 10:5-8; Acts 9:15; Rom 1:1; 11, 12, 16; 1 Sam 16:1; 1 Kgs 19:15, 16, 1 Tim 1:11, 12; 2:7, 2 Tim 1:11.

In order to accomplish these tasks, God states, and often explains, what characteristics the person(s) being called should develop (Matt 10:16; Gal 5:22, 23; Matt 5-7:12); and He provides provision for the teaching (John 13:12-15; 15:14; Mark 1:21; 10:1); giving authority (Matt 10:1; Mark 3:15). At the end, He promised to give them a reward (Mark 10:29, 30; Matt 19:27, 28; Luke 18:30; 2 Tim 4:8; 1 Pet 5:4).

Pastors should live for Christ (Phil 1:21), to instruct (Col 1:7), to use their gifts in ministry (Rom 12:6, 7). The apostle Peter writing to the elders (presbyters) of the church says: “Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; not as being lords over those entrusted to you, but being examples to the flock” (1 Pet 5:2, 3).

Paul in his recommendations to Timothy, a young minister, urges the following:

If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed. But reject profane and old wives’ fables, and exercise yourself godliness. . . . These things command and teach. Let no one despise your youth, but
be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Do not neglect the gift that is in you, which was given to you by prophecy with the laying of the hands of the eldership. Meditate on these things; give yourself entirely to them, that your progress may be evident to all. Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you. Do not rebuke an older man, but exhort him as a father, younger men as brothers, older women as mothers, younger women as sisters, with all purity. Honor widows who are really widows. (1 Tim 4:6-5:3)

And he adds the following:

Do not receive an accusation against an elder except from two or three witnesses. Those who are sinning rebuke in the presence of all, that the rest also may fear. I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality. Do not lay hands on anyone hastily, nor share in other people’s sins; keep yourself pure. (1 Tim 5:19-22).

But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. I urge you in the sight of God who gives life to all things, and before Christ Jesus . . . that you keep this commandment without spot, blameless until our Lord Jesus Christ’s appearing. . . . Command those who are rich in this present age not to be haughty. . . . O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge. (1 Tim 6:11-20)

In his second letter to Timothy he continues to recommend:

Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands. (1:6)

Therefore do not be ashamed of the testimony of our Lord, nor of me. . . . (1:8)

Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. That good thing which was committed to you, keep by the Holy Spirit who dwells in us. (1:13, 14)

You therefore, my son, be strong in the grace that is in Jesus Christ. And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. You therefore must endure hardship as a good soldier of Jesus Christ. (2:1-3)

Remind them of these things, charging them before the Lord not to strive about words to no profit. . . . Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. But shun profane and idle babblings, for they will increase to more ungodliness. (2:14-16)
Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart. But avoid foolish and ignorant disputes, knowing that they generate strife. (2:22, 23)

I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. . . . But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. (4:1, 2, 5)

Writing to Titus whom Paul had given the task to order the church in the island of Crete, he also makes clear the characteristics one should have as a minister of God:

For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, holding fast the faithful word as has been taught, that he may be able, by sound doctrine, both to exhort, and convict those who contradict. (Titus 1:7-9)

But as for you, speak the things which are proper for sound doctrine. . . . Likewise, exhort the young men to be sober-minded, in all things showing yourself to be a pattern of good works, in doctrine showing integrity, reverence, incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you. Exhort. . . . Speak these things, exhort, rebuke with all authority. Let no one despise you. Remind them to be subject to rulers and authorities, to obey, to be ready for every good work. . . . This is a faithful saying, and these things I want you to affirm constantly . . . but avoid foolish disputes, genealogies, contentions, and strivings about the law, for they are unprofitable and useless. Reject a divisive man. (Titus 2:1-3:10)

Pastors are to give account of those who are under their care. Paul recommended to the brethren that they should obey the leaders for “they watch for your souls, as they that must give account” (Heb 13:17). Finally, the Bible presents the Supreme Pastor in Jesus Christ. He should be the Model to the sub-pastors that He has constituted in this world (Heb 13:20; 1 Pet 5:4).

**Adventist Perspective on Ministry**

During her ministry as God’s messenger, Ellen G. White wrote largely on this subject. Besides books and many chapters of books, there were articles written in
magazines and pamphlets. (See Appendix F.)

When referring to pastoral work, White uses in her writings different terms, such as clergy, minister, pastor, preacher, shepherd, among others. All refer to a person who has received a specific call for the special work to be God’s spokesman to the church and to the world.


Preparation

It is not enough to be called to the ministry. It is necessary to have a thorough preparation by education and training (White, 2011). Ellen White (2005b), however, does not present the idea that anyone God calls is already prepared to fulfill the task. There should be a thorough preparation for the work of being a minister of God. She puts it this way:
Young men who desire to enter the field as ministers, colporteurs, or canvassers, should first receive a suitable degree of mental training, as well as a special preparation for their calling. Those who are uneducated, untrained, and unrefined, are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God’s word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as Scriptural truth.

Those especially who have the ministry in view, should feel the importance of the Scriptural method of ministerial training. They should enter heartily into the work and while they study in the schools they should learn of the great Teacher the meekness and humility of Christ. A covenant-keeping God has promised that in answer to prayer His spirit shall be poured out upon these learners in the school of Christ, that they may become ministers of righteousness. (p. 81)

The essential education is the knowledge of God and this should be the worker’s constant study (White, 2009b), and it should include mental training as well as special preparation for the high call (White, 2011). The Scripture method should be used in the worker’s ministerial training (White, 2011). The preparation of heart is needed and it is more important than only preparation to preach (White, 2005b).

This preparation for the ministry should be given by our schools and colleges (White, 2007f), and these schools should give the best instruction and training (White, 2003b), that is, theory and practice. This way these workers will accomplish much more than those who are deficient in knowledge (White, 2003b).

Ellen White (2007f) stresses this task of our schools in the following statement:

God designs that all our institutions shall become instrumentalities for educating and developing workers of whom He will not be ashamed, workers who can be sent out as well-qualified missionaries to do service for the Master; but this object has not been kept in view.

There is an urgent demand for laborers in the gospel field. Young men are needed for this work; for God calls for them. This education is of primary importance in our colleges, and in no case should it be ignored or regarded as a secondary matter. (p. 135)

She presents Jesus Christ as the Model Pastor for every pastor that He has called to the ministry. Every minister should be a pastor caring for his flock of sheep, that is, the
church members of his parish (White, 1892, p. 530).

For over a century, Adventist authors have written about ministry, mainly in the *Ministry* magazine and many books. In Brazil, during the third decade of the last century, a magazine called *O Pregador Adventista* (The Adventist Preacher) was beginning to be published, turning later unto *Ministério Adventista* (Adventist Ministry), and many articles were written during these eight decades. Currently, this magazine is called simply *Ministério* (Ministry).

For these authors and the Adventist Church, the work of ministry is not only supposed to be a profession but also a call from God and is the highest honor one can receive from God in this world (D. Thomas, 1995).

The true motive to be a pastor is a response to God’s call (Lopes et al., 2010; Maag, 2004; Seller, 1985), and the individual should be completely committed to the work, and constantly guided by the Holy Spirit. Therefore, it is a miracle by which a human becomes God’s oracle by an inner compulsion, a strong impression, and accepts the task (Marinho, 1995).

The pastor is to be a spiritual leader (Baker, 2005; Rios, 1996), and to be a leader one has to stay continually in communion with God (Santana, 1994; Santos, 2003); dedicated to personal devotion, Scripture study, prayer and meditation, searching for the Holy Spirit (Rios, 1996). Rios gives a definition of pastoral leadership saying that it is an ability that a pastor has to lead his congregation to fulfill its mission, getting from them the maximum cooperation and minimum opposition to plans laid. This researcher also states that the quality of the pastor’s leadership is essential to church growth. The way to exercise leadership is to get into contact with people, being a “man of God” among
humans (Baker, 2005; Santana, 1994).

In these last days of history, ministering is getting more and more complex and, to nurture the flock, the pastor must do it by visiting all members of the church (D. Thomas, 1995; V. Thomas, 2005). The pastor also has to be in constant actualization with what is going on the world (Belvedere, 1993).

Ministerial Characteristics

First, men called to be ministers should be men of God (White, 2007c); be converted (White, 2003a, 2007a, 2007b, 2007c), be sanctified by the truth they preach (White, 2007c); and should develop traits that will be useful to perform their task, such as zeal (White, 2007a, 2007b, 2007c), energy (White, 2005b, 2007b, 2007c), perseverance (White, 2007c, 2005b, p. 39), patience (White, 2007d), simplicity (White, 2007c); tenderness, love (White, 2007b, 2007c, 2007d), benevolence (White, 2007b), tact (White, 2007a, 2007c), calm (White, 2007c), circumspection (White, 2005b, p. 17, 2007b, 2003a), sympathy (White, 2007c, 2007d), respect (White, 2003a), sobriety (White, 2007g), meek and peaceable (White, 2007c), piety (White, 2005b, 2007d, 2000), and wisdom (White, 2007d, 2007h), among others. Pastors should be men with ability in word and doctrine (White, 2007a), whose lives should be in harmony with what they preach (White, 2005b), having a good reputation (White, 2007e), by a blameless deportment (White, 2007b), growing in knowledge of God (White, 2003a), understanding human needs (White, 2007f), with a deep love for souls (White, 2007e; Cole, 2010).

To exercise ministry, a pastor should develop specific traits to be efficient in his work. Moisés Nigri, former vice-president of the General Conference of Seventh-day Adventists, mentioning a theology teacher, says that a pastor should have the following:
Abel’s faith, Enoch’s compassion, Noah’s perseverance, Abraham’s obedience, Isaac’s prudence, Jacob’s persistence, Job’s patience, David’s audacity, Solomon’s wisdom, Isaiah’s vision, Elijah’s courage, Elisha’s calmness, Daniel’s loyalty, Ezekiel’s energy, Samson’s strength, Jeremiah’s self-denial, Samuel’s consecration, John the Baptist’s heroism, Stephen’s value, Peter’s sincerity, Paul’s zeal, Apollo’s eloquence, Barnabas’s tactfulness, John’s love, that was the beloved disciple, compassion and purity of our Lord Jesus Christ and the power of the Holy Spirit. (Nigri, 1989, p. 16-18)

One could add that some more aspects are needed, such as justice, equity, spirituality, self-control, tolerance, and sympathy (Millanao, 1997). Lay members also have their expectations of what a minister should be like: an example (Willimon, 2004), faithful, courteous, enthusiastic, well informed, ability to preach, organizer, friend of sinners, unbiased, idealist, punctual, loyal, spiritual, etc. (Lobo, 1973).

A pastor must care for the members of his flock closing the end door in such a way that the members would not leave the church (Santos, 2003).

When one considers these things, the question arises: “Who is sufficient for these things?” It is true that God calls those who are not perfect. He called poor, ignorant, inexperienced, jealous, distrustful men and through His Spirit transformed them into giants for preaching His gospel (Froom, 1989). Summing up, they should be preachers, shepherds, teachers, administrators, organizers (McBride, 1989), counselors (Black, 1998), inspiring the church community (Rios, 1996), and guardians (Santos, 1993). It is obvious that a college freshman has much to learn while studying and taking a theology program in order to be prepared to work as a church minister or pastor.

**Summary**

This chapter discussed the context of Brazilian higher education followed by an overview of the main theories on motivation and career choice, ending with a discussion
of the biblical concept of ministry. Building on the literature discussed, this study explores the implications of theoretical concepts for the ministerial career in the gospel ministry.
CHAPTER 3

METHODOLOGY

This chapter describes the methodology used in this study, seeking to demonstrate its relationship with the theoretical framework of reference. It declares the type of study, presents its purpose, describes the subjects/participants of this research, and presents the characteristics of the employed instruments, describes how data were collected, and which procedures were followed. Finally, it defines the processes used in the data analysis.

Type of Research

This research project is a quantitative, descriptive, and exploratory study based on the survey research approach. The exploratory phase implies correlational, factorial, and discriminant analysis. In a social study like this, for a better understanding of issues related to socioeconomic, cultural and religious characteristics, as well as influencing factors in career choice of college students, the use of a statistic survey is appropriate. The use of a statistic survey is emphasized by Levin and Fox (2004). By being an exploratory study, according to Marconi and Lakatos (1990), it is intended to increase the understanding of a fact or phenomenon and develop a probable hypothesis of the fact. As they say:

An exploratory study is an empirical research whose objective is the formularization of questions or a problem, with triple purpose: to develop hypotheses; to increase the
familiarity of the researcher with an environment, fact or phenomenon and for the accomplishment of a more necessary research in the future or to modify and to clarify concepts. Systematic procedures are generally used either to allow a systematic observation or to analyze the data (or both, simultaneously). Quantitative and qualitative descriptions are both obtained from the object studied and the investigator must appraise the Inter-relations between the properties of the phenomenon, fact or observed environment. (p. 77)

**Population and Sample**

Following Rudestam and Newton (1992), this section describes the population studied in the survey. As mentioned earlier, the participants of this study were all the students registered as freshmen (first-year students) in the Theological Seminary of Centro Universitário Adventista de São Paulo (UNASP), located in Engenheiro Coelho, São Paulo State, Brazil, in the school year of 2008 and a sample from freshman students of other programs enrolled in the year 2009.

In the school year 2008, there were 114 freshman students enrolled in the theology program among 658 applicants who took the entrance exam prescribed by the Ministry of Education. The enrolled students have also been approved by an interview conducted by the Theological Seminary Coordination.

The interview was based on questions addressed to each candidate in order to evaluate their personal and religious life. The interviewer gives his recommendation through a score ranking from 1 to 10. The higher the score, the stronger the recommendation.

Freshmen were chosen because this study is exactly about researching the factors that influenced them to make such a choice as a way to obtain knowledge and be prepared for religious leadership in the SDA Church, prior to any influence that the school could exert over them.
The second group, namely the students from other programs of the same institution, was picked as a sample of all the students enrolled in the year 2009 in all other nine programs offered by this institution, that is, pedagogy, languages, translation and interpretation, law, engineering, administration, economics, art education, and communication. This group was selected through an appeal made by five of their professors for a spontaneous participation in the survey. The instructors also proctored the questionnaire. From 608 students enrolled in that year, 125 answered the questionnaire on a volunteer basis, representing 20.5% of the total of freshman students enrolled that school year.

**Objectives and Hypotheses**

The objectives are divided in two parts. As mentioned earlier, the first objective was searching and describing the general profile that characterizes both the college students who chose to enroll in theology and the students who chose other programs offered by the same school in terms of age, marital status, family size, race, family living, socioeconomic level, parents’ cultural level, reading habits, and type of school attended, among others.

The second objective was to identify discriminating factors through which we could predict which program a particular student would choose, either theology or other programs as preparation for a life career. So the main purposes of the study were the following:

1. Describe the general social characteristics of the freshman students of both theology and other programs.

2. Determine whether the seven predictor factors accurately identified the type of
program an undergraduate student at UNASP in the years 2008 and 2009 would choose; namely, looking for a better communion with God, sense of vocation, search for self-fulfillment, sense of mission, looking for status, preparation for a job or career that provides security, and search for self-realization.

Hypothesis: Communion with God, sense of vocation, desire for self-fulfillment, sense of mission, search for status, search for job, and search for self-realization are significant discriminant factors of a desire to enroll in the theology program.

From now on these factors simply will be named as communion with God, vocation, fulfillment, mission, status, security, and self-realization.

**Definition of Variables**

The seven factors that will be tested to explore their influence as significant predictors of which of the two groups the students would choose are considered as independent variables, and the two groups, either Theology or Other Programs, are the dependent variables.

The independent variables are the following:

1. Communion with God: A commitment to spend time in prayer and Bible study.
2. Vocation: A call to be involved in a religious career through the constraint of God’s love
3. Self-Fulfillment: A feeling of self-worth in the act of preparing to influence people for God
4. Mission: A desire to be a leader in the church, willing to share joy and hope with others
5. Status: A hope to have a position that provides administrative and supervisor roles and promotions


7. Self-Realization: A sense of self-worth, knowing that the career path will bring satisfaction.

The dependent variable was the choice the applicant would make in regard to the programs available on the UNASP campus: theology or one of the other programs.

**Instrumentation**

The instrument used in this study consists of two parts. The first is comprised of 26 questions that are part of a socioeconomic and cultural survey questionnaire administered with the Exame Nacional de Cursos—ENC [National Exam of Study Programs] by the Instituto Nacional de Estudos e Pesquisas Educacionais Anísio Teixeira (INEP) [Anisio Teixeira National Institute of Educational Studies and Research], a federal department connected to the Ministry of Education, since the Decree 2,026/96. This questionnaire is added to ENC in order to, among other objectives, “trace the country college freshman profile.” These questions are related to socioeconomic and cultural characteristics of the students. As this questionnaire is in the public domain it was not necessary to ask permission to use it in this survey.

These questions address demographic items, such as age (question 1); marital status and family configuration (questions 2-6); socioeconomic status (questions 7-10); financial resources for study (question 11); parents’ level of education (questions 12 and 13); type of school, private or public (question 14); type of secondary course or program
(question 15); knowledge of English and Spanish (questions 16 and 17); number of non-academic books read (question 18); reading habits (questions 19 to 23); study resources (questions 24 and 25); and gender (question 26). Part of the whole administered questionnaire was not considered because it was not of interest for this study. Also added were some questions that are of interest for further studies in the area of the spiritual realm.

The second part of the questionnaire (questions 41 to 90) refers to motivational factors that are intended to test the discriminatory prediction function of the hypothesis that those factors may predict depending on which of the two groups of dependent variables a student would choose.

This part of the questionnaire was developed following these procedures: first it was given to a random sample of students, 2 years earlier, an open question asking every student to write down all factors they could remember that influenced them to choose the Theology program of study as a preparation for their life career. Forty-three students answered the question out of 100 freshmen in the year of 2006. Based on those answers, 50 questions were prepared and grouped into 12 categories according to this criteria: all answers with equal or similar factors were constituted part of a category group and then these groups were named according the general idea of that category, as, for example: the question 50, “I was impressed by the Holy Spirit to be a pastor,” was categorized as sense of vocation or calling, and question 58, “To have a more secure work in the future,” was categorized as preparation for a job or career that provided security.

Then there were the following categories or factors:
1. External Influence—relatives, friends, books, etc. (questions 41, 53, 64, 76, and 90)

2. Searching for better knowledge (questions 42, 54, 65, and 77)

3. Better preparation for pastorate (questions 43, 55, 66, and 78)

4. Spiritual Development (questions 44, 56, 67, and 79)

5. Good work environment and social relations (questions 45, 57, 68, and 80)

6. New gifts and capacities development (questions 52, 59, 76, and 88)

7. Divine call (questions 50, 62, 71, and 85)

8. Preparing for a job or profession (questions 46, 58, 69, and 81)

9. Search for a sense of achievement (questions 49, 72, 75, 84, and 89)

10. Search for life meaning (questions 47, 61, 70, and 82)

11. Seeking for status (questions 51, 63, 74, and 87)

12. Result of close relation and communion with God (questions 48, 60, 73, and 83).

When these factors were submitted to factor analysis they were reduced to seven factors that were applied and resulted in a fair degree of validity.

Questions 41 to 90 were intended to verify if they had a predictive function, but there was neither certainty of validity nor reliability. In a “posteriori” analysis of the instrument to determine the possible predictive factors, the factorial analysis technique was implemented.

According to the main components, the sample was separated into two factor groups, positive and negative. For the factor analysis of the positive group with KMO equal to .944, four factors were found; namely, communion, vocation, fulfillment and
mission, whose communalities for items range from .538 to .851, and whose total variance explained by these factors was 70%.

The negative group of factors was submitted to the factor analysis technique with the KMO equal to .821, and three factors were found: search for status, preparation for a job, and looking for self-realization. The communality for those items ranged from .309 to .763, with a total variance explaining 54% by these factors.

Thus there are seven factors, four positive and three negative, compounded by the following questions:

Positive:

1. Looking for a better communion with God (communion), questions 56, 44 61, 54, 75, and 42
2. Sense of vocation (vocation), questions 73, 50, 67, 88, and 76
4. Sense of mission (mission), questions 49, 48, 62, 72, 43, 70, 60, and 66

Negative:

5. Looking for status (status), questions 68, 74, 63, 51, 45, and 71
6. Preparation for a secure job or career (job), questions 69, 81, and 46
7. Search for sense of self-worth (self-realization), questions 84 and 89.

The complete set of factors that was considered in this study and their respective questions are shown in Appendix D.
Data Collection and Procedures

The permission to apply the questionnaire to college freshmen was obtained from the Vice President of the University through a formal letter sent with a copy of the questionnaire. This approach provided the school administrators with the topics to be covered and the questions that would be asked prior to the actual event.

A letter with a copy of the questionnaire was also sent to the Ethics Committee asking its approval, which was granted by a formal statement.

The Seminary coordinator chose a class period when all students were present in order to administer the questionnaire to the whole group of students who agreed to participate in the study on a voluntary basis.

It was explained to the group the purpose of the questionnaire and the study:

1. It is a research project being conducted by a doctoral student working towards a doctoral degree at Andrews University, USA, to determine the socioeconomic and cultural profile of the seminary freshman students.

2. The information collected may be helpful to academic leaders in proposing changes and improvements on the program content and teaching approaches.

3. The results will be analyzed to determine the predictability of the model developed of factors that led so many students to choose this program as an option for obtaining a college degree, either theology or other programs of the institution.

An appeal was made to get the full cooperation of the participants, asking them to complete the questionnaire with their best knowledge, honesty, and sincerity, granting them total anonymity. They were assured that the data would be used only statistically.
To grant anonymity, the questionnaire was not to be signed nor identified by any other means.

The procedure continued with the explanation that they should not answer questions 41 to 91 on a right or wrong basis but to take into consideration their personal reality. There were no right or wrong answers. Some may have felt that only one or two cases referred to them; others may have felt that there were more. These questions were supposed to be answered using a Likert scale, ranking from 1 to 5, according to the intensity of the influence exerted over the respondent.

At the end of the class period, the students turned in the questionnaire to the class teacher by inserting it into an envelope that was then sealed and returned to the researcher through the administrative assistant to the University Dean. From the 114 students enrolled, 112 answered the questionnaire; that’s 98.2% of the whole class. Therefore, one could consider this as representative of the whole population.

The students of other programs were solicited by the class teachers to fill in the questionnaires on a volunteer basis to cooperate in the survey. Those who filled out the questionnaires turned them in to the teacher, who delivered them to the researcher. A total of 125 students of all the programs answered the questions from the 608 students enrolled in those classes. This represents 20.5% of the total undergraduate freshman population of the school year 2009.

**Data Analysis**

The data of the first part, including the 26 questions related to the general profile of both theology and other programs, freshmen from UNASP were analyzed using a descriptive statistics (frequency, percentage, mean) approach by which their general
ethnographic and cultural characteristics were described comparing one with another and with the national average.

The second part, dealing with the discriminant predictor factors, used the Discriminant Function Analysis through which an attempt was made to test if those predictor factors could predict most student cases in choosing either theology or other programs of the institution. Discriminant analysis was used instead of logistic regression due to lack of resources. The SPSS16 program was used as the instrument to conduct this Function Analysis.
CHAPTER 4

FINDINGS

This chapter focuses on the findings based on statistical analysis of data obtained from the answers of the first 26 questions of the ENADE questionnaire answered by the freshman students of the theology program and compared with the data obtained from the freshman students of other programs of the same school year 2009, and also with the national sample of the ENADE questionnaire from 2006.

This comparison gives an overall picture of the general profile of the students participating in the study and then comparing the demographic data with other students of the same school and with the average students of the whole country.

**General Profile Findings**

The general profile included age, marital status, number of siblings, children, race, family income, family members in one household, work, time spent outside of family and school, and other aspects.

**Age**

The data regarding the first question, “What is your age?” indicate that there is a wide variety of students ranging from 16 to 57 years old. The two extremes are atypical because generally students start college around 17 or 18 years of age, while people 57 years old usually do not start college. The mean age is 25.43, the median 25, and the
mode 26. The standard deviation is 6.447, the variance 41.562, and the range 41. If one would eliminate these two extreme cases (16 and 57) the median would be 25.22, which does not mean much in this case. It is interesting to note that in the age span between the extremes, there are two intervals that concentrate more than 57% of the age group, that is, from 18 to 22 (30.5%) and from 24 to 28 (34.8%). This was explained by the next question. It was found that there are two distinct groups in this class: single and married.

If one would compare this age group with the group from all other programs of the same university, one would note that there is quite a difference in their ages. The group from theology is older than the group of students from other programs. If one considers the ages 16 to 23, the group of theology students totals 37.5% of the population, while students of that age group enrolled in the other programs came up to a sum of 79.6%. Table 5 shows the differences.

Table 5

Differences of Ages Between Theology Students and Other Course Students in UNASP, in Percentages

<table>
<thead>
<tr>
<th>Age Span</th>
<th>Theology Students</th>
<th>Other Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(N=112)</td>
<td>(N=125)</td>
</tr>
<tr>
<td>16-19 years</td>
<td>22.3</td>
<td>48.0</td>
</tr>
<tr>
<td>20-23 years</td>
<td>15.2</td>
<td>31.6</td>
</tr>
<tr>
<td>24-27 years</td>
<td>30.4</td>
<td>12.8</td>
</tr>
<tr>
<td>28-30 years</td>
<td>11.6</td>
<td>4.0</td>
</tr>
<tr>
<td>31-35 years</td>
<td>16.1</td>
<td>0.8</td>
</tr>
<tr>
<td>36-40 years</td>
<td>1.8</td>
<td>0.8</td>
</tr>
<tr>
<td>41-45 years</td>
<td>1.8</td>
<td>0.8</td>
</tr>
<tr>
<td>46 and up</td>
<td>0.9</td>
<td>0.8</td>
</tr>
</tbody>
</table>
Note that over 60% (62.6%) of theology students are above 24 years of age while from the other courses only 20% are over 24 years.

Marital Status

The second question was “What is your marital status?” The responses were to be chosen from among five options:


As mentioned before, in the Theology School there are two distinct groups. Almost half of the students (53; 47.3%) were married, and 51.8% were single (58). Only one student reported being separated or divorced. The single student’s group average is 21.7 years old and the married group is 28.8. Single students range from 16 to 34 and the greatest concentration is between 18 to 23 years with 35 students; that is 31.2% of the respondents. The married students’ group ranges from 22 to 44 years and the greatest concentration was between 24 to 29 with 30 students; that is 26.7% of those respondents.

Compared with the students from other programs, one can note a sharp difference. From 125 respondents, 101 are single, that is, 80.8%; and 21 are married, that is 16.8%. Two reported that they were divorced or separated and one is in another situation. This is similar to the national average when it comes to comparing with the results obtained by the ENADE questionnaire application. Table 6 shows the data.

The results indicate that students enrolled in the theology program are proportionally greater in number when it comes to married students than those from other programs in UNASP and in the national sample.
Table 6

Comparison of Marital Status Between Students of Theology, Other UNASP Programs, and the National Sample of Respondents, in Percentages

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Theology N=112</th>
<th>UNASP N=125</th>
<th>National(^a)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>51.8</td>
<td>80.8</td>
<td>77.5</td>
</tr>
<tr>
<td>Married</td>
<td>47.3</td>
<td>16.8</td>
<td>16.9</td>
</tr>
<tr>
<td>Divorced/separated</td>
<td>-</td>
<td>1.6</td>
<td>3.0</td>
</tr>
<tr>
<td>Widow/widower</td>
<td>-</td>
<td>-</td>
<td>0.3</td>
</tr>
<tr>
<td>Other</td>
<td>0.9</td>
<td>0.8</td>
<td>2.2</td>
</tr>
</tbody>
</table>

\(^a\)Data from Instituto Nacional de Estudos e Pesquisas Educacionnaís “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

Siblings

The third question is “How many siblings do you have?” The average is 2.58 siblings for theology students and 2.13 for other UNASP programs; the median is 2.00, the mode is 2, and the standard deviation is 2.188 for theology students while for other UNASP students, the median is 2.00, the mode is 1, and the standard deviation is 1.699. While the range is 14 for Theology, for other students it is 11.

Over 50% of the respondents (52.7%) of theology students have only one or two siblings while for other UNASP students, 68.0% have one or two siblings, and 61.2% of the national sample have one or two siblings. Table 7 shows an overall view of the number of siblings, comparing the three cases: Theology, other UNASP, and the National sample.

One may note that theology students have more siblings than the other UNASP students and the national average students when it comes to four siblings or more.
Table 7

Comparison Between Theology Students, UNASP Students, and National Sample Concerning Number of Siblings in the Family, in Percentages

<table>
<thead>
<tr>
<th>No. of siblings</th>
<th>Theology N=112</th>
<th>UNASP N=125</th>
<th>Nationala</th>
</tr>
</thead>
<tbody>
<tr>
<td>No sibling</td>
<td>8.9</td>
<td>5.6</td>
<td>8.0</td>
</tr>
<tr>
<td>One</td>
<td>25.9</td>
<td>34.4</td>
<td>32.5</td>
</tr>
<tr>
<td>Two</td>
<td>26.8</td>
<td>33.6</td>
<td>28.7</td>
</tr>
<tr>
<td>Three</td>
<td>13.4</td>
<td>15.2</td>
<td>12.1</td>
</tr>
<tr>
<td>Four</td>
<td>11.6</td>
<td>4.0</td>
<td>4 or more 18.7</td>
</tr>
<tr>
<td>Five</td>
<td>4.5</td>
<td>2.4</td>
<td></td>
</tr>
<tr>
<td>Six</td>
<td>2.7</td>
<td>1.6</td>
<td></td>
</tr>
<tr>
<td>Seven</td>
<td>2.7</td>
<td>0.8</td>
<td></td>
</tr>
<tr>
<td>Eight</td>
<td>1.8</td>
<td>0.8</td>
<td></td>
</tr>
<tr>
<td>Nine</td>
<td>0.9</td>
<td>0.8</td>
<td></td>
</tr>
<tr>
<td>Eleven</td>
<td>-</td>
<td>0.8</td>
<td></td>
</tr>
<tr>
<td>Fourteen</td>
<td>0.9</td>
<td>-</td>
<td></td>
</tr>
</tbody>
</table>

aData from Instituto Nacional de Estudos e Pesquisas Educacionais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

Theology students tend slightly to come from larger families.

Children

The mean of children for theology students is 0.46 and for other UNASP students is 0.13. The standard deviation for children of theology students is .816 while for UNASP students it is .457. The variance is .665 and .209 respectively for theology and UNASP. Theology married students who have children have an average of 1.53 children while the married students from UNASP other programs who have children have an average of 1.45 children.

The comparison between the three measures is shown in Table 8.
Table 8

Comparison Between Theology, Other UNASP Courses, and the National Average Regarding the Number of Married Students With Children, in Percentages

<table>
<thead>
<tr>
<th>No. of children</th>
<th>Theology N=53</th>
<th>UNASP N=21</th>
<th>National(^a)</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td>69.6</td>
<td>91.2</td>
<td>79.4</td>
</tr>
<tr>
<td>One</td>
<td>17.9</td>
<td>5.6</td>
<td>10.0</td>
</tr>
<tr>
<td>Two</td>
<td>9.8</td>
<td>2.5</td>
<td>7.3</td>
</tr>
<tr>
<td>Three</td>
<td>1.8</td>
<td>-</td>
<td>2.5</td>
</tr>
<tr>
<td>Four</td>
<td>0.9</td>
<td>-</td>
<td>4 or more 0.9</td>
</tr>
</tbody>
</table>

\(^a\)Data from Instituto Nacional de Estudos e Pesquisas Educacionais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

One may notice that married theology students have more children than those from other programs of UNASP and also from the national average. While 30.4% of married theology students have children, only 8.1% of the married students from other UNASP courses have children and 20.7% of the national sample of married students have children.

Race

Although the challenge of race is very questionable when it comes to classification, mainly in a country that is a “melting pot” of races, the questionnaire asks the respondent to classify themselves ethnically, as discussed in the literature review.

The fifth question of the questionnaire is “How do you consider yourself?” among the following possibilities: (a) White, (b) Black, (c) Mulato/Pardo (mixed), (d) Yellow (Asian origin), and (e) Indian or Indian descendent. The results were different among the
three populations considered in this part of the study of general profiles. Theology students considered as White were 60.7%; Black were 6.2%, and Mulatos/Pardos, 29.5%. There were no Asian or Asian descendants, and 3.6% consider themselves Indian or of Indian descent. The group of other programs classified themselves as White, 62.4%; Black, 2.4%; Mulatos/Pardos, 24.8; Yellow, 6.4%; and Indian, 3.2%. The national average classification is as follows: Whites, 66.7%; Blacks, 6.2%; Mulatos/Pardos, 24.2%; Yellows (Asiatics), 1.8%; and Indians, 1.0%. Table 9 summarizes the classification.

Table 9

*Comparison of Race Classification Between Students of Theology, Other UNASP Courses, and the National Average, in Percentages*

<table>
<thead>
<tr>
<th>Race</th>
<th>Theology N=112</th>
<th>UNASP N=125</th>
<th>Nationala</th>
</tr>
</thead>
<tbody>
<tr>
<td>White</td>
<td>60.7</td>
<td>62.4</td>
<td>66.7</td>
</tr>
<tr>
<td>Black</td>
<td>6.2</td>
<td>2.4</td>
<td>6.2</td>
</tr>
<tr>
<td>Mulato/Pardo</td>
<td>29.5</td>
<td>24.8</td>
<td>24.2</td>
</tr>
<tr>
<td>Yellow (Asiatic)</td>
<td>-</td>
<td>6.4</td>
<td>1.8</td>
</tr>
<tr>
<td>Indian</td>
<td>3.6</td>
<td>3.2</td>
<td>1.0</td>
</tr>
</tbody>
</table>

aData from Instituto Nacional de Estudos e Pesquisas Educacionais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

The main finding of this question is that those who considered themselves as Black in the other UNASP programs were only 2.4% of the respondents, whereas the Black students in the theology program followed the same pattern as the national sample, and there were no Asian descendants in the theology program. The Mulatos/Pardos
theology students were also higher in percentage than in the other UNASP courses and national average.

Household

The question is “With whom are you living?” and the responses were: (a) with parents or relatives; (b) with spouse or with spouse and children; (c) with friends; (d) with mates in a university dormitory; and (e) alone.

While the theology married students, 47.3%, all were living with their wives and children; the single students, 29.5%, were living with mates in a dormitory, and 18.8% were living with parents or relatives. Only 2.7% were living with friends and two of them (1.8%) were living alone. Compared with students of other UNASP schools, about 20.8% of them are living with parents or relatives. The students of this institution are in sharp contrast with the national average that goes up to 70.2%. The married theology students are also in contrast with the national average that goes up to 20.7%, whereas the theology students total 47.3%. From the national sample, only 0.5% live in a dormitory while the other UNASP students, 45%, live within the institution. This is happening because only 16% of the students from other UNASP schools are living with their spouses and children; that is less than the national average.

So one could say that the greatest number of theology students are married, living with their wives and children, and the single ones are living with parents or relatives or in a dormitory (48.3%) while 45% of the students from other programs or schools of the institution are living in the dormitory and 52.8% are living with parents or relatives, in the dormitory or with friends. Table 10 shows the distribution of theology students, other schools on the UNASP campus, and the national average students.
Table 10

Comparison Between Theology Students, Other UNASP Students, and the National Average of Students and the Living Arrangement, in Percentages

<table>
<thead>
<tr>
<th>Living at the present</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>Nationala</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents or relatives</td>
<td>18.8</td>
<td>20.8</td>
<td>70.2</td>
</tr>
<tr>
<td>Spouse and/or children</td>
<td>47.3</td>
<td>16.0</td>
<td>20.7</td>
</tr>
<tr>
<td>Friends</td>
<td>02.7</td>
<td>16.0</td>
<td>04.3</td>
</tr>
<tr>
<td>Mates in a dormitory</td>
<td>29.5</td>
<td>45.0</td>
<td>00.5</td>
</tr>
<tr>
<td>Alone</td>
<td>01.8</td>
<td>01.6</td>
<td>04.3</td>
</tr>
</tbody>
</table>

aData from Instituto Nacional de Estudos e Pesquisas Educacionais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

Family Income

From the 112 returned questionnaires, four students did not answer this question, 3.6%, and 51, 45.5%, reported that the family income was less or equal to three minimum salary wages. Three minimum salaries is R$1.050.00 reais, at the time the equivalent to US$ 583.00 dollars (at the rate of R$1.80 reais per one American dollar).

From the other UNASP schools, students, 53.6%, reported that the family income was equal to or less than three minimum salary wages. Both theology students and those from the other UNASP schools were in sharp contrast with the national sample that reported their family income as being equal to or less than three minimum salary wages, 31.6%. Of theology students, 39.3% and 34.4% of other UNASP students were in the range of 3 to 10 minimum salary wages, while the national sample reported that 46% of the student family income was in this salary range.

From 10 minimum salary wages up to 20 minimum, 8.0% of theology students
and 8.0% of other UNASP students reported they were in that range. The national sample reported that 10.1% were from 10 to 15 minimum salary wages, 5.3% from 15 to 24 minimum salaries, 3.6% from 24 to 34, and 3.5% from 34 and up.

It is interesting to note that from theology students 11.6% reported that their family income was 10 minimum salary wages and up and 10.4% of the other UNASP students reported the same range, while 22.5% of the national sample reported that their family salaries were from that range. This means that they (those whose income was 10 minimum salary wages and up) receive from R$3,500.00 reais up to R$10,500.00 reais monthly (that is from US$ 1,944.00 up to US$ 5,833.00).

One may note that nearly 85% of the theology students received only US$ 1,900.00 dollars or less to sustain their families and still face the challenge of paying tuition and fees.

One may also conclude that UNASP students come mainly from families of lower income than the average national sample.

A detail that caught my attention is that from the theology students who reported their family income as equal to or less than three minimum salary wages, about 17% were single students and 28% were married students. That is 45.5% of the total number of theology students who face economic challenges.

If we turn to the question on marital status that 51.8% were single and 47.3% were married, one may note that many of the married students came from the lower income class. This means that from the students who reported that their families had an income of less or equal to three minimum salary wages, about 37.3% were single while 61.5% were married. See Table 11.
**Table 11**

*Comparison Between Theology Students, Other Schools Students at UNASP, and National Average Students Related to Family Income, in Percentages*

<table>
<thead>
<tr>
<th>Family Income</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>National(^a)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nonvalid—did not answer</td>
<td>3.6</td>
<td>1.6</td>
<td></td>
</tr>
<tr>
<td>Up to 3 minimum wages</td>
<td>45.5</td>
<td>53.6</td>
<td>31.6</td>
</tr>
<tr>
<td>From 3 to 10 minimum wages</td>
<td>39.3</td>
<td>34.4</td>
<td>46.0</td>
</tr>
<tr>
<td>From 10 to 20 minimum wages</td>
<td>8.0</td>
<td>8.0</td>
<td>10.1 (10-15)</td>
</tr>
<tr>
<td>From 20 to 30 minimum wages</td>
<td>3.6</td>
<td>2.4</td>
<td>3.6 (24-34)</td>
</tr>
<tr>
<td>From 30 up</td>
<td>-</td>
<td>-</td>
<td>3.5 (34-up)</td>
</tr>
</tbody>
</table>

\(^a\)Data from Instituto Nacional de Estudos e Pesquisas Educacionais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

**Family Members Living Together**

Question 8, “How many members of your family are living with you?” refers to the number of individuals in a particular household. Some of the theology students, 20.5%, reported that none of their family members were living with them, while 34.4% from other UNASP schools and only 13% of the national sample lived alone.

From theology students, 44.6% where living with one or two members of their families but only 21.6% from students of other UNASP schools and 30% from the national sample lived with family members.

Of students who reported that they were living with three or four members of the family, 27.7% were theology students, 37.6% were from other UNASP schools, and 44% were from the national sample. Those who were living with five to seven members of their families, 6.3%, were from theology students, 5.6% from other UNASP schools, and
10.7 of national sample. Finally the students who were living with eight or more members of their families, 0.9%, were from theology students, 9% from other schools, and 2.3% from the national sample. See Table 12.

Table 12

*Comparison Between Theology Students, Other Students at UNASP, and National Average Students on Family Living, in Percentages*

<table>
<thead>
<tr>
<th>Family members in household</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>National(^a)</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td>20.5</td>
<td>34.4</td>
<td>13.0</td>
</tr>
<tr>
<td>1 or 2</td>
<td>44.6</td>
<td>21.6</td>
<td>30.0</td>
</tr>
<tr>
<td>3 or 4</td>
<td>27.7</td>
<td>37.6</td>
<td>44.0</td>
</tr>
<tr>
<td>5 to 7</td>
<td>6.3</td>
<td>5.6</td>
<td>10.7</td>
</tr>
<tr>
<td>8 or more</td>
<td>0.9</td>
<td>0.9</td>
<td>2.3</td>
</tr>
</tbody>
</table>

\(^a\)Data from Instituto Nacional de Estudos e Pesquisas Educacionnais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

Work and Maintenance

The question was: Mark the situation that better fits your case. The responses were:

1. I do not work and my expenses are met by my family.
2. I work and receive family help.
3. I work and maintain myself.
4. I work and help the family.
5. I work and am responsible for family maintenance.

From theology students, 21.4% do not work and are sustained by their families
while the other UNASP program students, 33.6%, are in the same situation and 31.5% of national sample. Twenty-two percent of the theology students reported that they work and receive help from the family while 30.4% of other students and 28.9% of national sample also work and receive help from their families.

Of the group that works and sustain themselves, 22.3% are theology students, 23.2% are UNASP students, and 11.8% are of the national sample. Theology students report that 13.4% work and still help their families. Other UNASP students report that only 7.2% also do the same, while 19.8% of the national sample work and help their families.

Finally, 21.5% of theology students work and maintain their families, while only 4.8% of other UNASP students and 8% of the national sample do the same. One may conclude that over 50% of the theology students work to sustain themselves and about 35% still help or contribute to their families, while only 12% of other UNASP students and 27.8% of the national sample do the same. An overview may be seen in Table 13.

Weekly Working Period (Time)

The theology students who work full time—40 hours per week—constitute over 50% (50.9%) of the group with 21.4% working from 24 to 40 hours weekly; from other UNASP schools, students (32.8%) work full time with 24.8% working from 24 to 40 hours weekly. According to the national average, students work 50.2% full time and 16.2% work from 24 to 40 hours.

The minority group is made up of those who work up to 24 hours weekly – 6.3% theology students; 14.4% other UNASP students, and 5.2% of the national sample. Those who work some include the following: 8.9% theology students, 10.4% other UNASP
Table 13

Comparison Between Theology Students, Other UNASP Students, and the National Average of Students on Work and Maintenance, in Percentages

<table>
<thead>
<tr>
<th>Work</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>National*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nonvalid – did not answer</td>
<td>21.4</td>
<td>33.6</td>
<td>31.5</td>
</tr>
<tr>
<td>I do not work: family assists</td>
<td>22.3</td>
<td>30.4</td>
<td>28.9</td>
</tr>
<tr>
<td>I work and receive family help</td>
<td>22.3</td>
<td>23.2</td>
<td>11.8</td>
</tr>
<tr>
<td>I work and sustain myself</td>
<td>13.4</td>
<td>07.2</td>
<td>19.8</td>
</tr>
<tr>
<td>I work and help the family</td>
<td>21.5</td>
<td>04.8</td>
<td>08.0</td>
</tr>
</tbody>
</table>

*Data from Instituto Nacional de Estudos e Pesquisas Educacionnais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

students, and 5.2% of the national sample. From those who do not work, 11.6% are theology students, 16.8% are other UNASP students, and 21.0% are of the national sample. One student of theology and one of other UNSASP students did not respond to this question. One may say that the majority of the theology students, 72.3%, work from 24 hours up weekly and only 11.6% do not work at all. See Table 14.

Scholarships or Financial Aid

The question that should be answered was the following: “What type of financial aid do you receive or received to meet your study expenses?” The group of theology students reported that 39.3% received scholarships from the school, while 66.4% of the students from other UNASP courses received partial or total scholarships from the institution. From other UNASP scholarships, 8.0% went to theology students and 5.6% to
Table 14

*Comparison Between Theology Students, Other Schools Students at UNASP, and National Average Students on Amount of Hours of Work per Week, in Percentages*

<table>
<thead>
<tr>
<th>Amount of work</th>
<th>Theology (N=112)</th>
<th>Other schools (N=125)</th>
<th>National(^a)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nonvalid—did not answer</td>
<td>0.9</td>
<td>0.8</td>
<td>21.0</td>
</tr>
<tr>
<td>I do not work</td>
<td>11.6</td>
<td>16.8</td>
<td>5.2</td>
</tr>
<tr>
<td>I work eventually</td>
<td>8.9</td>
<td>10.4</td>
<td>7.4</td>
</tr>
<tr>
<td>I work up to 20 hours weekly</td>
<td>6.3</td>
<td>14.4</td>
<td>16.2</td>
</tr>
<tr>
<td>I work from 20 to 40 hours/week</td>
<td>21.4</td>
<td>24.8</td>
<td>79.2</td>
</tr>
<tr>
<td>I work from 40 hours and up</td>
<td>50.9</td>
<td>32.8</td>
<td>50.2</td>
</tr>
</tbody>
</table>

\(^a\)Data from Instituto Nacional de Estudos e Pesquisas Educacionnais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

other UNASP students. The national sample received 13.9% from the given school, 2.9% from state aid, and 4.0% from the municipality or county aid or scholarships and 2.6% from FIES (a state financial loan program). Of theology students 43.8% do not receive scholarships while 20.0% of other UNASP students do not receive any assistance. The great difference is with the national sample: 76.7% receive some type of financial aid, while only 8.0% of theology students and 7.2% of other students also receive other financial help. One must remember that official institutions (federal and state) are free of charge and students do not pay any tuition.

One may conclude that over 50% of the theology students (55.3%) receive total or partial scholarships or financial aid while studying and 79.2% of other UNASP students receive assistance. See Table 15.
Table 15

Comparison Between Theology Students, Other Schools’ Students at UNASP, and the National Average of Students on Scholarship or Receiving Financial Aid, in Percentages

<table>
<thead>
<tr>
<th>Scholarship or financial aid</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>Nationala</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nonvalid—did not answer</td>
<td>0.9</td>
<td>0.8</td>
<td></td>
</tr>
<tr>
<td>FIES</td>
<td>-</td>
<td>-</td>
<td>2.6</td>
</tr>
<tr>
<td>Total and partial scholarship by the school</td>
<td>39.3</td>
<td>66.4</td>
<td>13.9</td>
</tr>
<tr>
<td>Total or partial by others</td>
<td>8.0</td>
<td>5.6</td>
<td>(state) 2.9</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(county) 4.0</td>
</tr>
<tr>
<td>No scholarship</td>
<td>43.8</td>
<td>20.0</td>
<td></td>
</tr>
<tr>
<td>Other financial help</td>
<td>8.0</td>
<td>7.2</td>
<td>76.7</td>
</tr>
</tbody>
</table>

aData from Instituto Nacional de Estudos e Pesquisas Educacionais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

Father’s Schooling

For the question, “What is your father’s schooling level?” the theology students reported that 5.4% of their fathers did not have schooling at all, 25% had only from 1st to 4th grades, and 22.3% had from 5th to 8th grade. From other UNASP students, 5.6% do not have schooling, 23.2% had only from 1st to 4th grades, and 17.6% had from 5th- to 8th-grade education.

When it comes to high school, 29.5% of the parents of theology students and also those of the national sample had a high-school education compared with 31.2% of the parents of students of other schools.

A slight difference is noted from fathers who have had college and up (superior
schooling): 17.0% for theology students; 20.8% for other UNASP students, and 22.5% for the national sample.

The conclusion here is that over 52% (52.7%) of the theology students have fathers who have had no schooling or elementary schooling from 8th grade or less; this is true for 46.8% from the group of other UNASP students and 48.0% from the national sample.

From theology students, 4.5% of the fathers had had specialization (at least one year beyond college); 3.6% have a Master’s degree and 1.8% have a doctoral degree. See Table 16.

Table 16

*Comparison Between Theology Students, Other Schools Students at UNASP, and the National Average of Students on Father’s Schooling, in Percentages*

<table>
<thead>
<tr>
<th>Father’s schooling</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>National¹</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nonvalid – did not answer</td>
<td>0.9</td>
<td>1.6</td>
<td>4.6</td>
</tr>
<tr>
<td>No schooling</td>
<td>5.4</td>
<td>5.6</td>
<td>4.6</td>
</tr>
<tr>
<td>From 1st to 4th grades</td>
<td>25.0</td>
<td>23.2</td>
<td>26.1</td>
</tr>
<tr>
<td>From 5th to 8th grades</td>
<td>22.3</td>
<td>17.6</td>
<td>17.3</td>
</tr>
<tr>
<td>Secondary school</td>
<td>29.5</td>
<td>31.2</td>
<td>29.5</td>
</tr>
<tr>
<td>College and up</td>
<td>17.0</td>
<td>20.8</td>
<td>22.5</td>
</tr>
</tbody>
</table>

¹Data from Instituto Nacional de Estudos e Pesquisas Educacionais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.
Mother’s Schooling

A similar picture to that of the father’s education level may be found in the results of the survey regarding the schooling of the mothers, with some differences. Mothers without schooling among the theology students were only 4.5%; 1.6% among other UNASP students, and 3.6% among the national sample. Finally, with college level and up, which is superior schooling, 19.6% of the mothers among theology students had achieved a superior education; 23.2% had among other UNASP students, and 22.8% had among the national sample.

One may conclude that over 55% of the mothers of theology students have only attended elementary school or had no schooling at all; this is true for 52% of other UNASP students and 45.5% of the national sample. See Table 17.

Table 17

Comparison Between Theology Students, Other Schools Students at UNASP, and the National Average on Mother’s Schooling, in Percentages

<table>
<thead>
<tr>
<th>Mother schooling</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>Nationala</th>
</tr>
</thead>
<tbody>
<tr>
<td>No schooling</td>
<td>4.5</td>
<td>1.6</td>
<td>3.6</td>
</tr>
<tr>
<td>From 1st to 4th grades</td>
<td>27.7</td>
<td>23.2</td>
<td>23.7</td>
</tr>
<tr>
<td>From 5th to 8th grades</td>
<td>23.2</td>
<td>27.2</td>
<td>18.2</td>
</tr>
<tr>
<td>Secondary school</td>
<td>25.0</td>
<td>24.8</td>
<td>31.7</td>
</tr>
<tr>
<td>College and up</td>
<td>19.6</td>
<td>23.2</td>
<td>22.8</td>
</tr>
</tbody>
</table>

aData from Instituto Nacional de Estudos e Pesquisas Educacionnais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.
Type of Secondary School

For the question, “In which type of school did your high-school education take place?” nearly 43% (42.9%) of the theology students studied in public schools; this is similar for other UNASP students, 48.8%, and for those from the national sample, 53.2%. For those who studied in private schools, 29.5% were theology students, 29.6% were other UNASP students, and 32.2% were the national sample. For those who studied mainly, but not exclusively, in public schools, 12.5% were the theology students; 10.4% were students of other schools, and only 6.1% were of the national sample. For those who studied mainly, but not exclusively, in private schools, 9.8% were theology students; 6.4% were students of other schools, and only 4.7% were of the national sample.

Finally, of those who studied half of the time in public schools and half in private schools, 5.4% were theology students; 4.8% were other UNASP students, and only 3.8% were of the national sample. One could say then that over 55% of theology students, 59.2% of other UNASP students, and 59.3% of the national sample studied mostly or fully in public high-school programs before entering college in public schools. For those who studied the entire time in private schools or mostly in private schools, 39.3% were theology students; 36% were other UNASP students, and 36.9% were from the national sample.

These responses indicate three kinds of students enrolled in the theology program: those coming from a totally public school background (42.9%); those from totally private (29.5%) and mixed background, and those from public and private schools (27.7%). Concerning school procedure, one can expect a varied range (spectrum) of students’ knowledge since there is a great variation of programs among the schools. See Table 18.
Table 18

Comparison Between Theology Students, Other Schools’ Students at UNASP and National Average Students on Type of School Studied in Secondary School, in Percentages

<table>
<thead>
<tr>
<th>Type of school studied</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>National¹</th>
</tr>
</thead>
<tbody>
<tr>
<td>Public school</td>
<td>42.9</td>
<td>48.8</td>
<td>53.2</td>
</tr>
<tr>
<td>Private school</td>
<td>29.5</td>
<td>29.6</td>
<td>32.2</td>
</tr>
<tr>
<td>Mostly in public school</td>
<td>12.5</td>
<td>10.4</td>
<td>6.1</td>
</tr>
<tr>
<td>Mostly in private school</td>
<td>9.8</td>
<td>6.4</td>
<td>4.7</td>
</tr>
<tr>
<td>Half in public and half in private</td>
<td>5.4</td>
<td>4.8</td>
<td>3.8</td>
</tr>
</tbody>
</table>

¹Data from Instituto Nacional de Estudos e Pesquisas Educacionais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

Type of Secondary School Program

The great majority of these three groups have taken the common or regular program before entering college. Specifically, 67.7% of theology students have followed this course of study, as have 80.8% of students of other schools at UNASP and 70.7% from the national sample. The remaining group came from other programs such as professional or technical schools (18.8% of theology students; 8.0% of students of other schools; and 13.4% of the national sample); a teaching program (non-theology students; 1.6% of students of other schools, and 5.7% of the national sample); supletive (see definition of terms) (12.5% of theology students; 8.0% of other schools’ students, and 8.0% of the national sample); and other programs (0.9% of theology; 0.8% other schools’ students, and 2.1% of the national sample). See Table 19.
Table 19

*Comparison Between Theology Students, Other Schools’ Students at UNASP and National Average Students on Type of Program Taken in Secondary School, in Percentages*

<table>
<thead>
<tr>
<th>Type of program or course taken</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>National(^a)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nonvalid—did not answer</td>
<td>0.8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Common or regular</td>
<td>67.7</td>
<td>80.8</td>
<td>70.7</td>
</tr>
<tr>
<td>Professional or technical</td>
<td>18.8</td>
<td>8.0</td>
<td>13.4</td>
</tr>
<tr>
<td>Teaching</td>
<td>-</td>
<td>1.6</td>
<td>5.7</td>
</tr>
<tr>
<td>Suppletive</td>
<td>12.5</td>
<td>8.0</td>
<td>8.0</td>
</tr>
<tr>
<td>Other</td>
<td>0.9</td>
<td>0.8</td>
<td>2.1</td>
</tr>
</tbody>
</table>

\(^a\)Data from Instituto Nacional de Estudos e Pesquisas Educacionnais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”].
Censo Nacional de Estudos Superiores. Data in possession of author.

English Knowledge

Only 6.2% of theology students reported a good knowledge of English—an ability to read, write, listen with comprehension, and speak; 9.6% of other UNASP students reported such knowledge, while the national sample went up to 10.4%.

Those who read, write, and spoke English reasonably well included 21.4% of the theology students, 19.2% of other UNASP students, and 23.9% of the national sample. Of the theology students, 5.4% reported that they read and write but do not speak, while 8.0% of other UNASP students did so, as did 9.2% of the national sample. Of the theology students, 27.7% reported that they read but do not write or speak English; 23.2% of other UNASP students and 15.3% of the national sample responded the same.

See Table 20.

Finally, of those who do not know English at all, 39.9% were theology students,
37.6% were UNASP students, and 41.3% were from the national sample. One may come to the conclusion that the group of theology students is the group that knows less English than do the other two groups.

Table 20

Comparison Between Theology Students, Other Schools’ Students at UNASP, and the National Average of Students on English Language Knowledge, in Percentages

<table>
<thead>
<tr>
<th>Knowledge in English</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>Nationala</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nonvalid—did not answer</td>
<td>-</td>
<td>2.4</td>
<td>10.4</td>
</tr>
<tr>
<td>Read, write and speak well</td>
<td>6.2</td>
<td>9.6</td>
<td>10.4</td>
</tr>
<tr>
<td>Read, write and speak reasonably</td>
<td>21.4</td>
<td>19.2</td>
<td>23.9</td>
</tr>
<tr>
<td>Read, write but do not speak</td>
<td>5.4</td>
<td>8.0</td>
<td>9.2</td>
</tr>
<tr>
<td>Read but do not write or speak</td>
<td>27.7</td>
<td>23.2</td>
<td>15.3</td>
</tr>
<tr>
<td>No knowledge at all</td>
<td>39.3</td>
<td>37.6</td>
<td>41.3</td>
</tr>
</tbody>
</table>

aData from Instituto Nacional de Estudos e Pesquisas Educacionnais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

Spanish Knowledge

With regard to the knowledge of Spanish, although this language is similar to Portuguese, the picture is not so much different from English. The reason is most likely due to the fact that Spanish has not been taught in the schools in Brazil for many years. Only 2.7% of theology students reported that they know how to read, write, and speak Spanish well, while 4.8% of other UNASP students and 3.4% of the national sample reported the same.

From theology students, 17.0% said that they can read, write, and speak Spanish, and 12.8% of other UNASP students and 15.9% of the national sample reported the same.
Of theology students, 5.4% reported that they can read and write but do not speak, while 6.4% of other UNASP students and 5.5% of the national sample reported the same.

However, 53.6% of theology students, 36.0% of other UNASP students, and 25.3% of the national sample reported that they know how to read but do not write or speak Spanish.

Finally, 21.4% of theology students, 40.0% of other schools’ students, and 49.9 of the national sample do not have any knowledge of this language. This brings us to the conclusion that 75% of theology students, 76% of other students, and 75.2% of the national sample do not know this language at all. See Table 21.

Table 21

Comparison Between Theology Students, Other Schools’ Students at UNASP, and the National Average Students on Spanish, in Percentages

<table>
<thead>
<tr>
<th>Knowledge in Spanish</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>National(^a)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Read, write and speak well</td>
<td>2.7</td>
<td>4.8</td>
<td>3.4</td>
</tr>
<tr>
<td>Read, write and speak reasonably</td>
<td>17.0</td>
<td>12.8</td>
<td>15.9</td>
</tr>
<tr>
<td>Read, write but do not speak</td>
<td>5.4</td>
<td>6.4</td>
<td>5.5</td>
</tr>
<tr>
<td>Read but do not write or speak</td>
<td>53.6</td>
<td>36.0</td>
<td>25.3</td>
</tr>
<tr>
<td>No knowledge at all</td>
<td>21.4</td>
<td>40.0</td>
<td>49.9</td>
</tr>
</tbody>
</table>

\(^a\)Data from Instituto Nacional de Estudos e Pesquisas Educacionais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

Books Read in the Previous Year

When one considers reading habits, referring to books read in the previous year, 4.5% of theology students reported they did not read any books, while 5.6% of other UNASP students, and 13.1% of the national sample reported also that they had not read
any books during the previous year.

For the theology students, 19.7% had read one or two books, while 27.2% of other UNASP students and 34.8% of the national sample reported the same. However, 36.6% of theology students, 41.6% of other UNASP students, and 34.4% of the national sample reported they had read three to five books. Of the theology students, 12.5% had read from six to eight books, and 12.0% of other UNASP students, and 9.5% of the national sample reported the same.

A remarkable difference between theology students and other UNASP students and the national sample occurred when 26.9% of theology students reported they had read more than eight books in the previous year; 13.6% of other UNASP students and 8.3% of the national sample reported the same.

If one considers only the theology students, one may note that there is a great diversity among the students as far as books read in the previous year. The number of books read ranged from zero to 100. The student who reported 100 books read in 1 year may have misunderstood the question and may have interpreted the question as having to do with the number of books read during his lifetime. With the exception of this one response, there were two students who reported reading 50 books and one reported reading 44 books.

The mean of books read was 6.9, but over 50% of the students read from two to five books, which represented an average of 3.4 books read per year. The students who read from 6 to 10 books represented 27.8% of the group who read an average of 8.5 books the previous year. Finally, the last group that represented 11.4% of the population read an average of 17.25 books that year. From the 675 books read, 207 were read by 12
students; that is 30.6% of the books read by 10.7% of the students. One may conclude that theology students in general still have a long way to go as far as reading habits are concerned. See Table 22.

Table 22

Comparison Between Theology Students, Other Schools’ Students at UNASP, and National Average Students on Books Read in Previous Year, in Percentages

<table>
<thead>
<tr>
<th>Books read in previous year</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>Nationala</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td>4.5</td>
<td>5.6</td>
<td>13.1</td>
</tr>
<tr>
<td>One or two</td>
<td>19.7</td>
<td>27.2</td>
<td>34.8</td>
</tr>
<tr>
<td>Three to five</td>
<td>36.6</td>
<td>41.6</td>
<td>34.4</td>
</tr>
<tr>
<td>Six to eight</td>
<td>12.5</td>
<td>12.0</td>
<td>9.4</td>
</tr>
<tr>
<td>More than eight</td>
<td>26.9</td>
<td>13.6</td>
<td>8.3</td>
</tr>
</tbody>
</table>

aData from Instituto Nacional de Estudos e Pesquisas Educacionnais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

Kind of Books Most Read

Theology respondents, 4.5%, and respondents from other schools, 4.8%, marked more than one answer to this question; therefore, the statistics were not valid. Only 5.9% of theology students read mostly fiction literature while other UNASP students, 24.8%, and from the national sample, 22.9%, do so. Regarding non-fiction literature, 21.4% of theology students, 20.8% of other UNASP students, and 14.2% of the national sample reported this way.

Among theology students, 9.8% read technical books, only 3.2% of other UNASP students also did the same, but 22.0% of the national sample read this type of book.
Economy books were read only by other UNASP students (3.2%). Subject and narrative books were reported by other UNASP students. Only 2.4% of these students read narrative books. Self-help books were reported only by the national sample (13.9%); and biographies were reported by theology students (11.6%) and other UNASP students (5.6%).

For theology students, 47.3% reported reading other topic books; 37.6% of UNASP students and 27.1% of the national sample reported the same. Of the theology students who reported other topic readings, 49 of 53 individuals, reported that those readings were religious or spiritual books, totaling 43.7% of all books read. This shows that the theology students are already conscious of the topics they will consider while studying theology. One may conclude that the majority of theology students are oriented toward the topics of their study program. See Table 23.

Newspaper Reading

When it comes to newspaper reading, there is a noted difference between the schools of the institution and the national sample. As regards daily newspaper reading, 8.9% of the theology students do read, whereas over 55% do not read or rarely read. A little higher percentage of other UNASP students of the same institution are in this group: 48.8% rarely read newspapers and 11.2% never read the newspaper. This group goes up to 60%. The national sample read more newspapers than do the students from UNASP: 27.3% rarely read it and only 2.9% never do; this sums up to 29%. Students who read more newspapers are the national sample. Those of the national sample who read newspapers every day and some days of the week are 61.0%, while theology students are only 43.7%, and other schools’ students are only 33.6%. See Table 24.
Table 23

*Comparison Between Theology Students, Other Schools’ Students at UNASP, and the National Average Students on Type of Books Read, in Percentages*

<table>
<thead>
<tr>
<th>Type of books read</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>National(^a)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nonvalid—did not answer</td>
<td>4.5</td>
<td>4.8</td>
<td></td>
</tr>
<tr>
<td>Fiction literature</td>
<td>5.9</td>
<td>24.8</td>
<td>22.9</td>
</tr>
<tr>
<td>Non-fiction literature</td>
<td>21.4</td>
<td>20.8</td>
<td>14.2</td>
</tr>
<tr>
<td>Technical books</td>
<td>8.8</td>
<td>3.2</td>
<td>22.0</td>
</tr>
<tr>
<td>Economy</td>
<td>-</td>
<td>3.2</td>
<td>-</td>
</tr>
<tr>
<td>Narratives</td>
<td>-</td>
<td>2.4</td>
<td>-</td>
</tr>
<tr>
<td>Self Help</td>
<td>-</td>
<td>-</td>
<td>13.9</td>
</tr>
<tr>
<td>Biography</td>
<td>11.6</td>
<td>5.6</td>
<td>-</td>
</tr>
<tr>
<td>Other</td>
<td>47.3</td>
<td>35.2</td>
<td>27.1</td>
</tr>
</tbody>
</table>

\(^a\)Data from Instituto Nacional de Estudos e Pesquisas Educacionnais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

Table 24

*Comparison Between Theology Students, Other Schools’ Students at UNASP, and National Average Students on Frequency of Newspaper Reading, in Percentages*

<table>
<thead>
<tr>
<th>Newspaper reading</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>National(^a)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daily</td>
<td>8.9</td>
<td>7.2</td>
<td>22.5</td>
</tr>
<tr>
<td>Some days of the week</td>
<td>34.8</td>
<td>26.4</td>
<td>38.5</td>
</tr>
<tr>
<td>On Sundays</td>
<td>0.9</td>
<td>6.4</td>
<td>8.7</td>
</tr>
<tr>
<td>Rarely</td>
<td>47.3</td>
<td>48.8</td>
<td>27.3</td>
</tr>
<tr>
<td>Never</td>
<td>8.0</td>
<td>11.2</td>
<td>2.9</td>
</tr>
</tbody>
</table>

\(^a\)Data from Instituto Nacional de Estudos e Pesquisas Educacionnais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.
Topics Read

In response to the question, Which are the newspaper topics you read most? 10.7% of theology students’ and 13.6% of the other UNASP students’ answers were not valid because they marked more than one option or did not answer this question at all.

Of the theology students, 52.7% reported they read from all topics, and other UNASP students, 45.6%, read also from all topics, while the national sample, 62.3%, reported the same. Regarding other topics, theology students read politics and/or economy (12.5%), culture and arts (5.4%), sports (15.3%), and other topics (3.6%).

Other UNASP students read about politics and/or the economy (12.0%); culture and arts (16.8%); sports (10.4%) and other topics (1.6%). National sample respondents read about politics and/or the economy (13.1%); culture and arts (11.9%); sports (6.1%) and other topics (6.5%). Considering theology students, one may conclude that a little over 50% read from all topics while the remaining read from specific topics. See Table 25.

Knowledge Actualization

Some of the reports were not considered valid because respondents marked more than one option. This was the case of 6.2% of the theology students and 9.6% of other UNASP students. For theology students, 4.5% use the newspaper as a main source of knowledge actualization; 1.6% of other UNASP schools’ students and 12.7% of national sample do so.

Magazines are used as a main source by 4.5% of theology students, 5.6% of other schools’ students, and 4.2% of the national sample. The radio is used by 4.5% of the theology students, 1.6% of other UNASP students, and 2.8% of the national sample.
Table 25

*Comparison Between Theology Students, Other Schools’ Students at UNASP, and National Average Students on Newspaper Topic Reading, in Percentages*

<table>
<thead>
<tr>
<th>Topic reading</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>Nationala</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nonvalid—did not answer</td>
<td>10.7</td>
<td>13.6</td>
<td>-</td>
</tr>
<tr>
<td>All topics</td>
<td>52.7</td>
<td>45.6</td>
<td>62.3</td>
</tr>
<tr>
<td>Politics/economy</td>
<td>12.5</td>
<td>12.0</td>
<td>13.1</td>
</tr>
<tr>
<td>Culture and art</td>
<td>5.4</td>
<td>16.8</td>
<td>11.9</td>
</tr>
<tr>
<td>Sports</td>
<td>15.2</td>
<td>10.4</td>
<td>6.1</td>
</tr>
<tr>
<td>Other</td>
<td>3.6</td>
<td>1.6</td>
<td>6.5</td>
</tr>
</tbody>
</table>

aData from Instituto Nacional de Estudos e Pesquisas Educacionais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

The majority of students from the three groups used in this study use TV and the internet as the main source of knowledge actualization. Television is used by 42.9% of the theology students, 28.0% of other UNASP students, and 43.0% of the national sample; the internet is used by 37.5% of the theology students; 53.6% of other UNASP schools’ students, and 37.4% of the national sample. If one considers TV and the internet, one notes that all three groups (80%) use these as their main source of knowledge actualization. See Table 26.

Library Use in Secondary School

Of the reports, one individual answer was not valid, 0.9%, from a theology student. For theology students, 5.4% reported that there was no library in the school, while 1.6% of other UNASP students and 1.8% of national sample reported the same. Of theology students, 2.7% reported they never used the library; 1.6% of other schools
Table 2

Comparison Between Theology Students, Other Schools’ Students at UNASP, and National Average Students on Knowledge Actualization, in Percentages

<table>
<thead>
<tr>
<th>Knowledge Actualization</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>National^a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nonvalid—did not answer</td>
<td>6.2</td>
<td>9.6</td>
<td>-</td>
</tr>
<tr>
<td>Newspaper</td>
<td>4.5</td>
<td>1.6</td>
<td>12.7</td>
</tr>
<tr>
<td>Magazines</td>
<td>4.5</td>
<td>5.6</td>
<td>4.2</td>
</tr>
<tr>
<td>TV</td>
<td>42.9</td>
<td>28.0</td>
<td>43.0</td>
</tr>
<tr>
<td>Radio</td>
<td>4.5</td>
<td>1.6</td>
<td>2.8</td>
</tr>
<tr>
<td>Internet</td>
<td>37.5</td>
<td>53.6</td>
<td>37.4</td>
</tr>
</tbody>
</table>

^aData from Instituto Nacional de Estudos e Pesquisas Educacionais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

students and 4.6% of the national sample reported the same. A response indicating rarely used was reported by 15.2% of theology students, 20.0% by other UNASP students, and 27.0% by the national sample. When considering reasonably frequent use, the percentage went up to 38.4% of theology students; 48.8% of other UNASP students, and 44.4% of the national sample. Frequent use of the library was reported by 37.5% of theology students, 29.6% of other UNASP students, and 22.1% of the national sample.

If one considers the last two options (frequent use and very frequent use), one may conclude that most students used the library for their studies: 75.9% of theology students, 78.4% of other UNASP students, and 66.5% of the national sample. See Table 27.
Table 27

Comparison Between Theology Students, Other Schools’ Students at UNASP, and National Average Students on Library Use in Secondary School, in Percentages

<table>
<thead>
<tr>
<th>Use of library in secondary school</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>National(^a)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nonvalid—did not answer</td>
<td>0.9</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>No library in the school</td>
<td>5.4</td>
<td>1.6</td>
<td>1.8</td>
</tr>
<tr>
<td>Never use</td>
<td>2.7</td>
<td>1.6</td>
<td>4.6</td>
</tr>
<tr>
<td>Rarely use</td>
<td>15.2</td>
<td>20.0</td>
<td>27.0</td>
</tr>
<tr>
<td>Reasonable frequency</td>
<td>38.4</td>
<td>48.8</td>
<td>44.4</td>
</tr>
<tr>
<td>More frequently</td>
<td>37.5</td>
<td>29.6</td>
<td>22.1</td>
</tr>
</tbody>
</table>

\(^a\)Data from Instituto Nacional de Estudos e Pesquisas Educacionnais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

Doing Research

The question, “What means do you mostly use when engaged in research for class activities?” was intended to determine whether or not the respondents had had experience conducting research in the course of their studies. Of theology students, 50.9% used the school library; 36.0% of other UNASP students and 37.5% of the national sample reported the same. Using libraries in other institutions were reported by 1.8% of theology students and 3.2% of the national sample. Other UNASP students did not report any use of other institutions’ libraries.

It is interesting that 18.8% of theology students use their own books while only 4.0% of other UNASP students and 6.7% of the national sample do the same. Another fact to note is that only 20.5% of theology students use the internet as the main source for
research, whereas 52.8% of other UNASP students and 51.8% of the national sample report using the internet.

Theology students (3.6%), other UNASP students (1.6%), and those from the national sample (0.8%) reported that they did not conduct any research. For theology students, 4.5% of the responses could not be used because respondents marked more than one option. For UNASP students, 5.6% of the responses could not be used for the same reason. One may conclude that about half of the theology students used the school library as their main source of research while half of the other UNASP students and half of the national sample used the internet. See Table 28.

Table 28

*Comparison Between Theology Students, Other Schools’ Students at UNASP, and National Average Students on Doing Research, in Percentages*

<table>
<thead>
<tr>
<th>Doing research</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>National*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nonvalid—did not answer</td>
<td>4.5</td>
<td>5.6</td>
<td>-</td>
</tr>
<tr>
<td>Using school library</td>
<td>50.9</td>
<td>36.0</td>
<td>37.5</td>
</tr>
<tr>
<td>Use of other institutions’ library</td>
<td>1.8</td>
<td>-</td>
<td>3.2</td>
</tr>
<tr>
<td>Using own books</td>
<td>18.8</td>
<td>4.0</td>
<td>6.7</td>
</tr>
<tr>
<td>Internet</td>
<td>20.5</td>
<td>52.8</td>
<td>51.8</td>
</tr>
<tr>
<td>No research done</td>
<td>3.6</td>
<td>1.6</td>
<td>0.8</td>
</tr>
</tbody>
</table>

*aData from Instituto Nacional de Estudos e Pesquisas Educacionnais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.*

Weekly Hours of Study

No study outside the classroom was reported by 3.6% of the theology students, 1.6% by other UNASP students, and 9.2% of the national sample. Of the theology
students, 14.3% reported one or two hours of study; other UNASP students, 11.2%, and 9.2% of the national sample. For the theology students, 12.5% reported three to five hours of weekly study outside of classroom hours, 20.8% of other UNASP students and 29.9% of the national sample reported the same.

From 6 to 8 hours of study were reported by 18.7% of theology students; 13.6% by other UNASP students, and 9.3% by the national sample. More than 8 weekly hours were reported by 51.0% of theology students; 52.8% by other UNASP students, and only 6.9% of the national sample.

If one considers that more than 6 weekly hours were reported by 69.7% of the theology students and 66.4% of the other UNASP students, while 83.7% of the national sample reported up to 5 weekly hours of study, one may come to the conclusion that UNASP theology students and other UNASP students spent far more time studying outside the classroom than did the national average students. See Table 29.

Table 29

*Comparison Between Theology Students, Other Schools’ Students at UNASP, and National Average Students on Weekly Time Study, in Percentages*

<table>
<thead>
<tr>
<th>Weekly hours of study</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>Nationala</th>
</tr>
</thead>
<tbody>
<tr>
<td>No study outside class</td>
<td>3.6</td>
<td>1.6</td>
<td>9.2</td>
</tr>
<tr>
<td>One to two hours</td>
<td>14.3</td>
<td>11.2</td>
<td>44.6</td>
</tr>
<tr>
<td>Three to five hours</td>
<td>12.5</td>
<td>20.8</td>
<td>29.9</td>
</tr>
<tr>
<td>Six to eight hours</td>
<td>18.7</td>
<td>13.6</td>
<td>9.3</td>
</tr>
<tr>
<td>More than 8 hours</td>
<td>51.0</td>
<td>52.8</td>
<td>6.9</td>
</tr>
</tbody>
</table>

aData from Instituto Nacional de Estudos e Pesquisas Educacionnais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.
Gender

When it comes to gender, one can see that the majority of theology students are male (108 students) and only four are female, that is, 96.4% male and 3.6% female. Other student groups are comprised of 57.6% female and 42.4% male students. From the sample, 53 are male and 72 are female. See Table 30.

Table 30

Comparison Between Theology Students, Other Schools’ Students at UNASP, and National Average Students on Gender, in Percentages

<table>
<thead>
<tr>
<th>Gender</th>
<th>Theology N=112</th>
<th>Other schools N=125</th>
<th>Nationala</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>96.4</td>
<td>42.4</td>
<td>45.5</td>
</tr>
<tr>
<td>Female</td>
<td>3.6</td>
<td>57.6</td>
<td>55.5</td>
</tr>
</tbody>
</table>

aData from Instituto Nacional de Estudos e Pesquisas Educacionnais “Anisio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anisio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.

Predictive Factors

The second part of this chapter presents the predicting factors having to do with how students have chosen theology as their major and how other UNASP college students have selected other programs offered by the institution. As noted earlier, in Brazil, a student must choose a major before entering college.

Hypothesis Testing

This section describes the discriminant function factors, the factors that make up the independent variables, and the two groups—theology students and UNASP
students—enrolled in other programs, the dependent variables.

The discriminant function analysis method was used to confirm or deny the null hypotheses that Looking for a communion with God, Sense of vocation, Search for self-fulfillment, Sense of mission, Search for status, Preparation for a job or career, and Looking for self-realization are not significant predictors of the theology program choice and the program choices made by other UNASP students during the school year 2008/2009.

**Discriminant Analysis**

In applying the discriminant analysis method there are some assumptions underlying the process, such as linearity, normality, the independence of predictors, homoscedasticity, absence of multicollinearity, and the influence of outliers. Its purpose is to assess the accuracy of the set of seven factors predicting to which of the two groups of students (theology and other programs) this particular student belongs. It involves 237 analysis units (N), two groups of units, theology and other programs’ students (J), and seven predictor variables (p). This method is also called Predictive Discriminant Analysis (PDA). This predictive discriminant analysis (PDA) is conducted for the purpose of predicting membership of every student (N analysis unit) into one of the two groups of students (J), using measures on seven predictor variables (p) for each student.

In this study the analysis is limited to a discriminant function analysis that predicts membership in one of two groups: students who chose theology as their major and other students who chose other programs, such as pedagogy, languages, administration, economics, law, engineering, artistic education, communication, and translation and interpretation.
Results

The discriminant analysis was conducted to determine whether the seven predictors (a) looking for communion with God (communion), (b) sense of vocation, (c) search for self-fulfillment, (d) sense of mission, (e) search for status, (f) preparation for a job or career, and (g) looking for self-realization could predict theology program choice by students or other programs. The overall Wilks’s lambda was significant: \( \Lambda = .32, \chi^2 (7, N= 237) = 260.28, p < .001 \). The lambda indicates that the overall predictor differentiated between the two groups: theology and other programs.

Table 31 presents the within-groups correlation between the predictors and discriminant function as well as the standardized weights. Based on these standardized coefficients, the vocation score demonstrated the strongest relationship with the discriminant function whereas the fulfillment showed the weakest relationship with the discriminant function.

Classification Results

The Classification Results table demonstrates how well the discriminant function was able to classify the cases for each group of the dependent variable. This discriminant function correctly classified 91.5% of all the cases. The discriminant function was slightly better at predicting the theology students (94.6%) than predicting other programs’ students (88.7%). The obtained classification accuracy is significantly better than 50% than could be obtained by chance alone at 91.5%, indicating a valid model. See Table 32. It is reliable and consistent with biblical position: two are positive and one is negative.
Table 31

The Standardized Coefficients and Correlations of Predictor Variables of the Discriminant Function

<table>
<thead>
<tr>
<th>Predictors</th>
<th>Correlation Coefficients</th>
<th>Standardized Coefficients</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communion f1</td>
<td>.124 (.12)</td>
<td>-.213 (-.21)</td>
</tr>
<tr>
<td>Fulfillment f3</td>
<td>.224 (.22)</td>
<td>.041 (.04)</td>
</tr>
<tr>
<td>Job f6</td>
<td>-.326 (-.33)</td>
<td>-.227 (-.23)</td>
</tr>
<tr>
<td>Mission f4</td>
<td>.399 (.40)</td>
<td>.443 (.44)</td>
</tr>
<tr>
<td>Realization f7</td>
<td>-.048 (-.05)</td>
<td>-.119 (-.12)</td>
</tr>
<tr>
<td>Status f5</td>
<td>-.220 (-.22)</td>
<td>-.572 (-.57)</td>
</tr>
<tr>
<td>Vocation f2</td>
<td>.715 (.72)</td>
<td>.865 (.86)</td>
</tr>
</tbody>
</table>

Table 32

Classification Results

<table>
<thead>
<tr>
<th>Original Count Group</th>
<th>Predicted Group Membership</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Others</td>
<td>Theology</td>
</tr>
<tr>
<td>Others</td>
<td>110</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>106</td>
</tr>
<tr>
<td>Theology</td>
<td></td>
<td></td>
</tr>
<tr>
<td>% Others</td>
<td>88.7</td>
<td>11.3</td>
</tr>
<tr>
<td></td>
<td>5.4</td>
<td>94.6</td>
</tr>
</tbody>
</table>

Note. 91.5% of original grouped cases were correctly classified.

Summarizing the findings on the dominant characteristics of theology majors attending this particular school, one could say that the students tend to be older than the
students of other programs and a greater number are married and have more children per family than do students enrolled in other programs. As far as ethnicity/race is concerned, there are more students of African descent and mixed Mulatos and Pardos among the theology students than in other programs of the school.

When it comes to family income, the theology students and the students of other programs of this school come from a poorer economic status than the national average for students. Theology students enrolled in this program also work and help to maintain their families more than do the students of other programs.

If we consider reading habits, the theology students generally read more than students in other programs and even the national average for students. As might have been expected, the theology students read more religious books and fewer fiction books. As far as newspaper reading, theology students read only some days of the week or rarely at all. This is similar to other students of the same school but quite different from the national average where the newspaper was read daily.

Concerning weekly hours of study, the theology students spend much more time in studying than the national average and more than the students of other programs.

Finally, the greatest difference between theology students and students enrolled in other programs in the same institution and the national average is on gender. Only 3.6% of the theology students are female whereas in the other programs, and nationally, over 50% of the students are female. See Table 30.
CHAPTER 5

DISCUSSION AND CONCLUSION

This chapter summarizes the study and discusses selected findings that provide a basis for making conclusions and recommendations.

Summary of the Study

The purpose of this study was to find the dominant characteristics of students enrolled in the theology program at UNASP and analyze the predictive factors underlining their career choice. The literature review included background information about higher education in Brazil, the Adventist philosophy of education, overview of main motivation theories, focusing mainly on Maslow’s theory of human needs, the Biblical Christian Theocentric Cosmovision, career choice theories, and the Christian concept of ministry focusing on the profile that a pastor should develop in order to meet the expectations of a ministerial career.

The universe of this study was represented by 112 freshmen enrolled in Theology School or Seminary at UNASP, campus 2, out of 114 enrolled in the school year of 2008/2009, 98.24% of the total enrollment.

The demographic characteristics of students were collected by using the ENADE’s socioeconomic questionnaire applied annually to all students in Brazilian colleges and universities. The results obtained were compared with the results of the
Brazilian national sample for the year of 2006 and also with the results of the same 
questionnaire applied to a sample of students enrolled in other programs of UNASP in the 
school year 2008/2009. The sample of students enrolled in other programs was a group of 
125 students out of 608 freshman students representing 20.56% of total freshman 
enrollment.

**Implications and Conclusions**

This study focused on analyzing two basic research questions. The first research 
question intended to identify the dominant characteristics of students enrolled in the 
undergraduate program of theology at UNASP. According to the findings of this study, 
the dominant characteristics that differentiate the theology students from the students 
enrolled in other programs and from the national sample are described as follows:

**Age –** Generally speaking the theology students are older than students enrolled in 
other programs of the same school and also from the national sample.

**Marital Status –** From the theology student group, 47.3% are married students 
compared to 16.8% of the other program schools’ students and 16.9% of the national 
sample. About one third of those married students have children, which is more than the 
mapped students from other UNASP programs and national students.

**Race –** Although the percentage of theology Black students are similar to those of 
the national students (6.2%) there is a difference among the Mulato/Pardo (mixed) 
students: 29.5% classified themselves in this group, whereas among the other students of 
the school were 24.8% and among the national students there were only 24.2%.

**Family Income –** The theology students and other school students tend to come 
from lower income families. While over 53% of such students came from families with
less than three minimum wages (up to US$ 515.00 dollars per month), the national sample found that 31.6% came from such families (with equal or less than 3 minimum salary wages).

It was also found that from lower income families, the majority, 28%, were married students against 17% of single students. This means that from students who reported their families had an income of less than or equal to three minimum wages, 37.3% were single and 61.5% were married. This finding may lead to the conclusion that among students who chose theology, the greatest majority came from lower income classes.

Work and Self-support – Over 50% of the theology students work for self-support.

Reading Habits – The theology students are better readers with a greater number of books read in the previous year than for the other two groups. On average, they read 50% more books than the national sample. Although theology students scored higher in book reading still there is much to accomplish. A great majority of students do not read enough in order to get a wider and deeper knowledge of truth.

Kinds of Books Most Read – The theology students in general read more books than do the students enrolled in other schools and the average of the national sample. Among the topics read, 43.8% of the theology majors reported that they read religious or spiritual books. This shows that they are already conscious of the topic they will consider while studying theology. One may conclude that the majority of theology students are oriented toward the topic of their studies.

I should mention here that besides the question that tried to measure the kinds of
books read, also included was a question about reading the Bible to know if the theology students read more the Bible than do the students enrolled in other programs of the school. One can note that theology freshmen students read considerably more than other students of the school but there was still a percentage, 37.2%, that have never read the whole Bible and 27.2% had read the Bible only once, even though they planned to be preachers of the gospel (these data were obtained from the answers to question 31 of the questionnaire that was not part of the ENADE questionnaire and not reported in Chapter 4) although 66.4% of the theology students study the Bible daily (responses to question 30 of the questionnaire). It was a sharp contrast with other young people in the SDA church as only 38.1% of them study the Bible daily on a regular basis, and only 29% reported that they studied the Sabbath School lesson daily (see Appendix P).

Newspaper Reading – Most of the theology students do not read or rarely read the newspaper (over 55%) and only 8.9% do it daily, while 60% of the students enrolled in other programs do not read or rarely read it, and only 7.2% do it daily. This is in contrast with the average of the national sample who read the newspaper; over 60% read it daily or some days of the week. This finding leads to the conclusion that the theology students read the newspaper less than does the average of the national sample.

When it comes to the main source utilized in research activities for course subjects there is a sharp contrast between the theology students and the other program students of the school and national students. While 50.9% of the theology students use the school library, 52.8% and 51.8% of the students enrolled in other programs and the national sample respectively use the internet as their main source in research.

Weekly Hours of Study – More than half of the theology students reported
spending more than 8 hours of study (51%) and 6 and 8 hours, 18.7%, weekly. One may come to the conclusion that the theology students spend much more time studying outside the classroom hours than the average of the national sample. While 69.7% of the theology students reported 6 hours of study and up, the students enrolled in other UNASP schools reported a similar amount—6 study hours and up, 66.4%. Of the national sample, 16.2% reported the same amount of weekly study hours.

Gender – This is the greatest contrast between the theology students and the students enrolled in other programs and the national sample. The fact that 96.4% of the theology students were male, while only 50% of the students enrolled in other programs and in the national sample were male (Okada, 2011), may be related to the fact that the Adventist Church does not ordain women to the ministry (“Seventh-day Adventists Vote,” 1990).

There has been a lot of discussion regarding the ordination of women to pastoral ministry. The subject has been on the agenda for two previous sessions of the General Conference of Seventh-day Adventists at the world assembly (these meetings take place every 5 years). Each time, the majority vote was against the ordination of women. The next session is scheduled for 2015. There is a strong movement to again present the issue. In the interim, the North American Division of Seventh-day Adventists has voted to ordain women to serve in pastoral ministry positions, a step not yet approved by the world church (J. Wright, 2013).

The South American Division of Seventh-day Adventists (SAD) has taken the position that “pastoral ministry is a distinctly male role.” The SAD uses texts such as 1 Tim 3:1-7 and Titus 1:5-9 to support this decision. Furthermore, a summary report of
research conducted by the SAD concludes (a) “Women should not be ordained to the pastoral ministry” and (b) “The Church should further investigate the possibilities for the ordination of men and women to ministries other than the pastoral ministry” (South American Division of the Seventh-day Adventist Church, 2014).

Summarizing, I could say that the theology students of the year 2008/2009 were naturally constituted by two groups, married and single, differing largely in age, older than the average of the national sample. The married students tend to have more children than do the national married students. There is a higher percentage of mulatos/pardos than in other schools and national students. They tend to come from the lower income classes. Generally, they work more to support the family and to pay their tuition. As far as reading habits are concerned, they read more and mainly religious books but the newspaper less than the national sample. Their main sources for doing research are their own and library books. They spend also many more hours of study outside the classroom. Finally, the most determinant characteristic is that almost all the students are male.

The second research question focused on the predictive factors that underlined the motivation of students to enroll in the undergraduate program of theology at UNASP. According to the findings of this study, the most significant predictive factors underlining the motivation to pursue a career in Theology were sense of vocation (.72), a sense of mission (.40), and not looking for status (-.22).

The finding that sense of vocation and sense of mission are significant predictive factors may indicate that theology students have a close experience with God and that they are convinced that they were called by Him, giving them a heavy sense of mission. These two factors are interrelated. Students who are being prepared to work in the
ministry as pastors, preachers, evangelists, and the like should have a strong sense of mission. This seems to be consistent with the literature that says that meaningful missions are what prompt people to use their hearts and minds at work (Terez, 2003). It is also consistent with the Bible, according to which Jesus, our model and example, had a clear sense of mission. He knew why He had come (Luke 5:32; Mark 2:17; Matt 9:12, 13).

This finding is also supported by the denominational literature. Referring to the preparation for the mission, White (2011) advises students as follows: “Let it be the highest ambition of our students to go forth from their school life as missionaries for God” (p. 167), and “Let these receive an education . . . to go out as missionaries wherever the Lord may call them to labor” (White, 2002a, p. 507).

On the other hand, one finding that is not supported by the literature is the search for status as a motivation for ministry, which was found to be a significant predictive factor. According to the Christian literature, ministers should live to serve and not to look for status (Newman, 1987). Newman states that the only status worth pursuing is being sons and daughters of God (1 John 3:1). Ministers should look for status as servants (Matt 20:25-28). The apostle Peter warns the ministers: “Feed the flock of God, taking the oversight not by constraint, but willingly, not for filthy lucre but of a ready mind. Neither as being lords over God’s heritage, but being ensembles to the flock” (1 Pet 5:1-3). In fact, this finding is consistent with the biblical concept of ministry as service. According to Jesus, a person who wants to be great must be servant of all (Mark 10:44).

**Practical Recommendations**

After discussing the findings of this study and considering the practical
implications, the following recommendations seem to be relevant for college administrators in Brazil:

1. Theology schools should provide vocational orientation in order to help students in their career choice and how it relates to the ministerial profile. Many students who come to take theology could take other programs as preparation for a job that could fulfill also a vocation to minister to others in other areas of activities besides church ministry.

2. Theology schools should develop an instrument to appraise the spiritual life of theology students from the perspective of their preparation and calling for the ministerial career and enrollment in the theology program.

**Recommendations for Further Study**

1. Theology schools should conduct a follow-up survey with theology graduates about their perception of the school performance on preparing students for the ministry; this survey should also provide the opportunity to make recommendations regarding the theology program curriculum.

2. Theology schools could conduct a longitudinal study to explore whether or not the candidates achieved job security and what influence the search for status as a motivation for ministry affected their ministerial performance in the workplace.

3. Conduct a study on how many students complete the theology degree.

4. Conduct a study on how long they stay in the ministry.

5. Conduct a study of the family life of the theology students (how they are living while taking the program).
Closing Remarks

The findings of this study seem to indicate that theology students in Brazil apparently share some common demographic and personal characteristics that constitute a student profile different from the student population of other programs on campus, or from the national average.

It seems encouraging to notice that the findings indicate a tendency for a strong commitment to the values of the ministerial profession as evidenced by the predictive factors underlining the career choice and motivation of theology students for ministry, with positive coefficients for sense of vocation and sense of mission, which is consistent with the negative coefficient for search for status and prestige.

According to the findings, one area of concern seems to be the very low rate of female enrollment in theology (only four respondents), and the potential implications of the lack of academic preparation of women for ministry, which seems to imply that there has been little employment opportunities for female graduates in the ministerial career, which does not seem to be consistent with the Adventist perspective on Christian ministry as shown by the ministerial literature of the denomination. This finding may imply a need for more attention of the church administration to women’s ministry.

This study concludes that it is important that the theology program continues to provide curriculum components and resources to support students in developing their sense of mission and vocation for the ministerial career. The final purpose of this study was to open a dialogue and create awareness of the need to address issues related to the choice college students make to enroll in the theology program and how these may change during the entire process of the theology training program.
APPENDIX A

INFORMED CONSENT LETTERS
ANDREWS UNIVERSITY
School of Education
Leadership Department

Informed Consent Letter

Title: DOMINANT CHARACTERISTICS AND PREDICTIVE FACTORS THAT MOTIVATE A THEOLOGY CAREER CHOICE IN A PRIVATE DENOMINATIONAL UNIVERSITY IN SÃO PAULO, BRAZIL

Purpose of Study: I understand that the purpose of this study is to collect data from college freshmen of the year 2008/2009 from UNASP – Centro Universitário Adventista de São Paulo (São Paulo Adventist University Center), in order to discover the general socioeconomic, cultural and spiritual profile of the students and the factors motivating their career choice.

Procedure: I understand that I will be given full instructions concerning how to complete the survey and that the questionnaires will be distributed, completed and returned to the researcher within one hour after the choice practice is over. I agree that I will not be allowed to take the questionnaire when leaving the auditorium.

Inclusion Criteria: In order to participate, I recognize that I must be an adult at least 18 years old and be enrolled in the Theology undergraduate program of UNASP.

Benefit/Results: I accept that I will receive no remuneration for my participation, but that by participating, I will help the researcher and Centro Universitário Adventista de São Paulo to better understand the student profile and the factors motivating their career choice.

Voluntary Participation: I understand that my involvement in this survey is voluntary and that I may withdraw my participation at any time without any pressure, embarrassment, or negative impact on me. I also understand that this survey will be completed anonymously.

Contact Information: In the event that I have any questions or concerns with regard to my participation in this research project, I understand that I may contact either the researcher, Gerson Pires de Araújo at gersonpi@uol.com.br [Tel: (19) 3858-1124], or his adviser, Dr. Robson Marinho, professor in Leadership at marinho@andrews.edu [Tel: (269) 471-3200]. I have been given a copy of this form for my own records.

Consent: I have read the Informed Consent Letter and recognize that by completing and returning this survey that I am giving my informed consent to participate. I also understand that every attempt is being made to keep my answers anonymous. (Please circle one answer).

Yes       No

I have not filled out this survey before True False

Participant’s signature
Título: PERFIL SOCIO-ECONÔMICO, CULTURAL E ESPIRITUAL DE ESTUDANTES CALOUROS DE UMA INSTITUIÇÃO PARTICULAR CRISTÃ DE CURSO SUPERIOR EM SÃO PAULO, BRASIL.

Propósito do Estudo: Entendo que o propósito deste estudo é encontrar o perfil sócio-econômico, cultural e espiritual bem como os fatores que influiram na escolha do curso de teologia por parte dos estudantes calouros do Seminário Adventista de Teologia do UNASP, campus 2, no ano de 2008.

Critério de Inclusão: A fim de participar deste estudo, entendo que devo ser um aluno regularmente matriculado no primeiro ano do curso de teologia do Centro Universitário Adventista de São Paulo, no ano de 2008.

Benefício/Resultado: Concordo que não receberei nenhuma remuneração por minha participação mas que, ao participar, estarei cooperando com o pesquisador, com a instituição e com a igreja em ter uma compreensão mais clara e precisa das condições em que os alunos se apresentam para os estudos e em assim fazendo a instituição poderá tomar providências para o aprimoramento do curso para alcançar seus reais objetivos de preparar jovens para exercerem as atividades de lideres espirituais da igreja no futuro.

Participação Voluntária: Entendo que minha participação nesta pesquisa é voluntária e que posso declarar da participação sem sofrer qualquer pressão, embarga ou atitude negativa para comigo. Também compreendo que esta pesquisa será completamente anônima.

Informação para Contato: No caso de eu tiver qualquer pergunta ou desejar qualquer informação a respeito de minha participação nesta pesquisa, poderei entrar em contato com o pesquisador, Gerson Pires de Araújo, em gersonpi@uol.com.br (telefone 019) 3858-1124 ou com seu orientador o Dr. Robson M. Marinho, em marinho@andrews.edu (telefone 00-xx-1-269-471-3200). Foi me dado uma cópia desta declaração para meu próprio arquivo.

Li a declaração de consentimento e reconheço que por preencher e entregar o questionário estarei concordando em participar da pesquisa. Também entendo que minhas respostas serão mantidas no anonimato. (Faça um círculo em torno da resposta)

Sim   Não

Assinatura do participante ____________________________________________
APPENDIX B

ORDINANCE RECOGNIZING THEOLOGY COURSE
Portaria reconhecendo o Curso de Teologia do UNASP

Portaria no. 1867, de 14 de Julho de 2003.

Artigo 1º.
“Reconhecer, pelo prazo de cinco anos, o curso de Teologia, bacharelado, ministrado na unidade de ensino descentralizada situada no município de Engenheiro Coelho, no Estado de São Paulo, mantido pelo Instituto Adventista de Ensino, com sede na cidade de São Paulo, no Estado de São Paulo.

Artigo 2º.
Esta portaria entra em vigor na data de sua publicação.”

Cristovam Buarque.
(Ministro da Educação)

(Diário Oficial da União de 16 de Julho de 2003).
APPENDIX C

ABBREVIATIONS OF ELLEN G. WHITE’S BOOKS
Abbreviations of Ellen G. White’s Books

AA – Acts of the Apostles
AG – God’s Amazing Grace
5BC – Seventh Day Adventist Bible Commentary, Vol. 5.
CE – Counsels on Education
CG – Child Guidance
CH – Counsels of Health
ChS – Christian Service
CM – Colporteur Ministry
COL – Christ Object Lessons
CS – Counsels on Stewardship
CT – Counsels to Parents, Teachers and Students
CW – Counsels to Writers and Editors
DA – Desire of Ages
Ed – Education
Ev – Evangelism
FE – Fundamentals of Christian Education
FLB – The Faith I live By
GC – The Great Controversy
GW – Gospel Workers
HP – In Heavenly Places
LDE – Last Days Events
LHU – Lift Him Up
LYL – Letters to Young Lovers
MB – Thoughts of the Mount of Blessings
MH – Ministry of Healing
ML – My Life Today
MM – Medical Ministry
MYP – Messages to Young People
PK – Prophets and Kings
RC – Reflecting Christ
SC – Steps to Christ
SD – Sons and Daughters of God
SL – The Sanctified Life
T1 – Testimonies for the Church, vol. 1; 2T, vol.2, 3T, vol 3, etc.
TDG – This Day With God
TM – Testimonies to Ministers and Gospel Workers
TMK – That I May Know Him
UL – The Upward Look
APPENDIX D

MOTIVATIONAL FACTORS RESULTING
FROM FACTOR ANALYSIS
Motivational factors resulting from Factor Analysis to be used in
Discriminant Function Analysis from filled questionnaires by
Theology Students and Other Schools
Students of UNISA, campus 2
[in English]

Factor 1 - Communion
Question 56 – I want to know how to better worship God
Question 44 – I want to come closer to God.
Question 61 – I want to have a closer communion with God
Question 54 – I want to know better the Bible.
Question 75 – I want to be in constant mental activity.
Question 42 – I want to know better the church doctrines.

Factor 2 - Vocation
Question 73 – God’s love constrains me.
Question 50 – I was impressed by the Holy Spirit to be a pastor.
Question 67 – To develop my spiritual perception that may guide me in pastorate work.
Question 88 – It’s my own will to be a pastor.
Question 76 – The church brethren tell me I’ve the gift to preach.

Factor 3 - Self Fulfillment
Question 86 – I want to be prepared to influence people.
Question 78 – I want to be prepared to be active in God’s work.
Question 85 – Great is the harvest field and few are the reapers; I feel that God wants me to be one of them.
Question 83 – I want to hasten the arrival of eternity with the second coming of Christ to this earth.
Question 79 – I want to learn how to dedicate myself completely to worship.
Question 87 – The church needs leaders and I want to be one of them in the Adventist organization.
Question 80 – I think that here I’m getting knowledge how to love people.

Factor 4 - Mission
Question 49 – I want to be useful to the church.
Question 48 – It was as answers to my prayers.
Question 62 – I have the conviction that God wants me to be in the ministry.
Question 72 – My dream is to lead people to Christ.
Question 43 – I want to learn how to win souls.
Question 70 – I want to divide and share the joy and hope I have.
Question 60 – I want to follow Jesus’ example.
Question 66 – I have the desire to perfect my talents to do God’s work.
Factor 5 - Status
Question 68 – To work in Church work is a good socialization environment.
Question 74 – I want to be prepared to be an administrator or supervisor in God’s work.
Question 63 – I need to be prepared to work in a more independent way in church organization.
Question 51 – I need to be prepared to receive promotions in my ministry career.
Question 45 – It’s very good to live with well prepared and Christian teachers.
Question 71 – I have to obey God. It’s my duty.

Factor 6 - Job
Question 69 – I want to have a good preparation to have an employment in the Adventist Organization.
Question 81 – I’m looking for a job through which I can get my sustenance.
Question 46 – I want to be well prepared to have an employment.

Factor 7 - Self Realization
Question 84 – I feel myself incomplete and I want to feel myself realized.
Question 89 – I’m looking for something that brings me a sense of realization.
Fatores preditivos resultantes da Análise Funcional Discriminatória
dos questionários preenchidos por alunos de teologia e
de alunos de outros cursos do UNASP, campus 2
[en Português]

**Fator 1 – Comunhão**
Questão 56 – Desejo saber como melhor adorar a Deus
Questão 44 – Desejo aproximar-me mais de Deus
Questão 61 – Quero ter mais comunhão com Deus
Questão 54 – Desejo conhecer melhor a Bíblia
Questão 75 – Desejo estar em constante atividade mental
Questão 42 – Quero conhecer melhor as doutrinas da igreja

**Fator 2 – Vocação**
Questão 73 – O amor de Cristo me constrange
Questão 50 – Fui impressionado pelo Espírito Santo a ser um pastor
Questão 67 – Para desenvolver minha percepção espiritual que me oriente na obra do pastorado
Questão 88 – É minha própria vontade ser um pastor
Questão 76 – Irmãos da igreja me dizem que tenho o dom de pregar

**Fator 3 – Auto desempenho**
Questão 86 – Quero estar preparado para exercer influência sobre as pessoas
Questão 78 – Desejo me preparar para estar ativo na obra de Deus
Questão 85 – A seara é grande e poucos os ceifeiros; sinto que Deus quer que eu seja um deles
Questão 83 – Quero apressar a chegada da eternidade com a segunda vinda de Cristo a esta terra
Questão 79 – Quero aprender a me dispor inteiramente para a adoração
Questão 87 – A igreja necessita de líderes e quero ser um deles na organização adventista
Questão 80 – Penso que aqui terei conhecimento de como amar as pessoas

**Fator 4 – Missão**
Questão 49 – Desejo ser útil à igreja
Questão 48 – Foi em resposta a minhas orações
Questão 62 – Tenho a convicção de que Deus quer que eu esteja no ministério
Questão 72 – Meu sonho é conduzir pessoas a Cristo
Questão 43 – Desejo aprender a ganhar almas
Questão 70 – Quero dividir e partilhar a alegria e esperança que tenho
Questão 60 – Quero seguir o exemplo de Jesus
Questão 66 – Sinto o desejo de aperfeiçoar os talentos para fazer a obra de Deus
Fator 5 - Status
Questão 68 – Trabalhar na Obra é um bom ambiente de socialização
Questão 74 – Quero me preparar para ser um administrador ou supervisor na obra de Deus
Questão 63 – Preciso estar preparado para trabalhar de maneira mais independente na organização da igreja
Questão 51 – Preciso estar preparado para receber promoções em minha carreira de ministério
Questão 45 – É muito bom conviver com professores preparados e cristãos
Questão 71 – Devo obedecer a Deus. É meu dever

Fator 6 – Trabalho
Questão 69 – Desejo ter um bom preparo para ter um emprego na Organização Adventista
Questão 81 – Estou procurando um trabalho que sirva para ganhar o meu sustento
Questão 46 – Quero estar bem preparado para ter um emprego

Fator 7 – Auto Realização
Questão 84 – Sinto-me incompleto e quero sentir-me realizado
Questão 89 – Estou procurando algo que me traga um senso de realização
APPENDIX E

PSYCHO-SOCIO-ECONOMIC AND CULTURAL QUIZ
PSYCHO-SOCIO-ECONOMIC AND CULTURAL QUESTIONNAIRE
[in English]

Please fill in this sheet individually, consciously and independently. The truthfulness of your answers is fundamental. Don’t try to answer thinking what is the ideal or correct. There are not right or wrong answers. You should answer according your particular case.
Mark only one answer for each question with a pen.
This questionnaire should be anonymous, therefore don’t sign your name. Thank you.

WHO ARE YOU?

01. How old are you?
   a) Between 17 and 20 years old
   b) From 21 years (incomplete) to 23 years
   c) From 24 years (incomplete) to 28 years
   d) From 29 years (incomplete) to 30 years
   e) More than 31 years old

02. What is your civil status?
   a) Single
   b) Married
   c) Separated or divorced
   d) Widower
   e) Other

03. How many brothers do you have?
   a) None
   b) One
   c) Two
   d) Three
   e) Four or more

04. How many children do you have?
   a) None
   b) One
   c) Two
   d) Three
   e) Four or more

05. You consider yourself
   a) White
   b) Black (Afro)
   c) Colored (dark – mulato or pardo)
   d) Yellow (Asiatic)
   e) Indian or Indian descendent

06. With whom do you live at the present time?
   a) With my parents or relatives
   b) With my wife or/and children
   c) With friends (sharing expenses or free)
   d) With mates in a boarding school
   e) Alone
07. What is the monthly of the family you live with
   a) Until 3 minimum wages (1,050 reais/monthly = 175 dollars)
   b) From 3 to 10 minimum wages (from 1050.00 reais to 3,500.00 reais)
   c) From 10 to 20 minimum wages (from 3,500.00 reais to 7,000.00 reais)
   d) From 20 to 30 minimum wages (from 7,000.00 reais to 10,500.00 reais)
   e) Over 30 minimum wages (over 10,500.00 reais = 17,500.00 dollars)

08. How many members of your family live with you?
   a) None
   b) One or two
   c) Three or four
   d) Five or six
   e) Seven or more

09. Mark the situation that better fits your profile or case
   a) I do not work and my expenses are paid by the family
   b) I work and receive also some family help
   c) I work and maintain myself
   d) I work and still help with my family expenses
   e) I work and I’m the main responsible for the family maintenance

10. If you work or did work, what is or was the amount of hours worked weekly?
    a) I do not work (or never worked in a job)
    b) I work (worked) eventually
    c) I work (worked) up to 20 hours weekly
    d) I work (worked) more than 20 hours and less than 40 hours weekly
    e) I work (worked) full time (40 hours or more) weekly

11. What type of scholarship or financial help do you receive or received in order to pay school fees?
    a) Government loan (Financiamento Estudantil – FIES)
    b) Full or partial scholarship (including monthly discounts) offered by the school
    c) Full or partial scholarship offered by any other institution
    d) Other (s)
    e) None

12. What is your father school level?
    a) No schooling at all
    b) Elementary from 1st to 4th grades
    c) Elementary from 5th to 8th grades
    d) High School or Academy
    e) College

13. What is your mother’s school level?
    a) No schooling at all
    b) Elementary from 1st to 4th grades
    c) Elementary from 5th to 8th grades
    d) High School or Academy
    e) College
14. What kind of school did you attend?
   a) All course in Public School
   b) All course in Private School
   c) Most of the time in Public School
   d) Most of the time in Private School
   e) Half of the time in Public and half in Private School

15. What kind of High School Program did you graduate in?
   a) Common or General Education in regular schooling
   b) Technical Professional (electronics, accounting, agriculture, etc.) in regular schooling
   c) Teaching Professional (1st to 4th grades) (Escola Normal)-regular schooling
   d) Suppletive (supletivo).
   e) Other

16. How is your knowledge of English?
   a) I read, write and speak well
   b) I read, write and speak reasonably
   c) I read, write but I don’t speak
   d) I read but do not write nor speak
   e) Practically nothing

17. How is your knowledge of Spanish?
   a) I read, write and speak well
   b) I read, write and speak reasonably
   c) I read, write but I don’t speak
   d) I read but do not write nor speak
   e) Practically nothing

18. How many books did you read during the past year besides school books?
   a) None
   b) One or two
   c) Between three to five
   d) Between six to eight
   e) Nine or more

19. What kind of books do you read mostly?
   a) Fiction literature
   b) Non fiction literature
   c) Technical books
   d) Religious books
   e) Other

20. How frequently do you read newspaper?
   a) Daily
   b) Sometimes during the week
   c) Only on Sundays
   d) Rarely
   e) Never
21. What newspaper subjects do you read mostly?
   a) All subjects
   b) Politics and/or economy
   c) Culture and arts
   d) Sports
   e) Other

22. What means do you use in order to keep updated about the world’s contemporary events?
   a) Newspapers
   b) Magazines
   c) TV
   d) Radio
   e) Internet

23. How often do you use your school’s library?
   a) The school doesn’t have a library
   b) I do not use it at all
   c) I use it rarely
   d) I use it reasonably frequent
   e) I use it much frequently

24. What means do you mostly use when engaged in research for class activities?
   a) The library books of the school
   b) The library books of another institution
   c) My own books and/or periodicals
   d) The internet
   e) I did not research during my classes

25. Approximately how many hours per week do you spend studying besides school hours?
   a) None
   b) One or two
   c) Three to five
   d) Six to eight
   e) More than eight

26. What is your gender?
   a) male
   b) female

27. What is your religion?
   a) Catholic
   b) Protestant. Which denomination? ____________
   c) Jewish
   d) Oriental Religion
   e) Muslim
   f) Animist (spiritualist, voodoo, other African religion)
   f) None

28. About religion you consider yourself
   a) a nominal
   b) Moderate practitioner
   c) Strong practitioner
29. How often do you attend church?
   a) Many times per week
   b) Once a week
   c) Sometimes
   d) Rarely
   e) Never
30. You study the Bible
   a) Daily
   b) Sometimes per week
   c) Once a week
   d) Occasionally
   e) Never
31. You read the Bible
   a) Never
   b) Once
   c) From 2 to 5 times
   d) From 6 to 10 times
   e) More than 10 times
32. You take time to pray and meditation
   a) Daily
   b) 2 to 3 times a week
   c) Once a week
   d) Rarely
   e) Never
33. I’m concerned with my intellectual development:
   a) Very much
   b) Moderately
   c) Little
   d) I’m not concerned at all
34. Relating to health I have:
   a) Excellent health
   b) Fairly good health
   c) Moderate health
   d) Weak
   e) Illness
35. Related to my diet:
   a) I eat everything
   b) Use meat
   c) Lacto-egg-vegetarian
   d) Lacto-egg-vegetarian and fish
   e) Vegan
36. I do physical exercise
   a) Daily
   b) 2 to 3 times per week
   c) Once a week
   d) Sometimes
   e) I do not exercise

37. Do you have a hobby?
   a) No
   b) Yes Which?

38. How many of Ellen White’s books did you read?
   a) None
   b) One
   c) From 2 to 5
   d) From 6 to 10
   e) More than 10

39. In your Family
   a) Only you are an Adventist
   b) Only your father is an Adventist
   c) Only your mother is an Adventist
   d) You have some members of your family that are Adventists: brother, cousin, uncle, aunt, etc.
   e) Your father or your mother were Adventists.

40. Which state did you come from to study in UNASP?

Regarding factors that influenced you to choose to study, mark with an X in the appropriate square according your best knowledge, being 1 the least influential factor and 5 for the most influential factor. Mark only one square for each factor.

| 41. The pioneers’ heroism motivates me | 1 | 2 | 3 | 4 | 5 |
| 42. I want to know the church doctrines better | | | | | |
| 43. I desire to learn how to win souls | | | | | |
| 44. I want to come closer to God | | | | | |
| 45. It is good to live with well prepared Christian teachers | | | | | |
| 46. I want to be well prepared in order to get a job. | | | | | |
| 47. I want to be involved most of the time with something meaningful | | | | | |
| 48. It was in response to my prayers | | | | | |
| 49. I want to be useful to the church | | | | | |
| 50. I was impressed by the Holy Spirit to become a pastor. | | | | | |
| 51. I need to be prepared to receive promotions in my ministry career | | | | | |
| 52. I need to learn new methods to win souls. | | | | | |
| 53. I was influenced by a book I read. | | | | | |
| 54. I want to know the Bible better. | | | | | |
55. I want to develop the gift of preaching.
56. I want to know how to worship God better.
57. So my family can be in good care and have a better outlook.
58. To have a more secure job in the future.
59. I want to be prepared for a life of service.
60. I want to follow Jesus' example
61. I want to become closer to God.
62. I'm convinced I was called to the Ministry.
63. I need to be prepared to work in a more independent way in the church organization
64. I received a strong influence from a pastor whom I'd like to be like.
65. I want to know how evangelism really works.
66. I feel the desire to improve my talents to do God's work.
67. I want to develop my spiritual perception to guide me in the pastoral work.
68. Working in the SDA Organization is a good environment to socialize.
69. To be well prepared to get a job in the SDA Organization.
70. I want to share the joy and hope I have.
71. I need to obey God. It is my duty.
72. My dream is to lead people to Christ.
73. The love of Christ compels me to be a Pastor.
74. I want to be prepared to be an administrator or supervisor in God's work.
75. I want to be in constant mental activity.
76. The church brethren told me I have the gift to preach.
77. I need to be more sure and have more conviction of what I believe.
78. I want to be prepared to be active in God's work.
79. I want to learn how to be fully dedicated to worship.
80. I think I'll learn in this school how to love people.
81. I'm looking for a job by which I can earn a living.
82. Preaching gives full meaning to life.
83. I want to fasten the coming of eternity with the second coming of Christ to this earth.
84. I feel myself incomplete and want to feel fulfilled.
85. Great is the harvest and few are the reapers. I feel God wants me to be one of them.
86. I want to be prepared to have an influence on people.
87. The church needs leaders and I want to be one of them in SDA Organization.
88. It's my own will to be a pastor.
89. I'm looking for something that brings me a sense of achievement.
90. I was influenced by relatives (father, mother, uncles, cousins, grandparents).

91. Which of these factors above you do believe was the strongest to influence in your decision to study Theology (indicate only one from questions 41 to 90).

Question number ________
QUESTIONÁRIO PSICO-SOCIO-ECONOMICO E CULTURAL

- Favor responder a esta pesquisa de forma individual, conscienciosa e independente. A veracidade de suas respostas é fundamental. Não procure responder pensando no que é o ideal ou correto. Não há respostas certas ou erradas. Você deve responder o que se refere a seu caso particular.
- Em cada questão marque somente uma resposta com caneta esferográfica.
- O questionário é anônimo, portanto não precisa escrever seu nome. Muito obrigado.

QUEM É VOCÊ

01. Qual sua idade?
   Tenho ________ anos

02. Qual seu estado civil?
   a) solteiro (a)  d) viúvo
   b) casado (a)  e) outro
   c) separado (a), desquitado (a), divorciado (a)

03. Quantos irmãos você tem?
   Tenho ________ irmãos

04. Quantos filhos você tem?
   Tenho ________ filhos

05. Como você se considera:
   a) branco
   b) negro
   c) pardo ou mulato
   d) amarelo (de origem oriental)
   e) indígena ou de origem indígena.

06. Com quem você mora atualmente?
   a) com pais e/ou outros parentes
   b) com esposa (o) e/ou filhos
   c) com amigos (compartilhando de despesas ou de favor).
   d) Com colegas em dormitório universitário
   e) Sozinho

07. Qual a faixa de renda mensal da família?
   a) até 3 salários mínimos (até 1050,00 reais)
   b) de 3 a 10 salários mínimos (de 1050,00 a 3.500,00 reais)
   c) de 10 a 20 salários mínimos (de 3.500,00 a 7.000,00 reais)
   d) de 20 a 39 salários mínimos (de 7.000,00 a 10.500,00 reais)
   e) mais de 30 salários mínimos (mais de 19.500,00 reais).

08. Quantos membros de sua família moram com você? Moro com ______ pessoas.
09. Assinale a situação abaixo que melhor descreve seu caso.
   a) não trabalho e meus gastos são financiados pela família.
   b) trabalho e recebo ajuda da família.
   c) trabalho e me sustento.
   d) trabalho e contribuo com o sustento da família.
   e) trabalho e sou o principal responsável pelo sustento da família.

10. Se você trabalha ou trabalhou, qual é ou foi a carga horária aproximada de sua atividade remunerada (não contar estágio)?
   a) não exerce (não exercei) atividade remunerada.
   b) trabalho (trabalhei) eventualmente.
   c) trabalho (trabalhei) até 20 horas semanais.
   d) trabalho (trabalhei) mais de 20 horas semanais e menos de 40 horas semanais.
   e) trabalho (trabalhei) em tempo integral – 40 horas semanais ou mais.

11. Que tipo de bolsa de estudos ou financiamento você recebe ou recebeu para custeio das despesas do curso?
   a) Financiamento Estudantil – FIES.
   b) Bolsa integral ou parcial (inclusive descontos em mensalidades) oferecida pela própria instituição.
   c) Bolsa integral ou parcial oferecida por outras entidades.
   d) Nenhum.
   e) Outro.

12. Qual é o grau de escolaridade de seu pai?
   a) nenhuma escolaridade.
   b) ensino fundamental de 1ª. a 4ª. Série.
   c) ensino fundamental de 5ª. a 8ª. Série.
   d) ensino médio.
   e) faculdade.
   f) especialização.
   g) mestrado.
   h) doutorado.

13. Qual é o grau de escolaridade de sua mãe?
   a) nenhuma escolaridade.
   b) ensino fundamental de 1ª. a 4ª. Série.
   c) ensino fundamental de 5ª. a 8ª. Série.
   d) ensino médio.
   e) faculdade.
   f) especialização.
   g) mestrado.
   h) doutorado.

14. Em que tipo de escola você cursou o ensino médio?
   a) todo em escola pública.
   b) todo em escola particular.
   c) a maior parte do tempo em escola pública.
   d) a maior parte do tempo em escola particular.
   e) metade em escola publica e metade em escola particular.
15. Que tipo de curso de ensino médio você concluiu?
   a) comum ou de educação geral, no ensino regular.
   b) Profissionalmente técnico (eletrônica, contabilidade, agricola, etc.) no ensino regular.
   c) Profissionalizante de magistério de 1ª. a 4ª. série (Curso Normal) no ensino regular.
   d) Supletivo
   e) Outro curso

16. Como é seu conhecimento de língua inglesa?
   a) leio, escrevo e falo bem.
   b) Leio, escrevo e falo razoavelmente.
   c) Leio e escrevo mas não falo.
   d) Leio mas não escrevo nem falo.
   e) Praticamente nula.

17. Como é seu conhecimento de língua espanhola?
   a) leio, escrevo e falo bem.
   b) Leio, escrevo e falo razoavelmente.
   c) Leio e escrevo mas não falo.
   d) Leio mas não escrevo nem falo.
   e) Praticamente nulo.

18. Excetuando-se os livros escolares, quantos livros você leu no ano passado?
   Li ______________ livros

19. Que os tipo de livros que você mais lê:
   a) obras literárias de ficção
   b) obras literárias de não ficção.
   c) Livros técnicos
   d) Livros de economia/finanças
   e) Narrativa de viagens/turismo.
   f) Biografias
   g) Outro:

20. Com que frequência você lê jornal:
   a) diariamente.
   b) Algumas vezes por semana
   c) Somente aos domingos
   d) Raramente
   e) Nunca (passe para a questão 22)

21. Que assunto do jornal você mais lê?
   a) todos os assuntos
   b) política e/ou economia
   c) cultura e arte.
   d) Esportes
   e) Outros: _____________________
22. Que meio você mais utiliza para se manter atualizado sobre os acontecimentos do mundo contemporâneo?
   a) jornais
   b) revistas
   c) TV
   d) Rádio
   e) Internet

23. Com que frequência você utiliza a biblioteca de sua instituição?
   a) a instituição não tem biblioteca.
   b) Nunca a uso
   c) Utilizo raramente
   d) Utilizo com razoável frequência
   e) Utilizo muito frequentemente.

24. Que fonte você mais utiliza ou utilizou ao realizar as atividades de pesquisa para as disciplinas do curso?
   a) o acervo da biblioteca de minha instituição.
   b) O acervo da biblioteca de outra instituição.
   c) Livros e/ou periódicos de minha propriedade
   d) A internet.
   e) Não realizei pesquisa no meu curso.

25. Quantas horas por semana, aproximadamente você dedica aos estudos, excetuando-se as horas de aula? Gastei ____________ horas de estudo por semana.

26. Qual seu sexo?
   a) masculino
   b) feminino

27. Qual sua religião?
   a) católico
   b) protestante. Qual?
   c) judeu
   d) religião oriental
   e) muçulmano
   f) animista (espiritual, vudú, candomblé, etc.)
   g) nenhuma.

28. Em religião você se considera:
   a) nominal
   b) moderadamente praticante.
   c) Muito praticante
   d) Praticante muito intenso. Religião é minha vida.

29. Com que frequência você vai à igreja:
   a) várias vezes por semana.
   b) Uma vez por semana
   c) Às vezes
   d) Raramente
   e) Não vou à igreja.
30. Você estuda a Bíblia:
   a) diariamente
   b) 4 ou 5 vezes por semana
   c) 2 ou 3 vezes por semana
   d) Uma vez por semana
   e) Ocasionalmente
   f) Não estudo a Bíblia
31. Quantas vezes você já leu a Bíblia inteira? Já li a Bíblia ________ vezes
32. Você tem um programa de momentos de oração e/ou meditação
   a) diário
   b) 4 ou 5 vezes por semana
   c) 2 ou 3 vezes por semana.
   d) Uma vez por semana.
   e) Não tenho tempo para isso.
33. Preocupo-me com meu desenvolvimento intelectual
   a) muito
   b) moderadamente
   c) pouco
   d) quem se preocupa com assuntos espirituais não se preocupa com coisas intelectuais.
34. Em relação à saúde você goza de:
   a) excelente saúde.
   b) Relativamente boa saúde.
   c) Saúde mediana
   d) Saúde fraca.
   e) Tenho uma doença crônica. (Ex. Bronquite, asma, faringite, etc.)
35. Em relação ao regime alimentar você usa:
   a) como de tudo
   b) regime cárieo
   c) lacto-ovo-vegetariano
   d) lacto-ovo-vegetariano e peixe
   e) só vegetariano
36. Você pratica um plano de exercícios:
   a) diário
   b) 2 ou 3 vezes por semana
   c) Só aos domingos para diversão
   d) De vez em quando em pique-niques
   e) Passei da idade e não prático.
37. Você tem algum passatempo ou “hobby”?
   a) não
   b) sim. Qual
38. Quantos livros de Ellen White você já leu? Li ______________ livros.
   Cite alguns
39. Em sua família:
   a) só você é adventista.
   b) Só seu pai é adventista
   c) Só sua mãe é adventista
   d) Alguns membros de sua família são adventistas (irmão (ã), primos, tios, etc.
   e) Meu pai ou minha mãe já foram adventistas.
40. De que estado você veio para estudar no UNASP? Vim de

Em relação aos fatores ou motivos que o influenciaram a escolher estudar marque com um X no quadrinhos apropriado de acordo com seu melhor discernimento sendo 1 para o fator menos influente e 5 para o fator mais influente. Marque só um quadrinhos para cada fator.

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<tbody>
<tr>
<td>41. O heroísmo dos pioneiros me motiva.</td>
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<td>42. Quero conhecer melhor as doutrinas da igreja.</td>
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<td>43. Desejo aprender a ganhar almas.</td>
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<td>44. Quero aproximarm-me mais de Deus.</td>
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<td>45. É muito bom conviver com professores preparados e cristãos.</td>
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<td>46. Quero estar bem preparado para ter um emprego.</td>
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<td>47. Desejo estar envolvido com algo significativo a maior parte do tempo.</td>
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<td>48. Foi em resposta a minhas orações.</td>
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<td>49. Desejo ser útil à igreja.</td>
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<td>50. Fui impressionado pelo Espírito Santo a ser um pastor.</td>
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<td>51. Preciso estar preparado para receber promoções em minha carreira no ministério.</td>
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<td>52. É necessário aprender novos métodos para ganhar almas.</td>
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<td>53. Recebi a influência de um livro que eu li.</td>
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<td>54. Desejo conhecer melhor a Bíblia.</td>
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<td>55. Quero desenvolver o dom de pregar.</td>
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<td>56. Desejo saber como adorar melhor a Deus.</td>
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<td>57. Para minha família estar em bons cuidados e boas perspectivas.</td>
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<td>58. Para ter um trabalho mais seguro no futuro.</td>
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<td>59. Tenho o desejo de preparar-me para uma vida de serviço.</td>
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<td>60. Quero seguir o exemplo de Jesus.</td>
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<td>61. Desejo ter mais comunhão com Deus.</td>
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<td>62. Tenho convicção que Deus quer que eu esteja no ministério.</td>
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<td>63. Preciso estar preparado para trabalhar de maneira mais independente na organização da igreja</td>
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<td>64. Recebi forte influência de um pastor a quem desejo imitar.</td>
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<td>65. Quero conhecer como funciona o evangelismo.</td>
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<tr>
<td><strong>66.</strong></td>
<td>Sinto desejo de aperfeiçoar os talentos para fazer a obra de Deus.</td>
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<tr>
<td><strong>67.</strong></td>
<td>Para desenvolver minha percepção espiritual que me oriente na obra do pastorado.</td>
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<tr>
<td><strong>68.</strong></td>
<td>Trabalhar na obra é um bom ambiente de socialização.</td>
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<tr>
<td><strong>69.</strong></td>
<td>Desejo ter um bom preparo para ter um emprego na organização Adventista.</td>
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<tr>
<td><strong>70.</strong></td>
<td>Quero dividir e partilhar a alegria e esperança que tenho.</td>
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<td><strong>71.</strong></td>
<td>Devo obedecer a Deus. É meu dever.</td>
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<tr>
<td><strong>72.</strong></td>
<td>Meu sonho é conduzir pessoas a Cristo.</td>
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<tr>
<td><strong>73.</strong></td>
<td>O amor de Cristo me constrange a ser um pastor.</td>
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<tr>
<td><strong>74.</strong></td>
<td>Quero me preparar para ser um administrador ou supervisor na obra de Deus.</td>
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<td><strong>75.</strong></td>
<td>Desejo estar em constante atividade mental.</td>
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<td><strong>76.</strong></td>
<td>Irnãos da igreja me dizem que tenho o dom para pregar.</td>
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<td><strong>77.</strong></td>
<td>Preciso ter mais certeza e convicção do que creio ser a verdade.</td>
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<td><strong>78.</strong></td>
<td>Desejo preparar-me para estar ativo na obra de Deus.</td>
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<td><strong>79.</strong></td>
<td>Quero aprender a me dispor inteiramente para a adoração.</td>
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<td><strong>80.</strong></td>
<td>Penso que aqui terei conhecimento de como amar as pessoas.</td>
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<td><strong>81.</strong></td>
<td>Estou procurando um trabalho que sirva para ganhar o meu sustento.</td>
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<td><strong>82.</strong></td>
<td>A pregação da real sentido à vida.</td>
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<td><strong>83.</strong></td>
<td>Quero apressar a chegada da eternidade com a segunda vinda de Cristo a esta terra.</td>
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<td><strong>84.</strong></td>
<td>Sinto-me incompleto e quero sentir-me realizado.</td>
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<td><strong>85.</strong></td>
<td>A seara é grande e poucos os ceifeiros; sinto que Deus quer que eu seja um deles.</td>
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<td><strong>86.</strong></td>
<td>Quero estar preparado para exercer influência sobre as pessoas.</td>
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<td><strong>87.</strong></td>
<td>A igreja necessita de líderes e quero ser um deles na organização adventista.</td>
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<tr>
<td><strong>88.</strong></td>
<td>É minha própria vontade ser um pastor.</td>
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<td><strong>89.</strong></td>
<td>Estou procurando algo que me traga um senso de realização.</td>
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<td><strong>90.</strong></td>
<td>Fui influenciado por parentes (pai, mãe, tios, primos e avós).</td>
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91. Qual dos fatores acima você considera o mais forte ou o determinante a influenciá-lo em sua decisão em estudar teologia? (Indique apenas uma das questões de 41 a 90, dando o número).

Questão número...
APPENDIX F

CHAPTERS AND BOOKS ABOUT PASTORAL
WORK WRITTEN BY ELLEN G. WHITE
Chapters and Books of Ellen G. White written about Pastoral Work

Testimonies for the Church, Vol. I
Chapters
9 – p. 368 – Dangers and Duty of Ministers
10 – p. 426 – Communications to Elder Hull
10 – p. 438 – Unconsecrated Ministers
11 – p. 466 – Our Ministers
14 – p. 645 – Ministers, Order and Organization

Testimonies for the Church, Vol. II
16 – p. 116 – Caution to Ministers
16 – p. 150 – Courage in the Minister
17 – p. 334 – Appeal to Ministers
19 – p. 498 – Address to Ministers
20 – p. 609 – Manners and Dress of Ministers

Testimonies for the Church, Vol. III
22 – p. 227 – Self Caring Ministers
23 – p. 304 – To a Young Minister and his Wife
   * p. 492 – Leadership

Testimonies for the Church, Vol. IV
26 – p. 67 – Co-workers with Christ
27 – p. 260 – Appeal to Ministers
28 – p. 313 – Address to Ministers
28 – p. 341 – Self Caring Ministers
28 – p. 371 – Consecration in Ministers
29 – p. 393 – Christ’s Ambassadors
29 – p. 407 – Ministers of the Gospel
29 – p. 437 – Young Ministers
30 – p. 523 – The Servants of God

Testimonies for the Church, Vol. V
31 – p. 202 – Calls for Laborers
   * p. 254 – Ministers as Educators
32 – p. 298 – Criticizing Ministers
33 – p. 528 – An Educated Ministry

Testimonies for the Church, Vol. VI
52 – p. 411 – Young Men in the Ministry
53 – p. 417 – The Church and the Ministry
Testimonies for the Church, Vol. VII
48 – p. 246 – Ministers and Business Matters
50 – p. 254 – The Work of the Ministry

Testimonies for the Church, Vol. IX
14 – p. 137 – Words of Counsel to Ministers

Books
Gospel Workers
Evangelism
Testimonies to Ministers and Gospel Workers
Pastoral Ministry
ADVENTIST PHILOSOPHICAL CONCEPT

This study’s author suggests the following title to the way Adventists consider philosophy:

**Eschatological Biblical Christian Theocentrism.**

Theocentrism indicates that Adventists see God as the **Self-existent Being**, the prime cause of the universe, its Center, Creator, Sustainer and Redeemer (Ex. 3:14;

Dt.32:39; Gn. 1:1-2:4; Sl 33:6,9; Is. 41:14; 42:5; 43:7; 45:12; Act. 17:24-26; Cl. 1:15-17; Heb, 1:1-3; Jo 1:1-3; Rv.4:11).

The only way man can know God and establish a relation with Him is through Jesus Christ, the Son of God that came to reveal God personally by a process that is called “Incarnation”, that is, in human nature (Jo. 1:1-3, 14,18), to fulfill two objectives: to reveal God and to save man from the curse of sin (Jo. 1:14,18,29;14:6-10; Hb. 1:1-3; 1Tm. 1:15; 2:5)). Christian means that God is revealed by Him as the God-Man, and through Him man can establish relation with God.

Biblical, because of the Bible, also called the Holy Scriptures, is accepted as the written word of God, that is the truth (Jo.17:17) or expresses the truth and the supreme will of God for this earth and how He will accomplish it. The Bible reveals God to men (Jo.5:39; II Tm 3:15-17), and provides the elements with what one may build or construct a cosmovision upon which one can rely in his way of life or living (erlebnis), giving man meaning, and purpose to his existence (2Tm. 3:14-17). It provides also content of and upon knowledge besides other roles (Mt.22:29).

The word eschatological (eschatology= belief about the end of the world or the last things- Webster’s New Collegiate Dictionary), expresses the belief and the conviction that humanity is living in the last part of History, that this civilization is coming to an end according
to the Bible prophecies, by God’s personal intervention in this world’s affairs, bringing to an end the present situation of entropy that this world and men got into (Mat. 24:14; Lk. 21:27,28; Il Pe 3: 10-12; Jm. 5: 8; Isa. 24:3-6; Rv 1:1; I Jo 2:18). The word **eschaton**, from Greek, indicates the idea of final events of History. Adventists are convinced that earth’s history will not endure much longer (Mt 24; Lk 21:25-36; White, Review and Herald, 11/08/1906) and the prophecies that indicate the nearness of Christ’s second coming to this earth are being fulfilled right now with the physical, social, moral, political and spiritual events in the world. (White, 2009, p. 260; 1948b, p. 355; 1948d, p. 592, 593; 1948g, pp. 235, 237; 1948h, p. 253; 1948i, p. 105; 1943a, p. 321; Ev 623).

Adventists sustain that the Bible is their only source of doctrine and rules of practice. It’s the “**sola scriptura**” principle sustained by the Reformation of the 16\(^{th}\) century. Ellen G. White, the most representative writer of the SDA Church, puts it this way:

> “But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrine and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant are as are the churches which they represent, the voice of the majority – not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain ‘Thus said the Lord’ in its support” (White, 1950, p. 595).

Another statement is more incisive: “The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God’s word is infallible”(White, 2006, p.416).

Other Adventist authors sustain the same position (Hasel, 2007; Bemmelen, 2007; Timm 2007; Gulley 2003; Caesar, 2004; Koranteng-Pipim, 1996). Noting the relation from this principle to the Biblical cosmos vision, states Gulley:“The principle of **sola scriptura** opposes consistent literalism and alone does justice to the biblical world view”.

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Being God’s Word, the Bible should be obeyed because it expresses absolute truth and not simply because it is a good word expressing good counsels (Sarli, 2008).

The Bible is also the basis for truth evaluation, the “infallible guide” (White, 1923, p. 100) and “an authoritative, infallible revelation of His [God’s] will”...“the revealer of doctrines” (White, 1950, p. VII). The church has this same position still today (Seventh-day Adventist Yearbook 2009, p.5).

Byrne, in his book on Christian education states that the Bible, besides being a source of truth, has also the functions of integrating all partial truths, evaluating truth by its principles, and interpreting truth (Byrne, 1961).

Plainly stated this world vision pretends to be a supernatural, God revealed truth that appeals to man’s intelligence and will to establish a relation with him in order to save him from the curse of disobedience in which he got himself by his own wrong decision and from which he couldn’t get out by himself (Rm 6:16; 7:14,15, 23; 8:7,8; Jo 1:18; 14:9, Hb 1:1,2; Jo 5:39: Gn 3:9-15).

In harmony with this philosophy, Adventists developed a specific philosophy of education that lies under their world educational system (White, 1952, p.13).

As part of a Christian theistic philosophy of education one can say that: “it is better to say that the truth of the Bible is the basic axiom of Christian Theism, for it is there alone that one learns what God is”, and it is also there that one learns what man is, from where he came, what education should be (Clark, 1988).

One should not think that because Christianity is a supernatural religion and contradictory to naturalism and humanism that its world vision is against reason. The Christian World View requires it to be conceived as “rational, uniform and harmonious”. (Clark, 1988).
APPENDIX H

CHRISTIAN EDUCATION – BIBLIOCENTRIC VIEW
Christian Education – Bibliocentric View
Definition

This author suggests the following definition, trying to turn more detailed this concept:

“Christian education is true education that is a process that’s dynamic, balanced, harmonious, continued, gradual and constant as well as the result of this process of development, natural and supernatural, of information, formation, reformation, transformation and conformation, theoretical and practical of the whole man: volitive, spiritual, intellectual, moral, social, affective, aesthetic, and physical; starting from real nature towards the ideal nature by a systematic and non systematic influence; formal and informal, methodic, conscious and unconscious, determinate, of mature over immature, to reach specific objectives, using a specific method, according a concrete model, during total possible period of life, using all lawful means, within a total and universal environmental context, toward an ultimate end that’s a complete, plain realization of the ideal nature”.

This definition is coherent with the Theocentric Christian Biblical Eschatological world view (see appendix G).
APPENDIX I

MASLOW’S CONCEPT OF PEAK EXPERIENCES
Maslow’s Concept of Peak Experiences

In his book “Motivation and Psychology”, chapter 7 “Peak-Experiences as acute Identity-Experiences”, Maslow presents the main characteristics a person presents when he is in peak-experiences. I tried to summarize it by quoting some paragraphs that bring a clearer picture of these peak-experiences.

1. “The person in the peak-experiences feels more integrated (unified, whole, all-of-a-piece) than at other times. He also looks (to the observer) more integrate in various ways”.

2. “As he gets to be more purely and singly himself he is more able to fuse with the world, with what was formerly not-self…”

3. “The person in the peak-experiences usually feels himself to be at the peak of his powers, using all his capacities at the best and fullest”.

4. “A slightly different aspect of fully-functioning is effortlessness and ease of functioning when one is at one’s best”.

5. “The person in peak-experiences feels himself more than at other times, to be the responsible, active, creating center of his activities and of his perceptions”. “He feels himself to be his own boss, fully responsible, fully volitional, with more ‘free will’ than other times, master of his fate, an agent”.

6. “He is now most free of blocks, inhibitions, cautions, fears, doubts, controls, reservations, self-criticisms, brakes”.

7. “He is therefore more spontaneous, more expressive, more innocently behaving (guileless, naive, honest, candid, ingenuous, childlike, artless, unguarded, defenseless), more natural (simple, relaxed, unhesitant, plain, sincere, unaffected, primitive in a particular sense, immediate), more uncontrolled and freely flowing outward (automatic, impulsive, reflexive, ‘instinctive’, unrestrained, unselfconscious, thoughtless, unaware).

8. “He is therefore more “creative” in a particular sense. His cognition and his behavior, out of a greater self-confidence and loss of doubts, can mold itself in a non-interfering, Taoistic way, or in the flexible way that the Gestalt psychologists have described, to the problematic or unproblematic situations in its intrinsic, ‘out there’ no deficiencies by the per se nature of the task, or the duty, or the game”.
9. “All this can be phrased in still another way as the acme of uniqueness individuality or idiosyncrasy. If all people are different from each other in principle, they are more purely different in the peak-experiences”.

10. “In the peak-experiences, the individual is most here-now, most free of the past and of the future in various senses, most ‘all there’ in the experience”.

11. “The person now becomes more a pure psyche and less a thing-of-the-world living under the laws of the world”. “That is, he becomes more determined by intrapsychic laws rather than by the laws of non-psychoic reality insofar as they are different”.

12. “In various ways described above and with certain delimited meanings, a person in the peak-experience becomes unmotivated (or undriven), especially from the point of view of the deficiency needs. In this same realm of discourse, it makes similar sense to describe highest, most authentic identity as non-striving, non needing, non wishing, i.e., as having transcended needs and drives of the ordinary sort. He just is. Joy has been attained which means a temporary end to the striving for joy”. “At this level, I have called the person godlike because most gods have been considered to have no needs or wants, no deficiencies, nothing lacking, to be gratified in all things”.

13. Expression and communication in peak-experiences tend often to become poetic, mythical and rhapsodic, as if this were the natural kind of language to express such states of being”.

14. “All peak-experiences may be fruitfully understood as completions-of-the-act in David M. Levy’s sense, or as the Gestalt psychologist’s closure, or on the paradigm of the Reichian type of complete orgasm, or as total discharge, catharsis, culmination, climax, consummation, emptying or finishing”.

15. “I very strongly feel that playfulness of a certain kind is one of the B-values,...It has a cosmic or a godlike, good-humored quality, certainly transcending hostility of any kind. It could as easily be called happy joy, or gay exuberance or delight”.

16. “People during and after peak-experiences characteristically feel luck, fortunate, graced. A not uncommon reaction is ‘I don’t deserve it’. Peaks are not planned or brought about by design; they happen. We are ‘surprised by joy’. The reaction of surprise, of unexpectedness, of the sweet ‘shock of recognition’ are very frequent”.

These are the most noted characteristics Maslow presents of those who are in peak-experiences.
APPENDIX J

SCIENCE AND FUTURE – GLOBALIZATION
Science and Future - Globalization

It is interesting to see that science is now concerned with the future of mankind. Two studies of the world system show this concern. The first one was the Club of Rome study (Meadows, 1972) by which scientists came to the conclusion that in order to survive, our present civilization must make a drastic change in its course. Economic growth cannot continue indefinitely because natural resources are limited. So one should come to a state of equilibrium by which humanity could continually exist indefinitely. For this all nations should face a common enemy – man himself. Democracy is no longer well suited for the task ahead. It is necessary to create a totally new form of human society – one that will be built to last for generations. Science does not have a formal model of social conditions to reach this equilibrium in society. Commonly speaking no one can predict what sort of institutions humans may develop to meet this oncoming situation. The authors state that there are two missing ingredients in order to solve this problem:

1. Realistic, long term goal that could guide mankind to this equilibrium state society.

2. The human will to achieve that goal.

This new society model should reach the point that our way of life would be sustainable without sudden and uncontrolled collapse and capability to satisfy basic material needs of all of its people.

The conclusion is that:

“Without such a goal and a commitment to it, short-term concerns will generate the exponential growth that drives the world system towards the limits of the earth and ultimate collapse.”

(Meadows, 1975)
The second study is “The Global 2000 Report to the President”, of the Council on Environmental Quality and United States department of State, published in 1980 under the supervision of Gerald O. Barney. This study presents the threats to global environment the world faces today by men’s actions. If humanity will continue as it is now one will reach a state of insolubility (Barney, 1980).

Barney wrote a book entitled :’Global 2000 Report Revisited” that analyses the threats to global environment and the divisions within the human community (racism, interreligious hatred, sexual discrimination, xenophobia, nationalism), extremes of affluence and poverty, the prevalence of violence, oppression, and exploitation of all kinds, interrelated with other issues within this global wholeness, looking for a solution to world’s problem. He states that:

“The solution for the violence we do to the world and to each other will come from wisdom-from rediscovering ways of seeing ourselves clearly. This includes seeing our close connections with one another while at the same time enjoying and cherishing our incredible diversity”. (Barney, 1993).

He invites spiritual leaders to join in the efforts to set the Earth on a new course of action and the transition to a new state, a new order of things, and it should give up our old, 20th century ways of thinking and living, to mark a moment of transition with an act or a ceremony and this must be an event that lasts (Idem).

Scientists now begin to think that the solution to this overall worldly problem should be looked for in the various fields of knowledge: philosophy, science and religion. In other words, these fields should be looking together for a solution. Barney puts it this way:

“For this event to do what it must, the spiritual leaders on Earth must help lead the way and help plan the events. We humans, all five billion of us (written in 1993), depend on our spiritual leaders to make this all happen. Only the spiritual leaders of Earth- the recognized and the not-yet recognized- command the emotional energies needed to move
heads of state, leaders of corporations, and other institutions, and ordinary citizens to the acts of generosity and changed thinking and living that must occur....To do what must be done, Earth’s spiritual leaders of all faiths and all traditions must work together in ways previously unimagined and unimaginable. We must count on you to develop a community of Earth’s faith traditions that is an example of the kind of open communication, mutual respect, acceptance, cooperation, and good will that should characterize the emerging global community of nations and peoples. Each tradition has at its core a vision of Divina harmony that it urges its followers to embody in the social sphere. These visions have evolved in distinct historical and geographical contexts. The religious have not successfully been able to transcend their own historical origins so as to express their visions of unity in a fashion appropriate to the needs of the pluralistic global society that is taking form at the beginning of the new millennium. The greatest single scandal in which Earth’s faith traditions are now involved is their failure to practice their highest ethical ideals in their relations with one another”.

One could argue now that, if all humanistic theories are “false, inadequate, incomplete and lacking”, why not look for a theory that is not humanistic but fruit of a supernatural revelation as the Theocentric cosmo vision presented earlier?
APPENDIX K

CHRISTIAN BIBLICAL THEORY OF MOTIVATION
Christian Biblical Theory of Motivation

The Theocentric Christian Biblical Eschatologic cosmic vision has also a theory on motivation abstracted from the Holy Scriptures and enlarged by Christian authors, all of them based on the principle of *sola* and *tota scriptura* from the Reformation.

Motivation begins with God. He created all things for Himself (Cl. 1:16). He created man with needs, and He Himself provides that these needs be fulfilled (Ph. 4:19). Even the initiative is done by God to man (Ph.2:13).

First He created man in His image, after His likeness (Gn. 1: 26,27), He gave to all “life, and breath, and all things” (Ac. 17:25); then “He gives gifts unto man” (Ep. 4: 8), in form of different capacities (Ep. 4.11; I Co.12:8-10), to a specific purpose, that is, “to profit withal”(v.7). The purpose is “perfecting of the saints, for the work of ministry, for the edifying of the body of Christ” (Ep. 4:12). There is a final state to which the church members should attain: “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ” (Ep. 4:13).

It is not to man to choose which capacity he is going to receive but God Himself decides which gift everyone will receive (v. 11). Although gifts are different and various, the Giver is the same. These gifts are not only spiritual in nature (v. 1), but also practical gifts (Ex. 35: 31-36:2).

“And I have filled him with the spirit of God, in wisdom, and understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship (Ex. 31:1-5).
Man is to do things at their best knowledge and strength. “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest” (Ec. 9:10).

Different and various capacities should be used for building up a society that is compared as an organic body, in which every member works for the welfare of the whole community. Everyone should act according to his capacity and in harmony with other members of the community (1 Co.12: 14-31). God tempers the body together (v.24), everyone should cooperate “having the same care for one another”, in such a way that “whether one member suffers, all the members suffer with him; or one member be honored, all the members rejoice with him” (vs.25-27).

As presented earlier, motivation or motives are factors that awakens, directs and sustains a behavior. Christians, that is, the followers of the doctrines taught by Jesus Christ should act having has their example the model (Jo 13:13-15), shown by their leader and founder of His kingdom among men (Mk 1:14,15; Mt 3:2). Christ presented the principles of His kingdom (Mt 5-7) and exposed the conditions anyone that decides to belong to this kingdom (Lk 14:27; 9:23; Mt 16:14; Mk 8:34,35) should follow. Besides submission and resignation a person has to pass through a process called conversion or new birth (Jo 3:3-7; Ac 3:19), receiving by faith a new nature, that is, a spiritual nature (Jo 3:6; Gl 6:1) starting a process of transformation of mind and action (Rm 12:2; Cl 3:10) by which one leaves old deeds (Cl 3:5-9) and begins to act according to the Master’s will (Cl 12-16; Mt 6:10; Rm 12:2; Ep 6:6,7;Hb 13:21; 1Pe 4:2) in constant grow (Ep 4:12-15; 2 Pe 3:18; Cl 1:10; 1 Te 3:12). The Christian’s life has a switch of (in) centralization; from a life centralized in the individual himself, from there on, his life is centralized in his Master and Lord and all that he does is done for the Lord (Cl 3:17,23). All acts
should be centered and done to God’s glory and honor (1 Co 10:31; Mt 5:16; 1 Pt 2:12), even all acts done to other people or fellowmen, are considered done to God Himself (Mt 25:40, 45; 18:5; Mk 9:37; Lk 9:48) and the motive, the dynamo of all acts, and their basis is to be loved (Mt 22:36-40; Dt 6:4,5; Rm 13:10; Ep 3:17).

In Christian life the basis for any behavior is the principle of love as it is the principle of God’s Being and kingdom (1 Jo. 4:8; Jo. 3:16; 15:12; 13:34,35; Dt.6:4,5; Mt. 5:44; 22:35-40. God is the source of love; He is love (1 Jo.4:8). Christians should do everything as done for God Himself (1 Co. 10:31; Cl. 3:22-24), and God would accept it as done for Him (Mt. 25:40). The first duty is to love God above all things (Mt. 22:37,38; Mk. 12:30; Lk. 10:27,28), and then to love the neighbor (Mt. 22:39; Mk.12:31; Lk. 10:27).

Christians do love one another, not because love is intrinsic in man but because God loved first and then, by receiving Christ by faith, as a spontaneous response, man is able also to love (1 Jo. 4:10,19). Love will be demonstrated by good works to fellowmen (1 Jo. 3:16-18), and by obeying God’s commandments (1 Jo. 4:11,20-5:3; Jo.14:15, 21). In fact love is a living principle, translated in action of obedience (II Jo. 6). Love is shed abroad in the heart of a Christian by the Holy Ghost which is given to him (Rm. 5:5). The law is obeyed by hearing one another’s burden (Gl. 6:2). Christians should be rooted and grounded in love (Ep. 3:17). Christians have a pattern to follow, an example to imitate Christ Himself (Jo.13:15-17) by serving.

This is the first rule to become a leader. The model Himself made this statement:

“Ye know that the princes of the Gentiles exercise domination over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your
servant: even as the Son of man came not to be ministered unto, to minister, and to give his life a ransom for many” (Mt. 20:25-28 – see also Mk. 10: 42-45).

This is servant leadership in the highest sense two thousand years before the contemporary leadership concept (see Greenleaf, 1991).

The motive is to be the evaluation element to determine if the act is good or bad (Mt 6:1-4;), and to Whom it was done (Mt 25:31-46) will be the final judgment decision clue. A person may be willing to do the greatest sacrifices and even to die for another but if it lacks love it will mean nothing (1Co 13:1-3). It is the greatest virtue (1 Co 13:13). By loving even the enemies become sons of God (Mt 5:44,45) and a Christian’s life is a life of faith by which God lives in him (Gl 2:19,20).

Love however doesn’t spring from the inner man himself but is poured by God into man (Rm 5:5) and he is able to love God above all things because God loved him first (1 Jo 4:19) and set an example on how man should love one another (Jo 15:12) and keeping God’s commandments and loving one another would be the evidences of love to God and the true discipleship (Jo 14:15; 13:34,35).

This cosmos vision that includes a way of life is susceptible to be measured and proved (Ps 34:8; 18:30; Mi 3:10) as any social scientific study because there is evidence that may be a proof that this vision, followed the conditions that are established by its author, is workable and brings the solution men are longing for since the beginning of History (happiness, good life, security, hope, freedom, courage and sense of achievement- Mt 5:1-12; Ph 3:12-16; 1 Pe 4:14; 1 Jo 4:18; 8: 32; 10:10; Ph 3:12-17; Ps 1:1; 32:2; 34:8; 40:4; Pr 29:18; Rm 15:13; Ti 2:13).

God proved and commended His love toward man while he was still a sinner by dying for him showing God’s rich mercy (Rm. 5:8; Ep. 2:4).
There is, however, a danger that comes up while man is developing his abilities and getting results from his efforts. It is that by his own strength he is obtaining results. The Bible makes a remark on this:

“When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; …and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy hers, as it is this day” (Dt. 8: 10-14, 17,18).

Christian life is part of an universal system of ethics and every man is responsible for his actions (Mt.25:19; II Co. 5:10; Rm. 14:12). Those who do their best will be rewarded and those who do not, will be punished (Mt.25:21, 23, 30; 34, 41, 46). Every one may receive help from Christ to fulfill his task (Jo. 15:4,5), and will be able to accomplish his mission by Christ’s power that “strengthens me”(Ph. 4:13).

This cosmos vision, in order to search for coherence has its own definitions and concepts based on a revelatory knowledge. In the writings of Ellen G. White, Seventh Day Adventists meet much contend to build their world vision. Adventists consider her writings as messages from God to guide, and counsel the church in her development, organization and mission. This view may be met in Adventists authors as Coon, 1983; Daniells, 1936; Douglas, 1998; Haynes, 1931; Jemison, 1953; Nichol, 1964; Noorbergen, 1972; Rebok, 1956; White, 1969; and Wilcox, 1934. She also has had an important role in the establishment of a sound philosophy and system of education of which the school mentioned in this study, is a part.

In the Biblical Christian Theocentric World View motivation is based on principle of what is right (White, 1948g, p. 249), and what is right is conformed to God’s will (White, 2008, p. 251). As an essential component of this cosmos vision is Christ teachings and His relation with those that accept Him as the Ruler of their lives. Said Ellen White: “The religion of Jesus
Christ means something more than talk. The righteousness of Christ consists in right actions and
good works from pure, unselfish motives” (White, 2000b, p.217). After mentioning the
principle that all that the Christian does should be to God’s honor and glory (1Co 10:31) this
author writes: “Here is a principle which lies at the foundation of every act, thought, and motive:
the consecration of the entire being, both physical and mental, to the control of the Spirit of
God” (White, 1948c, p. 84). The desire to honor God should be to us the most powerful of all
motives (White, 1958, p.147; White, 1988, p.366). Men’s motives should be unselfish and they
should inspire good works (White, 2000b, p.217; 1948c, p.522), and one should do all things as
being governed by unselfish motives (White, 1948b, pp.131,132; 1948c, p.522). The underlying
motives of actions determine its worth (White, 1948c, p.279).

There are only two kinds of motives and they are antagonistic. Every act reveals one or
other motives (White, 1952, p.190). “It is virtuous or vicious, right or wrong, according to the
motive which prompts it”(White, 1982, p.201). A person must experience conversion because
real conversion changes motives (White, 1948c,p p.82,83), and implants new motives. “The
essential work is to conform the tastes, the appetite, the passions, the motives, the desires, to the
great moral standard of righteousness. The work must begin at the heart” (White, 1923, p.118).
“The natural inclinations are softened and subdued. New thoughts, new feelings, new motives,
are implanted (White, 1941, p. 98). A new heart gotten by conversion brings new motives to life:
“To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a
new heart? A changed life” (White, 1958, p.72). These new motives of action are supplied to
Christ’s followers (White, 1943a, p.20).

The spirit of love brought to the heart by conversion and by Christian experience will
control motives (White, 2009, pp. 551,552); the spirit of truth and good conscience are sufficient
to inspire and regulate motives (White, 1948b, p.487).

On the other hand there are wrong motives. Even prompt work for God may be by selfish motives (White, 1943b, p.65) and one should not serve Christ from covetous motives (White, 1948d, p.458), nor by reward (White, 1941, p.398). She states:

"Not for the wages we receive are we to labor. The motive that prompts us to work for God should have in it nothing a kin to self-serving. Unselfish devotion and a spirit of sacrifice have always been and always will be the first requisite of acceptable service"(White, 1943b, p.65).

Earthly and selfish motives blind human mind (White, 1948b, p.688) and men may misjudge motives (White, 1948d, p.66), but real motives will be revealed in judgment (White, 1982, p.560).

The most important motive which should be the basis for all Christian action is love to God and fellowmen (White, 1941, p.399). “Love must dwell in the heart. A thorough going Christian draws his motives of action from his deep heart-love for his Master” (White, 2005, p.123; White, 1942, p.490; White, 1983b, p. 288). Good works should spring from pure motives (White, 1948e, p.528; 1948d, p.215), that is, pure motives should inspire good works (White, 2000b, p. 217). Pure motives characterizes all who wash their robes in Christ’s blood (White, Seventh Day Adventist Bible Commentary, vol. 7, p.965), they sanctify acts of benevolence (White, 1956, p.9), and to know principles which actuate one’s motives should be compared with the sacred and holy law (White, 1948b, p.512), for life’s motives must be in harmony with God’s law (White, 1982, p. 558), because it is the great moral standard of righteousness (White, 1923, p.118; White, 1943a, p.505), and it reaches the feelings, motives as well as the outward acts (White, Seventh Day Adventist Bible Commentary, vol. 5, p.1085). Therefore prompting action determines whether it is right or wrong motive (White, 1982, p.201), and motives are revealed whatever position someone serves (White, 1942, p.499).
Christians are urged to faithfully examine their motives and compare with the only correct pattern (White, 1948c, p.512; 1948b, pp. 419, 512; 1948e, p.97), and to get the habit of examining closely his motives (White, 1948b, p.513), carefully and prayerfully (White, Seventh Day Adventist Bible Commentary, vol. 3, p.1149; 1948d, p.493), under deep investigation (White, 1948b, pp.231,564; White, 2005, p.276) and weighing them (MM, p.152). Amid the cares of active life, sometimes it is difficult to discern our motives (White, 1948e, p.420) but one should try our motives (White, 1948a, pp. 204, 437). Many acts passing for good works are prompted by wrong motives (White, 1948b, p.512).

The golden principle expressed by Jesus in Mathews 7:12 by which one should do to others what we would like them to do to us is a strong motive that should constrain men to love one another (White, 1948b, p.136). “Said the world’s Redeemer, ‘Love one another, as I have loved you’. Nothing short of this can reach the standard of Christianity” (White, Signs of the Times, 02/02/1882:7).

God weighs men’s motives (White, 2005, p.267; White, 1948b, p.510; 1948e, p. 652), and He sees (White, Seventh Day Adventist Bible Commentary, vol.3, p.1160; White, 1946, p.111; White, 2006b, p.205), discerns (White, 1948c, p.513), is acquainted with (White, 1962, p.438), knows (White, 1956a, p.34), reads (White, 1943b, p.174; White, 2006b, p.170; White, 1948c, pp.404, 513; White, 1940, p.563), and understands (White, 1948d, p.534) our motives. They cannot be hidden from God (White, 1948d, p.469; White, 2006b, pp.153, 205; White, 1948a, p.529), and men’s most secret motives, have weight in deciding their destiny (White, 1982, pp.486,487), this way motives are very important in Christian service (White, 1968, p.339; White, 1992, p.285), and God estimates men by their purity of motives (White, 1942, p.477).

Character is given to acts by motives (White, 1940, p.615), and “Christian motives
demand that men work with steady purpose, an undying interest and an ever-increasing importunity” (White, 1942, p.164). Ellen White tries to focus motives towards a higher level saying that our motives should be above the world in order to win in Christian life (White, 2001, p.27). She states: “Our thoughts, motives and desires are to be brought into obedience to the will of God. They are to be inspired and controlled by Him”(White, 2008b, p.251). It’s a process by which earthly motives are discarded as love for Christ increases (White, 2008b, p.296). It’s also a process of self-consciousness: “The more we know of ourselves, the more we probe our motives and desires, the more heartfelt will be our consciousness of our utter inability to fight the battle of the Lord in our own strength” (White, 2008a, p.352). The believer will get his strength from his Lord and Master. “Those who believe in Christ derive their motive power and the texture of their character from Him in Whom they believe”(White, 1964, p.87). Trying to present a higher incentive to establish higher goals and standards, she uses these words:

“Motives stronger, and agencies more powerful, could never be brought into operation, the exceeding rewards for right-doing, the enjoyment of heaven, the society of the angels, the communion and love of God and His Son, the elevation and extension of all our powers throughout eternal ages – are these not mighty incentives and encouragements to urge us to give the heart’s loving service to our Creator and Redeemer?” (White, 1956, pp.21,22).
APPENDIX L

CHRISTIAN BIBLICAL IDEA OF UNCONSCIOUS MOTIVES
Christian Biblical Idea of Unconscious Motives

In the Christian Theocentric cosmo vision there is also a place of unconscious motives. Paul, in the book of Romans, states that even he didn’t understand his own behavior (Rm 7:15 NIV) and David asks God to examine him and forgive his faults that he is not aware of (Ps 19:12 – The Clear Word). To show that men do not know himself, Jeremiah stated: “The heart it deceitful above all things, and desperately wicked: who can know it?” (Jr 17:9-KJV).

When it comes to the choice of ministry unconsciousness may play also a role in this process. Booth (1958), in an article published in “Pastoral Psychology”, mentions that the unconscious motive may be the “drive for individual leadership, uninfluenced by others because he grew up with a defensive attitude regarding the demands and emotional influences of his family or of his social milieu”. By his own experience with ministry candidates as therapist the author of this study came to the conclusion that there were many candidates that chose the ministry by “selfish motivation” or “unworthy motives”. He mentions that there were also some non-religious determinants for the choice to the ministry.

He suggests that some testing could be applied to the candidates and that could be of some help to them, they are the so called “projective techniques” tests and then discuss with the candidate in a non-traumatic way the unconscious motives revealed by the test. This could give the candidate the possibility of growth and psychological help to self evaluation in regard of his unconscious motives and giving him the opportunity to make his own judgment as he was called or had made his own choice.
APPENDIX M

THEOCENTRIC THEORY OF NEEDS
Theocentric Theory of Needs

Similar to Maslow, Christian Theocentrism also has a theory of human needs. But as its view is completely opposite one has to look at human needs in a different focus than that of Maslow. It isn’t a humanistic theory but a theistic one. It begins with man’s ideal nature of spiritual realm. It has to do with Christian values established by its author, God Himself, expressed by Jesus Christ: “But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you” (Mt 6:33). And to enter in the kingdom of God there is an essential need: “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (Jo 3:3).

Contrary to Maslow’s classification, when peak experiences are part of self-realization needs, after other needs should be fulfilled, in Christian Theocentrism the first, highest, strongest and essential human need is to change his nature. Sin brought a separation from God (Is 59:2) and man became carnal, earthbound, depraved and corrupt (Gl 5:19-21; Rm 3:23; 8:7,8; Cl 3:5). A change of nature is called new birth, conversion or transformation. Man then receives a spiritual nature (Jn 3:5-8) and to sustain this nature he needs Christ (White, 1956c, pp. 19,20).

Man’s greatest need is knowledge of God that transforms human character (White, 1948h, p.329), conversion through faith (White, 1941, p.100); faith in God is an urgent need to know Him (White, 1948g, p. 211). “The world is in need of the saving truth that God has entrusted to his people” (White, Ellen G. “The World Need”. Review and Herald, March 31, 1910. She proclaimed this idea saying that:

“The fear and love of God are the first things that should claim our attention. We cannot afford to put off that which concerns our souls interest till tomorrow. The life which we now live we are to live by faith in the Son of God. We are redeemed from the beggarly elements of the
world with a redemption that is full and complete, that cannot be increased by any supplement from human sources” (Signs of the Times, 07/17/1893).

Within those who have committed themselves to God by being converted to Him, God creates a sense of need in the soul, the need of righteousness, and fulfills this need by the endowment of the Holy Spirit and does for them the things that they cannot do by themselves (Signs of the Times, 07/11/1892).

After describing the actual situation of the world as a whole, may it be moral, mental, spiritual, physical, when evil is reaching its limits, Ellen G. White states: “The world today is in crying need of a revelation of Christ Jesus in the persons of his saints”. Then, in a following paragraph: “The world is in need of a demonstration of practical Christianity” (White, 1910 – Review and Herald, March 31, 1910).

So the world needs to know God through those that are already members of His kingdom (White, 1962, p. 458), and to reveal God to the world, His people need a revival of true godliness (White, 2006, p.121); they need to be baptized with the Holy Spirit (White, 1948e, p.555), reaching a higher, purer, nobler life (White, 2009, p. 478; White, 1943a, p.334). To attain this sort of life God’s messengers “are to wrestle with God in earnest prayer for the baptism of the Holy Spirit, that they may meet the needs of a world perishing in sin” (Review and Herald, March 31, 1910). Those who belong to God’s kingdom are to cooperate with Christ’s redemptive power. This is their need (White, 1952, p. 29).

Man’s great need is his only claim to God’s mercy (White, 1940, p. 317; 1942, p. 161), and the Lord is ready to help all who need help and feel their needs (White, 1948b, p. 83); and He has made ample provision for all of humanity’s needs (WM, 16) in Jesus Christ that can supply alone the soul’s need (Ph 4:19; White, 1940, p. 187). The principle involved is that when
someone seeks the kingdom of God in its first place, He will provide that the daily needs may be fulfilled (Mt 6:31-33). God invites His children to present to Him their necessities (White, 1941, p. 172), and He is ready to supply all of His people’s necessities (White, Seventh Day Adventist Commentary, vol. 3, p. 1153) and He knows man’s every necessity (White, 1942, p. 481; White, 1963, p. 326; White, 1948h, p. 38), so those who believe in God shouldn’t be anxious (White, 1947, p. 227).

One could say then that the Biblical Christian Theocentric world vision has a view that is opposite of Maslow’s theory. First comes the peak-experience of a supernatural process of a New birth, then follows a renewal of the mind according to God’s word, then comes an experience with God having all other needs fulfilled (Rm 12:1,2; Ps 34:8).

Following Maslow’s procedure this author proposes also a visualization of this theory by putting into a pyramid as shown below.

The Theocentric Cosmo Vision encompasses the whole field of Psychology and also a theory of motivation and human needs. Verily, this world vision includes any field of knowledge that expresses truth may it be philosophy, science, and religion. It is exclusive because it includes all truths that is present in any theory or field of knowledge and still has much more that other fields do not have.
A suggestive table of hierarchy or needs' levels according the Theocentric Christian Biblical vision.
APPENDIX N

BRAZILIAN BACKGROUND
Brazilian Background

It is useful (convenient) for a study that has its focus in a phenomenon that is happening in a specific country and area of life to give a general view of the scenario in which this human phenomenon occurs.

Country

Brazil is a country located in the eastern part of South America, with most of its territory between the Equator line and the Capricornius tropical line. It is the fifth largest country in the world following Russia, Canada, China and United States. It is, however the largest country in the southern hemisphere (Schurz, 1961). It occupies an area of almost 3.3 millions square miles, that is over 8.5 millions kilometers square. It limits to all countries of South America except Chile and Ecuador. In its territory one can find the two largest hydrographic basins of the world: the Amazon and Plate basins. In the Amazon basin is located the largest rain forest. One could say that it is a continent within a continent. It is a land of contrasts (Nyrop, 1893). In the northern limits various chains of mountains following southwards by the Amazon basin with the rain forest where it’s found 1/3 of the forest reservations in the planet. Central and south constitutes a plateau and close to the sea line one can find also a chain of mountains. The country is divided in 5 zones: North, Northeast, Central-West, Southeast and South. Each zone has its own characteristics. It is not possible to describe them making generalizations because there is a risk to mask a great variety of characteristics (Schneider, 1996).

People

Brazilian population may be considered as a “melting pot” of races. Beginning with Indians that were there when the country was first discovered in 1500, seconded by Portuguese
that came as colonizers, followed by negroes that were brought to work as slaves, the population that resulted of these three components constituted the basic stratum of Brazilian ethnicies (Freire, 1986; Schneider, 1996). Although some attempts were made by people from European countries as French and Hollanders to invade Brazil to establish colonies they were not successful. A great proportion of the population were constituted by negroes and “mulatos” (mixing of blacks and whites). A great number of Portuguese people came to Brazil during the time when the economy was based on mining. During this period the “bandeirantes”, as they were called went into the land looking for gold and precious stones, and pushed the country’s frontiers expanding the area of what is known as Brazil (Freire, 1986). During the first half of the 18th century, nearly 600,000 people constituted the first large wave of immigrants to Brazil (Fausto, 1999). When the republic was proclaimed, Brazil had about 14 million habitants (Marshall, 1966).

During the second half of 19th century and the first half of 20th century a great number of immigrants came among Italians, Germans, Portuguese, Spaniards, Austrians, Japanese, Polish, and from other nationalities (Smith & Marchant, 1951; Fausto, 1999). At the present there is a process of assimilation and a generation of mixture of different races. An example may be found with the author of this study that is a mixture of Indian, Negro, Portuguese, German and Jewish descendent. One should note that still today a part of Brazilian population is constituted of negroes (6.3%) and “mulatos” (43.2%)\(^\text{19}\).

Brazilian population at the present is about 190 million people and around 80% are living in urban areas (Font, 2003). The total population is divided in social classes and although a social class may be defined taking unto consideration various factors in its common sense it refers to the economic income factor (Santos, 1983).
Politics

Brazil was first officially discovered by a Portuguese navigator Pedro Alvares Cabral from Portugal. He met there natives habitants, the Indians and soon Portugal began a process of colonization and the country stayed as a Portuguese colony until the beginning of 19th century when the royal family went to Brazil fleeing from Napoleon’s invasion. This way Portugal, Brazil and other Portuguese colonies had their government headquarters in Rio de Janeiro. When the royal family went back to Portugal, the king left in Brazil his son, D. Pedro, that proclaimed Brazilian independence on September 7, 1822 (Schneider, 1996).

Then a period began when Brazil was ruled by an emperor until the year 1889 when it was proclaimed a republic. Since then it is a democratic republic, except two periods when it was ruled by a dictator, from 1930 until 1945 and later by a military government from 1964 to 1985. Since 1985 began a period of democracy with presidents elected by the people, except the first one that was elected by an electoral college (Page, 1995; Schneider, 1996). At the present time, Brazil is a country in transition from an inward-oriented dirigisme to a more open and liberalized economic regime; from corporatism to a plural competitive civil society (Font, 2003). This author puts it this way:

“Brazilian democracy is now more vibrant, elite influence is decreasing, civil society has gained momentum and is able to challenge the status quo, and poverty and inequality are being addressed in promising new ways”.2 (p. 76).

Economy

During the colonial period that lasted until the beginning of the 19th century Brazil was explored by Portugal (Schneider, 1996) and went through some phases in its economy: exploration of brazil-wood, sugar exportation (Freire, 1986), cattle raising, tobacco, cotton and
manioc cultures, gold and gems exploration and coffee and cocoa plantation. During the first three centuries of its history, Brazil was explored by Portugal but this began to change when the royal family came to Brazil in 1808 (Furtado, 1968). After a decline period in the economy during the 19th century some circumstances contribute that coffee arose as the main exportation product (Furtado, 1968). The elimination of slave labor opened the door for more immigrants to work in agriculture and in the last quarter of the 19th century over 800,000 came to Brazil (Furtado, 1968). The economy increased and social transformation forced action on reforms in public services, education, health, vocational training, banking and other fields that the imperial government was yielded by men connected with former slave-owning interests and influenced by positivism thought republic as proclaimed in 1898 (Idem).

The republic gave opportunity to a new period of great expansion of credit in Brazil of economic activity (Furtado, 1968).

However coffee production fell in crisis and the economy came down. To overcome the crisis and provide capital goods the country was forced to increase its industry and domestic market, open to foreign capital and implant new plantations for exportation (Idem). Other agricultural products were added as corn, rice, beans, wheat, fruits, soybeans and livestock and poultry (Nyrop, 1983; Schurz, 1961).

During the last part of 19th and 20th centuries industries began to develop (Smith and Marchant, 1951).

One of the most remarkable characteristics of the economy is that wealth is in hands of a small group and that the greatest part of population remains poor. Although economy is growing the fact remains that only a small part of the population has the benefits of this development and the lower class remains trapped at the lower part of the social pyramid (Page, 1995). In spite of
the government efforts to correct inequalities by a series of reforms after the military period, mainly under Cardoso’s administration promoting social development, democratization and economic plans, still over fifty millions Brazilians “mired in dire poverty”, that is 22% of the population is below poverty line (Font, 2003). One can divide the Brazilians in 3 social strata. Statistics indicate that the lower class has received some help as far as income is concerned but the middle class income has dropped by 46% in these last 6 years (Canzian, 2006). At the present time (2001) this is the social situation in Brazil:

<table>
<thead>
<tr>
<th>% of population</th>
<th>Habitants</th>
<th>Income concentration</th>
</tr>
</thead>
<tbody>
<tr>
<td>10% of habitants</td>
<td>16.9 millions</td>
<td>47%</td>
</tr>
<tr>
<td>40% of habitants</td>
<td>67.9 millions</td>
<td>39.5%</td>
</tr>
<tr>
<td>50% of habitants</td>
<td>84.5 millions</td>
<td>13.5%</td>
</tr>
</tbody>
</table>

Source: Gazeta Mercantil, April, 2001.

Education

Although education began since the first Jesuits came to Brazil and started to teach the Indians in order to share religion, and later, when the royal family came to the country, the first schools were founded followed by the establishment of the first universities or superior schools, one could say that Brazil began its modern educational life “only in 1946 with the reestablishment of its democracy” after the end of Getulio Vargas’ dictatorship (Wagley, 1971). (p. 189).
One example of the myopia of the elite on education was the failure to reform the educational system. The first reform giving more freedom to new experiences in education was done in 1961 with the “Lei de Diretrizes e Bases da Educação” (Guidelines and Basis of Education Law). Since then other laws have been passed trying to implement education in the country. But still today elementary education is extremely inadequate; secondary education is devoted to training the privileged (Rodrigues, 1967). Although Rodrigues’ book was published in 1967, recent data indicates that the situation didn’t change much until the present time.

Education system in Brazil has been traditionally deficient (Font, 2003). Instead spending resources on elementary and secondary education, government educational leaders have spent much in superior education. (??).

Actually Brazilian government is trying to open university for all that finish high school. In 2002 there were less than 3.5 million students in the university and the goal established by the government is to have 30% of the young people between 18 and 24 years in the university by year 2010. At the present there are 8.5 million students in high school plus 7 million waiting to get into the university being a total of 15.5 millions (Pacheco and Ristoff, 2002). The problem is that of the 22.9 millions of young people between 18 and 24 years, only 9% are in the university, that is 2.1 million. One should add that even that the university would be free for all there is 25% of those potential students that are so poor that they do not have minimum conditions to attend school (Pacheco and Ristoff, 2002).

Culture

The fundamental elements of the culture Brazilians received from their Portuguese ancestors as language, religion and essential components of their national character. Some other elements were received from the Africans that came as slaves as uses, food, some influence in
the language and mood or temperament. (Page, 1995).

There are also elements from the Indian culture that permeates the Brazilian way of life as in language, customs, food, etc. (Idem).

At the beginning the immigrants resisted to assimilation but after the first generation, the descendants began to immerse in Brazilian culture and life and with mixed marriages. There was and still is at the present a process of Brazilianization that brought and is still bringing to the country a remarkable growth of Brazil in world scenery. (Idem).

One of marked characteristics of the culture is corruption. It has traditionally been a defining feature of the country’s politico-economic system, which functions for the benefit of a small group at the top of the societal pyramid (Page, 1995). As in other countries, even in the government there has been corruption as one can see in Brazilian Congress at the present (Zanini, 2009). This is also seen in political parties as recently published interview by Otávio Cabral, a reporter of “Veja”, one of the most known magazines in the country, with Senator Jarbas Vasconcelos in the edition of February 18, 2009, pp. 17,20,21. More recently, to alert against corruption, this same journalist wrote a report under the title “A Hora de Fazer a Faxina” (It’s time to clean), in the same magazine “Veja”, in the edition 2119, year 42, no. 26, July 1st, 2009, p.78-83, showing the corruption in Brazilian senate.

Religion

Catholicism until the end of Brazilian Empire (1889) was the sole official religion (Smith and Marchant, 1951), although there was in general a lack of depth in religious life and lack of morality among the greater part of the members of clergy (Idem). The church is in crisis, facing challenges from within and from without. Mysticism brought to Brazil by Portuguese
settlers took a life of its own specially as it shaped religious beliefs in the backlands of the Northeast (Page, 1995). African religion with its deities have penetrated every corner of Brazilian society and in this country where 90% of the people list themselves as Roman catholic as many as one in three may participate actively at one time or another in some form of Afro-Brazilian worship. With the introduction of spiritualism it appeared a kind or unique Brazilian religion blending Catholicism, French spiritualism and African cult. It is a kind of syncretization of religion (Page, 1995).

Since the first part of the 19th century, however, the first protestants missionaries began to arrive in Brazil and during the empire period Anglicans, Methodists, Luthers, Congregationalists, Presbyterians, Baptists and Episcopaliens established churches trying to convert people to their churches (Smith and Marchant, 1991). Different than in Spanish America, in Brazil there was more freedom of religion and worship (Smith, 1963).

The republican constitution of 1891 separated the church from state and freedom of religion was granted (Page, 1995). New groups of protestants began to arrive as Quakers, Seventh-day Adventists (Belz, 1973), Pentecostals (Smith and Marchant, 1951). During the Empire period – 1822-1898- the Catholic church continued to be the official religion. The article 5 of the Constitution of the Empire declared: “the Roman Catholic, apostolic religion will continue to be the religion of the Empire”. Although official religion the Catholic Church was loosing its strong influence as the emperor that was the first ecclesiastical authority of the country was indifferent toward the church and did not want to be involved with the Holy See (Bruneau, 1982).

More recently a new dynamic is underway as African religion and Catholics worshipers from the lower classes are abandoning their faith and joining Christian evangelical churches,
mainly the Pentecostals. The Catholic church is loosing around 600,000 members a year to protestant denominations (Page, 1995). There are also some minorities groups as Greek Orthodox Catholics, Jews, Buddhists and Muslims (Smith, 1963).

The Catholic Church has begun a movement trying to evangelize and get closer to people and develop plans to face the increase of protestant movements (Lorscheider, 2002). In the most populated cities the Catholic church has started two projects in order to carry on the role of consolation and attending social needs (Libanio, 2002).

Seventh-day Adventist Church

Seventh-day Adventist Church came up (as they believe) as a result of fulfillment of biblical prophecies by an enthusiastic spiritual revival that occurred in the first half of the 19th century largely among protestants and hold tied to the Holy Scriptures as their only creed and accepting certain fundamental beliefs taught by the Bible. (Reid, 2001).

The Seventh-Day Adventist Church is a worldwide movement established as a continuation of a religious interdenominational awakening in the beginning of the nineteenth century by which the Bible truth about the second coming of Jesus Christ was preached with glorious splendor. From this religious movement came up the Seventh-Day Adventist Church (Maxwell, 1982). Believing that Christ second coming was imminent and preaching this conviction the first believers were cast out of their churches. Beginning with a small number of believers the group grew and felt that some form of organization would be necessary in order to accomplish their mission so that in 1860 they were organized as a church legal body. In the following year the first conference was organized and in 1863, the General Conference of Seventh-Day Adventists (Seventh-Day Adventist Church Manual, 17th ed., 2005).
They see themselves as God’s true visible church although there are many members outside this church that constitute the invisible church that God considers them as “my people”. The Adventist church is the final segment of God’s church on earth that comes from the apostolic era through the centuries, by the Protestant Reformation until this present age (Froom, 1974). This church believes that it is their task to preach the truth of Christ’s return to “every nation, tribe, tongue and people” (Mk 16:15 – Maxwell, 1982).

The Seventh-day Adventist Church in Brazil

The first Adventist missionaries arrived in Brazil at the end of 19th century and established the first churches (Belz, 1973), in south and southeast in the states of Santa Catarina, São Paulo and Espírito Santo among German colonies (SDA Encyclopedia, vol. I, p. 232). By the year 1907, the first conference in Brazil was organized (Id. p. 236), with a number of little over 1,000 church members. By 1916, when the South American Division was organized (see table 2), there were 2410 church members in Brazil.

Statistics show that by 2006 there were 1,402,389 members and in 2007 there was a reduction of members in the SAD archives to 1,385,187, due to the updating of church files by which there was made an actualization of members. According the report of the SAD there were in Brazil 5,895 companies and 5,654 organized churches according a written report sent to the author by the South American Division Secretary.

Adventist Education in Brazil

Soon after the first church was established in Santa Catarina State the church members began to get concerned about the education of their children. They started a church school at the
side of the church to teach the children according their faith in 1896 (?). Some years later they moved the school to Rio Grande do Sul State (Taquari, 190?). The administration of the church felt that they had to find a more centralized place to establish a school and in 1915 they bought a piece of land close to the city of São Paulo and founded the school that today is known as Centro Universitário Adventista de São Paulo (São Paulo Adventist University Center), campus 1.

This school was founded in 1915 and was called “Collegio Missionario”, having as objectives among other finalities besides developing in students a Christian character:

“intend to prepare the youth, of both sexes to, by practice, exercise their faculties to observe and judge rightly, being modest and courteous to everyone, servants and kind in any opportunity, animous and resolute in advancing of the mission work.

We intend to educate expert colporteurs to spread the present truth by means of literature. They are the pioneers in the work that, wherever the canvassing work fails, almost never it is characterized by a enduring prosperity.

We intend also to educate Biblical workers and preachers that may be idoneous (sufficient) to announce to the world the last message in simple language and with a moving heart filled with sympathy.

To our children we expect to educate teachers that may feed the Lord’s lambs in our parochial schools” (Missionary College Bulletin, p.4,5).

Dr. John Lipke, a co-founder of the school wrote in an article that that school was to prepare workers in different tasks of the gospel work (Lipke, 1916).

In the year 1919 the school was named Seminário Adventista (Adventist Seminary), in 1941, Colégio Adventista Brasileiro (Brazilian Adventist College) and in 1960 Instituto Adventista de Ensino (Teaching Adventist Institute). During all those years the only college program was Theology to prepare pastors and Bible workers but in 1969 the school began to offer a nursing program and in 1973 the School of Education started its classes (Ebuling, 1974).

The objectives of the school didn’t change in its essence but it was enlarged. It offers now 24 different majors including a B.A. in Theology that intends to prepare students for the
ministerial work. (Guia de Cursos – Graduação e Pós Graduação/ UNASP – Centro Universitario Adventista de São Paulo, p. 34) (Program’s Guide – Undergraduate and Graduate /UNASP – Adventist University Center of São Paulo, p. 34).

19 Furtado (1968). “Although republican decentralization gave the government greater political and administrative flexibility in the economic field, to the benefit of the great agricultural and exporting groups, the political rise of new social groups whose income was not derived from rural estates-facilitated by the republican government itself- had the effect of substantially reducing the control over the central government previously exercised by those agricultural exporting groups” p. 192.

20 Many members that died and others that left the church and still others that moved and no one knows where they are, were put out of the members roll of the churches. Information given by the secretary of the South American Division.

21 Source: Secretary of South American Division of Seventh-day Adventists through an e-mail received by the author.


23 Colégio Missionário da Conferência União Brasileira dos Adventistas do Setimo Dia. (Missionary College of the Brazilian Conference Union of Seventh-day Adventists). Printed pamphlet as an advertisement of the school to recruit students, p.5.

24 Belz (1973). The first Adventist church was organized February 1896, in Gaspar Alto, Santa Catarina State.

25 Cardinal Aloisio Lorscheider is an active cardinal, president of CNBB (Brazilian Bishops National Conference). He wrote the chapter “Fifty years of the CNBB: A Bishop’s Conference Based on the Council”, p.25.

APPENDIX O

ESSENTIAL CHARACTERISTICS OF AN IDEAL SEMINARY
ESSENTIAL CHARACTERISTICS OF AN IDEAL SEMINARY

1. The ideal seminary will not waste time discussing the nature of community of God, the family of love. A Christian community of learning calls for more than mutual civility and respect. There is a common ground in Christ that unites all. The ideal seminary gives space and permission for asking questions expressing doubts, sharing crises, testing curiosity and allowing experiences of forgiveness to take place with one another.

2. It supports spiritual engagement that is willing to struggle with the holy mysteries of faith. In an ideal seminary there is no dichotomy between the classroom and the prayer room in many seminaries; unfortunately, the chapel sees less action than in the classroom. For an ideal seminary to become a reality, we need to work on our historic spirituality in order to give balance and perspective to intellectual inquiries.

3. The ideal seminary would do away with grades and evaluation; instead we would be so caught up in our desire to please God, that we would expect nothing less from ourselves than our best; this would be our standard. The final evaluation of our lives comes from God, not from one another. The atmosphere of thanksgiving prevails.

4. It would do away with hierarchy in any shape or form. We ought to be united in our common citizenship in Christ. We should practice “heterarchy” where every one feels free to communicate with everyone else. We are heirs to this common citizenship in Christ.

5. It needs to have adequate facilities and financial support and not asking for help for material aids.
6. It will have ingrained in its daily culture the need to share God’s love to all, expressed so powerfully in the person of Jesus Christ (Jo.3:16). The seminary that doesn’t exemplify this message in all its dimensions will fail our students and churches in their outreach efforts.

7. The ideal seminary and the ideal church will seriously consider the emphasizing commencement and confirmation services which often convey that we have “graduated” from further learning. The ideal seminary will have a strong commitment to life long learning, not only for its clergy but also for his laity. The ideal seminary will provide opportunities for continuing education for all of God’s people and will provide programs and courses to engage clergy and laity in joint study, worship and fellowship. It also should increase theological education among the laity and with the clergy it would contribute to the church’s revival and reduce the tendency for clericalism and laicism in the congregation’s life.

8. It will enroll ideal students. Someone who has intelligence, creative imagination for ministry, a caring spirit, leadership qualities that will contribute significantly to the life, nurture, and growth of the congregation, and make a positive impact on the wider community. Students should get a wider horizon, to nurture and deepen their love for Christ and the Church.

9. It requires an ideal faculty. The ideal faculty will not limit its influence to their teaching discipline and research agenda but influence the whole theological enterprise by affirming and empowering themselves and every member of the seminary community to do well in their common life together.
10. The ideal seminary needs an exceptionally dedicated core of administrators and staff to attend to the numerous institutional workings of the seminary community. If faculty it is said, to be the heart of the seminary, the administration and staff are the soul of the ideal seminary.

11. It will also have an ideal Board of Directors (trustees) backed by a larger number of graduates and friends who believe in the seminary and its mission.

12. There is also a need to energizing each other and one another in their tasks. They should revive and renew the church and reform her. (The ideal seminary, pp. 108-111).
APPENDIX P

QUESTIONNAIRE APPLICATION APPROVED BY
UNASP ADMINISTRATIVE COMMITTEE
QUESTIONNAIRE APPLICATION APPROVED BY UNASP ADMINISTRATIVE COMMITTEE

STATEMENT

Hereby we declare, for due purposes that the Administrative Committee of UNASP – EC has approved the questionnaire application prepared by Prof. Gerson Pires de Araujo for the 1st Year of the Theology Major as a survey for his doctoral dissertation in Leadership at Andrews University.

April 22, 2008

(signature)

Afonso Ligorio Cardoso

Academic Dean

UNASP - EC
APPENDIX Q

ETHICS COMMITTEE APPROVAL
Ethics Committee Approval

Engenheiro Coelho, April 17, 2008

Dear Professor Gerson Pires

We have to inform you that your request of analysis about the questions on the survey that will be applied to the freshmen students of the Theology Program of this institution for your research process for the doctoral dissertation at Andrews University was approved by this Ethics Committee without any exception (questioning).

With attention

(signatures)

Francisca Pinheiro
Ethics Committee Coordinator

Debora Pierini
Ethics Committee Member

Katia Corina Vieira
Ethics Committee Member

José Miranda Rocha
Ethics Committee Member
APPENDIX R

EMAIL CONCERNING ENTRANCE EXAMINATION STATISTICS
“O vestibular unificado não consegui localizar o ano, pelos relatórios que temos seria a partir de 2000.”

According to the entrance exam records, the reports begin in 2000.
REFERENCE LIST


Instituto Nacional de Estudos e Pesquisas Educacionais “Anísio Teixeira” (INEP) [National Institute of Educational Studies and Research “Anísio Teixeira”]. Censo Nacional de Estudos Superiores. Data in possession of author.


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CURRICULUM VITAE
CURRICULUM VITAE

Name: Gerson Pires de Araújo

Place: São Paulo, Brazil

Born: September 21, 1933

Education:

1953, Dec. Academy graduation
1956, Dec. B.A., Theology
1962 B.A., Classic Languages, Federal University of Pará State
1963 Teaching Certification; Classic Languages, Federal University of Pará State
1964 Master of Arts, Education, Andrews University
1965 Proficiency in English, University of Michigan
1966 Accounting Technician
1980 Master in Education, São Paulo University

Work:

1957-1960 Bible Worker, Lower Amazon Mission of SDA
1961-1963, June Principal and Teacher, Grão Pará Academy
1965-1966 Principal and Teacher, Grão Pará Academy
1967 Youth, Education, and Temperance Secretary, Lower Amazon Mission of SDA
1968-1969 Teacher and Choir Director, Northeast Adventist College, Pernambuco State
1970-1972 Teacher and Choir Director, Instituto Adventista São Paulo – Campinas, São Paulo State
1973-1992 Teacher, Choir Director, UNASP, campus 1 – Adventist University Center, São Paulo – São Paulo City
1993-2008 Teacher, Counselor, UNASP, campus 2
2009 Retirement (6 months)
2009, Aug.–Dec. Teacher, Mozambique SDA Seminary, Beira, Mozambique
2010 Teacher (volunteer), SDA Seminary, Huambo, Angola
2011-2014 Chaplain and Teacher, Instituto de Teologia Aplicada, Sobral, Ceará State