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A DESCRIPTIVE STUDY OF CARING AND
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BOARDING SCHOOL

presented by

PAUL W. ESSIG

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of the requirements for

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A DESCRIPTIVE STUDY OF CARING AND NURTURING BEHAVIORS
PERFORMED BY TEACHERS IN A SEVENTH-DAY ADVENTIST
BOARDING SCHOOL

By

paul W. Essig

A DISSERTATION

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ABSTRACT

A DESCRIPTIVE STUDY OF CARING AND NURTURING BEHAVIORS
PERFORMED BY TEACHERS IN A SEVENTH-DAY ADVENTIST
BOARDING SCHOOL

by

Paul W. Essig

The purpose of this study was to discover and describe teacher behaviors which were determined to be caring and nurturing when compared to the preliminary perceptions held by the participating teachers and their students. The concept of caring and nurturing through appropriate behaviors is significant to teachers and educational planners because of the ever increasing desirability for humanizing education.

The data for this study was collected in a highly specialized institutional setting provided by a private/parochial school owned and operated by the Seventh-day Adventist church. Data collection was carried out using ethnographic research methods including participant observation, interviewing, and examination of field documents.

The study revealed that the performed caring and nurturing behaviors of the teachers matched the preliminary perceptions in that:

- a. Caring behaviors which were perceived as significant were more frequently performed in locations outside the classroom and during out-of-school hours.
- b. Care and nurturing within the classroom was perceived as being "expected" as a part of the usual teachers' responsibility.
- c. Caring and nurturing behaviors involved interpersonal skills more often than academic skills, although caring and nurturing in academic areas were also perceived as important.

The findings of this study showed that the subjects placed high priority on extended time contact between teachers and their students and that the teachers' desire for cultural transmission had a significant impact on the performance of caring and nurturing behaviors. The findings of this study provide implications for educators who seek ideas for humanizing schools and for researchers who desire to know and/or demonstrate more about the importance of caring and nurturing behaviors in school settings.

Dedicated to
KAREN
with all my love.

ACKNOWLEDGMENTS

It is my desire to express heartfelt gratitude to those who have been friends and counselors and who have provided a network of support throughout the years of my involvement with the program which finally lead to this research project. As I look back over the years, I realize that my lifelong educational process was set in motion by my parents, Bill and Jeannette Essig. I want to thank them for instilling in me a love for learning and a respect for excellence.

One of my earliest contacts with Michigan State University was provided by Dr. Ben Bohnhorst who has served as the chairman of my graduate committee. Dr. Bohnhorst's generous friendship and holistic worldview have been an inspiration through my years of graduate study. I wish to thank him for constantly modeling the characteristics of a caring and nurturing teacher.

Dr. Douglas Campbell has shared countless hours of time in directing my study and in providing opportunity for me to participate in an ongoing graduate study group. The weekly meetings with this group have helped

me to constantly focus and refocus my plans, thoughts and efforts.

Likewise I extend my sincere thanks to my friends Dr. Jan Alleman, Dr. Mel Buschman, and Dr. Eldon Nonnamaker who served on my dissertation committee. I have appreciated their longterm guidance both in and out of the classroom and their willing involvement with this study.

Although their real identity remains confidential, I wish to thank the teachers, students, and administrators at "Hilltop Adventist Academy" for allowing me to become a long-term observer of the school family. This study was possible because of the openness and candor of the "Hilltop" participants.

Finally, my love and gratitude to my family. My teen-age son and daughter, Skip and Shondie, were "tough" enough to survive Spartan Village and my wife, Karen, not only proved herself invaluable as a "sound-ing board" for ideas, but also an inspiration in the preparation of this dissertation.

I gratefully acknowledge that the happiness I feel as I reach the close of this Ph.D. program is a gift to me from my family, my friends and from my heavenly Father.

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CHAPTER 1: INTRODUCTION

The research project presented here deals with caring and nurturing behaviors of teachers. What constitutes caring and nurturing behaviors, as well as other aspects of good teaching, boils down to "one's own beliefs and philosophy" (Ricciotti, 1988, p. 41). An actual definition of good teaching is very elusive. Ricciotti states:

There has been considerable research in education over the past two decades to determine what qualities and characteristics constitute good teaching. Volumes of educational literature have been devoted to this topic and many school systems throughout the country have developed lists of criteria for the purpose of evaluating teacher effectiveness. But the fact remains that we are still unable to define good teaching (Ricciotti, 1988, p. 41).

However, the apparent lack of an exact definition of good teaching does not preclude the possibility of teacher/student relationships which result in expressions of closeness and caring such as those evidenced in the following samples of student communications with their teachers.

Poem from Suzie to her teacher, Mrs. Tipton:

I'd send you a smile
For just being there
By my side when I'm down
And showing that you care
I'd send you love
For caring for me
When I was sick or hurt
Or wanted company
I'd send you a rainbow
For saying to me

The sun needs the rain
 For a rainbow to be
 I'd send you the world
 If dreams could come true
 For a friend takes it all
 Then returns it to you.

(Site document collected 2-12-89)

A portion of a note from Robert to Mr. Wall:

Thank you for having me over this weekend.
 You and your wife made the weekend really
 special. It was such a practical way of
 spending time with you. I'm so glad we're
 friends, not just teacher and student. You
 are such a strong influence in my life. I
 know that our friendship will last into
 eternity. . .

(Site document collected 2-8-89)

Teacher behaviors that produce positive attitudes such
 as those expressed by these two students are important.
 This study will seek to examine such teacher behaviors.

STATEMENT OF PURPOSE

The academic concept of humanizing education by caring
 and nurturing behaviors on the part of teachers is a
 recurring topic in educational literature today. This topic
 has been presented to Seventh-day Adventist (SDA) educators
 through the means of general educational literature, paro-
 chial and SDA literature, and through the teachings of the
 church's recognized prophet and pioneer educator, Mrs. Ellen
 G. White.

The purpose of this study was to determine what types of behaviors were perceived as caring and nurturing by the volunteer teacher subjects and their students, and to observe and describe demonstrations of teacher behaviors that matched or did not match the perceptions. The study centers around a systematic and organized description of volunteer teachers in a single educational community. It is hoped that the findings from this study of a sample population and the information provided will enable educators who desire to create a more caring educational environment to gain generalizable insights that will help to facilitate effective implementation of caring and nurturing teacher behaviors both inside and outside the classroom.

SIGNIFICANCE OF THE STUDY

This research project deals with significant issues that are timely in view of the increased interest in humanization of education and the idea that parents and students expect the presence of a bond between students and teachers which is built on "mutual respect, trust, and caring" (Ricciotti, 1988, p. 43). The caring and nurturing behaviors examined in this study are examples of behaviors that can be classified as those which communicate "an attitude of caring, love, and acceptance; of recognition,

port, and encouragement; of pride and relationship"
 person, 1988, p. 55).

Nel Noddings states that the type of research carried
 in this study can help foster the development of an
 educational system "proudly oriented toward the development
 of competent, caring, loved, and loving persons." Noddings's
 point is that by "giving some attention to topics involving
 cognitive growth, character, social relations, sharing, and
 the pursuit of individual projects," university educators
 and researchers can "give legitimacy to educational goals in
 these areas" (Noddings, 1988, p. 226).

In his book A Place Called School, John I. Goodlad
 states that "The school is to be . . . a nurturing, caring
 place." In discussing his studies of schools, Goodlad
 states:

The parents we encountered want their
 children to be seen as individuals -- persons
 and learners -- and to be safe. Their
 children want to be known as persons as well
 as students. . . . School personnel must
 remember that the child in school may be seen
 primarily as one of a group but that parents'
 interest in the group is secondary to their
 concern for their own child's welfare
 (Goodlad, 1984, pp. 62 and 67).

Goodlad found that the parents' ratings of schools were
 positively associated with the perception that "my child
 receives a lot of individual attention" and with satisfac-
 tion with the "school's counseling service." The rating was
 positively associated with such perceptions as "many



thers in this school don't care about students" and
 rage students don't get enough attention" (Goodlad,
 , p. 67). In order to create positive perceptions,
 ators are challenged to "be more humanistic in their
 oach" (Ford, 1986, p. 52) and are told that educational
 ings should be places where there is a "blend of caring
 firmness" (Welch, 1988, p. 79).

These significant ideas expressed in the general
 ational literature are also reflected in the educational
 rature of the Seventh-day Adventist church and in
 rature specifically written for educators who are
 ected with parochial/private school systems. Educators
 private schools which operate on the basis of the
 ings of Christianity are told that, "Each child is
 al and should be made to feel an important member of
 family" (Manspeaker, 1985, p. 7). In order to
 plish this they are admonished to foster "close
 nal relationships -- a loving atmosphere like that of a
 y" (Senier, 1986, p. 21) and to be "someone who will
 re, guide and be a friend" to students (Disheroon,
 p. 12).

From the viewpoint of Seventh-day Adventist education,
 significant that the recognized prophet of the church,
 Ellen G. White, touched on these same ideas when she
 many years ago that "teachers who are in touch with
 pupils" will be successful (White, 1903, p. 290) and

those "who are tender and sympathetic . . . should
old and young" (White, 1862, p. 228).

The research reported here is an outgrowth of an
est in education from a parochial point of view,
ned with a review of current literature dealing with
izing education and the significance of caring and
ring on the part of teachers. Although the findings of
study will be of particular interest to parochial and
te school educators, it is hoped that they will also
sh insights that will be of value to educators in the
c sector.

PRELIMINARY RESEARCH QUESTIONS

As stated by Frederick Erickson, in fieldwork methods
ific categories for observation are not determined in
ce of entering the field setting as a participant
ver." However, the researcher does identify "concep-
ssues of research interest" (Erickson, 1986, p. 121).

and LeCompte explain that:

. . . Although ethnographers enter the field
with anticipated methods of data collection,
they use information gathered on site to
develop the full array of techniques. The
strategies they use depend on feedback from
the field, redefinition of research questions
s their understanding of the culture deep-
ns, and meanings that participants attach to
ings. Much of this information is neither
own nor salient to ethnographers before
they begin to ask questions (Goetz and
Compte, 1984).

In an effort to establish the "conceptual issues of research interest" for this study, the research questions listed below were originally planned as general questions for interviewing and as guidelines in the selection of pertinent information to be gleaned from participant observations.

1. What do students perceive as caring behaviors?
2. What do teachers perceive as caring behaviors?
3. What do students perceive as non-caring behaviors?
4. What do teachers perceive as non-caring behaviors?
5. Where do caring behaviors by teachers occur?
6. When do caring behaviors by teachers occur?
7. Where do non-caring behaviors by teachers occur?
8. When do non-caring behaviors by teachers occur?

The first four of these research questions were developed for initial use in studying the perceptions of caring and nurturing teacher behaviors which were held by teachers who volunteered to participate in the research as well as the students who studied under these teachers at Adventist Academy. As the early observations and extensive interviewing took place, research questions similar to the last four questions began to concentrate on caring and when the teachers themselves demonstrated caring and nurturing, or a lack thereof, through their observable behaviors.

The selected characteristics of a caring behavior were based on the previously established perceptions held by the teachers and their students at the time the study was undertaken. After establishing the perceived characteristics of a caring and nurturing behavior, confirming and disconfirming instances of behaviors which demonstrated these characteristics were sought out and recorded. The perceptions held by the study subjects were then compared to the behaviors demonstrated by the teachers.

As the study progressed and my familiarity with the school setting increased, the research questions tended to change and take on different emphasis depending on the emergence of various hypotheses. This type of research, which starts with a "hunch" and some "general questions", is described by Bogdan and Biklen when they state that qualitative researchers

...do not search out data or evidence to prove or disprove hypotheses they hold before entering the study; rather, the abstractions are built as the particulars that have been gathered are grouped together.

The qualitative researcher plans to use part of the study to learn what the important questions are. He or she does not assume that enough is known to recognize important concerns before undertaking the research (Bogdan and Biklen, 1982, p. 29).

In CHAPTER 4, under the sub-heading "Research Questions"

I have presented a more detailed discussion of how preliminary research questions, particularly the first

questions, shifted and took on a somewhat different
 as they were adapted to both the interviewing process
 actual participant observation.

DEFINITIONS

The basic vocabulary for this research includes a
 er of terms which merit definition in order to establish
 king vocabulary which is clearly understood by the
 r.

Academy: A secondary school offering grades nine
 gh twelve.

Adventist: An adjective describing a person who is a
 r of the Seventh-day Adventist denomination or an
 ity or organization which is directly related to this
 ination.

Artifacts: The written or artistic instruments used by
 ers and/or students in their interpersonal interac-
 ; i.e. student papers, bulletin board displays, teacher
 nts on student's papers, letters, notes, informally
 en materials.

Boarding: An educational setting where students live
 mpus in a dormitory. They participate in meals,
 ip periods, study time, recreation, etc. as members of
 up.

Caring: An attitude which is demonstrated through
 fic behaviors which enhance the well-being of another.
 caring" which is the focus of this study is that of the
 er as the care-giver.

Campus Family: A group of students assigned to a
 er for the purpose of developing relationships. Both
 tory students and village students are included in
 groups.

Campus Kids: The students assigned to be a part of a
 s family.

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Dormitory (Dorm) Students: Students who live in the school dormitories which are supervised by full-time and part-time deans.

General Conference: The central governing organization of the Seventh-day Adventist church which is the top decision-making body and which deals with church business on a world-wide basis. Periodic decision making sessions are held by the officers of this body with representation from all levels of the lower levels of church administration. All church members and interested non-members are welcome at General Conference sessions.

Humanize: To adapt to human nature or use.

Local Conference: The primary level of church administration. The local conferences are often made up of several churches in a state.

Sabbath: The day of worship observed by members of the Seventh-day Adventist church. This begins at sundown on Friday evening and ends at sundown on Saturday evening.

SDA Teacher: A teacher who has met the requirements for state certification and the requirements for certification by the Board of Regents of the Seventh-day Adventist church and who is employed by a school owned and operated by the Seventh-day Adventist school system.

Union Conference: The intermediate administrative level of the Seventh-day Adventist Church organization. The union conferences usually comprise an area of several states. The geographic location of the union conference in which this study took place is in the mid-west area. Five union conferences make up the Mid-West Union Conference.

Village Student: A non-boarding student who either walks to school from a campus home (such as the children of professors) or commutes to school from nearby communities via private transportation.

OVERVIEW OF THE STUDY

The written report of this research is divided into several additional sections. CHAPTER 2 is designed to provide background for the study by presenting an overview of the literature discussing:

- (1) caring and nurturing behaviors by classroom teachers and other programmatic behaviors related to teacher effectiveness written for publication in general educational literature and in parochial school literature;
- (2) the confirming and disconfirming empirical research precedents;
- (3) a discussion of literature topics which are closely related to the study -- cultural transmission and the institutional setting.

In CHAPTER 3 I have given an overview of the setting in which the study takes place. This section includes the history of the specific study setting and the general history of the system within which this private/parochial school operates.

The methodology of ethnographic research and the specific methods employed in this research are discussed in CHAPTER 4; and in CHAPTER 5 I have given a description of the findings of the study, my interpretation of these findings, and the assertions about caring and nurturing teacher behaviors which emerged.

CHAPTER 6 deals with the conclusions of the study and my personal reactions to the research process. This chapter also indicates implications for further research and educational practice.

Throughout the narrative presented here, pseudonyms have been used for the school, the geographic locations, and all involved persons. In some specific instances, confidential citations are noted. The confidential citations

and the pseudonyms are used in order to maintain confidentiality and prevent identification of the school, the location, or any study participant.



CHAPTER 2: REVIEW OF LITERATURE

Humanization of education through caring and nurturing behaviors is addressed in a variety of ways in the educational literature. Additionally, the appropriateness of educational research through ethnographic examination of classroom settings is supported widely in the research literature. The following discussion touches on some of the precedent literatures examined in the process of acquiring background material and empirical support for this field.

CONTENT PRECEDENTS

The current educational literature reveals abundant information concerning caring and nurturing behaviors by teachers -- by addressing the topic of caring specifically or by referring to caring behaviors in articles dealing with teaching effectiveness. Authors such as John Goodlad, Martin Mayeroff, Nel Noddings and many others analyze caring and its relation to the educational process. In their discussions about caring, these authors generally agree that caring is a process, a way of relating to someone that involves development, in the same way that friendship can emerge in time through mutual trust and a deepening and transformative transformation of the relationship" (Mayeroff, p. 1).

A discussion of specific studies which have produced confirming and disconfirming empirical evidence as to importance of caring and nurturing behaviors by teachers is on PAGE 42. In the discussion presented here, ideas gathered from many authors about the significance of caring and nurturing behaviors by classroom teachers -- as gathered through research and personal experience -- will be divided into two major areas: (1) general educational literature and (2) Seventh-day Adventist and other parochial school literature.

GENERAL EDUCATIONAL LITERATURE

In an interview with the "New York Times" in February, 1971, it is reported that C. E. Silberman's response to a Carnegie Corporation study of schools concluded that the way schools are organized "destroys spontaneity, initiative, and the joy of learning among teachers as well as students" and that schools are "the most grim, joyless places on the face of the earth" and are "quite literally destructive of human beings" (Heath, 1971, p. 121).

In his book Love, Leo Buscaglia states that, "Education should be the process of helping everyone discover his uniqueness, to teach him how to develop that uniqueness, and to show him how to share it because that's the only way to be happy for having anything" (Buscaglia, 1972, pp. 20).

In this work, Buscaglia claims:



Neither the love of self -- what educators call self-respect -- nor love of others -- responsibility and love for his fellow man -- can ever be taught in our present educational system. Teachers are too busy 'managing' to be 'creating.' As Albert Einstein said, 'It is nothing short of a miracle that instruction today has not strangled the holy curiosity of inquiry. For this delicate little plant lies mostly in need of freedom without which it will fall into rack and ruin and die without fail' (Buscaglia, 1972, pp. 68-69).

Other educational writers show general agreement with Buscaglia. They suggest that "TLC -- Tender Loving Care" is the "perfect term to sum up the type of environment that is conducive for learning to occur" (Fox, 1984, p. 33); that a classroom should be a place where it is possible to "sense the feeling of love and caring" when you enter (Ricciotti, 1988, p. 41); and that teachers "need to be more humanistic in their approach and to understand that a positive attitude coupled with positive reinforcement and enthusiasm promotes a positive image of school and accelerates learning" (Ford, 1986, p. 52).

These writers are backed up by the National Association for the Education of Young Children which cites the Constitution of the United States as it stresses "the need for schools to take great care to nurture 'life, liberty and the pursuit of happiness' since they are 'tender and vulnerable beings'" (Barrow, 1980, p. 2). Additionally, Haim Ginott captures the caring, nurturing teacher when he states:

Above all, a teacher needs to demonstrate humanity. Where others condemn, he consoles.

Where others blame, he helps. . . .Teachers have a unique opportunity to counteract unhealthy influences in a pupil's early childhood. They have the power to affect a child's life for better or for worse. A child becomes what he experiences. While parents possess the original key to their offspring's experience, teachers have a spare key. They too can open or close the minds and hearts of children (Ginott, pp. 71 & 301).

In an article "Human Relations in the Classroom" we the following:

. . .Teachers typically spend about 70 percent of each work day interacting with adolescent human beings. It is not surprising that if poor interpersonal relations exist in the classroom, stress results that can be linked to the problems of poor student achievement and teacher burnout. . . . In order for a teacher to be a successful instructional leader and an effective classroom manager, there must have been established a firm basis of human relationships. . . . The successful teacher is one who has earned a reputation of being fair and caring. . . .

The teacher must be a role model in applying rules of good human relations. The classroom should be a pleasant place to be, for both the students and for the teacher. For effective learning to take place, this must be true. A certain tone is evident when entering a classroom where there are good interpersonal relations.

The teacher is warm, caring, empathetic, and businesslike. Students are treated humanely and with respect, but the teacher does not relinquish the role of classroom manager. The teacher realizes that learners are human and cannot be programmed to accept information mechanically and unemotionally. By the same token, the teacher functions as a real person in the classroom and not as just another fixture. . . .

Students in a humanely run classroom treat the teacher and each other with respect. Their actions reveal that they feel an important part of the total classroom group and that they are comfortable enough in their surroundings to communicate freely. This freedom to communicate is vital to learning, for if this freedom is not present, some students will hesitate to ask for help (Cotton, 1986, p. 58).

Learning magazine states that "the role of the teacher is changing because of what's happening in society. No longer, it seems, can you expect to just teach. You may have to be a rock for troubled children to lean on." Respondents to a Learning poll showed that children most needed a "caring individual they can go to, stability and love" (Gaynor, 1986, pp. 34-38).

In the work Living, Loving, and Learning, also authored by Leo Buscaglia, the teacher's "becoming" a loving person is promoted because of the theory that children "can identify with people, with human beings" while they "have a great difficulty identifying" with those who are behaving like a "teacher in a role" (Buscaglia, 1982, p. 9). James Beane reports that in studies of middle school children the theme has recurred for too long to be a passing fad: "Only adolescents are human beings first and students after that" (Beane, 1986, p. 14). These beliefs are a basis for promoting that each student must be treated "as a whole person" (Jones, 1986, p. 90; Blase, 1986, p. 100) who needs "love, support, understanding, and intellectual challenging"

ttaker, 1985, p. 55; Wong, 1972, pp. 21-22; Drinkard, , p. 12) and that teachers must help students "cope with " (Clark, 1987, p. 507; Brandt, 1988, p. 3) and "be kind hem" (Horowitz, 1987, p. 412; Spencer, 1988, p. 108) ough classes that are "nurturing and healthy to every ent all of the time" (Norris, 1985, p. 40).

The Master Teacher article entitled "Caring is not ling" makes these claims about the importance of caring he classroom:

Caring has benefits for teachers and students alike that cannot be overlooked if a teacher wants to be successful. That's why we need to know what caring is, and how to make it the focal point of our teaching style and the tone of the climate in our classrooms. Caring is. . .the vehicle which allows us to reach our potential in teaching. Without a caring stance, a teacher simply can't do the job (DeBruyn, 1980, pp. 2-3).

In his book On Caring Milton Mayeroff defines "caring" cating that "To care for another person, in the most ificant sense, is to help him grow and actualize elf." He refers to a quotation by Carl R. Rogers which "the degree to which I can create relationships which itate the growth of others as separate persons is a re of the growth I have achieved in myself" (Mayeroff, pp. XI & 1). Mayeroff further explains his views on g:

In caring, my being with the other person is bound up with being for him as well; I am for him in his striving to grow and be himself. I experience him as existing on the "same

level" as I do. I neither condescend to him (look down on him, place him beneath me) nor idolize him (look up at him, place him above me). Rather, we exist on a level of equality. Put more accurately, I am no longer aware of levels; seeing things in terms of different levels has been, so to speak, transcended. We are jointly affirmed; neither one is affirmed at the expense of the other.

In caring for another person I encourage him, I inspire him to have the courage to be himself. My trust in him encourages him to trust himself and to be worthy of the trust. Perhaps few things are more encouraging to another than to realize that his growth evokes admiration, a spontaneous delight or joy, in the one who cares for him. His awareness of my delight in his efforts to grow has a way of recalling him to himself: I help him realize and appreciate what he has done. It is as if I said to him, "Look at yourself now, see what you did, see what you can do" (Mayeroff, 1971, pp. 42-44).

Nel Noddings places the teacher in the category of the "caring" or the care-giver in her discussion of caring in social institutions, especially in schools. She emphasizes that the establishment of a caring relationship between the teacher and the student is able to transcend any qualifications or differences which may present themselves in the educational setting. In the following passage from her Caring, Noddings' discusses the significance of caring in the educational setting and the relation of caring to skills and subject matter while pointing out the necessity of such a relationship.

It may be that much of what is most valuable in the teaching-learning relationship cannot be specified and certainly not prespecified. The attitude characteristic of caring comes



through an acquaintance. When the student associates with the teacher, feeling free to initiate conversation and to suggest areas of interest, he or she is better able to detect the characteristic attitude even in formal, goal-oriented situations such as lectures. Then a brief contact of eyes may say, "I am still the one interested in you. All of this is of variable importance and significance, but you still matter more." It is no use saying that the teacher who "really cares" wants her students to learn the basic skills which are necessary to a comfortable life; I am not denying that, but the notion is impoverished on both ends. On the one extreme, it is not enough to want one's students to master basic skills. I would not want to choose, but if I had to choose whether my child would be a reader or a loving human being, I would choose the latter with alacrity. On the other extreme, it is by itself too much, for it suggests that I as a caring teacher should be willing to do almost anything to bring my students to mastery of the basic skills. And I am not. Among the intangibles that I would have my students carry away is the feeling that the subject we have struggled with is both fascinating and boring, significant and silly, fraught with meaning and nonsense, challenging and tedious, and that whatever attitude we take toward it, it will not diminish our regard for each other. The student is infinitely more important than the subject (Noddings, 1984, p. 20).

Mayeroff states that "Caring is not always agreeable" that "it is sometimes frustrating and rarely easy" (Mayeroff, 1971, p. 72). Noddings also gives evidence of the inevitable frustrations and complications in caring. Because she is convinced that extended time contact is important, and that is not always possible, she points out the following alternative:

I do not need to establish a deep, lasting, time-consuming personal relationship with

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every student. What I must do is to be totally and nonselectively present to the student -- to each student -- as he addresses me. The time interval may be brief but the encounter is total. . . (Noddings, 1984, p. 180).

Noddings continues her discussion of the establishment of caring relationships with suggestions for "reorganizing" the typical school setting to include longer time contact between students and their teachers. She summarizes her questions and the desired results thus:

. . . There are ways to extend contact so that deeper relationships may develop. If I know how my student typically reacts to certain topics and tasks, I am in a better position to guide him both sensitively and economically. Why can we not opt for smaller schools, for teachers and students working together for three years rather than one, for teachers teaching more than one subject? We are limited in our thinking by too great a deference to what is, and what is today is not very attractive. Our alternative is to change the structure of schools and teaching so that caring can flourish, and the hope is that by doing this we may attain both a higher level of cognitive achievement and a more caring, ethical society. . . (Noddings, 1984, p. 181).

Noddings' ideas about reorganizing school programs so that time contact is extended are explained in greater detail when she states:

In order to establish the level of trust and understanding that is required. . . we might consider a reorganization of schooling that would provide extended contact between teachers and students. If, for example, elementary school teachers were to remain with a group of students for three years rather than for the traditional one year, there might be time to develop the sort of

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deep caring relationship that could provide the basis for trust and genuine dialogue. Similarly, high school teachers might assume responsibility for a group of students in their particular subject over the entire span of high school years. Such arrangements would make it possible for us to expect that teachers should act as counselors and advisors in their subject fields and not just as imparters of knowledge (Noddings, 1984, pp. 186-187).

The type of caring relationship between student and teacher which Noddings believes is important has two sides. Not only the student, but the teacher benefits. The student's response to the care given by the teacher is counted out as being the source of strength for the teacher to draw on in order to continue with the care-giving.

We see another cogent reason for insisting on relation and caring in teaching. Where is the teacher to get the strength to go on giving except from the student? In situations where the student rarely responds, is negative, denies the effort at caring, the teacher's caring quite predictably deteriorates to "cares and burdens." She becomes the needy target of her own caring. In such cases, we should supply special support to maintain the teacher as one-caring. Communities are just barely awakened to this need. But no indirect caring can fully compensate for the natural reward of teaching. This is always found in the responsiveness of the student. . . (Noddings, 1984, p. 181).

In addition to expressing her thoughts on the importance of the caring relationship, Noddings suggests that the parental influence and the design of schools must include an emphasis on providing opportunities for caring.

What am I recommending? That students should be more responsive to their teachers? Can we

command them to respond? This approach seems wrong, although parents might reasonably talk to their children about the difficulties of teaching and ways in which students can support and encourage their teachers simply by exhibiting a spontaneous enthusiasm for their own growth. But, realistically, such a recommendation seems unlikely to be productive. What I am recommending is that schools and teaching be redesigned so that caring has a chance to be initiated in the one-caring and completed in the cared-for. Sacrifices in economies of scale and even in programs might be called for. These would be minor if we could unlock our doors and disarm our security guards. Schools as institutions cannot care directly. A school cannot be engrossed in anyone or anything. But a school can be deliberately designed to support caring and caring individuals, and this is what an ethic of caring suggests should be done (Noddings, 1984, pp. 180-182).

Goodlad's arguments about how schools might be improved

in agreement with Noddings. His conclusions also point

to the importance of sustained time contact which enables

teachers and students to establish more stable relation-

ships. He states:

If positive relations with teachers in classrooms are related to student satisfaction in school and corrective feedback is related to student achievement, then it becomes imperative to seek school conditions likely to maximize both. The never-ending movement of students and teachers from class to class appears not conducive to teachers and students getting to know one another, let alone to their establishing a stable, mutually supportive relationship. Indeed, it would appear to foster the casualness and neutrality in human relations we observed to characterize so many of the classrooms in our sample (Goodlad, 1984, pp. 112-113).

Noddings expresses additional thoughts about how schools should make changes in order to make caring easier. In addition to the element of sustained time contact between teacher and student, she adds the advantage of having children in contact with each other in order to "learn from each other" and to care for each other:

Now, clearly, when we consider seriously the establishment of opportunities to care, we must look not only at special programs but also at the structure of schools and classrooms. If we value genuine caring encounters, then our classrooms will be cooperatively organized for many tasks. Children will be encouraged to learn from each other as well as from teachers and books. . . . We will be wary of sharp age separations, because these separations may induce a selfish in-turning toward the problems unique to particular ages (Noddings, 1984, p. 187-188).

Noddings recognizes that teacher competency can raise possible objections to her predominant idea concerning sustained time contact between a teacher and a group of students. She points out the importance of dealing with competent teachers in any situation.

The objection that is most often raised to suggestions for extended contact is that we should not want our children subjected to a bad teacher for an extended period -- for example, our suggested three years. But think what we are saying when we raise that objection! The appropriate reply is, surely, that we should not want our children exposed to a poor teacher for even one year. We have become too well adjusted to mediocrity, routine, and things-as-they-are (Noddings, 1984, pp. 187).

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Noddings suggests that the implications of the "poor teacher" fear should be considered and that "students and teachers should stay together by mutual consent and with the approval of parents." In this arrangement, Noddings believes that ultimately "really poor teachers would be squeezed out" of the profession and that all the "fuss and feathers of detailed administrative evaluation would be cut considerably" (Noddings, 1988, p. 225).

John Goodlad states that the "process of humanizing knowledge in schools so that all students gain access to it appears to have two central components." These components are (1) the teacher's personal attentions toward the student (nurturing behaviors) and (2) the teacher's pedagogical skills (technical skills) (Goodlad, 1984, p. 125). A 1986 article in Phi Delta Kappan refers to these components as involvement with subject matter and (2) involvement with students (Csikszentmihalyi and McCormack, 1986 p. 418).

Teacher's Personal Attentions Toward the Student. In book, On Caring, Mayeroff states that the "caring teacher. . .directly knows his student as an individual; he experiences him as someone in his own right, and not as a stereotype or as a means for his own self-aggrandizement (Mayeroff, 1971, p. 14). Other authors join Mayeroff as report empirical studies, school program data, and personal experiences as a basis for information about the

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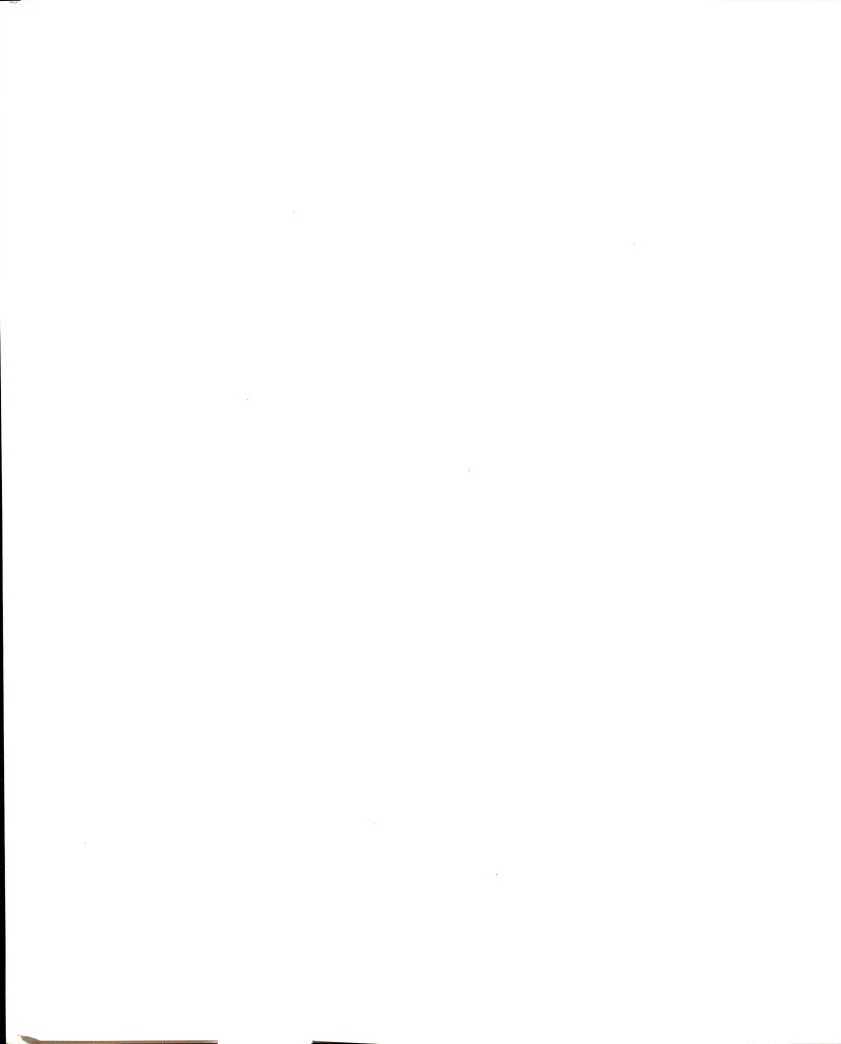
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onal attentions toward students which have successfully
 n caring. These caring behaviors include those of being
 portive and reassuring" (Rebbeck, 1986, p. 65; Maifair,
 , p. 57; Conlee, 1986, p. 69); being "sensitive and
 ng" (Ohanian, 1986, p. 7; Wolfle, 1988, p. 16; Simms,
 , p. 63); treating children as "special individuals"
 hstein, 1987, p. 54); holding "high expectations" for
 emic achievement (Palardy and Palardy, 1987, p. 87;
 tson, 1986, p. 198); inspiring students to "test
 selves against their own possibil- ities" (Sava, 1987,
 4; Bartocci, 1988, p. 75); using "appropriate and
 tive physical contact" (Colwell, 1986, p. 130; Anderson,
 , p. 201); showing "enthusiasm and dedication"
 inson, 1984, p. 138; Csikszentmihalyi and McCormack,
 , p. 418); participating in "fun and sharing" (Civikly,
 , pp. 61-62; Jantzen, 1988, p. 33; Schuh and Kuh, 1984,
 9); feeling "responsible for student success and
 re" (Johnson, 1987, p. 45; Pratt, 1985, p. 807);
 ecting a caring image" (Smith and Howe, 1985, p. 188;
 s, McGill, and Shaeffer, 1986, p. 150); and getting to
 how your students feel" (Ferree, 1985, pp. 240-241;
 ow, 1985, p. 332; Booth, 1985, p. 23).

Teacher's Pedagogical Traits. The following paragraph
 rizes some thoughts about the pedagogical traits
 ted with caring:



Caring requires structure, investment in students, involvement, kindness. It must be "revealed in everything we do. It's demonstrated in the way we give tests, the assignments we give, the way we correct misbehavior, and the promptness with which we grade and return papers. Our caring comes through loud and clear to students. It comes through loud and clear when we don't care as well (DeBruyn, 1980, pp. 2-3).

The list of pedagogical traits and abilities mentioned by educational writers as aiding in caring and nurturing include "mastering appropriate techniques for asking questions" and "communicating information" (Daly, 1986, pp. 2; Ornstein, 1988, pp. 72-73); developing the art of "listening" (Faber and Mazlish, 1987, p. 37); individualizing instruction by "adapting materials" (Keefe, 1986, p. 85; Keefe, 1988, p. 110; Robison, 1987, p. 16; Smith, 1986, p. 16); planning instructions based on "students needs and ability levels" (Blair, 1984, pp. 139-140); having an appropriate "leadership style" (Vertiz, Fortune and Hudson, 1986, p. 63); maintaining a balanced "authority" in classroom management (Shrigley, 1986, p. 65; Widdowson, 1986, p. 86; Morgan, 1984, p. 54); exercising the right amount of "control" (Kaywell, 1987, p. 204; Bluestein, 1985, 1986); using humor in the classroom (Hunsaker, 1988, p. 16); helping students "feel responsible" (Wolfe, 1986, p. 16; Holmes, 1984, p. 51); "motivating the unmotivated" (Weiss, 1982, p. 2; Lockavitch, 1986, p. 317); and encouraging students to be "independent thinkers" (Michener,

, pp. 26-27; Wassermann, 1987, p. 460); and giving
 st and helpful "evaluative reactions" (Sadker and
 er, 1985, pp. 369-370 ; Lee and Souers, 1984, p. 33).

Drinkard makes the following statements about teachers
 possess caring pedagogical traits:

The teacher who makes his or her presence
 known by walking around the classroom, inter-
 acting with students, and making eye contact
 with them is generally appreciated. . . .
 Teacher energy levels influence those of
 students. Teacher enthusiasm can be conta-
 gious. An atmosphere of concern is essential
 because. . . it does not matter what you know
 until they know that you care. Call them by
 their names, point out the positive things
 they do, and greet them in your classroom and
 elsewhere. . . . Notice changes in them for
 the better. . . . Laugh with them and at
 yourself when it is necessary to lighten a
 stressful situation. Let them know they were
 missed when absent. Show genuine concern in
 times of their personal or family difficul-
 ties to build a strong relationship as you
 help them progress in daily contact with you
 (Drinkard, 1986, p. 12).

Nel Noddings strongly emphasizes the pedagogical skill
 dialogue and it's importance to students especially as it
 s parents and teachers to work cooperatively. She says:

We have been talking about dialogue -- about
 talking and listening, sharing and responding
 to each other. It is vital in every aspect
 of education. In teaching subject matter,
 the teacher must learn to listen as well as
 to talk. As the student thinks aloud, the
 teacher may direct and correct him, but he is
 thinking, initiating, trying things out.

. . . The purpose of dialogue is to come into
 contact with ideas and to understand, to meet
 the other and to care. . . . It is clear, I
 think, that instituting open and genuine
 dialogue implies a weakening of professional

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structures and an attempt to establish teachers and parents as cooperative educators (Noddings, 1984, pp. 184-187).

MONTH-DAY ADVENTIST AND OTHER PAROCHIAL LITERATURE

Even though the volume of educational literature from month-day Adventist and other parochial writers is much smaller, themes concerning the importance of caring and nurturing expressed in the general educational literature are also presented in this smaller body of literature. In this literature, the added aspects of the Christian "golden rule" and following the "teaching methods of Jesus Christ" are incorporated.

Teacher's Personal Attentions Toward the Student. In addition to the desirable personal attentions toward students presented in the general educational literature, the challenge to religious educators is to help to "undo" in children any faulty images of God, replacing them with images of a God truly involved in our concerns." This, it is claimed, can be done in educational settings "where students are cared for and valued as unique individuals" (Seasey, 1987, p. 27; Carter, 1981, p. 2; Siepman, 1981, p.

In her article "Students Describe the 'Ideal Teacher'" J. Scalo makes the following observation about a group

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tudents who have made an expression of "mutual respect caring" for their teacher:

Such a relationship is vital to the academic and social growth of students. Academic growth occurs when students work to the best of their ability; social growth takes place when students view themselves and others as having worth and dignity. The foundation for this relationship is the students' perception of the teacher as an authentic and emphatic human being with unconditional respect for them. . . . Adolescents can distinguish between the phony teacher, one who pretends to love children, and the dedicated teacher, one who genuinely cares for them. The most important ingredient in fostering a positive student-teacher relationship is the teacher's unconditional respect for students, demonstrated by accepting students as they are and caring for them (Scalo, 1986, pp. 40-41).

Scalo reports students comments such as, "I like teachers who are fair, not just easy, who care about what we are doing"; "I feel better when I can talk to someone who listens"; "I don't want to keep my feelings bottled up inside of me"; and "The best teacher attacks the problem, not the student." One student wrote:

I think education isn't just learning from books. It helps kids and teenagers learn how to live life with other people. My teacher cares about her students and doesn't forget anyone. She treats everyone equally. It isn't just a job for her (Scalo, 1986, p. 41).

Hedley J. Eager, Academic Dean of Pakistan Adventist University, in his doctoral dissertation on primary graduate studies dealing with affective strategies for school effectiveness concluded that caring and nurturing strategies such as relationship building, giving support,

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unication, consistency, rewarding compliance to expected
 vior, giving affection, and teaching values were
 orted by teachers and students as being important to a
 essional school program. Data from this study showed that
 effective schools

Student self-esteem was enhanced by teachers'
 taking time to socialize informally with them
 -- inviting them home, taking them camping,
 having lunch with them, or just passing the
 time of day whenever the opportunity arose
 (Eager, 1989, pp. 8-9).

Dr. Lilya Wagner, the vice-president of a Seventh-day
 Adventist college, states in her book Caring is Not a
 spectator Sport that when "people combine their talents and
 mutual gifts, the good that can be done for humanity is
 usually unlimited." She uses many examples of high school
 college campus life situations where caring made, or
 it have made, a difference in the lives of students
 (Wagner, 1986, p. 43).

From another SDA college, an upper-division student
 describes how "caring relationships" between students and
 faculty members make it much more likely for students "to
 succeed academically and in all areas" (Disheroon, 1985, p.

One professor from Andrews University, an Adventist
 university in Berrien Springs, Michigan, writes of the
 "caring atmosphere" created by the faculty and responded to
 by the students (Jorgensen, 1986, p. 12) and physician
 William Manullang writes from Kent, Washington about the

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erence that was made in his life by a teacher who "cared
 gh to listen" (Manullang, 1986, p. 2). The challenge
 ented to Christian teachers is that of "providing a
 ng atmosphere" that makes a child "feel adequate,
 ful, and unafraid" (Senier, 1986, p. 21; Zoellner, 1985,
 8) along with that of extending to students the "loving
 " exemplified by Christ (Bullock, 1985, p. 8;
 peaker, 1985, p. 8).

In an article entitled "The Hurting Child" in the mag-
 e Momentum, Suzy Yehl, director of a program called,
 nbows for All God's Children," challenges Catholic
 ators with these words:

The personal, sincere caring of one person
 for another belongs to each of us. But it
 is, in a special way, the mark of the teach-
 er. Because we care about children and want
 our enthusiasm for knowledge to be passed on,
 we are in the teaching profession. And the
 most teachable of all moments is when we
 reach out to the child as a person, when we
 let her or him feel that we care. An educa-
 tor, especially today, needs not only a
 degree, but an open loving heart (Yehl, 1986,
 p. 20).

This same author agrees with Leo Buscaglia in the
 ements, "Be human first and always" and "To reach the
 d's mind, a teacher must first capture the child's
 t" (Yehl, 1986, p. 21). Capturing the hearts of
 ents through "acquiring their friendship" (Rathbun,
 , p. 12; Johnson, 1986, p. 12; Faber and Mazlish, 1987,
 7), acting as a "role model" for students (Nix, 1985, p.

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Keating, 1984, p. 31), using "kind, positive words" (Lincoln, 1986, p. 11; Van Dolson, 1985, p. 15), taking an "interest in" student activities in order to "gain their confidence" (Vincent, 1986, p. 12) establishing relationships that include "praying, loving and nurturing" (Gardner, 1985, p. 9; Finch, 1985, p. 2) and being a "people oriented" and "integrative" teacher (Augenstein, 1988, p. 45; Johnson, 1987, pp. 11-12; Howe, 1987, p. 51) are all ideals presented by parochial authors.

These same ideals are presented as desirable educational policies and practices for education within the twentieth-day Adventist system due largely to the influence of the writings of Ellen G. White who is the recognized prophet of the church. Even though her comments on education were written around the turn of the century, they emphasize the importance of the teacher's personal attentions toward the student.

The modern concept of humanizing education is reflected in her 1913 statement that "In the schools of the prophets the sacred gospel was humanized, as in the teachings of Christ" (White, 1913, p. 436).

Ellen White's views of the teaching methods of Jesus Christ, which the Christian educator should emulate, agreed with that of parochial educators today. She stated:

The Saviour's rule -- 'As ye would that men should do to you, do ye also to them likewise' -- should be the rule of all who undertake the

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training of children and youth. They are the younger members of the Lord's family, heirs with us of the grace of life. Christ's rule should be sacredly observed toward the dullest, the youngest, the most blundering, and even toward the erring and rebellious (White, 1903, pp. 292-293).

In other comments, White refers to "Christ's rule", as love and friendship of the teacher toward the student.

Our schools must be more like the schools of the prophets where every student will receive special help from his teachers. . . . Tenderness, sympathy, unity, and love are to be cherished (White, 1861, p. 152).

No part of the work is more important than to look after the youth with tender, loving solicitude, that they may feel that they have a friend (White, 1923, pp. 116-117).

The teacher. . . should ever stand in the attitude of a friend and counselor to his pupils (White, 1859, p. 31).

The caring behavior of "socializing" with students is set out in White's comments about participation with the students in exercises and amusements. She says that teachers should be willing to "join in the amusements of the children, be one with them, and show that they want them to be happy" (White, 1859, p. 653) and to "unbend from their dignity" and "to be one with the children in their exercises and amusements." White's reasoning is that the teacher's association with the students provides opportunity for the teacher to provide the "sympathy, affection, and love" that the students have need of (White, 1923, p. 116).

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White further states that:

Teachers often fail of coming sufficiently into social relation with their pupils. They manifest too little sympathy and tenderness, and too much of the dignity of the stern judge. While the teacher must be firm and decided, he should not be exacting or dictatorial (White, 1903, p. 280).

Today's authors write about the need for teachers to be supportive and reassuring" and to hold "high expectations" their students. White's ideas which are parallel to the modern ideas are reflected in the following elements:

The wise educator, in dealing with his pupils, will seek to encourage confidence and to strengthen the sense of honor. Children and youth are benefited by being trusted. Many, even of the little children, have a high sense of honor; all desire to be treated with confidence and respect, and this is their right (White, 1903, p. 289).

It is better to request than to command; the one thus addressed has opportunity to prove himself loyal to right principles. His obedience is the result of choice rather than compulsion (White, 1903, p. 290).

White's ideas about the "atmosphere" surrounding the teacher are very similar to today's concept about the importance of "projecting a caring image":

Every teacher who has to do with the education of young students should remember that children are affected by the atmosphere that surrounds the teacher whether it be pleasant or unpleasant (White, 1913, p. 191).

Mayeroff's 1971 statement that "caring is not always measurable" (p. 72) seems to agree with White's 1903

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Under no circumstances should the teacher manifest partiality. It is in dealing with the faulty, trying ones that the character is tested, and it is proved whether the teacher is really qualified for his position (White, 1903, p. 280).

Teacher's Pedagogical Traits. The pedagogical traits discussed in literature written specifically for and by educators in private schools are not unlike those presented in the general educational literature. However, the discussion of pedagogical traits in this body of literature is often intricately intertwined with discussions of religious and/or evangelistic responsibility with strong emphasis on human relations skills.

Dr. John J. Augenstein's article, "Touching the Lives of Many" reports a study of successful Catholic teachers who later became principals. They perceived their strengths to be centered around three areas: "human relation skills, organization skills and creativity, with human relations skills predominating." Augenstein refers to these teachers as having met with sufficient success as to be drawn into administrative positions as "people-oriented persons" who desire to help, first a small group in the classroom and then the larger group of students in the entire school." He states that, "they have and want to exercise their human relations skills" (Augenstein, 1988, p. 45).

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From a private school in Willowdale, Ontario, Canada a study of a group of teachers who were in the process of doing course work showed that they expected their teachers to be flexible in their "teaching styles and methodology" and to use "methodology and style really separate the good teachers from the bad." The studying teachers who were the subjects of this research concluded that the one good quality that all good teachers share is that of "treating their students with respect" and showing it by (1) allowing academic courses to be planned by consultation in which the teacher and student "mutually decide what is best for everyone concerned" and (2) "allowing students to learn in different ways." The article which reported the study is as follows:

The goal of teaching is for students to learn. . . . People learn in many different ways, and it does not take a genius teacher to evaluate learning according to the needs of the individual student. An environment in which performers can perform, silent types can be silent, and those in between (the majority, incidentally) can fluctuate according to their inclinations is surely the most productive. A good teacher can generate a warm safe, respectful classroom environment that encourages students to take risks, a large part of learning. Teachers as students expect a comfortable atmosphere in the classroom; their own students have a right to the same. . . .

The golden rule of teaching is simply that teachers should treat their students as they would have their own instructors treat them. They learn best when treated with courtesy and respect and when encouraged to learn in the way that suits them best. Mutual respect

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can establish a foundation for a creative and productive relationship between teachers and students that fosters learning (Horowitz, 1987, p. 412).

The close relationship between the pedagogical skills and the human relation skills is discussed by James Keating, a religion teacher in Norwalk, Connecticut. He expresses agreement with the following quote from Michael Warren:

the foundation of youth ministry is relational ministry, not the ministry of teaching. Where the ministry of teaching is primary, young people tend to resist it. Where the ministry of friendship is primary, the ministry of teaching can make progress (Warren, 1982, p. 90).

However, Keating qualifies his acceptance of Warren's statement by pointing out the accompanying importance of pedagogical skills.

I am not throwing out the necessity for content, lesson preparation and good methodology. I am not reducing teaching to a 'pal-like' relationship where, because we trust one another, education. . . will somehow spontaneously arise (Keating, 1984, p. 31).

An article comparing two classrooms under the direction of two teachers -- one judged to be caring the other to be non-caring -- concludes that the caring teacher "communicates with people" while the non-caring teacher "relayed information." The need to relay information is not done with when the teacher is a caring, nurturing teacher -- it is not the primary focus (Johnson, 1986, pp. 10-12).

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Various pedagogical skills are mentioned in the writings of the SDA prophet, Ellen White. In her writings, in those of other religious educators, these skills are considered in light of the importance of human relations. In her book Education she states that "Love. . . is the basis of true education" (White, 1903, p. 16). Additional statements, scattered throughout other works on education, point out the need for teachers to also be in possession of a deep understanding of pedagogical skills and to have a knowledge of appropriate learning outcomes and goals for their students.

In discussing teacher traits which could be classified as pedagogical skills, White states that teaching requires delicate tact, the finest susceptibility, a knowledge of human nature, and a heaven-born faith and patience" and a willingness on the part of the teacher "to work and watch and wait" (White, 1903, p. 292).

The skill of "individualizing instruction" is implied in these thoughts:

The teacher should carefully study the disposition and character of his pupils, that he may adapt his teaching to their peculiar needs (White, 1913, p. 231).

In order to do effective study, the interest of the child must be enlisted. Especially by the one who has to do with children and youth differing widely in disposition, training, and habits of thought, this is a matter not to be lost sight of (White, 1913, p. 181).

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Scalo, writing in 1986, reported that foundation for
 al and academic growth was the student's perception of
 teacher who "respected" them and expected them to work
 the "best of their ability" (pp. 40-41). White's
 nents, made at a much earlier date, deal with similar
 her characteristics.

The teacher must have the tact and skill, the
 patience and firmness, that will enable him
 to impart to each the needed help -- to the
 vacillating and ease loving, such encourage-
 ment and assistance as will be a stimulus to
 exertion; to the discouraged, sympathy and
 appreciation that will create confidence and
 thus inspire effort (White, 1903, pp. 279-
 280).

Teachers should adapt their teaching to the
 minds of the children, placing themselves in
 sympathy with them; then the children can be
 instructed and benefited both by precept and
 example (White, 1859, pp. 653-654).

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

In the areas of teacher expectations of students and
 teaching of independent thinking, White mentions the
 owing educational objectives or goals:

Students should be led to think for themselves (White, 1913, p. 434).

It is the work of true education. . .to train the youth to be thinkers, and not mere reflectors of other men's thoughts (White, 1903, p. 17).

. . .The teacher who trains the child to self-control will be the most useful and permanently successful (White, 1903, p. 289).

Teachers should lead students to think, and clearly to understand. . . . Inquiry must be awakened. . . (White, 1861, p. 154).

Instead of appealing to pride and selfish ambition, teachers should endeavor to awaken the love for goodness and truth and beauty -- to arouse the desire for excellence (White, 1890, p. 595).

The success of a teacher who has developed the necessary pedagogical skills, according to Mayeroff and others, is the ability to help students "grow and actualize" themselves (Mayeroff, 1971, pp. XI and 1). This type of success is mentioned by White.

Under the influence of wise teachers, the indolent may be led to arouse, the thoughtless to become serious. Through painstaking effort, the most unpromising student may be so trained and disciplined that he will go forth from the school with high motives and noble principles (White, 1913, p. 498).

The true educator, keeping in view what his pupils may become, will recognize the value of the material upon which he is working. He will take a personal interest in each pupil, and will seek to develop all his powers. However imperfect, every effort to conform to right principles will be encouraged (White, 1903, p. 232).

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EMPIRICAL RESEARCH PRECEDENTS

Empirical support for caring and nurturing behaviors on the part of teachers is found in the general educational literature and in the literature that is directed toward school/private educational settings. In the literature reviewed, a limited number of empirical studies focused specifically on "care" shown by teachers. A larger body of programmatic literature dealing with teacher effectiveness across a variety of variables, while not specifically focusing on "care", often presented evidence in favor of specific behaviors which showed caring and nurturing. Also of interest are studies cited in the literature which show mixed findings leading to conclusions that support for effective outcomes related to teacher behavior is limited.

DISCONFIRMING EMPIRICAL EVIDENCE

In 1985 Vertiz and Fortune concurred with the 1979 statement by William Martin:

. . .The simple truth of the matter is that after 200 years of education and teaching in this country, there is little or no 'hard' empirical research evidence to which teachers can turn to justify the effectiveness of various aspects of their behavior for bringing about the desired changes in students (Martin, 1979, p. 48; Vertiz and Fortune, 1985, p. 64).

In their chapter on research dealing with the effects of school, Thomas L. Good and Jere E. Brophy make the

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following statement:

Although issues related to the effects of school on student achievement are salient today, interest in effective schools is recent. In 1970, Biddle noted that little systematic study of school process had occurred. . . . Despite considerable interest that exists in the issue today, and numerous articles that have appeared in the literature recently, we have relatively little process data to describe what takes place in schools generally or to describe how schools that influence student progress positively differ from those that have less impact (Good and Brophy, 1986, p. 570).

One research study produced what seemed to be confirming evidence about any positive relation of what e considered twenty-five commonly accepted teacher competencies and student's growth in academic achievements self-concept. This study by three southern university educational researchers, Coker, Medley and Soar, studied 100 classrooms in one school system and produced disturbing lts that were

startling in the mixed and negative support they offer for our best ideas about how an effective teacher of cognitive skills and content behaves. They call into question some of our strongest convictions about teaching (Coker, Medley and Soar, 1980, p. 149; Cory, 1981, p. 15).

in refers to the 1979 Eric Report on Interpreting Research Results on Teaching when he states that:

The generally low correlations reported between teacher behaviors and pupil learning are consistent with the idea that many pupils may learn regardless of how they are taught (Martin, 1979, p. 48).

In one study of teacher leadership styles "consistency" surfaced as perhaps the single significant dimension of teaching since there was equally high performance among students who studied under teachers who were "high on both structure and relationship behavior" and those whose teachers were "low on both". The lowest achievement was obtained by those students whose teachers appeared to be inconsistent because they were "distinctly high on one of those dimensions and low on another" with no difference which dimension was high or low (Vertiz, Fortune and Hutson, 1985, p. 67).

CONFIRMING EMPIRICAL EVIDENCE

Any apparent lack of empirical evidence as well as the mixed results of some studies of the importance of teacher behaviors may be partly due to the fact that until recently most study findings have been "based on school measures averaged across classrooms" and little research had been carried out that consisted of "systematic observational studies of teachers teaching in natural classroom settings" (Hutson, 1986, p. 195).

Goodlad argues that:

Schools and classrooms cannot be understood or accurately and usefully described by the relatively simplistic input-output factory model so often used; they are better understood as little villages in which individuals

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interact on a part-time basis within a relatively constrained and confining environment (Goodlad, 1984, p. 113).

Recent studies have "produced a growing body of knowledge about the relationships between certain teaching practices and student learning" (Evertson, 1986, p. 197). These studies reveal that "patterns" do emerge (Vertiz, Fortune, and Hutson, 1985, p. 63) and that there are "a number of practices that have consistent effects on student learning" (Evertson, 1986, p. 197).

The literature furnishes examples of these patterns and practices. Joan Kaywell refers to Goodlad's A Place Called School in making this statement:

Good teachers do make differences in the lives of their students, but these effects can be lost when we analyze measurable data across all schools. Test scores. . . are not adequate measures for determining what is taught in schools nor are they legitimate in diagnosing the conditions of our schools (Kaywell, 1987, p. 203).

A study conducted in London and entitled Fifteen-thousand Hours: Secondary Schools and Their Effects on Children (Rutter, 1979) asked the basic research question "Can a good school help its students overcome the adverse effects of economic disability and family adversity?"

This study, which was interested in both school processes and products and which dealt specifically with the types of teacher behaviors targeted by this research, combined qualitative and quantitative methodologies. The

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quantitative methods made use of observations of students and staff members in classrooms and on the playground and of open and structured interviews.

The fundamental conclusions were that:

1. Secondary schools in London do differ markedly in the behavior and attainment of pupils despite similarities of socioeconomic, racial, intellectual, and other factors among their pupils.
2. Outcome differences were associated with factors such as degree of academic emphasis, use of praise rather than severe punishment, high expectations of teachers about children's work and behavior, positive behavior modeling on the part of teachers, immediate and direct feedback in terms of praise and approval, development of schoolwide values and norms of behavior, staff concern for individual pupil needs, teacher and pupils working together in shared activities toward common goals, and allowing children to hold positions of responsibility in the day-to-day functioning of the school.

Fundamentally, Fifteen-Thousand Hours suggests that schools can indeed make a difference in the lives of children, and that earlier, largely quantitative studies of the effects of schooling masked many significant, influential factors (Rogers, 1984, pp. 98-99).

The teacher behaviors listed in conclusion number 2 were closely related to the types of caring and nurturing teacher behaviors which were presented in the educational literature and which were evidenced in the perceptions of caring and nurturing teacher behaviors held by the teachers who participated in this research project and their students.

Because of the similarity between the teacher behaviors tested in the conclusions of the "Fifteen-Thousand Hours" study and those teacher behaviors perceived as caring by the subjects of this study, the third conclusion that "schools can indeed make a difference in the lives of children" was highly significant as it related to the assertions which developed from this study.

Martin's 1979 review of current research in teacher behaviors reports a "number of investigations" that have arrived at positive conclusions concerning the effectiveness of teacher behavior and points out that:

one of the most critical variables in the learning process is the teacher's behavior toward a student. . . . Teachers do affect student learning to a degree that is both statistically and practically significant (Martin, 1979, p. 48).

Looking again at Evertson's article, we notice that she points out the fact that recent educational research has produced "persuasive new evidence that teachers play a central role in affecting student learning," and quotes Wley and Rosenholtz's conclusion that "there is an enormous amount of evidence that teachers have a significant impact on efforts to change schools and on the nature of the students' experiences, whatever the formal policies and curricula of a school or classroom might be," and that teachers "enhance or impede what students learn" in a multitude of ways (Evertson, 1986, p. 196).

Students seem to agree that their teachers are making a difference in their satisfaction with school. An opinion poll reported by Phi Delta Kappa was taken by the Center for Survey Research at Indiana University in 421 high schools with 1,712 high school seniors. These students were asked to assign grades to their teachers. Twenty-six percent of the high school seniors gave their teachers an A and thirty-eight percent gave them a B. Only thirteen percent of the respondents noted serious teacher/pupil problems such as unfair or uncaring teachers (Clark, 1987, pp. 503-508).

A study which directly investigated caring teacher behaviors involved 285 administrators and teachers in 49 recognized effective secondary schools in the United States in 1987" reported that "the most important strategy for school effectiveness" was "showing students that the faculty care about them as people." This study indicated that in order to show care "teachers must feel an inner love for every student, no matter how unattractive the child's appearance or how unacceptable his behavior" and seek "every opportunity for informal and formal contact between both staff and students to practice relationship building." This study pointed out that "children readily discern genuine caring from pretense or insincerity" (Eager, 1989, pp. 7-9).

Harry Wong reports that a caring atmosphere in his low achiever's science classes brought about these results:

I have no discipline problems. I have no dropouts. Ninety percent of my students receive A's, B's or C's. Ninety-five percent of my students turn in their biweekly assignments (Wong, 1972, p. 20).

Wong feels that he can report this type of results in specialized science classes for underachievers because shows that he cares by such teacher behaviors as:

(1) writing lessons which are "rarely more than four pages long" and are "loaded with cartoons, contemporary vernacular, games and songs";

(2) providing a series of activities for each lesson because the students are poor readers and can better conceptualize when they are tangibly involved in their own learning;

(3) providing lessons which allow for frequent successes in order to build the self-concept of these students who are accustomed to failure;

(4) praising the students with oral compliments and immediately responding with good marks on their successful lesson papers;

(5) maintaining a success oriented curriculum because of his belief that "a person's self-concept is related to school achievement";

(6) maintaining close proximity to his students within the classroom because he says "love cannot be communicated at a distance" and believes that discipline problems

decline and learning increases as the distance between the teacher and the student decreases";

(7) using touch to show his students that he cares and saying, "I love you" (Wong, 1972, pp. 21-22).

The teacher behaviors which Wong reports as bringing students success also make him consider himself a successful and well-rewarded teacher. Many of the specific behaviors reported by Wong are presented in the educational literature as caring and nurturing behaviors.

Research reported by David Berliner gives evidence that:

Substantial use of corrective feedback in the academic areas, contingent praise for correct or proper behavior, and the use of students' ideas as a way of letting student know that their contributions are valued, all show positive relations to achievement and attitude. . . . Criticism, as a form of feedback, if emotionally neutral, has been found to be accepted by students, but it has long been recognized that sarcasm and personal attacks are negatively related to achievement and should not be used as feedback for inappropriate behavior (Berliner, 1984, p. 71).

John Goodlad seems to underline specific caring behaviors by teachers in his report of research which shows that:

Learning appears to be enhanced when students understand what is expected of them, get recognition for their work, learn quickly about their errors, and receive guidance in improving their performances (Goodlad, 1984, p. 111).

In a recent study reported in Phi Delta Kappan, David Clark found that out of 1,712 high school seniors in 421

ic and non-public high schools across the country 82%
 ed "understanding" as the number one important char-
 ristic of a teacher (Clark, 1987, p. p.504). In
 vidual school studies students have given being "suppor-
 and understanding" (Rebbeck, 1986, p. 65) and being
 nent and empathic" (Scalo, 1986, p. 40) as traits of
 ideal" teacher. The study done by Csikszentmihalyi and
 McCormack reported that the teenagers studied saw influen-
 teachers as those who were "approachable" and had
 turant attitudes" that allowed students to feel
 -confident (Csikszentmihalyi and McCormack, 1986, p.

In their study which cites "empirical research, theory,
 cogent argument", Schuh and Kuh conclude that college
 ents who

have contact with faculty outside the class-
 room are more likely to persist to grad-
 uation, exhibit higher levels of achievement,
 and be satisfied with college than students
 not involved with faculty outside the
 classroom (Schuh and Kuh, 1984 p. 519).

Timothy Blair's article "Teacher Effectiveness: The
 how to Improve Student Learning" states that

studies of teacher effectiveness done during
 the last decade have agreed to a remarkable
 degree on a number of characteristics related
 to student learning of basic skills, singling
 out various teacher and student attributes
 that seem to explain differences in teacher
 effectiveness. . . . Teacher effectiveness is
 equated with increased student achievement,
 so researchers have studied teachers as well

as children to identify characteristics associated with significant achievement gain (Blair, 1984, p. 138).

Blair draws on several research studies to construct a list of seven fundamentals of "effective instruction" that have been associated with student achievement and which suggest why some are effective (Blair, 1984, pp. 139-141). Of the seven characteristics he reports some specifically demonstrate behaviors which fit the descriptions of caring and nurturing behaviors. For example, Blair's fundamentals include "positive mind set". The fundamental of positive mind set states that "Effective teachers believe in themselves and expect that their students will be successful in learning." This fundamental parallels the caring behavior of "holding high expectations for students." Blair explains that teachers who are successful

set positive expectancies for the kids they are working with, and convince those kids that they can learn, that they will learn, and that in this year, in this classroom, they are going to see progress (Blair, 1984, p. 141).

In agreement with Blair, Carolyn Evertson refers to studies reported in the book Pygmalion Grows Up by Good and Cooper, 1983, in the following statement about the importance of teacher expectations:

Research has consistently found relationships between teachers' expectations for student academic performance and student learning. When teachers communicate high but attainable goals for student performance, achievement usually increases; when teachers communicate

goals for performance that are low, achievement usually declines (Evertson, 1986, p. 199).

In a 1985 study of teacher responsibility and verbal behavior there was evidence to support the "pygmalion" hypothesis that "some students fail or do poorly because teachers have low expectations for them." The authors point out that, although the generalization of the findings should be handled with caution, there is need of further study of teacher expectations (Pratt, 1985, p. 815).

In agreement with another of Blair's fundamentals for successful teaching -- management -- Palardy and Palardy claim that the importance of this characteristic is affirmed by recent studies of effective and ineffective teaching, as well as by undocumented experiences of "countless teachers" (Palardy and Palardy, 1987, p. 87).

In examining the caring relationship from the teacher's point of view, a study conducted over a period of four years at two U.S. high schools showed that "experienced teachers seem to derive a substantial portion of their work satisfaction from the intrinsic rewards linked to dealing with students as people" and meeting the needs of their students within the framework of personal, organizational, and societal expectations" (Blase, 1986, p. 112).

The research dealing with teaching behaviors and processes has proven to be an "extremely valuable resource for the improvement of practice" but has raised questions

about the best "sources, vehicles, frameworks, and activities to use to help teachers implement effective teaching strategies" (Evertson, 1986, p. 200). Even though caring and nurturing teacher behaviors (or behaviors which are consistent with caring) are frequently suggested in reports of research dealing with effective teaching, there is a relative lack of research which focuses specifically on caring. It is my hope that the results of this field study will add to the understanding of caring and nurturing activities as they relate to effective teaching and will help interested educators to gain insights that will provide the impetus for providing classroom and school climates where caring and nurturing activities can become a more integral part of the educational process.

RELATED TOPICS IN LITERATURE

In seeking topics in literature which related closely to the circumstances and rationale for this study, I was mindful of the "highly specialized" educational institution that was to be the site of my study. In a school such as Milltop Adventist Academy there is a strong educational goal of transmitting a particular culture to the next generation in a setting that is a somewhat secluded "subculture" with limited access to outsiders.

THE PROCESS OF CULTURAL TRANSMISSION

In 1943 Margaret Mead stated:

In its broadest sense, education is the cultural process, the way in which each new-born human infant, born with a potentiality for learning greater than that of any other mammal, is transformed into a full member of a specific human society, sharing with the other members a specific human culture (Mead, 1963, p. 309).

George and Louise Spindler's answer to "What is Education?" follows Mead's line of thinking:

We see education as cultural transmission, and of course cultural transmission requires cultural learnings, so learning and transmission are never separated except by convention. Further, we see that aspect of cultural transmission in which we are most interested--education in the broad sense, schooling in the narrower sense (including initiations, rites of passage, apprenticeships, as well as schools)--as a calculated intervention in the learning process (Spindler & Spindler, 1987, p. 153).

George Spindler further states that "Education. . . functions to maintain established cultural systems to recruit new members and to maintain the existing system" (Spindler, 1987, p. 333).

The effectiveness of schools as agents of cultural transmission is attested to by Kathleen Wilcox. In her description of the application of qualitative research to the study of schooling she concludes that studies have shown American elementary and secondary schools to serve largely as instruments of cultural transmission. Despite the common view of those who view schools as "agents of social change"

ey tend to socialize children in the "life-ways, values, attitudes, and ideals of the culture" as it exists, rather than as it "ought" to be.

In this process of cultural transmission, the studies reported by Wilcox describe schools as "a powerful influence" over the lives of children; "effective"; and able "make a difference" in spite of the fact that they remain largely authoritarian, controlling, routinized, regimented, competitive, time-dominated" institutions. . . that continue function as "elements of the broader society" (Wilcox, 1982, pp. 457-478).

In a recent issue of the weekly publication, Insight, which is designed for the young adult members of the SDA Church, the process of cultural transmission was discussed. It was pointed out that rituals and holidays and the activities associated with them are an important part of life generation after generation. The regular repetition of special events, including the weekly day of worship, was discussed as a way of transmitting culture. Emphasis was placed with the following quotation:

French sociologist Emile Durkheim believed that rituals celebrated by families, clubs, and churches produce the following benefits.

1. Enhance the solidarity of the group.
2. Build loyalty to the groups values.
3. Communicate to new members the values of the group.

4. Create in the members the euphoric sense of well-being.

(From Anthony Campolo, Who Switched the Price Tags? [Waco, Texas: Word Books, 1986], pp. 128, 129.) (Coffee, 1989, p. 28).

C. M. Willison, an SDA educational leader in the West, published the following material in a promotional article just prior to the start of the school year in 1971:

Dr. Max Rafferty, superintendent of Public Instruction in California, once said, "The schools of America are the hope of America. For nearly two centuries the teachers of the United States have kept the American heritage intact, passing it from one generation to another as a rich legacy." The Adventist system of education has, likewise, been the conserving force of the great Advent movement. . . If our church at its beginning had not been given a blueprint for training its youth, we would have lost our denominational uniqueness (Willison, 1971, p. 4).

The system of education maintained by the Seventh-day Adventist church is specifically designed for the function of cultural transmission in connection with other educational functions. Hilltop Adventist Academy, the site of this study, is one of the schools in this system.

REPRODUCING THE SUBCULTURAL/INSTITUTIONAL SETTING

In its attempt to "transmit culture" the SDA system has established schools, including boarding schools where the children live in somewhat secluded situations, which have many commonalities with the "social establishments"

ribed by Goffman where "activity of a particular kind
 larly goes on." These schools would fall into Goffman's
 sification of institutions "purportedly established the
 er to pursue some worklike task and justifying
 selves only on these instrumental grounds" in which he
 udes boarding schools (Goffman, 1961, pp. 3-5).

The following description fits in a general way Hilltop
 ntist Academy, the "social institution" that is the
 ing of this research project:

A basic social arrangement in modern society
 is that the individual tends to sleep, play,
 and work in different places, with different
 co-participants, under different authorities,
 and without an over-all rational plan. The
 central feature of total institutions can be
 described as a breakdown of the barriers
 ordinarily separating these three spheres of
 life. First, all aspects of life are con-
 ducted in the same place and under the same
 single authority. Second, each phase of the
 member's daily activity is carried on in the
 immediate company of a large batch of others,
 all of whom are treated alike and required to
 do the same thing together. Third, all
 phases of the day's activities are tightly
 scheduled, with one activity leading at a
 prearranged time into the next, the whole
 sequence of activities being imposed from
 above by a system of explicit formal rulings
 and a body of officials. Finally, the var-
 ious enforced activities are brought together
 into a single rational plan purportedly de-
 signed to fulfill the official aims of the
 institution (Goffman, 1961, pp. 5-6).

Field-study in this type of setting meets the criteria
 ussed by George Spindler in his studies of the Menomini
 le. He states his criteria thus:

What I wish to strive for is understanding; understanding of dynamic relationships that can serve as starting points for analysis of similar relationships in other settings, just as the clinician can use his understanding of an individual personality in a unique setting and with unique problems to understand other personalities in different settings and with different problems. The virtue of the small, homogeneous, enclave situation is that the relationships can be understood relatively easily. Understanding these relationships can serve as a significant step towards formulation of working hypotheses for study of more complex cases, taking into account the ambiguities inherent in those situations (Spindler, 1963, p. 352).

The private, boarding school site chosen for this study is an example of an "enclave situation" where observations and interviews are "relatively easily" understood. Demonstrations of caring behavior were found to be directly observable in this situation and furnished prerequisite insights that can be applied in observing caring behaviors in more "open" society.

CHAPTER 3: REVIEW OF SETTING

The setting for this research project was Hilltop Adventist Academy in the rural community of Hilltop in a western state. This high school is owned and operated by the local conference of Seventh-day Adventists and is supervised through the SDA Board of Regents and the state's University Bureau of School Services. The historical roots of this institution are closely tied to the history of the educational system in this mid-western state and around the world. This history reaches back into the last century to the early schools and school systems of this nation being established.

HISTORICAL VIEW OF THE SEVENTH-DAY ADVENTIST SCHOOL SYSTEM

The Seventh-day Adventist denomination grew up during the early 1800's and was formally organized during the early 1840's. The fundamental doctrinal convictions of those who gathered together to form this church prompted them to establish separate schools. The statement made by Hostetler that communitarian societies could be applied to the members of this protestant denomination:

Communitarian societies are faced with the task of not only transmitting their distinctive culture but also maintaining their identity (Hostetler, 1987, p. 211).

From the very beginning, the founders of the SDA church desired to see schools that would produce a type of education "not included in the curriculum of the public schools" because of the importance they placed on the Bible as the source of "principles that men need to understand in order to be fitted either for this life or for the life to come" (White, 1903, p. 123). Seventh-day Adventists today, continue to believe that "the highest education includes the knowledge of the word of God" (White, 1913, p. 45). However, because they also believe in religious freedom and the separation of church and state, they realize that the specific religious education they desire for their children cannot be provided by the public school system.

Additionally, members of the Seventh-day Adventist Church see the maintaining of an educational system as "an automatic renewing and revitalizing of the Adventist Church" which takes place "as dedicated youth move into lives of active service within the church" (Plubell and Duerksen, 1990, p. 4). Church members see the transmission of the SDA culture to the youth of the church as a necessity to the church's existence as expressed in these words:

Our church loses its identity without Seventh-day Adventist youth. In fact, the very existence of our church demands an active and alert group of youth who have learned a commitment to the basic mission of Adventism (Plubell and Duerksen, 1990, p. 4).

While providing schools which will transmit the culture beliefs of the Adventist church (See APPENDIX D for an introduction to the fundamental SDA beliefs) the members of this denomination also desire that their children will become productive members of society at large. Ellen White, the prophet of the church, urged that the children should be "fitted for usefulness" and "qualified for places of responsibility in both private and public life" (White, 1893, p. 44). Therefore, the courses of study offered by the schools owned and operated by the SDA church are designed to provide, in addition to religious training, the same educational benefits and quality of instruction to which the students would be exposed in public schools. Teacher certification and school accreditation are maintained and there is cooperation with governmental regulations.

The initial attempts made by the members of the SDA church to establish separate schools were somewhat sporadic. The early schools were conducted by individual families, groups of families, or by local SDA churches mostly in the Great Lakes area of the United States. In 1856 "the Adventist church in Battle Creek, Michigan, began a private school, but their plans were soon interrupted by the turmoil of the Civil War." The early efforts at starting schools have been referred to not as the beginning of the education-system, but as "an expression of the longing" of the

h founders to "see their youth trained for service" (Cooper, 1935, p. 81; Neufeld, 1976, p. 1296).

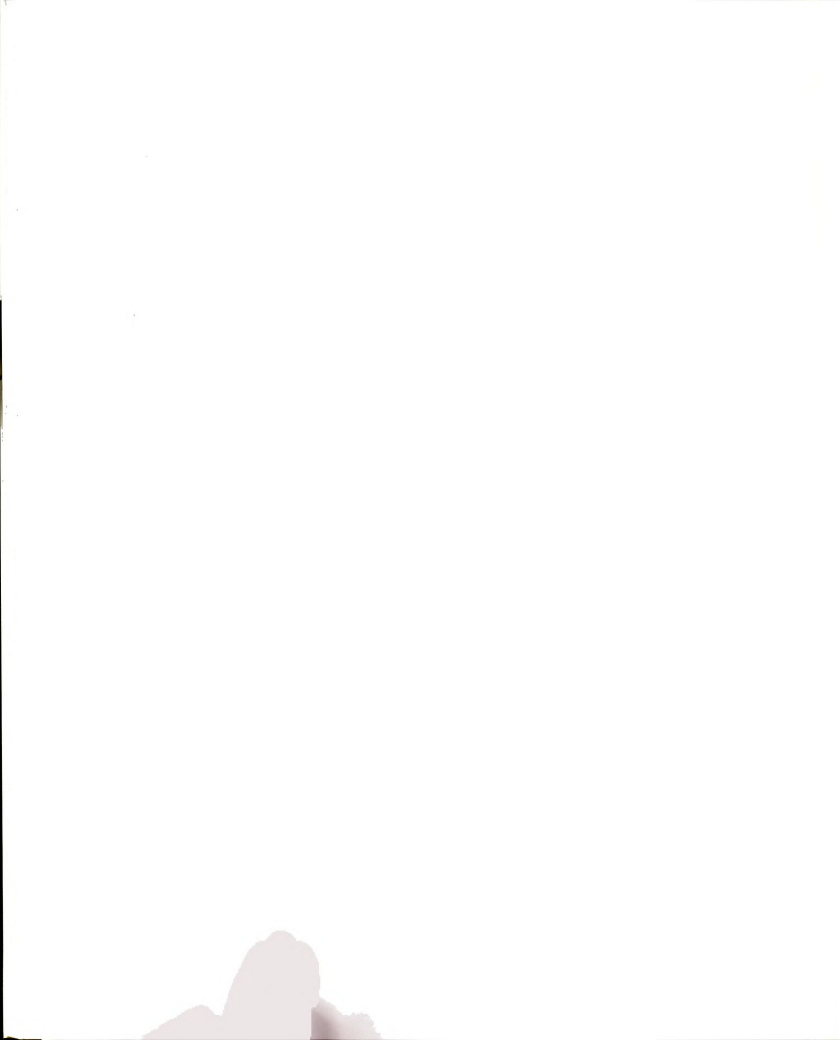
Ellen G. White, the woman recognized as the prophet of the SDA church, lived from 1827 to 1915. She began to write on the subject of education in the spring of 1872

urging a system that would develop harmoniously the physical, mental, and moral faculties, and in which faith in the word of God would be maintained. Today thousands of children and youth in many parts of the world are attending Christian schools, whose instructors are guided in their methods by the principles of education set forth in the word of God and in [White's] writings (Cadwallader, 1959, p. 29).

On June 3, 1872 -- during the same year White began to publish her counsel on education -- the first school to be established under the auspices of the General Conference of Seventh-day Adventists was opened at Battle Creek, Michigan. The teacher of this school was Goodloe Harper Bell who had joined the SDA church in 1866.

He had struggled determinedly to obtain his own education, and now had been a public school teacher in Michigan for some years. Failing health had brought him to the Health Institute conducted by Seventh-day Adventists in Battle Creek, and while in their care he accepted the teaching of Adventists and joined the church (Cooper, 1935, p. 81).

The school opened with twelve pupils, but the attendance "quickly increased" to twenty-five. Then a new class in grammar took in fifty. When the fall term



, the attendance was so large that the school had to be
 ed to the new church building" (Spalding, 1962, p.

The schools success was significantly influenced by the
 racter of the great educator" who started it. Of
 essor Bell it is said:

He was no mere pedagogue. . . . He was a
 friendly man, yet exacting in his teaching
 requirements. He believed in associating
 with his students outside as well as inside
 the schoolroom. He was thorough in mastery
 of his subjects, and clear in exposition. He
 was open to new ideas; and, very largely
 under the influence of Mrs. White's
 suggestions, he instituted new methods of
 teaching, lessening the burden of memory
 work, prescribing persistent investigation
 and research, and inviting original thinking
 and expression (Spalding, 1962, p. 117).

On March 11, 1873 the General Conference met in session
 at Battle Creek and voted to build a "finishing school" or
 college. During the next eight months a call went out to
 members of the fledgling church to contribute a sum of
 \$1000 to build the school. However, the people "were so
 poor for the school that before the year closed pledges to
 amount of \$54,000 had been received. . ." (Cooper, 1935,
 1).

On December 31, 1873 twelve acres of land "in the west
 of Battle Creek" were purchased. Some of the land was
 for home sites, but seven acres of this land "formed
 the campus of Battle Creek College" (Loughborough, 1909, p.

During the summer and fall of 1874 the Battle Creek College building was erected. . . . The school opened in this building with over one hundred students and seven competent teachers for the different departments (Loughborough, 1909, p. 394).

The college enrollment grew to 200 by the fall of 1877. A report at the General Conference session in October, 1877, showed that "there had been 1,400 students enrolled" at the college from 1873 to December, 1880 (Loughborough, 1909, p. 394). The council from the prophet of the church was of the opinion that stress should be made on "the threefold education--physical, mental, and spiritual" (Cooper, 1935, p. 100) and that the school should "be conducted along the lines of the ancient schools of the prophets, the word of God being at the foundation of all the education given" (White, 1903, p. 208).

Due to disagreements among the school and church members about how the school should be run, the college was closed down during the 1882-83 school year. During that year, two new SDA educational institutions were founded--one in the east in the state of Massachusetts and one on the west coast, in California. Both of these schools were founded by former staff members from the Battle Creek school. Both were forerunners of present-day Adventist colleges. In the year 1891 a prominent Adventist educator, W. W. Scott, held a six weeks' institute at Harbor Springs, Michigan. This institute was attended by 100 SDA educators.

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Following the institute, the "educational work began to
 " resulting in a time of expansion over the next four
 s. During that four-year period the system expanded to
 include eleven colleges in North America, and one each in
 land, Denmark, South Africa and Australia (Cooper, 1935,
 5).

From these small and sometimes stormy beginnings
 developed the initial phase of the system of education
 created by the Seventh-day Adventist church today.

The denomination gives Mrs. White credit for
 the form of its educational system as well as
 other church activities. Officials and
 leaders shape educational policies according
 to her teachings. Educators look to her
 writings for principles of teaching,
 discipline, and management. The laity are
 taught to accept her statements about schools
 and education. In short, the denomination
 considers her the supreme earthly authority
 on the subject of Christian education in
 those areas where she made pronouncements
 (Cadwallader, 1959, p. 25).

Ellen White's writings on education are "scattered
 through three books on the subject, twenty-three volumes
 containing one or more chapters on education, and numerous
 books containing allusions to the general topic"
 (Cadwallader, 1959, p. 4).

Even though these educational guidelines were laid down
 years ago, Seventh-day Adventists today are still in
 process of providing education based on them. This
 educational system is a response similar to that of the

sh as a means of control over the socialization process of the young. In his comments on the private education provided by the Amish for their children, Hostetler points out that the "Amish have no control over the philosophy of education presented in the elementary public school and their response is to form private schools" (Hostetler, 1987, p. 118). Because of the counsel given by their prophet and the determination of the early founders of the church, Seventh-day Adventists have taken a stance similar to that of the Amish.

In the official publication of the church, The Adventist Review, the claim is made that more "money is spent on education by the church and its members than on any other single church endeavor worldwide" (Widmer, 1988, p. 10).

The historical and contemporary willingness of the members of this church to invest heavily in the education of their children is a strong indication that private, sectarian education is a very high priority.

The present-day system of education operated by the SDA church has grown to be the "the largest Protestant school system abroad and the second largest in the United States" (Feld, 1976, p. 1296). The listing by the Council for American Private Education (CAPE) shows the SDA church as having 986 U.S. schools recognized as CAPE Association member schools. The only Protestant church having more schools than the SDA is the Lutheran church with 1,784 schools (CAPE

sociation, 1986, p. xi). On a worldwide basis, the statistical report of the church for the year 1988 shows 79 colleges and universities; 689 secondary schools; 4,016 elementary schools and a total of 35,000 teachers employed to teach 657,000 students (Yost, 1988, p. 4).

OVERVIEW OF THE STUDY SITE

The site of this study is Hilltop Adventist Academy which is owned and operated by the local conference of the Seventh-day Adventist church in a mid-western state. It is maintained as an alternative educational choice for families who desire their children to experience private parochial education in an institution which promotes the values of the Seventh-day Adventist denomination. It is available to children of church members as well as other interested individuals.

It was established in a rural setting some 70 or 80 miles north and northwest of one of the state's larger cities. It is three miles east of the small town of Mt. Pleasant. The school campus, which now comprises 268 acres, is set in the center of a large tract of rolling farm land. The modern facility is designed for an enrollment of up to 400 students with accommodations for approximately 350 students to live in dormitories on campus.

The campus is serviced by a major state road and has all services available for industrial use. The post office, which services the rural area, is located on the school

campus. The school industries, on-campus faculty homes and school buildings are all within walking distance of each other. Only four of the twenty-four classroom teachers and their families live off-campus. Their homes are located near the campus on private land.

A full-scale academic program, with a wide variety of course offerings, is provided for students who wish to pursue future goals in either academic or vocational areas. Additional organized activities and programs are provided for students outside of class time to allow for socialization needs, physical activity, artistic development, religious functions, and the opportunity to earn a portion of their expenses while learning to work.

As in other SDA high schools, the work program at Alttop is a vital part of and closely correlated with the academic program. Work opportunities are provided by school integrated work programs and by private industries housed in campus buildings. The class schedule is "split" so that students attend classes for one part of the day and work the other part. The students receive a grade for their work program, along with their academic grades. This format of work-study experience is based on the counsel given to the denomination by Ellen White. In describing students whose education left them unprepared to function in society, she wrote:

If the young had been given a thorough education in the different branches of labor, if they had been taught labor as well as the sciences, their education would have been of greater advantage to them (White, 1923, p. 40).

The vocational objectives of Hilltop Adventist Academy stated in the school bulletin as being:

1. To assist students in choosing and commencing preparation for vocational, technical, or professional occupations that will make them effective, contributing employees or self-supporting workers.
2. To enhance respect for the dignity of labor thus enabling students to develop responsibility toward economic values.
3. To teach students to strive for excellence in workmanship in whatever task they are assigned, to develop common sense, creativity, initiative, self-reliance, resourcefulness, and reliability through work experience (Confidential Citation).

In accordance with the vocational objectives of the school, the value of labor is emphasized by the adults who supervise the work programs. In interviews with some of the supervisors, I discovered their extreme desire to fulfill the school's objectives as expressed in comments by some of the work supervisors.

One supervisor expressed his personal goal of demonstrating good work habits by participating in the work program with the students.

I always work with the kids. I want them to see that I'm not lazy -- that I am willing to work with them. That is an incentive when they have me there working right with them.

I enjoy it. I would not enjoy just giving orders and pushing paper (Formal Interview, 2-6-89).

The wider view of helping to prepare students for the world once they have completed high school was expressed by the two work supervisors who made these comments:

I feel a personal responsibility here not only to teach the students how to do a job, but to teach them how to work -- how to be productive individuals in the work environment. To learn the responsibility of having a job. Although, that isn't company policy that is kind of an understood goal. That is part of the reason for having industries, to teach the students how to work. (Formal Interview, 2-9-89).

Once in a while I get a student that has never worked anywhere so this helps them get started. There are some basic things like being on time; letting the supervisor know if you are sick. They learn all of this so that when they leave here and go out to find a job, they can know what to do. (Formal Interview, 2-22-89).

The cost of attending Hilltop is an issue addressed by administration of the school and by the local state conference, the mother organization. School administrators and those who operate the on-campus industries attest to their concern over helping the students to finance their education:

To attend costs a little under \$6,000 per year. About \$600 per month. From that \$6,000 a student can earn \$1,200 if they work on campus and over \$2,000 if they work at Hilltop Industries. A young person would work four hours a day to earn the \$2,000.

They can also earn another \$1,000 in the summer. If the family is in a needy situation the local conference has what is called Project Assist where the church supports a student and the school and conference match those funds up to \$700 from each organization -- so this would amount to another \$2,100 for the year. That would reduce the amount that a student would have to pay to less than \$1,000 after summer work. So a student working at Hilltop Industries would need about \$100 to \$150 per month from home (Formal Interview, 2-15-89).

In spite of the fact that they lose money, the school industries are viewed as an asset because they provide work opportunities for the students.

We actually lose a little money on these industries, every year but the end justifies the means. Although we'd like to break even, we certainly aren't trying to make any money. Last year we lost four or five thousand dollars but it provided seventy to eighty thousand worth of student labor. We were able to absorb the loss rather than having to provide that student labor in some other area -- we ended up on the plus side (Formal Interview, 2-17-89).

In interviews with two of top administrators at Hilltop, I found an attitude of willingness to "work with" students and their families in arranging finances so the student would find attendance possible.

In the last three years we have not asked a single person to drop out of school because of finances. Each year, each semester, we ask the parents to reevaluate their financial situation and to make a commitment based on what their means are. There is a lot of footwork, or telephone work. What I do is I ask any parent who can't have their bill paid in full by semester test time to submit a written proposal explaining how their account can be handled that I can take to my finance

committee. It is a finance committee decision. I don't make the decisions alone. It is done by a committee (Formal Interview, 2-17-89).

This year only one person who applied was not able to come because of financial reasons. That family refused to take the Project Assist funds. So they chose not to let their daughter come. It was the financial disclosure that kept them back (Formal Interview, 2-16-89).

It was interesting to note the inter-related aspects of hiring students, giving financial aid, and operating a small industry in the comments by the school treasurer and some of the industry managers:

In management level they have to recruit people who are willing to work with the students. One of the things they look for is supervisors who have the willingness to cooperate with the student work program. Obviously there are financial benefits to hiring students, because the industry can pay students cheaper than they can adults. In some places they are in union areas, so the student labor is cheaper. However, the other side of the coin is that you have more training involved. The local conference is very wisely establishing the lease agreement with these buildings. It will set up in conjunction with student labor -- the more student labor the industry uses, the less their lease will be. So that gives the company additional incentive to use the students. That seems to show a caring attitude on the part of the mother organization, the local conference (Formal Interview, 2-6-89).

We take attendance for their work. I keep track of it. They know they have to come. They get a work grade on their report cards. I evaluate them quarterly. The academic aspects of the work program really help. Last year we didn't have that and our

attendance suffered. It was hard to meet deadlines. This year -- with the academic grading -- we have been able to reach production schedules about 98% of the time (Formal Interview, 2-12-89).

Hilltop Industrial Academy (later named Hilltop Adventist Academy) was founded in 1898 and actually began operation in January, 1899 with 30 students. It is believed to be the oldest SDA boarding academy operating continually in the same locality" (Confidential Citation). The school purchased a two-story public school building for \$10,000. This building formed the nucleus of the school. In 1900, the founders began operating a school which presented the view point of the church which owned it. The basis of this school was very practical. In addition to the basics such as religious studies, English and mathematics, the school also taught printing, bookkeeping, agriculture, bee keeping, food preparation, and carpentry (Confidential Citation). Approximately 80 class offerings were provided to provide for the academic, as well as the practical, needs of the students.

During the school year that this research project was completed, there were 258 students in grades nine through twelve enrolled at Hilltop Adventist Academy. For these students there were twenty-four classroom teachers; three full-time and two part-time dormitory deans; administrative service personnel; and a number of individuals who

ed as supervisors and/or foremen in the school related
stries and business organizations.

Of the 258 students, 205 live on campus in the school
itories. The "village" students are children of the
hers who live with their parents and students from
by communities who commute to school by private trans-
ation. The school food service complex, which is a
rn facility housed in a separate building, provides
s for the dormitory students and any village students
wish to eat there. The meals served are prepared in
rdance with the health views generally shared by the
ers of the Seventh-day Adventist church.

This school is a member of a network of schools
ated by the General Conference of the Seventh-day
ntist church in the United States and around the world.
uded in the school's philosophy is the following
ement:

Because Seventh-day Adventists accept the
Bible as the Word of God and the writings of
Ellen White as Divine Revelation, Hilltop
Adventist Academy desires to follow the
counsel therein by offering its students a
program that strives for balance among the
spiritual, intellectual, physical and social
aspects of life. Since man was originally
created in the image of God but has lost that
through sin, it is the goal of true education
to assist the youth to experience restoration
through learning of Christ. Through a
correct knowledge of God, through fellowship
with Him in study and service, each student
is encouraged to develop a likeness to his or
her Creator (Confidential Citation).

various objectives of the school include religious objectives, intellectual objectives, vocational objectives, health objectives, but the objectives which seem most closely related to this study of caring and nurturing behaviors on the part of the teachers were the social objectives. These are stated thus:

1. To develop an appreciation for human relationships based on the values of Christ's teachings, and thus to develop a respect for all people as worthy of respect and friendship.
2. To develop a high regard for the institution of the family as God's plan and means to strengthen, preserve, and enrich the church, the community, and the nation.
3. To encourage students to practice and uphold wholesome social standards in all their relationships.
4. To develop a sense of civic responsibility to our country as a nation established under God (Confidential Citation).

Because of my career-long connection with the SDA school system, I felt a desire to investigate, in a systematic way, the observable caring and nurturing behaviors of classroom teachers and the relationship between these behaviors and the perceptions held by the teachers themselves as well as their students. In choosing a site for this study, care was given to select a school which would yield rich data. Hilltop Adventist Academy is a small boarding school of the type with in which I have experience and in which I am deeply interested. At the

me time, although I felt familiar with this type of educational setting, I was not personally acquainted with any of the teachers or students. I felt that this study would provide the opportunity to gain insights to which I had not previously been exposed.

CHAPTER 4: RESEARCH METHODOLOGY

The purpose of the material presented in this section is to first present a brief description of ethnographic research and its significance in the study of educational settings. This is followed by a discussion of the rationale behind the selection of the two data collection methods used in this study and a description of the methodology procedures as they were applied.

SIGNIFICANCE OF ETHNOGRAPHIC RESEARCH

In discussing the type of research referred to as ethnography or anthropology of education, Spindler states that it furnishes "information, insights, ideas, and methods that have been tapped only slightly in our work to date." He also makes the following statement about the uniqueness of this type of research:

Anthropology, as a discipline and as an accumulation of experience and materials, has much to offer that is directly relevant to education and that is different from that offered by any sibling discipline (Spindler, 1987, p. 77)

Goodlad describes his approach to research on schools as an accumulation of "thick descriptions" which contributed to the understanding of schools. He states:

Studying all of a school at once is virtually impossible. One inevitably looks at pieces and then seeks to put them together. The results are neither fully satisfying nor

completely accurate. They are an approximation of reality -- and then only one's own approximation. After exploring several alternative ways to seek insight into schools, my colleagues and I chose to compile "thick" descriptions of a few schools. Further, we decided that these descriptions would be a composite of perceptions -- those of persons closely associated with each school as well as of trained, independent observers. . . . We sought to compare the groups' perceptions of each other and to compare these with our own observations. Surely this overlapping, interconnecting array of data, once sorted out, would provide insights into the understanding of schools beyond anything available at the time (Goodlad, 1984, pp. 16-17).

In her promotion of the idea of working toward "an educational system proudly oriented toward the development of competent, caring, loved, and loving persons," Nel Noddings sees that researchers can play a constructive role if they "purposefully seek out situations in which educators trying to establish settings more conducive to moral growth and study these attempts at some length, over a broad range of goals, and with constructive appreciation." She believes that research can "give added legitimacy" to educational goals in the areas of "affective growth, character, social relations, sharing, and the pursuit of individual projects." She points out the neglect of such research as being evident in the "almost total omission of topics from the 987 pages of the third Handbook of Research on Teaching" and how this neglect can be reversed by qualitative research for teaching in which researchers

with informants in an atmosphere of trust and mutual respect" (Noddings, 1988, pp. 226-228).

Carolyn Evertson's article, "Do Teachers Make a Difference? Issues for the Eighties" expresses her belief that research must seek out the answers to the questions: "Why do teachers make differences in their students' learning?" and "How can we help individual teachers make a difference?" She states:

To begin to examine the how's, it is important to look at research on classroom processes from several different perspectives that provide alternate but complementary views of classroom and teaching processes. Although different perspectives have developed somewhat independently from one another, looking across perspectives provides a more comprehensive view of both which events occur in classrooms that make a difference in student learning and how those events are played out on a day-to-day basis (Evertson, 1986, p. 197).

George and Louise Spindler emphasize their thoughts on ethnographic study of educational settings in the following way from an article which they originally published in "Educational Horizons" in 1985:

We think that good ethnography is necessary in order to understand what goes on as education occurs. . . . We search for clues to the relationship between forms and levels of cultural knowledge and observable behaviors as the dialogue of intervention and response takes place. The search must follow the clues wherever they lead and cannot be predetermined by a schedule of categories of observation or rating scales. Ethnographic study requires direct observation, it requires being immersed in the field situation, and it requires constant interviewing in all

degrees of formality and casualness. From this interviewing, backed by observation, one is able to collect and elicit the native view(s) of reality and the native ascription of meaning to events, intentions, and consequences (Spindler & Spindler, 1987, p. 154).

The vital role of this type of ethnographic study of educational processes and settings is pointed out by Cathie Jordan along with the caution that it is necessary to translate the knowledge gained "into culturally compatible classroom practices and teaching techniques that then become part of a coherent program that can be put into practice by ordinary classroom teachers." She further states that, translation is mostly a process of selection and combination, rather than invention" and is usually "a collaborative enterprise rather than something the anthropologist undertakes alone." She feels that "a major contribution can be made by the educational anthropologist acting in the role of researcher-for-action" (Jordan, 1985, pp. 118-119).

Jordan's conclusions are based on "13 years of continuous research and application-of-research to the problem of the academic underachievement of children of Chinese - Hawaiian ancestry and culture" and of the institutional change and significant improvement in achievement levels in schools" that came about as a result "moving from culture theory and ethnographic information to an academically effective educational program" for this particular group of students (Jordan, 1985, p. 105).

The following statement is made about the type of classroom ethnography that was carried on during Jordan's

:

Classroom ethnography . . . provides data that help generate and shape new classroom practices, produces ongoing feedback about how particular classroom practices are working, and, in the dissemination effort, provides information about new population or classroom characteristics to which the program may need to be adapted (Jordan, 1985, p. 111).

Jordan states that this type of classroom ethnography be best characterized as "responsive" research. That

impetus and foci for both community and classroom ethnography are provided by the need for information that will help to generate or adjust classroom practices in order to develop culturally compatible practices and programs (Jordan, 1985, p. 111).

In his book Doing the Ethnography of Schooling, George M. Diller expresses the thought that ethnography "can give insights into perplexing educational problems" (Diller, 1982, iii). This type of research--also called "inductive", "naturalistic", "descriptive", "participant observational", "case study", "symbolic interactionist", "phenomenological", "constructivist", "interpretive", or "groundwork" (Rogers, 1984, pp. 85-87; Schatzman and Strauss, 1986, p. vii; Spradley, 1980, p. 3; Erickson, 1986, p. 119) is defined by Ray Rist as "direct observation of human

ity and interaction in an ongoing, naturalistic
on" (Rist, 1975, p. 86).

Ethnographers of education are described as doing
arch that examines the

processes of teaching and learning; the
intended and unintended consequences of
observed interaction patterns; the
relationships among such educational actors
as parents, teachers, and learners; and the
sociocultural contexts within which
nurturing, teaching, and learning occur.
They investigate the variety of forms
education takes across cultures and among
subgroups within society, the manifest and
latent functions of educational structures
and processes, and the conflicts generated
when socializing agents are confronted by
rapid social change. They document the lives
of individual teachers, students, and
administrators for unique and common patterns
of experience, outlook, and response (Goetz
and LeCompte, 1984, 31).

Erickson reports that this type of research which is
atively new in the field of research on teaching"
ged as "significant in the decade of the 1960s in
und and in the 1970s in the United States, Australia,
ealand, and Germany." He states:

Fieldwork research involves (a) intensive,
long-term participation in a field setting;
(b) careful recording of what happens in the
setting by writing field notes and collecting
other kinds of documentary evidence. . .; and
(c) subsequent analytic reflection on the
documentary record obtained in the field, and
reporting by means of detailed description,
using narrative vignettes and direct quotes
from interviews, as well as by more general
description in the form of analytic charts,
summary tables, and descriptive statistics
(Erickson, 1986, p. 119).

In their work, Qualitative Research for Education, Bogdan and Biklen explain that "qualitative research for education takes many forms and is conducted in many settings." It is the collection of "soft" data that is rich in description of people, places, and conversations, but not easily handled by statistical procedures." Such researchers "may develop a focus as they collect data" but they do not "approach the research with specific questions to answer or hypotheses to test." They tend to collect data through sustained contact with people in settings where subjects normally spend their time" in an attempt to understand behavior "from the subject's own frame of reference" (Bogdan and Biklen, 1982, p. 2). The settings selected by ethnographers are not the type that have been manipulated or arranged in advance under conditions often controlled by an investigator" but are "natural and unmanipulated" and which facilitate "on-the-spot analysis of causes and processes and precludes precise control of extraneous factors" (Goetz and LeCompte, 1984, p.

The definition of ethnography offered by James Spradley defines his own words with those of Bronislaw Malinowski:

Ethnography is the work of describing a culture. The central aim of ethnography is to understand another way of life from the native point of view. The goal of ethnography, as Malinowski put it, is "to grasp the native's point of view, his relation to life, to realize his vision of his world."

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Fieldwork, then, involves the disciplined study of what the world is like to people who have learned to see, hear, speak, think, and act in ways that are different. Rather than studying people, ethnography means learning from people (Spradley, 1980, p. 3).

Vincent Rogers lists a number of the important beliefs by qualitative researchers as a basis for their methodology. They believe that:

1. Any social entity or institution is enormously complex and subtle. These complexities must be accepted and revealed before anything "resembling accurate description" result.
2. To genuinely understand what is happening requires sustained, longitudinal study."
3. People and institutions must, in the end, be studied holistically taking into account all "related and relevant phenomena."
4. "The most effective way" to conduct a study is through "direct, on site, face to face contact with the people and events in question" so that subtleties are uncovered. What people do is often different from what they say--which often invalidates written or oral responses and questions.
5. It is important to understand "how others view the world" by investigating the "attitudes, values, beliefs, and underlying assumptions" of those being studied.

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6. The basic function of the researcher is "description" that deals with process rather than product or outcome and does not judge or evaluate. In the end, the "thick description" may be used by others in making judgments or decisions.

7. The researcher describes the setting and the subjects "as they are" in a "non-manipulative" manner. The setting is described "as it is functioning" without any manipulation of variables.

8. Study begins with loosely defined areas or categories for investigation. Initial observations and other data are used to "formulate research questions as the study progresses." It is not until the researcher is involved in the social setting that "important hypotheses begin to emerge" and "techniques" chosen to gather the data are refined.

9. Generalizable theory -- grounded theory -- emerges from the study of the specific setting rather than from "describing and thus limiting" the direction in which a study must go (Rogers, 1984, pp. 86-88).

Even though qualitative research in education gained in popularity during the 1960's, it was not yet firmly established "as a legitimate research paradigm" and this caused graduate students to face major hurdles if they "chose to study a problem from this perspective." Yet it claimed an "ever-growing following" among the more unconventional.

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methodological debates continued between quantitative and qualitative researchers but tensions began to diminish in "stability" and greater dialogue between the two groups emerged. And so, "qualitative research mushroomed" in education (Bogdan and Biklen, 1982, pp. 19-21).

According to Rogers, the "conflict" between qualitative and quantitative research that began to soften during the 1970s continued to do so in the ensuing years leading to a situation where "doctoral research at schools and colleges of education is no longer narrowly quantitative in nature."

Rogers states that researchers from both quantitative and qualitative viewpoints are

beginning to talk to each other, listening to each other, accepting the need and desirability of both approaches, and recognizing that if we are to answer questions as fundamental as "do schools educate?" we shall have to make intelligent and sensitive use of all the tools at our disposal.

In 1980 James Spradley made the claim that:

A quiet revolution has spread through the social sciences and many applied disciplines. A new appreciation for qualitative research has emerged. . . . There has come a profound realization that people everywhere have a way of life, a culture of their own, and if we want to understand humankind we must take these cultures seriously. Qualitative research -- called ethnography by anthropologists -- has come of age. . . . Ethnography has become a fundamental tool for understanding ourselves and the multicultural societies of the modern world (Spradley, 1980, p. v).

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The above discussion of ethnography is intended to indicate that this method of research is well-suited for specific types of inquiry and is viewed as complementary to other methods of research. Ethnographic research

does not replace correctional and experimental designs. There is no either/or proposition in ethnographic strategies, though a few commentators have implied that there is. Ethnographic research can accomplish certain ends better than other methods, and vice versa. Ethnography should concentrate on the study of patterns -- repetitive patterns of behavior and patterns in cultural knowledge. These patterns should be elicited from informants from the vantage point of long-term intimacy with the field site and the people being studied. When it is pursued in this way, ethnography can produce valid results. It extends knowledge of human behavior in depth, wherever it is properly used. Sometimes it shows the way to a more quantitative correlational or even experimental research design that can test hypotheses formulated and honed by an in-depth ethnographic probe. Ethnography can then be merged with other research strategies (Spindler, 1982, p. iii-iv).

The ethnographic study reported here falls within the category promoted by Noddings and Evertson and described by George and Louise Spindler. Many of the goals and circumstances of the study reported by Jordan seem similar to the goals and circumstances of my research project including the use of using ethnographic information as a guide in discerning "practices that are already part of the repertoire of professional education" that work well for a particular population of students (Jordan, 1985, p. 112). Since the focus of this study -- caring and nurturing behaviors of

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classroom teachers -- falls within the category of behavior patterns that could be "elicited from informants from the vantage point of long-term intimacy with the field site and the people being studied," an ethnographic research plan was chosen.

RATIONALE FOR ETHNOGRAPHIC RESEARCH METHODS

The ethnographic research methods used in this study were based on the works of Spindler (1982), Bogdan and Biklen (1982), and McCall and Simmons (1969). The predominant ethnographic research methods for data collection which were relied on in this study were (1) participant observation and (2) interviewing. The participant observations methods used were those outlined by Bradley (1980). The interviewing techniques were based on those discussed by Gorden (1980) and the data from the interviews and observations were recorded in field notes and audio recordings as suggested by Schatzman and Strauss (1973). The data were analyzed according to qualitative research guidelines for constant comparative analysis (Glaser and Strauss, 1967; Glaser, 1978).

The field study approach to this qualitative research began with "questions rather than hypotheses." Data were produced and examined through an inductive process designed to generate theory. In agreement with Glaser and Strauss,

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Joseph Blase states, "Grounded theory methods focus on the discovery of substantive categories, hypotheses, and relationships between and among categories relevant to a particular phenomenon." He adds that in field research, the research procedures used allow categories to emerge directly from the data and earn their way into the developing model" (Blase, 1986, p. 102).

Glaser and Strauss make the following statement about this type of "grounded theory" that was sought through this field study:

Most writing on sociological method has been concerned with how accurate facts can be obtained and how theory can thereby be more rigorously tested. . . .We address ourselves to the equally important enterprise of how the discovery of theory from data -- systematically obtained and analyzed in social research -- can be furthered. We believe that the discovery of theory from data -- which we call grounded theory -- is a major task confronting sociology today, for. . . such a theory fits empirical situations, and is understandable to sociologists and laymen alike. Most important, it works -- provides us with relevant predictions, explanations, interpretations and applications (Glaser and Strauss, 1967, p. 1).

PARTICIPANT OBSERVATION

Participant observation is defined as "a dynamic process of interaction, involving registering, interpreting, recording." Though not necessarily so, participation on part of the researcher is can be quite complete, "since

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it is possible to take part in many of the activities of the group, as an accepted member, and at the same time act in the role of observer and interviewer" (Good, 1966, p. 245).

The participant observer comes to a social situation with two purposes: (1) to engage in activities appropriate to the situation and (2) to observe the activities, people, and physical aspects of the situation (Spradley, 1980, p. 54).

Ethnographic field work is designed so that the participant observer spends an extensive amount of time in the community or social setting under study and takes part, to one degree or another, in the activities and functions of the particular group or groups. In this way it is possible to get the "feel" of what the various activities and processes mean to the regular participants. The participant observer also plays a dual role, in that an objective position must be taken after performing as a participant; otherwise subjective reactions might distort the findings (Good, 1966, p. 246).

The amount of participation varies during the course of study. During the first few days of participant observation the researcher often remains somewhat detached, waiting and hoping for initial acceptance. As relationships develop, the amount of participation increases. During various stages of the research it may become necessary to adjust the amount of participation to avoid becoming so

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ninvolved and active with subjects that over-participation causes the original intentions of the research to get lost.

The degree of participation in the activities of the setting ranges from one extreme of "complete observer" where the researcher does not participate at all, but spends full-time looking at the scene, to "complete involvement" with "little discernable difference between the behavior of the observer and the subjects." The participant observer must strive to stay "somewhere between these extremes" (Bogdan and Biklen, 1982, p. 127-128).

During the course of this field study my original idea of how I should attempt to stay somewhere between the two extremes" of being a complete observer and becoming a completely involved participant was readjusted. At the onset, I thought that I would strive to become actively involved in the school program as a resource person, substitute teacher, assistant to the dean, recreational period supervisor, and/or dining room supervisor. My intention was to offer my services in these various capacities as a "trade-off" for the help I would receive from my informants and the teachers who volunteered to participate in the study. I realized, however, that to establish my credibility as one who could, indeed, perform in these various roles would require a period of time. As I began to "hang around" the classrooms, dining room, gym, chapel, and hallways -- becoming a familiar figure to both

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the teachers and students and grew more and more involved with my observations, an extensive degree of participation began to appear unnecessary. Almost without fail, the teachers were willing to extend their friendship and to provide whatever information I asked for. Since I had already obtained the informed consent of the teachers who were being considered in the study, and since "trade-offs" did not seem to be expected by any of these subjects, I choose to refrain from offering to participate in the daily rounds of school life so that I could expend my time and energies on data collection. In the end, my participation in the school program evolved into almost full-time observation mixed with limited supervision of free-time activities and extensive friendly interaction with the teachers and students on a social basis in relaxed situations such as play periods, meals in the school cafeteria, and worship services in the chapel.

INTERVIEWING

Interviewing is "a purposeful conversation, usually between two people (but sometimes involving more) that is directed by one in order to get information." In qualitative research interviews may be the "dominant strategy" for data collection or used in conjunction with participant observation and other data collection methods.

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In all of these situations the interview is used "to gather descriptive data in the subject's own words" in order to gain insights on the subject's interpretation of "some piece of the world" (Bogdan and Biklen, 1982, p. 135).

Gorden states that "interviewing is seen as one specific form of empathizing, participating, and observing which takes place between two people." He explains:

The interviewer's participation takes the form of determining the setting or social context in which the interview takes place and asking questions or presenting other stimuli to elicit information from the respondent. The observation consists of noting not only the content of the verbal message but also the tone of voice, facial expressions, and body movements. Empathy is involved in anticipating probable reactions to questions and in sensing how the respondent felt about events he is relating (Gorden, 1980, pp. 5-6).

The interview can take many different forms, according to Spradley, but the "ethnographic interview" employs asking questions that are "designed to discover the cultural meanings people have learned." Such interviews involve the use of "descriptive", "structural", and "contrast" questions asked of one or more informants. The researcher can also use this type of "interview" questions to seek answers from fieldnotes and observations, thus taking on the role of being the informant as well as the interviewer.

Interviews can take place in "informal" and "formal" settings. An informal interview occurs "whenever you ask someone a question during the course of participant

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observation." A formal interview usually "occurs at an appointed time and results from a specific request to hold an interview" (Spradley, 1980, pp. 123-124).

Good interviews produce "rich data filled with details and examples." This can result from interviews that have varying degrees of structure, depending on the type of data sought, as long as the interviewer is an attentive listener who puts the informant at ease.

The use of the tape recorder is recommended when "a study involves extensive interviewing or when interviewing is the major technique in the study." It must be noted, however, that the use of tape recordings during interviews raises some "special considerations." The value of exact recordings that can be listened to over and over and written into exact transcripts must be weighed against the possible "reluctance" of informants to be recorded or to feel inhibitions about what they say on tape (Bogdan and Biklen, 1982, pp. 93-94, 138).

Erickson states that "microethnography" -- the use of audio or audiovisual recordings -- when "subjected to systematic analysis, can provide a valuable additional data source in fieldwork research" and that the "capacity to revisit the same event vicariously for repeated observations is the chief innovation made possible by the use of machine

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recordings in fieldwork research." When it is combined with regular ethnography, the use of microethnography is significantly strengthened (Erickson, 1986, pp. 144-145).

Interviewing the classroom teachers was the "dominant strategy" in the process of collecting data for this study. The interviews were used as a source of information for the data corpus and as a means of clarifying and cross checking "hunches" that emerged from observations in the classroom and the analysis of field notes.

OVERVIEW OF METHODOLOGY

As indicated in the time line included in APPENDIX C the initial permission for entry to the study site was sought after the literature search and proposal preparation were underway. The necessary permission was obtained from the Educational Management Committee of the Mid-West Union Conference after correspondence, long distance telephone calls, and an interview with the director of the regional headquarters for Seventh-day Adventist schools in the area of the study, the Mid-West Union of Seventh-day Adventists.

Once this permission was gained, contact was made with Dr. Tom Thomson, the principal of Hilltop Adventist Academy, an SDA boarding high school, located in Hilltop -- a rural community in a mid-western state. A scheduled visit to get acquainted with Dr. Thomson and to view the proposed site

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was then carried out. I found Dr. Thomson to be very cordial and interested in my proposed study. He welcomed the research project to his campus and offered to help in any way he could.

The next step was to present my proposal to my guidance committee. The suggestions made by the members of the committee led to a substantial amount of additional reading and strengthening of my proposal. When the revised proposal was approved by the chairman of my guidance committee, the application for a human subjects clearance was made. Following this clearance, I began the process of finding volunteer teachers who were willing to participate in the study. I found that most of the teachers were willing to become involved and were curious about the general direction of the study.

The informed consent of each volunteer teacher was obtained, using the form found in APPENDIX C. Those who agreed to participate in the study were briefed at the close of a regularly scheduled teachers' meeting, using general ideas and terminology, in order to avoid as far as possible any influence on future behavior. They were fully assured of the maintenance of confidentiality in the use of data and any reporting of the study's results. They were informed that names and identifying details would be excised before any writing took place and that the written report would use

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I established myself in the participant observant role by spending regular periods of 12 to 15 hours per week on campus during the latter part of second quarter and all of the third and fourth quarters of the 1988-89 school year. I participated in the activities of school life, assisting with limited supervision of student events, eating in the school cafeteria, attending assembly programs, and visiting with students on a casual basis as well as observing the teacher subjects in their classroom settings and interacting with students in settings outside the classroom. By becoming familiar with the members of the sub-culture and allowing all of its members to become aware of the general nature of the study and accustomed to my presence, I attempted to become as unobtrusive as possible. As recommended by Bogdan and Biklen, I tried to interact with my subjects in a natural and unthreatening manner so as to develop a relationship in which their actions in my presence would "not differ significantly" from those that would occur in my absence (1982).

An effort was made to create a risk-free attitude in those from whom I would seek information to be included in the data base. All volunteer teachers were fully assured of confidentiality. My exposure, over a long period of time, created an acceptance of my presence on the part of the

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students and the teachers and I was able to participate freely in campus social interactions and found that I had reasonable access to the desired educational and social settings. I became somewhat passively involved with campus life, but sought to remain sensitive to the priority of my role as an observer while I attempted to "blend into the woodwork" and in this way balance participation and observation (Bogdan and Biklen, 1982).

The research concentrated on the demonstrated behaviors of volunteer teacher subjects who are employed at Hilltop Adventist Academy and interviews about these behaviors and the insights of the individual teachers. The targeted behaviors were determined by researching the perceptions of caring and non-caring behaviors held by the teachers and students of the school through formal and informal interviews conducted at the onset of the study. The interviews followed a general topic format (see APPENDIX A, p. 220) with guiding questions to maintain consistency of data. Audio recordings were made of some formal interviews so that repeated analysis could be carried out and exact quotations preserved.

Observations of the teachers took place in the classroom during formal class time and outside the classroom at extra-curricular functions. Teachers were observed as they interrelated with students in informal situations such as the gymnasium, cafeteria, church, chapel, playing field,

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dormitories, teacher's offices, teacher's homes, and employment settings. Observations were also recorded of teachers as they were involved in committees and in decision making situations that affected students. The data base which resulted from the observations and interviews was then related to the preliminary perceptions of caring expressed by both the teacher subjects and their students.

Once the original opinion survey and the preliminary interviews were completed, the focus of the study shifted almost entirely to the teachers. The body of information was made up of field notes based on participant observation of the teacher behaviors and extensive interviewing with the volunteer teachers. There was no emphasis placed on the recording of student behavior. However, the behavior of students as they had direct interaction with the volunteer teachers, was recorded in field notes with the intention that the behavior of students would be included in the analysis only as it showed a direct relationship to the behaviors demonstrated and/or reported by the teachers. The focus on teacher behaviors was the emphasis and one of the limitations of this study. Future research which included more data on student behaviors and follow-up on student perceptions would be of value.

As a result of the limitations of this study, after the completion of the initial interviews, only occasional student opinions were sought as a means of triangulation for

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verifying teacher opinions. In the data analysis, assumptions were formulated based on the observations of the teacher behaviors and their relationship to the previously established perceptions of what constitutes caring and non-caring behaviors.

DATA SOURCES

The site where this study was carried out was Hilltop Adventist Academy located in Hilltop -- a rural community in a mid-western state. This sample boarding high school is a member school in the Seventh-day Adventist system of education and is one of its 689 secondary schools operated around the world. These secondary schools along with the 79 colleges and universities and 4,016 elementary schools make up a private/parochial school system which, on a worldwide basis, employs 35,000 teachers (Yost, 1988).

Volunteer teacher subjects in this mid-western educational setting were observed as a sample of Adventist educators. The data collected through observation of caring and non-caring behaviors demonstrated by these teachers was analyzed for key linkages which yielded assumptions relative to the methods of humanization of education in Seventh-day Adventist boarding high schools as they relate to the perceptions of students and teachers. The basis for the key linkages included the use of details and inferences as expressed by the subjects in interviews and noted during

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observations. The cues and information contained in these details and inferences were interpreted with reference to an acquired "degree of sensitivity" to the situation through a long-term exposure to the social setting of the study (Becker and Geer, 1969, pp. 329-331).

RESEARCH QUESTIONS

The questions in the following list are the first four of the eight preliminary research questions which were discussed in SECTION 1. These four questions were specifically designed to examine the perceptions held by the volunteer teachers and their students as to what they considered caring and nurturing behaviors based on previous educational experiences.

1. What do students perceive as caring behaviors?
2. What do teachers perceive as caring behaviors?
3. What do students perceive as non-caring behaviors?
4. What do teachers perceive as non-caring behaviors?

These four preliminary research questions were adapted to the interview situation. The rewording of these questions was an attempt to obtain direct references to memories of past educational experiences. The need to make

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the questions more applicable to the short interview situation was an example of what Erickson describes when he states that

guiding questions are present from the outset, but the researcher does not presume at the outset to know where, specifically, the initial questions might lead next (Erickson, 1986, p. 143).

In order to maintain a degree of uniformity in the interviews, the same interview questions were used in each instance. However, the interviews were open-ended and not rigidly controlled by the suggested questions. The preliminary interviews with the volunteer teachers and their students were conducted during the early days of the study so that the perceptions could be analyzed in order to establish criteria by which to measure the behaviors observed during the subsequent months of the study. Prior to each interview the student or teacher being interviewed completed a short opinion survey dealing with the overall feeling about the level of caring at Hilltop and throughout exposure to SDA educational settings in general. (These questionnaires appear in APPENDIX A and are discussed in CHAPTER 5). As a follow-up to the opinion survey, all of the volunteer teachers and a volunteer sampling of their students responded to the interview questions shown below. The open-ended interviews allowed free expression of feelings in reference to past educational experiences.

INTERVIEW QUESTIONS FOR TEACHERS:

1. Based on your personal understanding of the concept of caring, describe one or more instances where you or one of your colleagues were involved in an incident which you feel showed caring toward a student.
2. Describe one or more instances where you or one of your colleagues were involved in an incident which you feel showed a lack of caring toward a student.
3. Describe how you think Hilltop Adventist Academy teachers could better demonstrate care for their students.

INTERVIEW QUESTIONS FOR STUDENTS:

1. Based on your personal understanding of the concept of caring, describe one or more instances of things you have had happen to you or to a student you know, that you think showed a teacher really cared.
2. Describe one or more instances of things you have had happen to you or to a student you know, that you think showed a teacher didn't care.
3. Describe how you think Hilltop Adventist Academy teachers could better demonstrate their care for their students.

Of the eight original research questions, the last four were used as a general basis for seeking instances of caring and non-caring behaviors as demonstrated by teachers. These questions were:

5. Where do caring behaviors by teachers occur?
6. When do caring behaviors by teachers occur?
7. Where do non-caring behaviors by teachers occur?
8. When do non-caring behaviors by teachers occur?

Throughout the study, formal and informal guided interviews, using a variety of additional questions, were carried out with the volunteer teachers. This was an attempt to add details, cross-check assumptions, and increase the amount of information recorded in order to embellish the data gained through participant observations.

The brief written opinion survey and the preliminary short interviews were designed to discover the perceptions about caring and nurturing teacher behaviors held by the participating teachers and their students at the time the study began. All subsequent formal and informal teacher interviews and participant observations were designed to discover, over the course of the study, where and when the types of behavior perceived to be caring and nurturing were demonstrated by teachers. This type of inductive analysis of data is similar to that described by Bogdan and Biklen when they state that:

Theory developed this way emerges from the bottom up (rather than from the top down), from many disparate pieces of collected evidence that are interconnected. It is called grounded theory (Glaser and Strauss, 1967). As a qualitative researcher planning to develop some kind of theory about what you have been studying, the direction you will travel comes after you have been collecting

the data, after you have spent time with your subjects. You are not putting together a puzzle, whose picture you already know. You are constructing a picture which takes shape as you collect and examine the parts. The process of data analysis is like a funnel: things are open at the beginning (or top), and more directed and specific at the bottom (Bogdan and Biklen, 1982, p. 29).

DATA ANALYSIS

The opinion survey, interview notes, field notes, audio tapes and transcripts of taped interviews were analyzed for the data they furnished. The early interviews furnished a composite of perceptions held by teachers and students that was then used as a basis for setting up the specific criteria of what types of observed behaviors were to be classified as caring and non-caring. Follow-up observations of teacher behaviors accompanied by interviews with the teacher subjects and collection of available site documents furnished additional data to be used in ascertaining the validity of key linkages and testing assertions.

The collection and analysis of data was based on a four-faceted approach as suggested by Schatzman and Strauss (1973) which included the strategies of listening, recording, watching, and analyzing. Analysis was an ongoing process including "comparing, contrasting, aggregating, and ordering" (Goetz and LeCompte, 1984, p. 171). Data were constantly weighed against each other in a procedure known as "triangulation" (Gorden, 1980 as cited in Goetz and LeCompte, 1984, p. 171). In this process, what was learned

from one data source was cross-checked for validity with what was learned from other sources. Goetz and LeCompte explain:

Ethnographers use many types of data collection techniques, so that data collected in one way can be used to cross-check the accuracy of data gathered in another way. Just as a surveyor locates points on a map by triangulating on several sights, so an ethnographer pinpoints the accuracy of conclusions drawn by triangulating with several sources of data. Triangulation prevents the investigator from accepting too readily the validity of initial impressions; it enhances the scope, density, and clarity of constructs developed during the course of the investigation. It also assists in correcting biases that occur when the ethnographer is the only observer of the phenomenon under investigation (Goetz and LeCompte, 1984, p. 11).

Instances of disconfirming evidence, as well as confirming evidence, were sought in order to create a stronger argument for the key assertions (Erickson, 1986).

The data were analyzed for generalized patterns of behavior in order to discover and test "key linkages" between the phenomena of teacher behaviors and the expressed perceptions of the subjects (Schatzman and Strauss, 1973; Erickson, 1986). These key linkages were used to determine the overriding patterns and the theoretical constructs.

After the demonstrated teacher behaviors were recorded and the documentary resources were analyzed, the preliminary perceptions held by the teacher subjects and the demonstrated teacher behaviors were compared. Correlations and con-

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trasts between the perceptions held and the actual behaviors were analyzed and reported. The analyzed data were then arranged for descriptive narrative. Major linkages and patterns, as supported by the data, were noted in the description.

This final process follows the conclusion of Spindler and Spindler that:

Eventually we must face the task of interpretation and cultural translation. The native view of reality must be directly represented in this interpretation but it can rarely stand on its own. We must translate it into the vernacular of the readers, natives in another cultural system, caught up in a different dialogue. And we must apply some concepts, models, paradigms, and theories from our professional discipline in order to give our findings wider applicability and, of course, to communicate with our fellow professional natives (Spindler & Spindler, 1987, p. 155).

It is hoped that this study will add to the body of knowledge which has been recently accumulating through studying classroom settings and specific teachers over a period of time using procedures which borrow from the methodology and theoretical perspectives of anthropology and sociology. Through this type of study, ethnographers and other qualitative researchers have added what Geertz refers to as "thick description" (1973) to our knowledge of what life is really like in classrooms. The final narrative is intended to "recreate for the reader the shared beliefs, practices, artifacts, folk knowledge, and behaviors" of the

group of people who make up the subjects of this study (Goetz and LeCompte, 1984, p. 2).

The results of this study are designed to be helpful in describing actual teacher behaviors performed by teachers in a specific setting which are perceived to be caring and nurturing by the participants in the setting and the circumstances under which they occur, both in and out of the classroom. It is hoped that the study narrative will furnish salient insights that can be a basis to help teachers and educational administrators as they select and provide for behaviors which demonstrate caring and nurturing to their students. The data summary and interpretation offer broad implications for consideration by all educators who are interested in humanizing education, and because of the inclusion of a distinct body of literature written for parochial and private school educators and the particular selection of a study site at a private/parochial school, the findings will be of specialized interest for Seventh-day Adventist and other private/parochial school educators.

CHAPTER 5: PRELIMINARY PERCEPTIONS

The purpose of CHAPTER 5 is to discuss the process used to amass a data base which, when analyzed, yielded a set of perceptions held by the participating teachers and their students at time this study began. This process which included both an opinion survey and brief follow-up interviews, is presented in the first two sections of this chapter. The final section discusses the perceptions which were discovered.

OPINION SURVEY DEALING WITH LEVEL OF CARING

During the first few days of the study, a brief opinion survey was used to allow the volunteer teachers and their students to express their views about the current level of caring on the campus of Hilltop Adventist Academy and during their previous exposure to SDA schools. The opinion survey was given to the teachers as a group at staff meeting and to the students one class at a time. Both the teachers and the students were told that they were free to write the survey without identifying the paper as theirs, but that follow-up interviews might be conducted for those who did wish to put their names on the survey sheet. Samples of the two opinion survey sheets are found in APPENDIX A. The follow-up interviews conducted with those who identified themselves on

their survey sheets are discussed later in SECTION 5 under the heading "Perceptions of Caring Teacher Behaviors".

Based on the responses given by the volunteer teachers who completed the survey and by their students, the interpersonal climate which existed on the campus of Hilltop Adventist Academy was considered by the majority of the participating teachers and by their students to be "generally caring."

TEACHER OPINION SURVEY

Of the twenty-four teachers employed at Hilltop, nineteen volunteered to participate in this study. The total number of years that these nineteen teachers had been employed in Seventh-day Adventist educational settings was 187, with individual experience ranging from two years to twenty-eight years. The average number of years of teaching in SDA schools was approximately ten -- indicating an over-all group of experienced teachers with previous exposure to SDA schools. Five teachers had been employed in five different SDA schools; eleven had worked in two, three, or four schools; three had worked at Hilltop Adventist Academy only.

The nineteen participating teachers completed the opinion survey and identified themselves as being available for follow-up interviews and for classroom observation. With the exception of two teachers, all of those who

completed the opinion survey agreed or strongly agreed that the current teaching staff cared about their students and all of those interviewed saw themselves as caring. Sixteen of the nineteen respondents agreed that they found many opportunities to show care for students and had no difficulty openly demonstrating care.

An examination of TABLE 5.1 shows the distribution of the responses given by the teachers. The "+" sign indicates that the respondent choose "Agree" or "Strongly Agree" as a response; the "-" sign indicates that the response was "Disagree" or "Strongly Disagree"; the "*" symbol indicates that the response was "No Opinion".

MR. DEAN

One teacher, Mr. Dean, was the only teacher who did not agree with the first statement "In general, the teachers now

HILLTOP TEACHERS CLASSIFIED AS CARING	SDA TEACHERS CLASSIFIED AS CARING	SELF PERCEIVED AS CARING	FINDS DIFFICULTY DEMONSTRAT- ING CARE	FINDS OPPORTUN- ITIES FOR SHOWING CARE
+ 17	+ 18	+ 19	+ 3	+ 16
- 1	- 0	- 0	- 16	- 3
* 1	* 1	* 0	* 0	* 0

TABLE 5.1

(Distribution of teacher's personal opinions about caring.
+ = Agree; - = Disagree; * = No opinion)

employed at Hilltop Adventist Academy really care about their students." During the follow-up interview which took place a few days after completing the survey, Mr. Dean gave the following explanation:

The teachers are not willing to get involved in extra-curricular activities. Besides that, they express rules and regulations with harshness and without explanation. I think that there are too many blanket rules to make life easier for themselves (the teachers) instead of having to deal with the few students who break them (the rules) and teach them that their behavior is unacceptable and why it is (Formal Interview, 1-22-89).

In a subsequent interview, Mr. Dean's comments were consistent with the thoughts expressed in the earlier interview.

Because students are inconsistent -- one moment they act like adults and the next like immature seventh graders -- policy and rule makers tend to treat all students as immature and take the easy way out by making blanket rules that are easier to enforce and yet are viewed as nonessential by the students. The teachers would rather confront a student and say, "You can't do that because it's a rule" when instead they could be treating everyone as an individual and when something is done that is unacceptable it's called to their attention and proper measures taken (Formal Interview, 3-12-89).

Mr. Dean was also one of the three teachers who expressed an affirmative opinion about the fourth statement "I find it difficult to openly demonstrate care toward students." However, his opinion on the survey seemed to be contradicted by his actions as he reported them during a subsequent informal interview and as the students reported

hem. In a later interview, Mr. Dean reported his activities in helping a student and his mother "work through a family crisis" through extensive counseling and prayer (Informal Interview, 3-27-89). Mr. Dean was also frequently involved with students during extra-curricular activities such as games in the gymnasium and inviting students to visit in his home (Fieldnotes, 4-13-89; 4-25-89 and 5-8-89). A student in the gymnasium commented that "Mr. Dean was just like 'one of the guys'" (Informal Interview, 4-25-89).

Mr. Dean's opinion that other teachers were not generally caring and that he, personally, found it "difficult to openly demonstrate caring" appears to have been an indication that his perception of what constituted a caring behavior was somewhat dissimilar to that held by the majority of the other teachers. As stated on the survey, each teacher's opinion was based on a personal understanding of the concept of "caring." Many of Mr. Dean's actual behaviors seemed to fall into the categories perceived by the other study participants to be caring behaviors. However, his opinion that other teachers did not show adequate care and that he had difficulty in "openly demonstrating" care showed no evidence of changing during the months that transpired between the original survey and the end of this study. He was continually firm in his opinion and maintained his original opinion of a lack of care on the part of Hilltop teachers and his own difficulty

in demonstrating care, though he perceived himself as a caring teacher.

MR. KING

The other instance of a teacher not agreeing with the first statement that the Hilltop teachers "really care about their students" was that of Mr. King, one of the physical education teachers, who chose to express no opinion. When asked to explain his lack of an opinion he stated:

It's not all one way or the other. It's about 50/50. I'd have to explain for a long time (Formal Interview, 1-23-89).

From later observations and the opinions of student informants and fellow teachers, it appeared that Mr. King, like Mr. Dean, held an opinion of what behaviors demonstrated caring which was dissimilar to the opinions of the majority of the study participants. Interviews with students produced these sample comments about behaviors which they felt showed care on Mr. King's part:

When coach (Mr. King) knew I was upset about something that happened in gym he took me to his office, sat me down and talked to me letting me know he cared and trying to help me understand and cheer me up (Formal Interview, 3-1-89).

Coach is a great guy. Whenever I need to talk he'll always listen. If you look upset or down he'll give you a big hug and tell you to "don't worry, be happy" or "keep a smile on your face" (Formal Interview, 3-16-89).

Coach! He's the best! He really seems to care a lot. I love him as a father (Formal Interview, 3-16-89).

Upon noticing Mr. King passing by in the hallway, Miss Jenkins, a colleague of his offered the following opinion:

Now there goes a really caring person. I have seen coach with tears in his eyes talking with a student who is hurting (Informal Interview, 5-2-89).

Mr. King was perceived by his students and colleagues as being a caring person, though he expressed the opinion that he found it difficult to demonstrate care.

MRS. TIPTON

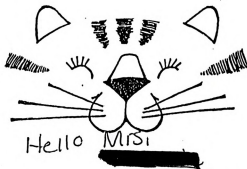
Two additional opinions which differed from the general responses were that of Mrs. Tipton who chose to express no opinion about the two statements--"Teachers now employed at Hilltop really care about their students" and "I have found that my SDA colleagues have been people who cared about their students."

Because her's were the only "No Opinion" responses on these two items, I was interested in further information. She stated:

Oh, I agree somewhat. It just seems that in the schools where I have been, teachers are reasonably nice to the loveable but they are often unreasonably cold to the unloveable (Formal Interview, 1-23-89).

Of the three teachers who "stood out" as holding dissimilar opinions about their own caring and caring on the

part of their colleagues, Mr. Dean and Mr. King expressed the opinion that they personally found difficulty in demonstrating care; Dean also felt that Hilltop teachers were not caring while Tipton found no difficulty personally but was in disagreement about caring on the part of past and present colleagues.



I just wanted to
drop a little note
to say thanks
for having me
for dinner, it
was really good.
And thanks for
being a
super teacher.
Love,



("Happy Note" copied from the file
of Mrs. Tipton, 4-22-89)

Students who studied under Mrs. Tipton were in agreement that she was a person who openly demonstrated care for them. The thank-you note on the previous page is a sample of those Mrs. Tipton pulled from a very full folder of such items her office files.

Mrs. Tipton was obviously fond of what she called "happy notes" from her students. The thickness of the file folder of notes was an indication of Mrs. Tipton's involvement with her students in a way that made them feel that they were cared for (Fieldnotes, 4-2-89).

In the transcripts of the preliminary interviews, Mrs. Tipton's name was often used by students who were giving examples of caring behaviors by teachers. These student comments included the following:

A friend of mine was going to get expelled from school for doing something he had no business doing. Well, he got suspended instead. But that was only because Mrs. Tipton went into ad committee and fought for him. That shows a lot of caring to me (Formal Interview, 5-7-89).

My roommate wasn't going to be able to come back to Hilltop this past year and then Mrs. Tipton called up a bunch of people to help pay her school bill so she could come back here and she did. She's still here and graduating as a four year senior in a few weeks (Formal Interview, 4-27-89).

She'll give you a hug when you're down or discouraged. She's like a mom away from home (Formal Interview, 4-27-89).

The "happy notes" folder and the student interview comments indicated the possibility that Mrs. Tipton's

opinion of what constituted caring behaviors was dissimilar to the opinions of her colleagues to the extent that she was hesitant to agree that the SDA teachers with whom she had been associated over the years cared about their students.

SUMMARY OF TEACHER RESPONSES

With the exception of the three teachers noted here, who all appeared to be caring teachers but who held dissimilar opinions about the demonstration of care on their own part and/or the part of their colleagues, the over-all opinion of the volunteer teachers was that they were functioning in a setting where caring was common and where they had opportunity to demonstrate care and saw it demonstrated by their colleagues.

When given the opportunity to explain further their opinion that the Hilltop teachers showed care, some typical responses were:

I think that never a day goes by that I don't see very real examples of teachers following the example of Christ in showing love toward their students -- just through little kindnesses and attentions (Formal Interview, 2-13-89).

Very often a note, a kind word, or special words of encouragement are shared with a discouraged student by one of the teachers and the baked goods and other treats that are always traveling from faculty homes to the dorms is incredible (Formal Interview, 1-31-89)!

The teachers spend their personal time with one student or a small group tutoring them

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when they find things difficult. Sometimes they meet the kids at the dorm. Sometimes they take the kids to their homes. And there are times when I see the lights on in the classrooms at night and you can find a student or two there getting help from the teacher (Formal Interview, 2-2-89).

Just like Mr. Helman. He has a personal goal to keep a special eye on the village students. Those kids often feel left out of what is happening on campus. He spends a lot of time on the phone with the villagers and they always know they can use Helman's house for an on-campus place to change clothes, take a nap, or even get a snack. And Helman's wife doesn't seem to mind -- in fact she is really a big help! Lots of the teachers have similar projects that show they really care (Formal Interview, 2-7-89).

STUDENT OPINION SURVEY

The responses given on the opinion survey completed by the students were in general agreement with those of the teachers. The students were asked about their opinion of the level of caring at Hilltop and of other SDA academies as well as SDA elementary schools. TABLE 5.2 shows the responses given by the 217 students who completed the survey.

As shown by the total percentages, a strong majority of the students who completed the survey held the opinion that both their teachers at Hilltop and their teachers in elementary schools were caring teachers. A much weaker majority felt that their teachers in other SDA academies were caring. The fact that these students had chosen to change schools at least once during their secondary years

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	GR 9	GR 10	GR 11	GR 12	TOTAL
HILLTOP TEACHERS CARE	79%	69%	77%	83%	77%
SDA ELEMENTARY TEACHERS CARE	67%	62%	79%	81%	72%
OTHER SDA ACADEMY TEACHERS CARE	---	28%	63%	76%	56%

TABLE 5.2
(Survey responses showing student opinions
of teacher caring)

would indicate the possibility of dissatisfaction with their former school or schools.

The opinion survey responses by both the participating teachers and their students at Hilltop showed a positive attitude about the caring climate of the school. It should be noted that although the overall opinion of both teachers and students was that caring on the part of teachers was present, a greater percentage of the teachers (82%) saw their total group as caring than the percentage of students (77%) who saw their teachers as caring. An investigation of the variance between ratings by the teachers and the

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students would be worthy of investigation in a study in which student attitudes were more centrally examined.

PERCEPTIONS OF CARING AND NURTURING TEACHER BEHAVIORS

The opinion survey was followed within a few days by a short interview with each participating teacher and with the students who furnished identification and indicated a willingness to be interviewed. Of the 217 student opinion survey respondents, a total of 112 participated in the follow-up interviews. All of the 19 teachers who had volunteered to complete the opinion survey and participate in the study were interviewed.

In order to complete the short interviews as early and as quickly as possible, the help of another interviewer was utilized and the interviews were recorded. In addition to seeking clarification of some responses on the opinion survey, the initial short interviews were designed to ascertain perceptions of what the teachers and their students considered to be caring and nurturing behaviors by teachers. The respondents based their perceptions on the educational experiences gained at Hilltop as well as other SDA secondary and elementary schools attended or taught in.

The short interview questions were based on the first four of the eight original research questions. However, the wording was re-designed to elicit a recall of past experiences and a direct expression of perceptions held at

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the time of the interview. The interview questions, as presented and discussed in CHAPTER 4, are listed here again.

Interview questions for teachers:

1. Based on your personal understanding of the concept of caring, describe one or more instances where you, or one of your colleagues, were involved in an incident which you feel showed caring toward a student.
2. Describe one or more instances where you, or one of your colleagues, were involved in an incident which you feel showed a lack of caring toward a student.
3. Describe how you think Hilltop Adventist Academy teachers could better demonstrate care for their students.

Interview questions for students:

1. Based on your personal understanding of the concept of caring, describe one or more instances of things you have had happen to you or to a student you know, that you think showed a teacher really cared.
2. Describe one or more instances of things you have had happen to you or to a student you know, that you think showed a teacher didn't care.
3. Describe how you think Hilltop Adventist Academy teachers could better demonstrate care for their students.

The short interviews were planned to be as consistent as possible, following the general guidelines of the three interview questions. However, the participating teachers and their students were allowed open expression of any ideas

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which they felt were important. The recorded interview responses were then divided into two categories of caring behaviors. The categories were set up to correspond with those presented by John Goodlad and by Csikszentmihalyi and McCormack in the discussion of literature in SECTION 2.

The categories were:

- (1) The teacher's personal attentions toward the student (Interpersonal Abilities) and
- (2) The teacher's pedagogical traits (Academic Skills).

In TABLE 5.3 the responses which fell into the two categories -- "Interpersonal Abilities" and "Academic Skills" are noted. As the student being interviewed gave descriptions of caring and non-caring teacher behaviors, the behaviors which were described -- both the caring and the non-caring -- were classified into the interpersonal or academic categories. In TABLE 5.3 the responses -- both positive and negative -- which fell into each category were tabulated so that the trends in emphasis for each group of those interviewed could be examined. When there was more than one response to a question only the first response given was used for purposes of tabulation. The "+" indicates that the responses tabulated in that column were descriptions of caring behaviors. The "-" indicates that the behavior described was perceived as non-caring.

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	NUMBER OF INTER- VIEWS	INTER- PERSONAL ABILITY RESPONSES		ACADEMIC SKILL RESPONSES		PERCENT OF VARIANCE BETWEEN CATEGORIES
		+	-	+	-	
TEACHERS	19	82%	85%	18%	15%	67.0%
		83.5%		16.5%		
GRADE 9	16	43%	80%	57%	20%	23.0%
		61.5%		38.5%		
GRADE 10	13	49%	69%	51%	31%	18.0%
		59.0%		41.0%		
GRADE 11	35	62%	63%	38%	37%	25.0%
		62.5%		37.5%		
GRADE 12	48	78%	69%	22%	31%	47.0%
		73.5%		26.5%		

+ = caring behaviors; - = non-caring behaviors

TABLE 5.3
(Frequency of caring, non-caring and total responses
in two categories of teacher behaviors)

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The interviews resulted in a mixture of comments that brought out feelings of importance for both interpersonal abilities and academic skills. However, in all groups the total number of responses which fell into the interpersonal category was greater. This included responses about caring and non-caring behaviors. The two groups with the higher maturity levels -- the teachers and the students in grade 12 -- were the groups who gave total responses which were more heavily weighted toward the interpersonal abilities category while the groups with the lower maturity levels -- students in grades 9, 10 and 11 -- gave total responses in which the academic skills category, although still dominant, was more closely matched with the interpersonal category.

The comparatively closer match in the overall responses falling into the "interpersonal" and "academic" categories did not necessarily hold true for the younger students when looking at only the responses dealing with "noncaring" behaviors. However, since the comparison of emphasis on "interpersonal" and "academic" skills seemed to be reflected in the mention of both "caring" and "noncaring" behaviors, in TABLE 5.3 the composite of responses in both categories was considered more significant than the responses in either category independent of the other. The positive responses for the various age groups are compared in TABLE 5.4.

The emphasis by both groups on interpersonal skills agrees with the teacher viewpoint promoted by Nel Noddings'

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discussion of a caring teacher when she says "The student is infinitely more important than the subject" (Noddings, 1984, p. 20). The importance of interpersonal skills from the student viewpoint is also in agreement with Noddings' statement that caring teachers "treat students with respect and consideration and encourage them to treat each other in a similar fashion. They use teaching moments as caring occasions." The overall results of the preliminary short interviews might be summarized in Noddings' words which describe caring teachers as "concerned with their students' academic achievement, but, more importantly, they are interested in the development of fully moral persons" (Noddings, 1988, pp. 222-223).

In the groups with a higher maturity levels the first reply describing perceptions of caring behaviors was more frequently in the interpersonal category. However, when asked to comment on caring in the academic skills area, the teachers and the grade 12 students quickly acknowledged that the academic skills area was also very important. The teachers tended to feel, however, that the academic skills were a "part of the job" which was "standard performance" and the older students expressed that they no longer felt insecure about this aspect of caring. A senior student stated his view with these words:

I get all the help I need in my studies. My physics teacher is always there after school if I need help and the other teachers just do

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what is needed during class. My grades are good; but sometimes my happiness suffers (Formal Interview, 1-23-89).

Three of the volunteer teachers expressed opinions about the importance of the academic-skills area. Mrs. Marley pointed out one of the plans the teachers used for aiding students who were falling behind academically.

Sure, academics are always important -- I don't mean they aren't. We have one program I know of where we keep track of how students are doing, especially academically. We have regular progress reports. We send those out every four and a half weeks. In fact, I have a pile right here on my desk now of students who I need to call in and counsel. And every four and a half weeks the progress reports go out. If a student has two or more grades below "C" they get put into special study hall. They are out of the dorm for an hour every week night in two separate classrooms -- girls in one and boys in another. It is operated by the teachers. We rotate. There is a potential for them to have tutoring by the teacher plus there are tutors from the dorms available. So the special study hall is strict. They are not allowed to do casual reading. They are not allowed to stare up into space or write letters. They have to study. So during that four and a half week period they study and try to get off of the special study hall list. It's a big help to those who are having a hard time academically (Formal Interview, 1-25-89).

Mrs. Heston, one of Hilltop's math teachers explained her interest in and dedication to helping the students who studied under her.

The kids come by because I am here five free periods a day. I try to make myself as available to the students as I can because of the subject I teach. And I tell my students in class, nobody needs to fail -- if you come to see me, you will not fail. I have never

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had a student fail who comes to see me when they have problems. We work through them. I don't believe that anyone has to fail. And so, because I am always talking about that issue, they do come by. And I keep in contact with their parents and when I am pushing the parents and the parents are pushing them and I am pushing them, I tend to see them pretty often (Formal Interview, 1-23-89).

Another math teacher showed an understanding of the importance of both pedagogical skills and interpersonal skills in his statement about the importance of the academic area of caring. He stated:

The system I came through was the British system. Over there not everyone passes. It is really difficult. Some of my college work was in that system. I flunked my first year of math. I tell my students that. I say, "I flunked math when I tried to do it on my own. I couldn't do it. Later, when I had someone to help me, I got through it." Now I am teaching it and I feel that I am a better teacher because of the fact that I failed. I can relate to them having a hard time, not understanding something, and I can try to find the time to help them. I think I push my students harder because I still have some of that same frame of mind as in the British system. We do more than the textbook or the syllabus recommend. I think that if we have an AP program, I will be able to help the students do it. I tell them that when they leave this class, they earn their grades. They don't get their grades easy. I work them very hard, I give them a lot of homework. They know from the beginning of the year that there are high expectations. Most of them don't hate me for it. I try to make it as fun as possible (Formal Interview, 1-24-89).

In contrast, the following comments from students in grades 9 and 10 show some of their frequent responses to

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questions about their perceptions of caring and non-caring behaviors. Their answers often furnished an immediate reference to the academic skills category. The taped responses to the item asking how a teacher had showed they cared included the following statement by a ninth grader who felt that a teacher's care was shown by a "knowledge of pacing" for the class.

A teacher cared by giving extra time for an assignment when no one was done. We all got better grades (Formal Interview, 1-24-89).

The pedagogical practices of "continual progress scheduling" or "reteaching" may have been behind the teacher behaviors mentioned by these two ninth grade girls.

One time my algebra teacher gave me all my work that I didn't do for the whole quarter so I could bring up my grade (Formal Interview, 1-25-89).

I know a teacher here that will take you to his house and study with you if you are having problems with your work. I think that shows he cares because he is taking his time to help the students (Formal Interview, 1-24-89).

Student appreciation for individual help in instances where additional instruction was needed resulted in frequent mention of the pedagogical skill of "individual instruction."

In one of my classes I had a problem understanding a certain item. The teacher came over and sat down next to me and helped me with the problem (Formal Interview, 1-23-89).

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I was getting bad grades in sophomore English and the freshman English teacher offered to tutor me 'cause he wanted to see me do better and he always wishes me good luck on tests (Formal Interview, 1-24-89).

We had a biology test and Mr. Heston, our teacher, came over to the dorm and helped us study for it the night before (Formal Interview, 1-23-89).

The importance of "teacher expectations" or "expecting students to do their best" was evident in the following student comment about a fellow classmate.

My chemistry teacher noticed that one of my fellow students was failing his class. After class he called this student and talked to him about it and was very gentle and he offered to get this student extra help or to do as much as he could at the teacher (Formal Interview, 1-25-89).

"Fairness" and "being reasonable in assignments" were mentioned as caring teacher behaviors when students talked about teacher's academic expectations. Cindy, a ninth grade girl said:

During exams when I had a really heavy load on one day I went and saw the teacher about it and had it moved to another day without any problems. That helped my grades a lot (Formal Interview, 1-23-89).

Since the focus of this study is caring and nurturing behaviors by classroom teachers (represented in TABLE 5.3 by the "+" columns), it is also interesting to note the progression of interview question responses found in the two columns which show the positive responses -- or the mention of caring behaviors. The percentage of responses which mentioned a caring behavior that was in the interpersonal

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category increased in direct correlation with the maturity level of the responding group while the percentage of responses which mentioned a caring behavior that was in the academic skills area decreased as maturity level increased. This correlation is specifically reflected in TABLE 5.4.

	NUMBER OF INTER- VIEWS	INTER- PERSONAL ABILITIES RESPONSES	ACADEMIC SKILL RESPONSES
GRADE 9	16	43%	57%
GRADE 10	13	49%	51%
GRADE 11	35	62%	38%
GRADE 12	48	78%	22%
TEACHERS	19	82%	18%

TABLE 5.4
(Frequency of responses comparing caring behaviors in two categories)

As both TABLE 5.3 and TABLE 5.4 show, the emphasis placed on "interpersonal abilities" by the teachers and the seniors and the more frequent mention of the "academic skills" by the younger students did not eliminate the mention of the opposite classification of caring by respondents in all groups. The following list indicates

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caring behaviors which were specifically mentioned by the students who participated in the short interviews which followed up the opinion survey. The behaviors are listed with those mentioned more frequently given first.

Teacher's personal attentions toward the student

- trusting students
- being willing to listen (even to complaints)
- being fair (not having favorites)
- inviting students to their homes or out to eat
- giving "hugs" or "pats on the shoulder"
- giving smiles and encouragement
- showing appreciation and enjoyment
- playing, going shopping, and socializing with students
- remembering birthdays and holidays with treats
- knowing students on a one-to-one basis
- being willing to admit errors and mistakes
- being encouraging and keeping confidences
- praying with and counseling students
- giving appropriate discipline and punishments
- being sensitive to students who are upset or hurting
- helping solve financial problems

Teacher's pedagogical traits

- teaching interesting and challenging classes
- giving reasonable amounts of classwork and homework
- being willing to give individual help (tutoring)
- being sure the class understands (reviewing)
- expecting me to do my best
- making adjustments for students who have a hard time
- being strict about assignments and homework
- giving fair tests and quizzes

The non-caring behaviors mentioned during the short interviews were also placed into interpersonal and academic categories. Beginning with the most frequently cited behaviors, those mentioned specifically were:

Teacher's personal attentions toward the student

- being inflexible about rules
- being nicer to "pet" students
- overreacting to misbehavior
- ignoring student opinions and requests

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- degrading or belittling students who do poorly
- being insensitive to student's emotions
- betraying confidences
- feeling superior
- being lazy
- losing control of temper
- being unwilling to "mix" with students
- using sarcasm
- giving unfair punishment
- refusing to give honest answers to questions
- allowing unkindness between students
- being overly protective and/or nosy

Teacher's pedagogical traits

- being inflexible about schoolwork
- being unreasonable in homework and tests
- being unable to explain the lessons or assignments
- giving inaccurate (or prejudiced) grades
- holding low expectations of students
- having sloppy requirements in classwork and homework
- ignoring cheating

LOCATIONS OF CARING BEHAVIORS

The original research questions included an interest in where caring and nurturing behaviors by Hilltop teachers would be performed. The early interviews with the participating teachers and their students revealed preliminary perceptions of where behaviors observed or encountered during past educational experiences and perceived to be caring and nurturing took place. A tabulation of the short interview responses showed that all four of the student groups and the participating teachers perceived caring and nurturing behaviors as taking place outside the classroom with higher frequency than inside. The teacher subjects exhibited this perception to a greater degree than any of the student groups which once again confirmed the previously expressed

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opinion that the teachers felt the care shown to students within the classroom was an essential part of the performance expected of them while outside-the-classroom caring was perceived as a demonstration of care which was going beyond perceived expectations. These perceptions are reflected in TABLE 5.5 which shows the frequency with which in-classroom caring behaviors were mentioned as compared to out-of-classroom caring behaviors.

	MENTION OF IN-CLASSROOM BEHAVIORS	MENTION OF OUT-OF- CLASSROOM BEHAVIORS
TEACHERS	13%	87%
GRADE 9	31%	69%
GRADE 10	27%	73%
GRADE 11	22%	78%
GRADE 12	25%	75%
AVERAGE %	23.6%	76.4%

TABLE 5.5
(Frequency of responses for in-classroom and
out-of-classroom caring and nurturing behaviors)

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As the study progressed, these early perceptions of where caring behaviors occurred were compared to the data showing where the caring and nurturing behaviors by Hilltop teachers were observed or reported as taking place. The analyzed data revealed that the observed and reported caring teacher behaviors by the volunteer teachers were, indeed, more frequently carried out in locations other than in the classroom. In the data analysis, the early perception was verified by the participating teachers through participant observations and interviews. The teacher reports of where caring behaviors take place at Hilltop corresponded to the reports of the types of interpersonal caring behaviors which they felt were more significant than academic caring behaviors. The data which revealed both of these views probably resulted from the expressed opinion that what teachers do to show care within the classroom and during the school day is expected of them as a part of the job of being a "good" teacher.

OVERVIEW OF PERCEPTIONS

The data provided by the opinion survey and preliminary interviews conducted during the first few days of the study and the analysis of that data furnished an overview of the perceptions held by the participating teacher subjects and their students as to what constituted caring and non-caring

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behaviors by teachers. In general, these perceptions can be summarized along the following themes:

- 1) A caring climate was present on the Hilltop campus.
- 2) Interpersonal skills were more significant than academic skills in the thinking of the participating teachers and their students. The interpersonal skills were significant in the thinking of the teachers and the seniors than in the thinking of the freshmen, sophomores and juniors.
- 3) Academic skills were not discounted, but were expected as a part of good teaching by both the teachers and their students.
- 4) Significant caring behaviors were more frequently perceived as taking place outside the classroom and the school day.

Once these perceptions were ascertained, the research concentrated on discovering demonstrations of caring and nurturing teacher behaviors which matched the perceptions. The process of discovery utilized participant observations of teachers in and out of the classroom and extensive interviews with these teachers.

CHAPTER 6: ASSERTIONS ABOUT CARING AND NURTURING TEACHER BEHAVIORS

The following discussion deals with assertions about caring and nurturing behaviors by classroom teachers. The commentary presented here summarizes and interprets the data gathered through analysis of documentary materials such as fieldnotes of participant observations, tape recordings, interview notes, opinion surveys, site documents and transcripts of recorded interviews. The key linkages and generalized patterns discovered in the data, as well as the assertions based on the data analysis, will be presented. Specific examples and supporting details will be drawn upon as a demonstration of the plausibility of the assertions made.

The chapter discusses the data collected throughout the months of on-site observations and during interviews with the participating teachers. The assertions formulated from the data analysis will be presented individually followed by the supporting evidences.

The data were analyzed through a process of "comparing, contrasting, aggregating, and ordering" as recommended by Goetz and LeCompte (1984). This analysis took place throughout the months of on-site observations and during the review of the data corpus after leaving the study site. The process of analyzing the data resulted in the discovery of

constructs of caring and nurturing behaviors which were linked to the corresponding perceptions held by the study subjects. The data concerning caring and nurturing behaviors seemed to lend themselves to grouping into three categories which had distinctive differences -- yet there were commonalities which applied in all three categories. The three categories were:

- (1) caring and nurturing behaviors toward the large group;
- (2) caring and nurturing behaviors toward small groups; and
- (3) caring and nurturing behaviors toward individual students.

As demonstrations of caring behaviors were sought, behaviors which matched the perceptions of non-caring behaviors were also found. After these discrepant instances were closely examined and emergent constructs were refined, three assertions were formulated. The assertions are:

Assertion No. 1 - Care and nurturing for the large group is demonstrated by policy making and policy implementation.

Assertion No. 2 - Care and nurturing for the small group is demonstrated by student-teacher interaction based on common interests and specialized relationships between a teacher or teachers and a specific student group or class.

Assertion No. 3 - Care and nurturing for individual students is demonstrated by awareness of and response to personal needs in academic, social, and financial areas.

In the following pages these three assertions are discussed individually along with the key linkages,

supporting details and specific examples including discrepant instances which were examined and compared with the confirming evidences. The final discussion presents data which revealed commonalities across the three assertions.

ASSERTION NO. 1 - CARE AND NURTURING FOR THE LARGE GROUP IS DEMONSTRATED BY POLICY MAKING AND POLICY IMPLEMENTATION

The data analysis produced examples of how the teachers were involved in the making and implementing of school policies dealing with both the academic and the interpersonal aspects of student life -- starting before school opening and continuing throughout the year. The teachers felt that they were an important part of policy making. The meetings of the teachers and of the administrative committee addressed issues and decisions dealing with all areas of school life and the policies made, as well as the implementation of policies, tied closely together the academic and interpersonal aspects of caring behaviors by teachers. The data collected throughout the months of the study supported that furnished by the early opinion survey. The data collected through participant observation and interviewing showed agreement with the opinion survey that:

1. Teachers perceived their participation in policy making and implementation as taking place in a caring climate.
2. Policy making and implementation required a balance between caring for academic and social needs of students.

3. Policy making and implementation encompassed student life both inside and outside the classroom.

One teacher expressed the following view of the teacher's role in the making of policies throughout the school year:

At the beginning of the school year the administration devotes a considerable amount of time to involving the teachers in the process of decision making. That takes place throughout the school year at teachers' meetings, but especially at pre-school we are able to discuss a wide range of policies and are able to really act on almost anything in the school program -- they give us pretty free reigns (Formal Interview, 3-2-89).

In order to keep abreast of policy formulation and to be informed about policies, the teachers, administrators and support staff attended faculty meeting on a bi-weekly basis and the Administrative Committee, a smaller group, met weekly. Minutes from these meetings (See APPENDIX B) revealed that in addition to operational and organizational actions there were actions taken and announcements made that were designed to meet the needs of the whole student body and of large groups in both the interpersonal and academic aspects of the school program. Some actions taken by the full faculty were designed to be applicable to the entire student body or to large segments of it. Some examples of this type of action are given here:

Academic Checklist: VOTED to set up a special study hall during regular study hall. Approved with dissent. Other items will be considered. The time is 8:15-9:15 p.m. Tutors may go to the study hall and it will be segregated. (Faculty Meeting minutes, October 10, 1988, Site Document collected 1-27-89).

Faculty Home Parties: It was agreed to include a meal for the students for Saturday night faculty home parties with reimbursement of \$3.00 per student (Faculty Meeting minutes, October 10, 1988, Site Document collected 1-27-89).

S.A. Fundraiser: VOTED to approve the S.A. request in concept to allow fundraising to send a group of students on a Maranatha trip. The details will be worked out later and subject to board approval (Faculty Meeting minutes, October 10, 1988, Site Document collected 1-27-89).

The Administrative Committee meetings often dealt with group requests. Some items raised at the Administrative Committee meetings were referred to the full faculty. An example of an action taken dealing with a group request is found in the November 7, 1988 minutes:

Music Club: VOTED to approve the list of concerts for potential music club activities with the exception of the jazz concert. Individual trips are still to be approved through Ad Council (Administrative Committee minutes, November 7, 1988, Site Document collected 5-15-89).

Mr. Davis explained that he thought this action showed care. The request of the student group was granted "up to a point" which would make them happy; but a portion of the request was denied because there was "some question" about the quality of the concert and whether it was an appropriate activity for a school function. Mr. Davis concluded, "Care includes protection from anything that might not be for the best of the student" (Informal Interview, 5-15-89).

Also included in the minutes of the Administrative Committee meeting held December 19, 1988 were two actions which were referred to the full faculty. Mrs. Tipton commented that these had been referred because the Ad Committee felt that they were "extremely important issues that would have a bearing on student happiness" and that "the whole faculty needed to have input." One of the "referred" decisions dealt with the communication issue and one with the weekend leave policy which Mrs. Tipton believed would "certainly be important to the students" (Informal Interview, 5-15-89).

In the December 19 minutes, the two actions Mrs. Tipton mentioned and an action concerning the sophomore class were examples of Administrative Committee actions which revealed varying degrees of concern for student satisfaction and happiness and seemed to show that the policy makers were attempting to show care.

Weekend leave policy: VOTED to refer the weekend leave policy to the faculty for consideration (Administrative Committee minutes, December 19, 1988, Site Document collected 5-15-89).

Students on Ad Committee: VOTED to refer the request from the students to have representation on Ad Committee to the staff (Administrative Committee minutes, December 19, 1988, Site Document collected 5-15-89).

Sophomore Class: VOTED approval for the sophomores to have a pizza party Sunday, January 8 in the cafeteria from 12-3 p.m. (Administrative Committee minutes, December 19, 1988, Site Document collected 5-15-89).

In addition to allowing the teachers to have significant input on policy making, the school administration was conscious of the need to communicate with the teachers, the parents, and the students. Communication was emphasized as a means of keeping all parties informed about administrative policies and about details that would provide the needed information to help the every day school program function smoothly. Communication, which was strongly perceived as caring, was an aspect of policy implementation which was considered important by the teachers who were especially impressed with "Hotline", the daily announcement sheet from the central office (See APPENDIX B). They expressed these thoughts:

The administration is pretty good to let us know about what's going on. The "Hotline" lets people know what decisions are made. For instance, the weekend agenda that comes out at the end of the week lets us know about weekend activities and responsibilities. It is pretty hard to keep a whole school informed, but they do try. They also do a pretty fast job of getting out the minutes of the administrative meetings so we know what is happening. Sometimes the kids know before we do, though, especially if someone is in trouble. I think that the deans and the principal are pretty good to call the parents as soon as there is a situation that they need to know about. (Formal Interview, 2-7-89).

The office has a memo called "Hotline" that goes out. It tells us who is on sick list and it gives us announcements. And that communication keeps us up on things. The other thing is the parents' letter that goes out to the kids' homes to tell the parents what is going on. That way if a group is

going out to a church and the parents live nearby, they can go see their kids at the program. It is not like a newsletter which comes out too late, it makes the information available ahead of time. The administration has had the foresight to invest in the time, machines, and secretarial help to furnish us with good communication (Formal Interview, 2-17-89).

The data supported the assumption that it was the desire of the school administration to better meet the needs of the students by facilitating communication between the school and the parents and between the students and their teachers. Since communication was one aspect of care which matched the perceptions discovered in the preliminary interviews, the following announcement dealing with communication with parents was categorized as an evidence of caring.

PARENT DAY: November 20, 1988 will be parents day. Please expect visitors and be prepared to spend some time with them if they have any questions to see you about. Please be prepared with extra chairs in your classroom (Faculty Meeting minutes, November 7, 1988, Site Document collected 5-15-89).

In establishing and implementing policies for the entire student body or large groups of students, as well as for individual students, the teachers felt that communication between administration, teachers and students was a key element. The "Hotline" memos, mentioned in the above interviews, came from the administrative offices and were distributed to the teachers. They were intended to keep the teachers informed about daily announcements made at morning

assembly (called "chapel") and about organizational activities in both academic and interpersonal matters and about the general school program. Sample issues of "Hotline" (See APPENDIX B) contained items which communicated a caring and nurturing attitude on the part of the school administration.

Information about group activities and organizational meetings enabled the teachers to be aware of what was happening so that they would be able to aid the students in meeting their appointments. Since the "Hotline" provided the teachers with a written reminder of the daily chapel announcements, they could remind the the members of the student body or the appropriate student groups as they came in contact with them during the day. These are samples of such announcements:

Junior Class Meeting for a few minutes immediately after chapel ("Hotline", January 4, 1989, Site Document, collected 5-15-89).

From Mrs. Tipton: Begin planning for your AYBL (Adventist Youth For Better Living) speech, essay, poster and jingle. Poster board will be available soon ("Hotline", January 4, 1989, Site Document, collected 5-15-89).

From Mrs. Marley : Village girls, you are invited to sign up for the Junior/Senior Campout Sunday and Monday, January 12-14 at Camp Au Sable ("Hotline", January 4, 1989, Site Document, collected 5-15-89).

Wednesday is the last day to sign up for Bible Camp. It is easier to take your name off the list than try to add it later. So if

you think you might go -- sign up ("Hotline", January 16, 1989, Site Document, collected 5-15-89).

Drivers Education - 5th period will meet on M, W, and F, so it will not conflict with Chemistry or Biology Labs ("Hotline", January 16, 1989, Site Document, collected 5-15-89).

The following excerpt from one issue of "Hotline" demonstrates another use of this form of communication as a tool of encouragement to the teachers who were serving as the policy makers and implementers. This type of caring for the teachers on the part of the administration was evidence of the care that started with the administration and was passed along to the teachers, giving them and additional impetus for their own caring for the students. This was also another example of the importance placed on communication with parents.

. . . Attached is a copy of a letter from Chuck, Chairman of the recently formed Parents Advisory committee. Chuck is correct. There was unanimous and repeated praise of the staff from parents in appreciation of the Christian love shared by you all in so many ways. . . . ("Hotline", January 19, 1989, Site Document, collected 5-15-89).

The morning assembly program (chapel) was held at the beginning of the day before the students embarked on either work or classes. It was conducted by the principal, Dr. Thomson, with the teachers giving the devotional thought on a rotational basis, and was attended by the entire teaching staff and all students. Although the main purpose was that

of religious inspiration, this assembly functioned as an organizational and informative time much like that furnished by the traditional "home room." After the singing, devotional thought and prayer, the program ended with the "business of the day" announcements (Field Notes, 3-14-89). Mr. King, the teacher sitting next to me stated that the students didn't appreciate having to come early every morning, but that he felt it was important to keep the teachers and students informed of the ever changing details of the day's business (Informal Interview, 3-14-89).

The teachers also saw the value of communication that provided information which furnished students with details that facilitated their daily participation in the school program. The following interview shows that one teacher was willing to compromise on a personal standard of "neat appearance" in order to facilitate communication.

Throughout the day the administration tries to create an openness in communication by the worship announcements and some other types -- let me give you an example: There was always, up to one point, a really big push to limit any posters or announcements to one small little display case and not have things up and down the hall. That seemed important to some of us who are well-organized people. We liked that idea of having a neat announcement area. Later, it was decided that's not how it should be at all. We wanted the stuff all over the place because the more you communicate, the better you are heard. That allows a student organization to put up a sign on every window if they want to. And that increases the chance that they are going to be read and that is what is more

important that physical appearance. We try to get people to make the announcements neat in appearance but at the same time we know even that is a little bit of an attitude, maybe, as to what is important. We had to choose between communication or appearance. And we decided that communication is more important (Formal Interview, 2-19-89).

In discussing their involvement in policy making and policy implementation, the volunteer teachers used expressions which indicated their feeling of "ownership" of various policies and their interest in relating positively to those policies while still finding a balance between policy implementation and caring for the needs of the student body.

The following portion of an interview shows that protection of the academic progress of the students was held in balance with the socializing needs by policies which governed the conduct of the whole student body and its individual members:

We have what we call the Principal's List of students who have a 3.0 or above GPA. They are allowed to go out to faculty homes during the week. Seniors are allowed to go out three times a week and the others twice a week. They can come over at 8:00 o'clock and stay until 10:00. They can study or relax. Most of them come and "kick back" and sometimes they come to study. They will sit at the table downstairs or go upstairs and use my desk for a quiet place to study (Formal Interview, 2-16-89).

The protection of the academic progress is further balanced with the desire to provide friendship and social development in the situation described by Mr. Heston:

We have established one senior privilege that allows the seniors who don't have grades high enough to be on the Principal's List to have one night a month that they can spend study hall out of the dorm at a teacher's home. The seniors on the Principal's List get to be out three times each week -- their grades allow them to do that -- but for the others we still allow them the same privilege once a month, just because they are seniors (Formal Interview, 2-28-89).

One summary of a teacher's viewpoint about the balance between making and implementing policies and still showing care for the students was expressed by Mr. Davis.

When we think about policy implementation, we as teachers need to constantly realize that the student is the customer in this business and that anything we do to alienate the customer creates problems for ourselves. Students are our number one priority -- the reason we are here. Now at the same time, that doesn't mean that our customer/vendor relationship is such that our students are in control. They are not. They buy our product as long as they buy it on our terms, but at the same time we need to do everything we can to make them feel cared for and accepted (Formal Interview, 3-2-89).

After talking with several teachers about balancing policy making and implementation with caring for the students, I contacted two of the school administrators to see if they shared the opinion of the teachers. I found that they did. Dr. Thomson, the principal, made these comments about his own ideas on the care that should be shown in policy implementation:

When I am enforcing a policy or a rule, I strive to play down confrontation. I know that confrontation will take place, but at the same time, I try to change the vantage

point to one of "I understand." The other night I was on play period supervision. A kid had just lost a game. He came charging out of the gym and bashed the door against the stop. The school spent several thousand dollars on those doors a year ago -- so I called out to the kid and stopped him to talk. I said, "Hey, it's all right to be mad, that's fine, no problem. But it isn't all right to take it out on the door." I was making an effort, I think, to show acceptance -- although I don't always do that. Sometimes I just get the message across "do that again, Charlie, and I'll pop your head off!" but I want to communicate "I understand where you are, and it's all right for you to experience what you are experiencing, but here's what my problem is." I think that that is important in a discipline situation, to communicate "this is what the discipline is, we're sorry it happened, too; now let's get it over with and put beyond us and let's be friends and learn and grow from this experience" rather than saying "You're a bad person who hurts the image of the school" (Formal Interview, 4-6-89).

Mr. Gray, one of the head deans in the boy's dormitory also showed his willingness to implement policies with an attitude of care toward the students. He described one particular instance of putting student needs first while still upholding a school policy that was designed for the whole group:

I knew about a kid that really needed to go home for the weekend. One of the students was willing to take him, but it was a girl and that is against school policy. I asked the principal if we could overstep the policy. He knew there was a real need there, but he said it couldn't be done. So I spent a lot of time talking to every boy that was going to that part of the state 'till I finally found one that could give this guy a ride. The policy had to be adhered to, so I solved the problem another way. I guess

that's showing care. I could have just said, "Oh forget it! I have other things to think about," but that isn't my way (Formal Interview, 2-11-89).

A policy which was in place and seemed to be one that some students perceived as an instance of an "uncaring" policy was the time schedule for opening the classroom building. Students were not allowed in until the bell rang ten minutes before the morning assembly. This was no problem for the students living in the dorm since they could remain in their rooms or the dorm lobby until the bell sounded and then walk over to the classroom building. However, village students who arrived early in the morning had to wait outside the classroom building or walk over to the dorms to wait. Some village students did not feel comfortable or were unwilling to walk to the dorms and so they waited in the cold. On a chilly Tuesday morning, I observed a sophomore boy on the front sidewalk was stomping his feet and rubbing his hands together trying to keep warm. His comment to me was, "It gets really cold some mornings. I don't like to come early, but my mom has to bring me here on her way to work." He added, with a bit of disgust in his voice, "They could open these outside doors and at least let us wait in the entry way" (Field Notes, February 7, 1989).

This policy seemed to be one that could be reevaluated to make it more agreeable to the students and thus more caring from their viewpoint. One teacher spoke of other

times that students found the classroom building inaccessible but how he had been able to work around the policy.

There have been times when I have been coming to the classroom building and a student will request to be let in. The policy is that normally we don't allow them in, but I have made exceptions and taken the responsibility of letting them in. It isn't much, but they appreciate it. As long as I am willing to be responsible, no one seems to object (Formal Interview, 4-28-89).

In the fieldnotes of my observations of the January 30, 1989, staff meeting there was a discussion concerning a request that had been submitted by some members of the senior class that some privileges be extended to them based on individual merit. During the course of the discussion some teachers agreed that students should be "granted privileges as individuals" while those opposed to the request stated the desirability of an "overall policy" which allowed them to deal "the same" with all students. In the end, the individual privilege request was granted by a majority vote of the teachers in attendance at this meeting. The viewpoint of the administration was expressed as the principal challenged the teachers to "keep the whole group in mind" but to "be willing to deal with students as individuals -- both in granting privileges and in caring for misbehavior" (Field Notes, 1-30-89).

Later, in commenting on the faculty meeting, Mr. Dean expressed the viewpoint that there were "too many" teachers who were more interested in the policies than in the

students "that the policies are supposed to help." He maintained his earlier perception that the policies were "used by some teachers as something to hide behind in order to avoid dealing with individual students on the merits of each case" (Informal Interview, 1-30-89). The majority vote by the teachers, the expressed viewpoint of the administration and the comments by Mr. Dean were all consistent with the opinions expressed at the time of the preliminary opinion survey conducted during the early days of the study when the climate at Hilltop was perceived as caring but not without question by three of the participating teachers.

The negative cases which showed disagreement that caring and nurturing were demonstrated through policy formulation and implementation were concentrated on only a few issues and with specific teachers. However, one parental viewpoint added significantly to one of these negative cases which involved the current plan for medical attention for students who were ill or injured. The concerned father of ninth grader, Kenneth, felt that his child's medical situation, which involved strep throat, was not handled as it should have been. His strong feelings prompted him to make the statement that "schools can get sued over things like this" (Field Notes, 2-20-89).

Even though Kenneth's father expressed satisfaction with the over-all school program, he was "very unhappy" about the "sick call" policy which states that if a student

does not feel well enough to go to classes, he must see the visiting nurse in the morning. If the student is not seen by the nurse, he is required to go to class. Kenneth had missed "sick call" and so was asked to get dressed and go to classes. He had made a long-distance call his home and his father had taken off work and driven 90 miles to check out the situation. Upon arrival, he had found that his son was actually quite ill. Kenneth's father was openly concerned and angry about the policy and the way it was implemented in this instance (Informal Interview, 2-20-89).

This medical attention policy, like that of individual privileges, though not agreed with by everyone, had those who were strongly in support:

We don't have a school nurse as such this year, we have a contract with the hospital in Emitville and they send a nurse out every day to see the kids who are sick and we have had -- I guess -- good success with it. She is here for different things. When we have had injuries, they have someone here and an ambulance here quite quickly. The ambulance is better equipped than a school nurse would ever be. And they get here faster than a school nurse could run to the sick room to get supplies. I haven't heard any complaints that anyone hasn't gotten good care. I have gotten calls during the night from the boy's dean when he can't leave and a boy needs to be taken to the hospital. Other times I go watch the dorm and he takes the kid. I like the idea that the kids get the medical help they need. I don't have any training and I know I would do the wrong thing (Formal Interview, 1-13-10).

As in any situation where there are varying opinions as to what is the best policy and the ways policies should be

implemented for the large group, as well as for individual members of the large group, there were those who did not agree with all of the policies which had been adopted at Hilltop. However, the volunteer teachers indicated, that with only occasional exceptions, they felt the school policies and the latitude afforded individual teachers in implementing those policies did allow for care and nurturing of students. Mr. Davis, a teacher with 12 years experience in three Seventh-day Adventist schools, summed up his feelings by saying:

I think caring is a part of the Christian lifestyle and I have felt it here at Hilltop more than I have in any other place. Not that it isn't present in other places. It is just that sometimes you get a unique combination of people who care and a climate in which caring is what's expected. We have that combination here (Formal Interview, 2-6-89).

Mr. Heston gave evidence to back up his opinion that policy making and implementation were carried out in a caring way by discussing the positive trend in student enrollment that had taken place during the year. He stated:

We are in an unusual situation where we have more students now than we had at the beginning of the year. The enrollment is on an upward trend. A lot of former students who didn't return at the beginning of the year came later on. One student told me that she missed the "total school atmosphere" when she went to another school. I think our various touring groups draw other kids to this school. When a happy bunch of kids tell another teenager about their school, it makes

an impression. All of this wouldn't come about if this wasn't a caring school (Formal Interview, 2-28-89).

An incident that took place in the waiting area leading into the administrative offices verified Mr. Heston's positive outlook. A young co-ed, named DeeDee, was waiting to be shown into the principal's office. While waiting, she was talking with two male schoolmates who were obviously happy to see her. They remarked about being glad that she had decided to return to Hilltop after having been "suspended" for three weeks even though two other students who had received the same punishment had chosen to change schools.

DeeDee explained, "I'm here because they are bending over backwards to help me. I don't think I could possibly find a nicer bunch of teachers in any school. I'm not sure what all the conditions will be, but I am confident that they will be fair with me" (Field Notes, 1-22-89).

After hearing DeeDee's comments, I visited with three juniors who were waiting to get help from the registrar. When they were asked about how they viewed the school policies. Their comments indicated that from a student perspective, the teachers were very "strict" in their implementation of the school "rules" but they all agreed that this might be important.

I think the teachers do a pretty good job. They do expect us to know and obey lots of rules. Sometimes I think they make up rules

that aren't even in the book, but overall it's a great school with a Christian atmosphere and the teachers are nice to us as long as we cooperate (Informal Interview, 1-22-89).

Some teachers are real "sticklers" for rules. Rules are very important, I agree. But there are some instances where one must look at the rules in a new perspective. All factors must be considered--individually, separate from other cases. Situations aren't always alike, you know (Informal Interview, 1-22-89).

I think teachers should not stick to the rules as much as they do. They should be willing to bend them for special cases and help out the students who are struggling. For the most part--for most kids most of the time--the rules are OK (Informal Interview, 1-22-89).

Another dimension of caring, somewhat in contrast with the care shown to DeeDee, but showing consideration for the large group, was expressed by Mr. Helman when he made the following statement:

Once in a while we deny admission because we feel that the student is not willing to be helped and doesn't really want to be here. If the parents are not supportive of the school program, but just trying to dump their problem kid somewhere. We try to look at the whole background. If we feel the student would have a negative attitude that would affect other students -- then for the sake of others, we deny admission. It may seem harsh and we have had people criticize us, but when you look at the bigger picture, maybe it is something that we had to do if we care about the whole group. (Formal Interview, 5-30-89)

Mr. King, the P.E. teacher who travels with one of the larger touring groups, expressed positive feelings about policy making and implementation and backed up his viewpoint

by sharing a letter he had received from a parent who had attended a recent program presented by Hilltop students.

The following excerpt is from that letter.

Programs like yours are helping Hilltop Adventist Academy to grow positively in the minds of Urban City SDA church members. We wish God's rich blessing on your continued efforts. The young people in the state of this state should have nothing but the best and we believe that they are getting it. Thank you to you and your wife for caring enough to give of yourselves (Site Document collected 5-3-89).

The care shown for the student body and large groups of students through policy making and implementation was apparent in the field documents, interviews, and observations. Although there were a limited number of data which would be viewed as "negative instances" these seemed to exist mainly as evidence of a diversity of opinion of how care is demonstrated.

ASSERTION NO. 2 - CARE AND NURTURING FOR THE SMALL GROUP IS DEMONSTRATED BY STUDENT-TEACHER INTERACTION BASED ON COMMON INTERESTS AND SPECIALIZED RELATIONSHIPS BETWEEN A TEACHER OR TEACHERS AND A SPECIFIC STUDENT GROUP OR CLASS

The relationships which had been established between teachers and small groups of students were the most frequently mentioned evidence of caring and nurturing. As the transcripts of the recorded follow-up interviews with the participating teachers were analyzed, it was found that 100% of the volunteer teachers cited this type of

relationship as evidence of caring. Also, as indicated by the perceptions which surfaced from the data collected through the early opinion survey, the behaviors involved in these relationships with small groups took place almost entirely outside the classroom.

Some teachers mentioned relationships which resulted between teachers and groups naturally formed by classes and clubs. Others spoke about relationships which resulted between teachers and students in groups which are "created" specifically for the purpose of establishing caring relationships. During the formal interviews with teachers, the interaction between teachers and students provided for through the "created" groups called "campus families" was the most frequently cited indication of caring and nurturing. Because the campus family groups functioned primarily outside the school day and outside the classroom, this organized caring behavior on the part of the participating teachers was easily correlated with the preliminary perceptions held by the teachers and their students that "interpersonal skills were more significant than academic skills" and that "caring behaviors more frequently took place outside the classroom and the school day." However, in agreement with the preliminary perceptions, the emphasis on interpersonal relationships did not discount the complimentary involvement with the student's academic well-being, because campus parents did

become involved with tutoring, providing a place for quiet study, and in monitoring their campus "kids" academic progress.

The following comments explain the process of forming the groups called campus families:

At the beginning of the year the students select a teacher that will be like a parent while away from home. So it's pretty much the student's choice as far as possible. After the assignment of a campus parent the teacher will, at certain times, have get togethers at their house and give them little things during the year, and have prayer meeting just for that group of students who have chosen them as their campus parent (Formal Interview, 4-10-89).

Campus families are something that we are asked to do, but it is rather pleasurable. You really see the students in a different way. You kind of sit back and relax when you have them over because it is so much more informal than the classroom. When a new student comes in, they are asked if they have a choice of campus family -- if not, they are assigned one. They let the kids who have a choice sign up and then it is worked out. The kids call you "mom" and "pop" and stuff like that and they feel really warm toward you (Formal Interview, 5-2-89).

We have one campus kid this year who has been with us for three years. This was her choice. We never know who we will get. After they leave this school, the kids we have had in the past tend to come back and visit. On alumni weekend we have to be prepared for them to drop in. It is more meaningful that way, because you know they still want to maintain the relationship. They come back and they are excited to see you. It shows that the care you showed toward them meant something (Formal Interview, 1-26-89).

The process of maintaining a caring and nurturing relationship with their campus kids is carried out in very individualized ways by the various teachers and their families. Some examples are:

When our campus kids come over we love to play games together. We have ping pong downstairs. And, you know, Pictionary--the whole gamut of games which sometimes they enjoy doing. We have a little grand piano in the corner of our living room. Sometimes they come over and sing. We study the Bible together, we share together, we pray together (Formal Interview, 3-13-89).

We have done various things with our campus kids. Last week we had a Sunday morning brunch. No cafeteria food that morning. The kids loved it and we were well repaid by their happiness (Formal Interview, 3-27-89).

Since our house is on this far end of the campus, we don't let the kids walk here. We pick them up at the dorm and take them back. When our campus kids are ready to come over after worship, they give us a call and we go get them. Then at 10:00 we take them back (Formal Interview, 2-27-89).

Our campus kids come over to our house on a regular basis after school before they need to be in the dorm. They just come over to be with us. They know that our children are all gone so they have kind of adopted us so that we won't be lonesome here. And in doing that, we have adopted them, too. It has been a really wonderful experience for us. And they have felt free enough to really come to us with some personal needs that they didn't know where else to go. Another thing we have noticed is that this relationship has carried over into the classroom, the ad building, and into programs. The kids want to sit with us. Every day it is like seeing your own children in the classroom environment. We have a few that have been with us for two, maybe three, years and so it has been a special

relationship. It has been a mutual help to both (Formal Interview, 3-6-89).

The school administration and the over-all school program were factors in the success of the campus family program. The teachers expressed concern for the times when the various aspects of the school program seemed to detract from their success in showing care for their campus families.

Sometimes I feel burnt out -- I don't feel like I can get my act together to do enough for our campus kids. The end of the week comes and I realize we haven't done anything special for the campus kids. We try to let them know as often as we can that they are important to us -- that they are important to the school, that we really care about them, that we care about their problems. I keep a sick list -- if one of the girls is sick I check on them; if it is a boy, my husband goes and does the checking. All of them know that they are welcome in our home. We sometimes have to say, "We won't be home," but usually they can come whenever they want (Formal Interview, 4-3-89).

The detracting aspects of the school program were contrasted with one occasion where special provisions were made by the school so that there would be time for campus family activities. As voting members of the faculty, the teachers were able to use their policy making and implementation prerogative to provide for themselves and their campus kids the special opportunity which they felt would be mutually beneficial.

One night we voted in staff meeting to not have study hall. We didn't tell the kids and they thought we were having a joint worship.

Then we sent them to their campus family homes for the evening. They were really excited. We got to keep them until about 10:00. It was fun for everyone (Formal Interview, 2-16-89).

Just last week the staff decided to have an impromptu campus family night. We didn't tell the students about it. We kept it a secret. There were no memos -- just word of mouth. So that Wednesday night we told the students that there was a special assembly and that attendance was required. So they all came. We had worship and then after worship we told the kids, OK now you are going to your campus family home to have an evening of fun together (Formal Interview, 2-3-89).

Recently we surprised our campus kids. We told them that there was a special assembly and then we took them over to our houses. It was a break from the winter blues and gave them a chance to get some breathing room. The next day after that they were all glad that they had had the opportunity to come over (Formal Interview, 2-16-89).

It is hard to find a time to have the whole campus family over unless a time is arranged by the school and everyone is participating at the same time. Most often when I have an activity over at our house, someone will be missing -- on weekends the kids tend to be away from campus and on week nights they are really busy. It was great when we had the surprise night for the whole school all at once during the week when all the kids were here (Formal Interview, 2-27-89).

As a part of the campus family program, the academic aspect of campus life is closely incorporated with the social aspects. One campus "dad" explained it this way:

The campus kids are very open with you within a few weeks. They feel like there is someone that they can come and talk to when they need something. I have even had them come and ask to borrow money. They must feel pretty much

at ease to do that. I think another really good thing is that we hand out the grade slips to our own campus kids. My campus kids have to come get their grades from me -- so that gives me a chance to beat on them if they need it -- figuratively speaking, of course; to encourage them if they need encouragement; and let them know that I am proud of them if they are doing a good job. Most of them seem to appreciate the feedback (Formal Interview, 1-30-89).

The over-all value of this program designed specifically for the purpose of providing a caring and nurturing relationship between teachers and students was summed up by one teacher in these words:

I think the campus kids program is excellent. Kids like to get away from the dorm for a while. They get a chance to see the campus parents in the home environment, as friends. They have a better feeling about the campus parent and about teachers in general. When a student has one teacher he can relate to it gives them a better attitude about the school in general. The relationship spills over into all other campus relationships (Formal Interview, 2-2-89).

In an attempt to triangulate the highly positive opinions about campus families given by the participating teachers, some student comments were sought out. Here are sample comments from each of the four classes which show that the students were in agreement with their teachers about the caring provided by the campus families.

A senior girl, Shonette, made these comments about the campus parents she chose for her Sophomore, Junior and Senior years.

My campus parents really make life easier for me here at school. They give me a home away from home. They take time out of their busy schedules to take me to town. They let me come over to their house to study or do some baking or just to relax. I have Sabbath dinner with them quite often. I know they love me and I really love them (Formal Interview, 4-12-89).

A junior boy named Ted expressed these feelings about his campus parents.

My campus parents treat me like a friend, not just like a student. They invite me to their house where we will just talk, enjoy a sporting event on T.V. or eat. I feel good about the way they treat me. My campus mom even bakes me cinnamon rolls and lets me come over and get them to take back to the dorm. They always remember my birthday and send me little remembrances on holidays (Formal Interview, 3-30-89).

A sophomore student had new campus parents this year because his campus parents from the year before had moved away. He stated that he really had enjoyed his relationship with the campus parents he had last year and that he was already feeling "very close" to his new campus parents, Mr. and Mrs. Helman. They were not strangers to him as he had been in Mr. Helman's class the year before. He stated:

When a teacher takes an interest in a student as a person, not only as some part of his job it shows. My campus parents are willing to help me after school and they let me study at their house which is much quieter than the dorm. I think the faculty families are a great idea. I talk to my faculty dad a lot and I'm glad that he is willing to listen (Formal Interview, 4-27-89).

Finally, a freshman student who had been assigned to a faculty family upon arrival at Hilltop only one semester earlier discussed her already established pleasure in the campus family arrangement.

When my campus dad sees me he always smiles and says "hi" and my campus mom is super at knowing when I need a phone call to encourage me. It is also fun to know the other kids who are in my campus family. We spend time together at our campus home and that makes it easy to be special friends (Formal Interview, 2-24-89).

The "hunch" that in a social situation which involved as many people as those on the Hilltop campus there would be those who were not totally satisfied with the campus family arrangement, I sought out some students who had indicated on the preliminary opinion survey that they thought the teachers at Hilltop were not caring. Of the 15 students I spoke with, eleven said that the teachers who didn't care were not their campus parents. The other four felt that their campus parents did care, but they had "their faults" (Field Notes, 4-24-89).

The two comments below were an indication of the "faults" the students saw in their campus parents:

My campus dad really made me mad last time he gave me my grades. He wasn't at all quiet about letting me know that he noticed that my GPA had gone down. He even said it right out loud -- and there were other students that heard it (Informal Interview, 4-24-89).

I do spend some time with my campus mom and dad, but they are really busy and I'd like to be able to go over to their house more often.

I think next year I might try to get Mr. and Mrs. Heston for my campus parents. But then, they are always so popular it's hard to be one of their kids. I shouldn't complain, though, all the campus parents are quite nice. I guess I am just a little selfish (Informal Interview, 4-24-89).

The established relationships supplied by the campus family plan are complemented by other occasions when the students are brought into contact with the teachers and their families in the informal home environment. After observing the students gathered around a classroom building bulletin board on a Wednesday morning, I was curious to know what was creating the hushed excitement and a bit of competition to squeeze into a position to place a signature on the posted lists. I was told about a plan which was new to the Hilltop this year. It was called Mid-week Renewal. The Mid-week Renewal program involved a "family worship" time provided on Wednesday evenings in the teachers' homes. This plan, like that of the campus families, easily fell into the category of caring behavior perceived as important in the preliminary interviews (Field Notes, 3-8-89).

Students participated in Mid-week Renewal on a voluntary basis by signing up on posted lists in the classroom building on Wednesday morning. The teachers who participated each week varied as well as the number of Renewal groups available. Although the students assigned to a campus family might be the same group who signed up, the Renewal groups were open to any student. The Renewal groups

were an alternative to attending evening worship in the dormitory. This plan was established and organized by Mrs. Tipton who solicited the assistance of other teachers. In evaluating this program, these comments were made:

There is another activity that I think is nurturing and that is our Mid-week Renewal on Wednesday evenings. The students can sign up to come out to the teachers' homes. There are a number of the teachers who are participating in this. We have done this all year and my wife and I really enjoy it. Our kids enjoy it too -- they are four and two -- and they enjoy having the academy kids over. They know them by name and get to sit with them and so on and they really enjoy it (Formal Interview, 2-2-89).

This year we started a new thing called Mid-week Renewal. On Wednesdays the kids sign up for teacher's homes to go for worship rather than staying here at school. It seems to be working out well. Probably about 50% of the kids go. They have to sign up because there are a limited number of families that find it possible to participate. We can't because my wife is deaning that night. But there are about 10 teacher's families that can do it and they are always full. The lists are full every week. The fact that not everyone gets to go every week has tended to keep it as something special to do, makes it a privilege (Formal Interview, 2-24-89).

Additional activities which correlated with the early perception of caring behaviors taking place outside the classroom and the school day were by Mr. Wall and took place on Sabbath (Saturday) afternoons. These informal contacts occurred either out of doors, in campus facilities, or in the teacher's homes. The activities were completely

voluntary for both the teachers and the students and fell entirely into the interpersonal relationship area of caring.

On Sabbath afternoon we sometimes open our homes for "drop in" visitors. We have a list of available teacher's homes and the kids can go wherever they wish. Sometimes a kid will make the rounds and visit all of the open homes for a few minutes each (Formal Interview, 3-2-89).

Teachers are involved in lots of weekend activities with the kids. On Sabbath afternoons we sponsor various activities like maybe we will join the kids in playing Bible games in the cafeteria, or having a discussion group, or watching a Sabbath video. I often take a group of kids for a combined visit and walk -- just down one of our country roads or across a snowy pasture. Sometimes we allow the students to come over to our homes on Sabbath afternoon. On a given Sabbath not all of the homes are open, but we can volunteer ahead of time. The list gets posted as to whose homes are open for visitors and the time limits. The kids can choose to make short visits at several homes or stay the whole time at one place. The nice thing about it is that we don't have to do anything spectacular. We don't have to have food for them or anything like that. We will usually be playing tapes and just sit around and chat. All of these Sabbath afternoon activities give us a chance to spend time with our students without the pressures of classroom business (Formal Interview, 3-2-89).

The informal, family contact activities were complemented by still other out-of-school relationships which developed because of common interests in sports and/or other organized activities. Within this framework, students and teachers worked together toward goals that they hold in common and shared in the hard work as well as the joys of

accomplishment. During discussions of involvement with the evening recreation program and weekend games, teachers made such statements as:

During the evening recreation period the teachers get an opportunity to participate with the students in games. The students get to see us at a different level and we get to see the students in a little different way. I think the rapport is better due to the participation in recreation because this type of activity lets some barriers down that are there when we are in the teacher/student situation. It puts us on a more equal level. It lets them see that we are human and helps them get closer to us (Formal Interview, 5-4-89).

The students enjoy having the teachers on their teams. The kids like it when the teachers get out and play with them. Sometimes if the teachers are out there there is a little bit of competition. The kids want to show up the teachers. It gives them a chance to look good (Formal Interview, 5-4-89).

I see supervision of sports activities as a positive thing. Yesterday, in fact, I got a call from a student at about 11:30 in the morning saying, "Would you come over to the gym and supervise us so we can play hockey. I said, "No, I can't." See, normally there is no one on supervision until 1:00 in the afternoon. So I said, "I can come over at 12:00 and let you play from 12:00 to 1:00." So I went over and supervised for an hour. And the kids really appreciated that. That was the only time that they could get a good floor length and have a really good game (Formal Interview, 5-8-89).

In addition to the sports activities that took place during evening recreational periods and on weekends, various campus clubs and organizations also gave the students and

teachers an opportunity to spend time together in a social setting.

The ski club functions during the time when we have appropriate weather for that and everything. We don't go every week. However, the kids that are just beginners can go more. The teachers take them. This is an opportunity to get to know the kids in another setting and enjoy common interests (Formal Interview, 2-21-89).

The out-of-school aspect takes a lot of hours of time, but the advantages of getting to know the students so well can help you in your teaching. You know how to approach them. Special groups like drama club and band and others help draw the students closer to the teachers who are in charge of them and each class has a couple of teachers that are their class sponsors. I am sponsor of the freshman class. We have to work with the students; we automatically get to know them better. Once a month, each class meets. They can have a meeting or a party or whatever they want to and because of these activities, we get to know them well. A sponsor usually stays with the class for all four years so by the time their senior year comes, the teachers really know that class. That makes for some special memories. That makes it nice so you don't have to learn a whole new group every year (Formal Interview, 2-6-89).

The data shows that there was a conscious effort on the part of the teachers to provide a variety of outlets so that students with various backgrounds and interests would all be able to find some organization which interested them and through which they would find relationships that brought them care and nurturing.

There are lots of nurturing things that fill the needs of different kids. There is the gymnastics team; the band and choir; the

select choir and the ensembles; the traveling bell choir; the ski club. This year two of the teachers started a drama club. There are about 40 kids in that. They go around and do skits and that sort of thing at different churches (Formal Interview, 2-21-89).

Yes, the village students are also included in the campus kids program. It isn't as special to village students because they are already out of the dorm -- already home. It is still a demonstration that the teachers care enough to have the kids into their homes. We want all students to feel that we care for them (Formal Interview, 2-20-89).

Participant observations made during classes produced data which indicated that the close relationships established through the various activities and meaningful contacts outside the classroom carried over into the teacher/student relationships within the classroom environment. In three different class periods of twelfth grade religion classes I observed that the teacher, Mrs. Tipton, provided time for the senior class president to do some organizational planning with the seniors. She was not the class sponsor, yet she was willing to give of her class time. Her comment was, "What makes the kids happy makes me happy. We have a lot to cover in this unit but their senior activities are important to them. They will work hard when this is over" (Field Notes, 3-6-89).

During my observations one week during the winter, several of the students seemed to be experiencing the effects of head colds. They appeared to be very comfortable walking up to the teacher's desk and helping themselves to

the tissues from the box sitting there. They reported, "Mr. Wall always keeps tissues on the desk for us to use and he is also willing to lend a pen or pencil if someone needs one occasionally. It doesn't happen often, but he is nice about it when it does." Mr. Wall explained that he knew that some of the teachers "made an issue" over these small items, but he felt there was no need to "create confrontation" over such small things (Field Notes, 2-24-89).

The rapport observed between the teachers and their students seemed to be a demonstration of the attitude expressed during a formal interview with Mr. Davis:

We want to do what we can to help our students have a happy attitude. Students are our best change agent. Our seniors this year have a really positive outlook. When a group of students like the seniors have a happy attitude, it rubs off. The reason our school year is going so well is because the seniors are leading that way. They don't even realize it, but that is what is happening. We want to do what we can to keep it going (Formal Interview, 3-30-89).

Since the students had a natural interest in the groups in which they chose membership, there were no negative comments in the data which was collected during the preliminary short interviews and none during casual conversations with students during the months of participant observation. Since entrance into and exit from these "extra curricular" groups was at the discretion of the student, it stands to reason that they remained in the groups where they found happiness and felt that they were cared for.

The data showed that the specialized relationships between a teacher or teachers and a specific student group or class which fell under Assertion #2 were highly correlated with the preliminary perceptions that Hilltop was a campus where caring existed and where teacher behaviors showing interpersonal caring -- for the most part -- but also academic caring, were present. Throughout the preliminary short interviews and the follow-up formal interviews, the behaviors which the teachers reported as important examples of caring were heavily weighed to "out of classroom" and "out-of-school hours" behaviors. This was a reflection of their perception that the caring behaviors performed during the normal course of the school day and in the classroom were "expected behaviors" rather than something they did to show they cared. This emphasis by the participating teachers tended to limit the data concerning the caring behaviors found within the school day and produced data in which the interpersonal aspects of caring were far more evident than the academic aspects. Additional research which shifted the concentration to school day behaviors would be of value as a basis for comparison with the behaviors recorded in the data corpus of this study. Although research with this shift in emphasis would tend to provide information of greater value to educators who function in a non-boarding school situation, I believe that what was learned about the boarding school program at

Hilltop does have possible applications to a non-boarding situation.

ASSERTION NO. 3 - CARE AND NURTURING FOR INDIVIDUAL STUDENTS
IS DEMONSTRATED BY AWARENESS OF AND RESPONSE TO PERSONAL
NEEDS IN ACADEMIC, SOCIAL, AND FINANCIAL AREAS

In addition to the behaviors which showed caring and nurturing for the large group of students and for small groups of students, an analysis of the data revealed frequent occurrences of caring and nurturing behaviors toward individual students. In the recorded interviews, 17 of the 19 volunteer teachers spoke of specific examples of caring and nurturing activities performed by themselves or another teacher on behalf of one individual student. These behaviors were performed in response to an individual student's academic needs, social needs, or financial needs. The caring behaviors which responded to academic needs matched closely with the preliminary perceptions about caring in pedagogical areas; the behaviors which responded to social and financial needs were closely matched to the perceptions about care shown through interpersonal skills. In agreement with the preliminary perceptions revealed by the data from the original opinion survey and the preliminary interviews, the behaviors considered as caring by the volunteer teachers were more often in the

interpersonal area and were more often carried out in situations which were outside the classroom.

The opinion survey and preliminary short interviews with the students, as well as the written communications from students to their teachers (See Appendix B p. 225), furnished abundant data showing ways in which students felt they had received individual care from their teachers. Although the data from the student opinion surveys and interviews were used only as a basis for establishing preliminary perceptions, the following short excerpts from interviews set the stage for examining the individual attentions shown to students by the volunteer teachers.

In regard to care in the academic area, Robert said:

I registered for school six weeks late because my family was in the middle of moving from another state. I was scared to start algebra so late 'cause math is my hardest subject. Mrs. Heston was a stranger to me but it was great the way she took time every day to help me get caught up. I know it took some of her spare time, but she never made me feel that she didn't want to do it. She gave me about two pages a day but sometimes, if she saw I didn't need all the practice she would make the assignments less. I got all caught up and I haven't had a real hard time in her class (Formal Interview, 1-24-89).

Care in the social area was experienced by Doug who described the following experience:

I saw Mr. and Mrs. Dean trying to "pop start" their car after school one day. My friend and I went over and helped them get it started. That night Mrs. Dean came to the dorm and brought us both a dozen cookies that she had baked. They were great. All the

other guys were begging for them. I thought that was really nice of her (Formal Interview, 1-19-89).

In the students' opinion, care in the financial area seemed to center in the work program, but in extreme cases of financial need, help was sometimes given by teachers who allowed students to live with them. Shelly reported:

I have a friend who lives with Mrs. Tipton all the time; but I get more help from home than she does. It is just that sometimes my mom and I do get behind on my bill. Once the Helmans let me stay with them for just one month. They let me stay and eat and not pay anything. That let me put all my work credit toward my tuition that was behind. That really helped me. Then I was able to move back into the dorm and I have been able to keep up on my bill ever since (Informal Interview, 1-19-89).

The data revealed that at times the volunteer teachers used various methods of discovering the felt and expressed needs of individual students. At other times they viewed themselves as being "available" to respond to needs which they felt existed in the lives of a majority of the students such as the need for friendship; the need to relate to an adult; or the need for someone to talk to.

The following descriptions given by teachers indicate some of the various ways of discovering the needs of students. These include communications from the school administration, direct requests by students, becoming well acquainted with students and acquiring a realization that all students do not have the same needs.

The possibility of finding out about the needs of a specific student through communication from the school administration was explained by Mr. Davis.

The dormitory deans or the office sometime let me know about students that I can help. Sometimes at staff meeting they let us know that something is happening in a student's life that needs attention. And they will just say, "If you feel that you are close enough to that student to be of help, please do so" (Formal Interview, 4-25-89).

A later interview with one of the volunteer teachers contained ideas about the value of communication between the school administration and the teachers. Mrs. Marley gave specific details about how communications from the administration helped her better understand her students and how she made use of this information in helping her students.

It is helpful when we find out a student's background that helps us to understand the student and how to relate to them and maybe why the student acts a certain way. Staff meeting is useful. Of course, if we want to we can go to the guidance counselor and he has information. In my typing classes, if I notice that a student is having trouble with their typing speed, then I will go see the guidance counselor and explain that the kid is having a problem. Sometimes it means that they are a slow reader. You can't type faster than you can read. So if I know that, then I will give that student a little more individual help and some encouragement (Formal Interview, 3-1-89).

The actions taken in faculty meeting and Administrative Committee were often taken in the interest of one particular student and announcements in "Hotline", the daily communique

frequently alerted the teachers to the specific needs of one student (See Appendix B, pp. 233-237). For instance the following "Hotline" item mentioned the need of one individual student:

From Dr. Thompson: Sally Jenkins will be needing a ride to the Redbird Airport on January 24 to meet a 10:50 a.m. flight, and she will also need to be picked up on January 28 at 10:35 p.m. If someone is willing to take her and/or pick her up, please see me for further details ("Hotline", January 10, 1989, Site Document, collected 5-15-89).

The minutes from the September 5, 1988 faculty meeting show the following announcements which indicate care in dealing with student needs in both academic and interpersonal areas:

STUDENTS THAT NEED SPECIAL ATTENTION: Please give of yourselves extra for the following students who are having special difficulties: Greg, Diana, Violet, Mike, Dan, Becky, Billy.

JOHN: He has learning disabilities and is receiving help from the Local I.S. District (Faculty Meeting Minutes, September 5, 1988, Site Document collected 5-15-89).

SUE: She may have difficulty seeing until she receives her new glasses. Please help if necessary with her assignments.

The needs of yet unidentified students were to be considered by the following:

If you have more than 3 tests on a single day, you may ask Mr. Heston to re-schedule one of them ("Hotline", January 16, 1989, Site Document, collected 5-15-89)..

The names of students who were on the sick list or in the hospital and those who had medical appointments and

birthdays were also included in the "Hotline". This enabled the individual teachers and the campus parents to be informed about the students in their classes or their campus kids ("Hotline", January 4, 10, 16 and 29, Site Documents, collected 5-15-89).

The already established personal relationships between the teachers and the students provided open communication when a student wished to express a need and seek response from a teacher. Mr. King cited the following instances of this way of discovering student needs:

Very often students will come and ask a teacher to take them into town so that they can buy toothpaste or soap or whatever. Usually they go to Emitville which is four miles from here. If you go into town and then wait for the kids to do what they have to do and then bring them back to the dorm and drop them off it usually takes between 45 minutes and an hour of your time. I know that there are teachers who do it often. There is no formal program, students just find someone. They will call. One thing I appreciate is that the students are very civil. The other day a student came to my wife and said, "I need batteries for my camera so I can do my photography assignment." My wife had her planning period right then so she ran him into town to buy batteries (Formal Interview, 4-13-89).

Awareness of and response to personal needs was made easier at Hilltop because the student body was small enough that teachers easily became acquainted with most of the students. When asked about how she discovered situations in which students needed a caring response from a teacher, Mrs. Marley gave this explanation:

I find that I discover their needs as I get to know the students. Knowing them is possible because of the size of the school. I have taught in big schools and it is different. In a high school with 500 even, you can't get as close to the students because you don't get to have daily contact with them. Here they know how you live and you know how they live (Formal Interview, 3-16-89).

Often the caring behaviors which I observed in the classroom were a mixture of caring for the academic and the social needs of the students. An incident where a teacher was able to show caring in an area which touched on both the interpersonal and academic aspects, took place between the auto body teacher and one of his students.

One of my senior auto body students is interested in making it a career. When one of my suppliers told me they were having a paint seminar on a Wednesday night. I asked this boy if he wanted to go. He did. I made the arrangements and he went with me. Later he said, "You know, some of the things you taught us in class are lots clearer to me now that I saw them really use them. I really appreciate your taking me." He enjoyed it and so did I. You have this kind of experience when you know the kids well enough to understand where their interests lie (Formal Interview, 3-13-89).

When questioned about what student needs were most common, the teachers frequently responded with "friendship" or "companionship" and "a listening ear." Teacher comments touched on the challenge of being able to offer opportunities for friendship to students who have such a wide range of differing tastes and interests. When the teachers spoke of friendship, it seemed to include the need of students to

have friends among their peers as well as with their teachers. Their desire to meet the challenge of giving friendship and of providing activities where friendship with peers could flourish, is evident in the following instances.

A teacher who would be leaving Hilltop at the close of the school year felt that it was important for students who considered him their friend to be able to make friends with other teachers. He stated:

Personalities have a lot to do with it -- we have different kinds of people on the staff. I think it is good that we do so that any given kid really can find somebody that they can relate to. We won't be here next year -- we've taken a job at a college. Some of our campus kids think they won't be able to find anyone to talk to but I keep telling them they will. They need to learn to break with one part of their life and go on to the next. That is part of caring, to help them be able to make new friends (Formal Interview, 5-8-89).

Mr. Davis agreed that a variety of relationships was good and that he desired to show care and friendship to a large number of students rather than just a few.

We have students over at our house probably two or three nights a week. We had four students over last night. They watched TV. None of them studied. My wife was grading papers and I was loading film into cassettes for the newspaper. The kids really settled down and chatted and watched TV. My wife made hot chocolate for them to drink and that was it. It was very relaxing for all of us. There are other teacher's homes that students visit often. They don't only come to our house and it isn't just one group that comes all the time. We want to show friendship to

as many kids as we can. It's different kids at different times. It's great (Formal Interview, 3-3-89).

Mr. Wilcox, one of the music teachers, spoke about the special kinds of opportunities for friendship and caring provided by the "setting" in the music department:

Probably one of the biggest contributions we make in the music department is letting kids join choir and band even if they aren't all that good. They seem to really appreciate being a part of the group and getting recognition for what the group does. It is good for them. And it seems to make them feel that the music teachers are their friends. Probably it is partly because they see us in a less structured setting. We don't give homework and things are just more relaxed. The band teacher feels the same way I do (Formal Interview, 2-21-89).

The difference made by the setting in the music department was magnified when the setting was removed even further from the classroom to the private home of a teacher.

When students see a teacher in a setting outside the school setting as a peer, as a friend, it builds and promotes a more stable and friendly relationship between them (Formal Interview, 3-16-89).

The data revealed that the Hilltop teachers often showed caring because of their knowledge about the "mixed" needs of students due to the situation where academic and social needs are closely related. The campus families provided caring along the interpersonal lines and also through academic support and monitoring for their assigned "campus kids".

One tenth grade boy described the "mixed" care which he received from his campus parents with these words:

Yes, I do get my grades from my campus dad. He gives me compliments when my grade in a class goes up and he asks if he can help when a grade goes down. Last quarter he helped me get caught up when he studied history with me three or four times a week and, boy, did my grade get better. Now I'm doing better on my own. My campus parents are just like my real parents, they want me to study hard and get good grades (Informal Interview, 3-31-89).

In discussing the various activities provided in teachers' homes in an effort to show care, Mr. Dean revealed his thoughts about student needs for caring:

The activities are available but not all students take advantage of them. Not all of them need it. We had a senior over the other night. She has been here four years, but she had never been to our house. She didn't come just to visit -- she came to watch a video she had missed in class. When the video was over, she was ready to go back to the dorm. I think I would be like that. I would be happy just doing what I needed to do in the dorm. But some kids really need the home atmosphere. It is good that they often have the chance to get out because that's what they need. Different kids need different things. You can't offer the same type of caring to every student. Some would resent the same things that some really need (Formal Interview, 5-2-89).

When speaking about the need for each student to have opportunities for friendships, the specific needs of students who are somewhat withdrawn and find difficulty in making friends was addressed by some of the participating teachers. The elements of having compassion and taking time

to establish a caring relationship were important to the teacher who stated:

The student who is shy is harder to reach. But usually there is something in their lives that makes you understand why they are that way. Some of the home situations that they come from make you have compassion. The teachers here do pay a lot of attention to the kids -- they really do. And the student will gravitate toward that person that's going to spend more time with them. If he really needs more than the average person -- he can find it here. There is always someone that will take time to listen to a student, talk to them, and pray with them -- even as busy as the teachers are. There are a lot of caring people in this school (Formal Interview, 4-13-89).

The data provided record of other instances where overcoming shyness through interaction with a group of peers, as well as with a caring teacher, was a response shown by students who were cared for. This type of response was mentioned during the following interviews:

Even a shy kid usually has an interest of some sort. And with all the groups that are offered, certainly they can usually find one. And when they do, the group activities really help them make friends with other kids and with teachers. It is really surprising (Formal Interview, 3-16-89).

The students that are bashful at the beginning of the year -- I have seen it over and over again -- they just come right out of their shell. Like an example, last year, that I remember, is a girl -- she was a freshman last year and she joined the gymnastics team. After she was on the team a few months, that was enough to bring her out and give her confidence. It can be programs other than traditional classes, different things for different kids (Formal Interview, 2-20-89).

Judy was really super shy when she joined the choir but she had a voice with great possibilities. It didn't take long for her to get enough confidence that she made it into the select singing group. Now she walks right up to the mike and sings solos. It is just amazing what difference you can see in a kid who really finds a niche (Formal Interview, 3-1-89).

Closely related to the topic of friendship, was that of the importance of being available for students to talk to. The caring behavior of listening was perceived as happening at various times of the day and in a wide variety of settings. Mrs. Tipton referred to the importance of listening in spite of time pressures and even if she did not see a need for action.

We have to be willing to grant time and be a "listening ear." It is difficult to do. It is easy to send a student away and say "I don't have time for that today. I don't want to listen to your gripe" -- but it is important to listen. It is not always important to act, but it is always important to listen. I work on it but I'll admit, I haven't arrived yet (Formal Interview, 3-13-89).

In contrast with the students who displayed the desire to be listened to were the students who tended to hide their need to be listened to and needed the teacher to make the first move.

With one of my students, I took the initiative to call her into my office. She was cold and didn't want to talk. I didn't give up on her because I knew she was having emotional problems -- she was a good student and didn't really get into trouble, but she was sullen. Finally, she got to the point where she was initiating the appointments to

come to my office. She shared things with me. She wrote poems expressing her frustrations and feelings. I still have some of the poems. She would call -- sometimes late at night -- and say, "I need to talk." I would go over and sit in the deans office and let her talk. Really, about all I could do was listen. I still don't know that I helped her much. She graduated. She is out there in the world now, I don't even know where. I just hope that I did something to help her face life (Formal Interview, 3-13-89).

Like a kid last night. She went to the special study hall. There was a problem. She was apparently talking. I don't know. Anyway, she got thrown out. She was coming up to my house later last night, anyway -- so I just said, "Well, you got thrown out so you might as well come on up now." So she came over a little earlier and sat down and we talked a little bit about it. And I don't know that I did much of anything, but I tried to explain where the other teacher was probably coming from and at the end of it, I just encouraged her to go and see the teacher and see if he would take off the unexcused absence. That was the end of the conversation. Then she said, "Well, I appreciate you. At least you are willing to listen." I think that is so much a part of it (Formal Interview, 3-6-89).

The individual attention that was possible during the course of a private music lesson was coupled with the relaxed setting discussed earlier to create a situation where listening to a student came quite naturally.

I think the music department helps kids find someone that they can talk to. I'm probably no better listener than anyone else, but I'm here. Sometimes music lessons turn out to be counseling -- pretty inexpensive counseling, I guess! We had a student that was bulimic -- I was able to discover it and alert the parents. Now she is getting professional counseling. Her mother has expressed how much she appreciates it that her daughter has

my wife and me to talk to. It is hard sometimes to talk to your parents about problems -- at least until you have had a chance to sort things out with someone else -- and it is especially hard when your parents aren't here at the right time. Talking about problems on the telephone doesn't go over with lots of people (Formal Interview, 1-26-89).

I observed through the large windows, that the small teacher offices attached to the individual classrooms were frequently places where students sat and talked with teachers. Two teachers expressed their views about the chance they had to "lend a listening ear" to students who stopped by their offices before or after class or during their free periods.

I would say that at least two or three times a week, sometimes more, students will just come into my office because they need to share or they have a problem that they don't know how to cope with. I think a lot of teachers have the same kind of experience where students in their classes begin to develop a feeling of confidence in them personally and then they feel free to express their needs. This is part of my work here. In fact, it is a large part of my work. The kids carry heavy, heavy burdens. A lot of them have home problems. Mom and dad problems; brother and sister problems that they don't know how to cope with, you see (Formal Interview, 2-21-89).

Sometimes they just need someone to talk to, so from time to time I just help provide that service. I think all the teachers do (Formal Interview, 2-16-89).

The data revealed that Hilltop teachers were spending time listening to students. At times the student asked to be listened to. At other times the teacher initiated the

conversation. Listening to students took place in teachers' homes and offices, in the music department and the gym, in the cafeteria and on campus and even during the course of the short drive to town.

Once in a while a kid will call us up and ask us to take them to Emitville. It is only four miles but while we are driving to town, that gives us an opportunity to talk to the student on an individual basis and hear out what they can tell us about themselves and how things are going. If they want to talk, they can say a lot in four miles (Formal Interview, 3-16-89).

It was evident from the data that the teachers perceived the friendships which they established with their students and the caring behavior of being willing to listen to students as leading to long-range gratitude and to relationships that were lasting -- far beyond the high school years.

A girl who was one of our campus kids one year still keeps in touch. In fact she came to visit us at Christmas a year ago. She is very much like part of the family. Some bonds were developed during that time that are pretty special. She feels very close to us. We got a call from her last week. We hear from her all the time. She keeps up with letting us know what is happening in her life. This has been going on since 1983. It is really an extended friendship. There are other students that I still keep in touch with that I had when I was first teaching. If the students are attracted to different teachers, not just one or two, I think that's what makes it work. Not one teacher can meet the needs of every student. There needs to be some teacher that each student can feel close to (Formal Interview, 3-13-89).

I find that there is a bonding relationship with students that have been frequent visitors in our home in the past. It is special when you can sit down and talk one to one with the kids (Formal Interview, 2-27-89).

During one interview, Mr. King, the gymnastics teacher, gave an account of a lasting relationship between himself and one of his former students. The following direct quote from a recorded interview gives the details.

One of the guys who was on the gymnastics team but had graduated from Hilltop came back just before school started last year. He said, "Coach, I am going to be here going to junior college. I'm living by myself and working here in town. I wondered if you could use me as an assistant for the gymnastics workshop." I told him I would be glad for his help. He came for the workshop and then continued to come for all of our practice periods and to serve as my assistant coach. He has been with us for two years and has spent hours with the team. He gets no pay of any kind. He has traveled with the team and is probably the best gymnast we have. Besides, he can really sing. He has helped out in lots of other ways, too. He sings for a lot of the banquets and leads out in some of the programs. Any time the sound system needs to be used somewhere on campus he will go set it up and run it. He hasn't had to do any of this, but he enjoys being around the Christian friends from his high school days (Formal Interview, 3-6-89).

This student, Jim, wrote a letter to the coach a few weeks after this interview. He was about to complete his two years of junior college and was preparing to leave for college. A portion of his letter stated:

I hardly know where to begin. I just want to let you know how much I appreciate all that you've done for me. You have been a great

friend and I appreciate your always putting in a good word for me. Most of all, I appreciate your allowing me to be a part of the gymnastics team even though I was no longer a student at Hilltop. This has been a very happy experience for me (Site Document, collected 4-13-89).

Caring and nurturing behaviors toward individual students included helping students who were experiencing academic difficulties. Analysis of the data corpus revealed incidents where the Hilltop teachers exhibited caring behaviors which matched the preliminary perception that, at times, care was shown through interest in student academic concerns and progress.

I observed that the biology lab was open and several students inside on a Sunday afternoon. I stopped in and inquired about the activities. Mr. Heston explained that on Monday there would be a unit test. This was a special "help" session for those students who felt they needed teacher help in reviewing for the test (Fieldnotes, 2-5-89). This type of extra help and an expressed interest in the academic success of students were often referred to during formal interviews.

The Hilltop teachers considered holding high academic standards and expecting students to perform to be behaviors which showed caring.

I think we have very high academic expectations. Some can't handle it and we make adjustments for them, but many of our students perform very well. Those who have high academic motivation surely find an

outlet. Some take as many classes as they possibly can. They don't graduate with the 21 or 22 or 24 units that are required -- they might graduate with 30 or 32 units. We don't push them but we let them know it is to their advantage. They take advanced math and physics and advanced chemistry because they realize that it is to their advantage. There are certain subject line-ups that students can take that will enable them to get college credits while they are still here in academy. There is some kind of arrangement where a kid can do the same in music and art. I don't know all the details. We are hoping to have Advance Placement classes next year. I went to a workshop about how those classes are administered. We have kids that have the potential to do it. We are looking into it (Formal Interview, 3-28-89).

In her comments about Mr. Helman, her colleague in the next classroom, Mrs. Marley explained that holding high standards, though viewed as a caring behavior by the teachers, is sometimes received with mixed feelings by the students.

Mr. Helman is one teacher that the kids will openly say is one of the hardest teachers, and yet he is one of their favorites. They think he expects too much. They talk about his classes being very difficult and that he is very demanding, but at the same time they know he cares and wants them to understand the concepts. In the end, they admire him and appreciate what he does for them (Formal Interview, 3-24-89).

I sought Mr. Helman's opinion of how holding high academic standards shows caring. His answer, which included the following report of student responses to his teaching, seemed to verify Mrs. Marley's statement.

I get little notes and little letters from students thanking me for this and that. Over

and over again graduates thank me for what they have learned in my classes. I was just at the SDA university this weekend and I had three or four former students come up to me at different times and say, "Thanks for all that you taught us in religion classes. Our religion classes here are a breeze because of all that you already taught us." That is always gratifying to a teacher (Formal Interview, 2-8-89).

Along with the care shown through holding high academic expectations, there was evidence that the Hilltop teachers were also willing to show understanding and to individualize instruction and work with appropriate pacing for those students who were experiencing difficulty. On a Tuesday morning I sat in Mrs. Marley's algebra class and observed a quiet conversation between her and Jared. His grade was currently less than a "C" and he was dreading receiving what he called a "down slip" which would require him to begin attending special study hall in the evenings. Mrs. Marley took a notepad and listed several of his missing assignments. She then told him that he would have two more days in which to do this make-up work. She agreed to hold off on submitting the grade report until the two additional days had passed. Jared's reply was a very heartfelt "Thanks a lot!" (Fieldnotes, 3-21-89).

The Hilltop teachers also showed a willingness to offer assistance through tutoring individual students or small groups of students.

I sometimes go over to the dorm at night and have help sessions with my students before a

big test. There are other times I let them sign out of the dorm and come over to the classroom for help sessions. I want them to be successful in my classes (Formal Interview, 4-3-89).

In responding to the needs of students who are having academic problems, the teachers cooperate with the school administration in organizing peer tutoring at no charge to the student needing help. This is viewed as a means of showing caring and nurturing.

After a few weeks of school, when the teachers get a feel of who their really good students will be, they invite some to join a pool of student tutors. These tutors get paid by the school to help other students. Students who need help sign up to be tutored. The dormitory deans coordinate the student tutors with those who need help. They have a choice of studying in the lobby or in the student's room. When the tutoring session starts the dean records the time. The time is turned in at the end of the month for credit on the student tutor's account. So that is one way that the school provides help for kids that need it. It doesn't cost the kid who needs help anything. I feel that the school administration and the teachers are really concerned about the student who is having a hard time academically (Formal Interview, 4-10-89).

The tutoring system is helpful to my algebra students because there is no way that I can help them all. Even in the five periods I am here, not everybody has one of those periods free. Without the tutoring, some would not get help. We want every student who needs help to be able to get it (Formal Interview, 3-20-89).

Even though the caring and nurturing behaviors which involved friendship, listening, and academic concerns were those mentioned most frequently, a wide variety of other

areas were also mentioned. When grouped together, these various areas of caring and nurturing demonstrate the wide range of student interests and problems to which teachers responded with care and nurturing. They ranged from helping a student find work and giving financial aid to meeting the challenge of helping students who are not coping successfully with school life.

Responses to students financial needs were represented by the statements made by three teachers in relation to various ways of helping students who had a "financial struggle". The first two interviews report a situation where caring involved helping a student financially by providing living accommodations.

Some students get financial help by being able to stay in a teacher's home. That way they don't have to put out as much money. There are some that just can't make it if they have to live in the dorm. The principal let the staff know about one girl this year, so Tiptons let her live in their home (Formal Interview, 1-25-89).

Mrs. Tipton verified the above report.

Yes, we do have a student who lives with us. She is a friend of my daughter's. They were elementary school friends. Her father isn't a Christian and doesn't support her being in this school. It is hard for her mother; so we help out by letting her stay in our home. She is really part of the family (Formal Interview, 2-6-89).

On a more corporate level, the teachers have established a fund for helping students who have financial needs. The needs met by this fund were of a different type

than those met by the teachers who provided housing accommodations in order to give financial aid.

The teachers have gotten together and created a "care" fund for students who don't have as much money as everyone else. The teachers contribute a certain amount from their paychecks each month. And then when there is a need, the fund treasurer will release the funds and a teacher will take the kid out and buy what is needed -- like a new suit. It is an outright gift to that student. This isn't for their school bill -- there are other ways to get help on that. This is just to show care on a more personal basis (Formal Interview, 1-20-89).

Closely connected to the teacher's concerns over the financial needs of their students was their involvement with the work programs in which their students were employed. They felt that, in addition to the financial help given, the work program provided important personal growth possibilities for students as they developed a relationship with the teacher who functioned as their work supervisor.

A few weeks ago I was able to help a girl find a new job here on campus. When I told her about it she had a big smile on her face and she grabbed me and hugged me and told me how excited she was. A couple of days later I found a note slipped under my door expressing her appreciation and how happy she was with her new position (Formal Interview, 1-19-89).

The reported relationships between teachers and their students were especially fascinating when the student who worked for the teacher or was in the teacher's class was one who was considered a difficult student. The situations mentioned in the excerpts from interviews given below bring

to mind Mayeroff's statement that "caring is not always agreeable" but that "it is sometimes frustrating and rarely easy" (Mayeroff, 1971, p. 72). One teacher reported this account of the rewarding development of a relationship with a difficult student.

I had a student this year that came to my class the first day with glazed eyes and tried to sleep all the way through class. I thought, I need to reach this girl. I started having her do little things for me. I would give her my office keys and ask her to run down the hall to the office and get things for me or take a note to the principal's office for me. She began to be more alert and attentive. A few weeks later she came into my office and we started talking about her family. She broke down and started crying saying that nobody had ever showed her that they cared, that they trusted her or put any confidence in her. She mentioned about the little things that I had trusted her to do. She poured out the whole background of her family life and the things she has been through. In her short 14 years she has been through a lot. We have gotten to the stage now where almost every day she is in my office just to tell me about what she is struggling with inside today. She came in earlier today and said, "I'm having a rotten day -- but I know you will tell me to look for the positive things, so I want you to know that is what I am doing!" She comes over to my house often. She came in and asked if she can work for me next year. Not a model student -- but it takes time. She cares about what she is getting in my class. Not because she likes math, but because she wants to impress me. If that motivates her, that's what I care about, because it will spread to other areas. So that is something I am working on right now (Formal Interview, 4-25-89).

At times, the success of caring is not immediately apparent. The teacher speaking here was surprised when she

found out that she was having success with a student who had not seemed to be responsive to her.

One of the students in my class is a real rowdy. I didn't think he liked me very well, but I always was friendly to him in the hall and would stop and talk to him. The other day his mom was visiting. She stopped me and said she wanted to thank me for what I had done for Bob. I said, "What have I done for him?" She said, "Don't you know you are his favorite teacher?" I responded, "I am?" and she answered, "Yes." You can't always tell. I am glad that mother let me know that I have the possibility to help that boy (Formal Interview, 2-13-89).

Along with the desire to show care for their students, the Hilltop teachers also felt that there were wise policies about the need to seek help for students who needed care which they were not professionally trained to give.

At times we require parents to make arrangements for professional counseling for their kids. If a student threatens or attempts suicide, for example, we aren't equipped to handle that. We require the parents to see that their child gets counseling. A student who has alcohol or drug problems can be accepted on probation. We don't deny them a chance because they have had a problem. Sometimes part of the arrangement will be that the family arrange for professional help for that student. We had a situation last year where we felt a student needed professional help. We told the parents that the only way she could be readmitted was if they got counseling for her during the summer. They did and she is back here again this year (Formal Interview 3-16-89).

As the data analysis revealed, the participating Hilltop teachers were willing to draw on their personal resources to show care for their students. Their responses

to the academic, social and financial needs of their individual students were as varied as their own individual personalities. The caring behaviors they exhibited were closely aligned to the preliminary perceptions of caring behaviors in both the academic and interpersonal areas.

COMMONALITIES BETWEEN THE CARING AND NURTURING
BEHAVIORS EXHIBITED TOWARD THE LARGE GROUP, THE SMALL
GROUP, AND THE INDIVIDUAL STUDENT

The process of repeatedly reviewing the data corpus to verify the validity of the generated assertions about caring and nurturing behaviors performed by the volunteer teachers toward the large group, the small groups and the individual students revealed that in all three categories of caring there were commonalities. These included the aspects of:

- (1) personal availability
- (2) time investment
- (3) out-of-classroom behavior location and
- (4) the desire for cultural transmission.

In the care shown for the large group, in one sense the time investment and location were more or less mandated as all teachers participated in policy making in pre-arranged planning sessions. However, the willingness on the part of individual teachers to make themselves available and to spend time implementing policies in a way that was caring and individualized varied from teacher to teacher, in time investment and in location. In the preliminary perceptions

and throughout the study, the lack of willingness to invest time in policy implementation was strongly represented as a non-caring stance on the part of some teachers.

The performance of caring and nurturing behaviors, though present in the classroom setting, were considered more important by the volunteer teachers and their students when they were centered outside the normal classroom and the normal school day. The teachers and their students considered behaviors which showed caring and nurturing within the classroom setting and the normal school day as the standard or expected performance of usual teaching responsibilities.

PERSONAL AVAILABILITY

It was noted that within the group of volunteer teachers and within the Hilltop teaching staff as reported by the volunteer teachers, the willingness on the part of various teachers to make themselves available for meeting student needs differed widely. This difference, in situations where a student needed to go to town, was referred to in the following interviews:

My wife is going to town all the time. She has a project -- a system that she started. It didn't take too long for the students to figure out that she would take them to town whenever they asked and our car was going to town all the time. So she started charging a quarter for each round trip and she gives it to the Sabbath School investment fund. The kids relate well to it. They would much rather make a quarter contribution than to

miss going to town. My wife is a soft touch. She has a way of demonstrating that she cares about people. She feels that the little charge is helping the kids take responsibility and not feel that they are free-loading (Formal Interview, 2-7-89).

When students need to get to town there are some that take them more readily than others. The kids know that and they will call the willing ones first. It is interesting. They will go right down the alphabetical list and say, "Let's see who is home today." There are some teachers that are never willing -- but that is just their disposition -- they just prefer their time at home. Still, there are some that do it very often (Formal Interview, 2-22-89).

Student notes which were included in the site documents collected (APPENDIX B) contained references to appreciation to teachers who had made themselves available and had shown care. Many of these contained words of appreciation to teachers who had made themselves available. From Mrs. Tipton's "Happy Note" file two letters stated:

Thanks for talking with me this last week about my parents. What you said made a lot of [sense] and I hope I can accept it! Thanks for everything again! (Site Document, collected 2-12-89).

I just wanted to thank you for being such a good friend and a good teacher. I'm very glad your believed in my and helped me through the first of the year (Site Document, collected 2-12-89).

Mrs. Helman shared a recent note from one of her students who was also a classmate of the Helman daughter. The message certainly conveys the importance this student placed on Mrs. Helman's availability.

You have been extra nice to me and I look to you as more of a mom [than] just my friend's mom or my teacher. Maybe it's because you care, but for some reason I feel close to you and it's nice because I've never really felt that with an adult. Not even my mom or dad (Site Document, collected 5-23-89).

TIME INVESTMENT

It was agreed by many of the participating teachers that the importance of the issue of personal availability was closely tied to the necessity of time investment. The significance of time investment was an outgrowth of the "busy" campus life in which they played a part and the fact that caring behaviors had to, at times, take precedence over some of their other important activities.

Now, we do get terribly busy here and I think that's the struggle between being efficient and accomplishing what we need to do in classroom structure and organization and at the same time expending that personal interest and time in the students -- so that we are meeting their personal needs (Formal Interview, 4-8-89).

The whole thing is so time intensive. There just isn't enough time to do everything. So many times we decide it is more important to get this task accomplished than it is to listen to a kid. And I don't think that is our top priority. Our top priority is to spend time with the students. That's really why we are here (Formal Interview, 3-18-89).

In speaking of the time investment made by his fellow teachers, Mr. Gray stated:

A lot of them, my word, they go with the full day and a big share of them are with the students even at night till 10 o'clock -- at their homes, in the library, etc. It is

certainly a long arm stretched out for the students, I know, by the great majority of the teachers (Formal Interview, 2-23-89).

The preliminary perceptions held by the participating teachers and their students included several time-related items and behaviors which matched the perceptions were evident in the data. The teachers reported that they felt rewarded for the time investment they made. Miss Johnson especially felt that her time investment for her campus kids was worthwhile.

Your campus kids appreciate it because you do take the time -- and a lot of the teachers take time to do really special things -- like baking for birthdays. It doesn't take much money. Just something for them. Every teacher does different things. Some do spend a lot more time than others (Formal Interview, 3-16-89).

OUT-OF-CLASSROOM LOCATION

In addition to the availability and time factors, the third notable commonality between the three categories of caring and nurturing was the emphasis both teachers and students placed on the importance of the out-of-classroom location of caring and nurturing behaviors. This importance was originally indicated in the preliminary interviews used as a basis for determining the perceptions of caring and nurturing held by the study subjects and is reported in TABLE 5.5. Throughout the months of the study, this emphasis was continually reiterated by the teachers in their formal interviews.

TABLE 6.1 lists the various locations which were indicated as places where caring and nurturing behaviors were considered to be taking place. The transcripts of the

LOCATION	NUMBER OF TIMES THIS LOCATION WAS INDICATED		
Teacher homes	34		
Restaurants	4		
School hallways	5		
Gymnasium	6		
Chapel/Church	6		
Dormitories	20		
Cafeteria	3		
Place of student employment	11		
Library	2		
Teacher or administrative offices	21		
Community	23		
Club/Organization Functions	14		
TOTAL OUT-OF-CLASSROOM INDICATIONS	149	=	94%
.			
Classrooms	9	=	6%
TOTAL INDICATIONS	158	=	100%

TABLE 6.1
(Indications of locations where caring and
nurturing behaviors are performed)

formal interviews show that out-of-classroom caring and nurturing behaviors were mentioned 149 times while in-classroom behaviors were mentioned only nine times.

The agreement between the preliminary perceptions and the data included in TABLE 6.1 also coincides with the expressed opinion that care shown within the classroom was considered a standard "part of the job."

DESIRE FOR CULTURAL TRANSMISSION

Finally, the over-riding commonality which appeared to prompt teacher behaviors in all three categories of caring -- care for the large group, the small group, and the individual student -- seemed to be the desire of the volunteer teachers to contribute to the "cultural transmission" of their fundamental Christian faith to their individual students and to the student body as a whole.

Schools like Hilltop are established by the Seventh-day Adventist church, not only for the general education of the children of the church, but for the specific function of cultural transmission. As George Spindler states, "Education. . .functions in established cultural systems to recruit new members and maintain the existing system" (Spindler, 1987, p. 333). Gil Plubell, the executive director of the office of education for the SDA educational system recently stated that schools operated by the church furnish an "automatic renewing and revitalizing of the

Adventist Church" as they strive to "transform children into accurate representatives of God" (Plubell, 1990, p. 4).

This type of cultural transmission is an essential ingredient in the stated philosophy of Hilltop which is to educate the "youth of the church" with a balance "among the spiritual, intellectual, physical, and social aspects of life" (Confidential Citation). Various aspects of the process of cultural transmission were alluded to during interviews with some of the volunteer teachers. Mrs. Tipton reported a recent experience in which she felt that some former Hilltop students were strengthened in their already chosen Christian faith through her caring behavior of spending time with them discussing their concerns, providing encouragement for their decision making, and praying with them.

When I go down to our Adventist university my students I used to have always come up to me. Last time I was there I spent the night in the girls' dorm. Some of my students said, "We really need to talk to you. Please come to our room." So I went to their room and we stayed up half the night. They had so many questions about their emerging adulthood. They are thrilled and frightened by their new independence and had lots of questions about decisions they are facing and about how to maintain their faith. We prayed together before I left. I felt really good that they still considered me their friend and confident. It was a real opportunity for me to affirm our friendship and to encourage them in their development of values and their spiritual heritage (Formal Interview, 4-25-89).

Passing on the Christian culture was certainly important to Miss Johnson. In her grandmotherly way she recounted a recent success in this area.

A really neat thing happened last quarter. I had a couple of guys over for supper and in the process of the conversation I asked one of them when he was going to be baptized -- he is a senior and has never been baptized. He replied that he was thinking about it. And as it turned out, the other fellow with him wasn't baptized either. So we talked about it at some length and I talked to them about it again several other times and they were both baptized last Sabbath. Just by raising the question I helped them move along in their decisions. I am just so happy that I asked them. I am sure they had been asked before, but the time was right and they were ready to decide. It just happened that my contact with them came when they had reached the place in their lives where they were ready. And, I think that maybe if they hadn't been at my house in the right atmosphere it wouldn't have been as easy for them -- like if I had just asked them after class or after a week of prayer meeting (Formal Interview, 4-14-89).

Non-christian students who enroll at Hilltop present a special challenge to the caring teachers who desire to pass on the Christian culture. Mr. Helman related his feelings about a student who came from a non-Christian background and brought with him a history of "below standard" conduct and previous problems.

To me it is more interesting to work with the kids who aren't the perfect students. There really isn't much challenge when they are. I like to see results. Last year I hired a student worker who had been kicked out the year before. Several people told me that I was wasting my time on him. He had had problems with alcohol and drugs and really

had a bad attitude. He was friends with another student who often came into my office, so I got acquainted with him through this friend and decided to stick my neck out. I worked with him little by little and gained his confidence. He really tried to please me. He made progress -- he isn't perfect yet, but he did improve. He graduated but he still calls me and tells me when he has problems. He apologizes when he does things that he knows I don't approve of. He doesn't need to do that, but he knows I care. I tend to develop good rapport with what might be called the "riffraff" of the school. Other people say to me, "Is there something with you that you are able to help these kids?" I think that because I wasn't a model student, I can relate to these kids that have problems. I just want to help them see that choosing a Christian lifestyle is so important (Formal Interview, 4-13-89)

During the course of the formal interviews about the perceived importance of cultural transmission and passing down their views of Christianity, Mrs. Helman, Mr. Davis, and Mr. Wall all referred to letters and notes from their students. They were willing to allow those letters and notes to be examined and copied. Some of these letters appear in their entirety in APPENDIX B. The following excerpts are from some of those written communications:

I . . . saw in you a beautiful picture of God. Before, when I heard "God is like a father," I wanted nothing to do with Him as I viewed my own father [and] stepfather. But in you I saw the loving father personage to whom God is compared. Thank you so much for being you (Site Document, collected 3-20-89).

The Lord, through you, has been an inspiration to me. I'm so happy He has used you to lead me in a closer walk with Him. I know you must get discouraged at times like everyone. I sure appreciate your good nature.

The Lord has blessed you [and] your family. May He continue (Site Document, collected 2-8-89).

I know I am a better Christian because of what I have learned from you. You taught me so much by your example. I could see Christ's love shine through you. Thank you so much! (Site Document, collected 2-8-89).

Two notes from students specifically mentioned the care the student had received from the teacher:

I couldn't let this time go by without taking the opportunity to say thanks. Thanks for teaching me so much about the Bible [and] God and [for] being very powerful role models in the Christian [aspect]. My life here at [Hilltop] wouldn't have been the same. I bet you thought I might never graduate, with my parents [and] all, but God must have known all along. Thanks for being my friend and caring. Let's keep in touch (Site Document, collected 2-8-89).

I want you to know I'll always remember you as a teacher who really cared...who taught me so many things I'll always value. Thanks so much (Site Document, collected 2-8-89)!

The site documents also revealed that parents, who choose to send their children to Hilltop, were appreciative of what was done by the teachers to insure that the values of their chosen church are actively promoted through teacher/student relationships. Letters of appreciation from parents contained these words:

It has been exciting to watch the team develop this past year--not only physically, but spiritually as well. It is difficult to describe our appreciation as parents toward what has been accomplished in such a short time. . . . Thanks again, and may God continue to bless you and Judy in your

ministry to our young adults (Site Document, collected 4-18-89).

I am writing to you with this burden on my heart instead of another teacher because of the positive things I have heard from [Sally] about you. I know she is very fond of you and is influenced by your views and opinions. . . .In all the years [Sally] and [Tom] were in the public school system I never once communicated with a teacher other than at the appointed conference times about scholastic progress. I cannot find words to tell you how blessed I feel to be able to have them in a school where teachers really care about them, and that enables me to feel comfortable communicating my concerns (Site Document, collected 4-18-89).

Your ministry to our children is so important! When we were forced to send Chris away, the pain was eased knowing that you would be there to help guide him along the "rough places." I think and pray for you often. If you get discouraged, take this note out and read it again. Behind the words are many parents who feel as I do. They, too, are grateful that you are there to uplift Jesus, and guide our young people to a greater knowledge of Him (Site Document, collected 5-23-89).

A teacher in a Seventh-day Adventist elementary school wrote a letter of appreciation to the Hilltop teacher who was the sponsor of a student group that had recently visited the elementary school and presented a program. It stated:

I would like to express my appreciation for the program you and your students brought to our school today. It was truly enjoyed by all of our students and staff. Your integration of reliance upon God was a feature that made an impact upon those present (Site Document, collected 2-8-89).

The site documents examined revealed that as the various student groups -- drama club, gymnastics team, AYBL

(Adventist Youth for Better Living) Team, music organizations and others -- made appearances for schools, churches, service clubs, and other interested audiences the Hilltop students presented an image which revealed that the teachers' goals of cultural transmission were perceived to be meeting with a degree of success. Pastors from three churches in which groups of Hilltop students had performed wrote:

I was very impressed! The young people were a fine representation of [Hilltop] and the values of Adventism. Their talents and testimony inspired the congregation with renewed hope for the future of our church. It was obvious that each young person worked hard to prepare and [fulfil] his/her responsibilities. This was youth ministry at its best. Energies and talents were challenged to excellence while proclaiming the gospel. Friday [evening's] program made a special impact. Tears flowing over serious faces revealed the power of the message in reaching hearts for Christ (Site Document, collected 3-20-89).

What a blessing it was to have you folks here two weekends ago! Your performance of "His Last Days" moved us. The Sabbath morning services were inspirational and well done. You warmed our hearts through the music and personal interaction during the vespers service. And the gymnastic show as a real hit with the community as well as our members (Site Document, collected 5-23-89).

I was thrilled that all of the entertaining and fun had a backdrop that we are followers and lovers of Jesus Christ. This made quite an impression on our Baptist, Methodist, Catholic, Church of Christ, and Presbyterian friends who were at the program (Site Document, collected 5-23-89).

In commenting on his desire to help his students "buy into" the Christian lifestyle which their parents and their teachers subscribed to, Mr. Heston expressed his feelings in these words:

There is one success story I just became aware of yesterday. It brought tears to my eyes. There was this young lady that came to Hilltop last year and started the year not knowing anything about Seventh-day Adventists when she arrived. We immediately saw that she was a good student and her grades were excellent. She came from a good family -- a Catholic family. She was one of my best workers in the library but I didn't have her in class. While we worked, we sometimes talked about religious things and the Bible. There are times when we can talk at the desk when there are no interruptions. Anyway, there was a video yesterday at the church that showed a summary of some of the school year activities. In the video it showed this girl's baptism into the SDA church. They interviewed her after her baptism and she said she had become interested in the SDA faith because of her Bible teacher and her work supervisor. I didn't even know that. That was the biggest reward I ever had. You never know what kind of an impact you are going to have on a student's thinking (Formal Interview, 5-24-89).

CHAPTER 7: CONCLUSIONS AND IMPLICATIONS: THE RESEARCH AND THE RESEARCHER

In the final analysis, caring and nurturing behaviors performed by the Hilltop Adventist Academy teachers as they related to the large group, small groups, and individual students were closely aligned to the caring and nurturing behaviors described in the general educational literature and in the literature written from a private/parochial school viewpoint (see CHAPTER 2). However, somewhat in contrast with the behaviors described in the literature, the caring and nurturing behaviors which were pointed out as being significantly caring and were most frequently referred to during interviews with the teacher subjects were actually performed outside the classroom rather than inside and were more often performed during out-of-school hours. These out-of-classroom behaviors paralleled the preliminary perceptions of caring and nurturing behaviors held by the volunteer teachers and their students.

The contrast between in-school and out-of-school caring behaviors also paralleled closely the categories "interpersonal caring behaviors" and "academic caring behaviors" which emerged from the literature and from the preliminary short interviews. The data showed that the academic and interpersonal aspects of caring were, in many instances, so closely related that to separate them was

impossible, but in both the preliminary perceptions and throughout the study the participating teachers placed a strong emphasis on behaviors which showed interpersonal caring while "playing down" caring behaviors in the academic area as being a standard part of their job.

GENERAL CONCLUSIONS

The data furnished by the preliminary opinion survey and the early short interviews were examined to determine the perceptions of the participating teachers and their students. Generally those who responded to the opinion survey perceived the climate of Hilltop as caring. The perceptions which were revealed by the initial short interviews were that significant caring and nurturing teacher behaviors:

- 1) occurred outside the classroom
- 2) occurred during out-of-school hours
- 3) were heavily concentrated in interpersonal interactions
- 4) involved academic skills to some extent.

The data corpus was examined to determine what caring and nurturing teacher behaviors performed by the participating Hilltop teachers matched with the perceptions revealed by the preliminary interviews. The following conclusions are based on the data analysis.

THE VALUE OF EXTENDED TIME CONTACT IN STUDENT/TEACHER
RELATIONSHIPS

The perceived importance of outside-the-classroom caring and nurturing did not preclude caring and nurturing within the classroom, but the within-the-classroom behaviors were perceived to be an expected part of teacher performance by the group of teachers who made up the study subjects and therefore were mentioned less frequently. This study took place in a highly specialized "institutional" setting where the majority of the teenage students in the school were removed from their natural home environment and were separated from their parents and where the teachers functioned in many of the same roles that would ordinarily be filled by parents. These specialized characteristics of the study setting probably accounted for the emphasis on caring and nurturing behaviors during out-of-school hours and in out-of-classroom situations.

The extended out-of-school time contact between teachers and students furnished an opportunity for the establishment of close interpersonal relationships. This arrangement evidenced some of the characteristics suggested by Nel Noddings when she states that "in order to establish the level of trust and understanding that is required" for caring and nurturing "we might consider a reorganization of schooling that would provide extended contact between teachers and students" so that there might be "time to

develop the sort of deep caring relationship that could provide the basis for trust and genuine dialogue" and "that makes confirmation possible" (Noddings, 1984, p. 187 and 1988, p. 225).

Though Noddings's discussion of reorganization of schools is not primarily slanted toward the boarding school situation, in the case of Hilltop and similar boarding schools, reaching the ideal of "extended time contact" is facilitated in a manner different than it would be during the usual school day in a non-boarding situation. At Hilltop, the promotion of caring and nurturing relationships through extended time contact between teachers and students is provided by such opportunities as multiple out-of-school interactions; campus family and class sponsorship continuity; a variety of classes under one teacher; and prolonged exposure between classroom teachers, dormitory deans and work supervisors and those students who return year after year.

THE IMPACT OF THE DESIRE FOR CULTURAL TRANSMISSION

The data revealed that "time intensiveness" was considered a highly significant factor in the performance of caring and nurturing behaviors by the Hilltop teachers. The importance of time involvement was frequently pointed out during formal and informal interviews. The necessary time -- including time for being a listener; investing time in

being available both during school hours and out-of-school hours; time spent in caring for the needs of the large group, small groups and individual students through policy making and implementation as well as responding to the academic, social and financial needs of individual members of the student body -- was provided by the volunteer teachers because they perceived their involvement with students to be a means of transmitting to them the culture and value system they believed in. Commitment to cultural transmission created in the teachers a willingness to make the necessary time investment for establishing caring and nurturing relationships with their students in the hope that the students would take from these relationships the desire to follow the Christian lifestyle.

IMPLICATIONS FOR RESEARCH

Further studies in the area of caring and nurturing teacher behaviors could investigate the means by which the teachers' commitment to cultural transmission within a specific religious framework would be demonstrated in non-boarding parochial school settings where the students do not live on campus and where the school day does not provide the out-of-class hours of contact available to the teachers and students at Hilltop. Equally interesting studies could probe teacher commitment to caring and nurturing relationships in situations where the desire for cultural

transmission was related to values other than religious beliefs -- such as community, human worth, world view, good citizenship and responsibility.

The focus of the study reported here was the caring and nurturing behaviors performed by the volunteer classroom teachers and how they related to the perceptions of caring and nurturing held by these teachers and their students at the onset of the study. Further studies could be designed to investigate demonstrations of caring and nurturing behaviors by students toward their teachers and of caring and nurturing behaviors by students toward their peers. Studies of these phenomena could add to the development of evidence relating to the "ethic of caring" which is suggested as a "moral orientation to teaching and as an aim of moral education" (Noddings, 1988, p. 215).

Further research could investigate the questions of how and to what extent the time spent in the classroom might be restructured to incorporate more caring and nurturing on the part of the teacher and/or the students. Studies which focused on gender differences in caring and on the specific phenomena of "within classroom" vs. "outside-the-classroom" caring as well as studies which compared the caring behaviors toward dormitory and non-dormitory students could also provide salient data for consideration by teachers and educational planners.

IMPLICATIONS FOR EDUCATIONAL PRACTICES

The ethnographic information provided by this study is not intended to be the basis for inventing previously unknown educational practices or to promote the introduction of foreign educational elements. Rather, the results of this study are of value as an indication of which teacher behaviors, and their contributing components, could be selected, shaped, and facilitated in such a manner as to produce teaching practices that demonstrate greater caring and nurturing to a particular student population in a particular context. The preliminary perceptions held by the participating teachers and their students and the behaviors which matched those perceptions can be examined for insights in helping teachers choose appropriate caring behaviors and in the encouraging and building a caring and nurturing climate by educational administrators.

The spectrum of caring and nurturing behaviors demonstrated by the volunteer teachers included in this study can be examined for suggested behaviors which could be tried out on other student populations to see whether or not they would be accepted as caring and nurturing. The specific behaviors perceived as caring and nurturing by the students and teachers at Hilltop would not necessarily follow the perceptions of another population in another setting, but the basic principles are of value in determining how to meet student needs for care and nurturing

and in selecting settings in which caring and nurturing can effectively take place.

WHAT I SOUGHT AND WHAT I FOUND

During the time period that elapsed between my first doctoral classes and this final research project, on many occasions I found it necessary to change positions between being a classroom teacher, school administrator, and graduate student. The final status as ethnographic researcher required still other changes in my thinking. It was my hope, as I had been educated, to set aside my preconceptions about the field site into which I would go and "to enter a familiar setting as if it were totally unknown" (Goetz and LeCompte, 1984, p. 10). It was both fascinating and challenging to face the task of reflection which was "to make the familiar strange and interesting again" (Erickson, 1986, p. 121. The boarding school setting of the study was similar to those in which I had worked for seventeen years -- both in the United States and overseas. Laying aside my preconceptions was facilitated somewhat by a five year absence from boarding school employment and of being in a geographic locality where I was a stranger. I was also able to enter the site armed with the tools of ethnographic inquiry research methods that would enable me to see the commonplace as "problematic", to "document systematically" what was happening, and to find "distinctive

local meanings" that had "not been anticipated" (Erickson, 1986, pp. 121 and 152).

As I approached the study site with my broadly formulated research questions, I was aware that I still had preconceptions about what I would find though I did not "presume to know where, specifically, the initial questions might lead next" (Erickson, 1986, p. 143). And as the study progressed, I did find that the direction in which the research questions lead was significantly different than where I would have originally anticipated. I was seeking perceptions about and demonstrations of "in-classroom" caring and nurturing behaviors, and these I did find. But the over-riding emphasis on "out-of-classroom" caring and nurturing behaviors which were held by both the volunteer teachers and their students was the unexpected discovery. Because this emphasis was unexpected, I sought to verify it through multiple sources of information over a long period of time. The emphasis persisted. The data accumulated. I was convinced.

The surprise of this discovery was enhanced by the pleasure of spending productive weeks and months as a participant observer blending into busy campus life, getting acquainted with the teachers and students at Hilltop Adventist Academy and finding that their perceptions of caring and nurturing -- though different from what I had expected -- were, nonetheless, well suited for their

situation and that the behaviors of the teachers closely paralleled their own and their students' expressed perceptions. While it is to be noted that discrepant cases and negative instances did present themselves, the caring climate which was generally perceived at the outset of the study was demonstrated. As I look back on the nearly completed commentary based on this study, I see that even though I have attempted be objective and to show the picture in its completeness, my own commitment to caring and to the discovery of caring and nurturing behaviors has been reflected in the way I approached the study site and the participating teachers and in the significance I placed on those behaviors which did, indeed, yield abundant evidence that the teachers at Hilltop are truly caring. My affirmative approach, being an ingrained characteristic, would likely have influenced my study no matter what the site might have been -- even in a middle class public school like that in which my father taught for nearly 50 years or in an inner-city school like that in which my sister is now reaching retirement. I see teaching in a positive light and I entered and left the site of this study believing that good teachers do care. The data that I collected at Hilltop only strengthened my belief.

Now, with the research project behind me and the reality of returning to full-time educational employment drawing near, I must, once again, change my position from

student to educator. The pleasure of discovering the unexpected by viewing the familiar in an unfamiliar way will challenge me to urge my students -- through caring and nurturing relationships -- to stretch themselves as they develop acquaintance with the unfamiliar and to seek out the unfamiliar in that which may have become familiar.

As I return to the classroom, I am keenly aware that the insights I have gained through my contact with the teachers and students at Hilltop and the thought changes that have occurred during the months of the research project will force me to be a more caring teacher. The importance of seeking out and creating caring and nurturing relationships will continue to hold sway in my performance as an educator in ways which were previously unknown to me because of a heightened awareness that an "effective teacher is a caring teacher" (Eager, 1990, p. 7). I will strive to continually ask myself and other educators whose lives I may touch the question which finalizes the following thoughts -- Are you a teacher?

A teacher is a person who not only listens with ears, but also with heart; who touches the lives of students not only through academic expertise, but also through warmth; who radiates joy and reflects the knowledge that all life is sacred and therefore to be valued; who recognizes the potential and fosters the development of each student's spirit.

A teacher, in a society of "externals," impresses on the young people who look to

her/him for answers that the solutions lie within themselves.

A teacher reinforces, revitalizes, restores to students a sense of awe at what it means to be your own person; what it means to make your own decisions; and what it means to stand by those decisions even at the risk of being different. Yet a teacher is a realist, always aware of the pull to fit in, to be accepted, to be one of the crowd.

Because young people spend more time at school and school related activities than they do at home, it becomes essential for educators to create an environment that is academically responsible and emotionally secure.

A teacher is there to offer advice, lend encouragement and support, and embrace those who fail. Are you a teacher? (Howe, 1987, p. 51).

APPENDIX A

1. Opinion Surveys
2. Interview Questionnaires

TEACHER OPINION SURVEY - CONFIDENTIAL

Male ____ Female ____

Teaching Assignment _____

How many years have you taught at Hilltop Adventist Academy? _____

How many years have you taught in Seventh-day Adventist schools? _____

How many different SDA schools have you taught in? _____

How many years have you taught at the secondary level? _____

How many years have you taught at the elementary level? _____

FOR EACH STATEMENT, GIVE THE RESPONSE THAT MOST CLOSELY MATCHES YOUR
 OPINION ABOUT THAT STATEMENT. Base your answers on your own personal
 understanding of the concept of "caring". Please mark "No Opinion"
 if the statement does not apply to you.

	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
1. In general, the teachers now employed at Hilltop really care about their students.	X	X	X	X	X
2. During my teaching career in SDA schools, I have found that my SDA colleagues have been teachers who cared about their students.	X	X	X	X	X
3. I perceive myself as a caring teacher.	X	X	X	X	X
4. I find it difficult to openly demonstrate care toward my students.	X	X	X	X	X
5. I find many opportunities to show care for my students.	X	X	X	X	X

STUDENT OPINION SURVEY - CONFIDENTIAL

Male ____ Female ____

Grade _____

How long have you been a student at Hilltop Adventist Academy? _____

Have you ever attended another Seventh-day Adventist high school? _____

If so, for how many years? _____

Did you attend Seventh-day Adventist elementary school? _____

If so, for how many years? _____

FOR EACH STATEMENT, CIRCLE THE RESPONSE THAT MOST CLOSELY MATCHES YOUR OPINION ABOUT THAT STATEMENT. Base your answers on your own personal understanding of the concept of "caring". Please mark "No Opinion" if the statement does not apply to you.

	Strongly Disagree	Disagree	No Opinion	Agree	Strongly Agree
1. The teachers I have here at Hilltop seem to care about their students.	X	X	X	X	X
2. The teachers in the Adventist elementary schools I have attended usually cared about their students.	X	X	X	X	X
3. The teachers in other Adventist academies I have attended seemed to care about their students.	X	X	X	X	X

Teacher Information

Name _____

Sex _____

Teaching Assignment

Date of Interview _____

SUGGESTED INTERVIEW QUESTIONS (for taped interviews)

1. Based on your personal understanding of the concept of caring, describe one or more instances where you or one of your colleagues were involved in an incident which you feel showed caring toward a student.

2. Describe one or more instances where you or one of your colleagues were involved in an incident which you feel showed a lack of caring toward a student.

3. Describe how you think Hilltop Adventist Academy teachers could better demonstrate care for their students.

Date of Interview _____

1. Based on your personal understanding of the concept of caring, describe one or more instances of things you have had happen to you or to a student you know, that you think showed a teacher really cared.
2. Describe one or more instances of things you have had happen to you or to a student you know, that you think showed a teacher didn't care.
3. Describe how you think Hilltop Adventist Academy teachers could better demonstrate care for their students.

APPENDIX B

1. Faculty Meeting Minutes
2. Administrative Committee Minutes
3. Hotline Memos
4. Correspondence to Teachers



Faculty Meeting

September 5, 1988

MEMBERS PRESENT:

[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]

DEVOTIONAL & PRAYER:

[REDACTED]



STUDENTS THAT NEED SPECIAL ATTENTION:

Please give of yourselves extra for the following students who are having special difficulties:

[REDACTED]
[REDACTED]
[REDACTED]

SA ELECTIONS:

CLASS ELECTIONS:

Thursday evening assembly 7:35 p.m. will be election speeches followed by voting on Friday. Sunday evening will be class officer elections 7:30 p.m.

CHAPEL ANNOUNCEMENTS:

Announcements each morning from chapel will be typed and posted every day.

STATE TEACHER CERTIFICATION RENEWAL

All who can should get continuing certification before the changes in requirements takes place in Sept. 91.

LBM VOLUNTEERS:

[REDACTED] needs at least one male volunteer to accompany them to Au Sable for the LBM Seminar the weekend of Sept. 17.

ATTENDANCE:

Dorm worship attendance and work attendance slips need to be in [REDACTED]'s office by 8:00 a.m. of the following school day.

DOORS:

Please make sure all doors latch if you enter or leave the building during hours which the building is locked. Also make sure that your classroom windows are locked each night.

BUDGET:

The projected cash flow shortage for the 88-89 year is \$160,000 \$55,000 will be made up partially from the excess last year.

Three ways to monitor and control spending are:

1. No departmental budgets this year.
2. All purchases must be approved with a P.O. Request.
3. E & I requests should be submitted by Sept. 19.



[REDACTED]

He has learning disabilities and is receiving help from the [REDACTED] I.S. District.

MILL WORKERS:

A small group of mill workers are going to be temporarily reassigned on campus until the mill employs them permanently.

[REDACTED]
Faculty Meeting Minutes
October 10, 1988

Members Present:

[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]

Devotional & Prayer:

[REDACTED]

*

[REDACTED]

She may have difficulty seeing until she receives her new glasses. Please help if necessary with her assignments.

Academic Checklist

VOTED to set up a special study hall during regular study hall. Approved with dissent. Other items will be considered. The time is 8:15-9:15 p.m. Tutors may go to the study hall and it will be segregated.

*

Faculty Home Parties

It was agreed to include a meal for the students for Saturday night faculty home parties with reimbursement of \$3.00 per student.

School and/or Senior Mascot

VOTED to deny the request of both the S.A. and Senior Class to choose a class or school mascot. Approved with dissent.

Motto & logo or symbol

VOTED to allow the students to proceed with choosing an appropriate school and/or class logo/symbol and a school motto which needs to be approved by the faculty and in the case of the school motto would need to be approved by the school board.

Boys Dorm Dress Code to Gym

VOTED to approve the recommendations of the administrative committee to allow the boys to wear shorts from the back door of the boys dorm to the gym for class and recreational period. Approved with dissent.

S. A. Fundraiser

VOTED to approve the S.A. request in concept to allow fundraising to send a group of students on a Maranatha trip. The details will be worked out later and subject to board approval.

FACULTY MEETING
11/7/88

Members Present:

[REDACTED], [REDACTED], [REDACTED], [REDACTED], [REDACTED],
[REDACTED], [REDACTED], [REDACTED], [REDACTED], [REDACTED],
[REDACTED], [REDACTED], [REDACTED], [REDACTED], [REDACTED],
[REDACTED], [REDACTED], [REDACTED], [REDACTED], [REDACTED],
[REDACTED], [REDACTED], [REDACTED], [REDACTED], [REDACTED]

Devotion:

[REDACTED]

Work-a-thon:

The tentative date for the work-a-thon is Wednesday November 9, 1988.

Inspection:

On November 18, 1988 [REDACTED] from the Department of Education will be here to inspect the school.



Parent Day:

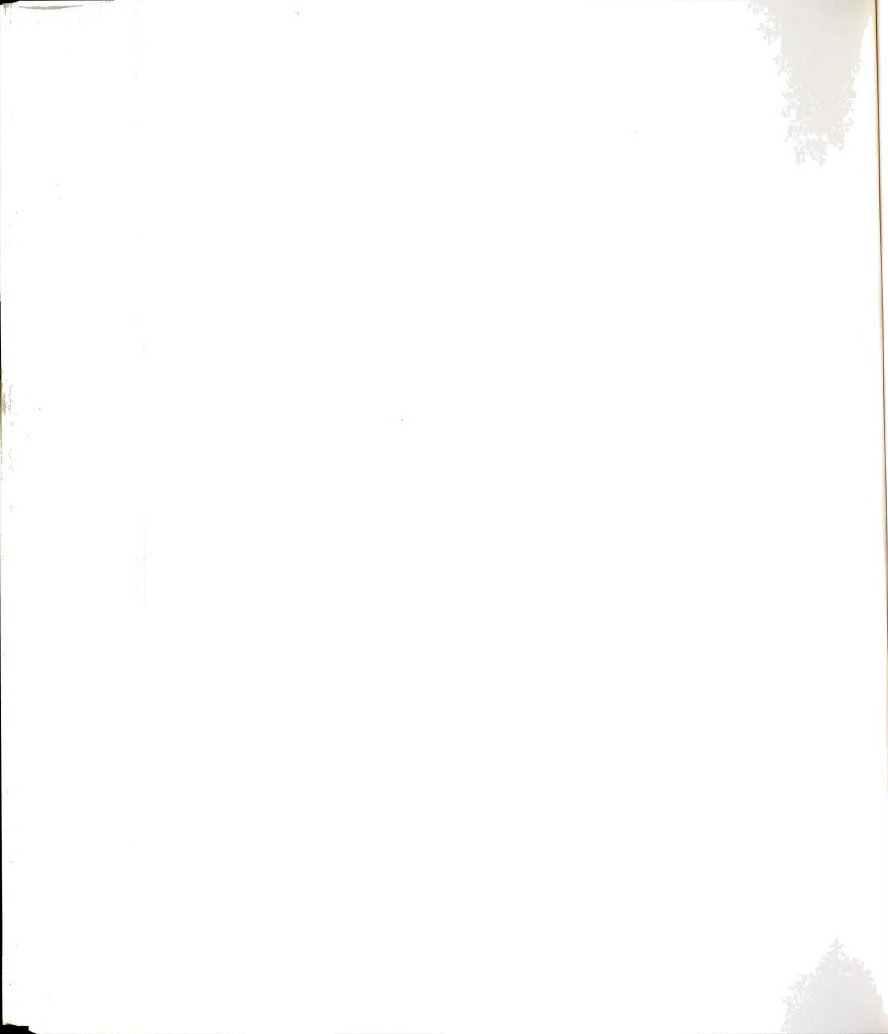
November 20, 1988 will be parents day. Please expect visitors and be prepared to spend some time with them if they have any questions to see you about. Please be prepared with extra chairs in your classroom.

Chapel Time:

It was asked that the supervisor each morning should close the double door at the back of the chapel at the second bell and then ask anybody who comes in after the bell to sit in the back of the chapel.

Grades:

Grades are due November 9, 1988 by 5:00 p.m.



Administrative Committee
November 7, 1988

Members Present:

[REDACTED], [REDACTED], [REDACTED], [REDACTED],
[REDACTED], [REDACTED], [REDACTED], [REDACTED],
[REDACTED]

Prayer:

[REDACTED]

Food Service
Advisory Committee

The following people will be asked to serve on the food advisory committee: [REDACTED], [REDACTED], [REDACTED], [REDACTED], [REDACTED], [REDACTED], [REDACTED], [REDACTED]

Girls Dress Code
Clarification

VOTED to approve the following dress length wording--While ladies are standing, the dress must cover the knee and while sitting, it must come to the knee.

[REDACTED]

VOTED to suspend him off campus through [REDACTED]. After returning to campus, he will work Thursday, Friday, Sunday and Monday. He will be dorm bound until labor is finished except for Sabbath services. His meals will be brought to the dorm. The only applicable fines are radio fines of \$75 which are to be paid by semester tests. He will be placed on probation.

[REDACTED]

VOTED to suspend [REDACTED] off campus for two weeks with the last two days being on campus to complete unfinished labor before returning to regular classes on [REDACTED]. He will be placed on probation. He is dorm bound until the morning of [REDACTED].

Probationary Review
for October

[REDACTED] -Pass
[REDACTED] -Fail

[REDACTED]

VOTED to assign [REDACTED] 8 hrs. of labor for not completing the assigned labor from dorm discipline.

[REDACTED]

VOTED to approve his requested absence from school on [REDACTED] so he can attend [REDACTED] University College Day.

[REDACTED]

VOTED to approve [REDACTED] doctor's appointment for the afternoon of [REDACTED] and [REDACTED].

[REDACTED] and [REDACTED]

VOTED to approve two weekend leaves for [REDACTED] and [REDACTED] due to special family circumstances.

[REDACTED]

VOTED to approve [REDACTED] absence from school [REDACTED] for an orthodontist appointment.

Administrative Committee
November 7, 1988

[REDACTED]

VOTED to approve [REDACTED] absence from school on November 7, 1988 for an emergency orthodontist appointment.

[REDACTED]

VOTED to deny [REDACTED] request to go with Andrews University Ski tour to Steamboat Springs based on the information that we have.

[REDACTED]

VOTED to approve [REDACTED] missing classes on November 7, 1988 for a doctor's appointment.

[REDACTED]

VOTED to approve [REDACTED] missing school on November 15, 1988 to accompany his dad on a hunting trip.

[REDACTED]

VOTED to approve [REDACTED] missing school after 12 noon on 11-23-88 for an orthodontic appointment. Also, the committee requests more information before deciding to give approval for his California trip just before Christmas vacation.

[REDACTED]

VOTED to approve [REDACTED] absence from school from January 3-11, 1989 to allow her to go to the Dominican Republic with Pathfinder teen mission.

Music Club

VOTED to approve the list of concerts for potential music club activities with the exception of the jazz concert. Individual trips are still to be approved through Ad Council.

[REDACTED]

VOTED to approve [REDACTED] request to take several girls who have not received any dorm infractions to the mall. Students should have been dorm residents for most of the quarter.

1000000
1000000



Administrative Committee
December 19, 1988

Members Present:

[REDACTED], [REDACTED], [REDACTED], [REDACTED]
[REDACTED], [REDACTED], [REDACTED]

Prayer:

[REDACTED]

Sophomore Class

[REDACTED] VOTED approval for 40 seniors to participate in a G.E.D. test project for 2 1/2 hours either February 27 or 28.

VOTED approval for the sophomores to have a pizza party Sunday, January 8 in the cafeteria from 12-3 p.m.

[REDACTED] VOTED to give him 8 hours of supervised activity for his insubordination.

[REDACTED] VOTED to approve his returning two days late from homeleave on January 4 at 7:30 p.m. because of his trip to North Carolina.

[REDACTED] VOTED permission for her brother to attend the S.A. Christmas party with her December 19.

[REDACTED] VOTED permission for [REDACTED] to go home on December 18 at 1p.m. due to transportation arrangements made by [REDACTED]

[REDACTED] VOTED permission for her to return January 9 in the evening due to a family vacation.

[REDACTED] and [REDACTED] VOTED permission for them to attend a funeral and miss their appointments December 16 and 18.

[REDACTED] VOTED approval for her to miss some of her appointments January 3 because of an orthodontist appointment.

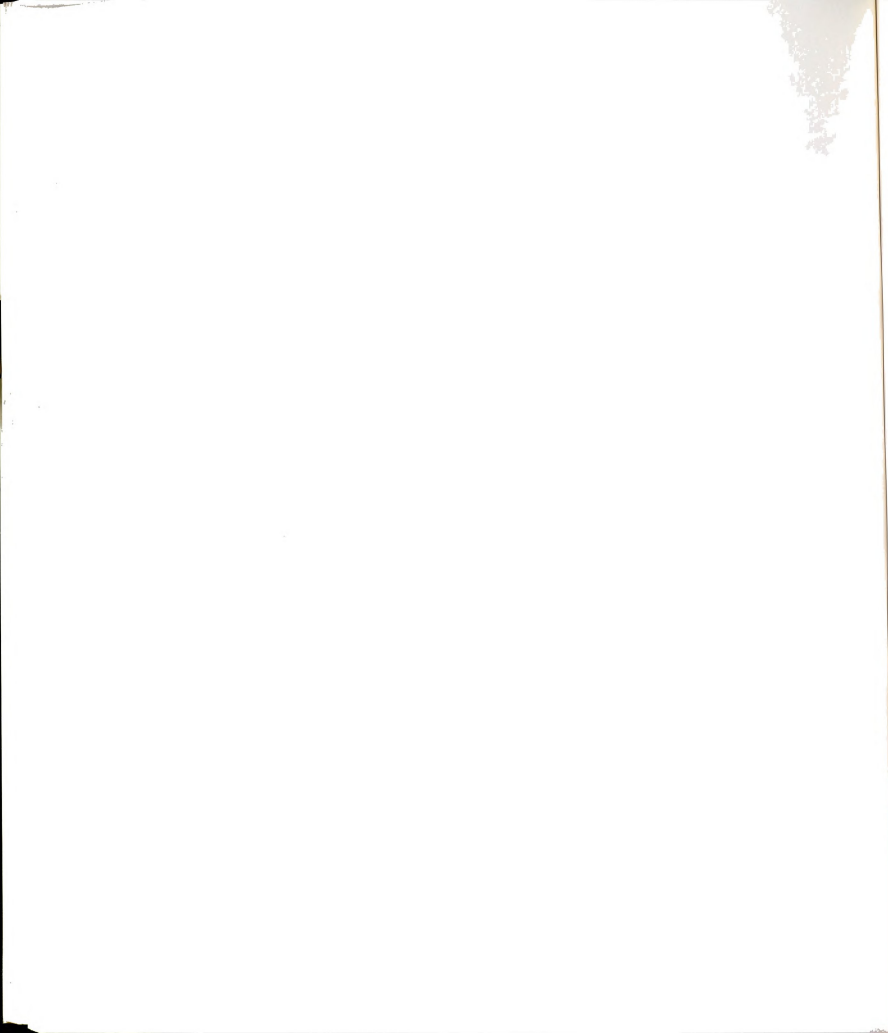
[REDACTED] VOTED permission for him to leave December 20 at 6 p.m. and return January 7 from California thus missing his class and work appointments between those dates.

[REDACTED] VOTED permission for her to miss her appointments January 3 and return late from home leave.

[REDACTED] VOTED to excuse her appointments January 9 for an orthodontist appointment.

[REDACTED] & [REDACTED] VOTED to deny their request to have their absences excused Dec. 18 for a shopping trip with their parents.

[REDACTED] VOTED to assign [REDACTED] 15 hrs. of supervised activity for insubordination.



Administrative Committee

Page 2

December 19, 1988

[REDACTED]

VOTED to assign her 8 hrs. of supervised activity for serious dorm infractions.

[REDACTED]
[REDACTED]

VOTED to assign her 15 hrs. of supervised activity. She and [REDACTED] will be on social holiday until January 15. VOTED to assign [REDACTED] 20 hrs. of supervised activity.

Weekend leave
policy

VOTED to refer the weekend leave policy to the faculty for consideration.

Students on
Ad Committee

VOTED to refer the request from the students to have representation on Ad Committee to the staff.

Administrative

Page

Number

1000

1000

HOTLINE

1-4-89

The people that do know their God shall be strong, and do exploits. Dan.
11:32

Chapel Announcements:

From [REDACTED]: Begin planning for your AYBL speech, essay, poster and jingle. Poster board will be available soon.

Junior Class Meeting for a few minutes immediately after chapel.

* From [REDACTED]: Village girls you are invited to sign up for the Junior/Senior Campout Sunday and Monday, January 12-14 at Camp Au Sable.

From [REDACTED]: Hawaiian potluck scheduled for a staff social Sunday evening has been postponed. We will have a social later in the month.

* Sick list today: [REDACTED]

* In Tri-County Hospital: [REDACTED] (appendectomy yesterday)



"No don't switch it on; just explain the advantages over other insect repellents."

HOTLINE

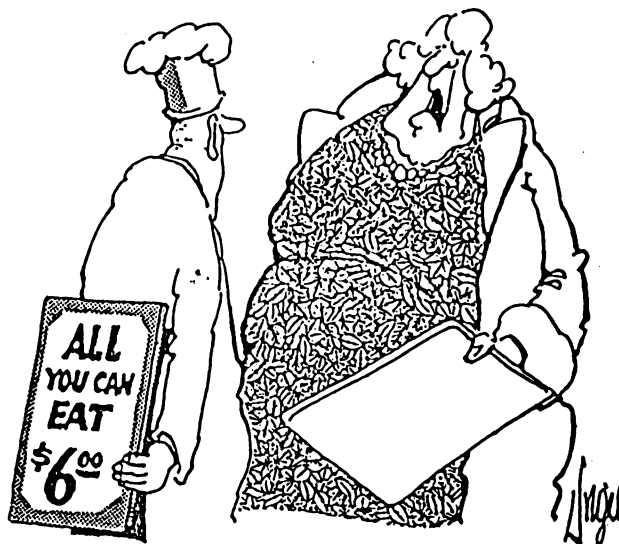
1-10-89

"And God's peace (be yours, that tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot of whatever sort that is, that peace,) which transcends all understanding, shall garrison and mount guard over your hearts and minds in Christ Jesus." Philippians 4: 7.



From [REDACTED]: [REDACTED] will be needing a ride to the [REDACTED] Airport on January 24 to meet a 10:50 a.m. flight, and she will also need to be picked up on January 28 at 10:35 p.m. If someone is willing to take her and/or pick her up, please see me for further details.

Sicklist: [REDACTED], [REDACTED]



"What are you hiding behind your back?"

HOTLINE

1-16-89

Jesus prays for His people - "Holy Father, keep them in your care - all those You have given to Me - so that they will be united just as We are, with none missing. . . make them pure and holy . . . I am not praying for these alone but also for the future believers who will come to Me . . . my prayer for all of them is that they will be of one heart and mind . . . Father, I want them with Me. John 17: 11, 17, 20, 21, and 24.

This morning's Chapel announcements were:

1. Only 3 out of 100 have paid for Bible Camp. Please get your money in before January 24 to the Business Office.
- * 2. Wednesday will be the last day to sign up for Bible Camp. It is easier to take your name off the list than try to add it later. So if you think you might go - sign up.
3. Industry Workers - You are to work your regularly scheduled time unless, of course, you are scheduled for a test. If this is the case, you may then make up lost work time during free periods. In other words, get your time in. Absences will be given if arrangements are not made.
- * 4. Drivers Education - 5th period will meet on M, W, and F, so it will not conflict with Chemistry or Biology Labs.
5. During tests - please stay out of the hallways.
- * 6. If you have more than 3 tests on a single day, you may ask [REDACTED] to re-schedule one of them.
7. Bells will not ring - so don't depend on them for being to class on time.
- * From Faculty and Staff of [REDACTED]: Happy Birthday [REDACTED].

From [REDACTED]: Just a reminder that a teacher may give a grade of FA if a student has missed more than 15% of a class for any reason. This grade then becomes subject to our "Excessive Absence" policy as outlined on page 3 of the Student Handbook.

Sicklist: [REDACTED], [REDACTED]



"The jury has found you not guilty, but I'm going to give you 2 years just to be on the safe side."

HOTLINE

1-19-89

"Let heaven fill your thoughts; don't spend your time worrying about things down here. Let the peace of heart which comes from Christ be always present in your hearts and lives, for this is your responsibility and privilege as members of His body. And always be thankful.
Colossians 3: 2 and 15.

HAPPY BELATED BIRTHDAY TO [REDACTED] ON JANUARY [REDACTED]

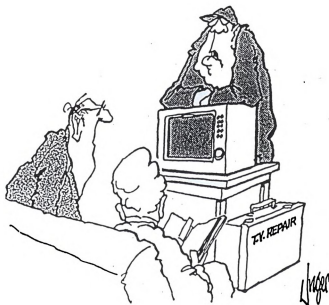
From [REDACTED]: Congratulations to [REDACTED] and [REDACTED] on an impressive performance in getting out the grades! They couldn't have done it without the prompt, hard work of each teacher in getting the grades in on time. Thank you! You each helped to make us "look good" as we aim for excellence.

* More excellence! Attached is a copy of a letter from [REDACTED] Chairman of the recently formed Parents Advisory Committee. [REDACTED] is correct. There was unanimous and repeated praise of the staff from parents in appreciation of the Christian love shared by you all in so many ways. I'm proud to be a part of such a fine group. I needed a letter like that that day. I hope it is encouraging to someone this morning.

Administrative Committee Meeting will be meeting today at 1 p.m.

Faculty Meeting will meet at 8 p.m. tonight.

Sicklist: [REDACTED] [REDACTED] [REDACTED]



"Folks, the main reason you're not getting a good picture is because you bought yourselves a microwave oven."

HOTLINE

1-20-89

"Don't worry about whether you have enough food to eat or clothes to wear . . . He will always give you all you need from day to day if you will make the Kingdom of God your primary concern." Luke 12: 22 and 31.

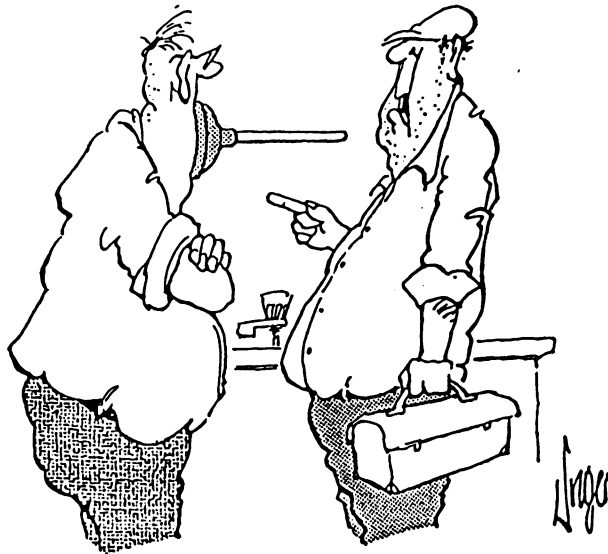
This morning's Chapel announcements were:

1. Student Association winners going to [REDACTED], the bus will leave at 5:45 p.m.
2. Juniors need to write a 25-word summary of themselves and turn it in by Sunday, January 21, 1990.
3. Mr. [REDACTED] has Economics class 1st period, so the Library will be closed.
4. AYBL poster jingles and poems need to be turned in soon, so be working on them.
5. Thank you for cooperating during test week and keeping the halls as quiet as possible.

From [REDACTED]: Jon Mohr will need a ride to the Grand Rapids Airport late afternoon on [REDACTED]

Sicklist: [REDACTED]

Doctor's Appointment: [REDACTED] - 12:45 p.m.



"Never shout at your plumber."

For You My Friend

I'd send you a smile
 For just being there
 By my side when I'm down
 Just showing that you care
 I send you love
 For caring for me
 When I was sick or hurt
 Or wanted company
 I send you a rainbow
 For saying to me
 The sun needs the rain
 For a rainbow to be
 I'd send you the world
 If dreams could come true
 For a friend takes it all
 Then returns it to you.

Love Ya!

Signature

U


~~~~~  
Thanks for talking with me this  
last week about my parents. What  
you said made a lot of sense and I  
hope I can accept it! Thanks for  
everything again!

Lee.  
Signature



~ ~ ~ ~ ~  
 Thanks for the letter! You didn't make me feel like I wasn't welcomed at your house, just the opposite actually but I don't feel right being over there as much as I am. You have been extra nice to me and I look to you as more of a mom than just my friend's mom or teacher.

Maybe it's because you care, but for some reason I feel close to you and it's nice because I've never really felt that with an adult. Not even my mom or dad.

I guess I just don't want you to feel like I'm taking advantage of you. I'm sorry I'm not the greatest influence on [redacted] but I'm trying and she's a great friend! Couldn't live without her, that's for sure. Well, just thought I'd write back and let ya know your letter meant alot to me. God Bless!

Love you, ..  
 ~ ~ ~ ~ ~  
 U

P.S. Bible  
 class #10  
 is





I just wanted to write you a short note to say thank you for being the kind of teacher you are. It meant a lot to me as a student to have a teacher who cares so much about his students and who strives to make his classes as interesting as they are informative. Learning under you was a real pleasure. You made me want to always strive to do my best and your unfailing smile always cheered me when I was tired or down.

I also saw in you a beautiful picture of God. Before, when I heard "God is like a father," I wanted nothing to do with Him as I viewed my own father + stepfather. But in you I saw the loving father personage to whom God is compared. Thank you so much for being you.

Love,



Dear MR & MRS ~~~  
 I couldn't let this time  
 go by without taking the  
 opportunity to say Thanks.  
 Thanks for teaching me so  
 much about the Bible &  
 God and being very  
 powerful role models in  
 the Christian aspect. My  
 life here at XA wouldn't  
 have been the same.  
 I bet you thought I might  
 never graduate, with my ~~parents~~  
 & all, but God must have  
 known all along. Thanks for  
 being my friend and  
 caring. Let's keep in

Touch - Love

~~~~~



Dear ~~~~~

The Lord, through you, has been an inspiration to me. I'm so happy He has used you to lead me in a closer walk with Him. I know you must get discouraged at times like everyone. I sure appreciate your good nature. The Lord has blessed you & your family. May He continue.

~~~~~

Dear ~~~~~

I just wanted to write you a short note to tell you how much I have appreciated all that you have taught me. I guess I never realized how much having you as a teacher has meant to me until this year. I know I am a better Christian because of what I have learned from you. You taught me so much by your example. I could see Christ's love shine through you.

Thank - you so much,

Love your past student,

~~~~~


Dear Mrs.

Hi, I just wanted to thank you for being such a good friend and a good teacher. I'm very glad you believed in me and helped me through the first of the year. Oh I don't know if I told you but is going to Hatt; with her boss. She is going as a missionary. I couldn't believe it well I have to go.

Love



X X X X X X X

Dear Mrs.

I am writing to you with this burden on my heart instead of another teacher because of the positive things I have heard from [REDACTED] about you. I know she is very fond of you and is influenced by your views and opinions.

[REDACTED] has always been a delightful and obedient child and has brought nothing but joy in our lives. She remained strong in her beliefs through 11 years of public school and has followed and obeyed the teachings of the church. Now, within the past few months the holy spirit is working with her to make her own personal commitment. Perhaps the best way for you to understand is for me to include the most recent poem she wrote. She has written others lately on the same subject; but this one she gave me last weekend when I visited school.

I am telling you this with the hopes that this knowledge will enable you to know her better and perhaps help in your leading.

In all the years [REDACTED] and [REDACTED] where in the public school system I never once communicated with a teacher other than at the appointed conference times about scholastic progress. I cannot find words to tell you how blessed I feel to be able to have them in a school where teachers really care about them, and that enables me to feel comfortable communicating my concerns.

Thank you so much.

Sincerely,





I want you to know
I'll always remember you
as a teacher who really cared...
who taught me so many things
I'll always value.

Thanks so much!

Love,



LETTERHEAD

Good morning XXXX:

████ and I would like to take a moment to express our appreciation for all the hard work you and █████ have done this past year on behalf of the █████

Saturday night's program was outstanding, and one that will stay in our memory for a long time. Although the team had some very difficult emotional situations to deal with, I am certain your leadership and direction were key influences in helping them put on a successful program. I know you were providing the physical leadership to help them do well on their routines, and there is also a strong spiritual emphasis on all the team activities.


It has been very exciting to watch the team develop this past year--not only physically, but spiritually as well. It is difficult to describe our appreciation as parents toward what has been accomplished in such a short time. But truly, █████ and I have a great deal of fondness for both of you, and for the team as a whole.

I know your summer activities will be hectic, but █████ and I would like to extend a special invitation. We would be honored to have your as our guests right after graduation (at your convenience), so we can take you out for an afternoon of fun and sun on the boat.

Please let us know if this visit can be arranged, or maybe we can do it later in the season before school starts again in late August. We will certainly be flexible with your schedule. It is simply a token of our appreciation for an outstanding year.

Thanks again, and may God continue to bless you and █████ in your ministry to our young adults.

Sincerely,



Dear ~~~~~

I don't know how many notes of appreciation you receive each year - perhaps many - and all well deserved. Your ministry to our children is so important! - When ^{we} were forced to send [redacted] away, the pain was eased knowing that you would be there to help guide him along the "rough places". I think and pray for you often. If you get discouraged, take this note out and read it again. Behind the words are many parents who feel as I do. They, too, are grateful that you are there to uplift Jesus, and guide our young people to a greater knowledge of Him.

Thank you so much, [redacted]. May God continue to bless you and your family, and keep you ever near to Him.

Love,

~~~~~  
U



XXX

XXXXXXXX

**Seventh-day Adventist  
Junior Academy**

"The work of education and redemption are one."

Dear XXX:

I would like to express my appreciation for the program you and your students brought to our school today. It was truly enjoyed by all of our students and staff. Your integration of reliance upon God was a feature that made an impact upon those present.

Many thanks and may God continue to bless your [REDACTED]

Sincerely,

~~~~~



LETTERHEAD

Dear XXX:

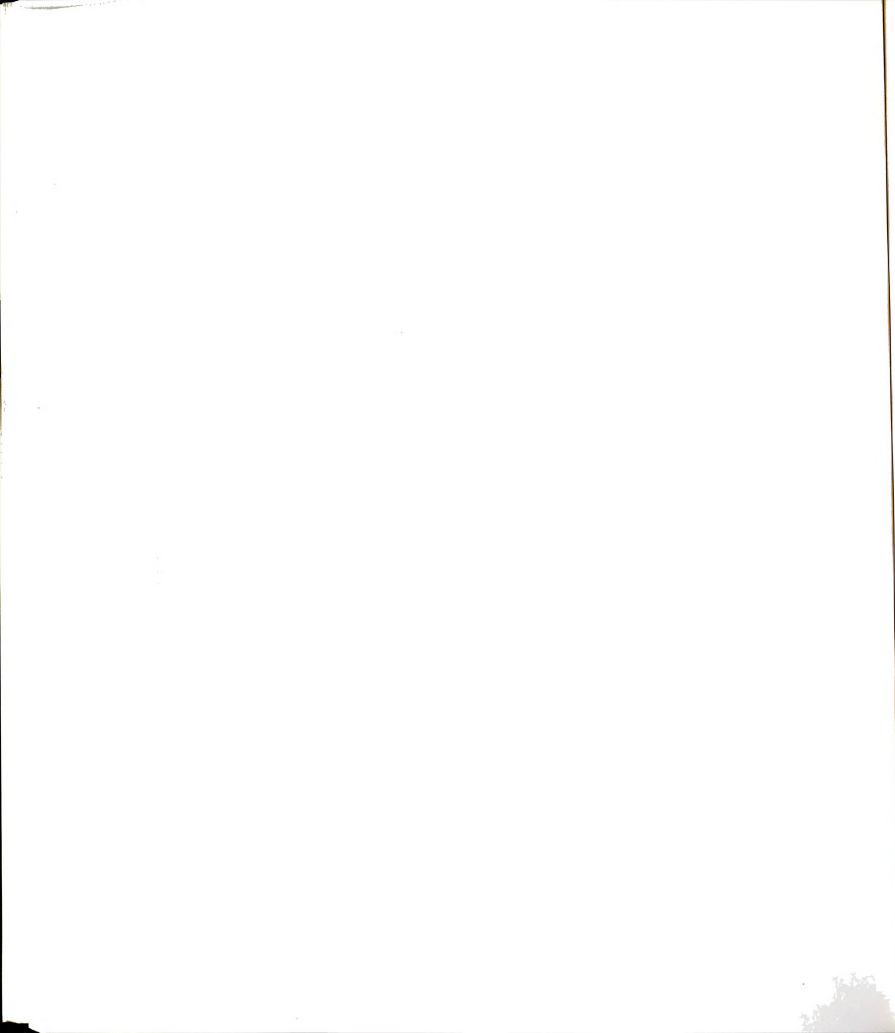
This past weekend I had the privilege of attending the [REDACTED] program in [REDACTED]. I was very impressed! The young people were a fine representation of GLAA and the values of Adventism. Their talents and testimony inspired the congregation with renewed hope for the future of our church. It was obvious that each young person worked hard to prepare and fulfil his/her responsibilities. This was youth ministry at its best. Energies and talents were challenged to excellence while proclaiming the gospel. Friday evenings program made a special impact. Tears flowing over serious faces revealed the power of the message in reaching hearts for Christ.

I especially want to commend coach [REDACTED] and his wife [REDACTED] for their leadership, sincere dedication and love given to our youth. I also want to commend the [REDACTED] [REDACTED] and other supporting staff members. Together they are making a difference in the lives of our young people and the church.

May God help us to provide for our youth more opportunities for service and the utilization of their energies. My special regard and appreciation goes to all the [REDACTED] for their standard of excellence and their witness of love.

Sincerely,





LETTERHEAD

Dear [REDACTED] and [REDACTED],

What a blessing it was to have you folks here two weekends ago! Your performance of "His Last Days" moved us. The Sabbath morning services were inspirational and well done. You warmed our hearts through the music and personal interaction during the vesper service. And the [REDACTED] show was a real hit with the community as well as our members.

Thanks for a great weekend. We wish you continued success in 1989.

Yours,

Pastor [REDACTED]



LETTERHEAD

Dear XXX:

I want to thank the [REDACTED] Adventist Academy for allowing the [REDACTED], to visit our area this past weekend.

We have enjoyed them in the past. But this year in particular their presence was a special blessing to our congregation. They not only entertained us with their skills, but also touched our hearts anew with the glory of the gospel of Jesus Christ. Many in our flock were moved to tears as they saw young people lifting Jesus Christ high in word, song, and deed. I too was moved deeply to the point of tears on numerous occasions over the weekend.

I was so pleased to see that when the program was presented on Saturday night that Jesus Christ was not suddenly left out. As Adventists we have at times entertained a ridiculous notion that the religious should not be blended into a "secular" program. We who are filled with the Spirit of the Living Christ cannot leave Him out completely. I was thrilled that all of the entertaining and fun had a backdrop that we are followers and lovers of Jesus Christ. This made quite an impression on our Baptist, Methodist, Catholic, Church of Christ, and Presbyterian friends who were at the program.

I was impressed that many of the kids in the group are well on their way to making Jesus Christ first in their lives. Your program this year is a tool to lead others to Christ and to strengthen the faith of the young people who participate.

Thank you again, and please pass on my thanks to [REDACTED]

Sincerely yours,



APPENDIX C

1. Consent Forms
2. Dissertation Research Time Line



TEACHER CONSENT FORM

I, the undersigned, have received information about the graduate study dealing with caring behaviors of teachers. I understand that this is a voluntary project and that I may choose whether or not I will participate.

By signing this form, I wish to indicate that I do volunteer to participate in the study by opening my classroom for observation and by furnishing information through interviews. Because my participation is voluntary, I may choose not to answer certain questions or to discontinue my participation at any time by simply stating my desires. I further understand that the reporting of the findings of this study will be done confidentially and that no names or identifying descriptions of settings or details will be used.

Signature _____

Date _____

The following information was obtained from the records of the

Department of the Interior, Bureau of Land Management, and the

Department of the Interior, Bureau of Reclamation, and the

Department of the Interior, Bureau of Indian Affairs, and the

Department of the Interior, Bureau of Land Management, and the

Department of the Interior, Bureau of Reclamation, and the

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Department of the Interior, Bureau of Indian Affairs, and the

Department of the Interior, Bureau of Land Management, and the

Department of the Interior, Bureau of Reclamation, and the

Department of the Interior, Bureau of Indian Affairs, and the

TO: Parents (or guardians) of Hilltop Adventist Academy Students
FROM: Paul Essig, MSU Graduate Student
DATE: January 5, 1989

During the next few months, as a part of a graduate study project dealing with the caring and nurturing activities of classroom teachers, I will be observing and interviewing volunteer teachers at Hilltop Adventist Academy. Because teacher's activities are closely related to the activities of students, at times it will be helpful to my study to include observations of student behaviors and to obtain student opinions.

As with any research, it is necessary that you, the parents, be fully informed as to the nature of this project and that you choose whether or not you will allow your child to be included in the study. Essentially, the extent to which your child might be involved would be that his/her interactions with a teacher might be recorded in the data for the study and that his/her opinions might be sought through informal interviews. The amount of classroom time that will actually be devoted to explaining the study to the students will be only a matter of minutes as arranged with the teacher. The data collected in this study will all be reported with strict confidentiality. No names or identifying descriptions of settings or details will be used.

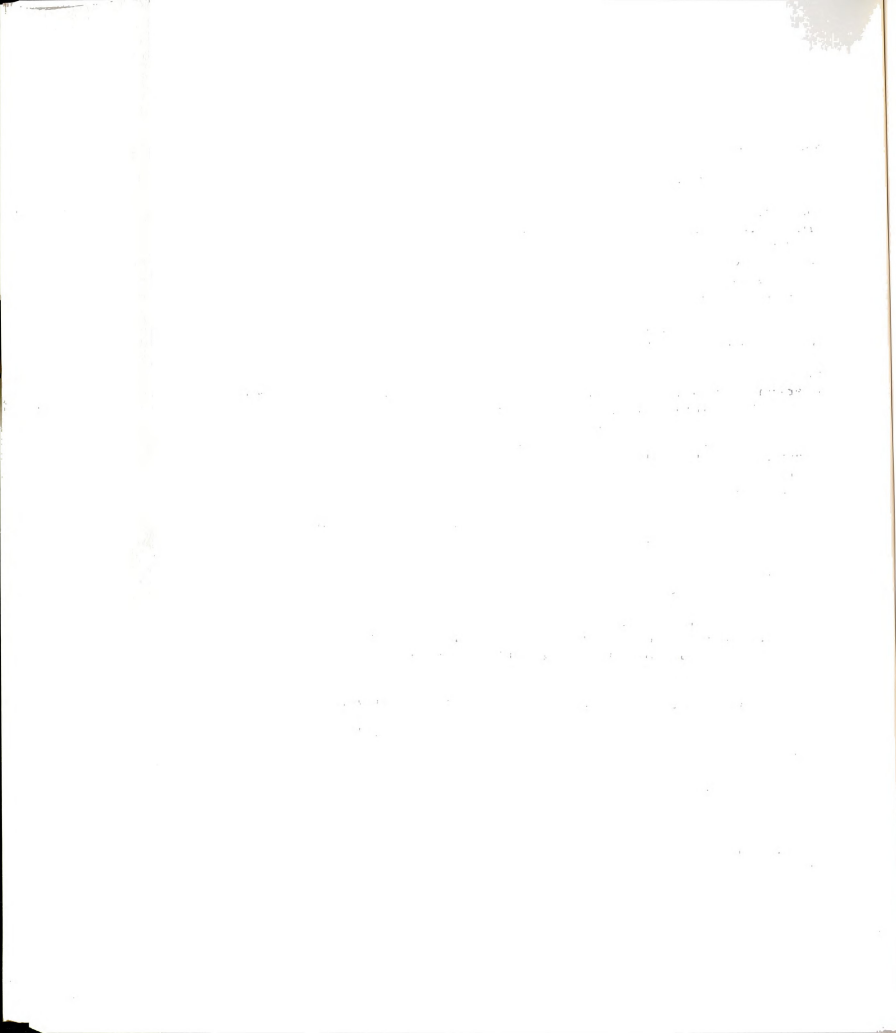
Attached to this letter is a permission slip on which you may indicate whether or not you will allow your child to be included in the study. Please complete the slip, stating your preference, and return it to the school in the self-addressed, stamped envelope so that it will be received by January 15, 1989.

If you have any questions, please feel free to write to me or call me at 999-9999. You may also contact Dr. Tom Thomson at Hilltop Adventist Academy or the office of education at Mid-West Union of Seventh-day Adventists.

Thank you for your consideration of this project. Hopefully, what is discovered about the caring and nurturing activities of teachers at Hilltop Adventist Academy will produce insights that can be helpful to teachers in other settings.

Sincerely yours,

Paul W. Essig
Doctoral Student



CONSENT FORM TO BE COMPLETED BY PARENT OR GUARDIAN

Permission (is granted) (is not granted) for _____
-please circle one- -student's name-

to be included in the graduate study on caring and nurturing activities by classroom teachers. I understand that should he/she be included in the study it will not interfere with his/her study time nor infringe on the instructional time of his/her classroom teachers and that the results of the study will be reported in a confidential manner without names or identifying descriptions of settings or details. I further understand that if I grant permission at this time, I may, at a later time, withdraw my permission and have my child's inclusion in the study discontinued by simply stating my desires.

Parent's signature _____

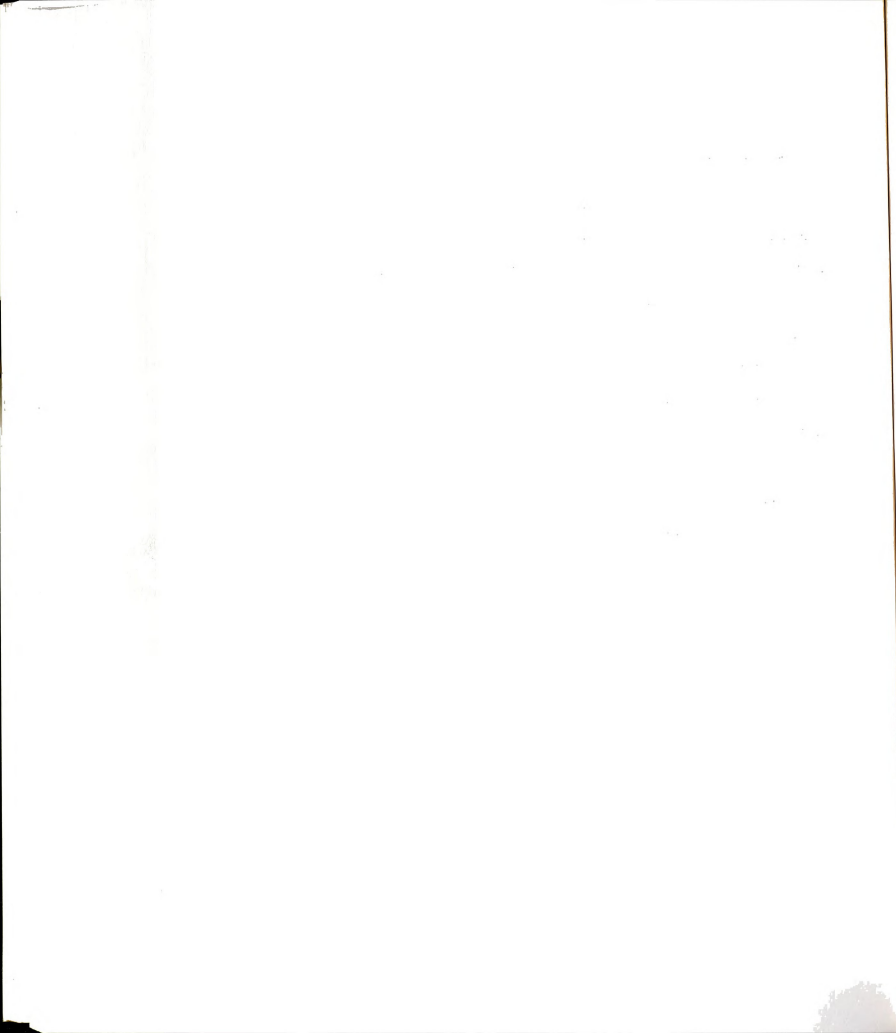
Date _____

WRITTEN ASSENT FORM FOR STUDENTS OF VOLUNTEER TEACHERS

I, the undersigned, have been informed of the graduate study dealing with caring and nurturing activities by teachers that will be conducted in my school. I am aware that my parents have also been informed and have given their consent for me to be included in this research. My signature indicates that I agree to be included in this research through observations and interviews. It is my understanding that the research will not interfere with my study time or the instructional time of my teachers and that the results of the study will be reported in a confidential way with no names or identifying descriptions of settings or details. I further understand that I may, at any time, discontinue my participation in this study.

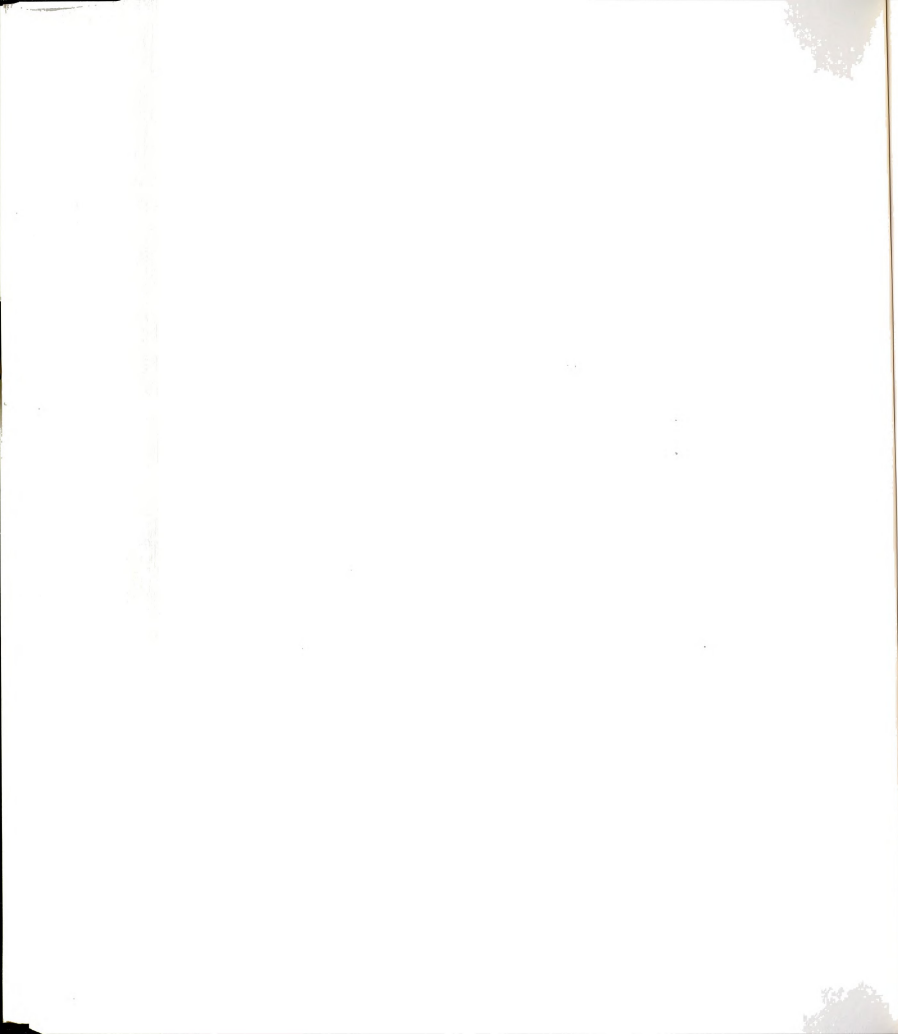
Student's Signature _____

Date _____



APPENDIX D

1. Summary of Doctrinal Beliefs
2. Let's Get Acquainted



Summary of Doctrinal Beliefs

The following is a brief summary of the doctrinal beliefs of Seventh-day Adventists, together with some of the Scriptural references upon which they are based:

1. The true and living God, the first person of the Godhead, is our heavenly Father, and He, by His Son, Christ Jesus, created all things. (Matt. 28:18, 19; 1 Cor. 8:5, 6; Eph. 3:9; Jer. 10:10-12; Heb. 1:1-3; Acts 17:22-29; Col. 1:16-18.)
2. Jesus Christ, the second person of the Godhead, and the eternal Son of God, is the only Saviour from sin; and man's salvation is by grace through faith in Him. (Matt. 28:18, 19; John 3:16; Micah 5:2; Matt. 1:21; 2:5, 6; Acts 4:12; 1 John 5:11, 12; Eph. 1:9-15; 2:4-8; Rom. 3:23-26.)
3. The Holy Spirit, the third person of the Godhead, is Christ's representative on earth, and leads sinners to repentance and to obedience of all God's requirements. (Matt. 28:18, 19; John 14:26; 15:26; 16:7-15; Rom. 8:1-10; Eph. 4:30.)
4. Through Christ, believers receive forgiveness of sins which are forsaken and confessed, and for which, as far as lies in their power, restitution is made. (Eph. 1:7; Col. 1:14, 15; 1 John 1:7-9; Isa. 55:6, 7; Eze. 33:15; Matt. 5:23, 24; 6:14, 15.)
5. The Bible is God's inspired word, and is the full, sufficient, and the only basic rule of faith and practice. (2 Tim. 3:15-17; 2 Peter 1:19-21; Ps. 119:9, 11, 105, 130; 1 Thess. 2:13; Isa. 8:20; Jer. 15:16; Heb. 4:12.)
6. All who enter the kingdom of heaven must have experienced conversion, or the new birth, through which man receives a new heart and becomes a new creature. Thus, regardless of ethnic or social background, he becomes a member of "the whole family in heaven and earth" (see Matt. 18:3; John 3:3; 2 Cor. 5:17; Eze. 36:26, 27; Heb. 8:10-12; 1 Peter 1:23; 2:2; Eph. 3:15; Acts 17:26.)
7. Christ dwells in the regenerate heart, writing upon it the principles of God's law, leading the believer to delight to obey its precepts, and imparting power for such obedience. (2 Cor. 6:16; Ps. 40:8; Heb. 8:10-12; John 14:15; Col. 1:27; 3:16; Gal. 2:20; Eph. 3:14-21.)
8. Upon His ascension Christ began His ministry as high priest in the holy place of the heavenly sanctuary, which sanctuary is the antitype of the earthly tabernacle of the former dispensation. As in the type, a work of investigative judgment began as Christ entered the second phase of His ministry, in the most holy place, foreshadowed in the earthly service by the Day of Atonement. This work of the investigative judgment in the heavenly sanctuary began in 1844, at the close of the 2300 years, and will end with the close of probation. (Heb. 4:14; 8:1, 2; Lev. 16:2, 29; Heb. 9:23, 24; Dan. 8:14; 9:24-27; Rev. 14:6, 7; 22:11.)
9. The second coming of Christ is the hope of the church, the climax of the gospel, and the goal of the plan of redemption, when Jesus will come literally, personally, and visibly, with all His holy angels. Many signs of the times testify that His coming is at hand. And the almost complete fulfillment of all the various lines of prophecy indicate that "He is near, even at the doors." (John 14:1-3; Titus 2:11-14; Heb. 9:28; Acts 1:9-11; Rev. 1:7; Matt. 25:31; Luke 9:26; 21:25-33; Matt. 24:14, 36-39, 33, margin.)
10. The righteous dead will be raised to life at Christ's Second Advent. Together with the righteous living, they will be caught up to meet the Lord in the air, and will go with Him to heaven, there to spend the one thousand years known as the millennium. (Rev. 1:7; John 5:25, 28, 29; Hosaa 13:14; 1 Cor. 15:51-55; 1 Thess. 4:13-18; John 11:24, 25; 14:1-3; Rev. 20:6, 4, 5; Isa. 25:8, 9.)
11. The wicked who are living at the time of Christ's Second Advent will be slain by the brightness of His coming. These, with the wicked dead of all ages, will await the second resurrection, at the close of the one thousand years. (2 Thess. 1:7-10; 2:8; Jude 14, 15; Rev. 20:5, 12, 15; John 5:28, 29; Acts 24:15; Isa. 24:21, 22.)
12. At the end of the one thousand years, the following events will take place: (a) Christ and the righteous will descend from heaven, with the Holy City, the New Jerusalem (Rev. 21:2, 10); (b) the wicked dead will be resurrected for final judgment (Rev. 20:11, 12); (c) the wicked will receive the final wages of sin when fire comes down from God out of heaven to consume them (Rev. 20:7-10, 14, 15); and (d) this fire, which destroys the works of sin, will purify the earth (2 Peter 3:10-14; Mal. 4:1, 3; Rev. 20:8, 4).
13. The earth, cleansed by fire and renewed by the power of God, will become the eternal home of the redeemed. (2 Peter 3:9-13; Isa. 65:17-25; 35:1-10; 45:18; Matt. 5:5; Mal. 4:1-3; Prov. 11:31.)

14. The seventh day of the week is the eternal sign of Christ's power as Creator and Redeemer, and is therefore the Lord's day, or the Christian Sabbath, constituting the seal of the living God. It should be observed from sunset Friday to sunset Saturday. (Gen. 2:1-3; Ex. 16:23-31; 20:8-11; John 1:1-3, 14; Eze. 20:12, 20; Mark 1:21-32; 2:27, 28; Isa. 58:13; Luke 4:16; 23:54-56; 24:1; Acts 17:2; Heb. 4:9-11; Isa. 66:22, 23; Lev. 23:32.)
15. The tithe is holy unto the Lord, and is God's provision for the support of His ministry. Freewill offerings are also part of God's plan for the support of His work throughout the world. (Lev. 27:30-32; Mal. 3:8-12; Num. 18:20-28; Matt. 23:23; Prov. 3:9, 10; 1 Cor. 9:13, 14; 2 Cor. 9:6, 7; Ps. 96:8.)
16. Immortality comes only through the gospel, and is bestowed as a gift from God at Christ's second coming. (1 Cor. 15:21, 22, 51-55; Ps. 146:3, 4; Eccl. 9:5, 6, 10; 1 Tim. 6:15, 16; 2 Tim. 1:10; 1 John 5:11, 12.)
17. The condition of man in death is one of unconsciousness. All men, good and evil alike, remain in the grave from death to the resurrection. (Eccl. 9:5, 6; Ps. 115:17; 146:3, 4; Job 14:10-12, 21, 22; 17:13; John 11:11-14; 1 Thess. 4:13; John 5:28, 29.)
18. The Christian is called unto sanctification, and his life should be characterized by carefulness in deportment and modesty and simplicity in dress. (1 Thess. 3:13; 4:3, 7; 5:23; 1 Peter 2:21; 3:15, 3-5; Isa. 3:16-24; 1 Cor. 10:31; 1 Tim. 2:9, 10.)
19. The Christian should recognize his body as the temple of the Holy Spirit. Therefore he should honor God by caring for his body, abstaining from such things as alcoholic beverages, tobacco in all its forms, and from all unclean foods. (1 Cor. 3:16, 17; 6:19, 20; 9:25; 10:31; 2 Cor. 7:1; Gal. 5:17-21; 6:7, 8; 1 Peter 2:9-12; 1 Cor. 10:1-11; Lev. 11:1-8.)
20. The church is to come behind in no gift, and the presence of the gift of the Spirit of prophecy is to be one of the identifying marks of the remnant church. (1 Cor. 1:5-7; 12:1-28; Amos 3:7; Hosea 12:10, 13; Rev. 12:17; 19:10.) Seventh-day Adventists recognize that this gift was manifested in the life and ministry of Ellen G. White.
21. The Bible teaches a definite church organization. The members of this organization are under sacred obligation to be subject thereunto, loyally to support it, and to share in its maintenance. They are admonished not to forsake the assembling of themselves together. (Matt. 16:16-18; Eph. 1:10-23; 2:19-22; 1 Cor. 14:33, 40; Titus 1:5-9; Matt. 18:15-18; 1 Cor. 12:12-28; 16:1-3; Heb. 10:25; Acts 4:32-35; 6:1-7.)
22. Baptism by immersion typifies the death, burial, and resurrection of Christ, and openly expresses faith in His saving grace, and the renunciation of sin and the world, and is recognized as a condition of entrance into church membership. (Matt. 3:13-17; 28:19; Acts 2:38, 41-47; 8:35-39; 16:32, 33; 22:16; Rom. 6:1-11; Gal. 3:27; Col. 3:1-3.)
23. The ordinance of the Lord's supper commemorates the Saviour's death; and participation by members of the body is essential to Christian growth and fellowship. It is to be preceded by the ordinance of foot washing as a preparation for this solemn service. (Matt. 26:26-29; 1 Cor. 11:23-26; John 6:48-56; 13:1-17; 1 Cor. 11:27-30.)
24. In the Christian life there is complete separation from worldly practices, such as card playing, theatgoing, dancing, etc., which tend to deaden and destroy the spiritual life. (2 Cor. 6:15-18; 1 John 2:15-17; James 4:4; 2 Tim. 2:19-22; Eph. 5:8-11; Col. 3:5-10.)
25. Through the study of the Word God speaks to us, imparting light and strength; and through prayer the soul is united with God. These are Heaven's ordained means of obtaining victory in the conflict with sin and for the development of Christian character. (Ps. 19:7, 8; 119:130; John 6:63; 17:17; 1 Peter 2:2; 1 Thess. 5:17; Luke 18:1; Ps. 55:17; Isa. 50:4.)
26. Every church member is under sacred command from Jesus to use his talents in personal soul-winning work in helping to give the gospel to all the world. When this work is finished Jesus will come. (Matt. 25:14-29; 28:18-20; Rev. 22:17; Isa. 43:10-12; 2 Cor. 5:17-20; Rom. 10:13-15; Matt. 24:14.)
27. In accordance with God's uniform dealing with mankind, warning them of coming events that will vitally affect their destiny, He has sent forth a proclamation of the approaching return of Christ. This preparatory message is symbolized by the three angels' messages of Revelation 14, and meets its fulfillment in the great Second Advent Movement today. This has brought forth the remnant, or Seventh-day Adventist, church, keeping the commandments of God and the faith of Jesus. (Amos 3:7; Matt. 24:29-34; Rev. 14:6-10; Zeph. 3:13; Micah 4:7, 8; Rev. 14:12; Isa. 26:2; Rev. 22:14.)

- Who are Seventh-day Adventists?
- What do they believe?
- How did they get started?
- How is the Adventist Church organized?

If you have ever wondered who Seventh-day Adventists are and what they believe, this booklet will introduce you to this dynamic fellowship of Christians.

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Let's Get Acquainted!

Your Friends,
the Seventh-day Adventists



*Ken
McFarland*

Let's Get Acquainted!

Have you ever heard of the Christians who call themselves *Seventh-day Adventists* and wondered who they really are?

Maybe you know a Seventh-day Adventist. A next-door neighbor. An acquaintance at work. Perhaps your doctor, electrician, or auto salesman is an Adventist. Or perhaps you even have an Adventist somewhere in your family.

Then again, maybe you've never personally known any Adventists, but you've wondered perhaps, why they go to church on Saturday—a different day than most Christians do. Why do they feel that what they eat and wear is so important? Why do they avoid certain forms of entertainment?

If you've ever wondered who Seventh-day Adventists are and what they believe, we'd like to introduce ourselves. We would like you to know us better. And we would also like to get to know you better. So in the next few pages, LET'S GET ACQUAINTED!

Let's begin by asking the obvious question—

Who Are Seventh-day Adventists, Anyway?

Part of the answer is in our name:

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"*Seventh-day*" refers to our belief in the seventh-day Sabbath (the fourth of the Bible's Ten Commandments). More about this a little later.

"*Adventists*" refers to our belief that Jesus Christ will soon return in person to this earth.

Who are Seventh-day Adventists? We are—

- A rapidly growing worldwide fellowship of nearly five million.
- Christians who love Jesus Christ and strive to make Him the center of all we believe and do.
- A church that is eager to share the truth about what God is really like—as seen in the life, character, and death of Jesus Christ.
- Evangelical Protestants who accept the Bible as our authority for what to believe and how to live.
- A Christian fellowship committed to sharing with others certain Bible truths that over the centuries have been largely lost sight of—or that have become mixed with errors.
- A community of Christians deeply interested in health—health of mind, body, and spirit.
- Not a private club for saints. If anything, we're a hospital for sinners. But we rejoice in Christ's pardon for sin and in His power to deliver us from it.

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Before we go any farther, maybe we should mention a couple of things that you may have *heard* we believe, but which we definitely do not!

- We do *not* believe that only Seventh-day Adventists will be saved—or that we are the only church around that teaches Bible truth.
- We do *not* believe in salvation by works (being good). We do not believe that we are saved by Sabbath keeping, clean living, or keeping the Ten Commandments—but by trusting entirely in Jesus Christ.

How Seventh-day Adventists Began

Though we did not officially organize as a church—a denomination—until 1863, our roots go back at least to the early 1800s. As the new century began, a great wave of interest in the Bible swept over America. This interest focused especially on the Bible prophecies concerning the second advent—the return to this world—of Jesus Christ.

Between 1831 and 1844, William Miller—a Baptist preacher and former army captain in the War of 1812—launched the “great second advent awakening,” which eventually spread throughout most of the Christian world. Based on his study of the prophecy of Daniel 8:14, Miller calculated that Jesus would return to earth on October 22, 1844. When Jesus did not appear, Miller’s followers experienced what came to be called “the great disappointment.”

Most of the thousands who had joined the “great second advent awakening” left it, in deep disillusion-

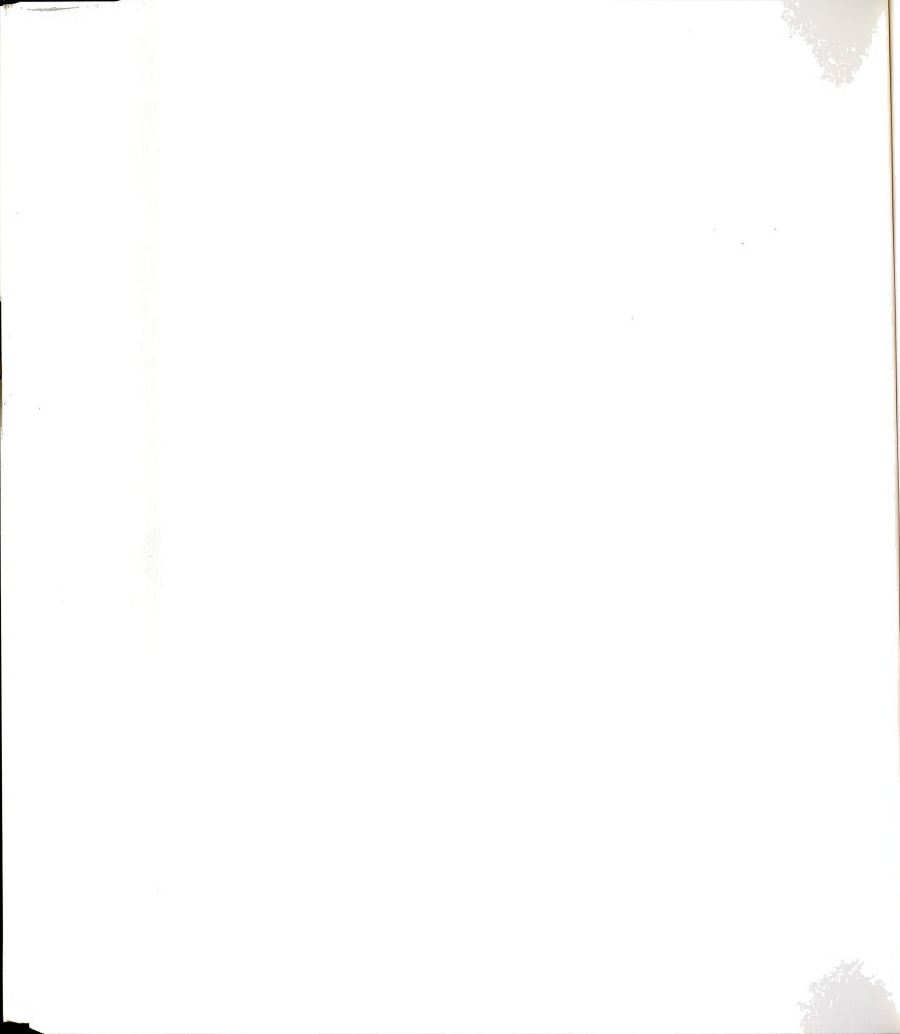
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ment. A few, however, went back to their Bibles to find why they had been disappointed. Soon they concluded that the October 22 date had indeed been correct, but that Miller had predicted the wrong event for that day. They became convinced that the Bible prophecy predicted not that Jesus would return to earth in 1844, but that He would begin at that time a special ministry in heaven for His followers. They still looked for Jesus to come soon, however, as do Seventh-day Adventists yet today.

From this small group who refused to give up after the “great disappointment” arose several leaders who built the foundation of what would become the Seventh-day Adventist Church. Standing out among these leaders were a young couple—James and Ellen White—and a retired sea captain named Joseph Bates.

This small nucleus of “Adventists” began to grow—mainly in the New England states of America, where Miller’s movement had begun. Ellen White, a mere teenager at the time of the “great disappointment,” grew into a gifted author, speaker, and administrator, who would become and remain the trusted spiritual counselor of the Adventist family for more than seventy years until her death in 1915. Early Adventists came to believe—as have Adventists ever since—that she enjoyed God’s special guidance as she wrote her counsels to the growing body of believers.

In 1860, at Battle Creek, Michigan, the loosely knit congregations of Adventists chose the name *Seventh-day Adventist* and in 1863 formally organized a church body with a membership of 3,500—all in North America. By 1900 our membership had spread abroad and stood at 75,000. By the mid-1960s it had swelled to



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over 1.5 million. And today as we approach the 1990s, we have become one of the world's fastest-growing churches, with a membership nearing 5 million and growing more than 1,000 a day.

What Seventh-day Adventists Believe

We do not have a formal "creed," because we do not want to "freeze truth in its tracks" and stop searching our Bibles for new truth—or for a clearer understanding of "old" truth.

But we Adventists have developed a Statement of Fundamental Beliefs which sets forth our current understanding of basic Bible truth. In this section, we will summarize how we understand the major teachings included in our statement of beliefs. We don't have space here to give a full presentation of each subject, but the summaries that follow will cover the major points of each one.

The Trinity

We believe that God is the Creator and King of the universe. Three distinct persons make up the Godhead: the Father, the Son, and the Holy Spirit. Although the word *Trinity*, which Christians use to describe this three-person God, is not in the Bible, the fact that God indeed consists of three persons is clearly taught there.

The three persons of the Godhead share certain common characteristics that set them apart from all other beings in the universe. God is immortal, all-powerful, all-knowing, unchangeable, and able to be

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everywhere at once. He is the source of all love, life, and power. And though He constantly supervises His entire vast creation, He is a personal God who wants to be the close Friend of each person on earth.

Perfect unity exists in the Trinity. Their goals, plans, and opinions are identical. They never disagree. Their very thoughts are open to each other. Though the Father, Son, and Holy Spirit are three separate persons, they think, act, and feel as one. They actually are one God in three persons.

Perfect equality also exists in the Trinity. All three of its members are fully God. No one member is less divine than the others. The Father did not create the Son or the Holy Spirit—all three have existed together from eternity and have no beginning. The Holy Spirit is not simply God's power—a divine force. He is a fully equal member of the Godhead.

God is infinitely patient, fair, and truthful. But the quality with which His name is most synonymous is love.

Deut. 6:4	John 14:16, 17	1 John 3:20
Gen. 1:26; 3:22	2 Cor. 13:14	Jer. 32:17
Matt. 3:16, 17	1 Tim. 6:15, 16	Mal. 3:6
Matt. 28:19	Psa. 139:7-12	John 1:1-3

How Everything Began

It may take real effort, but try to imagine a time when there was no evil, no trouble, no sin. The Bible takes us back to just such a time—a time long, long ago—and a place far, far away. A place called heaven.

In heaven is God's throne—the headquarters of the vast universe. Countless angels—brilliant, intel-

ligent, sinless beings whom God has created—bask in the joy and love of His presence. The highest angel over them all is called Lucifer—"the shining one."

At some point in the years of eternity past, the Bible says, Lucifer began to become increasingly proud of his appearance and abilities. He determined to move up in heaven's scheme of things and eventually coveted equality with Jesus Christ Himself. When God the Father made it clear to him that this would never be—could never be—Lucifer became enraged. Before long, actual warfare broke out in heaven. Lucifer, along with a third of heaven's angels, was ultimately banned from heaven.

Meanwhile, in seven literal days, God had created the earth and its first human beings—Adam and his wife Eve. He created for them a beautiful garden home called Eden, but warned them not to eat the fruit of a certain tree in the middle of the garden—for if they did, they would die.

One day, however, Eve wandered alone to the foot of the tree, where a wonderful talking serpent in its branches (Lucifer, now called Satan, in disguise) told her that God's prohibition was an unfair lie. Eve believed Satan and ate some of the forbidden fruit. Soon Adam followed suit. Like Satan, they had mis-trusted God and insisted on their own way.

Sin, which had poisoned heaven, had now spoiled our newly created world. The great war between Christ and Satan had now moved to planet Earth.

Ezek. 28:11-19	Job 1:6-12	Rom. 5:12
Isa. 14:12-14	Heb. 11:3	Exod. 20:11
Rev. 12:3, 4, 7-9	John 1:1-3	Heb. 1:2
Gen. 1:1-3:24	Col. 1:13-17	Psa. 33:6-9

The Bible

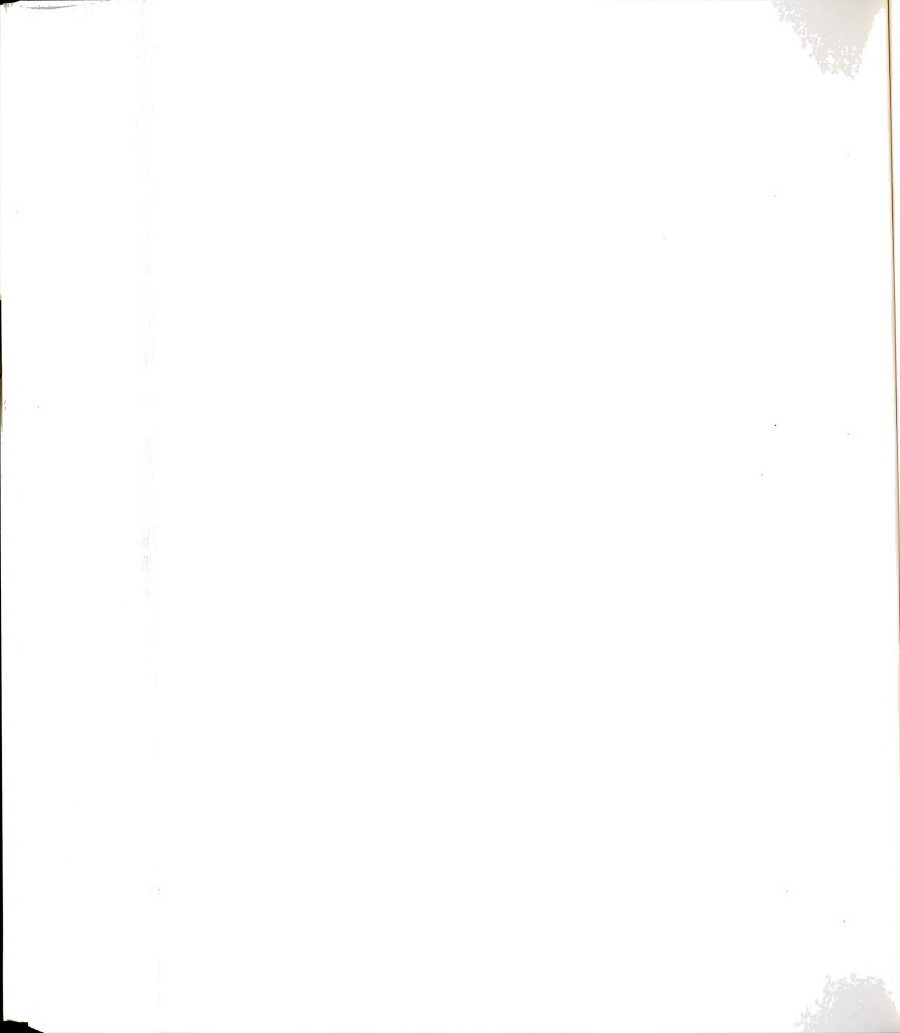
When sin invaded Earth, God could no longer directly speak and fellowship with human beings in person. Sin brought a great separation between the Creator and the humans He had created.

But God's love for us was so great that He determined somehow to break through the barrier sin had made. So He opened up a line of communication to the human race by inspiring godly men to write out His messages. These messages, brought together from many writers, form a book known by almost all humanity and loved by all of God's true followers. The book, of course, is the Holy Bible.

Seventh-day Adventists began as a direct result of prayerful Bible study. And the Bible has been our foundation ever since. We value the Bible above all because it shows us the love of God as revealed in the life and character of Jesus Christ. We also prize it because it makes plain the way of salvation from sin—faith in the blood of Jesus.

Adventists believe that the whole Bible—Old and New Testaments—is the written Word of God, the infallible revelation of His will. Though the Bible had many writers, it had only one Author—the Holy Spirit. We believe that the Holy Spirit inspired the minds of the Bible writers with His thoughts and messages, which they then wrote out in their own words.

The Bible alone is our authority and standard for what to believe and how to live. It clearly sets forth truth and identifies error. The central personality of the Bible is Jesus—the central theme of the Bible is His love, demonstrated most fully by His death for us on the cross of Calvary. Adventists seek daily to get



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better acquainted with God through personal study of the priceless Book He has written for the human race.

2 Pet. 1:20, 21	Ps. 119:9, 11	Heb. 4:12
2 Tim. 3:15-17	2 Pet. 1:19	Prov. 30:5, 6
John 5:39	1 Pet. 1:23	Jer. 15:16
John 17:17	Ps. 119:105	1 Thess. 2:13

Salvation

Adventists usually refer to the continuing war which Satan began long ago in heaven as "the great controversy between Christ and Satan." Sin entered the universe when Lucifer inexplicably became self-centered instead of God-centered. Selfishness is the very essence of sin. And sin is deadly. It contains within it the seeds of self-destruction.

Incredibly, Adam and Eve—though enjoying daily personal fellowship with God—were persuaded by Satan to doubt God's fairness and love. They selfishly chose their own way rather than God's, and the floodgates of sin opened on our world. And sin always leads to death—eternal oblivion.

But God had already planned for just such an emergency. Jesus the Son would come to this earth and become mankind's Substitute. He would reap the result of sin by dying in man's place. Men and women would then have another chance to live forever—as God had originally intended.

Jesus *did* die for us all—on a horrible cross, surrounded by men and women driven to a frenzy of hate by Satan, the great enemy. But after a Sabbath rest in the tomb, Jesus rose again, forever breaking

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the power of death for us.

When we accept Christ's life and death in our place, He justifies us—which means that He pardons us fully and accepts us as if we had never sinned. He also makes us new again (the new birth) and gives us power to live as He lived and love as He loved.

Adventists believe that salvation is only by God's grace through faith in Jesus as mankind's substitute. We can add nothing to deserve or earn salvation; it is God's free gift. Everyone who in faith accepts Jesus as Saviour can rejoice in the full assurance of complete forgiveness and salvation.

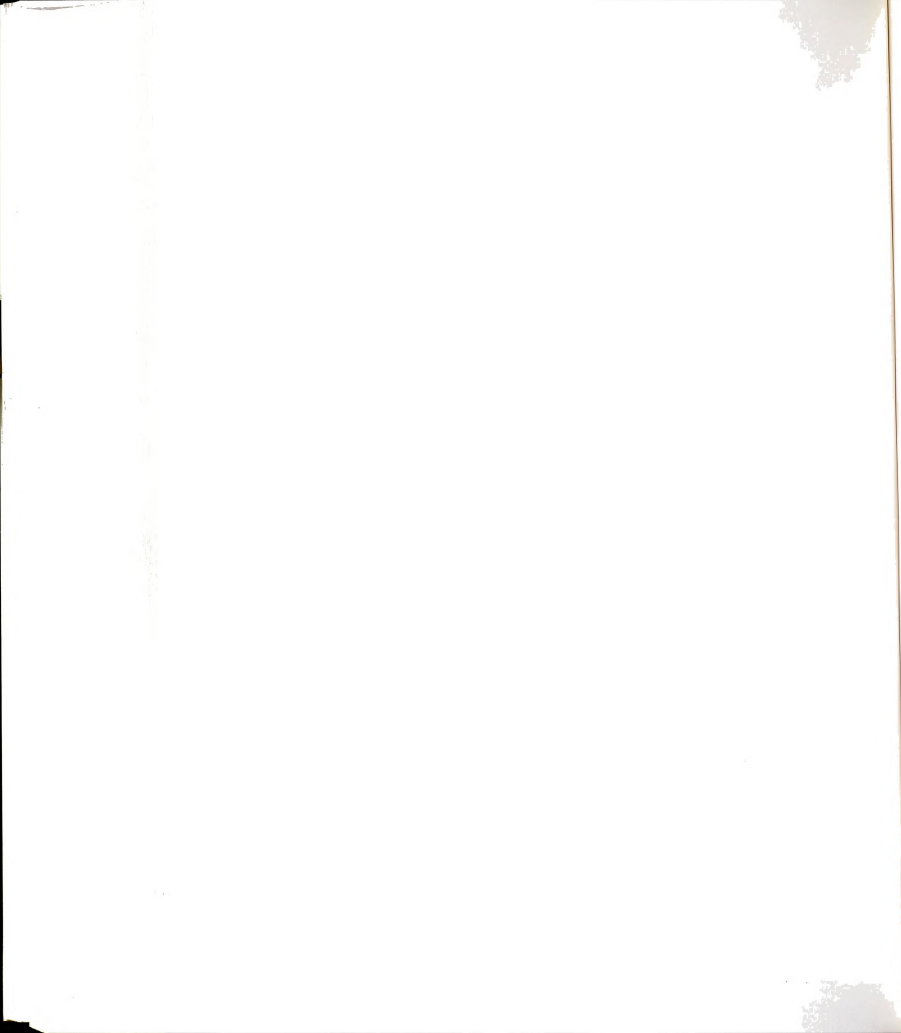
We believe too that born-again Christians will give evidence in their lives of this great change. They will daily surrender themselves to the Lord Jesus and allow Him to bring about growth in grace and victory over sin.

Gen. 3:1-24	John 3:16	Rev. 3:20
Rom. 5:12	1 Cor. 15:22	John 3:1-15
Rom. 6:23	Eph. 2:8, 9	Gal. 2:16, 20
Rom. 5:8	John 1:12	Phil. 2:12, 13

Sabbath and the Family

Adventists believe that the Bible record of creation is true—that God made the world in six literal days and rested on the seventh. And we rejoice in two magnificent gifts He gave to the human race at the end of creation week.

The first gift came when God performed the first wedding ceremony shortly after creating Adam and Eve on the sixth day. The gift of marital and family relationships God gave to humanity in Eden has



brought great happiness to those who have invited Him to be the Lord of their homes and families.

God gave His second great gift to our original parents the very next day. The Bible says that on the seventh day of creation week God rested, not because He was tired, but because He had finished His work.

God then set apart the seventh day as a special holy day. The very word *Sabbath* means "rest." Later, in the fourth of the Bible's Ten Commandments, God asked His followers to "remember the sabbath day, to keep it holy." Exodus 20:8.

Still later, Christ came to earth to show us God's love and to save us. On Calvary's cross that dark Friday afternoon He proclaimed, "It is finished!" Then He rested over the sacred hours of the Sabbath.

To us today, the Bible makes it plain that the Sabbath is a memorial of God's power as Creator—but also of His power as our *Re-creator*. The Sabbath is also a celebration of God's power to deliver us from the power of sin.

But above all, the Sabbath is a constant invitation to rest from our works as Jesus did from His. Resting in Christ's finished work for us, we are delivered from trying to earn salvation by our own works—by being good. How sad that some actually see Sabbath keeping as legalistic—a symbol of salvation by works—when each week the Sabbath points us away from human works to rest in God's creative, saving work for us.

Exod. 20:3-17	Mark 2:27, 28	Acts 18:1-4, 11
John 14:15	Gen. 2:1-3	Isa. 58:13, 14
Psa. 111:7, 8	Ezek. 20:12, 20	Exod. 20:14
Rev. 1:10	Luke 4:16	Eph. 5:22, 23

The Church

Though the rebellion against God which Satan exported from heaven to earth soon enlisted the majority of the human race, there have always been those who responded to God's appeal to come out of the world and follow Him.

In earth's earliest history, the families of faithful patriarchs composed His "church." Later, God chose the nation of Israel to be His "church"—to represent Him to the world. And before He left earth to return to heaven, Christ launched the New Testament church, which He described as His body.

Christ's church today is a spiritual body made up of all who accept Him as their Saviour and Lord. Though many denominations exist, Adventists believe that Christ's true followers—His body—may be found scattered among all these organizations.

Salvation does not come through joining any church organization. Salvation comes through trusting in the Head of the church—Jesus Christ. But those who truly trust in Christ will quite naturally want to become a part of His church—the body of Christ on earth. It is really not possible to accept fully the Head of the church while rejecting fellowship with His body.

The purpose of the church is to provide for group worship of God, for the mutual encouragement and fellowship of its members, and for reaching out to the world with the good news about Christ and His salvation.

Although we as Adventists do not see ourselves as better than any other true Christians, we do believe that—in fulfillment of Bible prophecy—God has called Adventists into existence just before the sec-

and coming of Christ to help restore certain Bible truths that have long been lost sight of. We believe that God has asked us to proclaim a special message to the world and to other Christians, which will produce a faithful remnant of the church to meet Christ when He comes.

Acts 7:38	Matt. 28:19, 20	Rev. 12:17
Eph. 2:19, 20	Rom. 12:4, 5	Rev. 14:6-12
Heb. 10:23-25	1 Cor. 12:12-27	Rev. 18:1-4
Matt. 16:13-14	Eph. 4:4-16	Rev. 19:10

Baptism and the Lord's Supper

Baptism is an outward symbol of a profound inner change. Baptism symbolizes the death and burial of our old life of sin and selfishness and our resurrection to a whole new life of dependence on Christ. According to the Bible, we become a part of the body of Christ (His church) by baptism.

We Seventh-day Adventists follow the example of Christ's own baptism—baptism by *immersion*—that is, by being lowered completely beneath the water. Baptism as a symbol of death, burial, and resurrection loses its significance, we feel, when Christians are baptized simply by pouring or sprinkling. And since baptism signifies a personal decision to accept Jesus as Saviour, we do not baptize infants.

A second spiritual ordinance, or ceremony, observed by Seventh-day Adventists is the Lord's Supper. Just before His crucifixion, Christ met with His disciples in an upper room somewhere in Jerusalem and instituted a special memorial of His death for us all. He shared with them unleavened bread as a sym-

bol of His body—soon to be sacrificed on the cross—and grape juice as a symbol of the blood He would soon shed. Then He asked them to observe this special memorial in the future, until His second coming.

Just prior to that first Lord's Supper, Christ instituted another spiritual ceremony. As an example of humility, service, and spiritual cleansing, Christ washed the feet of His disciples and asked His followers to do as He had done.

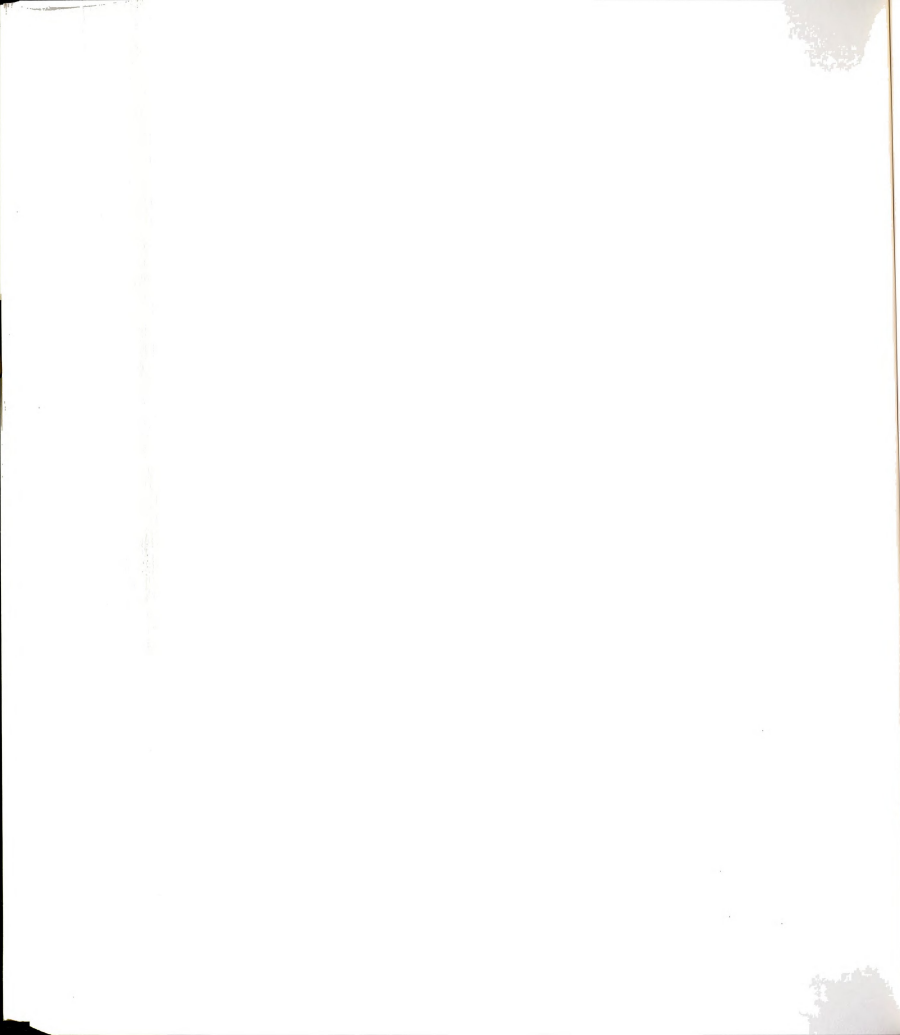
Jesus did not say how often the Lord's Supper or the footwashing service should be observed. Adventists usually celebrate them quarterly—every three months. Men and women meet separately to wash each others' feet, then meet together to celebrate the Lord's Supper. Adventists practice what is called an "open communion," meaning that Christians of any faith are invited to join them in the observance of these special memorials Jesus gave.

Rom. 6:3, 4	Mark 16:15, 16	Acts 8:36-39
1 Cor. 12:12, 13	Col. 2:12	John 13:1-7
Matt. 3:13-16	Gal. 3:27	Matt. 26:26-30
Matt. 28:19, 20	Acts 2:38	1 Cor. 11:23-30

Spiritual Gifts

Through the Holy Spirit, God gives special spiritual gifts to each true Christian. God intends that just as each part of a human body fulfills a specific function, each member of His spiritual body will also fulfill a specific function through exercising the spiritual gifts He has given.

The Holy Spirit chooses what spiritual gifts each Christian receives. Some of these gifts are most use-



ful for building up the body of Christ—that is, for ministering to those already in the church. Others are designed primarily for reaching out to win others to Christ and His church. If each member fully exercises his or her gifts, the church will be growing and vigorous. Some spiritual gifts mentioned in the Bible include wisdom, faith, healing, miracles, prophecy, evangelism, teaching, and pastoring.

One of the gifts which the Bible says will be present in the church just before Christ's second coming is the gift of prophecy. This gift often includes a special ability to publicly expound the Scriptures. But it also may include the ability to predict future events and to deliver special messages from God to His people.

Seventh-day Adventists believe that the gift of prophecy in all its fullness was evident in the life and work of one of its founding pioneers—Mrs. Ellen G. White. Through scores of books and magazine articles, as well as through public speaking, Ellen White faithfully shared God's messages to our young and growing church.

Though Adventists do not believe that Mrs. White's writings in any way take the place of the Bible or add to it, we are convinced that she enjoyed God's special guidance and inspiration as she wrote. Her books such as *Steps to Christ* and *The Desire of Ages* have led thousands to see the character of Jesus more clearly.

Eph. 4:4-16	1 Cor. 1:4-7	Amos 3:7
1 Cor. 12:1-11	Joel 2:27, 28	2 Chron. 20:20
Rom. 12:4-8	Rev. 12:17	Jer. 28:9
1 Pet. 4:10, 11	Rev. 19:10	1 John 4:1-3, 6

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Christian Lifestyle

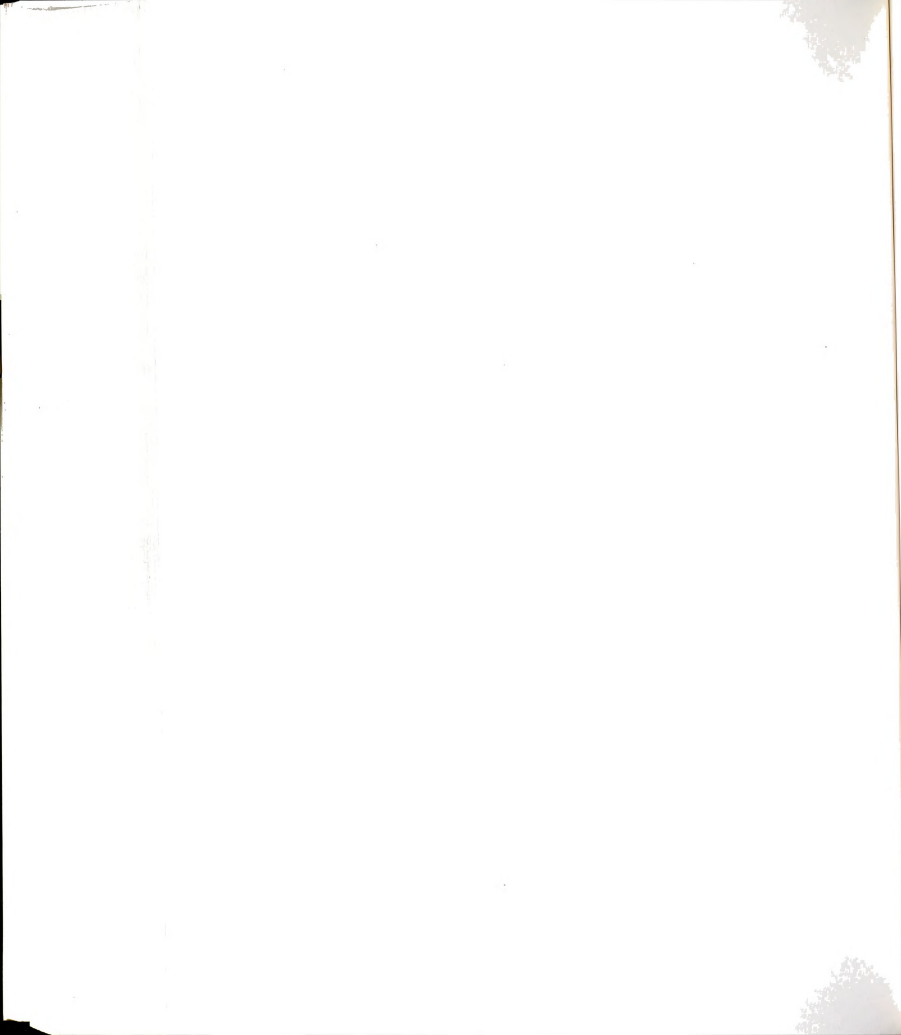
When we turn our backs on self and the world to follow Jesus, the Bible says, we become altogether new in Him. We no longer enjoy what the world enjoys. We experience a radical change in our thoughts, desires, and behavior. This change extends to every area of life.

Seventh-day Adventists have found that the Bible has much to say in describing how true Christians live. Because the Bible teaches that the human body is the temple of the Holy Spirit, Adventists strive to avoid anything that would weaken or endanger their bodies.

Thus we steer clear of alcohol, tobacco in all its forms, recreational drugs, and caffeinated beverages. We also avoid using the flesh of animals which the Bible identifies as unclean. In fact, many Adventists have adopted a vegetarian diet as most conducive to excellent health. The Adventist commitment to health may also be seen in our many hospitals and clinics, in our stop-smoking and weight-loss programs, and in our community cooking schools.

We also believe that the Bible teaches that Christians should concentrate more on beautifying their characters than on decorating their bodies. Therefore we believe in dressing modestly and simply, relying not on jewelry and ornaments, but on good health, for a winsome appearance.

Because the Bible counsels Christians to guard their thoughts and to live exemplary lives, we Adventists are careful in what we view and do in our leisure time. We avoid those forms of entertainment that would undermine our relationship to Christ.



Finally, Adventists believe that true conversion reaches even to our possessions. We believe in tithing our income for the support of God's ministry—and in giving generous offerings to advance God's work in the world.

2 Cor. 6:14-18	1 Cor. 6:19, 20	1 Pet. 3:3, 4
1 John 2:15-17	Lev. 11:1-47	1 Tim. 2:9, 10
2 Cor. 5:17	Rom. 8:5	Mal. 3:8-12
1 Cor. 3:16, 17	Phil. 4:8	Lev. 27:30, 32

The Sanctuary

In both the Old and New Testaments, the *sanctuary* is the name given to the place where God lives. God asked His Old Testament church in the wilderness—the people of Israel—to actually build a literal sanctuary. He gave them the plans for it patterned after the sanctuary in heaven where His throne is.

This Old Testament sanctuary—and the temple that later succeeded it—illustrated how God saves us and deals with the problem of sin. In its architecture, sacrifices, and services, it pointed to Christ's work as our Saviour.

The priests of the Old Testament sanctuary carried forward their work on Israel's behalf each day in the first room—called the holy place. But once a year, on the Day of Atonement, the high priest entered the second room of the sanctuary—the most holy place—carrying the blood of a goat with which he symbolically cleansed the sanctuary of its accumulation of sins. This represented the work Jesus would do in reality.

On the basis of Bible prophecies in Daniel 8 and 9,

Seventh-day Adventists believe that in the year 1844 Christ entered the most holy place of the real sanctuary in heaven and began there a special "Day of Atonement" ministry for us. This work is going on now and will continue until shortly before His second coming.

Because Satan accuses Christ's followers of being great sinners who shouldn't be saved, Christ—before the whole universe—must defend not only His followers, but His right to save them. As both our Sacrifice and our High Priest, He is able to point out that the sins of His followers are covered by His blood—that they are to be saved not because of their goodness, but His.

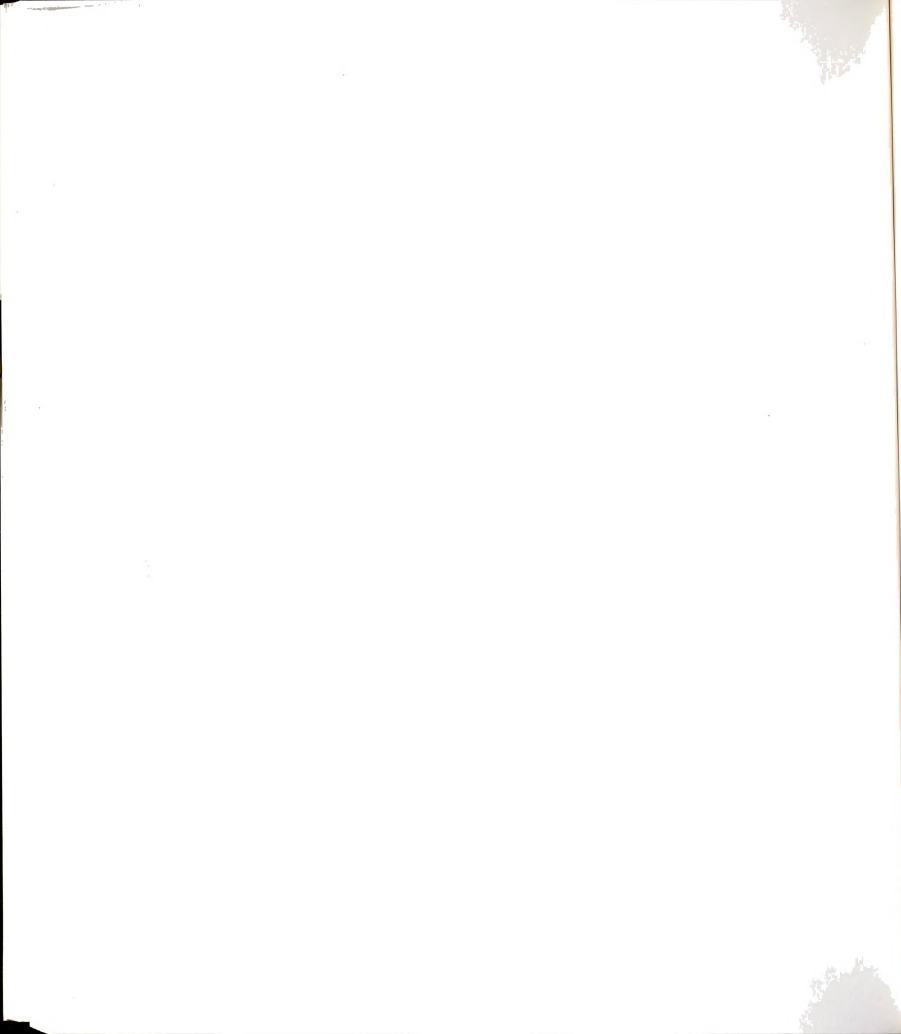
Understanding the lessons of the heavenly sanctuary is by no means impossible, but it does require earnest study—particularly of Bible prophecy. In this brief description, we can only touch the surface of this great truth—a truth which provides unparalleled views of Christ's work and character.

Exod. 25:8	Heb. 10:9-13	Rev. 14:6, 7
Exod. 29:38, 39	Dan. 7:9, 10	Rev. 22:11, 12
Heb. 8:1-13	Dan. 8:14	Lev. 16:1-34
Heb. 9:1-28	Dan. 9:24-27	Lev. 23:26-28

What Happens When We Die

What happens to us when we die? Do we ever live again? Do we go to heaven or to hell as soon as we die?

Fortunately, the Bible gives us clear answers to these questions. According to God's Word, we human beings do not *have* souls—we *are* souls. At creation,



God breathed the gift of life into the body He had formed for Adam, and Adam became a living soul, or person. At death, the gift of life returns to God who gave it, and our bodies return to the dust from which God first made them.

But the gift of life that returns to God at death is not a conscious "soul," fully aware of what is happening around it. The Bible says that death is a time of unconscious oblivion—that the dead are totally unaware of what is taking place around them. The Bible also makes it clear that at death we do not go directly to heaven or to hell, but to the grave—there to remain until resurrected later by Christ.

Most of the world and many Christians today believe that human beings are immortal—that though our bodies may die, our "souls" live forever. But the Bible teaches otherwise. It clearly states that human beings are mortal and that only God is immortal. But it does say that at the second coming of Christ, He will give the gift of immortality to all His true followers.

When Jesus was here on earth, His preferred term for death was *sleep*. Sleep usually implies waking up again. And since, in God's reckoning, we were all included in Christ as our representative Man when He rose from the dead, He has broken the power of death for all of us. Some of us may "sleep" for awhile before Christ returns, but death has been defeated, and if faithful, we will awaken again someday.

Gen. 2:7	Eccl. 9:4, 5	Job 7:9, 10
Eccl. 12:7	Ps. 146:3, 4	Job 14:12
Psa. 104:29	Ps. 6:5	1 Tim. 6:15, 16
John 11:11-14	Ps. 115:17	1 Cor. 15:51-55

The Second Advent of Christ

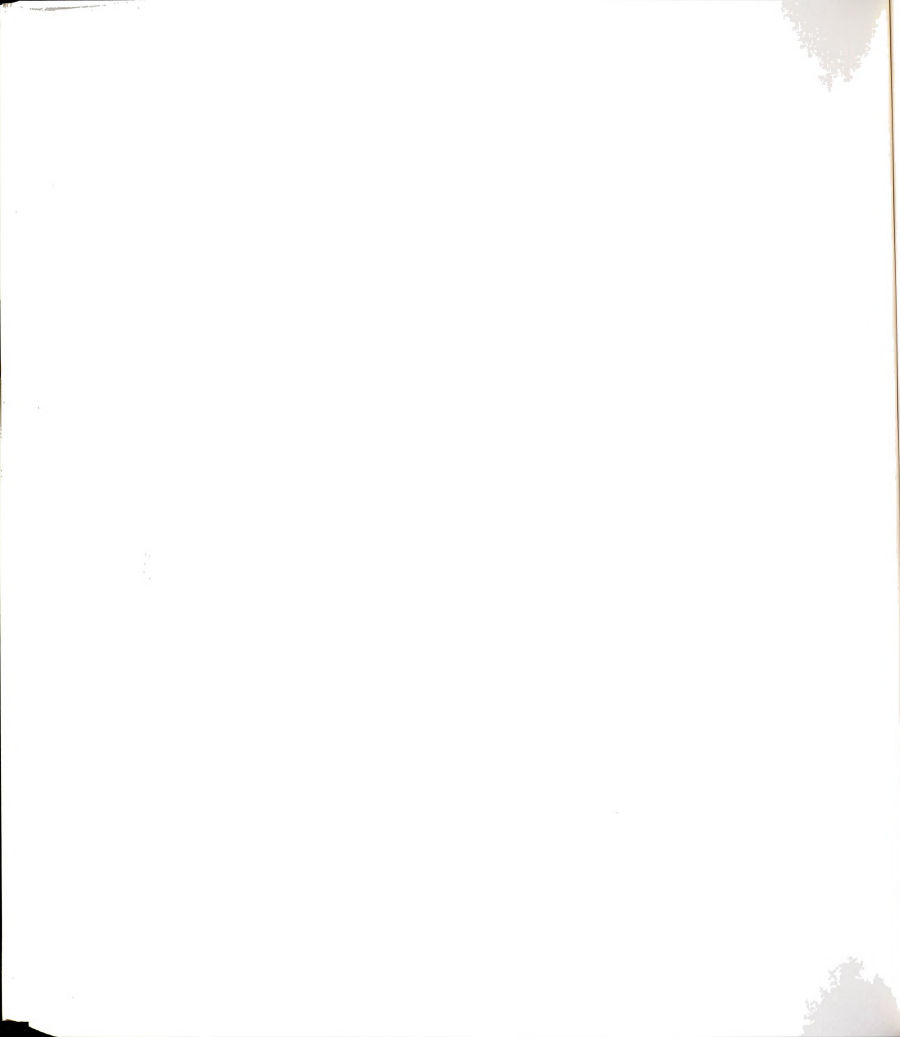
One of the clearest teachings and most glorious promises of all the Bible is that Jesus Christ will soon return in person to this earth. As the *Adventist* half of our denominational name indicates, we eagerly look forward to the return of our Saviour, King, and best Friend.

When Jesus left this earth not long after His resurrection, He promised to return again and take His followers to be with Him. Earlier, He had provided several key signs that would indicate when His return was drawing near. One of the chief signs, rapidly being fulfilled today, was the preaching of the gospel—the good news about Jesus—to the whole world.

The Bible says that Jesus will not return secretly, but that everyone on earth will see and hear His coming. He will arrive in kingly glory on a great cloud, with all His angels. He will call to life again His followers who have fallen asleep in death. Then His followers who are alive when He returns, will be caught up with the resurrected ones into the great cloud to be with Him.

The wicked of all ages who sleep in death will sleep on when Jesus comes. And the wicked who are alive to see Him return will be destroyed by the intense glory of their rejected Saviour.

The Bible says that Christ will return to heaven with His followers for 1,000 years (sometimes called the *millennium*). During this time the earth lies desolate and unpopulated except by Satan and his angels. At the end of the 1,000 years, Christ and His followers will return to this earth, and the holy city, New Jerusalem, will come down from heaven. The



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wicked of all ages will be resurrected to see Christ return. The wicked, led by Satan and his fallen angels, are about to storm the New Jerusalem to take it by force, when they will be destroyed by a fire that cleanses the earth of every trace of sin. This is the true *hell* of the Bible.

Then God will create the earth anew, and this new earth will become the joyous, sinless home of Christ's redeemed for all eternity. The great controversy will be ended—and peace will reign forever.

Acts 1:9-11	Rev. 1:7	Rev. 20:1-10
John 14:1-3	Matt. 16:27	Rev. 21:1—22:5
Matt. 24:14	1 Thess. 4:11-18	Matt. 24:42-44
Ps. 50:3	1 Cor. 15:51-55	Titus 2:11-13

How the Seventh-day Adventist Church Is Organized

Much like America's democracy, the Seventh-day Adventist Church has from its beginning chosen a representative form of government. The key unit of its organization is the local *congregation*.

The congregations in a given geographical area such as a state or province make up a *local conference*. In the United States, populous states may be divided into more than one conference (California, for example, has four conferences), while in less populated areas, a conference may include two states (North and South Dakota are a single conference).

The local conference appoints ministers for individual congregations. Adventist ministers are all paid from the tithes sent to the local conference by the members of its individual congregations—and

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all the ministers receive the same salary whether their congregation is large or small.

A number of local conferences together form a *union conference*. Nine union conferences, for example, cover the United States and Canada. The entire world is divided into ten *divisions*—each composed of several union conferences. Together, these divisions make up the worldwide level of church government called the *General Conference*.

The world headquarters of the Seventh-day Adventist Church—its General Conference—is located in Washington, D.C. The chief executive of the church is its president, who is elected (or reelected) every five years at a General Conference session. Delegates from each level of church government convene for this quinquennial session to hear reports and transact business that relates to the world church.

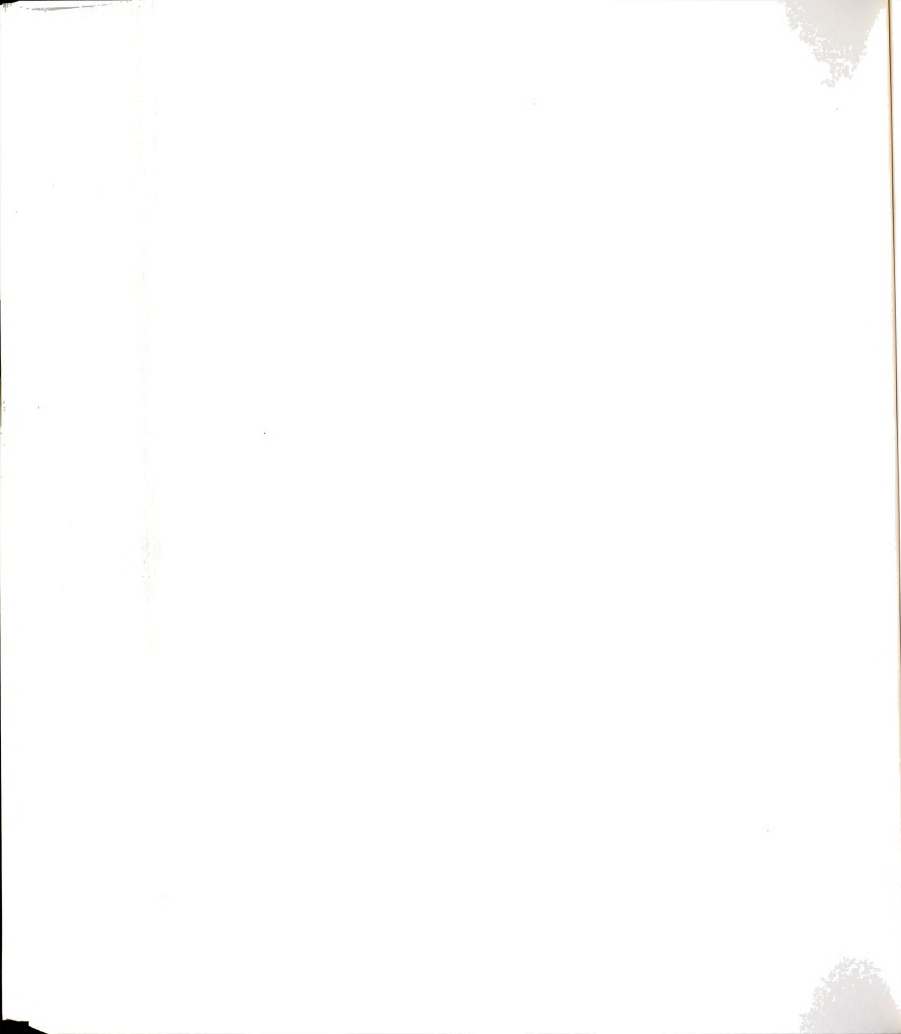
The Primary Activities of the Seventh-day Adventist Church

Adventists are busy, active, involved Christians. This activity takes many forms—chief among them the following:

WORSHIP—Most congregations begin their Sabbath (Saturday) services at 9:30 a.m. with *Sabbath School* (similar to the Sunday Schools of other denominations). Sabbath School members engage in group Bible study, outreach, and worship of God through music.

At about 11:00 a.m., the worship hour begins. The order of service is similar to that in most other Protestant churches and culminates with the preaching of the Word.

Most Adventist churches also hold a midweek



prayer meeting (often on Wednesday evening), and many hold other meetings for youth, for children, and for those who wish to do community service work.

EVANGELISM—Winning others to Jesus Christ and His truth is the single greatest desire and effort of Seventh-day Adventists. Through public cru-sades, personal Bible studies, literature distribu-tion, radio and television broadcasts, and other ave-nues, we reach out to our neighbors and friends to share the gospel of Jesus Christ.

EDUCATION—Adventists believe firmly in the clear advantages of Christian education. We operate over 5,000 elementary and secondary schools world-wide—and over 90 colleges and universities. In an age when so much of public education seems to be adopting the philosophy of secular humanism, we believe that it is vital to provide students with an education that upholds the spiritual dimension.

HEALTH AND MEDICAL—Because we Advent-ists are interested in the whole person—body in-cluded—we place great emphasis on health. Over 350 Adventist hospitals and clinics are scattered around the globe. The Adventist Church offers stop-smoking and weight-loss classes, vegetarian cooking schools, and stress-reduction programs to the gen-eral public. Our medical school, hospital, and re-search center at Loma Linda University in southern California are at the forefront of research and inno-vation in health and medicine.

DISASTER AND FAMINE RELIEF—Through the efforts of the Adventist Development and Relief Agency (ADRA), our church is able to respond quickly to disasters anywhere in the world with food, clothing, and medical supplies. In addition, ADRA

carries on a continuous program of famine relief in drought-stricken areas of the world.

COMMUNITY SERVICES—Many local Seventh-day Adventist churches operate Community Service Centers, staffed with church volunteers who assist the needy and homeless in their communities. Most of these centers keep in stock clothing, bedding, and a limited supply of canned food for those most in need.

PUBLISHING—With over 50 publishing houses around the world, Seventh-day Adventists are to-tally committed to sharing God's good news with the world through the printed page. Each year, scores of periodicals, hundreds of books, and thousands of small tracts are published and sold or given away worldwide. In the United States, the church operates two large publishing houses—Pacific Press near Boise, Idaho, in the West, and the Review and Her-old Publishing Association at Hagerstown, Mary-land, in the East.

COMMUNICATION—Adventists were among the first to bring the gospel of Jesus Christ to both radio and television. The "Voice of Prophecy" radio broadcast began in 1930 with H. M. S. Richards as its founding speaker/director. That responsibility is carried forward today by his son, H. M. S. Richards, Jr.

"Faith For Today," the oldest denominationally sponsored religious broadcast on television, first aired in 1950, with William A. Fagal as speaker/director. Dan Matthews, who succeeded him, has led out in the development of Faith for Today's popular "Christian Lifestyle Magazine."

The "It Is Written" telecast, with George E. Vandeman as speaker/director, began in 1955 and

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applies Bible counsel to contemporary issues and human needs.

Reaching out to the black population of North America is our national television broadcast, "Breath of Life."

All of these broadcasts share the campus of the Adventist Media Center in Thousand Oaks, California.

Questions About Seventh-day Adventists

Occasionally, people confuse us with other religious groups. Or they hear things about us that are inaccurate. Earlier in this booklet, we addressed two such misconceptions: that Adventists believe we alone will be saved and that we believe in salvation through our good works (legalism).

Now we'd like to answer a few more of the questions people sometimes ask us.

Q. Are you the church that does not believe in blood transfusions?

A. No. You may be confusing us with the Jehovah's Witnesses.

Q. Don't you have a lot of churches in Utah?

A. We do have a number of churches in the state of Utah. But you may be confusing us with the Church of Jesus Christ of Latter-day Saints (Mormons), headquartered in Salt Lake City. A possible source of the confusion may be that the Mormons abbreviate their church as the LDS church—and we often abbreviate ours as the SDA church.

Q. Aren't Seventh-day Adventists a cult?

A. Most cults can be identified by their nonbiblical doctrines as well as by their use of psychological coercion in attempting to control the thinking and behavior of their adherents. Many cults also deny the deity of Jesus Christ.

We Adventists base all our doctrines firmly upon the Bible, and we believe fervently in the divinity of Jesus. We reject as incompatible with true Christianity any form of force or pressure in gaining or retaining converts.

Q. Do Adventists speak in tongues?

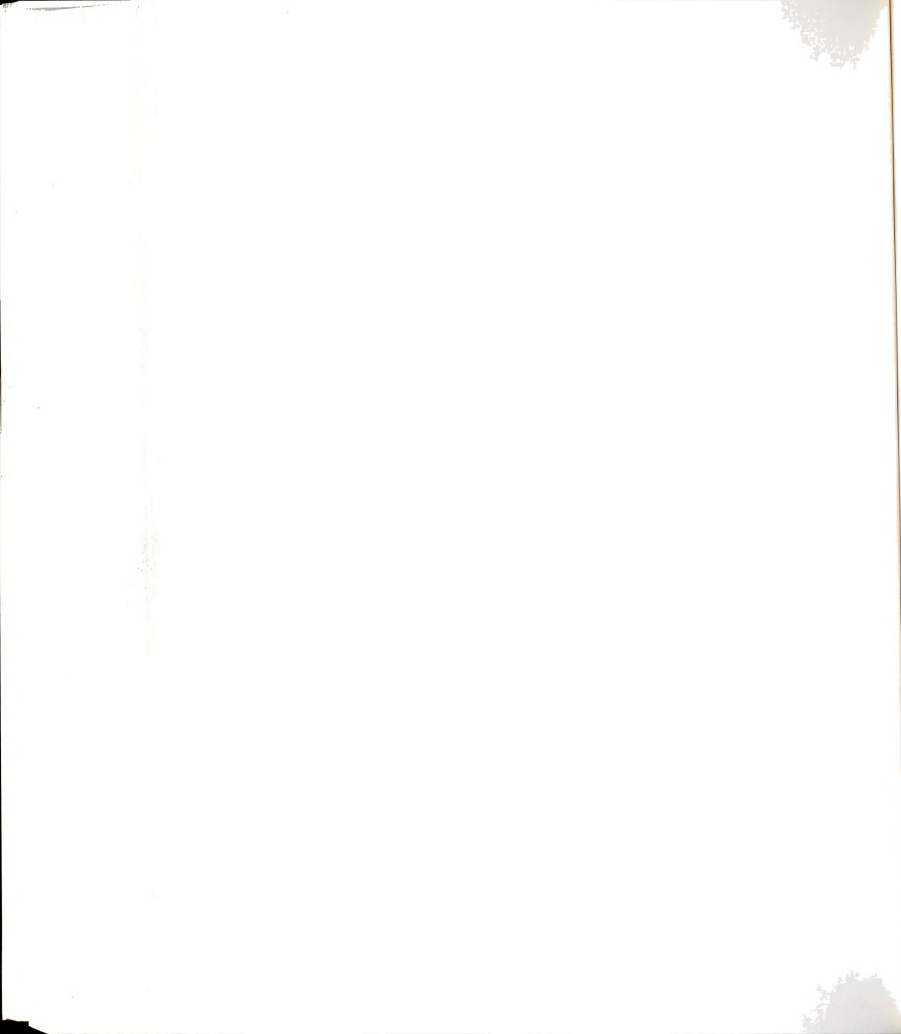
A. As noted in the section on what we believe, we most certainly believe in the gifts of the Spirit, including the gift of tongues. However, we believe that when Paul discusses this gift in 1 Corinthians 14, his clear emphasis is on the communication of an intelligible message. He speaks against the use of a meaningless gibberish. We believe that the gift of tongues at Pentecost gave the disciples a miraculous ability to speak languages they had never learned before so that they could witness to those from other countries who were visiting Jerusalem.

Q. Do Adventists have women pastors?

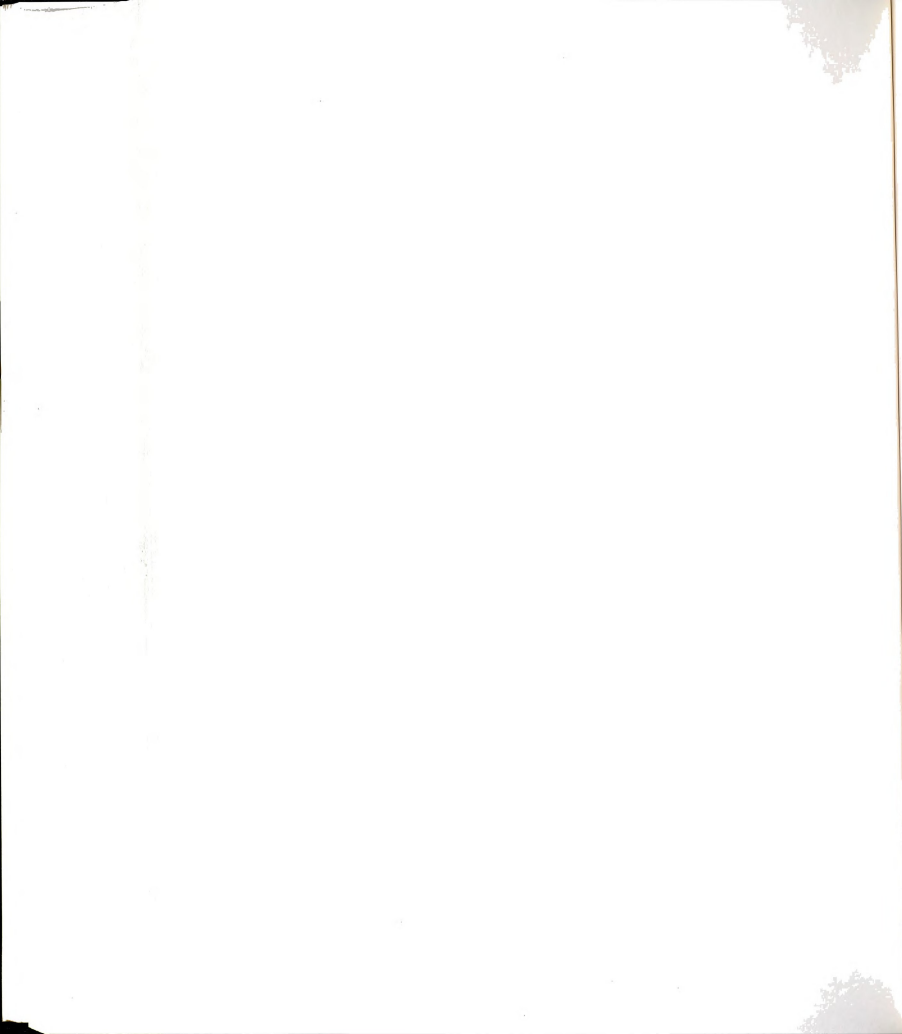
A. A few women currently serve as Adventist pastors, though the church has not yet ordained any women to the gospel ministry. The possibility of ordaining women to the ministry is being carefully studied by the church.

Q. Hasn't the Adventist Church a number of times set a date for the second coming of Christ?

A. Though William Miller's movement (see the section on how Adventists began) did set a time for the return of Christ—and while it is true that some who joined Miller in looking for Christ to return in the year 1844 later helped establish the Seventh-day Adventist Church—the church itself has never set a date for the second coming. We hold to the Bible teaching that no one can know the exact date of Christ's return. (See Mark 13:32.)

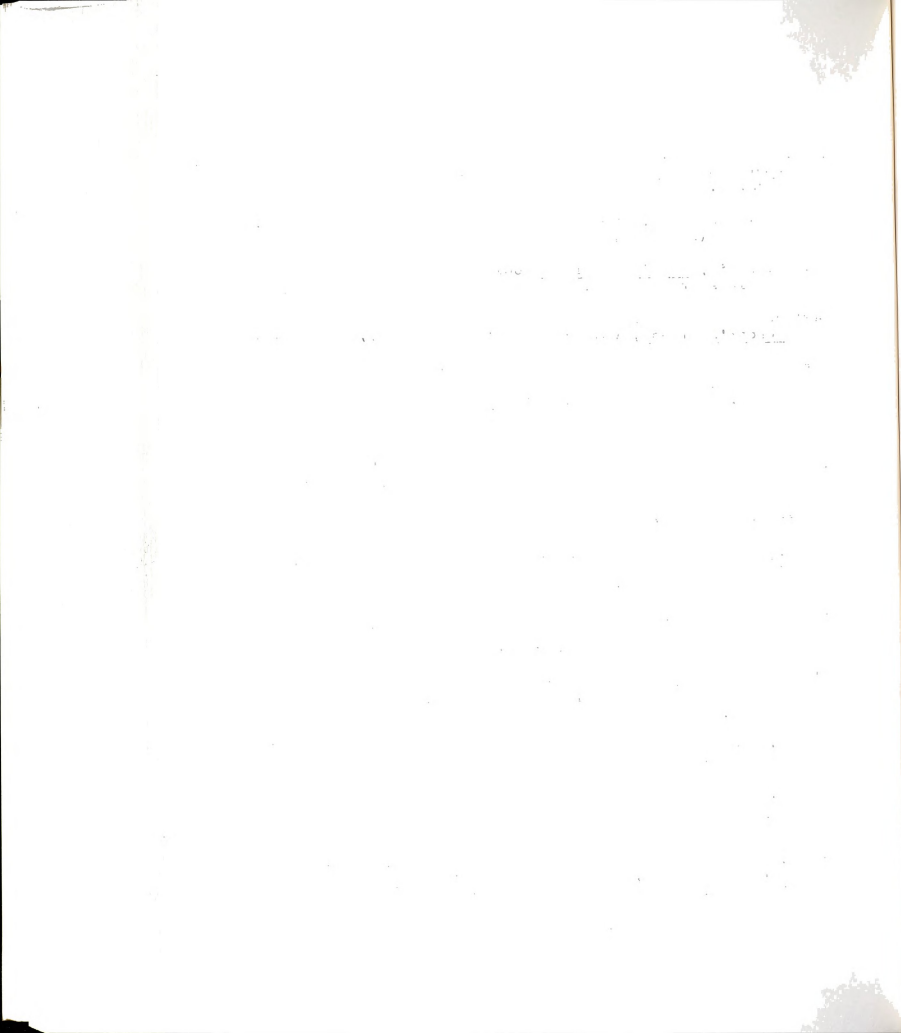


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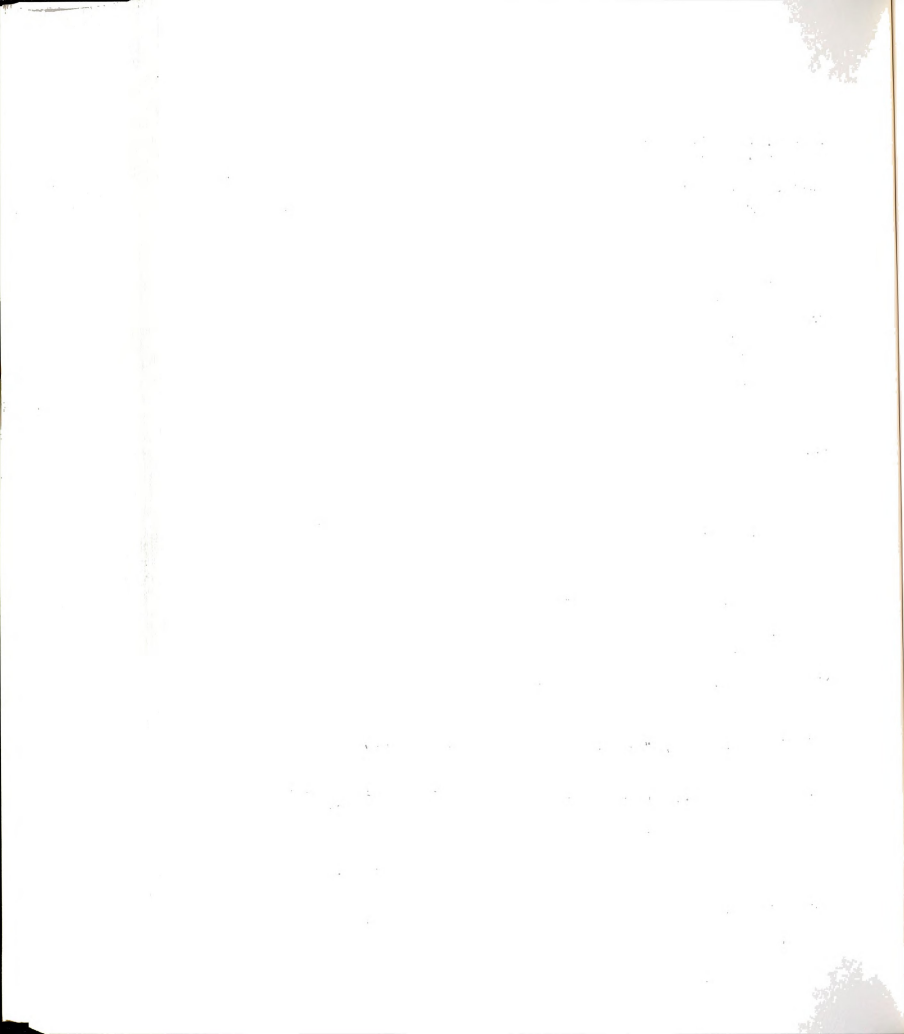


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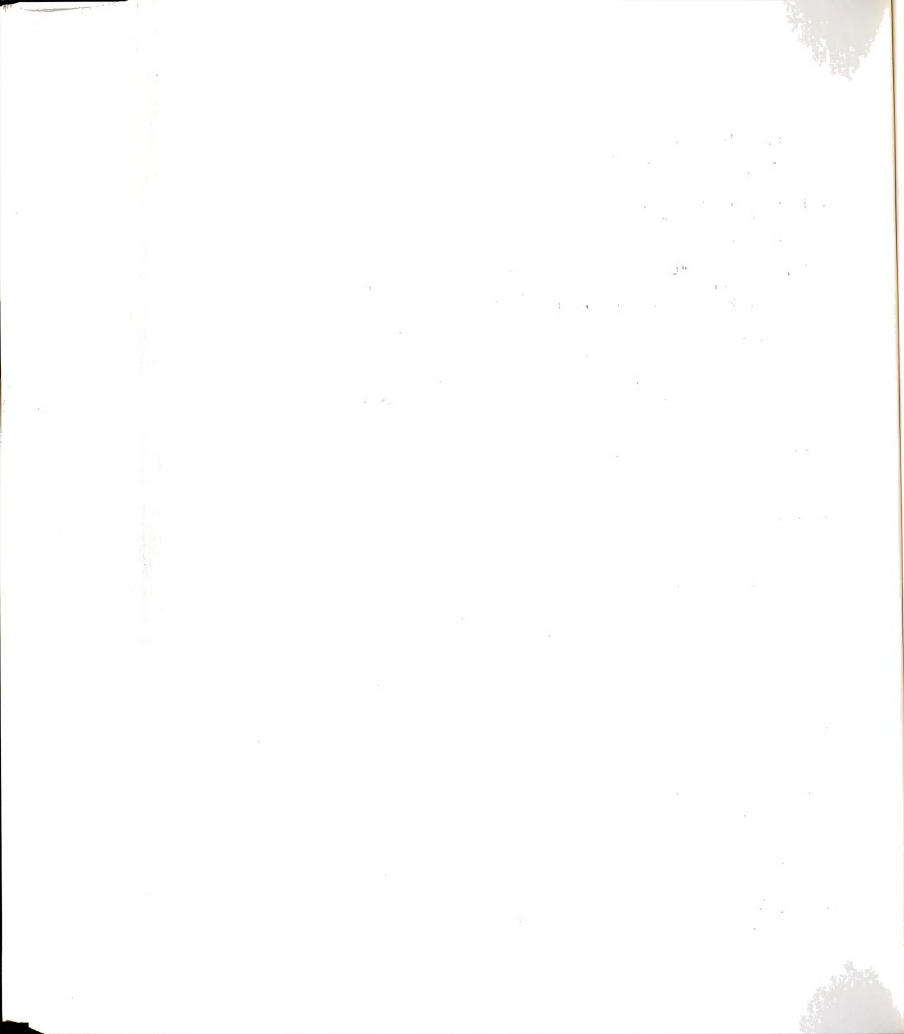
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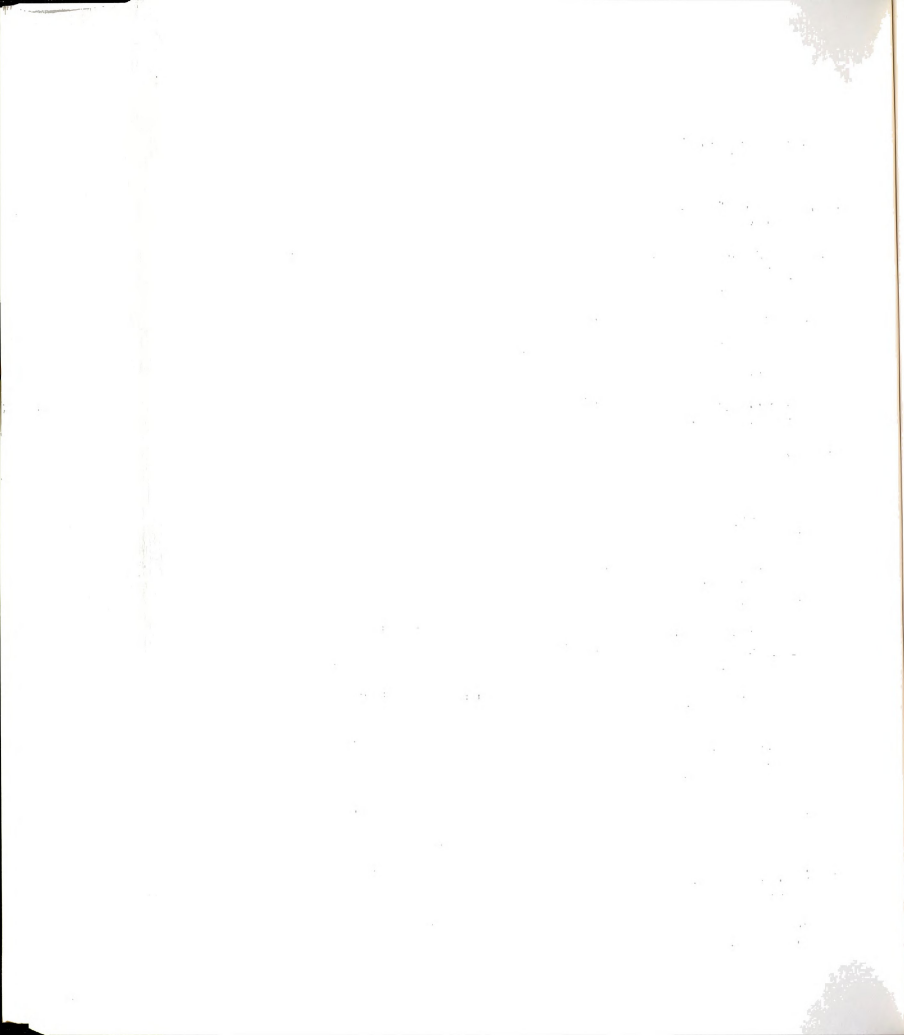
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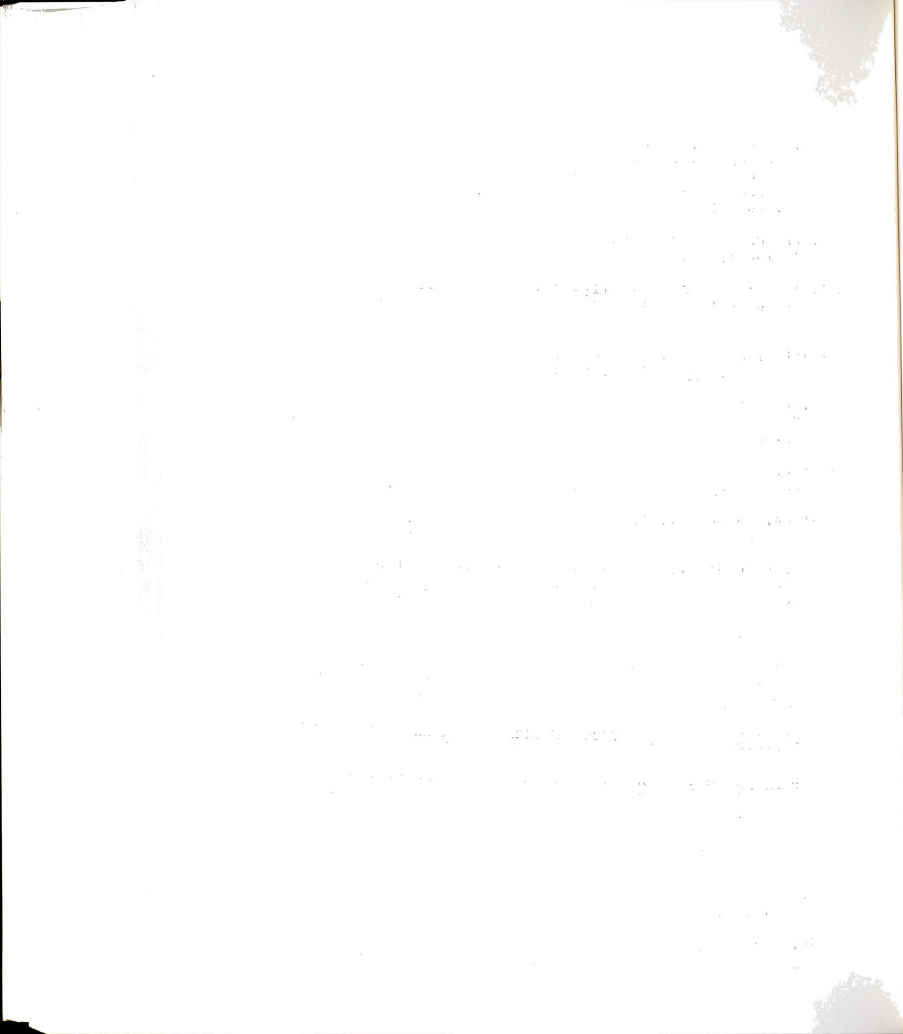
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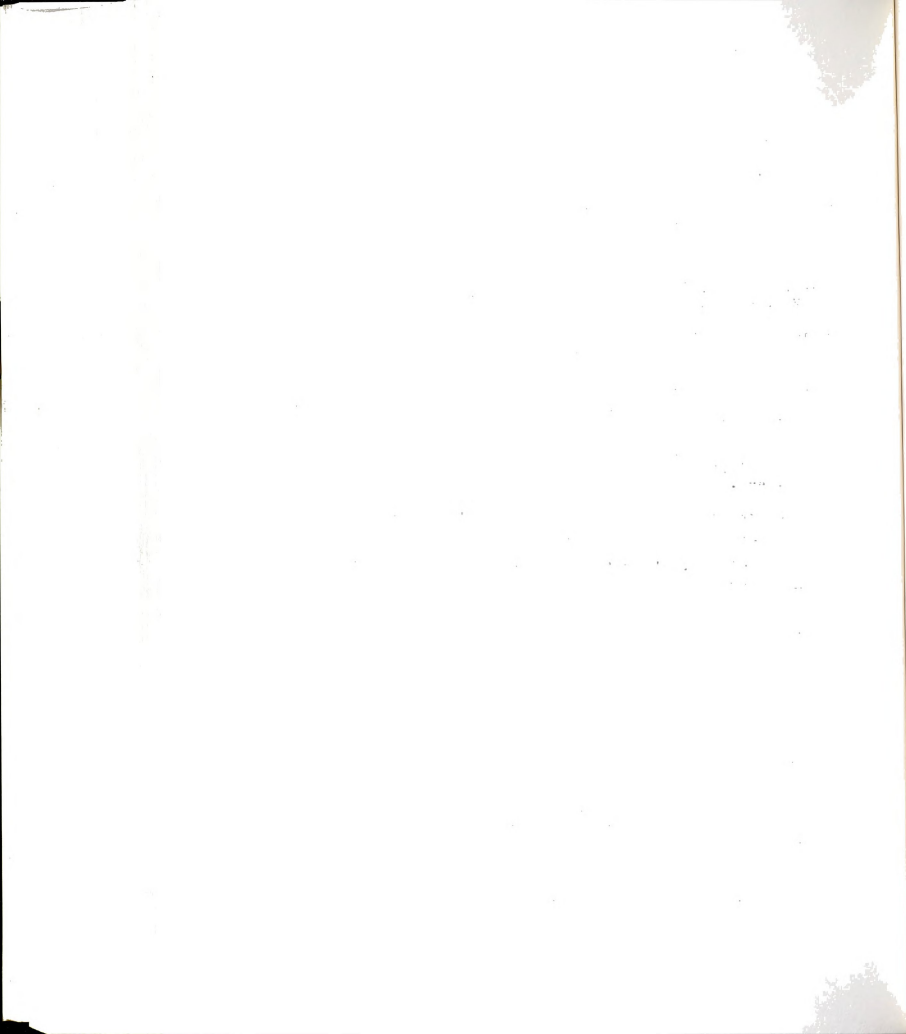
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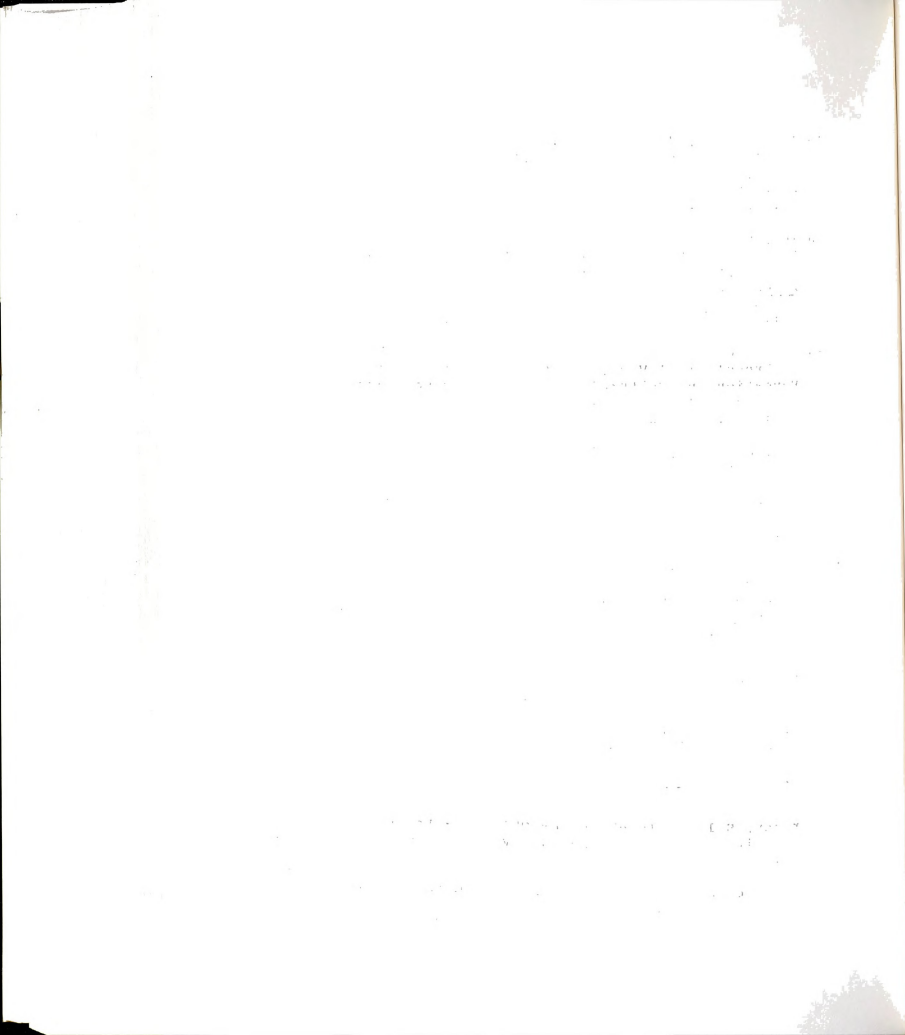
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