

and there are plans for similar formats throughout California.

Not only cable broadcasting, but also distribution of video cassettes are aspects of a new television project at the University Church in Loma Linda, Calif. On July 30, the church completed its first dry-run taping of Sabbath School and church services in preparation for live cable broadcast beginning October 1. When the city of Loma Linda granted its cable rights, it required provision by the cable station for a free local access channel. Thus, while the initial equipment budget for the University Church project has run near \$200,000, an amount raised by individuals and physicians' groups, the operational budget will be small, due to the free access and the work of 78 volunteer church members.

According to Milford Harrison, a volunteer leader, the University Church has been given 24 hours of air time, each week, from Friday evening to Saturday night. The initial motivation for the project was an interest in broadcasting live services to the patients at the Loma Linda University Medical Center. Now, the services will reach the surrounding community, and plans are underway to broadcast vespers services and, eventually, life-style programming, in conjunction with area hospitals. Harrison reports that the "potential demand is greater than anticipated." In addition to the cable company's interest in placing the program on a more far-reaching, area-wide channel, the church is considering a world-wide distribution of video cassette tapes of its services to the mission field and district churches. The church anticipates an initial demand of 200 cassettes per week.

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Betty Cooney, a graduate of Atlantic Union College, is director of Communications of the Greater New York Conference.

Julie Tilton-Ling has a master's degree in English and Rhetoric from California State College in San Bernardino, where she also teaches in the English department.

## Academicians Struggle for Freedom and Funds

by Julie Tilton-Ling

As Adventist colleges began the 1983 academic year, two basic issues—academic freedom and faculty wages—stumbled through procedural stages to oblivion, thus potentially raising a third issue of paralysis within the academic community. Faculty on the La Sierra campus of Loma Linda University raised the wage issue and then spent a year compiling information to present with their request for wage parity. Now the university board of trustees is spending a year compiling their responses. An academic freedom statement created by a committee and then approved by the college presidents at a meeting of the board of higher education in July must also be subjected to action at the General Conference Annual Council.

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### *Academic Freedom*

A draft proposal on academic freedom was drawn up for the board of higher education by a subcommittee composed of R. L. Reynolds, executive secretary of the board of higher education, chairperson Helen King; Don McAdams, President of Southwestern Adventist College; J. G. Smoot, President of Andrews University; Otilie Stafford, chairperson of the English department at Atlantic Union College; and Gerald Winslow, professor of theology at Walla Walla College. The draft stated that the atmosphere of freedom to pursue truth through open inquiry was important not only to the schools but to the church itself.

While reiterating the teacher's constitutional right to freedom of speech, the

proposal stated that the teacher “must remember that the public’s view of his institution and of his church may be strongly influenced by what he says and publishes.” The freedom of research guaranteed the scholar was to be contained “within the context of his faith and from the perspective of Christian ethics.” An Adventist educator, who did not want to be identified, saw this part of the statement as “obscure and finally unhelpful.” Citing abortion research as a potentially controversial issue, he stated, “Sometimes the best Christian ethics can say is ‘Think *seriously* about this’” without making a final judgment. Research about sociological factors arising within the church hierarchy, for instance, may naturally raise questions about belief. If those questions are important to the research, must one shy away from the topic or limit one’s approach?

The freedom to teach—within a world view that respects the “nature of reality, of man, of knowledge, and of values”—was seen as tenable only within the scholar’s area of specialization: “He will not introduce into his teaching controversial matter unrelated to his subject.” While the aforementioned educator agreed that this works well as a guideline for responsible use of classtime, he also agreed that “refinement of moral perception” is an education goal that may lead a teacher beyond his/her area of expertise.

Concern over controversy was underscored by what the committee saw as the two-fold responsibility not only of teachers but also of church and institution leaders: “to seek for and disseminate truth” and “to counsel together when scholarly findings have a bearing on the message and the mission of the church.” The proposal concluded with a call for “clearly stated procedures” in handling sensitive issues, including “peer review, an appeal process, and a review by the Board of Trustees.”

One of the statement’s authors, who asked not to be identified, reported that the above-summarized proposal is not what the

church leaders are presently reviewing. This member of the committee stated, “It is unfortunate that what the committee worked on and what is being circulated are two different things. Apparently, the church leaders felt that it was something for the world church, so world leaders needed to work on it.” This has happened in spite of the fact that the proposal was drafted for North America. After college presidents approved the committee’s version, they voted that if church leaders felt changes were needed, the committee should reconvene. This never happened. The above-mentioned member stated that the world leaders’ current version includes “serious changes that have altered the tone of the document from positive to punitive—the idea of being guilty until proven innocent.” This Adventist educator also saw problems in extending a statement intended for North America to the world church because of the effect of various cultures on different Adventist colleges. Since the issue of academic freedom is so important, this person suggested that further discussion of it—particularly with college faculties, whom it will affect—may be finally more helpful than simply adoption of a statement.

### *Faculty Wages*

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The issue of wage parity raised at Loma Linda University was studied by the La Sierra Campus, Campus Policy Committee on Faculty Affairs, formed in response to the La Sierra faculty’s concern that while salaries for Loma Linda Campus faculty are nearly equal to that of peers in the educational marketplace, salaries at La Sierra fall well below such parity. Both accreditation teams and faculty have pointed out that some inequities “can result only in severe problems in faculty retention, recruitment, and morale.”

Seeing Loma Linda University as not “a mere collection of colleges but a true university unified in purpose,” the La Sierra faculty viewed their responsibilities as dif-

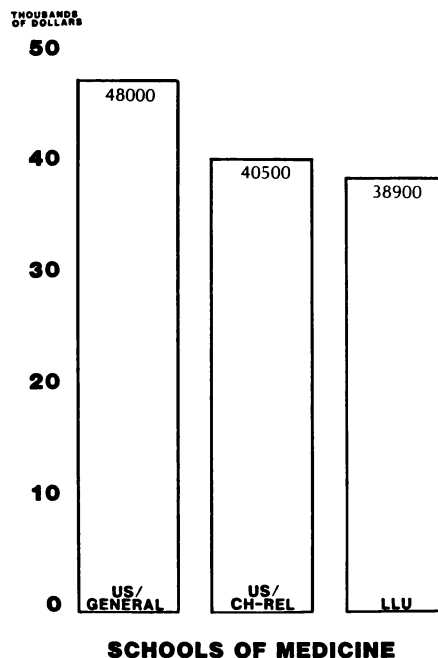
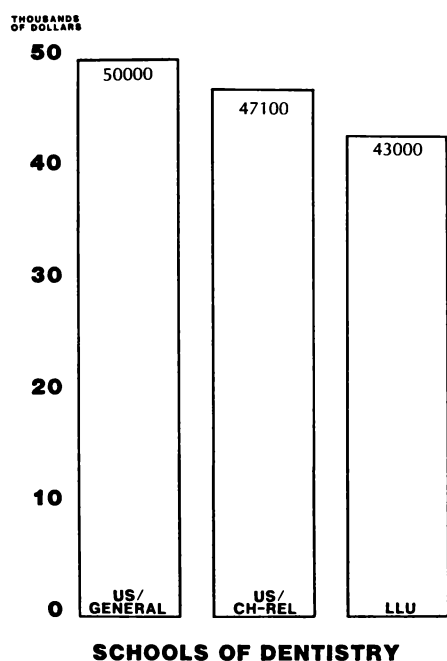
fering from those of other SDA colleges in that they "must cooperate in mutual support with the other schools of the University" and "must generate knowledge through investigation and research."

In presenting the case for wage parity, the salaries of support staff, Loma Linda Campus faculty, SDA pastors, La Sierra Campus faculty, and LLU administrators were compared with those of peers in both the general educational marketplace and similar church-related colleges and universities in Southern California. Secretarial support staff, basic science faculty of the School of Medicine, and School of Dentistry faculty were found to be near parity with peers in other church-related schools. The most notable discrepancies were found among Seventh-day Adventist pastors, whose salaries are well above their peers in 'mainline' Protestantism, and the salaries of the La Sierra faculty, whose salaries are well below those of peers in other church-related schools. Both La Sierra and Loma Linda campus faculty are well below parity with their peers in terms of benefits. While one might wonder whether controlling tuition

costs is a source of depressed salaries, the study showed that "when compared to LLU/LS, some church-related colleges and universities in Southern California charge less tuition, yet pay higher salaries to their faculty."

The committee presented the problem of faculty morale from the perspectives of the Western Association of Schools and Colleges (WASC), the faculty itself, and department chairpersons. The WASC evaluation, while lauding the faculty for its devotion and training, observed that "the La Sierra faculty is very vulnerable and is, in some sense, subsidizing the University." Further, the sacrifices of the La Sierra faculty were considered to be potentially hazardous to the institution: "A dedicated faculty—especially one sharing a similar religious belief—is not only vulnerable to unrealistic expectations on the part of administrators, it is at least as vulnerable to own willingness to sacrifice—which may be praiseworthy but educationally unwise. Care must be taken to see that teaching loads are reasonable, compensation equitable, and participation in University affairs meaning-

## SDA Salaries Compared to Those of Peers



ful if faculty is to be effective as well as devoted." The WASC report ended with a recommendation that the University move to "reduce inequities in loan and compensation."

**A**telling statistic in the faculty evaluation of morale was the 45 percent of faculty who reported actively seeking or seriously considering another full-time position. In written comments, six percent were positive while approximately 90 percent "exhibit attitudes of disillusionment, dissatisfaction, and anger." The chairperson's evaluations echoed the faculty's conflicts between wanting to "pour energy into teaching and research" when salary levels make an issue of daily living.

Personal hardship has resulted from the La Sierra faculty's willingness to sacrifice. Several faculty members told the committee that they could not afford to keep their own children within the Adventist school system. One full-time assistant professor qualified

for food stamps during the course of his tenure at La Sierra and finally left the campus. On March 13, 1983, the La Sierra faculty unanimously approved a resolution calling on the Loma Linda University board of trustees and the La Sierra Campus Subcommittee on Budget, Planning, and Finance to consider and act upon the findings of the report. In response to the faculty's initiative, the Loma Linda University board of trustees exercised its own initiative by delaying potential action for correcting the wages by choosing to hold off consideration of the resolution until January 1984, when fiscal arrangements for the 1983 academic year will already have been set.

While the wage issue controversy at Loma Linda University has not been solved as quickly as it might have been, at least the problem was studied and discussed by those whom it directly affects. The handling of the academic freedom proposal, on the other hand, raises questions not only because of the tortuous route it has taken toward approval, but also because of its lack of input from those whose performance it will evaluate.

