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All article submissions shall be original and unpublished. It should be sent to the General Editor in electronic form, preferably WordPerfect or MS Word. All submissions are subject to a peer-review process by the Editorial Board. When submitting an article, one must clearly double-check all the citations in the paper. The standard reference works are:

1. Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*, 7<sup>th</sup> ed., rev. Wayne C. Booth, Gregory G. Colomb, Joseph M. Williams, and University of Chicago Press editorial staff (Chicago: University of Chicago Press, 2007).

2. Shawna Vyhmeister, *AIIAS Research Standards and Writing Manual: Requirements and Recommendations for the Theological Seminary and the Graduate School*, 2<sup>nd</sup> ed. (Silang, Cavite, Philippines: AIIAS Publications, April 2013).

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Patrick H. Alexander et al., eds., *SBL Handbook of Style for Ancient Near Eastern, Biblical, and Early Christian Studies* (Peabody: Hendrickson, 1999), 25-29.

Each submitted article should be, 4000 words maximum, or 15 to 20 pages (double spaced) in a word processor.

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*Title of book, by author. Trans. by [if applicable]. Name of series [if applicable]. Place: Publisher, year. Pp. [including Roman and Arabic numbers]. ISBN. Price [together with currency].*

The book review should contain a brief and objective description of the content of the book which is then followed by critical interaction, an evaluation of the contribution of the volume, and the audience for whom it is most suited. Ideally, 40–50% of the book review should be dedicated to critical interaction with the book's content.

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## **RENEWAL OF ADVENTIST EDUCATION: THE AFRICAN CONTEXT**

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### **Abstract**

Education in Africa derives from its rich historical heritage. The continent of Africa is replete with noteworthy educational practices. This study reviews some of these educational practices, tracing trends and issues related to its culture and traditions.

Significant contributors to modern education are the practices of communal learning, oral traditions, moral education and philosophy, and practical and vocational education from Africa.

Changes in the traditional educational system began with the colonization of Africa by Europeans. Adventist and other Christian missionaries pioneered the establishment of a network of schools with attempted contextualization of curriculum. The study moves on to present an overview of the current state of Adventist education in Africa. Identified are heart-warming reports of progress in different divisions of the continent. The study concludes with a special focus on Adventist higher education in Africa and a model for renewal of its educational system.

### **1. Introduction**

Africa has been a continent very dear to my heart. Among the many reasons, my educational connections with this continent have been quite strong. First, my best friend in college, who took up Mathematics major at Spicer Memorial College, was from Africa. She and I shared many countless hours sharing not only academic matters but also our personal and cultural issues. Second, as a teacher for more than 40 years, I have had students from different parts of Africa as a teacher at Spicer Memorial College, India, and at AIIAS, Philippines. A number of these students are holding responsible positions as missionaries, and educational leaders, or in private sectors in African countries and in other parts of the world. Third, my brief sessions with graduate cohort students in Solusi and Baraton has imprinted very fond memories of teaching and learning in Africa. I found the interactions as some of my most satisfying professional

experiences. With such enduring memories and connectedness with the people from Africa, I wish to share a few ideas related to education in Africa.

How does one go about generalizing about Africa, a continent that is large and diverse? Yet people from African embrace common traditions and values (Teferra & Altbach, 2004) in the context of educational practices. One of the profound features of Africa is its rich educational history. This is true both in terms of secular education and Adventist education. Here is a brief review of African education in the general context as well as in the Adventist context.

## **2. Historical Imprints of African Education**

In the study of history, there are details that are already known and accepted as well as there are details that are known but have been neglected. The educational traditions of non-Western countries belong to the latter—the overlooked details—till the recent past (Armstrong, 2003). Perhaps literature mentions these educational contexts, but alludes to a sad or backward state of existence not worthy of emulating. Africa, being a non-Western continent has been subject to this attitude, along with other countries in Asia and elsewhere. “Different means inferior” (Armstrong, 2003, p. 28) had been the perspective of the West resulting in a neglect of traditions that provided alternative education (Reagan, 2005). The traditional educational practices of many countries in Africa and Asia have been those neglected ones in literature and discussions on educational practices.

Perspectives have changed in more recent times. As Armstrong (2003) observes of the current trends in the West (where much of the educational literature are published) “There is a broader acceptance of the idea that the varied cultural background students take to school add strength to the learning experiences of all” (p. 28). Attempts are being made to understand and recognize the historical underpinnings that have shaped the worldviews of non-Western people and their contribution to education (Armstrong, 2003). So what is the contribution of traditional African education and culture to the present educational practices? Here are four of the aspects that are interesting to consider.

### **2.1 Communal Learning**

Historically, education in Africa has been seen as a societal responsibility. The proverb, "It takes a village to raise a child" has been very true of Africa, even in the context of educating a child. Thus, a child's education was considered not just the responsibility of parents and teachers but also of the community members. This collective responsibility increased the number of "significant others" giving a growing child immense support. Education was considered as life itself, "a natural process in which the children gradually acquire skill, knowledge, and attitudes appropriate to life in their community" (Reagan, 2005, p. 62). This practice developed in a child a sense of rooting to a large society (Armstrong, 2003).

The modern impetus for collaborative and cooperative learning paradigms of teaching methods in classrooms, its roots can be thus traced to the practices in Africa. Group work, and connecting content to needs of the society (society-centered curriculum) are trends that run parallel to the educational practices of Africa from ages. We are grateful to Africa for its communal learning practice.

## 2.2 Oral Tradition

Teaching children the oral tradition was an established practice of ancient Africa. Folktales, and dilemma stories stimulated discussions. Similarly proverbs, word plays, and riddles as "important intellectual mode of communication were used to develop the child's reasoning power and skill, and in expressing the deeper thoughts most essential in settling disputes and in decision-making processes" Fajana (as cited in Reagan, 2005, p. 64). Music and praise poems (*izibongo*) on a wide array of themes enhanced the knowledge of history and culture of the community, improving ones language skills as well (Reagan, 2005).

Educational practitioners of today who incorporate critical thinking, oral language skills, decision-making and problem solving abilities, and artistic language expressions can very well relate to these practices from Africa. With the modern advancement of technology in classrooms, the use of oral language in terms of traditional ways is being altered. The good news is that, technology can be used to enhance oral learning. In any case, we are grateful to Africa for its oral tradition.

## 2.3 Moral Education and Philosophy

Africa is known to have a tradition of moral education. Two of the seven cardinal goals of traditional African education were "to develop character" and "to inculcate respect for elders and those in position of

authority” (Fafunwa, cited in Reagan, 2005, p. 61). Seeing the moral as a communal responsibility, “Everyone in the home, in the village, and in the community . . . joined in correcting or praising any child whenever and wherever he [she] failed or succeeded in showing acceptable norms of behavior” (Okeke, as cited in Reagan, 2005, p. 71). Important was learning respect for elders. The concept of elders extended beyond age to those who are in authority in some way or the other. Such training led to obedience.

Perhaps the biblical reference stating that obedience is better than sacrifice was much easier for the African children those days to understand. Respect and obedience at all levels of education are still important today. We are grateful to Africa that reminds us of the time-tested attributes of respect and obedience.

## 2.4 Practical and Vocational Education

History supports the significant contribution of Africa in emphasizing practical subjects and vocational training. As the world of children was not clearly separated from that of adult life as today, children participated in the work life of grown-ups in a form of apprenticeship (“Egypt: Ancient Egypt Education and Learning,” n. d.). However, three distinct categories of occupation existed: “agriculturally related occupations, trades and crafts, and the professions” (Fafunwa, as cited in Reagan, 2005, p. 73). While agricultural and other domestic occupations were learned from parents, crafts (weaving, hunting, carving, sculpturing, painting, hair-plaiting, dressmaking, etc.) and professions (traditional healers, priests, chiefs, soldiers, etc.) were learned through indigenous apprenticeship. Especially to be mentioned in this discussion is the contribution of ancient Egypt. One can say without doubt that disciplines such as agriculture, architecture, navigation, trade and commerce have roots in ancient Egyptian education.

Curriculum today incorporates content at various levels of education those related to the above disciplines and fields. Life is made comfortable and enjoyable through professionals in these areas of expertise. We are grateful to Africa for pioneering practical and vocational education.

## 3. Changes in African Education

With the colonization of various African countries by the Europeans, the education system in Africa drastically changed (Thomas, n. d.). Multiple colonists such as Belgium, Britain, France, Germany, Netherlands, Italy, Portugal, and Spain shaped the education in modern Africa. The entry of

colonists set the stage for formal education in Africa with both good and not so good results—modernization of education, good; and disregarding the cultural context of education, not so good. Due to the lack of written language has impeded the preservation of African culture and discoveries (Thomas, n. d.). Through the years formal education has evolved to the pattern of Western practices.

Worthy to be noted is the rise of the “Afrocentric” worldview, which has a powerful impact in education, leading to creation of curricular materials and specialized schools, especially in the United States (Reagan, 2005). This movement has helped create greater awareness of an understanding of African past and present. In some ways, this movement is a consequence of racism and neglect of the people of African descent in particular. Though one need not go overboard holding a romantic view of the educational practices of the African past, one should not neglect or forget this history. These are issues that modern educational thought and practice in Africa and other countries can benefit from. Next is a short discussion on Adventist education in Africa.

#### **4. Adventist Education in Africa**

Adventist and other Christian missionaries pioneered the establishment of a network of schools with attempted contextualization of curriculum. The important milestones in Adventist education in Africa include establishing a school in Cape Town, South Africa, at the Claremont church in 1892 followed by the establishing of the first Adventist tertiary institution outside the United States, Claremont Union College, at the same location. The rest is history. Oakwood Industrial School was established in 1896 at Huntsville, Alabama for training African-Americans (Greenleaf, 2005).

Analyzing the recent reports from various divisions of Africa for the last quinquennium (2010-15) as reported April/May 2015 issue of *Journal of Adventist Education*, progress and development as well as challenges are evidenced in Adventist education. For example, South Africa & Indian Ocean Division (SID) has seen increase in new school buildings, increase in schools as some government schools are being handed over to Adventists for managing, and upgrading of schools.

East-Central Africa Division (ECD) has seen an all-round increase in schools, programs, number of teachers and student enrollment. Several universities are upgraded. West-Central Africa Division (WAD) has made initiatives to promote integration of faith and learning (IFL) in schools. Baptisms through school influence have been phenomenal in this

division. Middle East and North Africa has also reported initiatives and progress despite the political and related economic challenges.

#### 4.1 Challenges

The challenges reported by Education Department directors of various divisions in Africa include inadequate school buildings, enrollment issues, need for qualified Adventist teachers, care for orphans affected by AIDS (SID), language barriers, rebel activities (Congo) terrorism (Kenya), government takeover of schools (WAD), Civil wars (S Sudan), refugees (Central Africa).

#### 4.2 Opportunities

With the challenges come also opportunities for Adventist education to progress. As recommended by the education leaders of Africa, the opportunities include accreditation of more schools, IFL in classes, sustaining work programs and industries, strengthening of research tradition, and a unified mission but varied methods. More initiatives to integrate Adventist values and African culture into the curriculum as that of Boakye-Dankwa (2010) are encouraged. Next is a discussion of the state of Adventist higher education in Africa.

### **5. Adventist Higher Education in Africa**

Higher education in Africa has seen greater privatization in recent years (Varghese, 2004). Private higher education is also seen as the “most dynamic and fastest growing segments of post-secondary education at the turn of the 21<sup>st</sup> century” (Altbach, as cited in Varghese, 2004) in Africa. The main cause of this trend is the inability of the public universities to adjust to the change in demand for programs and subjects offered, and lack of efficiency in operation (Varghese, 2004).

Adventist higher education has in Africa is growing rapidly. The “institutions of higher education share the responsibility, along with agencies such as family, schools, and church to promote individual and societal integrity and values” (Gaikwad, 2011, p. 22). Currently there are 17 colleges and universities in the continent. These institutions, “while they continue to have a shared mission, their roles and functions may diverge” (Lashley, 2002, p. 9). To cater for the rapid growth of church work in general and education in particular, trained professionals are in




demand. Teachers trained in Adventist institutions are in demand. Church-sponsored and self-sponsored workers are seeking education in both local and foreign universities for higher education. Adventist International Institute of Advanced Studies (AIAS) is a recipient of many of these individuals. Qualified Adventist professionals will strengthen the mission of the church and educational institutions. The following final section elucidates the direction for renewing Adventist education in Africa.

## 6. Renewal of Adventist Education

In a classic essay entitled, “The Devil Takes a Look at Adventist Education” Knight (2001, pp. 173-175) uses an allegory by playing the devil’s advocate and shares several pointers that can awaken educators. Three of these pointers are as follows:

1. If I were the devil I would do my very best to confuse Adventist educators on the aims, purposes, and goals of education, the primary aim of education being, leading students into a saving relationship with Jesus Christ.
2. First, if I were the devil I would get educators to downplay the importance of educational philosophy (Adventist philosophy of Education is based on the Holy Bible and the writings of White).
3. If I were the devil, I would do all I could to get good teachers out of the classroom (following Peter’s principle—“In a hierarchy every employee tends to rise to his level of incompetence”).

Another interesting and inspiring message to educators come from Anderson (2009) in a book *How to Kill Adventist Education*. Anderson gives the simple formula to kill Adventist education, “Keep doing what we’re doing,” (2009, p. 81). He is referring to trying out new methods must be found, keeping good methods that have worked. Some of the renewal experiences suggested are (a) Become a school of prayer, (b) Find the right leader, and (c) Get the good word out.

Such renewal of Adventist education can be represented by the symbol  and for infinity that has representation for past (left loop) and future (the right loop) and the present (the center point). Educators need to reflect on the historical and

cultural heritages of the country as well as the values passed on through the word of God, pioneers and forebears who have gone ahead of us, as we deliberate on the issues of today. Such deliberations results in looking ahead to facing the future, that in turn make us look at our actions of the present, taking us to our roots, and so on. This is what renewal in the

context of education in any place looks like and this is what renewal in Africa looks like.

In conclusion, African education system has strong roots in history both in the secular and Adventist history. The values and practices of the past can be used to inform the present practices in education as those concerned can look for a brighter future. Yes, despite the human difficult conditions we experience, God has “plan for still fulfilling His glorious purpose in the education of the human race” (White, 1952, 1995, p. 12).

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## **ADVENTIST EDUCATION IN GHANA: BENEFITS, CHALLENGES AND WAY FORWARD**

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### **ABSTRACT**

This paper discusses three important aspects of education related to the Adventist understanding and philosophy of education. The first section offers a brief contextual/conceptual understanding of the biblical foundation of Education as espouse in the Scriptures. The second portion discusses education and its usefulness to mission in Ghana, while the final part addresses the challenges and ultimate limitations of Adventist education and recommendations aimed at addressing the limitations and enhancing the usefulness associated with Adventist education in Ghana.

Keywords: Biblical foundation of education, Adventist education, mission, curriculum, limitation and challenges of Education, Ghana, high school.

### **1. Introduction**

Education is the live-wire for any individual who wants to leave a mark on society. However, true education not only prepares one for service in this world, but the world to come. According to White (2013) "True education 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" (p. 793).

The main fundamental purpose of Adventist education has to do with the restoration of the student through redemption and renewal. Acquiring all the knowledge in the world without being restored to the image of one's maker is tantamount to gaining nothing. Hilde (1980) states clearly that, it is the delightful opportunity of the learner and the educator when we think of the magnitude and the grandeur of the noble work in reproducing the character of God in man. There are other tasks in education but they are all peripheral in nature. If the other efforts of

education do not add anything to the restoration of God's image in man, they are not worthwhile.

To Seventh-day Adventists, every human being is privileged to be created in the image of God. Therefore all are endowed with such powers that are akin to that of the creator of the universe. Such attributes like individuality, power to think and to do, when they are developed in an individual, they become responsible leaders who can influence character and lead organizations. Seventh-day Adventist education therefore sees true education as developing such attributes to help train students to be independent and think for themselves. By doing this, they will not always depend or reflect on other men's thought.

The task of Adventist education hits at the core value of churning out students who reflects the character of God in all the virtues as seen in a positive interpretation of His perfect law. Such students go out to the world ready to serve their society and be good models that are ready to help others to be also restored in the image of God. It must also be noted that the character of God or the image of God can be found in the one who thinks and acts, and who does not just reflect the opinions of others. Such a person will of course listen to the ideas of others, but will always make decisions and also act on principles as a result of his own cognition and his personal commitment. This is the philosophy of Adventist education.

## **2. Biblical Foundation of Christian Education**

In understanding the role of Adventist education with the view of advancing mission of the Seventh-day Adventist church, Adventist educators and Christians in particular need to examine the foundations for Christian education biblically. In doing this the Bible becomes the most helpful and essential source for the understanding Christian education distinctively. It is therefore critical that Adventist educators' ways, thoughts, and engagements are guided by the revealed truth of God that is found sole in His word and His creation. In the midst of confusing plurality of the theories that the Christians are subjected to in the current educational world's setting, the investigation of the Biblical foundations serves as a vital standard for measuring education in the Adventist perspective.

The scriptures (both the Old and New Testaments) provide several foundations that help our understanding of education. At a face-reading of the text, these scriptural sources offer approaches that are crucial. With educators coming out of approaches or models that guide their practice and thought, most of these models remain unexamined. The challenging

aspect of these for the Christian educator is to scrutinize their models for education, to make them clear, and to blend them with biblical foundations. These approaches must aim at addressing and providing guidelines for consideration in all stages in education (past, present, and future). With this understanding in view, in the discussion that follows, the Old Testament's foundation of education is considered.

## 2.1. The Old Testament Foundation

The OT offers an array of historical settings in which to explore the nature of teaching and learning within Christianity. Several agents are presented in the OT who were occupied in the educational aspect of the time. These included prophets, Levites and priests, wise persons, and scribes, together with the people as a community. These agents in the educational sector had diverse purpose, material taught, mode of instruction, and the places for the institutional expression. For example, while the purposes of the prophets were to foster a relationship with God and bring liberation for God's people, their message were from a historical anticipatory perspective, with the mode of instruction mostly centered on words and symbolic actions. The school of the prophets served as the place for training and teaching.

The OT is divided into three main categories the Torah, the prophets, and the writings. In the educational aspect of the Torah one sees the discovery of that which is binding upon the faith community. The writings represent how the norms of faith relate to particular questions and daily issues associated with the individual. In most of the writing, there is the requisition of wisdom to relate faith demands to particular contexts. In the prophets, the words of God's prophets explore the social dimension of faith and decry breaches in faithfulness both within and beyond the faith community. The prophets served as the social educators of their times, and they disclose God's passion with their timely and tactful words that deal with and hopefully restore the community, nation, and their rulers (Pazmiño, 2008). Thus it can be seen that each section of the OT is educational and useful for educational reflection and practice in the present-day contexts.

### 2.1.1. *The Pentateuch.*

In Pentateuch, education is highly emphasized. Right at the beginning where is reported with man created in the image of God. Man is placed in the Garden of Eden where they are first instructed by God Himself with the garden serving as the classroom and nature as the learning materials (White, 1952). Ellen G. White points out that "the education in the Garden

of Eden was to be a model throughout eternity" (White, 1952, p. 18). This shows the importance God places on education.

Through the generations in the Pentateuch, God in the book of Deuteronomy outlines the ways to effectively carry out teaching and learning as a community. This in a way serves as guidelines or model for the coming generations to follow. God's message through Moses in Deut 6:1-2, 4-9, explains the exhortation of the people of Israel to commit to memory the activities of God's throughout their history, to teach the commandments of God, and, also to eschew, love, fear, and to serve God wholeheartedly. The principal focus of the message in Deut 6 is parents and their crucial role in education. Notwithstanding the numerous influences found in the educational section currently, parents are still the primary educators who actively or passively determine what influences their children. Thus, the need in offering helps and equips parents to serve effectively in the roles as educators and trainers in their respective homes. They are also assisting the young ones in the choice of other educational influences that confront the lives of their children. In Deut 6, the context shows that the people of Israel to remember and to teach. This teaching is to be carried out in the home. The students are to learn the commandments of God and to relate their faith in Him. The passage shows that faith in God is related to all aspects of life. Wherever and when people of faith, and parents and children interact, there is an occurrence for Christian education. However the interaction should be carried out in a deliberate, systematic, and sustained manner (Cremin, 1977).

Also Deut 30-32 outlines critical insights for understanding the character of Christian education. In the present educational system where multiplicity of educational philosophies are taking over the biblical principle, Christian teachers and educators can humbly gain strength and intelligibility by taking into consideration the insights shown from some passages in the book of Deuteronomy. These are Deut 30:11-20; 31:9-13; and 31:30-32:4. These passages helps to understand what and education should be. Deuteronomy 30:11-20, for example, emphasize the need to remain obedient to the teachings and commandments of God. This can be seen as a contemporary solution to the Christian education efforts in defining what truth is. The passage tells of the renewing of the covenant that seeks to challenge the people of Israel to remain faithful and also portrays resultant effect of disobedience of God's Law and teachings and its associated warnings. In Deut 31:9-13 the people of God are admonished in an educational sense on the importance of reading and hearing God's Law. Christian education thus seeks to encourage all people in doing and choose right path and also emphasize the living of a spiritual life.

### 2.1.2. *The Prophets.*

The prophets section of the OT portrays the prophets as the social educators of their times who call the people, the nations, and their leaders to be accountable for their actions. They convey God's passion for justice and righteousness in the community and nations. The people of the faith community are examined and evaluated for the values and character espoused towards God and their neighbors together with the way they live both individually and as a community. The prophets through their teaching and prophecies brought messages contained in anger, of hope, and in courage as a response to the livelihood of the people. For example the prophet Ezekiel highlights the distinctive role of the Levites in teaching and impacting the people the way of the Lord. In Ezek 44:33 the prophets indicate that "They are to teach my people the difference between the holy and the common and show them how to distinguish between the unclean and the clean." While the role of the prophets were to set an agenda for the nation in the public sphere as well as the area of social ethics, that of the Levites' were to teach and instruct in the ways applicable to personal, familial, and religious or cultic ethics (Pazmiño, 2008). The prophet Micah shows this point as modeled in his message in Micah 6:8 which state "He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." The works of righteousness, mercy, and justice covers all of life and include the political, economic, and social dimensions. The prophets are God's mouthpiece that speaks of His precepts and ways for all the people and also they brought the actions of the people under judgment, condemnation, and commendations daily. God's commands and instructions are made unambiguous in the teachings of the prophets, who presented God's message to the people and the students (school of the prophets) both in the city square and other places of instruction.

Although the teachings of the prophets were not always pleasant and welcoming to the intended audience, they continue to point the people to the way of the Lord. Amidst the hatred and persecution sometimes, the prophet showed love and concern to the people and God's message on how to impact the community positively on the matters concerning God and His ways. This calls for the need for Christian education to be tactful in handling issues of the social, political, and economic consequences to the community while showing great faith in God and His message intended for the people. A significant consideration of the prophetic educator currently is the demonstration of love in confronting hearers, realizing that care is necessary to deal with others in their sinful and destructive ways and nature.

### *2.1.3. The Writings.*

To understand education from the perspective of the OT, a concept that emanates from the writings portion is that of wisdom. It can be seen as the embodiment in the writings. Wisdom can be seen as intensely practical, resulted in successful living, and applied to the heart. In the book of Daniel, wisdom is a projected as a gift for the edification of God's people. It is a special gift bestowed on people by God who is the source of wisdom. People with this gift have the responsibility of sharing them with others in the community of faith. Their duty is to develop effective plans and to prescribe advice for successful teaching and learning which will intend affect the livelihood of the community. Knowing that God imparts wisdom, and people are dependent on this grace for any claim to wisdom, when it is not in tune with God's truths and His revelation, then it becomes questionable. Education in its entirety should be centered on God and must see Him as the source. Therefore educators must integrate every aspects of knowledge with the revelation of God.

The writings section of the OT show that Christian education should exert significant impacts on the lives of the people who are taken through educational purposes. It should help them to wrestle with the practical consequences of the truths deliberated or impacted. Thus, the aim of education should be to seeking that the academic aspect deals with the whole being where the mind of the individual is separated from ideologies and rationales that claim to be faithful to Scripture and God's revealed truth. Also the educators should exhibit and prove that they have acquired the gift of wisdom from God. They need to be evaluated in this regard. They should know that they are to account for the gift of wisdom to God on how they use God's gift in sharing their insights. The educational model that only emphasize student directed learning may not present ample opportunities for an educator's wisdom to be shared with all. The writings attest the need for contextualization of the norms and values that affect the lives and manner of the community.

## **2.2. The New Testament Foundation**

The NT presents a variety of insightful thoughts and understanding regarding the tasks of teaching and learning as a foundational aspect of education. Throughout the NT Jesus is portrayed as a model educator and teacher wealthy of emulation. He introduced His disciples who were considered His students to a new educational pattern. This can be seen as a little bit different to the OT prototype. After the training and learning process He presents an opportunity and guideline to the disciples to as well train and educate other which is explicitly stated in Matt 28:16–20.



The purpose of this training is to enable other persons to become obedient disciples of Jesus Christ. They are tasked to the teaching of Obedience to God and the teaching of responsibility for all to become disciples of Jesus. In this educational setting however a promise of the very presence of Christ, together with his authority to empower his disciples to disciple others, in the home, the church, the classroom, or the wider community is given. "The purpose of making disciples is totally dependent on sharing the content of Jesus's own teachings, those truths revealed by God with direct implications for life" (Pazmiño, 2008, p. 35).

Also in the NT all religious and civil leaders of the communities were considered teachers. These people included the bishops, elders, apostles, deacons, prophets, women, members of the church, and even several individual who were brought within the circle of teaching of Jesus. The idea in this was for every person to be a teacher (Giles, 1989). The frequent use of the Greek terms *presbuteros*, *episkopos*, and *diakonos* helps to understand this aspect. *Presbuteros* means leader or ruler and stresses the pastor's spiritual authority (Titus 1:5; 1 Peter 5:1). *Episkopos* means "overseer or foreman" this is the function of the pastor as policy maker, which policy must be based upon scripture and the concept of grace (Phil 1:1; 1 Tim 3:2, Titus 1:7). *Diakonos* means "minister" but is usually transliterated 'deacon' (1 Cor 3:5; Col 1:7, 23).

In Ephesians 4:11, the phrase *poimenas kai didaskalos* which means "pastor and teacher" is used to stress the join and equal work of the two. Two parts are stressed. The pastor's part refers to caring for the sheep or the people in God's church. The teacher's part refers to communicating the Word of God (Eph. 4:11). The pastor and teacher must be caring and concern not only on his department, information, and methods of teaching but to the learner who is the center of all teaching. Ephesians 4:20, 21 give an impression of the function of the pastor and teacher as a model for education. The text reads "You, however, did not come to know Christ that way. Surely you heard of him and were taught by him in accordance with the truth that is in Jesus." This shows the effort and work of the teachers and pastors in affirming the educational aspect in bring salvation and God's message to the people. It is also with the implication that Pastor/Teacher is to teach what the Word of God says. In carrying out this divine assignment, the educator must possess some qualities. This gift of teaching presupposes: (1) Human maturity; (2) Education and scholarship; (3) Self-discipline manifested in good study habits; (4) Academic and spiritual honesty; and (5) Courage to teach without being afraid of insults or threats. Thus, the model for Christian teaching in the NT, centers on the shared Christian vision and mission, as the followers of Jesus Christ seek to be faithful to the calling of God in the universe.

### **3. Adventist Education in Ghana**

Adventist education has been playing a major role in the educational system of Ghana. It has been in the forefront of educating the Ghanaian youth not through the study of books alone but to be good citizens in this life and also the hope of eternal life. The Philosophy of Seventh-day Adventist education is carefully implemented in its curriculum to make sure the student reflects the character of God and goes out to serve society as a restored person. Adventist education in Ghana therefore seeks the development of the student by maintaining a balance of secular and religious instruction.

This system of balanced education by the Seventh-day Adventist church in Ghana has endeared its schools to the people of Ghana and it is therefore no surprise that many parents are willing to send their wards to Adventist institutions. This trend has seen many non-Adventist students attending Adventist schools and in most cases, non-Adventist out-number by far Adventist children in the schools. This situation has necessitated the usefulness of Adventist schools becoming a mission field.

### **4. Adventist Education as a Mission Field**

Seventh-day Adventist institutions in Ghana have been implementing the church's philosophy of education in their curriculum and this has attracted many students to its schools because of the balanced of secular and religious instructions. In this vein, Adventist institutions in Ghana can become a harvest ground to win souls for God and boost church membership. To be able to attain this feat, the following measures when properly implemented will cement our institutions as a fertile mission field.

#### **4.1. Student Affairs Department**

Learning does not only take place in the classroom, it also involves the student's development of social and emotional skills, which is gained through experience. The holistic learning and development of the student should be the concern of the student affairs department. Working in tandem with the mission of the institution and to build the trust of students, the department should make students comfortable and feel welcomed. These principles should include:

1. Welcome all students into a vibrant campus community that celebrates God's love for all.
2. Ground policies, practices, and decisions in the teachings and living tradition of the church.

3. Enrich student integration of faith and reason through the provision of co-curricular learning opportunities.
4. Challenge all students to meet high standards of personal behavior and responsibility through the formation of good character and virtues.
5. Invite and accompany students into the life of the Adventist church through the spiritual programs organized by the institution. (Whitney & Laboe, 2014).

A careful and kind interaction with the students by the student affairs department is an opportunity to build friendship and also lay a solid foundation of Adventist principles which will later open an avenue for the reception of the gospel. For Adventist institutions to become a mission field, a lot will depend on the student affairs department implementing these principles.

#### 4.2. Faith Integration to Develop a Christian Mind

Faith should be embedded within the curricular and not detached from it, to have its maximum effect on the students. The Christian worldview should be emphasized as each subject is taught and students should be encouraged to embrace such worldviews because it is from God. This is revealed through the special revelation of His Word and the revelation of our study of creation. Faculty members thus have a responsibility for guiding and presenting the curriculum of the institution, as well as respective disciplines. Therefore, our institutions depend on the engagement and formation of faculty for the transmission of mission through the curriculum, whether achieved through pedagogy or content, and they are challenged to find effective ways to inspire, support, enlist, or incentivize faculty to play an active role in doing so (Whitney & Laboe, 2014).

Zigarelli (2012) rightly stated in his article that “in any given class or chapel or student affairs program or athletic contest, the leader’s integration task is to bring together these two types of revelation in pursuit of one unified truth—to teach a theology of nursing, a theology of political science, a theology of resolving roommate conflict, a theology of sportsmanship” (p. 68). Developing a Christian mind does not come in a vacuum; it is achieved when students are given sound mental models in the classroom and then applying those models in ordinary life. The positive outcome of such models impacts positively on the mind of students.

When faith is embedded within the curricular, it sets the tone for students to be receptive to the extra-curricular programs put together by

the institution. Since their minds have been prepared already in the classroom, their understanding of the spiritual activities of the school is enhanced. Their participation in the religious programs in the school will not be to fulfill a requirement of the school, but to strive to have a real encounter with God, the one whom they were exposed to in class. The extra-curricular activities of the school that can help students to take a stand for God are discussed below.

### 4.3. Sabbath School

Non Adventist students should be encouraged to own a Sabbath school quarterly for their personal studies. Provisions for branch Sabbath school participation should be made so that they are actively involved. Lowe (1948) describes the Sabbath school department of the church as having membership wider than the church, because it includes any non-member who can be persuaded to come, and all ages of children and youth. He continues to say that there are no qualifications for membership, and that its main objective is to lead men, women, and children to Jesus through the scriptures of truth.

Their participation in Sabbath school services will whip up their interest as they also partake in the ensuing discussions. The more such students are part of the discussion group; the higher would be their interest in the church.

### 4.4. Week of Spiritual Emphasis

A week of spiritual emphasis is a good time to get closer to God. During this week, all students and faculty come together to worship God as heart touching sermons are delivered followed by a call to dedicate one's life to God. A call for baptism will be in order at the tail end of this special week targeting non-Adventist students.

Stating the importance of a week of prayer in Sahmyook University in South Korea, Bo (1992) in his dissertation states that "the week of prayer accounts for about 39 percent of the total baptisms at Sahmyook University" (p. 42). To ensure full participation by all students, the week's academic load should be lessened to ensure undivided attention on the part of the students.

### 4.5. Sabbath Worship Services

The Sabbath worship services in the schools should be made worshipful and meaningful. The services should be able to impact the lives of the students and contribute to their spiritual development. As students rest from their academic activities on this special day, they will realize the

importance of rest as they get closer to God. Non-Adventist students will appreciate the holiness of this day as they also partake in the Sabbath activities. Bo (1992) points out, "In four years of attending chapel services, the initial negative attitude of many students is gradually changed into a positive attitude. Hearing the gospel message, many of them make a decision for Christ" (p. 38).

#### 4.6. Worship in Dormitories

When morning and evening worship in the dormitories are well organized and conducted by students, it brings delight and togetherness in the moments spent in group devotionals. This is the period when students, no matter their background, mutually share their joys and pains. A moment of prayer spent together assures them that they are not alone in their struggles. The support of prayer from each other is a stabilizing factor as they get to know their God more.

Bo (1992) discussing a survey on the importance of dormitory worship in Samhyook University revealed that 272 students out of 310 (88 percent) said the worship services were very important. Another 243 students out of 310 (78 percent) wanted the worship services to be in a group form. Finally, he says that a survey shows that 232 students out of 310, which is 75 percent, had religious influences in the dormitories. Worshipping in the dormitories will serve as a catalyst to get closer to non-Adventist students in explaining to them issues pertaining to the church they might not have understood as they open up because they are with close friends.

#### 4.7. Baptistmal Classes and Ceremonies

As non-Adventist students gradually come to the realization of desiring baptism, opportunity should be provided for them to learn more about Christ. It will therefore be necessary to put them into a baptismal class to receive more instructions in the doctrines of the Seventh-day Adventist church. On the other hand, those who do not desire baptism immediately but would want to know more about the beliefs of the church should also be accorded the same opportunity to study.

The baptismal ceremony for students should be solemn and appealing. White (1970) states that "give to the occasion all the importance and solemnity that can be brought into it. At such a service angels of God are always present" (p. 313). Attesting to the fact that the solemnity of a baptism can have an impact, Bo (1992) describes that many students who attend their friend's baptismal ceremony in Samhyook University tend to decide to be also baptized due to the impressiveness of the ceremony. They are always touched in the heart by the way the baptized students are welcomed.

#### 4.8. Adventist Youth Activities

When Adventist youth activities are well organized in Adventist schools, it will have the potential of attracting many non-Adventist youth. Therefore, youth with strong leadership qualities and spirit filled should be put into leadership positions after they have been taken through proper training.

Seung (1988) making a contribution on how the youth can contribute in winning their non-Adventist friends in school says that "the Master Guide work and the pursuit of Adventist youth honors should be fostered strongly, particularly encouraging the organization of a Master Guide Club in each school. Youth, as master guides, will greatly strengthen the youth program and prepare young people for youth leadership" (p. 72). Aside giving good training to the youth, non-Adventist students should be given the opportunity to take part in such programs which will naturally get them more interested in the church.

The youth should be given the opportunity to assume responsibility for the major religious activities of the students after their training. Their closeness to their friends will remove many stumbling blocks as they reach out to their friends with the gospel.

#### 4.9. Educational Policy of Adventist Education

The educational policy of Seventh-day Adventist (1992) states "Seventh-day Adventist's operate schools, kindergarten through graduate education, for the purpose of transmitting to students, children and constituencies their own ideals, beliefs, attitudes values, habits, and divinely imparted custom" (p. 2). These treasures imparted to students have a rippling effect on the church and society in general.

### **5. The Benefits of Adventist Education in Ghana**

The benefits of Adventist education in Ghana have been enormous and very encouraging to the church. Prominent among them include (1) opportunities for evangelism, (2) strong Seventh-day Adventist (SDA) presence in the communities with SDA schools, and (3) opportunities to build strong SDA students for mission.

### 5.1. Opportunities for Evangelism

The objectives of both the curricular and extra-curricular activities of SDA schools are to foster the mission of the church. The integration of faith and learning in SDA schools is to lead students to accept Christ as their personal Savior and Lord. Adventist education prepares students for both the “this” live and “hereafter.” Evangelism, thus, becomes the focus of Adventist education. As explained above, the curricular and extra-curricular activities of Adventist education are carefully designed to gradually draw student closer to Christ.

### 5.2. Strong Seventh-day Adventist Presence in the Communities with Seventh-day Adventist Schools

The yearly evangelistic efforts by SDA schools in their communities have helped win more people to the church. The presence of these schools also attracts church teachers and members to leave in the communities. The changed lives of students from Adventist schools coupled with their evangelistic zeal also win others in the communities to the church. Some years after their establishments, there is an increase in the Seventh - day Adventist presence in the communities.

### 5.3. Opportunities to Build Strong Seventh-day Adventist students for mission

Students who got converted and baptized from Seventh-day Adventist institutions go out doing evangelism and thereby helping in increasing the number of church members and developing churches. The church also benefits financially in the sense that such graduated students have a higher employment opportunities and income which will boost the financial development of the church. When the church is financially endowed, it can afford to embark on projects that will in turn bring financial rewards to other church members.

## **6. The challenges of Adventist Education in Ghana**

In spite of the numerous advantages for mission, Adventist education in Ghana faces some challenges. These challenges include (1) the present of non-Adventist teachers in Adventist schools, (1) inadequate innovations in offering more courses, and (3) inadequate incentives to attract qualified Adventist teachers to teach in Adventist schools.

### 6.1. The Present of Non-Adventist Teachers in Adventist Schools

The presence of non-Adventist teachers in Adventist schools in Ghana makes it difficult to achieve maximum benefits of Adventist education. The presence of non-Adventist teachers makes it difficult to implement the Seventh-day Adventist philosophy of education to achieve the church's mission. Some of these non-Adventist teachers feel reluctant to implement the Seventh-day Adventist philosophy of education. This may result from the fact that they either do not understand or care about the Adventist philosophy of education, or refuse to implement it. Some of these teachers even discourage non-Adventist students to participate in the extra-curricular activities of the schools. Some become agents of their churches to discourage their members to become Seventh-day Adventist.

### 6.2. Inadequate Innovations in Offering More Courses

Moreover, most of the courses offered in SDA schools have been the traditional ones without motivation to meet the demands of changing market trends. Courses like engineering, law, courses in the sciences and technology are limited or lacking in Adventist schools in Ghana. This makes it difficult to attract more students who might be interested in these courses.

### 6.3. Inadequate Incentives to Attract Qualified Adventist Teachers

Motivation to teachers comes in various forms including promotion, increase in remuneration, recognition, and opportunities for further studies. When these are not provided adequately, teachers do not get job satisfaction. Teachers cannot contribute their best in such an environment. This condition makes it difficult to attract qualified Adventist teachers to teach in Adventist schools in Ghana.

## **7. Adventist Education in Ghana, The Way Forward**

This section recommends strategies for implementation to ensure that the church derives the maximum benefits from Adventist education in its mission. The recommended strategies included (1) training and posting of more Adventist teachers to Adventist schools in Ghana, (2) educating teachers in Adventist schools about Seventh-day Adventist philosophy of education, (3) offering more courses to reflect the demands of the job



market, (4) offering motivational packages to attract qualified Adventist teachers.

### 7.1. Training and Posting of More Adventist Teachers to Adventist Schools in Ghana

There should be conscious efforts to train more Adventist teachers in Ghana. The Seventh-day Adventist church currently runs two of such colleges in Asokore, in the Eastern Region of Ghana, and Agona, in the Ashanti Region of Ghana. Adventist schools from the other parts of the country usually face problems of inadequate Adventist teachers because some teachers refuse postings into other regions of the country. More colleges of education should be established in the other regions of the country to ensure equitable distribution of teachers to teach in Adventist schools.

### 7.2. Educating Teachers in Adventist Schools About Seventh-day Adventist Philosophy of Education

Seventh-day Adventist philosophy of education is unique (White, 1952). There should be conscious efforts at educating teachers in Adventist schools about the Adventist educational philosophy to equip them do their best. Teachers in Adventist schools should be made to understand that Adventist schools exist for mission. They should be encouraged to embrace and promote the mission for which the schools exist. Regular seminars and training courses should be organized to equip Adventist teachers for their unique tasks. Adventist teachers should be encouraged to establish living relationships with Jesus and lead their students to experience Jesus for themselves. They should be encouraged to live what they teach and to be good examples to their students in Christian living.

### 7.3. Offering More Market Demanded Courses

Adventist schools should offer courses that would make their students demanded on the job market. The schools should survey the job market to find out the demands of companies and employers and design courses to meet such demands. This would attract more students to offer these courses that would make them find job after graduation. Non-traditional but demanded courses in science and technology, law, and engineering should be offered in Adventist schools in Ghana to attract both Adventist and non-Adventist student to Adventist schools.

#### 7.4. Offering Motivational Packages to Attract Qualified Adventist Teachers

Motivational packages should be offered in Adventist schools to attract and maintain qualified Adventist teachers to teach in Adventist schools in Ghana. There should be consistent increase in remuneration to reflect the remuneration on the job market. Teachers in Adventist schools should also be given the necessary recognition to make them feel needed by the church. There should also be open opportunities for further studies to enable teachers in Adventist schools advance themselves in knowledge. These packages would enhance the job satisfaction of teachers in Adventist schools, and to contribute their best to their schools.

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## **ADVENTIST EDUCATION AND MISSION IN AFRICA**

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### **Abstract**

This article is a philosophical reflection on the Adventist philosophy of education. It investigates how Adventist philosophy of education may be useful in pursuing Adventist mission in Africa. The study reveals that the Adventist philosophy of education draws resources from both the metaphysical and epistemological conceptions of education. Ultimately, the Adventist philosophy of education aims at redeeming and restoring humanity to its original status, directing humanity to God, preparing humanity for services both for the here-and-now and the here-after, and developing Christ-like attributes in humanity. By engaging integrated and committed teachers and staff, providing periodic orientation on the Adventist philosophy of education, ensuring the implementation of principles of integration of faith and learning (IFL), putting effective work-study programs in place, developing a clear plan of leadership succession, and providing a strong overarching councils or church/school management boards, the Adventist Church in Africa will possess an enviable tool by which it may realize its unique mission couched within the context of the threefold angelic messages in Rev 14-6-14.

Key words: Adventist philosophy of education, metaphysical, epistemological, mission, holistic

### **1. Introduction**

Education generally has been considered as an effective instrument for change. As a tool that can shape or mold society, education has been generally perceived as the hinge on which the destinies of individuals, communities, as well as the entire human race hang (Baum, Ma & Payea, 2013; Hill, Hoffman, & Rex, 2005). Thus jostling with the content of education for any given society spells doom both for the present and future of that society in question. No wonder governments all over the

world invest enormously in their system of education. Usually, such investments are observable both in monetary and non-monetary terms. Governments in Africa are no exception. They enact policies, formulate philosophies, and build structures geared toward enhancing the efficacy of education in their respective countries. Some African governments have removed all import tariffs on educational materials. In the wake of worldwide heightened interest in educational systems, it has become necessary for Christianity to examine how it may perform its mission through the mechanism of education. In this presentation, I would focus on how Adventist Education may enhance the pursuit of Adventist Mission in Africa. To achieve this, I will explore definition and various views on education and present a backdrop on the uniqueness and purpose of Adventist system of education. I will then provide an outlook on Adventist mission and indicate ways by which Adventist system of education may facilitate the pursuit of this mission.

## **2. Definition and Views on Education**

The English term 'education,' first used in English Language in the 15th century, is derived from the Latin 'educatus' and its cognates 'educere,' 'educare,' and 'educatum' (Craft, 1984). Originally, it meant 'to lead,' 'to mold,' 'to draw out,' or 'leading forth.' Drawing its meaning from the Latin duct or tube that connects one organ to another, education has come to refer to the formal and informal way of systematically drawing out knowledge, skills, values, beliefs, and habits within individuals for their personal and societal usage. The systematic way of educating may include coaching, grooming, nurturing, schooling, discussing, teaching, storytelling, modeling, observing, training, and direct researching.

Due to its complex nature, many philosophical schools of thoughts have emerged on how education is to be understood in terms of its framework, nature, and practice. These philosophical schools of thought may be broadly classified into metaphysical and epistemological philosophies of education.<sup>1</sup> At the level of metaphysics, five general views form the basis of constructing underlining reason for education. These views are idealism, realism, pragmatism, existentialism, and scholasticism. Plato's concept of duality of mind and body forms the basis of the idealist concept of education. In the conception of the idealist, the art of educating must enable learners to discover and develop within

<sup>1</sup> These two broad framework have influenced other psychological theories of learning such as transmissive theories (e.g. information processing and behaviorism) and constructivist theories (e.g. cognitivism and humanism).

themselves their abilities and values that will make them serve society with excellence (Noddings, 1995). This view suggest a sort of holism in the content of education. This holism included facts, skills, and physical discipline. Immanuel Kant and Georg Wilhelm Friedrich Hegel further developed this view in the 18th and early 19th century.

Diverting from the thoughts of his teacher, Aristotle thought that the physical world was the ultimate reality. He proposed that the right education should have as its object a discovery of object truth through the careful and capricious investigation of observable reality. Consequently,, the realist view on education stresses the physical world as its content, which should be discovered through systematic demonstration and recitation. By this means, education will produce individuals with strength of character for society (Frankena, Raybeck, & Burbules, 2002). This view was popularized by individuals such as Ibn Sina (Avicenna) in the 11th century, Ibn Tufail in the 12th century, John Locke in the 17th century, Jean-Jacques Rousseau<sup>2</sup> in the 18th century, and Mortimer Jerome Adler and Harry S. Broudy in the 20th century.

Couched within the thoughts of idealist and realist, Charles Sanders Pierce held the notion that only thoughts that are expressed in human actions are ultimate. For this reason, he advocated a sort of educational system that was embedded in experientialism. Today, this thought has come to be known as pragmatism or experientialism (Philips & Siegel, 2015). It holds that since the universe is constantly changing, the best education is that which prepares learners for this change and adapt to their environment (Neil, 2005). Thus, the content of education must find expression in determining solutions to observable societal problems (Gutek, 2009). Other proponents of this thought are John Dewey, William James, William Heard Kilpatrick, Nel Noddings, and Richard Rorty in the 19th and 20th centuries.

Existentialism is another view on education on the level of metaphysics. Stressing subjectivism, this notion proposes that it is human existence that gives meaning to the physical world. Since the choices individuals make define them, the right education is that which teaches its pupils to be responsible for the consequences of their choices. Right education should, therefore, stress individual freedom with the aim of making learners live authentic and meaningful lives (Noddings, 1995). The main proponent of this thought was Soren Kierkegaard. The tenets of this position has been further enhanced by Jean Paul Sartre after World War 2.

<sup>2</sup> Gutek (2009) identifies Rousseau's view on education as naturalism.

Thomas Aquinas combined Plato's idealism with Aristotle's realism to develop scholasticism. This view attempts to discover ultimate truths by a process of ethical-religious living that restores humanity in relationship with God. This notion viewed education as a systematic way of getting humanity back to God. The writings of John Milton deepened this thought. In other words, it utilizes both the philosophical and the scientific method of inquiry in its quest to restore humanity to God.

On the epistemological level, four different views may be observed. These are perennialism, progressivism, essentialism, and reconstructionism. One common basis of all these views is that they attempt to determine the content of education. Perennialism is a notion that the lofty ideals of western civilization has a perpetual potential for resolving challenges that humanity faces in any era of its existence. For this reason, the content of true education should be the great ideas of the western civilization. This highlighted knowledge of culture with a stress on student's personal growth in western civilization. The main proponents of this view was Robert Maynard Hutchins.

The progressivists view of education moves attention from the teacher to the learner. It sees education as having its basis in the learner experiencing his or her world through active experimentation (Cahn, 1997). For this reason, the content of education should be embedded in the interest and queries of the learner. John Dewey has been accredited with this notion. Other proponents include Jean Piaget, Jerome Bruner (Munari, 1994). In response to this view, the essentialists emerged with a stress on fundamental knowledge that ought to determine the content of education. They hold that education system should formally transmit predetermined conservative core mental (such as reading, writing, and logical computation) and moral virtues (such as hard work, respect for authority, and personal discipline) to all learners. The main difference between essentialism and that of perennialism is that the former hold that the content of education may be changed, but the latter hold on to a rigid and monotonous content of education. James D. Koerner, H. G. Rickover, Paul Coperman, William Chandler Bagley, and TheodoreSizer are the main proponents of this view.

Reconstructionism is the last view on the epistemological level. It proposes a direct link between education and the zeal to organize societal systems in an orderly fashion. Otherwise known as critical theory (Noddings, 1995), reconstructionism develops an educational content in which the art of teaching and learning becomes a tool for resolve the societal problems caused by oppression and poverty. As such, reconstructionism offers students an avenue by which they may create and recreate their worlds according to their tastes. Theodore Brameld developed this theory after experiencing the harshness of the aftermath of

World War 2. Later, reconstructionist ideas were identified in the writings of George Count, Paulo Freire, Maria Montessori, Waldorf, Rudolf Steiner.

Looking at all these philosophical views on education, one may infer that the locus of proposed educational model, whether on the metaphysical or epistemological level, is the here and now. The purpose of imparting knowledge is to harness the potential of the individual so as to become responsible, live life meaningfully, develop mechanisms for resolving one challenge or the other that confronts society, or integrate lofty mental and moral virtues which will enable the individual fit into the human society. Plato's holism stands out, yet he limits it to what is studied and not the whole individual who is studying. Similarly, Aquinas' ideas come close to pushing the aim of education beyond this life into the here-after, yet he fails to address issues of transcendental nature. He only seeks an educational system that restores humanity to God in this life. Thus, all these reviewed philosophical thoughts on education reveal that the transcendental aspect of education needs to be supplied in order to make the aim of education complete. Here, I propose that the Adventist philosophy of education is both a metaphysical and epistemological philosophy of education that connects both the affairs of the here-and-now and the here-after.

### **3. Uniqueness and Purpose of Adventist Philosophy of Education**

Beyond philosophical positions that the content and aim of education must enhance some activities such as "transmission of information; the development of social responsibility; the development of the physical, emotional or social health; preparation for the world of work; or even character development or the creation of a Christian mind" (Knight, 2001: 184), Adventist philosophy of education encompasses the transcendent. It generates a broader scope of education that is located within the dynamics of the total Christian context of human life from creation through sin to redemption. In light of this, therefore, Adventist philosophy of education extends beyond a single course of study or academic program or concentration within a specified frame of time. Rather it involves the ennobling of the complete human person. E. G. White (1952: 13) considers true education as "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." Inferences from the policies and practices of the Adventist Church would seem to indicate that the philosophy of Adventist education stems largely from the perspective of E. G. White on education (cf. reference just quoted). In this vein, one may perceive the nature of Adventist education. While including earthly

needs, challenges, and concerns stressed by other educational philosophies, Adventist education is redemptive, holistic, preparatory, God-conscious, and character-building.

One of the greatest targets of Adventist education is to provide information that redeems humanity and restores in it the image and likeness of the Creator. Per the biblical passage in Gen 1:26, 27, one may infer that humanity was able to function effectively because it bore the imprint of its Creator. Created to be "the image and glory of God' (1 Cor 11:7), Adam and Eve had received endowments worthy of their high destiny. Graceful and symmetrical in form, their countenances glowing with the tint of health and the light of joy and hope, they bore in outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only. Every faculty of mind and soul reflected the Creator's glory" (White, 1952: 21). Humanity was thus perfect and whole with perfect faculty to understand the things and works of God. "The Garden was the schoolroom, nature was the lesson book, the Creator Himself was the instructor, and the parents of the human family were the students" (White, 1952: 21).

Unfortunately, humanity lost all the lofty qualities that form its make as it came originally from the hands of the Creator. By a single act of disobedience against its Creator, humanity degraded into a state of estrangement from God. In this state, humanity became dysfunctional in the performance of all its duties. As a result, humanity continuously struggles to curtail the dire effects of its disloyalty to its Creator. Unaided by divine enablement, humanity fruitlessly attempts to make meaning out of the universe. Over the years, humanity has been seeking meaning and devising means of gaining a better understanding of the universe, compounding confusion on himself.

In order to ensure that humanity is restored to its original state, the loving Creator sacrificed Himself on behalf of humanity (2 Co 5:12; Rom 5:8; John 3:16). This act became known in the Garden of Eden (Gen 3:15). The New Testament attests to this reality in numerous places (cf. 1 Co 15:1-4; Matt 8:17; 1 Pet 2:24). This work accomplished for humanity the obedience that was needed to appear in the presence of its Maker. Through this sacrifice, humanity stands a chance of getting back to its original status-bearer of the image and likeness of God (John 14:6). "There was but one hope for the human race, . . . that there might be brought to mankind the power of a new life; that the knowledge of God might be restored to the world... Christ came to demonstrate the value of the divine principle by revealing their power for the regeneration of humanity" (White, 1952: 57).

Since the major preoccupation of God is to call humanity back to its original status (Eph 4:11-16), it suffices to argue that any Christian system



of education should seek this aim in its policies and practices. Such educational system should include dominantly in its content a consideration of "both the nature of man and the purpose of God in creating him...the change in man's condition through the coming in of a knowledge of evil, and God's plan for still fulfilling His glorious purpose in the education of the human race" (White, 1952: 14-15). In cooperating with the divine object, Adventist educational system aims at providing relevant information and practice, both formally and informally, that will elevate humanity from the cantankerousness of sin to the glorious grounds it was meant to stand- "to restore human beings into the image of their maker" (White, 1952: 344). Thus Adventist educational system targets to liberate and empower humanity in its quest to get back to its Maker.

The quest to know God is a feature of Adventist educational system. Its content includes those lessons that draws the student into closer relationship with the student's Creator. These lessons are arrayed in a manner that students will become God-conscious in all they engaged in regardless of time and space. Smith is right in his statement that "to know Jesus Christ is the greatest need of every child. Church schools have been established with the goal of providing an atmosphere conducive to this aim" (1994: 5). By pursuing this noble aim, Adventist education offers avenue through which its students acquire experiential knowledge of God (John 17:3). The efficiency of such consideration finds expression in the assertion that knowledge of God and of Jesus Christ whom He has sent (John 17:3; 2 Co 10:5) enables humanity to change into the very image of God. Thus Adventist educational system builds up the student in ways by which he/she could establish personal relationship with God (Knight, 2001). once this God-student relationship is established, the student becomes well positioned to receive clarity of thoughts, sharpened potentials, perfected prowess, and the presence of the Holy Spirit. No wonder the wise man exclaimed "the fear of the Lord is the beginning of wisdom and knowledge of the Almighty is understanding" (Pro 9:10; Ps 111:10).

Flowing from its quest to direct its students to Christ, Adventist educational system focuses on ways by which the student could reflect the character of Christ. Within the context of the here-and-now, the object of molding the character of students after the divine similitude is the ultimate preoccupation of Adventist education. White (1958, 596) notes that "the great work of life is character building, and a knowledge of God is foundation to true education. To impart this knowledge and to mold the character in harmony with it should be the object of the teacher's work." Knight (2001) breaks down this ultimate immediate task into Character development, the development of a Christian mind, the

development of social responsibilities, the development of physical emotional and social health, and development for the world of work. By means of intentionally targeting the character of the student (Norton, 1985), Adventist education seeks to inculcate in the student a love for God's higher standards of morality. A positive response to this higher standard of morality will make students discipline their bodily parts in ways that promote personal health and emotional stability in them.

In ensuring that students develop Christ-like characters, Adventist education provides avenues for the preparation of students both for service to humanity and to God. The content of this educational system is tailored along the needs of the immediate world as well as that which qualifies humanity to fit in the here-after. By means of this content, Adventist educational system "enables students to reach their maximum potential in primary maturity, academic excellence, social interaction, physical development, and emotional wellbeing" (Fukofuka, 2007: 35). Such attainment finds expression in the virtuous manner in which students attend and perform their duties. These students acquire the impression that love for God is best expressed in sympathy and acts of loving-kindness done towards one's family, society, and entire humanity (Jam 1:27; 1 Tim 5:8).

All the above stated features of Adventist education are rooted in the notion of theological holism. From the Greek *ὅλος* (translated *holos*, meaning 'all' or 'total' or 'sum'), theological holism suggests that all the components of a stated system offer a better way to understand how each part works or the whole system works than any part can determine and that these parts are so linked that any division among them will spell doom for the given system (Oshry, 2008; Auyang, 1999). Though Aristotle expressed this idea in his *Metaphysics*, Jan Smuts is acclaimed for coining the term "holism" (Smuts, 1927: 120-121). Applied to the human being, four components may be observed. These are biological, psychological, spiritual, and mental components (Olson, 2002). The biological part of the human being refers to the visible structure of the human being (Bianconi et. al., 2013; Alberts et. al., 2002). The psychological aspect of human beings describe deep response in the form of pleasure or displeasure expressed by human beings to stimuli (Cabanac, 2002; Schacter, 2011). The spiritual component describes the connection between humanity and its Maker (Olson, 2002). The mental component refers to cognition that enables acuity, value-judgment, evaluation, analysis, memory, and consciousness (Smart, 2011). These components have been generally described in a three-fold manner-mind, body, and spirit (1 Thess 5:23; Rom 12:1, 2; Amber, Frost, & Davidson, 2014). In order to address the total needs of humanity, Adventist education targets the whole nature of the human person. It aims at the "harmonious development of the physical,

mental and spiritual powers" (White, 1952: 13) of the human being. In so doing, Adventist education promotes the complete development of the whole personality of the student in ways that allows him/her to operate as an integrated whole in all aspects of human functioning.

Based on the unique characteristic of Adventist philosophy of education, the Adventist Church has established schools from the primary through the secondary to the tertiary levels. In 2008, the Office of Statistics & Archives of the General Conference of the Adventist Church noted that there were 1678 secondary schools worldwide (Seventh-day Adventist Statistics, 2009). According to Institutul Teologic Adventist, there are about 1173 Adventist Universities and Colleges worldwide. These facts indicate that Adventist educational system has received much hype among the educational preferences of both members and non-members of the Adventist Church. Kanyane, Ntlonze, and Wandile (2013) think that increased yearnings to gain insight into Scripture, the worldwide quest for good leadership and well-groomed employees, heightened need for unconditional positive regard and better marital and human relationships, among others, might be some of the factors that serve to elevate Adventist system of education above other educational systems.

Unfortunately, the advancement of Adventist education appears limited in most parts of the world. The director of the education department of the General Conference of the Adventist Church, Lisa M. Beardsley-Hardy (2015) identifies some of these challenges as exorbitant cost of Adventist education, ever decreasing enrollment of students who are members of the Adventist Church, and the increasing engagement and involvement of teachers and administrators who are non-members of the Adventist Church. These series of challenges have culminated in a fast-pace declination in quality and distortions in Adventist education. Without a clear Adventist philosophy of education, Adventist schools face the problem of being controlled by present non-Christian educational demands from accrediting organizations (both regional and local). The result is that Adventist educational centers become submerged in prevailing non-Christian cultures. Adventist education in Africa is no exception. Arego, Role and Makewa (2014) confirm that heads of various Adventist educational centers are ignorant of the Adventist philosophy of education. Regardless of these challenges, Adventist education still hold some prospects for attaining the mission of the Adventist Church on the African continent. The increasing educational needs of the children of

<sup>3</sup> Africa-17; Europe-16; Middle East-2; Eastern Europe & Central Asia-2; North America-15; Inter-America-14; South America Region-14; South Asia-9; Southeast Asia-18; East Asia-5; and South Pacific Asia-5 (<http://institutadventist.ro/>).

new converts as well as the nurturing of long-standing members call for effective implementation of the philosophy of Adventist education.<sup>4</sup>

#### **4. Pursuing Adventist Mission in Africa through Adventist Education**

The act of making disciples for Christ has received various conceptualizations (Bridger, 2009). One of the earliest definition of Christian mission was expressed by W. O. Carver in 1918. He understood Christian mission as God using humanity to spread the news of His kingdom in all the world (Carver, 1918). In using humanity as channels of mission by God, Robert Reeves notes that the sole aim of these channels is to disciple people for Christ through the declaration of the Gospel (Reeves, 1989). Alan R. Tippet adds that the Church has a mandate to incorporate them (converts) into the church after proclaiming the good news of salvation to them (Tippet, 1987). Thus, mission may be described as a Gospel-oriented avenue for disciplining humanity in Christ that aims at making converts reliable and resourceful members of the Christian Church (McGavran, 1990). In our conception, Christian mission is a conscious effort of disciplining humanity for Christ by means of the proclamation of the Gospel and involving these converts in the work of disciplining others through evangelism and the performance of other humanitarian duties such as healthcare and education. Generally, Christian missions extend beyond conversion. After conversion, converts ought to be engaged in soul-winning activities. This demands that converts are properly educated in well-defined Christian virtues.

Compared with other Christian denominations, the Adventist Church holds a distinguished notion of Christian mission. A two-fold basis may explain the perceived uniqueness of Adventist mission. First, the Adventist Church considers itself as a universal movement called by God "to carry a special message to every person on earth—to people in churches and people outside of churches" (Knight, 1999: 88). Second, it perceives itself as emerging from and fulfilling prophecies (Damsteegt, 1977: 244). In this regard, Adventist mission may be conceived as helping humanity comprehend the essence of God in ways that is foundational to an authentic Christian lifestyle. Biblical antecedents of the unique Adventist mission may be seen in the life of Noah, after the flood (Gen 7:23), the call

<sup>4</sup> Currently, the General Conference of the Adventist Church ranks education as No. 2 — after Sabbath School — on the list of 13 strategic issues in the Church's "Reach the World" strategic plan for 2015 to 2020.

of Abraham (Gen 12:1-3), the life of Joseph (Gen 45:7) and the total purpose of God calling the people of Israel (Isa 42:6; 49:6). The uniqueness of Adventist mission is embodied in the three Angels' messages in Rev 14:6-14. J. N. Andrews identifies this three-fold angelic message as a warning of impending judgment that aims at making humanity alert and gathering scattered saints in one body in order to restore in humanity love for God's commandments that will "prepare them for deliverance in the time of trouble, and for translation into His kingdom" (Andrew, 1970: 4). Situated in the context of the three angels' messages of Rev. 14:6-14, Adventist mission involves restoration of God's Law (Andrews, 1970: 4; Zackrisson, 1993: 124), reformation in lifestyle (White, 1962: 58), and proclamation of repentance (White, 1948: 62).

It is needless to point out that the continent of Africa needs this complex view of Christian mission urgently. On a continent laddered with many socio-political, cultural, moral, and economic problems such as lack of quality and selfless leadership, negative per capita growth, poor health conditions, abject poverty, over-population, violence, poor human relations, and underdevelopment (Dei & Osei-Bonsu, 2016), the comprehensive attainment of Adventist mission presents a much-needed hope for the people of the African continent. This means that the Adventist Church in Africa devise a functional framework for the intentional nurturing of members to appreciate the content of Adventist mission on the continent. Though, there may be other means to do this, I suggest that an effective implementation of the Adventist philosophy of education in Africa may be one of the best ways to achieve this goal.

Since these centers of education already abound on the African continent, leaders of the Adventist Church in Africa may intensify strategies that will ensure effective implementation and management of the Adventist philosophy of education in Adventist schools at all levels of the educational ladder. One way of achieving this is to engage teachers and staff who are integrated and committed to the Adventist philosophy of education. According to D'souza (2008: 166), the virtue of commitment describes that which "workers deeply care about; are greatly interested in; what they are willing to be inconvenienced for; and what they will spend time and energy on." In the thoughts of Segiovanni (2009), commitment is both cause and an effect. Within the Adventist philosophy of education, commitment to its higher ideals creates a bond that provides for the sustenance needed to exert positive and enduring effects on students. It engenders a passionate attachment to the work of impacting knowledge, attitude, values and beliefs in preparing students for both the here-and-now and the here-after as well as the maintenance of professionalism both in and outside the educational environment (Dinham, 1997).

Coupland (1999: 31) describes integrity as "unimpaired and uncompromising adherence to quality, undivided wholeness and completeness." It merges theorem and praxis in a relevant manner. It provides appropriate framework for thinking, feeling, and doing. With integrity, teachers and staff of Adventist educational centers will aim at personal morality both within themselves and in their students. Because the moral character and professional competence of the teacher is pivotal in the realization of the Adventist philosophy of education (Espinoza, 2011), White (1913: 165) recommends that "no person of an inferior or narrow cast of mind should be placed in charge of Adventist schools." Narrow-mindedness refers to individuals without holistic conception of education. Rather, teachers, staff, and managers of Adventist educational centers are to be selected from among the best class of "experienced Christians who are balanced in mind, men and women who have learned the lesson of self-control" and as such have earned the moral right to impart such moral virtues on others in terms of cognition, emotions, and behavior (White, 1995: 95-96).

Additionally, proper orientation on Adventist philosophy of education should be given to teachers and staff of Adventist educational centers periodically. Such orientation should seek to communicate the content and purpose of the Adventist philosophy of education in clear and understandable terms to teachers and staff. The essence of such periodic orientation will propel teachers towards the realization of both personal and institutional goals (Knight, 2006). Again, such orientation will serve as avenues by which teachers and staff contemplate ways of enhancing holistic education and harmonious development of students through their personal efforts.

A conscious effort geared towards investing teachers and staff of Adventist educational centers with integration of faith and learning (IFL) will go a long way to ensure the right implementation of Adventist philosophy of education in Africa. Integration of faith and learning describes a "deliberate and systematic process of approaching the entire educational enterprise from biblical perspective" (Rasi, 1998: 9). Rightly done, students will be invested with a holistic Christian perspective for evaluating contemporary issues. They will leave these Adventist educational centers with an internalized bible-based, Christ-centered, and Kingdom-oriented (Eager, 1993) "view of knowledge, life, and destiny" (Rasi, 1998: 9). In the thoughts of DeJong (1990), integration of faith and learning will allow students to realize the connection between faith and learning. Specifically, students will practically "observe how faith gives direction and meaning to learning and see how learning enriches faith" (DeJong, 1990: 133). With a clear understanding of the essence of integration of faith and learning in Adventist educational centers, teachers

and staff will become conscious of available opportunities they have in impacting the total life of students they come into contact with both in the classroom and outside the classroom. According to DeJong (1990: 155), such learning occurs "as people interact with people, when students listen to lectures and observe faculty members function in their profession, when students argue with faculty members, and when they are counseled by faculty members."

Further, efforts aim at making Adventist education affordable will be a welcome incentive towards the effective implementation of Adventist philosophy of education in Africa. On a continent where poverty abounds, many brilliant students are cut off from furthering their education. Even those who get admitted in Adventist educational centers may not complete the entire program because of lack of funds. To alleviate this situation, work-study programs may be instituted in these Adventist educational centers. The purpose of this work-study programs should be geared towards allowing students to develop competencies, confidence and workplace skills; aiding students in managing their own money; developing a solid work ethic, and test possible career choices; helping students to afford undergraduate education; encouraging employers to hire the services of graduates from the university; encouraging students to work with community service organizations; and enhancing within students a positive correlation between learning and work (Work-study Committee, 2016: 3). The effective implementation of work-study programs on the tertiary level of the educational ladder would enable more people to access Adventist education thereby integrating in them Christ-centered framework for living. Moreover, developing clear succession plan for ensuring the continuity of good leadership and management of Adventist educational centers in Africa is an essential way to advance Adventist educational philosophy in Africa. This measure will avert situations where leaders are appointed from outside the circle of the Adventist Church simply because available personnel lack one or another qualification required to occupy leadership positions in Adventist educational centers. Adventist Church leaders in Africa may consciously include academic sponsorship of personnel who reveal the potential of quality leadership and management in the discharge of every assigned duties.

Certainly, all these suggestions call for a very strong supervisory body-Church/School management Boards or Councils of universities and colleges of higher learning. The unique nature of Adventist education requires that bodies that bear overhead supervisory responsibilities be constituted of personnel of deep Christian experience who express Christ-likeness in each area of personal and public endeavor. A body of apt men

and women from diverse professional background who fear the Lord primarily are needed to ensure that the operation of Adventist educational centers at all levels of the educational ladder will effectively pursue and implement Adventist philosophy of education.

## **5. Conclusion**

This presentation investigates ways by which Adventist system of education may be useful in the realization of Adventist mission in Africa. After reviewing the metaphysical and epistemological views on education, the study shows that the Adventist philosophy of education draws resources from both quarters. Adventist philosophy of education concerns both the here-and-now and the here-after. The Adventist comprehensive philosophy of education aims at redeeming and restoring humanity onto its original estate, directing humanity to God, preparing humanity for services both for the here-and-now and the here-after, and developing Christ-like characters in humanity in a Christian holistic framework that engages all the components of the human person. In pursuance of this manifold aim, the Adventist Church has established numerous educational centers the world over. By ensuring that these educational centers serve their purpose, leadership of the Adventist Church in Africa may develop functional means of accomplishing the unique mission of the Adventist Church that finds expression in the threefold angelic messages of Rev 14:6-14. It is suggested that teachers and staff who are integrated and committed to the Adventist philosophy of education be engaged in the work of teaching and learning in Adventist educational centers. Also, proper orientation on Adventist philosophy of education should be given to teachers and staff of Adventist educational centers periodically.

Additionally, tireless efforts should be made to invest in teachers and staff of Adventist educational centers the principles of integration of faith and learning (IFL). Again, efforts aim at making Adventist education affordable through the implementation of effective work-study programs will be a welcome incentive towards the implementation of Adventist philosophy of education in Africa. Further, developing clear succession plan for ensuring the continuity of quality leadership and management of Adventist educational centers in Africa will be an essential way to advance Adventist educational philosophy in Africa. Moreover, the institution of a very strong supervisory body-Church/School management Boards or Councils of universities and colleges of higher learning-constituted by apt men and women from diverse professional backgrounds who fear the Lord will be a strong bulwark for the sustenance of Adventist philosophy of education in Africa. With an effective



establishment and maintenance of the principles of Adventist philosophy in all Adventist educational centers in Africa, the Adventist Church will possess an enviable tool by which it may realize its unique mission on the African continent.

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## **THE CHALLENGES OF THE ADVENTIST HIGH SCHOOL STUDENTS IN CHOOSING ADVENTIST EDUCATION IN GHANA**

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### **ABSTRACT**

Would-be Seventh-day Adventists students in Ghana are confronted with the dilemma of either placing emphasis on faith and attend Seventh-day Adventist schools which usually offer limited course options for students to choose from or emphasizing on highly demanded courses which sell in the job market offered in non-Seventh-day Adventist schools and attends non Seventh-day Adventist schools. The dilemma of which way to go engages their attention and time. Making the right choice is key and has implications for their future lives. This paper discusses the pros and cons of each possible choice. The paper further offers practical suggestions to help addresses the problem. It is the aim of the contributors to open a scholarly debate among Seventh-day Adventist scholars throughout the globe to consider the problem and contribute to the debate as to the best ways to address the challenge.

Keywords: Adventist education, mission, curriculum, Ghana, high school.

### **1. Introduction**

Adventist youth in Ghana are in a high number as a result of the evangelism drive of the Seventh-day Adventist church. Many of these youth are in high school (known in Ghana as senior high school) who after completion will seek to enter tertiary institutions. This high number

has reflected in the number of Adventist high school students seeking to enter Adventist tertiary institutions.

Since education is the livewire for any individual who wants to leave a mark in society, many Adventist youth would like to choose a school where their lives would be impacted by the total education they will receive at such institutions so that they can go back and serve their society well. However, true education not only prepares one for service in this world, but the world to come. Fortin & Moon (2013) says "True education 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" (p. 793). This is the type of education many Adventist youth will want to receive, so that their faith in God will not wane as they climb higher the academic ladder.

The main fundamental purpose of Adventist education has to do with the restoration of the student through redemption and renewal (White, 1952). Acquiring all the knowledge in the world without being restored to the image of one's maker is tantamount to gaining nothing. Hilde (1980) states clearly that, it is the delightful opportunity of the learner and the educator when we think of the magnitude and the grandeur of the noble work in reproducing the character of God in man. There are other tasks in education but they are all peripheral in nature. If the other efforts of education do not add anything to the restoration of God's image in man, they are not worthwhile.

To Seventh-day Adventists, every human being is privileged to be created in the image of God. Therefore all are endowed with such powers that are akin to that of the creator of the universe. Such attributes like individuality, power to think and to do, when they are developed in an individual, they become responsible leaders who can influence character and lead organizations. Seventh-day Adventist education therefore sees true education as developing such attributes to help train students to be independent and think for themselves. By doing this, they will not always depend or reflect on other men's thought.

The task of Adventist education hits at the core value of churning out students who reflects the character of God in all the virtues as seen in a positive interpretation of His perfect law. Such students go out to the world ready to serve their society and be good models that are ready to help others to be also restored in the image of God.

It must also be noted that the character of God or the image of God can be found in the one who thinks and acts, and who does not just reflect the opinions of others. Such a person will of course listen to the ideas of others, but will always make decisions and also act on principles as a result of his own cognition and his personal commitment. This Adventist

philosophy of education rates very high on the list of factors considered as Adventist students go in search of institutions with such a philosophy in their curriculum.

## **2. Factors Considered in Choosing a School**

There are a number of factors that Adventist high school students and their parents will consider in their choice of a school. These factors vary from one family to another since success may be seen from different perspectives. Below are some of the factors which are carefully considered in the selection of a school.

### **2.1. Curriculum**

The curriculum of a school speaks volumes of what the school is all about. Many schools based their curriculum on what will please them and their customers. A good curriculum plays an important role in forging life-long learning competencies, as well as social attitudes and skills. At the same time, curriculum contributes to the development of thinking skills and the acquisition of relevant knowledge that learners need to apply in the context of their studies, daily life and careers.

In selecting a school, Adventist high school students and parents examine whether the curriculum will offer a better option pertaining to the overall development of the student. They therefore select schools with a curriculum that supports the learner's personal development by contributing to enhancing their self-respect and confidence, motivation and aspirations.

A school may have everything going for it, but without a good curriculum, it may be shunned by students and parents. Emphasizing the importance of curriculum for a school aside its facilities, Hilde (1980) states that "if on the other hand, they do not provide the setting for the best curriculum possible, then they ought to be re-examined. The curriculum is the engine of the school" (p. 89). The curriculum gives life to learning and defines a school, as such when a choice is being made by students and parents; it always receives careful attention and consideration.

#### *2.1.1. Components of Curriculum*

For a curriculum to be effective and attractive to parents and their wards, it normally has these four components; educational purposes or intended educational outcomes, curricular content or subject matter covered by the curriculum, learning experiences the student goes through, and evaluation scheme to assess the extent to which the educational purposes or learning outcomes have been achieved (Reyes, 2000).

### *2.1.2. Educational Purposes*

Educational purposes may take the form of aims, goals, and objectives. Reyes (2000) says "There should be congruence between educational aims, goals, and objectives" (p. 6). Such coherence is necessary since desired curricular outcomes not only influence the very shape of the curriculum, but provide direction and focus for the entire educational program.

### *2.1.3 Curriculum Content*

Curriculum content is the knowledge, understanding, skill, and processes to which the student is exposed in accordance with the curriculum plan. Curriculum content needs to give more emphasis on learning how to learn and on attitudes and skills which will be relevant to the learner and to his community and improve his self-concept and sense of personal integrity.

### *2.1.4. Learning Experience*

Learning experiences refers to the body of knowledge, skills, competencies, values, attitudes, and appreciation to which students are exposed to. According to Reyes (2000) "Learning experiences refer to both overt and covert interactions of the learner with content" (p. 16). Meaningful learning activities represent the heart of the curriculum because they are so influential in shaping the learner's experience and thus his education. Zais (1976) states "Good intentions, fine goals and objectives, excellent content, flawless evaluation procedures, then, are all for naught if the learning activities in which students engage do not provide them with experience whose consequences are educational" (p. 351). Indeed, these are the demands in a curriculum as parents and students consider a school to select.

### *2.1.5. Evaluation Scheme*

The last essential component of a curriculum is the evaluation scheme for assessing the extent to which educational aims, goals, objectives have been achieved. Evaluation is intended to measure and to make judgments regarding the behavior of a learner whether it has changed toward a desired direction as indicated in the educational objective. The results obtained from the evaluation indicate the extent to which the instructional objectives have been achieved.

Reyes (2000) discussing the importance of evaluation says that “it is very useful not only in assessing academic achievement, but also in diagnosing learning difficulties and student readiness for future learning experiences. As such, evaluation feedback guides teacher’s decisions as to whether to proceed to the next lesson or, to provide remedial, review, or enrichment activities” (p. 26). In response to identified students weaknesses from such evaluation, planned guidance in counselling services can help address such issues. This laudable idea of curriculum evaluation is sought after as schools are selected, because it helps students to stay on their right track.

#### *2.1.6. Co-curricular Activities*

There are other factors associated with a curriculum that makes it attractive to students and parents as they choose a school. One of such is the co- curricular activities of the school. These activities help students in their learning as they partake in activities like debates, research work, field trips, and forums. Engaging in such activities expose the students to a variety of knowledge as they learn from each other and gain research experience as they work with their colleagues. Such co-curricular activities boost the confidence of many students because they are able to come out with their own practical ideas in solving issues.

#### *2.1.7. Extra-Curricular Activities*

Extra-curricular activities have become very important in education because it helps to develop other hidden talents in students. Some schools, apart from their classroom work engage in many outdoor programs like cleaning their community, sensitizing people on health issues, doing philanthropic work, visiting the hospital in their community, and engaging in sports programs to keep students fit.

Such programs enrich the lives of students and ensure to make them socially responsible by serving their community. Many students are also able to develop their hidden talents from these extra-curricular activities and have been able to make a career out of it.



### **3. Other Factors**

#### **3.1. Christian Education**

Education has now a broader scope and a higher aim. Getting educated now is more than reading a certain course of study. Education has now assumed a state where getting just the knowledge will not suffice in life. White (1952) states "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" (p. 13).

The power a school has to impress a worldview on a youngster is great. Students and parents therefore look for a school that not only shape a child's mind, but one that also impact the heart of a child. In other words, such schools do not only teach information, but they also seek to educate the emotions. According to Peshkin (1988) "They operate in the active mode, leaving no doubt that the proof of their Christian pudding is in the action of living always as a Christian. Informed that there is but one standard, one outlook, one code of conduct, students are expected to see all of life as one, with no warrant for situational adjustments: right behavior does not vary with time and place" (p. 141).

Students and parents now look for a school that has an ultimate purpose to equip students to understand the truth about life, the world and their place in it. Not only that, but Christian schools also strive to challenge students towards allowing God to mould their hearts in submission to Him, and in doing that, they equip them to be the hands and feet of Jesus in the world. Some schools are without such a curriculum to guide students through these deeper questions of life and do not use the Word of God as its standard of truth. Adventist education on the other hand, offers all the above stated hope for students as their philosophy of education depicts.

### **3. Adventist Tertiary Institution in Ghana**

There are several Adventist tertiary institutions in Ghana. They include Nursing and Midwifery Colleges, Colleges of Education. These higher institutions of learning offer specialist programs of study. However, the only tertiary institution that offers diverse programs is Valley View University. This paper concentrates on VVU as an institution that has the mandate to offer different programs. Valley View University is the hope

of all Adventist students to offer many programs to meet their desired academic needs.

Valley View University which is twenty miles north of Accra, the capital, began in 1979 with a handful of students. A persistent and very effective affiliation with Griggs University in the United States of America helped the school to develop a bachelor's degree in theology and religion. The school later received accreditation from the Ghana National Accreditation Board which is the main accreditation body of Ghana to offer her own degrees. This permitted VVU to offer additional degrees in computer science and Business (Greenleaf, 2005).

The institution which has branches in various parts of Ghana, namely: Techiman, Kumasi, and Accra (Nyaniba estate) offers the following programs on its main campus and in the other branches: The faculty of science offers computer science, information technology, mathematics with economics, mathematics with statistics, and biomedical equipment technology. The faculty of arts and social sciences offers developmental studies, English language, social studies, religious studies, and information technology. The school of theology and missions offers theological studies, while the school of business offers accounting, banking and finance, human resource management, management, and marketing.

#### **4. Challenges Faced by Adventist High School Students**

With the above description of VVU, it could be gleaned that there are some challenges faced by Adventist high school students in Ghana as they pursue their dreams in higher education. In as much as they would like to continue their education in an Adventist institution to reap the benefits of Christian education, the limited programs of study in the academic areas curtails their dreams.

Programs such as the creative arts, law, Engineering, Architecture, medicine, and all the allied health disciplines are not offered in VVU. The advancement of these programs in VVU will go a long way in easing the pressure faced by the youth. Bold and new plans for the future needs to be put in place for these programs to distinguish VVU from the many private Christian tertiary institutions in Ghana.

##### **4.1. Limited Programs of Study and Personal Ambition**

Students have future aspirations which come into play when selecting a school. Their future career hope can only be met when they attend schools that offer such programs. A major study by ACT (2013) states that “selecting a college major that is rewarding-that provides opportunities to do preferred activities and express one’s value- is an example of interest-major fit” (p. 12). Indeed, many students will move toward their majors that fit their interest because, it will more likely help them to persist in college, remain in their major, and complete their degree in a timely manner. Students and parents are careful in choosing a school that meets their future career goals. The study by ACT (2013) confirms with the statement that “the availability of a particular college major or program of study was their most important factor in selecting a college” (p. 21).

The personal ambition of many Adventist students leads them to other universities which run the major program they want to pursue. In this instance, they have no choice but to divert to other universities. This is a big challenge to their faith as they forgo Adventist education because of lack of major educational programs at VVU. Greenleaf (2005) dilating on the number of Adventists students in Adventist institutions, gives statistics to show that after the mid-1960s, Adventist schools were somehow losing out to non-Adventist institutions. He describes how for twenty years after 1945 about one in four Adventists worldwide attended a denominational school. But between 1965 and the year 2000, he says the proportion dropped steadily to less than one in ten.

According to him, educators attribute the drop in number to many factors. But most significantly is the generally accepted opinion that parents and students are more willing than were previous generations of Adventists to look at the larger picture of curricular opportunities where they are offered as clear evidence of better education than the limited offerings in Adventist institutions. Indeed as Hilde (1980) rightly says “The church must look to the educational needs of all its members, young and old. If it does not, it will build too small” (p. 59).

#### 4.2. Challenges in Faith

The repercussions of not attending an Adventist institution because of the unavailability of diverse programs of study are numerous. Adventist high school students may find themselves in another university where their faith will be greatly challenged because of the potential hindrances to their ability to exercise their faith and beliefs. Most often, the major obstacle is the observance of the Sabbath. Lectures and examinations are scheduled on Sabbaths and failure to participate in both adversely affects the student’s grade.

There are also challenges of study groups meeting on Sabbaths, and Adventist students may either opt to follow their faith or forgo the keeping of the Sabbath. Some of these students will stand by their faith no matter what they go through. Others crumble in the face of pressure.

#### 4.3. Cost of Denominational Education

Rising costs are putting an education at the Adventist institution in Ghana out of reach for many Adventist high school students. The school, being a private institution owned by the Seventh-day Adventist church has no support from the government of Ghana. To keep the quality of education high, university leaders recruit a strong faculty and build a state-of-the-art facility for teaching and research. The administrative salaries must also be met. Quality of course counts, but it also costs. These have necessitated the situation where more costs have been passed on to students and their families in the form of increased fees. To make matters worse, incomes have seen little growth for lower and middle class families in recent years.

The fees for fresh students per semester ranges between \$781.60 and \$1,805. For accommodation and feeding, students have to pay between \$236 and \$282 and a medical fee of \$50 per every semester (vvu.edu.gh). The charges are beyond most families in Ghana. Cost is therefore becoming a challenge for Adventist high school children to attend Adventist universities. Even when a student decides to enrol, increased costs in the course of their study can hinder their progress toward a degree. There are unexpected annual increases and this definitely will affect some students because they will be unable to cover their costs. Such students may either transfer to affordable schools or may drop out of school entirely. The above challenges have therefore rendered many Adventist high school students attending Adventist institution a myth.

### **5. Advantages and Disadvantages of Seventh-day Adventist Youth in Choosing Tertiary Education in Ghana**

This section discussed the pros and cons of either choosing faith over personal ambition or choosing personal ambition over faith. The advantages of choosing faith over personal ambition include (1) usefulness to the work of the church, (2) strong in faith, and (3) furtherance of the church's mission. However, it leads to (1) increased the tendency of unemployment, (2) sacrifice personal ambitions, (3) low

morale, and (4) lack of job satisfaction. The advantages of choosing personal ambition over faith include (1) job satisfaction, (2) increase the likelihood of employment, and (3) high morale. However, it leads to (1) limited usefulness to church's work, (2) weak in faith, (3) high tendency of backsliding, and (4) adversely affects the mission of the church.

### 5.1. Advantages of Choosing Faith Over Personal Ambition

Church members who attend the church's school tend to know more about their church. They become useful to the church and occupy positions in various capacities. They also tend to be strong in faith since both the curricular and extra-curricular activities are intended to connect them to Christ. They also tend to promote the church's mission and win others to the church.

### 5.2. Disadvantages of Choosing Faith Over Personal Ambition

As a result of offering few programs students who attend Adventist schools may have limited employment opportunities. This happens when the schools are not able to keep pace with the changing market conditions and offer programs which are on high demand in the job market. Moreover, Adventist students may have to sacrifice their personal ambitions because their desired programs may not be available in Adventist schools. This tends to lower their morale both in school as at work. Those who are not able to overcome this have less job satisfaction which may lead to low productivity.

### 5.3. Advantages of Choosing Personal Ambitions Over Faith

Adventists who attend other schools to offer courses that are in high demand in the job market may easily be employed after school. They offer the courses they desire. This leads to high morale both at schools and at work. They get job satisfaction which can lead to increase in productivity.

### 5.4. Disadvantages of Choosing Personal Ambition Over Faith

Attending non-Adventist school can lead to weak in faith and high tendency of backsliding. This can adversely affect one's usefulness in the church. It can also limit the mission of the church.

## **6. The Way Forward**

This section recommends strategies for implementation to mitigate the side effects of attending non-Adventist universities and the long-term solution to factors preventing students from enrolling in Adventist universities in Ghana. These include (1) offering more courses at Valley View University, (2) establishing endowment fund for would-be students of Valley View University, and (3) offering of complementary programs for students in non-Adventist schools.

### **6.1. Offering More Courses at Valley View University**

Valley View University should offer more courses to ensure that students have wide-range of courses to choose from. New programs in law, medicine, engineering, land planning and architecture, among other programs that have high demand in the job market should be offered at VVU. The school should liaise with sister institutions to enable her students offer courses through distances learning modes. This would ensure that students of VVU can access courses in other Adventist universities throughout the globe.

### **6.2. Establishing Endowment Fund for Would-be Students of Valley View University**

Parents and guardians of would-be students of VVU should be encouraged to contribute to an endowment fund to assist their wards access it when they attend the school. Parents and guardians could contribute in advance toward the future payment of their wards' school fees even before they are born. The fund should be invested and the interest added to the principal contributed. This could ease the financial burden of parents when their wards come of age and attend VVU.

### **6.3. Offering of Complementary Programs for Students in Non-Adventist Schools**

In situations where it becomes imperative for Adventist students to attend non-Adventist universities, Church should offer complementary programs to address what SDA youth in non-SDA schools lack. Student organizations like Ghana National Association of Adventist Students, GNAAS, has mobilized the students for evangelism, and helped them in their spiritual growth. There should also be Sabbath worship, mid-week prayer meetings, Sabbath school lesson studies, week of spiritual emphasis, Adventist Youth programs, Bible studies, among others church activities to help in the spiritual development of the students in non-Adventist schools. Chaplains should be appointed as to oversee the spiritual activities of these students.

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## **A NECESSITY FOR A PARADIGM SHIFT IN ADVENTIST THEOLOGICAL EDUCATION IN WEST AFRICA**

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### **Abstract**

The West Central Africa Division of Seventh-day Adventists records substantial membership growth. Its blueprint for theological education however, seems inadequate to meet the immense nurturing and leadership challenges. There is a lacuna between single-emphasis theological educational training for the pastors/leaders and membership nurturing and leadership needs. This paper suggests a paradigm shift towards Adventist Theological Education (ATE), which will provide skills for members' nurture-ship, missional leadership and theological curriculum transformation (TCT). The paper integrates aspects of TCT within members' nurture-ship and missional leadership challenges.

### **1. Rationale for a Paradigm Shift**

Since the organization of the Seventh-day Adventist Church in the 1860s, by virtue of remarkable missionary initiative, the World Church has enjoyed stable growth that it is now a world-wide community of faith of more than 20 million memberships.<sup>1</sup> Africa host the highest percentage of membership in world church of Seventh-day Adventists. The West African church membership forms part of Africa's church membership growth.

<sup>1</sup> Herbert S. Bird, *Theology of Seventh-day Adventism* (Grand Rapids, MI: Eerdmans, 1961), 7.



Through its global mission initiative, the General Conference of Seventh-day Adventists (GC) supports financially evangelistic efforts to reach the West African people through various campaign strategies.<sup>2</sup> The African church regularly receives missionaries from especially the West and other parts of the world to conduct evangelistic meetings. These mission endeavors are resultant of substantial proportion of membership growth within West Africa (WA). The enthusiasm of increase membership also creates enormous leadership and nurturing challenges for the Seventh-day Adventists church in the WA region.

Adventist theological education in WA provides an inadequate blueprint to meet the immense nurturing and leadership challenges. The single-emphasis theological education of pastors/leaders which focuses on pastoral ministry is not sufficient to cater for the challenges mentioned hitherto. The World Church innovative move to establish the Adventist University of Africa (AUA) demonstrated a right direction to unravel the challenges. The first president of AUA, Brempong Owusu-Antwi, in his report during the 2010 General Conference Sessions aptly stated:

The growing membership of the Seventh-day Adventist Church on the continent of Africa has brought tremendous challenges in leadership needs and nurturing capacity at various levels of the church. These challenges led to the establishment of the Adventist University of Africa (AUA), an institution of higher learning offering postgraduate degrees for all Africa.<sup>3</sup>

AUA produced its first graduates in 2009 with 166 masters of arts (MA) graduates in both pastoral theology and leadership. The University continues to put out more graduates in church mission and ministry to enhance mission activities and to boost quality leadership. Even though this initiative is a welcome development, trends of ATE in WA still drenches quality of the pastoral ministry without full implementation of the International Board of Ministerial and Theological Education (IBMTE) curriculum.

WA church needs a paradigm shift from a single emphasis theological education. WA needs to implement the policy and curriculum of the IBMTE if it would be able to eradicate the numerous challenges the church faces in nurture-ship and leadership. Furthermore, the necessity to

- 2 The purpose of the Global Mission is to “further the Global Mission objectives of carrying the gospel to unreached areas, promoting the importance of mission and raising vital financial support...Adventist Mission supports the worldwide Seventh-day Adventist evangelistic, medical, media and development fields.”[https://www.adventist.org/en/world-church/general-conference /departments/](https://www.adventist.org/en/world-church/general-conference/departments/) (Accessed October 16, 2016).
- 3 Review and Herald General Conference Institutional Report. June 24, 2010.

apply the IBMTE policies arise from the main objective of the World Church to produce well balance ministerial and theologically educated pastors and leaders for the World Church.<sup>4</sup>

This paper confirms the revision of current curriculum for ATE in WA, which is inadequate to prepare pastors and church leaders for possible refutation of theological heresies.<sup>5</sup> Even though seminaries in WA must continue training students for church leadership, these institutions cannot remain solely on the old path of single-emphasis theological education. The West African church needs to fully prepare for academic transformation of pastors. Pastors in WA need academic preparation for members' nurture-ship. The academic preparation of pastors and missional leaders should enable them tackle leadership challenges, apostasy, and biblical heretical challenges that is confronting the church in these last days of earth's history. This study seeks to address two major areas of concern that necessitates a paradigm shift in the ATE in WA. These include members' nurture-ship and missional leadership challenges in WA.

## **2. Paradigm Shift in Members' nurture-ship**

- 4 The purpose of Adventists ministerial and theological Education is to foster a dynamic theological unity in the world; sharpen the focus on the Seventh-day Adventist message and mission. Support the spiritual and professional development of faculty involved in ministerial programs; promote professional excellence in ministerial training and practice; Nurture a strong partnership between church leaders, educational institutions, and faculty engaged in the training of ministry; energize the spiritual life of Seventh-day Adventist educational institutions through committed faculty. International Board of Ministerial and Theological Education, "Handbook of Seventh-day Adventist Ministerial and Theological Education" in Policies and Procedures (Silver Spring, MD: General Conference of Seventh-day Adventists, 2001)1
- 5 According to the document presented by the IBMTE, Adventist Theological Education covers the subject areas of (1) Biblical Studies: OT and NT studies, Biblical Languages and Exegesis, Biblical Archaeology and Backgrounds, Daniel and Revelation/Eschatology. (2) Doctrinal and Historical Studies: Doctrine of Scripture and Hermeneutics, Bible Doctrines (SDA Fundamental Beliefs), History of the Christian Church, Seventh-day Adventist History, Ellen G. White Writings/Gift of Prophecy, Science and Religion, Christian Ethics and Social Issues, Apologetics/Comparative Christian Studies. (3) Pastoral and Mission Studies: Leadership and Administration of Local Congregations, Pastoral Ministry (Including addressing the needs of various groups such as youth), Preaching/Homiletics, Evangelistic Leadership – Public, Personal, Church Growth, Church Planting, Worship and Music/Liturgy, Structure and Function of the World Seventh-day Adventist Church, Church Stewardship and Finance, Motivating and Training Laity for Ministry, World Mission (Including study of World Religious and Secularism), Pastoral Care and Counseling, Marriage and Family, Health Ministry, Christian Education/Teaching Ministry, Technology in Ministry. (4) Personal Formation: Spiritual Formation, Life and Career Management, Professional Ethics, Personal Stewardship and Finance. IBMTE, 42-43.

In my opinion, members' nurture-ship focuses on equipping members within a holistic bible study approach. The purpose is for improving members' physical and spiritual walk with God. This task of members' nurture-ship is accomplished by a minister who possesses the appropriate training through ministerial and theological education, guided by the Holy Spirit. For instance, the Bible records, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jer 3:15).<sup>6</sup>

God calls leaders and pastors according to the gift of His grace, through Jesus Christ (Eph 3:7; 4:8). It is worth noting that no one is ordained into the pastoral ministry by means of an academic degree qualification. Notwithstanding, when God calls, it behoves the church to qualify the call with the proper academic qualification for the job. Quality theological education is indispensable for proper interpretation of the scripture.

The totality of the Bible (Old and New Testament) at its core is a storybook with a salvation metanarrative.<sup>7</sup> Without adequate training in ministerial and theological education, the challenges, which face the church members' nurture-ship in WA, would continue to linger. I strongly agree with Fritz Guy's view that the pastors are the professional servants to whom God has called in order to assist the community of faith in fulfilling its mission.<sup>8</sup> However, professional servants are to be viewed in the context of service. The call of the pastor does not focus on position or title of an office assumed, but the ministry to the community of faith. The pastor is trained for missions to witness, baptize, and nurture members through teaching and missional leadership.<sup>9</sup> The IBMTE has observed that:

The primary way by which the Adventist Church fosters a common understanding of its message and promotes its mission is through the ministry of its spiritual leaders – pastors, theologians, Bible/religion teachers, chaplains and administrators. Thus the education and professional training of these individuals becomes of paramount

6 In context, this text addresses the issue of especially civil leaders, as Zerubabel, Nehemiah (Jer 23:4; 2:8). Yet, this text can be unpacked to reveal a larger theological implication to encompass the desire of God for spiritual shepherd over his people. Jamieson, Fausset, and Brown's Commentary on the Whole Bible, "On Jeremiah", Electronic Version.

7 Jiri Moskala, "Mission in the Old Testament," in *Message Mission and unity of the Church*, ed. Angel M. Rodríguez (Hagerstown, MD: Review & Herald, 2013), 62.

8 Fritz Guy, *Thinking Theologically, Adventist Christianity and the Interpretation of Faith* (Berrien Springs, MI: Andrews University Press, 1999), 35.

9 *Ibid.*, 35.

importance if the Church is to preserve its message and mission within its international diversity.<sup>10</sup>

The result of single-emphasis theological education results in more evangelistic activities for membership growth than members' nurture-ship activities in WA. The church must engage in evangelism (Matt 28:18-19), in addition, there is also a call to "teach converts and members to observe all things" (Matt 28:20). Since large numbers of members are received through evangelism, the assumption may arise that members are ignorant of the distinctive teachings and history of the church. They may lack understanding of the church's view of salvation, the universal great controversy, the work of the remnant as understood by Seventh-day Adventists, and the function of the writings of Ellen G. White. Without a balance theological education as proposed by the IBMTE, the West African church would void itself of mission oriented leaders and theological professors for the classroom. Consequently, church members easily drop out when bewildered with either spiritual or physical encounters as well as with the enormous global theological heresies of false contentious teachings, opposed to the fundamental beliefs of the world church of Seventh-day Adventists.

It is therefore essential for a paradigm shift, which encourages members' nurture-ship witnessing. Pastors and Bible workers need a first-hand insight of scripture. Take for example; biblical and theological studies provide the Bible students with various steps for proper hermeneutics applications to the Words of Scripture.<sup>11</sup> Frank M. Hasel proposes that an exegetical consequence of the ancient scripture would produce the right attitude for understanding the mind of God in the study of his Word.<sup>12</sup> A sound exegesis and theology provide an exposition to

<sup>10</sup> IBMTE, i.

<sup>11</sup> The biblical audience is the ancient and first people of God who received the sacred Word in its original context, to be understood in their experiential communion and service to God and the rest of the creation. Concerning the phrase "People of God", Gerhard Pfandi opts that it began with Adam and Eve, and after the fall, the people of God are reconstructed through divine initiative, offering humanity a way out of their predicament – a return to God through the seed of the woman (Gen 3:15,16). Pfandi therefore asserts that the people of God are defined by the work of redemption on their behalf and their willingness to be reconciled to him through the seed of the woman. Gerhard Pfandi, "The People of God in the Old Testament," in *Message Mission and unity of the Church*, ed. Angel M. Rodríguez (Hagerstown, MD: Review & Herald, 2013), 2-4.

<sup>12</sup> According to Frank M. Hasel in his chapter on presuppositions in the interpretation of scripture, God meets us in Scriptures and meets us there for a specific purpose; the approach to the study of Scripture on any other terms than those delineated in God's Word is to come to God with a wrong attitude. Hasel suggests that we need a disposition of mind and of heart that leads to understanding. This is not simply gained through certain exegetical techniques. Frank M. Hasel, "Presuppositions in the Interpretation of Scripture," in *Understanding*

recognize the implication for the modern audience to improve the quality of godly behavior. The emphasis in mission study in the ATE in West Africa may not fully equip the pastor for effective nurture-ship of members to meet spiritual challenges in the last days of earth history.

### 3. Paradigm Shift in Leadership

Seventh-day Adventist theological schools in West African have produced degree holders in mission and leadership. Ironically, tremendous challenges in leadership and nurture-ship capacity at various levels of the church do not seem to be getting better. In West Africa, conferences and mission fields administrators and the pastors working in these field possess the same qualifications. This often result in the lack of full support for the administrators from those who are not in administrative leadership.

In my opinion, the single-emphasis qualification in WA is prepares more of positional leaders than missional leaders. On one hand, positional leaders as presented by Bienvenido Mergal fits well with the description of a 'title' rather than a 'call to service.' In other words, church administrative leadership appears to be a prestige for the one in charge. The outcome is a leadership model by distance, which means, only those who sympathize, value, and honor the leader in charge get the praise, support, and material benefits for their support.

Pastors and church leaders are usually transferred within their 3rd and 5th year of service new responsibilities in WA. During the time of leadership transfer it becomes a tug of war whereby all means known to the administrators in charge are used to silence those considered as oppositional. Those against the serving leaders use all means known to them to bring about change in leadership.<sup>13</sup> Ellen G. White states, "Knowledge is power; but intellectual ability, without goodness of heart is a power for evil."<sup>14</sup>

The Church in WA needs missional leaders, who are Christ-like in character. Even though Christ is the creator and owner of everything, He allowed His birthplace be a lowly place (Luke 2:7). During His ministry, He humbled Himself to win the favor of his disciples and listeners.

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Scripture: An Adventist Approach, Biblical Research Institute Studies vol. 1, ed. George W. Reid (Silver Spring, MD: Biblical Research Institute, 2005), 33-35.

13 Dr. Bienvenido Mergal, is a professor at Adventist International Institute of Advanced Studies (AIAS), in the Philippines. The concept of a professional and missional leadership was acknowledged from his chapel seminar lecture for seminary students in September, 2015.

14 Ellen G. White, *Counsels for the Church* (Nampa, ID: Pacific Press Publishing Association, 1991) 198.

Missional leadership is a call to serve the needs of God's people. A missional leader develops character of Christ, value people according to Scripture, develop policies to build a community of faith, and do as Christ would for those who despised Him.<sup>15</sup>

#### **4. Conclusion and Recommendations**

The IBMTE recommendations for ministerial and theological education is a starting point for a paradigm shift in theological education in WA.<sup>16</sup> Theological education in WA needs to embrace a curriculum that emphasizes balance in learning outcomes in Biblical Studies, Systematic Theology as well as in Applied Theological studies. When this happens, qualified personnel for pastoral ministry as well as personnel with teaching skills would be identified for professorial assignment in Seventh-day Adventist seminaries in West Africa. Missional leaders would be identified and nurtured for future administrative needs. Pastors in training would be assigned to the right kind of congregations to attend to the nurture-ship needs of members.<sup>17</sup>

15 Mergal, chapel seminar lecture September, 2015.

16 Candidates planning to serve the Church as teachers or professors of religion/theology at the college/university/seminary level should have completed the basic program for an Adventist pastor; have the essential qualities, commitments and skills of an Adventist pastor after a minimum of five years of pastoral experience; have been ordained commissioned to the gospel ministry; have been recommended by the local church or church organization to pursue a career in the teaching ministry; and have completed an appropriate (post) graduate degree. IBMTE, 53.

17 The scripture witnesses to the fact that let us wait on our ministering, for the work of the ministry, for the edifying of the body of Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part.... (Rom 12:7; Eph 4:12, 16, KJV), because everyone does not have the same giftedness.

## **CHALLENGES FACING ADVENTIST NURSING EDUCATION IN AFRICA: A CASE OF VALLEY VIEW UNIVERSITY**

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### **Abstract**

Global needs for nurses have called for more health institutions training nurses in different parts of the world. The global shortage is expected to affect the Sub-Saharan Africa more than any other continent due to migration of nurses for better working conditions. Based on this, the Seventh-day Adventist Church has taken it upon itself to establish more nursing schools around the globe. These nursing schools are contributing to the quality education of nurses around the world. The philosophy of the nursing program is in accordance with the basic beliefs of the Seventh-day Adventist church. This article assesses the challenges that are faced by the Adventist nursing training institutions in Africa with Valley View University as a case study. The challenges that were identified are less number of Adventist faculty, inadequate infrastructure and equipment, and inadequate transportation to mention but few. These challenges if well addressed will help improve the nursing programs in Africa.

Key Words: Valley View University, Adventist Nursing Education, Sub-Saharan Africa, Adventist Faculty, Skills Laboratory.

### **1. Introduction**

Nursing has been practiced since the beginning of human history. The legacy of human caring was initiated when according to the Bible midwives Shiphrah and Puah rescued baby Moses (Exodus 2, NKJV). Since then, nurses have been central to the provision of health care and so form the largest workforce (Appiah, 2015). Today, the practice of nursing has changed from the way it was many years ago (Limon, 2008). The problem of producing quality nurses for the global health care industry has become a concern for all. There is continues nursing shortage all over the world coupled with other global health care dilemmas (World Health Organization, 2013). The shortage in part can be attributed to migration of

qualified nurses from their places of training for better service conditions as is the case in Africa (Kingma, 2007). The need for more nurses has therefore led to the establishment of various nursing schools. There is also mismatch between the production of high skilled nurses and the need for them globally (Munir, Ramos and Hudtohan, 2013).

Again, a report by the International Council on Nursing (ICN, 2006) indicated that there is a deficit of nursing workforce of more than 600, 000 in the Sub-Saharan Africa. This shortage was in connection with the needed nurses to improve various nursing interventions in the world. According to the report, this human resource crisis could be solved through training quality nurses. The nursing shortage situation is made worse when the developed countries make it as part of their plan to recruit highly qualified nurses from the Sub-Saharan Africa (Walker, 2010). This therefore called for quality nursing education in the African region to improve upon the human resource problem. Quality nursing education is expected to equip graduates with the skills to function both as health team members and leaders within the health care system worldwide. Therefore, nursing education must play significant and challenging role in ensuring that there is enough production of nursing graduates who can provide quality health care to the populace (Needleman & Hassmiller, 2009).

According to the 2004 National Sample Survey of Registered Nurses (Health Resources and Services Administration, Bureau of Health Professions, 2004), between 2000 and 2004, the number of registered nurses (RNs) in the United States grew by about 200,000 to 2.9 million total. However, demand for nurses is growing faster than supply in almost all past of the world (WHO, 2013). The report went on to indicate that there is expected shortage of health care providers of about 12.9 million by the year 2035 if care is not taken to beef up training. The demand has motivated many institutions both religious and non-religious to establish nursing schools to compliment the number of nursing professionals. Since nursing is an important component of health care in nearly every community-regardless of development, the Seventh-day Adventist Church has made it a mandate to establish nursing schools throughout the world. The church's first school of nursing was established at Battle Creek Sanitarium in 1883 (Greenleaf, 2005). Afterwards, many nursing schools have been established by the church in almost all parts of the world including Africa.

Among the schools in Africa is Valley View University in Ghana offering undergraduate program in nursing. The program was established in 2007 with the purpose of elevating the standard of nursing education and practice in Ghana and the West African region. As a Seventh-day Adventist institution, students are encouraged to uphold Christian



principles which will enhance their practice and assist them to become caring and compassionate practitioners. The philosophy of the nursing program is in accordance with the basic beliefs of the Seventh-day Adventist church and the mission of Valley View University concerning health, education and the holistic nature of man.

The objective of the article is to analyze the challenges facing the Adventist nursing education in Ghana and make recommendations to address them.

## **2. Understanding the Challenges**

There are number of challenges facing the nursing program at Valley View University but in this write up, the researcher would like to focus on few ones that need to be addressed urgently. Among them are the inadequate Adventist Nursing faculty, inadequate physical structure and equipment and transport services for students to the clinical areas.

### **2.1. Inadequate Adventist Nursing Faculty**

In 1988, the general conference of Seventh-day Adventist Church established the Institute for Christian Teaching and started organizing seminars in all administrative fields of the church to advance the course of integrating faith and learning in Adventist schools (Greenleaf, 2005). This was to equip the teachers to present Christ in the classroom (Appiah & Wa-Mbaleka, 2015). The main intention of the Seventh-day Adventist philosophy of education is to redeem and restore the lost (White, 2010) through the development and delivery of quality academic education. This implied that, all teachers in Adventist universities are to integrate faith and learning. Thus, the teachers who are hired for the Adventist universities are to be grounded in Adventism and portray higher understanding of the Adventist philosophy of education. This then becomes the way of life of all faculty teaching in Adventist schools.

The integration of faith and learning promotes the Seventh-day Adventist philosophy of education, which is rooted on a holistic viewpoint of human development (Appiah & Wa-Mbaleka, 2015). The goal of the department of nursing is to prepare competent nurses who are committed to compassionate Christian service. So within the nursing program at the Valley View University, it is hoped that the teacher will organize learning opportunities, provide guidance to students and serves as a role model within the Adventist context. However, this is not the case for the nursing program because majority of the faculty do not belong to the Seventh-day Adventist church and therefore do not understand the

educational philosophy of the church. The vision and the mission statements of the program show clearly that there is the need for well-motivated Adventists nursing faculty to teach in the program

The vision of the Valley View University nursing program is to be one of the best Nursing Schools in Africa and the World, relying on well-structured professional programmes and well-motivated professionals with the view of producing well educated, skillful and confident practitioners, using both nationally and internationally approved approaches and appropriate technology for the provision of high quality of health care. In addition, the mission of the program promotes the education of professional nurses within a Christian environment dedicated to the provision of high quality holistic care to individuals, families, groups and communities; Preparing Christian nurses for service to God and humanity; Emphasizes of the healing ministry of Jesus Christ and the acknowledgement of God as the source of all wisdom and to encourage nurses to form a personal relationship with Him. This vision and mission could be best achieved using faculty members who truly understand the Adventist philosophy of education.

Since its establishment, there have been challenges of getting well qualified Adventist nursing faculty for the program. Despite the fact that efforts are made to engage nursing faculty from the other Christian denominations, it is highly not the ideal since some of these faculty come on board with their different beliefs and perceptions about the Adventist philosophy of education. In some instances, faculty members are found to be demonstrating behaviours that are not approved by the university and may indirectly affect students' behaviour in different ways. During other times, some faculty come inappropriately dressed to the lecture hall encouraging some students to emulate same. Typical situations are during the spiritual week of emphasis where faculty and students are to be present to promote the program. It has been observed that the non-Adventist faculty refuses to attend the program. Even if they do, they would be present for few times which serves as bad example for the students.

A major factor that cannot be over looked is the fact that Adventist faculty who are well qualified to teach in the university are simply not available especially those who are doctoral prepared. In addition, some identified individuals who are Adventist were approached to be hired as faculty but the numeration was not attractive to them. This is because, the government institutions offering nursing programs in the country have competitive salary structure that Valley View university is unable to match. This therefore has affected the university from attracting qualified Adventist faculty from the government institutions where most of them are located.

## 2.2. Physical Structure and Equipment

Beginning a nursing program is a serious decision because a professionally relevant individual has to be produced (Jones & Bartlet 2014). Physical structure and equipment are very necessary in providing quality nursing education. These include classrooms, libraries, laboratory, nursing skills laboratory with various equipment, and hospitals for clinical attachment. World Health Organization (2010) indicates that physical facilities should be suitable and adequate to enhance learning in nursing schools. Unfortunately, the nursing program at Valley View University is challenged with inadequate classroom facilities. The lecture halls are not adequate for the number of students that are in the program. According to the Commission of Higher Education Memorandum Order number 14 (2009), classroom for regular lecture should be able to contain maximum of 50 students. This is not the case at the university.

With increasing number of enrolment in the nursing program, the classroom facilities that have been existing since the beginning of the program have not been added on. The beautiful building made for the program is now been shared students on campus offering other programs. Some classroom facilities that were been used by the students in the program have been converted to office spaces for use by other programs. More than 50 students are now scheduled for one class at any point in time with even classes clashing at some points. All these are due to inadequate classroom facilities for students in the program.

There is also lack of office spaces for faculty to use for their work. Faculty need offices for several reasons in training quality students. Apart from using the space for preparing to teach, there is the need for the space to admit students during academic advising and counseling. Faculty meet students on corridors or under trees to see to their needs which do not provide privacy. Faculty is also expected to conduct research and publish which demands a well-equipped office space. The lack of the office spaces are not helping faculty to achieve this dream.

In addition, the library facility is also very small for the growing number of students the university has. The number of students since the beginning of the program has increased tremendously from 14 students to over 200 in a year. Meanwhile, there has not been commensurate increment in the library facility. The library capacity was enough for the 14 students who started the program. As the years went by, the enrolment increased to as high as 250 students in one year indicating pressure on

library services for the program. The size of the library has prevented most students from getting access to the services. To make matters worse, the small space is also shared with students from other health related programs on campus. This means, there is competition on the use of the library facility by students. Students have complained of the library been full when they wanted to use the facility for their studies severally.

In the views of Marshall, Morgan, Klem, Thompson and Wells (2014), nurses who utilize library become relevant in their education and nursing care. This shows that the use of library by student is to help them be successful in their future clinical care. Also, making library services available and easily accessible to students in health training institutions is the objective of every university (Adio, Akewukereke, & Ibitoye, 2007). They further added that, providing current information to users in a quick and cost effective manner is the ideal way a library operates. Marshall, Sollenberger, Easterby-Gannett, Morgan, Klem, Cavanaugh, Oliver et al. (2013) found out in a study that library and information resources were perceived as valuable, and the information obtained was seen as having an impact on patient care. Therefore, the availability of library service and information in the training of quality nurses cannot be overemphasised.

The issue of infrastructure inadequacy also includes the demonstration room for the training of clinical skills to students. There is a demonstration room for the program since its inception. Nursing Skills Lab is a simulated hospital environment that has been created to support nursing students with their clinical skill development. It is therefore an important component of the training program. However, the room has not seen face lift and lacks up to date skills equipment such as simulators, and other mannequins that reflect adults, adolescents, children as well as female mannequins who have been designed for teaching purposes. Nursing is and always will be intimately associates with the technical-manual component because acquiring psychomotor skills is a component included in the education program of nursing courses (Felix, Mancussi e Faro & Dias, 2011). The availability of clinical simulation allows students to engage in learning through the use of low, medium and high fidelity mannequins as well as case studies or scenarios and software programs.

The infrastructural inadequacy does not mean that the university is not meeting standards, but there is room for more to be added. This is because the accrediting agencies for the nursing program, both locally and international have also added their voices on the need to beef up infrastructure upon their visits to the university. In their recommendations, they included the need for more infrastructure considering the increasing number of students been admitted into the

program. Providing office spaces for faculty, increasing the number of classrooms, expanding library facilities, improving clinical skills laboratory among others were emphasised even though the program was accredited by all the local accrediting organizations and the Adventist Accrediting Association (AAA).

Clinical facilities that are over populated with students are also another challenge facing the nursing program. Nursing students are supposed to have related learning experiences from the various hospitals that have been selected by the university. Unfortunately, Valley View University does not have a teaching hospital with state of the art equipment and machines for the training of the students admitted into the nursing program. The university relies on government and missionary owned facilities for students' clinical learning experiences. There are so many nursing schools which have sprung up in the country that also use the same hospitals for clinical learning. At any point in time, the hospitals are filled with students for clinical learning. This therefore means that some students may be at the hospital without been attended to by the nurses at the clinical area for clinical teaching. In other instances, some students do not get the opportunity to try their hands on any procedure because of numerous students working at the same time. This means that, the objectives for sending the students for clinical learning will not be achieved.

### 2.3. Transport Problems

The clinical training sites for the program are far from the university. Therefore students are transported day by day in the morning, afternoon and night for clinical duties. Killam and Carter (2010) also identified challenges with students who go for rural nursing experience and concluded that driving for long hours was a difficult task. In that study, students did not have challenges with transportation but only had to drive for long hours. The university has few buses for taking the students to the clinical area. With the growing number of students in the program, it has become very necessary that more buses be assigned to the students so as to make their scheduled duties easy and comfortable. There have been numerous instances when the students had to wait for longer periods before getting buses for duty. Some students end up arriving late because one bus will have to move around to drop students in different hospitals. In other situations, one bus may have to over load in order to take more students to the clinical attachment.

### **3. Conclusion**

In this paper, it has become clear that, the Seventh-day Adventist church contributes to the human resource needs of nurses globally. In an effort to contribute to the training of nurses to solve the global shortage of nurses, some challenges are uncounted. The challenges facing the Adventist nursing education are lack of Adventist nursing faculty, inadequate physical structure and equipment and inadequate transport services to transport students to clinical areas. These challenges are potential sources of affecting quality Adventist education that is expected.

### **4. Recommendations**

With the identified challenges, it is recommended that the following actions be taken in order to address the issues. By so doing, there will be quality improvement in the program as a whole

1. The Human Resource Department in consultation with the Department of Nursing of The University should put intentional efforts in place to hire Adventist nursing faculty to teach in the program. This can be done by locating Adventist nurses who have had higher education in nursing in all parts of the country or outside the country as missionaries. This will ensure that Adventist values are transferred from teachers to students.
2. The Human Resource Department can implement faculty search program to identify Adventist nurses who are qualified to teach in the program. There can also be sponsorship programs instituted to train potential faculty who are Adventist within or outside Ghana. These individuals are made to sign bonds to return and serve the university at the department of nursing and in the university as a whole in other capacities.
3. The University Administration championed by the Pro Vice Chancellor and the finance officer should put better remuneration plans in place so as to attract Adventist nursing faculty in other universities especially those in the government own institutions with higher rankings. This is because it is speculated that the salary by the university is not attractive enough for some individual Adventist with higher academic ranking to be drawn to the program as faculty.
4. The Department of Works and Advancement should plan and campaign for state of the art facilities such as lecture theatres, library, computer skills, laboratory and faculty offices as well as resource

centers. With funds from within and the diaspora, there can be construction by the University for the Programs. This will go a long way to accommodate students, faculty and other significant staff for the program.

5. The Head of Nursing Department should request from the university administration for the demonstration room to be equipped with new mannequins and simulators so that the students can gain the relevant psychomotor skills needed for the profession.
6. The university administration together with the transport office should put both short and long term measures in place to solve the transportation problem facing the program by purchasing bigger and quality vehicles for clinical attachments. In the interim, transportation services on hiring bases can be used so as to ensure that the students get to the clinical areas on time.
7. The Vice Chancellor, Finance Officer and the Department of works and Advancement should solicit for funds to construct the University Teaching Hospital which has been earmarked since the beginning of the nursing program in 2007. Upon completion, the facility will not only solve the clinical placement problem but can also solve the transportation problem encountered by the students since few will be sent out for specific experiences. Nearby training institutions can also access the facility for fees that can also generate funds for the university.

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## **AN EXEGETICAL STUDY OF DEUTERONOMY 6:4-9 AND ITS EDUCATIONAL/MISSIOLOGICAL IMPLICATION IN AFRICA**

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### **Abstract**

The passage of Deuteronomy 6 has long been debated, with approaches centering largely on traditional form criticism. From an exegetical perspective- especially examining such elements as clause, word order, verbal sequence – this study argues that from the context of the Hebrew Bible is better read as an injunction for education (teaching and learning) in its own right.

### **1. Introduction**

While scholarly interest in the Old Testaments has long centered on diachronic source criticism as well as the more recent synchronic criticism.<sup>1</sup> Theological and educational framework and approaches of the OT, and particularly the Book of Deuteronomy, has largely been relegated to the background. Research on the book of Deuteronomy is widespread however most works emphasize source and form critical approaches. Hence, David J.A. Clines calls for a “more holistic approach to the

<sup>1</sup> Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary, vol. 1 (Waco, TX: Word, 1987), xxxiv; Bruce T. Dahlberg, “Genesis,” *Mercer Commentary on the Bible*, ed. Watson E. Mills and Richard F. Wilson (Macon, GA: Mercer University Press, 1995), 87. See also W. Lee Humphreys, *The Character of God in the Book of Genesis: A Narrative Appraisal* (Louisville, KY: Westminster/John Knox, 2001); idem, *Joseph and His Family: A Literary Study* (Columbia, SC: University of South Carolina Press, 1988).

Pentateuch beyond questions about its (presumed) sources, and enquires about the meaning of the text that now exists.”<sup>2</sup> A general review of research does not focus specifically on the educational models or approaches in Deuteronomy. Thus the focus of this paper. This study is selective in nature, briefly focusing on the injunction to train and educate in Deut 6. The purpose of which will bring out the significance of the education in the Old Testament and the book of Deuteronomy in particular.

The focus of this research is primarily to investigate Deut 6:4-7 by bringing together the relationship between the text and its injunction to train and educate the young people. This study will give a better understanding of the passages in terms of the commands of God in the book of Deuteronomy to unleash the power of biblical stories for personal and social transformation; and how it relates to each other in the education of the youth today. In so doing, this study seeks to fill the gap in research in the book of Deuteronomy.

## **2. Historical-Literary Context of Deuteronomy**

It is imperative for any study of any book of the Old Testament like the book of Deuteronomy and even the Bible as a whole that the writer should clarify the view regarding some of the book’s introductory issues (i.e., historical context, genre, structure, and literary context). The purpose of this is not to duplicate previous studies on background matters, but rather to set forth with clarity what our reaction to several issues are. In the quest to determine the command in Deut 6:4-7, it is necessary to examine the passage in its historical literary context. This may help shed light on how the readers of these passage may have understood it in their time before applying its meaning to the present.

### **2.1. Historical Context of Deuteronomy**

<sup>2</sup> David J. A. Clines, *The Themes of the Pentateuch*, 2nd ed., *Journal for the Study of the Old Testament Supplement Series 10* (Sheffield, UK: Sheffield Academic, 1997), 142.

As indicated in the chapter one of the study the authorship of Moses for the book of Deuteronomy is assumed.<sup>3</sup> Where and when was the book written? There is no much debate about the place of writing, however much divergent views emerge on the date of the composition of the book. Most scholars support Egypt as the place of writing.<sup>4</sup> The date of the composition of the book is less certain. Although most scholars favor several years after the flood, it is generally dated around "1500 years before Christ."<sup>5</sup> This is during the time while the Hebrews journeyed in the wilderness after bondage in Egypt. Some also support the idea that the book was written while the children of Israel had encamped in Shittim for sometime (months) and were on the cusp of the occupation of Canaan.<sup>6</sup>

The Pentateuch in general narrates a time span from creation to the death of Moses at Mount Nebo in Moab, just prior to the Israelite conquest of Canaan. The Pentateuchal history from Abraham (Gen 12) to the death of Moses (Deut 34) may be assigned to the Middle Bronze and Late Bronze ages of the ANE history.<sup>7</sup> On a basic chronological continuum this means that the Patriarchal period extended from 2000 – 1600 BC, while Moses and the Exodus date from about 1500 to 1200 BC. The patriarchs emerged from Mesopotamian culture founded by the Sumerians but reshaped by Semitic dynasties of Sargon of Akkad about 2400 BC.<sup>8</sup>

Deuteronomy contains a sketch of the world's history spanning several centuries. The beginning chapters of the book cannot be placed in a

<sup>3</sup> Due to complexity of matters regarding Deuteronomy composition and high degree of disagreement in the field the authors of this work will not engage in the discussion. Rather it is assumed Moses is the author of the book. See Tremper Longman III and Raymond B. Dillard, *An Introduction to the Old Testament* (Grand Rapids, MI: Zondervan, 2006), 104. Gleason Archer discusses authorship issues at length. See also Gleason L. Archer, *A Survey of Old Testament Introduction* (Chicago, IL: Moody 2007), 228-34. See also "Authorship," *The Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol (Washington, DC: Review & Herald, 1976-80), 1:201-203.

<sup>4</sup> Archer, *Survey of Old Testament Introduction*, 94-96.

<sup>5</sup> *SDABC*, 1:203.

<sup>6</sup> [Historical Setting], *SDABC*, 1:953. See also Eugene H. Merrill, *Deuteronomy, The New American Commentary* (Nashville, TN: Broadman & Holman, 1994), 26.

<sup>7</sup> Carlos Elias Mora, class notes for OTST 661 Selected Exegesis of the Pentateuch, Adventist International Institute of Advanced Studies, Silang, Cavite, Philippines, June 2015.

<sup>8</sup> *Ibid.*

historical setting. This is due to the fact that there is no history of the antediluvian world, except that which is written by Moses.<sup>9</sup> Thus, archeologically there are no records to bring to light the evidences of the people, their customs during the period covered in the early chapters of Deuteronomy.

From the narrative it can be seen that, the most immediate recipients of the book of Deuteronomy would likely have been the exodus generation. However, it is clear that the intended audience was to extend to all future generations and especially the descendants of Abraham born under the Mosaic covenant (Deut 29:14-15). This therefore implies that all humanity is viewed as implied audience to the narratives in Deuteronomy.

What is the purpose of the book of Deuteronomy? There are several observations among scholars concerning the purpose of Moses in writing Deuteronomy has received.<sup>10</sup> While some scholars posit that Moses placed "emphasis a holiness code"<sup>11</sup> others have maintained that Moses wanted to pen down the history of this world.<sup>12</sup> A careful analysis of the purpose from the content of Deuteronomy reveals two main occasions for the purpose. First, in the account of Deuteronomy is "God's dealing with the faithful few who loved and served Him."<sup>13</sup> Secondly, it addresses the "depth of depravity into which those who had left God and His precepts fell."<sup>14</sup> Francis Nichol rightly comments that

The book also has doctrinal importance. It records the creation of this world and all its living creatures, the entrance of sin, and God's promise of salvation. It teaches that man is a free moral agent, the possessor of a free will, and that transgression of the law of God is the source of all human woe. It gives instruction concerning the observation of the holy Sabbath as a day of rest and worship, the sanctity of marriage and the establishment of the home, the reward for obedience, and the punishment for sin.<sup>15</sup>

<sup>9</sup> *SDABC*, 1:203.

<sup>10</sup> Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia, PA: Fortress, 1980), 140-148.

<sup>11</sup> Robert H. Pfeiffer, *Introduction to the Old Testament* (New York, NY: Harper & Brothers, 1948), 210; Childs, *Introduction to the Old Testament as Scripture*, 141.

<sup>12</sup> Pfeiffer, *Introduction to the Old Testament*, 211.

<sup>13</sup> *SDABC*, 1:204.

<sup>14</sup> *Ibid.*

<sup>15</sup> *Ibid.*

In view of this and the bigger picture, the audience and purpose of writing can be seen to have a greater bearing on the import of the God's command to the people of Israel. Thus Moses' purpose in writing the book was to ensure the nation of Israel was ready for the occupation of Canaan.<sup>16</sup> With this in view, we consider the literary context of the book of Deuteronomy.

## 2.2. Literary Context of Deuteronomy

In order to establish the import of the Deuteronomy command in Deut 6:4-17, it may be helpful to follow what Moses narrates from the beginning of the book. For the purpose of this section, the entire book of Deuteronomy is considered. With this in view, the literary structure of the book of Deuteronomy is considered.

### 2.2.1. Genre of Deuteronomy 6:4-9

It must be noted that though scholars have variously understood the genre of the Pentateuch and book of Deuteronomy in particular, some of these views are simply stated or assumed with no supporting evidence from the text. Where supporting evidence is given, the parameters for genre classification do not seem to be clearly provided. Of the many views relating to the genre of Deuteronomy, two seem to be pivotal: poetry and prose/narrative. However upon a critical examination of the biblical text one will come to the realization and conclusion that the genre of Genesis is a biblical narrative. Daniel Kwame Bediako states that Pentateuch is generally a straightforward narrative sequence.<sup>17</sup> Leland Ryken affirms that "the literary genre of the book of Deuteronomy is "both poetry and (Biblical) narrative but . . . is largely a biblical narrative."<sup>18</sup> Redditt states it correctly that Deuteronomy is a narrative piece. It can be attested that the Deuteronomy is a narrative piece and the passage is having all the feature

<sup>16</sup> [Historical Setting], *SDABC*, 1:953.

<sup>17</sup> Daniel Kwame Bediako, "Genesis 1:1-2:3 in the Light of Textlinguistics and Text-Oriented-Literary Studies" (PhD diss., Adventist International Institute of Advanced Studies, March 2009), 85-94.

<sup>18</sup> Leland Ryken, *How to Read the Bible as Literature: and Get More Out of It* (Grand Rapids, MI: Zondervan, 1984), 84. See also Baruch Halpern, *The First Historians: The Hebrew Bible and History* (San Francisco, CA: Harper & Row, 1988) 105-143.

of a narrative which includes a narrator, a scene, a plot, major and minor character.<sup>19</sup>

### *2.2.2. Larger and Immediate Context of Deuteronomy 6:4-9*

Deuteronomy consists of four orations spoken by Moses emphasizing: keeping of the Law, the covenant between God and his people, blessings and curses, and reminder to keep the law.<sup>20</sup> Thus book is viewed as parenetic or homiletical in tone.<sup>21</sup> The bulk of the book focuses on the importance of keeping the law as manifest token of the existent covenant between Yahweh and Israel. Moses stresses the fact if Israel lives according to the will of God then blessings will ensue, inversely if the will of God is not followed curses will be accrued.<sup>22</sup>

The book of Deuteronomy is similar to Hittite treaty texts which describe the relationship between a Suzerein and Vassal.<sup>23</sup> Hittite treaty texts contain: a preamble, historical prologue, general stipulation, specific stipulation, blessings and curses, and witnesses.<sup>24</sup> All these aspects can be seen in Deuteronomy though Deuteronomy goes beyond a mere Hittite similarity but emphasizes the covenant with Yahweh.<sup>25</sup> Deuteronomy 6:4-9 is contained in the oration/general stipulation.

The section in which 6:4-9 is found presents general principles that must be followed in the covenant. The first general principle Moses reviews is the keeping of the commandments of God (5:1-33). Second, the principle of recognizing who God is at all times and the need to be faithful to him (6:1-25). Third, the principle of not making pacts with foreigners (7:1-26). Fourth, the Lord alone is the source of blessing (8:1-10:11). Fifth, love is a

<sup>19</sup> Eike Mueller, class notes for OTST 614 Seminar in Biblical Interpretation, Adventist International Institute of Advanced Studies, Silang, Cavite, Philippines, November 2014. See also C. Hugh Holman and William Harmon, *A Handbook to Literature*, 5th ed. (New York, NY: Macmillan, 1986), 447.

<sup>20</sup> *Ibid.*, 1:954

<sup>21</sup> Merrill, *Deuteronomy*, 27.

<sup>22</sup> [Historical Setting], *SDABC*, 1:954.

<sup>23</sup> Merrill, *Deuteronomy*, 28.

<sup>24</sup> Merrill outlines the book thoroughly, the reader can see it to see clearly the covenant nature of the book. See *ibid.*, 30.

<sup>25</sup> *Ibid.*

principle that must be acted out (10:12-22). And Sixth, the importance of keeping the commandments (11:1-32).<sup>26</sup>

Deut 6:4-9 is a self-contained unit marked by “Hear O Israel” in v. 4 and a paragraph marker called a *setuma* in v. 9.<sup>27</sup> In Jewish thought, the text was important as a fundamental teaching that God is one and thus it was the duty of every parent to know it and to teach their children this truth.<sup>28</sup> Thus education seen in the covenant context was for the purposes of propagating a faithful covenant relationship with God. Both teacher and the one taught needed to be in right standing with God.

### 2.2.3. Translation of Deuteronomy 6:4-9

The passage in the Hebrew is presented and may be translated as follows:

Hebrew Text	Working Translation
שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃	4. Hear, O Israel, the LORD is our God, the LORD is one.
וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ׃	5. And you shall love the LORD your God with all your heart and with all your soul and with all your might.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם עֲלֶיךָ׃	6. And these words, which I am commanding you today, shall be on your heart.
וּשְׁנַנְתֶּם לְבָנֵיךָ וְדַבַּרְתָּ בָּם בְּשֹׁבְתְךָ בְּבֵיתְךָ וּבְיֹצְאֶיךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ׃	7. and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.
וּקְשַׁרְתָּם לְאָזְנוֹת עַל-יְדֶיךָ וְהָיוּ לְטֹטְפֹת בֵּין	8. And you shall bind them as a

<sup>26</sup> Ibid., 41.

<sup>27</sup> Duane L. Christensen, *Deuteronomy 1-11*, vol. 6A, *Word Biblical Commentary* (Waco, TX: Word, 1991), 143.

<sup>28</sup> Ibid. Peter C. Cragie notes that this truth “was to be the subject of conversation both inside and outside the home, from the beginning of the day to the end of the day.” See Peter C. Cragie, *The Book of Deuteronomy, The New International Commentary on the Old Testament* (Grand Rapids, MI: Eerdmans, 1976), 170.

עֲיִנֶיךָ: sign on your hand and they shall  
 be as frontals on your forehead.  
 וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: 9. And you shall write them on  
 the doorposts of your house and  
 on your gates.

### 3. Exegesis and Interpretation of Deuteronomy 6:4-9

The passage begins with a verb *שָׁמַע*<sup>29</sup> which shows a command for all the people to give their ears and listen to the words of YHWH commanded through Moses.<sup>30</sup> At the affirmation of the sovereignty and the monotheistic nature of YHWH, the people are reminded of the covenant they have with YHWH. The reference to YHWH as One and the only true God is made contextually with the message being delivered at that particular time and even beyond. According to the OT, the expression *שָׁמַע יִשְׂרָאֵל*, indicates the call of God in seeking the audience of man in a given time. Thus the injunction “Hear O Israel: The Lord our God, the Lord is one” presents an educational focus. The focus here is for teaching: To know God. The knowledge of the Lord leads to the blessings of the Lord who gives: wisdom from His mouth. From the Lord’s message come knowledge and understanding (Prov 2:6).

The v. 5 also begins with an injunction *וְאַהַבְתָּ*. A particle conjunction with a qal verb in the waw consecutive, perfect, second person, masculine, and singular in form which means “you shall love.” Israel is called to love their God as a genuine and kind response to the His loving nature showed towards them. They are to adhere to the commandments He is has given them. The kind of love required here is holistic in nature. It involves all the senses and parts of the body, *בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ*. The love for God is to help them keep the words spoken *עַל־לִבְבְּךָ* (v. 6). Its ultimate goal for Israel’s adherence to the commandments of God to the next generation is to foster the love of God expressed in loyalty and obedience. To love God is to answer to a unique claim, to be obedient, to

<sup>29</sup> a qal imperative masculine singular verb

<sup>30</sup> Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament with an Appendix Containing Biblical Aramaic*, Based on the Lexicon of William Gesenius, (BDB) (Oxford, UK: Clarendon, 1952), s.v. “שָׁמַע.”



keep the Laws of God, to heed them and to hear the voice of God, and to serve Him and humanity. The term אָהַב (love) refers to obedience from the heart involving all of the being of a person. In the NT this point is reiterated in John 14:15 where Jesus echoes this relationship between love and obedience: “If you love me, you will obey what I command.” Robert W. Pazmiño points out that

the love of God is expressed in obedience to God’s commandments and in giving oneself wholly (heart, soul, mind, and strength). Teaching is to be incisive in challenging hearers to such a total life response to God characterized by heartfelt devotion. This teaching was the particular responsibility of parents, yet this goal has significance for all forms of education.<sup>31</sup>

Thus, Moses is described as exhorting the people of Israel to remember God’s activities in their history, to teach God’s commands, and, above all, to love, fear, and serve God. “You shall love the Lord your God with all your heart, with all your soul, and with all your might.” This presents a unique atmosphere of teaching which entails dynamic Love. The scope presented here can be seen as comprehensive and holistic.

The v.6 is “These words which I command you today shall be in your heart.” These emphasize the source from which the education of the people was to be effected. The written Word, illustrated Word, and living Word of God was/is to be employed in teaching. This source of the educated had to be completed with the usage of a special instrument, that is, a committed parent-teacher.

The phrase וְשִׁנַּנְתֶּם לְבָבוֹתֵיכֶם וְדַבַּרְתֶּם בָּם in v. 7 translated as “You shall teach them diligently to your children” can be seen as central in the teaching and learning process. The Hebrew root שָׁנַן connotes continuous or repeated effort in teaching. It should not only suffice for a short period of time. It should be carried out daily and always. With the following phrase confirming and stressing on how the teaching should be done. וּבְקוּמְךָ וּבְשֹׁכְבְךָ בְּדַרְךָ וּבְלִקְחֶךָ בְּבֵיתְךָ בְּשַׂבְתְּךָ וּבְקוּמְךָ “and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.” This involves every aspect of the daily life of the individual. Thus, the process of education is to be diligent and excellent and also receptive and active. The word of God is to be assiduously used to bring out the best in the students and the instructors/educators as well. The setting in which these are carried out is the linkage of theory and

<sup>31</sup> Robert W. Pazmiño, *Foundational Issues in Christian Education: An Introduction in Evangelical Perspective*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2008), 22.

practice through prime moments for learning. When these are done both the educator and the student actualize the purpose of education. This denotes that education demands cognizant design, effecting, and assessing of educational experiences.

How the teaching and learning experience is to be done is what is set in the vv. 8-9. The passage reads "You shall bind them as a sign on your hand, and they shall be on frontlets between your eyes. You shall write them on the doorposts of your house and on your gates." This shows the involvement of the sense and the holistic aspect of man. These are the physical development, intellectual growth, spiritual maturity, and social interaction. When these areas are not fully developed, then education has not achieved its right goal and purpose on the individual. The phrases of the passage in vv. 8-9 show the relations to the areas. וקשרתם לאות על ידך "sign upon the hand"- Physical; והיו לטטפת בין עיניך "frontier between the eyes" – Intellectual; וכתבתם על מזוזות "Writing upon the doorpost" -Spiritual; and ביהודה ובשעריך "writing upon the gates" – Social. The task of educating the Israelites was delegated not only to a special class of teachers, the priests and the Levites but to all the people with much emphasis placed on parents.

#### **4. Educational and Missiological Implications in Africa**

The implications on education and mission are thus. First education and mission must be centered on God. As shown above education in Israel was for the purpose of maintaining a right relationship with God. Both student and teacher were in a covenant relationship with God. Thus for African Adventist education and Mission must be rooted and based on leading teacher and student to a deeper knowledge of God. Furthermore this knowledge of God is not mere intellectual assent but one that involves loving commitment to him. If this is achieved then it safely be said that one has taught and is a teacher.

Second, the written Word, illustrated Word, and living Word of God was/is to be employed in teaching. As a source of intellectual development the bible is essential. Thus teachers are mandated to know the bible for themselves and must lead students to know the bible and its claims on their lives. Besides being a book about God yet the bible touches on other elements of learning. The bible informs on creation, social sciences, history etc.

Third, education and mission in Africa must be holistic. Thus curriculums and extra curricular activities need to be designed to ensure

holistic development. This can be achieved with involvement of different qualified professionals just as in Israel the education was delegated to the whole society.

Fourth, this passage presents a model for teaching. This model is only suggestive in nature but can be refined by professional educators. The model can be termed the holistic model for teaching. Firstly in this model the student is taught to know and love God supremely and must align's one life to the principles taught in the word of God. The curriculum must be holistic to develop the intellectual, spiritual, physical and social dimensions. The scriptures must be leaned upon to understand what it really means to develop afore mentioned dimensions. And lastly all members of a community must be involved in the teaching process. This includes the school itself, the students, the chaplain or spiritual leader of the school, and the parents.

## **5. Conclusion**

The exegetical approach to Deut 6:4-9 has revealed that the OT concept of education was centered on a covenantal relationship that Israel had with Yahweh. Teaching was for the purpose of promulgating Israel's knowledge and loving service of the creator. Thus to teach was not optional but was essential to the life and praxis of Israel.

## **EFFECTIVE CROSS-CULTURAL COMMUNICATION OF THE GOSPEL: A CASE STUDY IN NIGER**

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### **Abstract**

This study explores the cognitive, affective and evaluative communication skills of cross-cultural missionaries in their effort to spread the Gospel and encourage a genuine conversion. An assessment was conducted with 45 Brazilian interdenominational missionaries, 14 males and 31 females, who lived in Niger, West Africa, between 2003 and 2013. All participants answered a structured questionnaire with 75 questions aiming at evaluating cross-cultural communication effectiveness.

After verifying the results of the assessment and reviewing literature and the Bible on cross-cultural communication, the conclusive data analysis indicates that cross-cultural communicators are more efficient in decreasing and even preventing conflicts if they understand the concept of high and low cultural contexts, especially, if they know the differences between the two.

Findings reveal four factors contributing for effectiveness in cross-cultural communication of the Gospel: (i) the focus on the person and their basic needs, (ii) the liquid leadership, which is an adaptation of the message without changing its essence, (iii) the critical contextualization of the message, which seeks a coherent understanding of new information, and (iv) the chronological teaching method, which is the most appropriate process to teach new concepts.

**Keywords:** Niger, Leadership; Cross-cultural; Communication; Gospel; Mission

### **1. Introduction**

Burkina Faso, Mali, Algeria, Libya, Chad, Benin, and Nigeria. In 2014, the estimated population was 19.9 million, distributed among a dozen ethnic groups. Islam is strongly influenced by traditional animism while

Christians face the daily challenge of giving a good testimony and resisting the pressure of living in a country with a Muslim majority.<sup>1</sup>

Between years 2003 and 2013, more than 40 missionaries from Brazil served their respective evangelical missions in Niger causing a strong impact and deserves Missiological research on how skilled they were to communicate cross-culturally. Most of them worked as teachers and health agents in different villages and communities.<sup>2</sup>

One of the first words a foreigner learns in Niger is *fofo*<sup>3</sup>, which means “hi” in *Zarma*, one of the main dialects of *Songhai*, with two million speakers in Niger, Nigeria and Burkina Faso<sup>4</sup>. Regardless of age or status, it is common to see two men greeting each other by using this term and walking around holding each other’s hands, and sometimes even interlacing their little fingers, talking comfortably and demonstrating that they are good confidants. One of the meanings of the word *fofo* in Portuguese is used to address someone who is cute, adorable, sweet, lovely, darling or charming<sup>5</sup>. Imagine how uncomfortable it is for a Brazilian man to greet his fellow man with a word that means cute, sweet or charming, holding his hands and interlacing their fingers intimately, almost romantically, and walking in the streets. This is just one example of the challenge of living in a cross-cultural context and the requirement to understand the meaning of friendship forms of expressions in order to communicate effectively.

## 1.1 Delimitation of Study

The 21st century is characterized by globalization, which has increased the importance of international public relations and requires understanding of cross-cultural communication for organizations of all types. “Not understanding a culture appears to be the most common mistake by

<sup>1</sup> World Population Review, “Niger Population 2015,” accessed 28 July 2015, <http://worldpopulationreview.com/countries/niger-population>.

<sup>2</sup> União.net, “Niamey, Niger,” accessed 28 July 2015, <http://www.uniao.net.com/africanigerniamtania.htm>.

<sup>3</sup> Dico Fraters, “*Cawyaŋ Zarma Sanni*,” accessed 11 June 2015, [http://www.djerma.nl/zarma\\_en/textbook/lesson\\_02.html](http://www.djerma.nl/zarma_en/textbook/lesson_02.html).

<sup>4</sup> Abdourahmane Idrissa and Samuel Decalo, “Zarma,” *The Historical Dictionary of Niger*, 4<sup>th</sup> ed. (Toronto: The Scarecrow, 2012), 475.

<sup>5</sup> *Dicionário de sinônimos online*, “fofo,” accessed 11 June 2015, <http://www.sinonimos.com.br/fofo>.

governments, corporation, and NGOs that contributes to the failure of communication.”<sup>6</sup>

During the seven years that I lived with my family in Niger, I have learned that successful cross-cultural communication is the ability to effectively form, nurture, and improve relationships with members of a culture different from mine. It is based on knowledge of many factors, such as the other culture’s values, perceptions, manners, social structure, and decision-making practices, and an understanding of how members of the group communicate verbally, non-verbally, in person, in writing, and in various business and social contexts, to name but a few.

According to Jones, “Like speaking a foreign language or riding a bicycle, cross-cultural communication involves a skill component that may best be learned and mastered through instruction and practice: simply reading about it is not enough.”<sup>7</sup>

Goman affirms that “communicating across cultures is challenging. Each culture has set rules that its members take for granted. Few of us are aware of our own cultural biases because cultural imprinting begins at a very early age. While some of a culture’s knowledge, rules, beliefs, values, phobias, and anxieties are taught explicitly, most of the information is absorbed subconsciously.”<sup>8</sup>

Ignorance of contexts usually leads to misunderstanding and conflicts. Living in a different cultural context demands patience to learn the obvious meanings and the connotative meanings in the process of communication. Misunderstandings in cross-cultural mission may lead new converts to a religious experience mixed up with syncretistic religious practices or double allegiance.

It can be problematic when an individual from a low-context culture background communicates to individuals of high-context culture background. However, it can be far worse when individuals belonging to different high-context cultures try to communicate as codes, gestures, symbols, and feeling may not be expressed similarly and with the same meaning.

<sup>6</sup> Ansgar Zerfass, Betteke van Ruler and Krishnamurthy Sriramesh, *Public Relations Research* (Wiesbaden: VS Verlag, 2008), 475, accessed 19 June 2015, <https://books.google.co.za/books?id=eNYdBAAAQBAJ&printsec=frontcover#v=onepage&q&f=false>.

<sup>7</sup> Steven D. Jones, “What is Cross-Cultural Communication,” *East-West Business Strategies*, accessed 15 April 2015, <http://www.ewbs.com/descr.html>.

<sup>8</sup> Carol K. Goman, “Communication Across Cultures,” *American Management Association* (March 2011): para. 1, accessed 28 May 2015, <https://www.asme.org/engineering-topics/articles/business-communication/communicating-across-cultures>.

According to Winter and Hawthorne, Brazil is the first in number of missionaries sent from Latin America.<sup>9</sup> The increasing number of Brazilian missionaries living in West Africa, especially in Niger, has caused a lasting impact, but how effective has been their cross-cultural communication? How difficult it is to become a skilled cross-cultural communicator? Since the goal of a missionary is to bring transformation through the Gospel, it is crucial to understand principles that will communicate a message that is coherent and contextually meaningful.

Some missionaries have a successful ministry in their country of origin but they terminate their cross-cultural ministry for lack of cross-cultural communication skills. This research is necessary due to the lack of literature focusing on Brazilian missionaries working in Niger and the need of specific guidelines based on biblical and missiological principles for cross-cultural communication of the Gospel.

## 1.2 Methodology

This case study will be conducted according to the following steps:

- a) An assessment Questionnaire of Cross-cultural Communication (QCC) will be designed and conducted with 45 Brazilian missionaries, 14 males and 31 females, who lived in Niger between the years 2003 and 2013. All participants will answer a structured questionnaire with 75 questions aiming to evaluate cross-cultural communication effectiveness.
- b) A review of cross-cultural communication literature will be done in the context of mission service.
- c) A review of cross-cultural communication events in the biblical texts will be researched.
- d) After collecting the questionnaires, all results will be evaluated in order to verify the ability of missionaries to understand and practice cognitive, affective, and evaluative communication effectively in a high context culture.
- e) Considering the information from literature review and the survey, recommendations for an effective cross-cultural communication will be proposed.

<sup>9</sup> Ralph D. Winter and Steven C. Hawthorne, *Perspectives on the World Christian Movement*, (Pasadena: WCL, 1999), 71.

In order to create a common understanding of the keywords used in this paper, a short definition of terms will be given.

**Communication:** The continuous existence of communication in everyday life justifies a deeper look into its actual meaning. Storti (1999) explains, "Communication... is one of the most common of all human behaviors."<sup>10</sup> What does the term "communication" mean? The authors Nancy Adler and Robert Gibson both describe communication as "the exchange of meaning."<sup>11</sup> The definition is simple, but on the contrary, the process of communication is extremely complex, multi-layered and dynamic. This is because communication is always dependent on the perception, interpretation and evaluation of a person's behaviour, which includes verbal versus non-verbal as well as consciously versus unconsciously sent messages.<sup>12</sup> In other words, the message sent by the message sender not always corresponds with the message received by the message receiver. There are many filters in the process of communication and the sender needs to ascertain if the receiver understood the meaning of the message transmitted.

**Culture:** Numerous authors have reflected on the meaning of the term "culture" and produced hundreds of definitions. Gibson sustains that culture is most commonly described by many as a "shared system of attitudes, beliefs, values and behavior."<sup>13</sup> The author Martin Soley defends a similar definition affirming that culture is "a shared system of perceptions."<sup>14</sup> Therefore, culture plays a highly significant role in communication. Paul Hiebert prefers to define culture as "the more or less integrated system of ideas, feelings, and values and their associated patterns of behaviour and products shared by a group of people who organize and regulate what they think, feel, and do,"<sup>15</sup> The "ideas, feelings, and values" in this definition refer to the three dimensions of culture: cognitive, affective, and evaluative. Hiebert understands culture

<sup>10</sup> Craig Storti, *Figuring Foreigners Out: A Practical Guide* (Yarmouth, ME: Intercultural, 1999), 87.

<sup>11</sup> Nancy Adler, *International Dimensions of Organizational Behavior* (Cincinnati: SouthWestern College, 1997), 68; Robert Gibson, *International Business Communication* (Berlin: Cornelsen, 2000), 18.

<sup>12</sup> Adler, *International Dimensions*, 68.

<sup>13</sup> Gibson, *International Business Communication*, 16.

<sup>14</sup> Martin Soley and Kaushik V. Pandya, "Culture as an Issue in Knowledge Sharing: A Means of Competitive Advantage," *The Electronic Journal of Knowledge Management* 1, no. 2 (November 2003): 206, accessed June 29, 2016, <http://www.ejkm.com/volume1/issue2/p1>.

<sup>15</sup> Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker Books, 1985), 30.



as manifested in behaviours and in products. Kraft defines culture as “a society’s complex, integrated coping mechanism, consisting of learned, patterned concepts and behaviour, plus their underlying perspectives or worldview and resulting artefacts or material culture.”<sup>16</sup>

Cross-cultural Communication: It is normally understood of as communication that occurs between members of different life backgrounds. Adler applies the terms “cross-cultural communication” or “intercultural communication” when the sender and the receiver of a message are from different cultures.”<sup>17</sup> Cross-cultural communication is distinguished from intracultural communication, which occurs between people sharing a common culture, and intercultural communication, which refers to exchanges in interpersonal settings between individuals from different cultures.<sup>18</sup>

## 2. Cross-Cultural Communication in the Bible

Since the main instrument of work for a missionary is the Bible, it is imperative to understand the principles of cross-cultural communication exposed in the biblical account and in the odyssey of its characters.

God is a cross-cultural communicator and missionary. The progressive revelation of God according to the biblical narrative is a cross-cultural communication process. That is why it is important to reflect on the Divine process of communication: a) both theological terms representing this are *trinitas*<sup>19</sup> (trinity) and *missio Dei*<sup>20</sup> (God’s mission); b) the triune God communicates within the Trinity in a love relationship; and c) this love overflows the Trinity and reaches the creatures. This is the reason why God sends Himself to His Creatures, *missio Dei*, which in Latin means, “to send.”

The mission of God is expressed when: a) the Father sends His Son (John 3:16); b) when the Father sends the Holy Spirit (John 14:26); and c) when the Father and the Son send the Holy Spirit (John 14:16; 15:26; 16:7).

<sup>16</sup> Charles H. Kraft, *Anthropology for Christian Witness* (Maryknoll, NY: Orbis, 1996), 38.

<sup>17</sup> Adler, *International Dimensions*, 70.

<sup>18</sup> Michael H. Prosser, “Cross-Cultural Communication Theory,” *Encyclopedia of Communication Theory*, accessed 12 June 2015, [https://edge.sagepub.com/system/files/77593\\_6.1ref.pdf](https://edge.sagepub.com/system/files/77593_6.1ref.pdf).

<sup>19</sup> John A. McGuckin, “Trinitas,” *The Westminster Handbook to Patristic Theology*, (Louisville: Westminster John Knox, 2004), 338.

<sup>20</sup> William A. Dyrness and Veli-Matti Kärkkäinen, “Missio Dei,” *Global Dictionary of Theology* (Nottingham: Inter-Varsity, 2008), 403.

The mission of the people of God is expressed when the Triune God sends Israel (Gen 12:1-3; 17:1-2; Exod 19:5-6; Isa 42:6) and the Church to the world (Matt 28:16-20; Mark 16:15-18; Luke 24:47-49; John 20:21-22; Acts 1:8).

## 2.1 Cross-Cultural Communication in the Old Testament

In the Old Testament times, God communicates with Abraham and the Jewish people in an understandable way, adapted to the culture, which is close to animism<sup>21</sup>, but communicates new information, by changing the meaning of the forms and creating new symbols. A few examples are: a) the name of God which is changed from *Elohim* to *Yahweh*<sup>22</sup>; b) the alliances (Gen 9:9-17; 12:1-3; 15:4-21; 17:1-27; Exod 19:5-6; 24:4-8; 2 Sam 7:12-17; Jer 31:31-34; b) non sacrifice of children (Gen 22); c) the ark inside the Holy of the Holies (Exod 25); d) the laws concerning sacrificial rituals (Lev 1-7); e) the code of holiness (Lev 11-15; 17-25); f) God use mediators: Moses and the prophets; g) the prophets communicate in images like a funeral lament (Amos 5:1-2), lamentations (Amos 5:18; 6.1), proverbs (Amos 3:3-6), puzzles (Amos 2:9; 3:12; 5:2, 7, 19, 24), symbolic names (Hos 1:3-9, symbolic acts (Hos 1:2-3; 3:1-2) ; Ezek 4; 12:1-20), and metaphors (Ezra 16).

These few examples clearly demonstrate that God intentionally communicates by means of the three levels of cross-cultural communication: a) cognitive level: understanding of words, concepts and its explicit meaning; b) affective level: understanding of feelings, aesthetics and relationships present in the process; and, c) evaluative Level: understanding of the judgmental dimension, which is unconscious.<sup>23</sup> These three levels of communication are indispensable in order to avoid the danger of giving a greater weight to the cultural context and not to the revelation of God, which produces syncretism as consequence. A good example appears in Isaiah 1:11-17, when God, who ordered the sacrificial rituals for worshipping him, says, "To what

<sup>21</sup> According to Slick, animism is the belief that everything in the universe contains a living soul – the belief that every object is indwelt by a spirit (2012, para. 1).

<sup>22</sup> *Abarim Publications*, "Elohim meaning/Elohim etymology," accessed 28 July 2015, <http://www.abarim-publications.com/Meaning/YHWH.html#.V3PXN7h9600>.

<sup>23</sup> Cheryl Doss, *Passport to Mission* (Berrien Springs: Institute of World Mission, 2002), 75-76.

purpose is the multitude of your sacrifices to me?" Other examples are found in Amos 5:21-27 and Malachi 1:7-2.9.

## 2.2 Cross-Cultural Communication in the New Testament

In the New Testament times, God speaks through Jesus Christ, the Word of God (John 1:1-5). He became man (incarnation), specifically a Jew, a child (John 1:14; Phil 2:5-11). The incarnation is the best model for divine cross-cultural communication. Kraft argues that "in incarnation God identifies with the receptor. By so doing, he makes it possible for the receptor to complete what might be thought of as the communicational circle. That is, when the communicator gets close enough to the receptor to identify with him or her, the receptor is able to identify, in turn, with the communicator."<sup>24</sup> The apostles, especially Paul, followed this example when he said, "I have become all things to all" (1 Cor 9:19-22). Therefore, communication presented in terms of actions, attitudes and activities on real life, makes a greater impact than strictly verbal message.

## 2.3 Cross-Cultural Communication Literature Review

Cross-cultural communication is successful when the message is intentionally contextualized. Kraft sustains that "all human interpretation is done from the point of view of the interpreter who are never free of bias."<sup>25</sup> The contextualization of the Christian theology is an essential process in the effective communication of the Gospel."<sup>26</sup>

In order to explain the most appropriated process of contextualization, Hiebert chose the term "critical contextualization," as described in the next paragraph, while Charles Kraft has preferred the term, "appropriate Christianity" which examines contextualization in three crucial dimensions: truth, allegiance and spiritual power.<sup>27</sup>

<sup>24</sup> Charles H. Kraft, *Culture, Communication and Christianity* (Pasadena: Willian Carey Library, 2001), 212.

<sup>25</sup> *Ibid.*, 348.

<sup>26</sup> *Ibid.*, 344.

<sup>27</sup> Charles H. Kraft, *Appropriate Christianity*, (Pasadena: Willian Carey Library, 2005), 99-100.

The five steps for critical contextualization suggested by Hiebert are fundamental for an effective cross-cultural communication of the Gospel. They are: a) Exegesis of culture: it is uncritical, non-judgmental, sympathetic, and search for deeper meanings, trying to find “hooks” upon which to “hang” the Gospel or building bridges of entry; b) Exegesis and application of the Bible: it is a process of taking strengths and weaknesses into account, affirming that which is good, and allowing the Bible to judge that which is bad; c) Critical response and self-application: locals are always best able to critique their customs and apply the Bible meaning while the leader must allow them to have ownership of their decisions and live with it. Their responses should always be sought when people are calm. In this process, the missionary will retain elements that are positive or neutral, reject elements that carry deep and harmful meanings, and modify elements by giving them new Christian meanings; and d) Identifying functional substitutes by filling potential vacuums and finding positive, alternative options: substituting new rituals and symbols borrowed from another culture (i.e., Burial practices), adopting rites from Christian tradition (i.e., Baptism, Lord’s Supper), and creating new symbols and rituals (i.e., Christian puberty rites); e) transformational ministries: This is the final step of teaching redemptive discipline for a transforming journey.<sup>28</sup> Therefore, for the reasons mentioned by Hiebert and Kraft, critical contextualization plays a major role in cross-communication and it is relatively more important in some situations.

### **3. High-Context and Low-Context Culture**

There are significant differences across cultures in the ways and the extent to which people communicate through context. One of the main distinctions between cultures is the notion of high and low context cultures, proposed by the American anthropologist Edward. T. Hall in his classic, *Beyond Culture* (1989). Hall systematises cultural differences in the use of language and context in communication. He identifies as low context (LC) any communication that occurs mostly through language and as high context (HC) communication that occurs in ways other than through language.<sup>29</sup>

<sup>28</sup> Paul G. Hiebert, “Critical Contextualization,” *International Bulletin of Missionary Research* (July 1987): 109-111, accessed 23 May 2015, <http://hiebertglobalcenter.org/blog/wp-content/uploads/2013/03/108.-1987.-Critical-Contextualization.pdf>.

<sup>29</sup> Edward T. Hall, *Beyond Culture* (New York: Anchor Books, 1989), 105.

Communication in a high context culture is less verbally explicit and information is familiar and often not written. It has more internalized understandings for the message communicated and multiple crosscutting ties and intersections with others. Knowledge is situational, specially based on long-term relationships. It has strong boundaries: who is accepted as belonging versus who is considered an “outsider”. Decisions and activities focus around personal face-to-face relationships, often around a central person who has authority.<sup>30</sup> A few examples are small religious congregations, a party with friends, family gatherings, an exotic restaurants and neighbourhood restaurants with a regular clientele, undergraduate on-campus friendships, a soccer team, or regular pick-up games.

A LC communication is just the opposite. A good example is the mass communication, which is presented in the explicit code. HC communication features preprogramed information that is in the receiver and in the setting, with only minimal information in the transmitted message. LC transactions are the reverse. Most of the information must be in the transmitted message in order to complement what is missing in the context. Although no culture exists exclusively at one end of the scale, some are high while others are low.

Both Brazil and Niger is considered high context cultures.<sup>31</sup> This means that people who grow up in these countries place a strong emphasis on how a message is said rather than on the words used alone. As a result, for many Brazilians and Nigeriens, the eloquence with which one presents one’s position becomes a part of the message.

Victor clarifies that “for the rhetorical effect alone, some individuals may exaggerate but this is done in such a way that others know it to be an exaggeration. People from more literal low context cultures such as the United States, however, may misunderstand such rhetorical flourishes as dishonesty.”<sup>32</sup> It is only within the context of this personal and trustful relationship that most practical communication can take place.

Communication in low context culture is rule oriented as people are restricted by external rules. Knowledge is more often transferable and it is codified, public, external, and accessible. People have more interpersonal

<sup>30</sup> Edward T. Hall, *Beyond Culture*, 92-95; 101.

<sup>31</sup> Deborah Barrett, *Leadership Communication, Business Communication*, (Boston: McGraw-Hill, 2006), 197.

<sup>32</sup> David A. Victor, “Brazil, Doing Business in,” “Encyclopedia of Business,” 2nd ed., para. 51, at Reference for Business, accessed June 10, 2016, <http://www.referenceforbusiness.com/encyclopedia/Assem-Braz/Brazil-DoingBusiness-in.html#ixzz3k4c7Fs7V>.

connections of shorter duration, and life runs in sequential mode, as there is a clear separation of time, of possessions, of space, of activities, and of relationships. It is task-centered, as decisions and activities focus around what needs to be done according to the agreed responsibilities of the individuals.<sup>33</sup> A few examples are large airports, a chain of supermarkets, a cafeteria, a convenience store, sports where rules are clearly expressed or a hotel. Although these terms are often useful to describe some aspects of a culture, it is inappropriate to say that a particular culture is “high” or “low” context because there are in all societies both modes. “High” and “low” are therefore less relevant as a description of a whole people. These terms are useful to describe and understand specific contexts and situations.

### 3.1 Distinctive Characteristics Between High-Context and Low Context

Hall observes that “meaning and context are inextricably bound up with each other”<sup>34</sup> and suggested that to understand communication one should look at meaning and context together with the code (i.e., the words themselves). Context refers to the situation, background, or environment connected to an event, a situation, or an individual. Communication in a HC situation is not only the non-verbal and para-verbal communication that comes into play, HC communication takes into consideration physical aspects as well as the time and situation in which it takes place. The closer the relationship, the more HC the communication tends to be as shown in Figure 12.1.

When you enter a high context situation, it does not immediately become a low context culture just because you came in the door. It is still a high context culture and you are just ignorant.”<sup>35</sup>

<sup>33</sup> Hall, *Beyond Culture*, 92-95; 101.

<sup>34</sup> Hall, *Beyond Culture*, 36.

<sup>35</sup> Jennifer E. Beer, “Communicating Across Cultures: High and Low Context,” accessed 19 June 2015, <http://www.culture-at-work.com/highlow.html>.

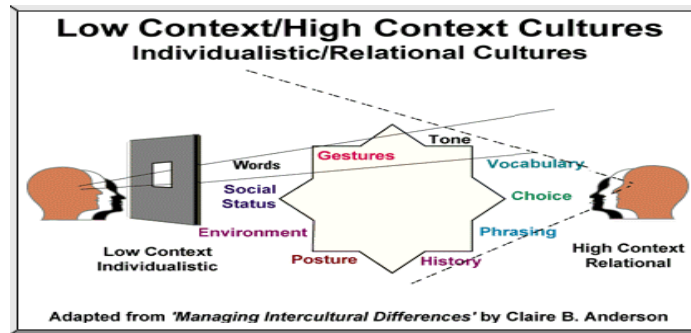


Figure 1. Low Context/High Context Cultures. Retrieved 10 June.2015, from <http://my.ilstu.edu/~jrbaldw/372/Values.htm>

### 3.2 High Context vs. Low Context

Therefore, people from different cultural contexts can perceive each other in many different ways according to Figure 2, which shows how people from high and low contextual cultures see themselves and their opposites.

High Context Communication polite respectful integrates by similarities/harmony not direct	Low Context Communication open true integrates by authenticity direct
High Context claims Low Context impolite "cannot read between the lines" naïve no self discipline too fast	Low Context claims High Context hiding information not trustable arrogant too formal too slow

Figure 2. Comparison Retrieved 10 June 2015 from <https://laofutze.wordpress.com/2009/07/28/e-t-hall-high-low-context/>

## 4. Results and Implications

The data analysis of the QCC indicates that the missionaries surveyed were open to expose and assess their missionary experience. The result is based on the answers of 32 (71,11%) of the 45 missionaries requested to

participate and demonstrates that their cross-cultural communication in a HC culture like Niger has been effective, meaningful, and has caused a positive impact. The findings reveal that Brazilian missionaries who worked in Niger interrelated well with the people probably because of their high context cultural origin and the ability to internalize new concepts, forms and meanings and, consequently, they were able to communicate meaningfully in high context cultural settings as shown in Table 1.

**Table 1. Cross-cultural Communication Analysis of the Missionaries as a Group**

Areas of Strength	%
Have a positive cultural self-image	70.4
Are able to express themselves in contextualized forms	66.9
Are cross-cultural active listeners	60.1
Are able to open up and be corresponded	60.3
Are able to comfortably deal with cultural differences	58.5

The QCC also demonstrates different levels of cross-cultural communication skills for individuals as shown on Table 2. This proves that although they are originally from the same cultural background, their cultural perception and communication abilities varies, but most have revealed a satisfactory level. As a group, they have had 59 points in the survey, classifying them in a high level of communication. This reveals that the strength of some individuals overcomes the weaknesses of others of the same group. This explains why cross-cultural communication is more successful when the message intended to transmit is expressed through a group project.

**Table 2. Cross-cultural Communication Analysis of the Missionaries as Individuals**

Level	Points	%
Superior	Above 55	25,0
Satisfactory	Between 41 – 54	62,6
Tolerable	Under 40	12,5



Another session of the QCC is the self-assessment, which is the process of looking at oneself in order to assess aspects of cross-cultural communication that are important to one's identity as shown on Table 3. The cognitive level assesses the understanding of words, concepts and its explicit meanings. The affective level assesses the understanding of feelings and relationships present in the process. The evaluative level assesses the understanding of judgmental dimension, which is mostly unconscious. Missionary motivational level assesses the reasons encouraging a missionary to focus on the purpose of the mission.

**Table 3. Cross-cultural Communication Self-Assessment**

Level	Cognitive (%)	Affective (%)	Evaluative (%)	Missionary (%)
Excellent	17,62	16,77	13,78	38,15
Above average	30,40	42,85	39,73	27,70
Average	29,40	28,85	35,61	24,83
Below average	9,41	8,68	4,00	4,80
Very poor	13,17	2,85	6,88	4,52

The findings from the literature review reveals that when people communicate, they move along a continuum between high context and low context. Depending on the kind of relationship, the situation, and the purpose of communication, they may be more or less explicit and direct. This implies the need to search for understanding beyond the mechanics of the words and requires patience and time to observe and learn. Teaching new concepts and ideas in cross-cultural context demands strategic methods like the need to contextualize the message critically in order to avoid syncretism and double allegiance.

The research of cross-cultural communication in Bible history points that throughout the chronological narratives of the Old and New Testaments, God communicates with humanity in different ways including high and low context communication tools, like known written and cultural forms, values, aesthetics traditions, and rituals. This indicates that cross-cultural communicators need to employ a variety of styles to communicate successfully.

## 5. Recommendations

There is an Eastern fable about a monkey who was caught by a typhoon and found protection on a tree by a stream. After the rain, the waters rose rapidly isolating him from his group. Looking down, he saw a fish that swam unsuccessfully against the current of the water. Because he had never seen that animal, he thought it was drowning and decided to save it. He jumped from branch to branch, running a great risk, as the branches were wet, and hanging by his tail on the end of a fragile branch, with great effort he managed to reach the fish with his hand and gently led him to the ground. The fish was jumping with joy between his fingers, and shortly after, when it calmed down the monkey realized it was dead and said to himself, "what a pity I did not come sooner." There are at least three lessons that we learn with the well-intentioned monkey who helped a fish to come out from a suffering situation, taking him from his habitat, but sentencing him to death.

Cross-cultural communicators need to be focused. The target is the person and the message is communicated intentionally, not mechanically and according to the circumstances. It is easier for a missionary from a high context culture to focus in the person as a whole (mind, emotions, sounds, gestures, expressions, etc.); while a missionary from a low context culture will find it harder. The role of a missionary in a world characterized by crises, and in constant and rapid transformation, is to stay focused on the person and his existential needs by offering coherent biblical answers to the struggles of life. White reminds us: "Christ's method alone will give true success in reaching the people. He approached people as one who desired their good, he showed sympathy, he ministered to their needs, he gained their confidence, he said, 'Follow Me.'"<sup>36</sup> The method has not changed but the strategies can be varied so that the focus remains in the person.

Cross-cultural communicators need to be liquid. Liquid leadership is one that penetrates the environment and fits the space, but do not lose any of its properties. The waters of melted snow come down from the mountains and deviate from rocks and obstacles reaching their final destination after many days or months while still being water. The apostle Paul said the following about his fluid leadership:

To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's

<sup>36</sup> Ellen G. White, *Ministry of Healing* (Nampa, ID: Pacific Press, 1992), 143.

law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some (1 Cor 9: 20-22).

A journalist in a train station hoping to get an interview for his newspaper was once chasing the global leader Mahatma Gandhi. Despite his persistence, Gandhi politely declined to answer his question. Finally, as the train was pulling out of the station, the reporter shouted: "please, give me a message to the people!" Without hesitation, Gandhi leaned out of the window and shouted back: "my life is my message".<sup>37</sup> Missionaries need to live the message they want to communicate so that their mission is something they can exhibit every day, whether in low or in high context culture environment.

Cross-cultural communicators need to contextualize their message. A missionary needs mental strength and will to love, learn, and serve in any culture, even in the midst of pain and discomfort. From his observations and experiences, the missionary offers an interesting model for a transforming achievement, both engaged to the biblical teachings and contextualized.

According to Hiebert,

in contextualization, the heart of the gospel must be kept by encoding it in forms that are understood by the people, without making the gospel captive to the contexts. This is an ongoing process of embodying the gospel in an ever-changing world. Here cultures are viewed as both good and evil, not simply as neutral vehicles for understanding the world." We are all relativized by the gospel.<sup>38</sup>

## 5.1 Awareness of Low and High Culture

Cross-cultural communicators need to be attentive to the characteristics of high-context and low-context cultures and especially know the differences between the two. It can help to lessen and even prevent conflicts, and make the communication smoother and easier.

LeBaron recommends that low-context culture communicators interacting with high-context culture communicators should observe that:

<sup>37</sup> Damian Hughs, *Liquid Leadership: Inspirational lessons from the world's great leaders*, (Baskerville: Thomson Digital, 2009), 23.

<sup>38</sup> Paul G. Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions* (Grand Rapids: Baker Academics, 2009), 29.

- (1) Nonverbal messages and gestures may be as important as what is said;
- (2) Status and identity may be communicated nonverbally and require appropriate acknowledgement;
- (3) Face-saving and tact may be important, and need to be balanced with the desire to communicate fully and frankly;
- (4) Building a good relationship can contribute to effectiveness over time; and
- (5) Indirect routes and creative thinking are important alternatives to problem-solving when blocks are encountered.

LeBaron also recommends that high-context communicators interacting with low-context communicators should be conscious that:

- (1) Information can be passed directly and clearly rather than as a representation of layers of meaning;
- (2) Roles and functions may be separated from status and identity;
- (3) Efficiency and effectiveness may be reached by a sustained focus on tasks;
- (4) Direct questions and observations are not necessarily meant to offend, but to clarify and advance shared goals; and
- (5) Indirect cues may not be enough to get the other's attention.<sup>39</sup>

## 5.2 The Chronological Teaching Method

The research on biblical texts and literature sources about cross-cultural communication on high and low context cultures indicates that the chronological method of communication of the Gospel proves to be the most effective system to transmit a meaningful and contextualized message. It seeks to present the Bible story as accurately as it is in the Scriptures with a minimum of explanation. Theological truths are better understood in oral cultures like Niger within the story itself, rather than abstract principles taught in literate teaching styles.

This is the most appropriate method of cross-cultural communication of the Gospel as it takes into consideration firstly the fact that the conversion is a process and, secondly, that the cross of Christ is a shame

<sup>39</sup> Michelle LeBaron, "Communication Tools for Understanding Cultural Differences," accessed 14 June 2015, <http://www.beyondintractability.org/essay/communication-tools>.

and foolishness to people who lives in an honour-shame<sup>40</sup> cultural context like Niger. It respects the principle of cross-cultural communication to introduce discontinuities (breaks) gradually in order to avoid breaking contact and misunderstandings around the person of Christ. The teaching of the following five concepts are recommended:

### *5.2.1 The Concept of God*

- God is the Creator (Gen 1:1). He is different from all other creatures (as spirits, ancestors); He is holy (Lev 19:2).
- The creation was good (Gen 1:31): God is good.
- God wants to be an exclusive partner and omnipresent (Gen 17:1; 28:16).

### *5.2.2 The Concept of Man*

- Man is created in the image of God (Gen 1:26) with a conscience, free will and responsibility (as opposed to Islam, Hinduism and Buddhism).
- Human beings are created man and woman (Gen 1:27). The woman is a helper (Gen 2:18) and has equal value as opposed to animism, Islam, Hinduism.
- Man receives from God the honour and power: He is God's representative, must manage the creation (Gen 2:15) and name the animals (Gen 2:19).

### *5.2.3 The Concept of Evil and the Great Controversy*

- The evil enters into the world through Satan and does not come from God by fate (Gen 3:1)
- In the beginning Lucifer was an angel of God who fell in rebellion later. He was called Satan and was separated from God because of his pride (Isa 14:12-17; Ezek 28:11-19; Rev 12:9; 20:10).
- A third of the angels followed Satan and became his demons (Rev 12:4).

<sup>40</sup> Shame-honor cultures: describe collectivistic cultures, where people are shamed for not fulfilling group expectations and seek to restore their honor before the community.

*5.2.4 The Concept of Sin*

- Man disobeyed God (Gen 2:17). Sin enters in the world and the solution is repentance, which means turning in the right direction. When the violation is discovered his sin brings consequences like shame and animism.
- God discovers their sin (Gen 3:8). Shame entered the world (Gen 3:7, 10). Man is expelled from paradise (Gen 3:23). Man suffers in his work (Gen 3:17-19), he dominates the woman who suffers to give birth (Gen 3:16).
- The consequence of sin is that man loses harmony, honour and power (Rom 3:23).

*5.2.5 The Concept of Salvation*

- The sacrifice of Jesus Christ restores harmony, honour and power through forgiveness (Rom 3:23)
- A skin to cover the shame (Gen 3:21; Heb 9:22).
- The sacrifice of Abel was accepted, Cain's good works are rejected (Gen 4).
- The son of Abraham is replaced by a ram. God will provide a lamb (Gen 22).
- The Passover lamb must be perfect (Exod 12).
- The sacrifices for sinning are necessary for receiving forgiveness (Lev 4-5).
- The sacrifice of the Great Day of Atonement is for the high priest and for the people (Lev 16).
- The expiatory sacrifice bore the sin of many (Isa 52:13; 53:12; Mark 10:45). Jesus is the son of Abraham (Matt 1:1), the Lamb of God (John 1:29), and the suffering Servant of the Lord (Matt 26-27).
- The woman's son will crush the serpent's head (Gen 3:15).
- The ark saves the faithful remnant of humanity: the family of Noah (Gen 6-9).
- Joseph saves Jacob's family through suffering (Gen 37-48).
- Moses saves the Jewish people through suffering (Exodus and Deuteronomy).
- The Lord will raise up a prophet like Moses from the people Israel (Deut 18:15).
- A king like David (a son of David) will save the people (2 Sam 7:16).

- A virgin shall bring forth a son named Emmanuel (Isa 7:14).
- A sprout will grow from the stem of Jesse (David's son) and reign (Isa 11:1).
- The suffering servant of the Lord will save the people (Isa 42:1-9).
- The Son of Man shall reign (Dan 7:13). Jesus Christ is the son of David (Matt 1:1), the son of the woman (Luke 1:26-38), the Son of Man (Matt 9:6; 12:40; 16:27), and the servant of the Lord (Luke 4:18-19; John 13) who saves the world.

## **6. Conclusion**

The primary aim of this paper was to demonstrate how a person's cultural background affects communication, specifically in the case of missionaries from Brazil working in Niger. God's word has a transforming impact on people's lives when we present it in ways that they can understand.

It was found that the process of communication involves the perception, interpretation, and evaluation of a person's behaviour. All three levels of communication are dependent on a person's cultural background, which determines the meanings attached to a specific behaviour.

This finding is important for a number of reasons. First, context plays a real important role in the cross-cultural communication and a clear understanding of the differences within contexts is quite necessary. Second, in low context cultures people tend to rely heavily on the spoken word while in high context cultures people focus strongly on context. Although this paper mainly deals with the case of communication between Brazilians and Nigeriens, Hall's distinction of high and low context culture, can be identified through almost all the countries with typical cultures. Third, it was shown that perception is based on cognitive, affective, and evaluative patterns which can be learned until it becomes consistent, accurate, and most importantly, culturally adjusted. Fourth, this leads to the conclusion that two people from different cultures will not only communicate in different ways but also perceive a situation differently.

This study has produced a number of suggestions for improving cross-cultural communication of missionaries. The critical contextualization of the message is the most appropriate method to enable a person to understand the intended meaning that a missionary wants to communicate.

Furthermore, the chronological teaching of the Bible is the best method used for evangelism, discipleship and church planting in high context cultures like Niger since it provides the necessary background for pre-

literate people with no previous exposure to Christianity who need to understand the concepts that lead up to the Gospels and the coming of Christ.

It is expected that the results of this study will begin to break down the barriers that are preventing a contextualized and meaningful understanding of the Gospel in Niger.



## **TRAINING CHURCH MEMBERS IN AFRICA FOR SPIRITUAL WARFARE**

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### **1. Introduction**

Adventism in Africa is growing phenomenally. Statistics from the three world divisions overseeing the continent of Africa (namely East Central Africa Division, Southern-Africa Indian Ocean Division, and West-Central Africa Division) remarkably supports that statement. From 1.3 million members in 1987, Adventist membership in Africa multiplied more than five times in 27 years (Nyaundi, 2007). In fact, in 2014, there were more than 7 million Adventists in Africa. This number constituted 38% of the then Adventist world membership (ASR, 2014).

With the burgeoning number of new members however comes the challenge of discipling them. Consider for instance the number of ordained and licensed pastors in the three African divisions. In 2012, they had 6.7 million members, yet there were only 4,970 ministers. That's an average of 14 churches per pastor or 4,032 members per pastor. Obviously, pastors alone cannot effectively disciple so many members. The lack of adequate pastoral care will naturally affect the religious experience of church members.

There is, however, another challenge when it comes to discipling converts in Africa. That challenge has to do with the persistent influence of African traditional religions. Together with this challenge is the question of whether our pastors are prepared or trained to teach church members how to deal with evil spirits, witchcraft, sicknesses, deaths, success/failure in life (often met through charms and amulets) in a biblical Adventist way.

## 2. Identifying the Problem

**An African Adventist Problem.** One researcher surveyed 200 pastors from the East African Union, who were studying at the University of Eastern Africa (Kenya). The researcher asked three central questions.

First: "How often do you confront an African cultural problem?"<sup>1</sup> 47% answered "often," 47% "once in a while," and 17% "rarely." Putting together the responses for "often" and "once in a while" shows that problems with animistic practices are prevalent (Nyaundi, 2007).

Second: "Have you heard of a case where a member has gone to look for the services of traditional beliefs, such as from a diviner, soothsayer, or magician?" In other words, do church members believe that "services of African traditional personalities are efficacious in tackling challenges of daily living"? 89% said Yes. "They had heard of Adventists who had sought the services of a diviner, soothsayer, or magician."

Third: "Who are the members who get involved in traditional beliefs and practices?" The answers: 77% said "both new and old members;" 18% said "long time members"; and 5% said "recent converts."

What was the conclusion? A significantly high percentage of members in the churches where these pastors worked engage in traditional spirit-world related practices to cope with the stresses of daily living.

**A Small Survey of Other African Countries.** For this paper, I conducted a small informal survey to get an idea of how prevalent demon possession and spirit world related practices are among Adventists in 18 countries in Africa.<sup>2</sup> Based on the results of that survey I draw the following conclusions:

1. Witchcraft, charms and amulets, demon possession, or other spirit-related or animistic practices tend to be common in the 18 African countries surveyed (56% responded that they are *moderately, definitely or extremely common* while 44% answered that they are *slightly common or not common at all*).
2. The manifestation of demonic oppression or attacks on SDA church members, though not frequently happening, seem to be

1 By "African cultural problem", the researcher meant "indigenous beliefs and practices which are not compatible with biblical teaching" (Nyaundi, 2007). Nyaundi used the words cultural and traditional interchangeably.

2 71 respondents from Angola, Burundi, Cameroon, Chad, Congo, Egypt, Ethiopia, Ghana, Ivory Coast, Kenya, Madagascar, Mauritius, Rwanda, South Sudan, Tanzania, Togo, Zambia, and Zimbabwe.

- common enough particularly among new converts. (47% responded that they occur *occasionally, often* or *extremely often* while 52% responded that they *seldom & never* occur. Also related to this, 45% indicate that *new members* are more prone to demonic oppression or attacks, while 32% indicate that *old or long-time members* also get oppressed or attacked by demons).
3. Majority of those surveyed (81%) believe that teaching church members how to deal with evil spirits, witchcraft, sicknesses, success or failure in life (through charms and amulets) in a biblical Adventist way is *definitely important* or *extremely important*. Yet, more than half of those surveyed (58%) have never attended any class or seminar on how to deal with African traditional religious beliefs and practices, such as witchcraft, demon possession, curses, charms, amulets, etc. (Only 42% remember attending a class or seminar on this topic).
  4. Consequently, more than half of those surveyed (63%) believe that pastors and teachers in their country are either *not prepared* or just *somewhat prepared* to teach church members how to deal with evil spirits, witchcraft, sicknesses, success/failure in life (through charms and amulets) in a biblical Adventist way. (23% think pastors and teachers are only *moderately prepared*, while 14% think their pastors and teachers are *definitely* or *extremely prepared*).

### **3 Addressing the African Traditional Religious Worldview**

Do pastors and teachers in Africa need training on how to deal with the spirit world beliefs and practices of African traditional religions? Do they need to be equipped to train church members in Africa to engage in spiritual warfare when confronted by witchcraft and demon possession?

Mathema observes that African traditional worldview “often hinders the internalization of [the] Christian message and practice among” Adventists in Africa (Mathema, 2007, p. 5). This observation is true, not just for African Adventists, but for African Christians in general. Operation World states that

Christianity has grown to become the religion of almost half of Africa’s population, and nearly two-thirds of sub-Saharan Africa. From 1900 to

2010, Christian numbers grew from 9.1% of the population to 48.8%, and from 7.5 million to 504 million (Operation World).

However the Pew Research Center reports that “side by side with their high levels of commitment to Christianity ... many people in the countries surveyed retain beliefs and rituals that are characteristic of traditional African religions” (Pew Research Center, 2010). For instance:

half or more of the population believes that sacrifices to ancestors or spirits can protect them from harm. In addition, roughly a quarter or more of the population in 11 countries say they believe in the protective power of juju (charms or amulets), shrines and other sacred objects . . . .

. . . upwards of 1-in-5 people in every country say they believe in the evil eye, or the ability of certain people to cast malevolent curses or spells . . .

. . . in 14 of the 19 countries surveyed, more than 3-in-10 people say they sometimes consult traditional healers when someone in their household is sick. (Pew Research Center).

Idowu observes that “there is a common Africanness about the total culture and religious beliefs and practices in Africa” (Idowu cited in Amanze, 2007, p. 13). Traditional African religions “involves the whole of the African’s life: the environment, values, culture, self-awareness” --- “it permeates all phases of life”(Amanze).<sup>3</sup> To a certain extent, practitioners of African traditional religions can easily accept Christianity because one of their five core beliefs includes belief in a supreme God. That belief resonates with the Western Christian worldview. However, there are aspects of the worldview that have been overlooked and in fact continue to be overlooked by Christian and Adventist mission and ministry practitioners. For instance, there are four other aspects of the African traditional worldview, which translate into individual as well as communal actions. These core beliefs are 1) belief in lesser gods, 2) belief in spirit beings, 3) belief in the ancestors, and 4) belief in magic, charms, faith healing and witchcraft (Amanze, 2007, p. 13). These aspects of the African traditional worldview were not factored in when the early missionaries began discipling African traditional religionists. As Mathema points out “during the early missionary thrust on the African continent . . . the traditional African worldview was not factored in the process of

<sup>3</sup> “Traditional religions are not primarily for the individual, but for his community of which he is a part. Chapters of African religions are written everywhere in the life of the community and in traditional society there are no irreligious people. To be human is to belong to the whole community, and to do so [belong] involves participating in the beliefs, ceremonies, rituals, and festivals of that community” (Amanze, 2007).

discipling many Africans and in many situations [it] still happens today” (Mathema, 2007, p. 5).

Unfortunately, Adventist evangelism and ministry failed to address the comprehensiveness of the African religious worldview. Not only are most Adventist pastors unprepared to deal with the “spiritualistic phenomena”, they are also untrained to equip their members to overcome the attraction of shamanism. As a result, “the people who are being disciplined frequently regress or revert to unchristian practices, and some may even manifest spiritualistic phenomena that warp and twist human life” (Mathema, 2007, p. 5).

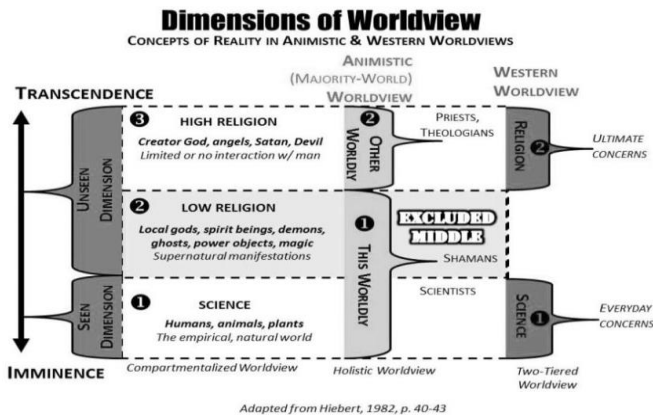
Amanze suggests that before doing evangelism among traditional African religionists, Adventist pastors should first get to know the religion with its beliefs and practices. Indeed, a knowledge of the basics of traditional African beliefs and practices will do lot to prepare Adventist pastors to minister in the African context.

#### 4. Bridging the Western Adventist and African Worldviews

Adventists are often unprepared to deal with people who are in various levels of demonization. Missionaries and pastors often do not have any training to deal with the demonized. Add to this the tendency among Western missionaries (the expressed trainers and role models of Adventist mission and ministry) to ignore the reality of the spirit world when ministering cross-culturally and we can understand why many Adventists

are unprepared to biblically and spiritually respond to the reality and activities of demonization in their various cultural contexts.

The Adventist Church is strongly affected by the Western worldview. This western worldview, according to Wonsuk Ma, “collapses the world of angels, demons and miracles into a two-tiered worldview, the



supernatural and the natural worlds." Consequently, such a worldview produces a theology that "naturally ignores or 'demythologizes' the supernatural" (Ma W. , 2007, p. 22). Just like other Western churches, Adventists in the majority-cultures of Africa, Asia, Eastern Europe, Latin America and the Middle East, have received a "sanitized version of Christianity" (Ibid.) which included little discussion of angels, demons, demonization, healing and miracles. In fact, most of the time, these things have been deliberately avoided in Adventist theological reflection.

#### 4.1 Importance of Modeling Spiritual Warfare & Power Encounters

However, "encounters with witchcraft, spiritism, and demon possession" (Hiebert, 2000, p. 163) make it difficult for Adventist missionaries and pastors to deny the realities of the spirit world. In Africa, for instance, a region similar to Asia where "the underlying religiosity . . . is animism," (Ma J. , 2007, p. 5) it is crucial to have "a visible, practical demonstration that Jesus . . . is more powerful than the false gods or spirits worshipped or feared by the members of a given . . . people group" (Hesselgrave, 2005, p. 176). In other words, it is not enough to speak of a Christ who has power to save from sin. We need to demonstrate His past, present and future power to heal and deliver from physical and spiritual bondage. The phrase "Jesus is Lord" should mean more than just the "Lord of the individual convert's world view, standards and relationships" but also "Lord of the . . . principalities and powers (1 Pet. 3:22)" (Willowbank Report, 2009, p. 518). There is often a need for "a confrontation demonstrating that Jesus's power is superior to that of the old gods" (Ott, Strauss, & Tennent, 2010, p. 254). There is a need, not only to teach the "reality and hostility of demonic powers" but also to proclaim, in word and deed, the supremacy, authority and power of Jesus Christ over and against magic, voodoo, the curses, evil eye, and of evil spirits (Willowbank Report, 2009, p. 519).

Kraft feels that "a knowledge-truth brand of Christianity that pays little if any attention to power encounters" is inadequate to deal with "people who have grown up in spirit-oriented societies" (p. 450). He complains that while missionaries are strong on the truth and commitment encounter approaches, most are not addressing the issues of power:

We encounter allegiances to other gods and spirits with the challenge of commitment to Jesus Christ. But when the people need healing, or seek fertility, or when there isn't enough rain or there are floods, too often our answer is the hospital, the school and modern agriculture.

We provide secular answers to what to them (and the Bible) are basically spiritual issues. (Kraft, 2009, p. 450)

Hiebert explains the effect of Western Christianity on converts from a traditional religious background. He writes:

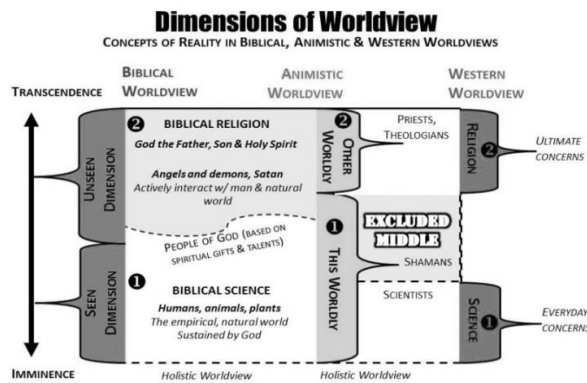
Because the Western world no longer provides explanations for questions on the middle level, many Western missionaries have no answers within their Christian worldview. What is a Christian theology of ancestors, of animals and plants, of local spirits and spirit possession, and of principalities, powers, and rulers of the darkness of this world (Eph. 6:12)? ...Given no answer, they return to the diviner who gives definite answers, for these are the problems that loom large in their everyday life. (Hiebert, p. 413)

Kraft (2009, p. 450) reminds us that confronting "Satan's counterfeit power with God's power" is the "the missing element" in many mission contexts. He goes on to say that "truth and commitment alone won't do" (Kraft).

He suggests that in order "to succeed in our world mission" we should not merely deal with truth and commitment issues, but also with power issues (Kraft 2009, 447). As Love points out,

"power encounter certainly is not *the* key to the kingdom...but it is an essential key to unlocking doors" (2005, p. 209).

Kraft shows that the worldview of Western peoples (i.e., Americans and other North Atlantic peoples) is naturalistic while the worldview of non-western peoples is supernaturalistic, i.e., it usually revolves around the activities of supernatural beings (Kraft, 1990, p. 27).



## 5. How to Help Pastors Equip Church Members

So how can we prepare pastors to train church members to deal with the above-mentioned aspects of the African traditional worldview? Below are

five suggestions to include in ministerial and missionary training curricula.

1. **Study and Teach African Traditional Religious Worldview.** Pastors and missionaries need to understand the traditional African religious worldview. Specifically, the beliefs and practices that relate to the spirit world. Courses in African Traditional Religions and Folk Religions should be part of every Bachelor in Theology or ministerial training program.
2. **Learn and Explain Biblical Guidelines for Adventist Spiritual Warfare.** Pastors and missionaries should become acquainted with what the Bible says about demonic and demon-related activities, like demon possession, witchcraft, divination, sorcery, magic, amulets, etc.
3. **Be Exposed in "Spiritual War Zones."** Spend time with pastors and missionaries who successfully minister in villages or towns where there are clear spiritual power encounters. Interview and observe experienced pastors who have dealt with or who always engage in spiritual warfare activities. There is no replacement for actual combat experience.
4. **Practice and Facilitate Effective Spiritual Disciplines.** Pastors and missionaries should know by experience as well as by theory different spiritual disciplines that will strengthen spirituality and prepare people for spiritual warfare. Spiritual disciplines should be taught (by word and deed) such as prayer, Scripture meditation and memorization, fasting, repentance, forgiveness, confession, etc. These practices should be in the level of application or practicum, not just through lectures and readings.
5. **Focus on the Holy Spirit and a Spirit-Empowered Ministry.** Pastors and missionaries should be encouraged and mentored to focus on the Holy Spirit's role, work, and power. They need to be well founded on a Bible and Spirit of Prophecy based teaching on how to be Spirit-empowered.



## THESIS ABSTRACT

TITLE: *HAPAX LEGOMENA* CONJUNCTION COMBINATIONS IN THE BOOK OF HEBREWS: A LINGUISTIC AND EXEGETICAL STUDY

Researcher: Bitamazire Nicholas Birigwa

This study examines the linguistic function of the hapax legomena conjunction combinations (καθώςπερ καὶ [5:4], εἰ καὶ οὕτως [6:9], ἐπειτα δὲ καὶ [7:2], καὶ ᾧδε μὲν . . . ἐκεῖ δὲ [7:8], οθεν καὶ [7:25], καὶ εἰ μὲν [11:15], τοιγαροῦν καὶ [12:1], γὰρ ὅτι καὶ [12:17], δέ πού [2:6], ὁθεν οὐδὲ [9:18], ὅπου δὲ [10:18], δὲ ἔτι [12:27], γὰρ δήπου [2:16], γὰρ που [4:4], εἰ μὴν [6:14], ἐπεὶ μήποτε [9:17]) in the book of Hebrews. The necessity to examine these combinations is derived from the fact that (1) generally conjunctions are capable of expressing multiple senses and in cases of combinations of particles the possibilities of ambiguity are naturally increased as evidenced in some translations of some of the combinations. (2) Some of the conjunction combinations are classical combinations and being cognizant of the fact that classical combinations were relatively absent from κοινή, these grounds warrants an investigation of their inclusion in the book of Hebrews in terms of functionality.

A discourse analysis (DA) approach is employed to establish which lexical sense of the individual conjunctions formulating the combination collocates semantically to express the intent of the text. Also the functionality of the combination at both the local and global structural levels is probed. DA is chosen because since conjunctions have a sequencing function of relating syntactic units, the manner in which they operate is set by levels of discourse higher than the sentence, that is, by the structure of the paragraph or section. Therefore, rhetorical structures of the paragraph in which the combinations are localized is analyzed to establish the logico-semantic relation carried by the combinations and their functionality in the discourse.

The results emanating from the study demonstrated that the conjunction combinations (1) are emphatic in force on the overall and hence signal prominence and markedness of the clause or paragraph in which they occur. (2) They express intensity or specificity of the asserted proposition, that is, increases the shape without increasing the size. (3) Globally, they are strategically employed in propositions that reinforce

the global aim of the book of Hebrew, that is, the notion of not to look back but rather fixing eyes on Christ because He is superior and distinct. Since the broader aim is to dissuade the believers from drifting back, then, these combinations play a functional role of maintaining that aim.

Therefore, summarily the conjunction combinations as focal indicators play a pragmatic role. As emphatic particles or development markers, they signal focus and hence act as clues to constrain interpretation not only of logico-semantic relations but also expression of information status. Also the conjunction combinations are used in the Book of Hebrews by the author to sustain attention as sound and gesture do in oral speech.

## CRITICAL BOOK REVIEWS

*For Calvinism*, by Michael Horton. Grand Rapids, MI: Zondervan, 2011. 208 pp. ISBN 978-0-310-32465-2. Paperback, US \$12.20.

*For Calvinism* was written by Michael Horton, (Ph.D., University of Coventry and Wycliffe Hall, Oxford) professor of Systematic Theology and Apologetics at Westminster Seminary, California. A Reformed minister, editor of *Modern Reformation Magazine* and co-hosts of the White Horse Inn, Horton has written many books including, *The Christian Faith: A Systematic Theology for Pilgrims on the Way*.

In a nutshell, *For Calvinism*, is a defense of Calvinism, written as a companion to Roger Olson's *Against Calvinism*. Horton addresses the misconception associated with Calvinism for so long, by taking a fresh walk-through its historical background and subsequent development, establishing its merits as a legitimate evangelical Christian community.

Horton neatly unpacks the history of Calvinism including a concise description of Pelagianism, and semi-Pelagianism, - two views often equated with, but not essentially the same as Arminianism. The distinction of the three is helpful in drawing contrast to the Calvinistic understanding. The core emphasis however, is on the five points of Calvinism, commonly known as TULIP, an acronym that stands for total depravity, unconditional election, limited atonement, irresistible grace, and perseverance of the saints. These elements were read at the conclusion of the Synod of Dordt (1618-1619) in response to the "five points" presented by the Remonstrant (Arminian) Party.

*TULIP*, for Horton, is a mistake, largely due to its inadequacy to articulate a complete Calvinistic theology, thus his preference for the terms: (1) the "five points;" the "Calvinistic distinctives;" and, the "doctrine of grace;" and also *particular redemption* and *effectual grace* to the terms, *limited atonement* and *irresistible grace* (pp.15). Consequently, he proceeds through the book explaining, defending and clarifying each point in turn concluding with a SWOT analysis of Calvinism, as well as its impact on Christian life and mission today.

A key strength of Horton's work is his sincerity and clarity in pressing home the key points of Calvinism through the evidences of Scripture interpreted in relation to the positions articulated at the Synod of Dordt. Moreover, he did so with a tinge of humility without a superiority complex over other viewpoints, particularly Arminianism. However, Horton is convinced that the God of Calvinism is a loving and sovereign

God, who acts responsibly and consistently at all times. In fact, he challenges readers to place their faith assumptions on the line to see if it bears the scrutiny of God's Word. By implication, Horton is convinced that Calvinist theology, contrary to the stereotypes, is absolutely true, and offers a superior interpretation of Scripture.

Another noted strength is his emphasis of moving beyond the theoretical level of belief and passive faith, to practical Christian living while avoiding the snare of legalism. Election, according to Horton, is a fountain of Godliness, which naturally flows into justification and sanctification. The sanctified Christian lives a life that does not strive for divine approval but demonstrates evidence of the same approval already received.

It is less surprising though, that while Horton has re-labelled TULIP, there is not much deviation from its original notion. This is understandable, since each of the five points build on and depend on each other. The Calvinistic understanding of total depravity in effect sets the direction on how they view election, atonement, effectual calling and perseverance in a certain way. To discredit total depravity is to dismantle the entire argument of Calvinism. The five points, therefore either hang or fall together.

An obvious fact of Horton's book is that the Arminian-Calvinist divide will continue to provoke interest and scrutiny. While similar terminology and definitions appears to endorse evangelical assimilation, they stem from essentially divergent foundations. Horton's comment that faith precedes justification and at the same time sanctification aptly illustrate this point. Majority of evangelical groups would resonate with that understanding but differ significantly with the notions of God's sovereignty and human free-will, etc.

There is sharp disagreement on limited atonement petals of Calvinism. Horton's endorsement of the common formula of Dort that Christ's death was adequate for all but only actually saved some is at best problematic, even self-contradictory. By the very fact that His death was adequate for the whole world, negates the idea that he his death only saved a select group. That Christ died for the sins of the whole world is the plain teaching of Scripture. Thus, it can be concluded that the Calvinistic notion of "limited atonement" is at odds with orthodox Christianity, thus begging a serious re-examination.

In addition, Horton maintains the Calvinistic stance that it is impossible to read the Bible without concluding that God is free to choose some and not others, is debatable. His outright endorsement of *monergism* dogmatically refutes *synergism*, a plain teaching of Scripture. An equally subtle but evidently a weak point of Horton's work lies in his use of Scripture in alignment with the Synod of Dordt instead of demonstrating

the foundations of Calvinism first from Scripture. This is evident with his frequent citations of the Synod's statements of beliefs or creeds and then giving support from Scripture. Moreover, a series of questions related with context can be asked of Calvinistic interpretation of certain passages or text related to their position.

It is not an easy task to write a book like *For Calvinism* but, Horton has done well defending Calvinism. He argues it the best way he thinks it should be told. It is well written, well documented and demonstrates evidence of scholarship. He is open, sincere, and respectful of other views, while acknowledging Calvinism's shortfalls. I highly recommend this book to both Calvinists and non-Calvinists who are ignorant of Calvinism as, as well as pastors who are serious in seeking an understanding other evangelical's theological views.

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*Martin Luther: Visionary Reformer* by Hendrix, Scott H. New Haven, CT: Yale University Press, 2015. xxi + 341 pp. ISBN 978-0300-166699. Hardcover US \$35.00.

Scott H. Hendrix's book *Martin Luther: Visionary Reformer* was published by Yale University Press last year 2015. Scott H. Hendrix is emeritus professor of reformation history, Princeton Theological Seminary, and the author of numerous works of Reformation history, including *Luther: A very Short Introduction* (2011), *Tradition and Authority in the Reformation* (1996), *Recultivating the Vineyard: The Reformation Agendas of Christianization* (1996) and *Luther and the Papacy* (1981).

The book goes through three purposes of the author in Luther biography. First, Luther was neither a hero nor a villain, but a human being with both merits and faults. Second, Luther was not a reformer in isolation. He hung around and worked closely with friends, colleagues, relatives, supporters, and political advisors. Third, the author tries to draw the characters and events as they were in the sixteenth century and not judge them by modern criteria.

The book is like an interesting story telling because of the author's purpose of this book. Titles of chapters are taken from Luther's words quoted at the head of each chapter and Hendrix proceeds this volume by

allowing chronological order and thematic manner. In addition, each chapter describes a certain period of Luther's life in chronological order but also the book has an underlying theme.

The book divided into two part with 1521/1522 rather than 1517, the date most biographers popularly separated with. Part one, entitled "Pathway to Reform", describes Luther's homeland and his family from his birth and recount his studies, monastic life and early academic carrier, and initial clash with the papacy. As Hendrix mentioned, at that time he insisted many reforms but "did not see himself as the leader of a popular movement to reform the medieval church" (xiii). Part two is the story of Luther the reformer, entitled "Pursuit of a Vision", in the true sense of his leading a movement that took action on what until then was only proposed. This radical reform he suggested in the writing were first attempted by his colleagues at the university and by fellow monks at the monastery. Hendrix sees Luther becomes a leader of reforming movement only upon his return from political exile (p. 131). And then, Luther and his colleagues had to proceed by trial and error and adjustments were still being made after his death in 1546.

As elsewhere, the book argues that his changes however are not merely an alteration in calling or terrific event like a thunderbolt in 1505 but this is a gradual development on his spiritual struggles and formulation of his theology. To prove this, Hendrix quotes many stories and interesting quotations that make the reader weigh his assumption. At times he argues with the popular position on particular issues.

Three main strength distinguish this book from the majority of other bibliography of Luther. First, Hendrix gives enough information about the prevailing political situation in Germany and further afield to put the Reformation into its historical context, particularly in explaining the level of protection Luther and his colleagues gained from the need of the Emperor to keep the various reformed Princes onside. Second, in contrast to other books this volume is keeping in describing him as a human being with both merits and faults. The book does not blindly beautify his contributions to the church like hero of the Reformation. For Hendrix, Luther is saint and at the same time sinner. Therefore, he takes a neutral stance on Luther being willing to give both praise and criticism. Third, the book gives new approach on particular issues that the readers are interested in. As watched earlier in this book review, the idea of gradual progress in his conversion, in his theology, and his role in the Reformation is found elsewhere in the book and Hendrix does give logical and plausible evidences in the book.

Though Hendrix achieves these feats, the book does have some distracting features, a few which are offered here as representative examples. First, Hendrix does a good job in writing the essentials of

Luther's life so that the reader is kept interested and the book moves on. However, Hendrix at times seems not enough to understand some event and theology of Luther.

This is, I think, a biography for someone who already knows a fair amount of Luther. A second distraction in this book is found in racking of some important background information and analysis. For example, why did the Elector Frederick shelter Luther and not bow to Imperial pressure to hand him over? What was the Elector's stake in the Reformation? Perhaps the reader does not really know. If so, it would have been nice to have been told.

In spite of a few distractions, it should be emphasized Hendrix's book is highly recommended for those who want to see the human Luther. It has an important focus that keeping in touch Luther as a human being with both merits and faults. Still, this is not a perfect biography in some sense. But, as the author mentioned in the preface, the book faithfully attempts to achieve his goal through this book and does not deviates from its goal; the author has tried to be faithful who Martin Luther was and what he wanted in his life.

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*Servants and Friends: A Biblical Theology of Leadership* by Skip Bell. Berrien Springs, MI: Andrews University Press, 2014. 435 pp. ISBN 978-1-883925-90-1. Softcover US\$28.99.

Skip Bell, a professor of Christian leadership and director of the Doctor of Ministry program at the Seventh-day Adventist Theological Seminary at Andrews University, provides a major contribution towards having a solid biblical theological foundation of Christian leadership. The book can be said as currently the dominant scholarly study on leadership from a biblical perspective. The editor through this compilation examines both the Old Testament and the New Testaments to affirm the biblical theology of leadership, and addresses the foundational theological meaning that the Bible has to offer concerning leadership.

*Servants and Friends: A Biblical Theology of Leadership* provides a helpful resource for pastors and religious leaders who in quest are seeking to find scriptural foundation for leadership. The book comprises of four sections (the Old Testament, the New Testament, Selected Biblical Narratives, and a Biblical Theology of Leadership) which is of great importance due to their interwoven nature of presenting biblical leadership from a theological perspective. It is indeed significance for the current study of

leadership, of usefulness to the area and well-crafted out. This theologized concept of leadership book provides all the important and essential tools every person should know concerning leadership from the biblical point of view. Devoid of the secular approaches to leadership concept, the book also challenges the cultural understanding of leadership to come out with a well-defined perspective of how cultural and environmental influence are essential to leadership.

The four parts style is considerable resources for gaining a theological foundation of leadership. The first two parts examines the Old Testament and New Testament portrayal and purposes of showing leadership principles in the scripture. The diversify nature of the Bible books provides leadership themes in an extremely amusing and multifaceted way. The authors deals with this diversity in different forms and ways in coming out with the leadership principle that the text projects. Under this section, the author deals with the study of key words in the Hebrew and Greek and their relation to leadership then proceeds to the exegetical aspects of the passages. All these are aligned in a way to providing a comprehensive understanding of Biblical leadership. The third section also encompasses the study of some biblical character and their contribution to leadership. The analysis and synthesis of the narratives where these passages appear brings out the principles needed currently to address leadership issues. The sections analyse six sets of biblical stories of leadership: Nehemiah, women in the Old Testament, Jesus, Peter, Paul, and Barnabas. The inclusion of the chapter on women in the Old Testament, gives the book a gender balance nature. It also shows how God mightily used women like Deborah the judge, Hulda the prophetess, Queen of Sheba, and Esther in providing leadership for His people and using them as an example of how Godly women can equally provide leadership currently.

The final section offers some reflections on Biblical leadership principles and how they provide a Biblical theology of leadership. Although, these sections in the book does not deal with all the principles and strategies in approaching biblical foundation of leadership, it in a way provides broad array of principles that can be adapted to suite a particular content and setting in the pursuance of leadership principles.

The main thesis or idea that runs through the book is how Biblical principles that give understanding to a theological foundation for leadership practice should understood and applied in all spheres of life. As the editor's quest was to come out with a biblical theology that transcends culture.

The Bible provides major leadership principles that goes beyond what the secular resources can offer. One cannot be a spiritual leader if he or she do not apply the biblical approaches of leadership which centers on



God. Biblical leadership is a reflection of the scriptures as “a Scripture-centered theology provides perceptions of leadership within universal truths that transform people and culture and inform the definition of leadership” (p. 5). The authors’ approach in the four sections of the book show the need to effectively abreast with the principle of leadership in our ministry. The Christian leadership experience coupled with the teaching endeavor of the authors makes Bell’s book a good material for the academicians and church leaders.

The major strength of *Servants and Friends: A Biblical Theology of Leadership* stems from the Scriptural foundation it stands on. All the issues addressed have the Bible as the primary source making the reading of the book is very interesting. Also the arrangement of the topics into section and sequential order of the topics are well arranged and organized throughout the book. The book is divided into four main sections with each chapter’s title relating well with the context of the chapter. The arrangement of the chapters from word studies, to exegetical consideration, and to theological reflections makes the book more a way of knowing what God wants his people to understand and practice in leadership. The editorial aspect of the book leaves one without a question as one hardly finds a typographical error or other writing anomalies. This also enhances assurance in the strength of the entire book.

Due to the careful arrangement of the sections, it is also easier finding reference on a particular area/subject of interest. Additional relevant endnote questions following the subject under discussion are provided for reflection purposes on personal and organization level. This sidebar article also questions specific aspects of the subject under review to give better presentation of the topic and the reader is led to answer and apply in his or her leadership. This makes the book particularly beneficial and handy for swift referencing.

Skip Bell’s unique and careful selection of contributors/authors in the compilation of this book makes the book worth reading. The authors are some of the most esteemed, educated, professors in their own rights and field of study, keen pastors in the Seventh-day Adventist Church, and authors of several articles and books. Their combined scholarship and insights offers an implication for biblical foundation and theology in the area of leadership. This intellectual and scholarly teamwork enhances assurance in the strength of the entire book. Also the way the authors approaches the issues in their respective chapters presents an in-depth knowledge of the areas they wrote on. Their approaches which are academic and scholarly in style makes the book a valuable resource for both people in ministry and those in the academia.

The book *Servants and Friends: A Biblical Theology of Leadership* offers Biblical foundation and a theology for leadership. This is a biblical and

spiritual contribution to the leader and other who uses this great volume in their in ministry and teaching careers. It is well designed outside any cultural influence and background to inform and educate leaders on the foundational principle of leadership and how God through His people provided leadership at different setting and circumstances.

Having read *Servants and Friends: A Biblical Theology of Leadership*, I have no doubt that this volume will soon become a manual or textbook the teaching of leadership in universities and seminaries, as both professors and their students will find this book a significant resource of Christian and Biblical leadership teaching and training. This volume sparks several considerations and discussions on what it means to be a Christian leader and what theology underpins one's leadership.

My reading of the book proves that it is one of the best books on leadership currently due to the rich Scriptural bedrock on which the book is produced. This gives a clear understanding of what and how leadership should be understood. The foundational contribution from a Christian and biblical perspective helps shape the understanding of true leadership. The authors coming from a refined and seasoned biblical and theological backgrounds employ their exegetical and theological skills to its fullest in coming out with this volume. Their main endeavour could be seen in their provision of a sound biblical theology of leadership—a leadership theology from a Christian perspective.

I am overwhelmingly impressed by the content of the book. It is worth reading as it gives an in-depth explanation of what biblical leadership is and how God used people in the Scripture to portray leadership. I recommend that every pastor, leader, teacher/professor should have a copy of *Servants and Friends: A Biblical Theology of Leadership* in his or her library. Also churches and institutional libraries should have copies to assist students and members to have access to this volume. Readers will find the rich insights and principles for reflection and review on their leadership concepts and understanding. The book will be beneficial readers in the area of leadership and those who seeks to develop their leadership from a biblical and spiritual perspective.

*Servants and Friends: A Biblical Theology of Leadership* is a major contribution to leadership development as an area of study. I commend the editor and the contributing authors for such a great work which is a vital resource for leadership development and training.

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