

Institute for Christian Teaching
Education Department of Seventh-day Adventists

**THE SOCIO-POLITICAL ENVIRONMENT
OF ADVENTIST HIGHER EDUCATION:
BABCOCK UNIVERSITY PERSPECTIVES**

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MISSION, GOALS AND OBJECTIVES

Aim:

To sensitize the Academic Administrator to the dynamics of and challenges involved in the local implementation of faith and administration cum learning, in socio-politically turbulent and economically unstable environments.

Objectives:

- To establish the universal validity of philosophy of Adventist education and principles derived therefrom in the entire world Church field;
- To determine what linkages exist between the development of Adventist higher education and the mission of the Church to “all the world”;
- To identify the source, nature, and scope of challenges facing Adventist higher education in the developing world as well as the most effective responses;
- To challenge Adventist educators to dare respond to local challenges with ingenuity adapted to their rapidly changing difficult situations;
- To apply an integrated Faith & Learning strategy to the achievement of mission in Babcock University as a model for Adventist higher educational institutions in the developing world.

Statement of Mission

Guided by its motto - Knowledge, Truth, Service, Babcock University, as a Christian institution in Nigeria, focuses on the acquisition, preservation, and diffusion of functional knowledge of the Truth, for service to mankind, beginning with our immediate community and nation. The main strategy of goal achievement is the provision of well-trained and qualified manpower for responsible and dedicated leadership by offering high-quality Christian education. It aims at upholding high ethical standards of scholarship; promoting moral and spiritual values; encouraging social justice and fair play; and nurturing a deep sense of integrity, honor and respect for God and humanity.

Restoring God’s Perfect Image in Fallen Man

No matter how differently worded, linguistically constructed or contextually structured, the essential traditional components of the objectives and aims of Adventist education would center on the restoration of God’s perfect image in fallen man to prepare him for his eternal heritage in God’s kingdom. Ellen White, in her widely translated monumental work “Education” (1903:13), introduces new philosophical concepts beyond “Higher Education.” Calling Christians to re-focus on the nature, structure, and origin of true education, she argues that true education surpasses the narrow, lowly “pursual of a certain course of study” but extends to an, eternal, holistic global concept. In a simple expansion of a grammatical form to the superlative, she described, “highest education” as:

The true “higher education” is that imparted by Him with whom “is wisdom and strength” (Job 12:13), out of whose mouth “cometh knowledge and understanding.” Proverbs 2:6. In a knowledge of God all true knowledge and real development have their source. Wherever we turn, in the physical, the mental, or the spiritual realm; in whatever we behold, apart from the blight of sin, this knowledge is revealed. Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate. In this communion is found the highest education. It is God’s own method of development (Ed. 14).

HISTORICAL LINKAGE BETWEEN ADVENTIST HIGHER EDUCATION & MISSION

Barely a decade after its 1863 formal organization, the Seventh-day Adventist Church (membership:8,000) established its first higher educational institution - the Battle Creek College, and sent forth its first foreign missionary - John Nevins Andrews - in 1874. Both ventures were motivated by the driving philosophy of the church, its world view, and its sense of mission. The significance of this double linkage strategy should not be minimized. Today, 127 years later, the membership figure is close to 12 million, while 63,000 of the 1.1 million students in the Adventist educational system worldwide are enrolled in the Church's 101 higher educational institutions. The close linkage between the stated Christo-centric mission of the Church and Adventist education was demonstrated in renaming the Battle Creek College - Andrews University - in honour of the symbolic primary agent of the missionary goals of the Church.

In faithfulness to this tradition and as a testimony to its clear understanding of the traditional goal of Adventist education as a device for achieving overall organizational goals, the Adventist Seminary of West Africa, upon government accreditation in 1999, was also renamed "Babcock University" - in honour of the first missionary - an American, to announce the three Angels' Message to the people of Nigeria in 1914. David Caldwell Babcock arrived in Nigeria at a most significant moment of the history of Nigeria and the modern world. Sir Frederick Lugard, a British colonial officer, had just made history by fusing together two protectorates on the Niger river in West Africa to fabricate a nation which he simply called Nigeria. This was done right at the outbreak of the First World War, precisely the same difficult moment that Elder Babcock arrived in Nigeria from Sierra Leone and Gold Coast (now Ghana). The history of Nigeria as a nation runs a parallel with the establishment and development of the Seventh-day Adventist Church in that geo-political space.

The coincidental development in the history of the two is not limited to foundations but also extends to super-structures in higher education. Or, how does one make out that within one year of the establishment of the Adventist College of West Africa (ACWA) in 1959, Nigeria itself became independent of British colonial rule in 1960. Then the turbulence of post-civil war military politics and the forceful take-over of mission schools by government in retaliation for Christian humanitarian support for Biafran "rebel" populations between 1967 and 1970. The identity of the college strategically transmogrified into a Seminary in September 1975 for survival. Its successor-in-title, the Adventist Seminary of West Africa (ASWA) was at the same time paradoxically endowed with an expanded range of course offerings under its pioneering affiliation agreement with Andrews University. Incredibly, the final lap of the race to full university status was achieved in April 1999, with the accreditation announcement and approval by the lame-duck military government, barely one month before the enthronement of democracy in May 1999.

The parallelism between the historical formation of Nigeria as a nation and the introduction of the Seventh-day Adventist Church into Nigeria in 1914 has been highlighted. Furthermore, the symbiotic development illustrated by the establishment of the Adventist College (ACWA) in 1959, few months before Nigeria's Independence from Britain in 1960, as well as subsequent political developments may well be described as purely coincidental. But a symmetrical triangle of spiritual lessons, if not linkage, may be difficult to ignore when one considers that ACWA later in 1975 other older Adventist educational institutions in Africa, Asia, Australia and Europe notwithstanding, became the overseas institution chosen to midwife Andrews University into its Centennial maturity stage with its "lighthouse" mission to the world flowering into an affiliation agreement. The four stage nomenclature evolution of Battle Creek College, into Emmanuel Missionary College and Potomac University before becoming Andrews University is also not asymmetrical to the Seventh-day Adventist Mission University¹ on the original document on which the land for the Adventist

¹. It might be somewhat ironical that the original request by the then West African Union of the Northern Europe-West Africa Division of Seventh-day Adventists, to pre-Independence Nigerian government was for the establishment of a University College, which would have been the second such institution, public or private, in Nigeria

College of West Africa was founded, transformed into Adventist Seminary of West Africa before finally becoming Babcock University.

DYNAMICS OF BUILDING AN ADVENTIST UNIVERSITY IN AN “UN-ADVENTIST” SPACE²

The challenges of being a frontrunner in the task of reconstructing, restructuring and re-valoring Nigerian higher education are myriad, and that is just the uncomfortable place in which Adventist Higher Education has found itself in Nigeria. This is without bias to the fact that there already existed 52 degree-awarding institutions apart from the numerous Polytechnics and Colleges of Education before Babcock. Alvin Toffler it was who is quoted as declaring that:

“The illiterates of the 21st century would not just be those who could not read or write, but those who could not learn, unlearn and relearn.”

Adventist Church leaders therefore are finding themselves face to face with the rather difficult task of having to unlearn, relearn and then impart so much of the wealth of sanctified knowledge of which the Church is made custodian in these last days.

Writing on the turbulence of University administrative challenges, and the internal dynamics of academic leadership, even in the industrialized world, Perlman et al. (1988:8) make it plain that:

Colleges and universities, whether public or private, have their idiosyncracies. They have multiple constituencies; legislators or other politicians often determine budgets, and, of course, universities have a unique decision-making process. This decision structure is complicated; on top of usual decision-making levels is a second pyramid called “governance.” It is a curious marriage! Administrators control the purse, faculty control academic policy. Such institutions are dominated by bureaucratic rules but also by strong currents of collegiality and democracy. All three norms (democratic/political, bureaucratic, and collegial) must be understood by the intrapreneur³.

- after the University College, Ibadan. This request was enthusiastically received by the Western Regional government which Minister of Education, Hon Ayo Okusaga attended the “turning of the sod” presided over by Chief Obafemi Awolowo, Premier of the Western Region. The rationale for the *in-uterine* transformation of the project into the “Adventist College” by September 1959 may never be known with certitude. But Nigerian Church historian and pioneer Union Mission Education Director, David T. Agboola, affirms that the change was forced by the opinion of Church leaders afraid that government accreditation would entail a beclouding of vision and loss of mission for the institution. The initial jubilant enthusiasm of the local community and their descendants in diaspora soon turned into disappointment, disillusionment and rejection ultimately transforming into direct hostility until the arrival of Babcock University.

². Nigeria is described here in this paper as “un-Adventist space” both demographically and philosophically. Its Adventist demographic imbalance is measured by the 160,000 member-ship spread across 625 Churches, recorded in the 2000 Seventh-day Adventist Yearbook, out of a population of 113,829,000, i.e 0.14%. Compared with the 116,608 members out of a population of 98,100,000 spread over 515 churches in 1995 (0.11% of the population), the progression rate could be projected into the future. The philosophical aspect of the definition is in terms of the syncretistic pluralism of the religious culture which pitch both Muslims and other Christian bodies against Adventist beliefs and practice on many issues, not least of which is lifestyle and day of worship.

³. Intrapreneurship is defined by Perlman et al. (1988:12), within the scope of the academic enterprise, as: *a way by which many academic organizations and their faculties can claim or reclaim an excitement and dynamism which they have never had or have lost. Intrapreneurship as a process encapsulates much of what is needed in academia. If strategic planning as an outgrowth of incrementalist and rational planning models is as important to academia...then intrapreneurship must be equally distinguished as a process, for it is by this method that such planning will be implemented.*

They also concede to Drucker (1985) that “most innovations are probably driven by outsiders or catastrophe. Acceptance of this contention would probably be useful in explaining the belated decision of government to finally grant official accreditation to private universities.

So much fundamental structural damage has been inflicted on the Nigerian educational system and for so long that, being experienced or learned in some forms of wrong practice or attitude has been elevated error to the rank of virtue and given inherent weaknesses in the system the appearance of strength. Pseudo systems have been established in evaluation of knowledge, validation of learning and commendation of achievements. Effectively, Nigeria is a country that can today boast of more Masters of Business Administration (MBA) than viable businesses to administer. Likewise, a little research on the substance, regularity and quality of teaching in our centers of learning in the country today could very easily reveal the presence of more professors who could be confused for contractors had it not been the title before their names. Certificates issued generally are hardly worth the paper on which they are printed, given the elongated disruptions in the academic calendar that frustrate the continuity and depth of knowledge acquired in a given course of study. Pre-planned academic calendars have become part of Nigeria’s ancient history due to labour unrest, student protests, communal strife in larger society, equipment failure or non-availability, etc... Endemic indiscipline amongst student and staff had become the order of the day. Student secret cult activities disrupt communal peace and cause wanton destruction to lives and property as a matter of routine. In brief, on Nigerian university campuses, it was a regime of administrative anarchy, intellectual barrenness exacerbated by massive brain drain. Strategic planning was simply impossible in such chaotic academic environment.

Integration (Interaction) of Principal Stake-Holders -Proprietors & the Public

From embryo, Babcock was conceived to make a difference, to prove that it was possible to create an enabling environment for teaching and learning to take place, within the context of an integrated system where the substance of faith was not divorced from the essence of knowledge, and where the only possible education was the only “true education” as earlier defined. Little wonder then, that right from the inception of the Babcock University accreditation effort, the overriding struggle began between the contending parties - the Church as founding proprietors and management on the one hand, and the government accrediting and supervisory public agencies, on the other - over the real philosophy to be adopted as a worldview window and the mission of the 40-year old institution.

In the Boardroom, the Board of Governors of the progenitor Adventist Seminary of West Africa assigned in law, all its interests and claims on the property to the University whenever established. It also battled with the rendering of the John 8:32 cited above, in deciding what was the only true freedom. This was understandable given the long list of church universities lost to the irresistible tide of ‘academic freedom in human history.’ Lessons should therefore be learned from history by giving a functional definition to the acceptable kind of “freedom” guaranteed by a knowledge of Christ as opposed to the academic freedom “à la française” that would allow a certain son of a German Lutheran Pastor, Friedrich Nietzsche, to inscribe boldly on the walls of La Sorbonne, “God is dead.” Babcock University tradition recognizes, accepts and encourage only “true freedom”, that is - the freedom to serve. Hence, Babcock University motto, “knowledge, truth, service”, rather than the “knowledge, truth, freedom” that was originally proposed by the Academic Brief document. The National Universities Commission was, on the other hand, instructed by the government, to withdraw its initial approval of name for the new university - “Adventist University of West Africa”. The reason advanced was that it would fan the delicate embers of latent violent religious sectarianism in the country. It may also stir up an uncontrollable demand by various religious groups for the government to approve, “in principle”, their own universities on political balancing equation basis. No progress was therefore made for a long time on the request for accreditation by government despite that all other technical conditions had been long fulfilled.

Another initial area of friction between the Boardroom and Statehouse was in those “gray” sections and clauses of the University Law which were not clearly defined. Government, for instance, counted primordial to the existence of any higher educational institution in Nigeria, the insertion of a guarantee of academic freedom which had been quietly edited out by the Board of Trustees, only to discover it reinstated by

government at the final edition. It would have been most useful to get more acquainted with the technicalities of the term, its extremities and functionality in a Christian University, thus adopting the midway course promoted by Arthur F. Holmes, the Integration of Faith and Learning guru. Warning that “Liberty flourishes under neither totalitarianism nor anarchy, neither legalism nor license. It thrives under law, but is smothered in an atmosphere of fear and suspicion,” Holmes (1975;1999:69) defines the rather controverted “academic freedom” as:

... freedom to explore the truth in a responsible fashion, to think, even to make mistakes and correct them; it is the freedom of the teacher to enlist students in the same quest, and to equip them carefully for its exacting demands; it is the freedom of the student to think for herself and to disagree on reasonable grounds with what her teachers say.”

Against this turbulent backdrop and the general indiscipline permeating society as a whole, Babcock University was established to endow a godly refreshing with a total transformation of whosoever will submit themselves to the regenerating power of the Holy Spirit working through the human instrumentalities of dedicated men and women on this campus. With no ordinary ambition to become another traditional university, Babcock is not powered by any inordinate ambition to win any competition or dominate an industry riddled by innovative corruption in the lofty heights of ivory towers, for that would be a worldly objective. Rather, this University aspires to fulfil its God-given mission of building men and women who would go out and turn Nigeria, indeed the whole world “upside down” with revolutionary ideas and works of qualified, dedicated, motivated and selfless service to God and humanity. It is a dream - that God will fulfill to Nigeria through Babcock University, the promise of restoration in Joel 2:25:

“I will restore to you the years which the swarming locust has eaten, the hopper, the destroyer, and the cutter...And My people shall never again be put to shame.”

With the highly publicized, well-attended Inauguration ceremony on June 17, 1999, the stage was now set for structural modifications to adapt to the new status. Policy formulation, adaptation and interpretation became urgent. Interpretation of policies towards the translation of provisions of the hitherto untested Academic Brief and Development Master plan (academic & physical) during the take-off period of the University became paramount. Other activities included - actualization of a functional organizational structure; affectation of existing staff to new structure; recruitment and orientation of new staff; interpretation and adaptation of existing policies; initiation & implementation of student recruitment process to integrated with the Joint Admissions and Matriculations Board; preparation of physical & program facilities for new students; formulation of financial plans for new development projections; preparation for accreditation visits from NUC & IBE; integration of an amplified community outreach strategy; etc...

The challenges of Nigerian higher education are such that only God can give the wisdom to run a successful venture, especially in these days of stress and strife. Babcock University is not just aspiring do the same things better that are being done elsewhere in Nigeria, but to do them differently. Adventist education insists on the dispensation of functional knowledge that encourages its graduates to stop roaming the streets just because they cannot get a job in the traditional employment markets. It aspires to train people to be employment makers rather than employment seekers. It is only possible by team work – Administration, Staff and students – to make the University what it is and better still, what it aspires to be under God’s leadership. Since September 1999, impossible challenges have had to be confronted and surmounted on all fronts – social, academic, infra-structural, spiritual, etc... Strict application of redemptive discipline was enforced as an instrument of integrating faith into all aspects of University life both for staff and students - in academics, behavioral, domiciliary and other matters. Measures employed included counseling sessions, reprimands, suspension from school and even exceptionally, outright expulsion in case of unrepentant dangerous and contagious deliberately disobedient behaviour.

Admissions, Programs Development & Accreditation:

With its 8 broad disciplines (Agriculture, Basic Sciences; Business; Education; Languages & Communication; Nursing & Public Health; Political Science; and Theology) repackaged in line with Nigerian educational system "Minimum Academic Standards" in almost 30 distinct programs⁴ run by 11 of its 12 academic departments within three faculties, Babcock had naturally invited several survey visits since institutional accreditation of the University by government. Individual programs and take-off schedule inspection is still an on-going process keeping the Academic Administration on its toes, equally from the National Universities Commission in Abuja, as well as the International Board of Education of the General Conference of Seventh-day Adventists. It is a never ending tight-rope walk across the "Niagara Falls" of policy watchers - conservative proprietors worried about a quality threatening, standard lowering program overload by a "secularized" university administration on the one hand, and a highly critical government and suspicious public wary of an attempt by the Church to simply whitewash with official accreditation, sectarian religious programs which have no serious impact on national development. Both bodies have proved extremely useful to the University Administration not only for accreditation purposes, but also for strategic planning for optimal utilization of resources in the establishment of development priorities.

By Nigerian law, university matriculation examinations are conducted nationally by the Joint Admissions & Matriculations Board (JAMB) and candidates awaiting results of national examinations cannot be discriminated against in admissions. God granted favour to BU request, soon echoed by other private universities after accreditation, for government to concede the right for direct screening of admission candidates by each institution and then registering the results with JAMB. This has been a blessing, being the very first contact with the candidates. No opportunity is lost to impress upon candidates and parents alike, the Christian character of the university both in learning and culture - dressing and personal decorum are just as important as intelligence quotient in the combination of written and oral tests which are both aptitudinal and attitudinal in nature.⁵

Arising from the multiplicity of its courses, program development is an aspect of Babcock University that has attracted the most critical attention from the International Board of Education. But it is also the aspect that has received the greatest technical support, once the real problems were clearly defined and addressed. As a matter of fact, it is evident that the compassionate decision to have Babcock host the IFL Seminar is one of those proactive measures by the Education Departments to affirm the institution and strengthen the staff in their battle to keep this University strongly Adventist in philosophy, structure and content.

Unemployable graduates of the Andrews University affiliated programs in Religion and Theology who were marooned from graduate studies for the same lack of recognition of their diplomas, openly demonstrated their disenchantment by charging the Church and institution with hypocrisy for mounting unmarketable programs. Adventist parents and students requested that programs be packaged in such a way as would afford a wider career choice in low-capital investment disciplines in line with minimum academic standards required by government. This would also remove the problem of conscience experienced by a large majority who either had hitherto had to forfeit the university education opportunity since entrance examination were always held on Sabbaths, and afford the University an a chance to select all qualified Adventists. The impossible hurdles notwithstanding, the choice of take-off programs were paradoxically an attempt to build a vibrant Adventist

⁴. See Appendix 1.

⁵. While the first screening exercise in 1999 saw a mixed multitude of weird hairdos and outlandish fashion display in candidates, the 2000 exercise revealed a very cultured and orderly crowd, even bigger than the first. And all these without any special dissuasive announcements. Current enrolment stand at 1952 students as follows: Freshmen - 877; Sophomores - 629; AU - 168; Pre-Degree Inter-Session (January-August) Only - 228; Graduate School(Summer) - 50.

campus and provide a conducive milieu for the integration of faith with learning. A realization of the formidable obstacles to cross is reflected in the massive development efforts enlisted, and which the Lord has blessed immensely.

The next stage of program development before any further additions, is the accreditation of programs by the different professional and accrediting agencies. Preliminary accreditation has been achieved for the Public Accountant certification by ICAN, while the Nursing program is scheduled for September 2001. The strategy employed by engaging the with the accelerated pace of development of facilities and personnel is to get every single program accredited as necessary before the first batch of graduates are churned out in May 2003. The academic development masterplan for other professional and para-professional programs like Law, Medicine, etc... can only be implemented according to the laid-down procedure established by the International Board of Education, once matters relating to facilities, accreditation and curriculum are settled. The recruitment of personnel to run these programs is not made any easier by the dearth of qualified, dedicated, service-oriented and missionary-minded academic and support staff in the Nigeria of today.

Physical Development:

The challenges posed by our phenomenal growth within the first two years of government accreditation have been enormous. A most major preoccupation has been to discern the best way to translate the provisions of our 25-year academic and physical development masterplans into reality. And what a task! There is a flurry of activities on campus in never-ending succession that leaves most of the workers breathless in its wake. The real challenge is in the fact that the successful completion of a particular development project naturally entrains another. An example is the 800 KVA Diesel Power Plant newly installed at a cost of \$170,000 and the 200 KVA transformer added to the existing 500 KVA equipment already in use. Both of these became more urgent with the revelation of inadequacy of status quo when the newly completed buildings on campus were connected in November 2000.

In reality, since take in September 1999, the Faculty of Science and Technology building comprising 12 Lecture Halls has been completed, with departmental and staff offices. The two 300-capacity left and right wing lecture theatres are to be commissioned along with the 750 capacity air-conditioned Science Auditorium September 2001. A 400-seater Cafeteria Extension has cut the meal queues - and attendant tension - by half, even with the increased student population. Most remarkably since April 1999, about 1000 bed spaces have had to be added to the initial 80 available for the female students and 600 to the initial 342 for males. This population growth has also necessitated the sinking of a third water borehole to serve the female hostels and active plans for the Central Cafeteria and Sports Centre. The Lord has used to bring this about, both generous donations as well as Developer Investment funding. A Special Appropriation of \$140,000.00 from the General Conference is worthy of mention in our development efforts.

The Parents' Consultative Forum as Integration Medium

The Parents Consultative Forum (PCF), was established as a medium of fostering understanding and a better working relationship with the parents, which is another avenue to extend the integration of faith and learning beyond to narrow confines of the University campus to the home environment where the students were raised. An initial consultation of a few parents to test run the possibility of receptiveness confirmed positive. January 6, 2000 witnessed an assembly of close to 400 parents registered attendance at the first meeting and the contribution of the parents vindicated the idea, novel as it may be in Nigerian higher educational circles. Officers have been elected, including 6 parents, to complement the efforts of the Vice-Chancellor as Chairman, in the running of the affairs of the meeting and to enlist support of the parents in divers spheres of the Forum activities, namely in University development. Feedback from the National Universities Commission shows that many public universities have since adopted the concept. As expressed by White (CT 166):

Parents and teachers do not estimate the magnitude of work give them in training the young. The experience of the children of Israel was written for us "upon whom the ends of the world are come." As in their day, so now the Lord would have the children gathered out from those schools where worldly influences prevail, and placed in our own schools, where the word of God is made the foundation of education. If ever we are to work in earnest, it is now. The enemy is pressing in on all sides, like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express.

The constitution document of the Parents' Consultative Forum (PCF) gives its objectives as, to: *"provide a channel for smooth exchange of ideas and a free flow of communication to assist the University Administration in achieving the goals and objectives of the institution as chartered by the Proprietors within the scope of government regulations. Its areas of advisory competence shall include all issues submitted to it by the University Administration in the interest of the overall development of the University or the maintenance of discipline and social harmony on campus. It shall also have as principal focus the mobilization of parents and contacts to assist the University in developing to its full potential according to its Master Plan as projected by the Board of Trustees or University Council."*

Membership of the Babcock University PCF is automatic to all parents and legal guardians of current students in good and regular standing on University books. Loss of student status (through graduation, suspension, expulsion or otherwise) which qualified an individual for membership automatically occasions the loss of that membership. The PCF meets at a general assembly regularly once every semester or as the need may be judged necessary by the University Administration. The

Solemnly weighing the spiritual implications of the above wise counsel, the Parents Consultative Forum idea was borrowed from the educational principle which stresses the task of successful child and adolescent training as a joint responsibility between parents, teachers and the community at large. The intimate involvement of parents in the University training of their children has proven inspirational at Babcock, especially in the area of discipline, effective progress report and multilateral communication, responsiveness to real needs and matters of urgent attention concerning the student as well as in sourcing for direly needed development resources. Parents are put squarely before their responsibilities of being joint high stakeholders with the proprietors in assuring the success of the achievement of institutional objectives and the training of their wards. When an increment in school fees elicited an agitated response from students in May 2001, parents were quick to step in and rebuke their children for their "unjustifiable misconduct."

It was remarkable that, at the first ever PCF meeting the vote for Vice-Chair was overwhelmingly in support of one parent who spoke up for the strict application of rules and regulations to maintain discipline on campus as against those calling for relaxation of rules who were booed out. Positive results of the outcome of this initiative have been continuous and spectacular to the glory of God. A mother who claims not to have any special sympathy for Seventh-day Adventist doctrines or beliefs was seen smiling broadly in the University Church, for instance, on the baptism of her daughter who had invited her to witness the occasion. When later interviewed, she still insisted on not being attracted to the Adventist lifestyle, not because it was wrong, she said, but because she had not discovered it early enough to effect a change. She however insisted that her daughter was still young enough not to ruin her own life.

The PCF has even launched a ₦27 Million Naira Water Procurement, Storage and Distribution Network with the first phase scheduled for completion by September 2001 and the final phase completion by December 2001.

Spiritual Life:

The quality of the spiritual life on campus is remarkably commendable, rendering totally redundant our fears considering the over-whelming majority of non-Adventist students. Like the Sahmyook University model in Korea, the strategy of spiritual integration at Babcock is holistic and evangelistic. While baptisms may not

necessarily be an accurate reflector of spiritual growth, it is noteworthy that the Week of Spiritual Emphasis conducted by the Nigeria Union Mission Evangelist, within the first two months of the University's accreditation recorded 73 baptisms - mostly from non-Adventist backgrounds. Bible study and prayer groups have sprung up around the campus, some of which are student-led. Public testimonies abound from parents at meetings of the Parents Consultative Forum that a remarkable change has overtaken many of their children. All the glory be to the Lord. These graces can in no wise be taken for granted, however. Various strategies have had to be adopted to reach out to the students in the midst of the throng:

- Break-up of Worship Services into smaller groups for more effective participation identification and counseling;
- Contextualized services to incorporate lively, meaningful but reverent worship;
- Involvement of non-Adventist students in Hall leadership and worship programs;
- A variety of student-driven In-reach programs;
- Sensitization and training of committed Adventist students to the spiritual needs and weaknesses of non-Adventists;
- Recruitment of competent ministers from the field to beef begin a Chaplaincy service;
- Establishment of a full-fledged counseling unit with Christ-centered specialists;

STUDENT AFFAIRS & ORGANIZATIONS:

Since the remnant Church has been divinely warned specially and severally not to leave any space in its structure or membership for disruptive and restrictive union activities, no institution covered by the global administrative network of the Seventh-day Adventist Church can passively tolerate the formation of trade/labour union activities within it. Students Association, on the other hand, is seen in Seventh-day Adventist school system as a leadership training ground for the development and encouragement of responsible administrative and human resources skills. It is a channel of working with rather Most Church leaders who are in key positions in the Church's administration today are past leaders of thought or association in their school days. The case of Babcock University current Administration is not exceptional which has on its alumni register past student leaders leading out in exalted positions of the Church life and even have specific functions in BU organizational chart. These include - the Chancellor; Pro Chancellor; Vice-Chancellor; Deputy Vice-Chancellor Academic; Deputy Vice-Chancellor Administration; Librarian; Dean of Students Affairs; University Pastor; and the two Immediate Past Directors of Alumni & Public Affairs.

There are obvious reasons why the control of the Students Association leadership should repose in the hands of RESPONSIBLE Adventist young people - You can only convincingly lead out and role-model something you believe in. No distinction is made in spiritual qualification for leadership in any aspect of University life - Administration or Student Association President. All is seen as one integrated whole because the Students Association involves every full time student of Babcock. Opportunities for responsible leadership development and for cooperation in achieving the objectives of the University are afforded by the Association. The Association assists the University administration and faculty in the implementation of policies and assumes responsibility in giving direction to campus activities entrusted to it. Its activities are coordinated through the Student Representative Council and Cabinet and their several committees. These activities include the publishing of the weekly newspaper, the yearbook, *BU Memories*; the student-faculty pictorial directory, and the bi-annual publication; etc.. The activities and responsibilities of the officers and the detailed organization of the Student Association are outlined in the *Student Association Constitution and Bylaws*, as approved by the University Council.

Other Campus Organizations

Aside from the Student Association and its committees, the integration of faith with learning is also carried out in co-curricular activities like the provision for the creation and organization of campus organizations to provide additional opportunities for enrichment, leadership training, and social well-being and happiness on campus. These could be church-related organizations - Campus Ministries, Student Ministerial Association,

Literature Evangelists Club, etc...; or clubs related to academic interests sponsored by the departments; social, regional and cultural clubs. Each of these clubs must be approved by the University Senate to exist on campus, must have an approved faculty sponsor and a student leader. Membership in any off-campus or inter-campus organizations and associations or participation in any off-campus events must be with the written approval of the University Senate. The existence of, or membership in any form of secret cults or societies and their affiliates or activities are, naturally, not tolerated.

Campus Security is one aspect of University life that has undergone a radical transformation because of the prevailing social climate of higher education nationwide. A firm of highly experimented security consultants was contracted to train, overhaul, and complement our existing security network. Moreover, Campus Security is now directly linked to the Vice-Chancellor's office for more effective coordination and supervision. A major initiative was the introduction of Security Identification Cards produced in-house. Prominent display of the card is mandatory anywhere on campus and students who go to the community on permission are required to wear it to ensure proper conduct in the local community.

The Role of Students Services In Integration

Government accreditation of Babcock University in 1999 triggered an initial tension on campus with the marginalization of students enrolled on the AU program (majority of whom were Adventists) and the more numerous newly admitted BU students (majority of whom were non-Adventists). To start with, AU students walked about campus with an air of superiority that soon alienated the more affluent, generally younger BU neophytes who in turn responded defensively by rejecting anything AU - including their openly pious attitudes and faith. The intensity of the newer group's hostile reaction soon forced many Adventist new students to dissociate themselves from their AU friends and even hide their Adventist identity.⁶ Reversal of this and other negative trends is due, mainly to the combined efforts of all - especially the Dean of Students Affairs and his team - mostly to be commended for their capacity not only in coping with but especially in seeing the need to minister to the needs of the students, hopeless as some may seem initially, in all spheres of their activities. The Food Services have also done excellently well - overhauling the menu to make the vegetarian meal more "African" and student-friendly, acquiring new equipment, employing new staff, and generally coping with strenuous long hours and adverse cooking conditions. Wage in this department also had to be reviewed to compensate for the efforts mobilized to meet the challenges.

Strict disciplinary measures have had to be applied to about many students however, of whom three were outright expulsions for engaging in cult-related activities and others either suspended or required to withdraw for various reasons. On the whole, students have been well-behaved and law-abiding. The merit bank system is fully functional. For greater efficiency and effectiveness, however, professional counselors and more pastoral staff have been employed to meet the needs of these teeming population and take advantage of this great opportunity for evangelism.

Other steps taken to make the campus environment more accommodating and make students more receptive (or at least less resistant) to the gospel apart from those listed under "spiritual", include:

- 10 Specially selected ministers added to the Campus Ministry
- Decongestion of hostels and preservation of individual space
- Proactive parent involvement in management of crisis periods for difficult students
- Provision of campus bus shuttles service
- Computerization of Student Records

⁶. An AU student leading out in one of the Sabbath Worship Centers once forbade the students clapping to a chorus in the absence of any musical instrument - the reason being that it was a sin for Adventists to clap while singing. It took the grace of God to correct the damage done without also dealing a death blow to his ego and enthusiasm.

HUMAN RESOURCES: A DEDICATED MINISTRY

Human resources are the greatest asset available to any organization in the achievement of its organizational goals and objectives. Babcock University being no different that other institutions of the same category operated by the Church, positions of leadership and high responsibility on all levels are open to all qualified persons. Selectivity on the basis of spiritual values and commitment is, however, done without any apologies - even to ministers to be employed from the field. Every prospective employee is stringently interviewed and requested to submit commendable referees from his Conference officers and his local church. Unlike in public institutions where religious convictions generally are unrelated to the ability to perform satisfactorily, the integration of faith and learning in the imparting of knowledge to students is a required skill⁷. Consequently, for the best demonstration of leadership by example which is a highly extolled virtue in a Church-related institution, Christian character and religious commitment are necessarily among the most important occupational qualifications for a position at Babcock University - beyond distinguished academic qualifications which are basic requirements (du Preez: 2001a:5). It would be an unacceptable violation of fundamental human rights to require scholars of incompatible moral and philosophical persuasions or religious ideologies to articulate clearly and persuasively biblical positions as understood by Adventists where these come into conflict with their personal world views.⁸

To keep the vision of its objectives and goals ever aflame, Babcock University recruitment strategy is primarily to attract academic staff who, on or off campus genuinely are what they are teaching and students who are becoming what they are learning - citizens of God's eternal kingdom. It should be a fellowship in which the idealism, the warmth, the enthusiasm, the dedication of youth perform a teaching function for the older generation. Beyond recruitment strategies, a continuing education approach is taken to inculcate into the new and refresh the older teachers with renewed commitment and sense of mission.

The Academic Colloquium is one major orientation agency designed to acquaint and equip the new teacher as well as refresh the older teacher with new tools, a new vision, and renewed vigour to achieve the objectives set before him and accomplish his mission. Academic sessions normally begin with workshops, seminars and conferences on the workings of a University system, Christian philosophy of education, grading systems and methods of evaluation of learning outcomes, etc... Proceedings are bound and deposited in the Library for easy access and reference. Theme for the August-September 2001, is the "Integration of Faith & Learning" where the fresh gains from the 28th Seminar will be shared with non-participating colleagues by the newly enthused participants.

Other major steps taken to motivate staff and challenge them to greater performance include:

- Intensified Staff Development Program
- Greater Involvement of staff (academic & non-Academic) in the administration of the University, even on the Board level;
- Departmentalization of decision making in staff recruitment, budgets and admissions quotas, research grants, etc...

Staff Development & Welfare

Every authority that knows anything about education, especially Christian education, has always emphasized the central role played by the teacher. Veteran Adventist educator and onetime Director of the General Conference Education Department, George Akers (1994:6) emphasizes:

⁷. General Conference of Seventh-day Adventists, Working Policy, (1990-1991), Washinton, D.C.: Review & Herald Publishing Association, p. 178.

⁸. Ibid.

We are finally beginning to realize that the integration of faith and learning exists not in programs and materials, but in people. It is more than merely laminating a religious perspective onto traditional secular subject matter. That can come off as terribly contrived, superficial, and phony – or even as a strained effort at intellectualism. Either way, students instinctively see this as inauthentic because it fails to tie everything together in a credible, unified whole. Only teaching within a distinctively Christian worldview and frame of reference can accomplish our objectives. Religiously designed curricular maps and learning resource material are impressive – even indispensable – but in the end, integration happens through the efforts of the teacher. He or she is the critical catalyst. When the teacher walks into the classroom and closes the door, he or she is the curriculum because the learning is mediated largely through his or her frame of reference and worldview. The teacher becomes the grand interpreter, the “meaning-maker.” Information is inert until someone gives it human and spiritual meaning. That’s why it is critical that the teacher’s life and view be thoroughly Christian.

Associate Director of Education, John M. Fowler⁹ tows the same line when he poses the didactic on the mechanics of expression of the Christian philosophy, especially in non-Christian space, a question to which he also proceeds to provide a most pertinent answer:

How is such a philosophy expressed in practice? How does commitment to Christian values come through in a classroom that has 99 percent non-Christian students? How does Christ move from a mystery to a real person in an environment of academic pressure, societal priorities, secularism, and often an indifference to the Christian worldview? How does the Word become an integrating factor when the curriculum is commanded by other factors not entirely under the school's control? These questions have puzzled Adventist educators in India, as elsewhere. There is no easy solution. The Bible class does not provide the entire answer. Church administration may not be able to help much. G.J. Christo, a longtime church leader who has administered the school system at the mission, union, and division levels, says: “The teacher is the key. With a teacher who knows Jesus, the transmission of Jesus could not be a problem. Thank God for teachers who know Jesus.”

No amount of attention that is paid to the welfare or motivation of staff therefore that could be said to be wasted. With its current level of almost 80 Academic Staff (growing to 100 by September), excluding Administrators and Support Services, Babcock University pursues its staff development program with aggressive determination because therein lies the only viable way of credible progress. 13 academic and non-academic staff already enrolled in post-graduate work, especially the six at the doctoral level are making rapid progress. Three doctoral candidates sponsored by the General Conference of Seventh-day Adventists, also left for the Adventist International Institute of Advanced Studies (AIAS) in the Philippines, in May 2001. To God be the glory.

One major obstacle recently addressed by the University Council is that of staff remuneration. While budgetary constraints limit the accommodation of only a fraction of the unabating rates in public universities, it is apparent that recent modest incentives are still largely responsible for the improved response to recruitment drive for qualified academic staff. It is time to stabilize on the current level while still desperately searching for viable alternatives from dedicated stakeholders in the Babcock University venture to “*come over to Macedonia and help us*”. The question of remuneration is a rather sensitive one in Church-related institutions, especially considering that most Church workers, even those sitting on the Board of those institutions are often poorer paid than academic staff. Since teachers are the principal (not sole) agents through whom the integration of faith and learning takes place in the University, the great challenge then would be: how to recruit, retain, and motivate academic staff while not losing sight of the mission of the organization or of blessings that come with sacrificial service - and without denaturing the school. Using the

⁹ John M. Fowler, “*The Mission School: Catalyst or Catastrophe?*” in *The Journal of Adventist Education*, vol.56 No.2 (Dec 1993/Jan 1994) p38.

case-study of Indian Mission schools to demonstrate how Adventist schools have been proactive agents for social change which success did not necessarily entail loss of vision of mission, Fowler (1994:39) argues that:

India's mission schools have affected the dynamics of church structure in the areas of personnel, power, and finance. School personnel outnumber all other church workers by a ratio of roughly two to one. We have more teachers than pastors. Principals of large institutions have more personnel to supervise, larger budgets to administer, and greater growth projections to monitor than some local mission presidents. Such power carries with it the temptation to assert organizational independence. But this has not happened because of the ecclesiology that governs the mission school.

Expanding on the dynamics of how does this all works out without leaving any destructive traces of conflict, tension or crisis, Fowler continues further in the same reference:

How does this ecclesiological relationship preserve the vision of the church and the function of the mission school? The mission school has deliberately chosen to function as a servant of the church. The academic excellence, financial independence, contribution to community growth, public reputation, and influence gained over the years are seen by the schools as being derived from their commitment to the purposes of God and as meant to extend His kingdom. This has helped them maintain a kingdom-perspective. Such a perspective is more easily stated than achieved, and in this area the church faces one of its most arduous challenges. If the schools have to carry on their kingdom-perspective in an alien atmosphere, and if the teachers are the instruments through which integration of faith takes place in the classroom, then where does one get the personnel to accomplish that task? Can the church equip, train, motivate, and commandeer an adequate army of teachers and administrators? Building an Adventist-trained educational corps remains a challenge. Meanwhile, there is the problem of keeping the mission in the mission school.¹⁰

It will be foolhardy, no, hypocritical, even self-deluding, for anybody to pretend that this danger of losing sight of mission is not part of historical or current day reality. Over one hundred years ago, God's messenger, E. White, warned in loud tones:

Let us not forget that as activity increases, and we become successful in doing the work that must be accomplished, there is danger of our trusting in human plans and methods. There will be a tendency to pray less, and to have less faith. We shall be in danger of losing our sense of dependence upon God, who alone can make our work succeed; but although this is the tendency, let no one think that the human instrument is to do less. No, he is not to do less, but to do more by accepting the heavenly gift, the Holy Spirit.¹¹

The solution is not to simply abandon development because there is a danger of derailment, but to press on ahead with a riveted focus on the goal. A more severe admonition comes against a concerted effort to lose sight of the goal in pursuit of pecuniary gains, pride, self-importance or any other perilous endeavour. Tracing the initial root of Solomon's apostasy to the hiring of apostate Hiram from Tyre and his corrupting influence on the Israelite co-workers, White further warned:

And gradually these wrong principles came to be cherished by his associates. As they labored with him day after day, and yielded to the inclination to compare his wages with their own, they began to lose sight of the holy character of their work, and to dwell upon the difference between their wages and his. Gradually they lost their spirit of self-denial, and fostered a spirit of covetousness. The result was a demand for higher wages, which was granted them. The baleful influences set in operation by the employment of this man of a grasping spirit, permeated all branches of the Lord's service, and extended throughout Solomon's kingdom. The high wages demanded and received gave many an opportunity to indulge in luxury an extravagance. In the far-reaching effects of these

¹⁰. Ibid.

¹¹. Ellen G. White, R&H July 4, 1893.

*influences, may be traced one of the principal causes of the terrible apostasy of him who once was the wisest of mortals. The king was not alone in his apostasy. Extravagance and corruption were to be seen on every hand.*¹²

Indeed, a worker's attitude towards material rewards and remuneration has more to do with the reflection of Christ and the integration of faith with learning than many may think. While the Bible believes that a labourer deserves his wages (1 Corinthians 3:8), it also warns that the love of money is the root of all evil (1 Timothy 6:10), and to "Keep your life free from love of money, and be content with what you have; for he has said, 'I will never leave you nor forsake you'" (Hebrews 13:5). It is sad that most Adventists in more lucrative public service or private practice do not realize they need to serve God until they lose their jobs or business goes asleep. The warning is not hidden:

*In some of our institutions the wages of a few workers were increased beyond reason. Those who received these wages claimed that they deserved a greater sum than others, because of their superior talents. But who gave them their talents, their ability? With the increase of wages came a steady decline of spirituality... Strange principles, like evil leaven, permeated nearly the entire body of believers. Many ceased to deny self, and not a few withheld their tithes and offerings. Some who blindly continued to place a high estimate upon their services, were removed. Others received the message given to them, turned to God with full purpose of heart, and learned to abhor their covetous spirit. So far as possible, they endeavored to set a right example before the people by voluntarily reducing their wages. They realized that nothing less than complete transformation in mind and heart would save them from being swept off their feet by some masterly temptation.*¹³

Babcock University Third Millennium Development Prospects

Without the in-dwelling power of the Holy Spirit of God, the way forward for Adventist Education with all the frenzied challenges of the new millennium might be even more frightening, confusing and controverted than the "millennium bug" scare before the turn of the century. But Adventists remained unmoved because, "we have nothing to fear for the future except in as we shall forget... our past history." So many possible areas of concern abound:

- **Enrolment**
Where shall we get what kind of students: Adventists OR/AND Non-Adventists?; captivated OR captured?; local OR foreign?; Male OR Female?
- **Staffing**
Where shall we get what kind of staff: Academic AND Non-Academic?; Adventists AND Non-Adventists; Qualified AND/OR non-Qualified; Retained OR Detained;
- **Curriculum**
What shall we teach? What government regulations are applicable?
- **Funding**
How shall we fund the institution: Church Appropriations AND/Government Aids; Donations AND Investments; Fees AND Alumni
- **Control**
Who Controls Administration & Policies; What Level of Interaction: Accreditation OR/AND Recognition; Church AND/OR Government Agencies; International Board of Education/GC AND Division AND Union; Board Membership
- **Achievement of Mission**
What Parameters to Measure Goal Achievement: Global OR/AND Local; Eternity AND Long-Term AND/OR Short Term;

¹². Ellen G. White, 2 SM 175-176.

¹³. Ellen G. White. 2SM176/177.

– **Environmental Stability**

What will the operational environment of Adventist Higher Education be over time: Economical; Financial; Political; Ecological; Social;

While nobody could possibly claim to have the answers to all these questions, our strategic plans inspired and guided by the Holy Spirit, will lead us moment by moment in goal achievement for the future. The Church lost between \$ US18-24 million on the Adventist University of Central Africa to the political crisis in Rwanda in 1994, true. But that does not spell the end of church investment in African education except in as the salvation of those populations would have been abandoned to their own sorts. Also, the proliferation of small higher educational institutions all over the developing countries of Africa, Asia and Latin America may afford a peace of mind to the proponents of the ‘small is beautiful’ theory, and of lowering the risk of gigantic losses in the wake of political upheavals. There is also the political consideration of satisfying many communities’ demands for “a piece of the Adventist cake.”

It nevertheless has great implications for cost-efficiency analysis, and qualitative and quantitative optimization that would have come from an ‘economy of scale’, especially in consideration of Full-Time-Equivalent (FTE) ratio of teachers/students/programs required by government minimum requirements in some countries like Nigeria. In the Nigerian situation where government requirement stipulates that any approved educational institution must respect a 60/40 percentile ratio between the Sciences and non-Science disciplines, the take-off cost implication of this requirement is further exacerbated for Adventist colleges by their traditional Liberal Arts bias. The only viable alternative therefore, would be a judicious strategic balance between programs on merit based on: marketability, doctrinal value, and regulatory obligations.¹⁴ (See Kibuuka, 2001).

The Prodigal Brother Paradox in Adventist Higher Education: A Conclusion

Some isolated resistance developing in the attitude of certain Adventists who are protesting the invasion of their educational “turf” or monastery where they could hide their children seem to forget that isolation is no insurance against sin, because sin begins in the mind. When we pray for new opportunities to share our faith, we must not now run away when those opportunities are presented simply because we got converted before others. Noah kept the door of the Ark open until it was shut by the angel of God. The attitude of the elder brother in the parable of the prodigal son well illustrates the reaction of those parents who are so attached to the form that they take no time to examine the content of innovations introduced into campus worship and social lifestyles to accommodate new converts. If their concern were really genuine for behavioral and moral regeneration of youth, they may be honest enough to admit to themselves that the “worst” Adventist campus may still present advantages more beneficial than the “best” public University campus.

While maintaining the global supervision and standards of Adventist education, more flexibility is needed to meet local needs around the world. For more effective grassroots mobilization for development of our tertiary institutions, the control and responsibility needs to be moved closer to the local community. We have a grave responsibility, not to foreign youth but for locals - to train the four strata of society’s youth towards whom we have responsibility as a Church:

- a. Children born in Adventist homes;
- b. Young people of school age converted on the strength of their own conviction;
- c. Children of adult Adventist converts;
- d. Non-Adventist young people in the catchment constituency whose potential Church or alumni membership influence may be determinant in favour of the Church and the achievement of its mission in the future.

¹⁴. For a more detailed discussion of this , refer to Hudson KIBUUKA’s paper, “Integrating Faith & Learning In and Era of Massification and Globalization of Higher Education” Lecture Presented at the 28th Faith & Learning Seminar, at Babcock University, Ilishan-Remo, Nigeria, June 17-29, 2001.

Non-governmental organizations engaged in International development projects have long ago found that more easily sustainable and enduring in service, are those projects in which the local population is actively involved in the planning, execution, management and control. The “imposed” or “foreign” projects may be initially more attractive and elaborate, but the long-term effect does not endure. For our schools to be effective and efficient in operations, there must be a meaningful local presence in the leadership (Community, Teachers, Administration, and Boardroom), as there is with the students in the classroom. The integration of faith and learning is greatest in the classroom but is incomplete until every place on campus is permeated with the Mind of Christ. Unmistakenly pointed admonitions from the Great Educator - Christ - are given to the Church through His messenger:

I have been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message. Because men could not comprehend the purpose of God in the plans laid before us for the education of workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God. Years have passed into eternity with small results, that might have shown the accomplishment of a great work. If the Lord's will had been done by the workers in earth as the angels do it in heaven, much that now remains to be done would be already accomplished, and noble results would be seen as the fruit of missionary effort.¹⁵

Often, the Christian life is beset with dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage and death behind. Yet the voice of God speaks clearly, God forward. Let us obey the command, even though our sight cannot penetrate the darkness. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every uncertainty disappears, and there remains no risk of failure or defeat, will never obey. Faith looks beyond difficulties, and lays hold of the unseen, even Omnipotence, therefore it cannot be baffled. Faith is the clasping of the hand of Christ in every emergency.¹⁶

¹⁵. Ellen G. White. CT533

¹⁶. Ellen G. White, GW262

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APPENDIX I

Department of Accounting, Economics & Finance

B.Sc. Hons. - Accounting
 Bsc. Hons. Economics
 B.Sc. Hons. Banking & Finance
 ICAN & ATS Preparatory Classes

Department of Agriculture & Industrial Technology

B.Sc. Hons. - Agriculture (With Options in Home Economics
 Animal Science; Crop Science & Agric. Econs)

Department of Basic & Applied Sciences

B.Sc. Hons. - Biochemistry
 B.Sc. Hons. - Microbiology

Department of Business Administration & Marketing

B.Sc. Hons.- Business Administration;
 B.Sc. Hons. - Marketing;
 B.Sc. Hons. - Office Systems Management
 ICSAN Preparatory Classes

Department of Computer Science & Mathematics

B.Sc. Hons. - Computer Science
 B.Sc. Hons. - Computer Technology
 B.Sc. Hons. - Computer Information Systems

Department of Education & General Studies

B.A. Hons; Psychology
 B.A. Hons. - Guidance & Counseling
 B.L.I.S - Library & Information Science

Department of Health Sciences

B.N.Sc. - Nursing Science
 B.Sc. Hons. - Public Health Promotion & Education
 B.M.L.S. Medical Laboratory Sciences

Department of History & International Studies

B.A. Hons. History & International Studies

Department of Languages & Communication

B.A. Hons - Mass Communication;
 B.A. Hons - English Studies;
 B.A. Hons - French;

Department of Political Science & Sociology

B.Sc. Hons. - Political Science
 B.Sc. Hons. - Public Administration
 B.Sc. Hons. - International Law & Diplomacy

Department of Religious Studies

B.A. Hons - Religious Education;
 B.A. Hons. - Theology