

Institute for Christian Teaching  
Education Department of Seventh-day Adventists

**TRANSMITTING CHRISTIAN VALUES IN  
TEACHING LAW OF CONTRACT  
AT SOLUSI UNIVERSITY**

by  
**Ellah Kamwendo**  
Solusi University  
Bulawayo, Zimbabwe

**593-05 Institute for Christian Teaching  
12501 Old Columbia Pike  
Silver Spring, MD 20904 USA**

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**INTRODUCTION**

One of the challenges that confront Christian teachers in secular schools is integrating Christian values in teaching. I am very fortunate because I teach at Solusi University, our own Seventh-day Adventist University, where so many opportunities come my way that I use to integrate Christian values to my students. I teach several courses in the Department of Management and Marketing, one of which is Law of Contract, which deals with contractual agreements.

Contractual agreements to trade have to do with profit from delivery of goods and services. The goal is to produce a surplus or add value to contractual transactions agreed upon. In order to succeed in this profit-oriented motive, parties to a contract who are not under the influence of the Holy Spirit and have no Christian values, engage in questionable, unethical or illegal activities in order to win lucrative contracts. As such, most developing countries are faced with contractual problems like adulteration of products, inappropriate pricing, bribes or manipulation of tax returns. Contracts are acquired by giving money under the table. Government has all the laws but the implementation is very poor because government officials themselves are engaged in all kinds of corruption.

Other contractual problems in business contracts that many times go unnoticed are: “figure-juggling in accounting, an instructor’s chronic failure to meet classes, and the hiring and maintaining of incompetent staff by administration, etc” (Barry, 1978). Justification for such acts may be selfish reasons like pressure to meet deadlines, to go along with peers, and to keep up a good image, etc.

We do not have to follow the crowd, neither should we succumb to the pressures around us as many others are doing. Since contractual transactions are very much a part of our lives, how can we make sure that our part is done honestly and with integrity?

## **Purpose of the Paper**

The more competitive we are to succeed each day, the more complex are our contracts as we strive for a good life by trying to become rich overnight. There is nothing wrong with having wealth, power, or being successful, popular, happy and having a good life but problems come when we acquire such lifestyles in a wrong way.

This paper is an attempt to show that law of contract can be taught with a Christian bias, transmitting the Christian faith and values to our students so that their contractual agreements or transactions are different from the secular view. Our students, our future businessmen should be taught to be honest, to respect and earn respect from their colleagues and community as they go about their business dealings.

Our students will become mature Christians if what they profess to believe coincides with their lives or actions in their homes, churches, and businesses. The hope is that students will be able to develop and practice Christian value-enriched ways of forming contractual relationships with their fellow men.

## **CONTRACTS**

### **Importance of Contracts**

We make contracts when we buy goods at the supermarket, when we get on a bus or train, and when we put money into a machine to buy chocolate or drinks – all without a word being written down or sometimes even spoken. Each of these activities involves a contract of some kind. In fact, everyday of our lives is filled with contracts. This means that there is no business without contracts!

Since business has to do with profit from delivery of goods and services, contracts are the basis of all business transactions. Contractual transactions are the basis of the extraction, processing and the transformation of the raw materials into finished products that can be delivered and finally used by the consumer. From the time a person gets up in the morning till he goes to bed at night, most of his activities are contract-related. Therefore, contracts have become part and parcel of our lives and society.

## **Freedom to Contract**

Contracts are based on the idea that parties are the judges of their own interests; they should be free to make contracts on any terms they choose, on the assumption that nobody would choose unfavourable terms. Once this choice is made, the job of the courts is simply to act as an umpire, holding the parties to their promises. It is not the courts' role to ask whether the bargain that is made is a fair one or not, but that the parties honour their obligations.

## **SECULAR VIEW OF LAW OF CONTRACT**

### **Need for Law of Contract**

A market economy can work efficiently if its members plan their business activities knowing that they can rely on promises made to them. It would be impossible to run a society, each buying and selling goods and services on promises that are not binding. Long-term projects, For example, contractors working on the English Channel Tunnel would have been very reluctant to invest time and money on the project if they knew the British and French Governments could suddenly decide that they did not want a tunnel after all, and not be expected to compensate the contractors.

Law of contract rarely forces a party to fulfil contractual promises, but tries to compensate innocent parties financially by putting them in the position they would have been in if the contract had been performed as agreed. This has the double function of helping parties to know what to expect if the contract is not performed, and encouraging performance by ensuring that those who fail to perform cannot simply get away with their breach. There are remedies or penalties to breach (Elliot and Quinn, 2002).

The law of contract defines the remedies that are available against a person who fails to perform his contract and the conditions under which the remedies are available. It is the most important branch of business law. It affects us all in one way or another. It is however of particular importance to people engaged in trade, commerce and industry as the bulk of their business transactions are based on contracts. The law of contract introduces definiteness in business transactions. It is intended to ensure that what a man

has been led to expect shall come to pass, and what has been promised to him shall be performed (Kapoor, 2004).

## **Definition of Contract**

Most people describe a contract as a piece of paper which they sign when they start a job, buy a house or hire a television set, for example. While it is true that such documents are often contracts, in law the term has a wider meaning, covering any legally binding agreement, written or unwritten.

A contract is defined as an agreement entered into by at least two persons with the intention of bringing about an obligation that is enforceable at law. Therefore, a contract is an agreement that creates legal relationships and obligations between parties. The law will recognize and enforce valid contracts according to the following general principles of validity: (1) genuine consensus between the parties, (2) contractual capacity of the parties, (3) legality of the contract, (4) possibility of performing the contract, (5) juristic tie, and (6) compliance to the required formalities (Abbot, 1998).

## **Formation of a Contract**

The two essential requirements in the formation of a contract are offer and acceptance. For a contract to exist, usually one party must make an offer, and the other must accept it. Once acceptance takes effect, a contract is usually binding on both parties and the rules of offer and acceptance are used to decide whether the parties are obliged to fulfil their promises. There is generally no halfway house; negotiations either crystallize into a binding contract, or they are not binding at all.

**Offer:** An offer is an expression by one person (offeror) declaring the performance and terms on which he intends to be bound, in case the party to whom it is addressed (the offeree) accepts the offer. A person may express his intention by conduct alone, or by a combination of words and conduct, or in writing. A contract may be concluded instantaneously (when one buys a newspaper with or without conversation) or after negotiations. A valid offer must:

- be definite, complete and unconditional,
- be directed to a certain person or a group,
- be made with the intention of being accepted,
- not have been terminated,
- have an unexpired optional time limit,
- be communicated to the offeree (Abbot, 1998).

**Acceptance:** Acceptance is the express or implied assent by the person to whom the offer is addressed, that he accepts the offer, thus communicating an intention to be contractually bound. It may be in writing, oral or conduct like in the dispatch of goods in response to an offer to buy. A valid acceptance must:

- be definite, complete and unconditional.
- be a reaction or response to the offer.
- be accepted by the person(s), or the class to whom it is directed
- be made in the manner and within the time and compliance prescribed by offeror.
- be made during the existence of the offer.
- be communicated to the offeror (Abbot, 1998).

### **Factors Affecting the Enforceability of Contracts** (Factors influencing Consensus)

Consensus exists when the parties to an agreement agree to enter into a contract to create juristic ties and are aware of their agreement and agree to the nature of their obligations. Even where a contract meets the requirements of offer and acceptance, it may still not be binding if, at the time the contract is made, certain factors are present which mean there is no genuine consent. These are known as vitiating factors because they vitiate or invalidate the consent. These factors are: mistake, misrepresentation, illegality, duress, and undue influence.

#### **Mistake**

In law, mistake refers to a situation of apparent agreement between the parties but because of some misunderstanding, no agreement is reached. Types of mistakes that can occur are as follows:

- mistake as to the existence of the subject matter, usually concerning goods to be sold.
- mistake as to the possibility of performing the contract.
- mistake as to the identity of the subject matter.
- mistake as to the identity of the other party.
- mistake as to the terms of the contract of which the other party is aware.

The above mistakes will render a contract void provided: (1) the mistake preceded the contract, (2) the mistake actually induced the contract, and (3) it was a mistake of fact. For such the remedy is rescission and restitution.

## Misrepresentation

A misrepresentation is an untrue or false statement made by one party to the other before or at the time of the contract that as a result induced a contract. It can be made in words or implied by conduct. Even silence may amount to a misrepresentation where there is a duty to speak.

Types of Misrepresentation:

- ***Innocent misrepresentation*** – A statement made honestly and reasonably believing it to be true; Unintentionally not intending to deceive.
- ***Negligent misrepresentation*** – A false statement made honestly but carelessly as to its accuracy, that a reasonable man would have made.
- ***Fraudulent misrepresentation*** – Intentionally making false statements in intention, value, name, etc in order to enter a contract.

When a party has been induced to enter into a contract by a misrepresentation made by the other party, the law grants some relief to elect whether to: (1) affirm or uphold the contract; (2) rescind the contract, or (3) sue for damages.

## Illegality

An agreement may possess all the requisite elements of a valid contract, such as offer and acceptance, but be unenforceable because it is illegal. This illegality of the contract may be in the form of violation of legal rules and against public policy such as:

- illegality at time of formation. Such contracts are treated as if there were never made, so the illegal contract is unenforceable by either party.
- illegal mode of performance. The contract is valid but the illegal performance is fined.

## **Duress (Intimidation)**

Duress is the use of force or violence that can be physical or economic to induce a contract. Since a contract is only binding if the parties voluntarily consent to it, where one party is forced to consent by violence or threats of violence by the other, that consent is invalid. The contract is not normally void, but voidable because the consent has been obtained improperly and unlawfully.

## **Undue Influence**

Undue influence is taking advantage of one's power over the will of another with a mental weakness, depriving him of a reasonable freedom of choice. Undue influence is exerted where one party grants consent which is improperly induced by the moral constraints of the other party. For undue influence to occur, a relationship of trust should exist between the parties concerned, For example: doctor-patient, lawyer-client, accountant-client relationships. The contract is voidable and restitution may be claimed (Manase, 2001).

## **Termination / Discharge of Contracts**

Once contracts are created, a time must come when they are terminated or discharged. A contract is discharged when the rights and obligations agreed upon by the parties come to an end or are executed. Contracts can be discharged through the following ways:

1. ***Discharge by Performance*** - The parties perform their promises according to the terms of the contract and the contract ceases to exist and is discharged.
2. ***Discharge by Agreement***. There is a mutual agreement between the parties to terminate a contract through valid reasons known to the parties.
3. ***Discharge by Impossibility*** – The basic principle here is that after a contract is made, something or events happen, through no fault of the parties, to make its performance impossible. The contract is frustrated and obligations under it come to an end.
4. ***Discharge by Operation of Law*** – This is where the law provides for the discharge of a contract depending on the circumstances surrounding it.
5. ***Discharge by Acceptance of Breach*** – A contract is discharged by breach if and when one party breaches the contract and the other party accepts it.



## **Breach of Contract**

A contract is said to be breached when one party performs defectively, or differently from the agreement, or not at all, or indicates in advance that they will not be performing as agreed. It is decided whether a breach has been committed or not by comparing what has been done with what should have been done according to the terms of the contract. The significance of a breach is that the other party becomes entitled to a remedy. The party must also prove that a breach has been committed.

## **Remedies for Breach of Contract**

There are several remedies that are available to the innocent party in the event of a breach of contract by the other party:

1. ***Specific Performance*** – The injured party seeks the equitable remedy of specific performance through a court order which compels the other party to carry out the terms of a contract.
2. ***Suing for Damages*** – This is financial compensation to the innocent party for losses from not receiving the performance bargained for. This places the innocent party in the position he would have been had the contract been performed.
3. ***Rescission and Restitution*** - The injured party may recover the reasonable value of the performance rendered or the money paid.
4. ***Waiver of the Breach*** – The fact that one party has breached a contract does not always mean that there will be a forfeiture of the contract. The injured party may be willing to ignore or waive the breach and continue as if there was no breach.
5. ***Reformation of the Contract*** – Reformation is correcting mistakes in writing which prevent a contract from setting forth the actual agreement of the parties. It cannot be used to rewrite the contract.

## **TRANSMITTING CHRISTIAN VALUES IN TEACHING LAW OF CONTRACT AT SOLUSI UNIVERSITY**

### **Purposes of Solusi University**

The purposes of Solusi University, set forth within the religious heritage of the Seventh-day Adventist Church are: to enable students to dedicate their lives to selfless service for God and man; to guide in the formation of character marked by integrity, loyalty to God and country, self-discipline, responsibility and tolerance; to develop

students' abilities in critical thinking; to bring forth acceptable levels of refinement and aesthetic taste; to encourage respect for the dignity of labour; and to proffer guidance for the community, church and society (Solusi University Bulletin, 2004 – 2006).

For Solusi University to exist, there are contractual agreements between Solusi University and the teachers. As Christian workers, teachers are commissioned to “go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever they have been commanded to do” (Matthew 28:19-20). As teachers fulfil their obligations of rendering a service, Solusi University is also fulfil its obligations of supplying sustenance for their physical and spiritual needs.

Students come to Solusi University expecting to obtain secular knowledge to be able to survive in a secular world. But Christian teachers are “to teach and baptize” students so they are able to serve the secular world and be able to enter into the Kingdom to come. “Whatever the subject matter is, Christian teachers are pastors first and foremost. Their sanctuary is the classroom; their parishioners are the students. It is a privilege and honour to guide students in the classroom, to fraternize with them on campus, to interface at close range a few hours a day to influence them for God through companionship, conversation and general lifestyle” (Akers, 1994).

It had been the trend in the past that the SDA to non-SDA student ratio was 1:4. This had a negative impact on the overall campus life. During the past two years, there has been a great campus evangelistic revival based on the nine core values wherein the Solusi University Chaplain challenged the minority SDA students “to be their brothers’ keepers” to the non-SDAs and vigorously witness to them. This concept is based on the idea of Holmes (1975) who emphasized the importance of the climate of faith and learning where values are transmitted “more from example than from precept, more from their peers than from their elders, and more by being involved than being spectators”. The students invited “their brothers” to early-morning prayer bands and other activities. The climax was the Week of Spiritual Emphasis where about 200 students were baptized.

Each new convert is challenged to be involved by witnessing to at least one non-SDA student and have him or her baptized by the end of the semester. As a result, the ratios have been reversed in that we have more SDA students by the end of each

semester. I believe that by the time the students graduate, and ready to go and work in the outside world, the faith and values they have internalised are a part of their daily lives. Proof of this is that Solusi University graduates are in great demand in both the public and private sectors in Zimbabwe and other surrounding African countries.

### **Solusi University Core Values**

Solusi University is grounded on nine core values which are printed in the faculty handbook, University Bulletin, Student handbook, pocket diaries, calendars and even on posters that are hung on office and classroom walls for all to see and internalise. Each faculty member is supposed to know these values and integrate them in each course that he/she teaches. At Solusi University we value Christlikeness, Holiness, Love, the Sabbath, Creation, Integrity, Cleanliness, Service and Quality. At almost every faculty, staff or student assembly, the Vice Chancellor, Professor Norman Maphosa always offers a reward to the first person to recite correctly these values from memory and reminds the assembly to do the same.

### **Christian Values Transmitted in Teaching Law of Contract**

Integrating Christian values that foster good relationships while dealing with people in a secular business contractual transactions will bring glory to God and joy to the concerned party forever (Bahadur, 1998).

Values such as fairness, honesty, impartiality, justice, reliability, responsibility, self-control, trustworthiness, accountability, tolerance, unselfishness, etc. affect one's decisions, consequently, and behaviour. Unlike other graduates from secular schools, Solusi University graduates are taught Christian values in addition to learning to earn profits. "When profit maximization is the objective, there is a tendency to resort to profiteering which leads to materialism. Materialism becomes the motivator in exercising power over people and property, leading to exploitation on the economic, political and social front. This increases the gap between the 'haves and the have-nots'" (Dewett, 1997).

There are many values presented in the Bible and literature by Adventist writers that promote good relationships between parties in their contractual agreements or transactions. Some of these values are discussed below:

## **Honesty**

One of the most essential values required of the parties to a contract today is honesty. Honesty is “the capacity or condition of being honest, full of integrity, and trustworthiness”. It means not lying, cheating or taking unfair advantage of others. The eighth commandment condemns theft and robbery; it forbids overreaching in trade and requires the payment of just debts and wages (White, 1917). It implies being open and truthful no matter the conditions one faces. It means telling the truth out of respect for oneself, and for others their feelings.

I tell my students that each party must act in the highest of good faith toward the other and not to take advantage over the other by the slightest concealment of contractual information. To remain silent about a material fact in a contract can amount to misrepresentation. The law ensures that one party does not have an unfair bargaining position over the other (Elliot and Quinn, 2001).

Deuteronomy 25:15-16 instructs us that “in all our transactions we are to use accurate scales and honest measurements . . . All who cheat with unjust weights and measurements are detestable to the Lord our God.” An honest man is the one who will manifest unbending integrity. In the book by Testimonies for Church Vol. 4 by White (1948), we read that deceitful weights and false balances are an abomination in the sight of God. The angels of God, who watch the development of character and weigh moral worth, record in the books of heaven these minor transactions that reveal character.

White (1948) states in her book “Child Guidance” that God wants men to be strictly honest and unimpeachable in character . . . The tongue must be true, the eyes must be true, the actions wholly and entirely such as God can commend. We are living in the sight of a holy God, who solemnly declares, “I know thy works”. The divine eye is ever upon us. We cannot cover one act of unjust deal from God.

## **Fairness**

Fairness can be defined as the value in which people are treated equally and dealt with rightly or reasonably. As the Bible admonishes us to do “what is right and just and fair” (Proverbs 1:3), it is imperative that Christian businessmen exhibit fairness in their contractual transactions. In the book *Adventist Home* by White (1948), we are told that if some are found to be in debt and are unable to meet their obligations, they should not be pressed to do that which is beyond their power. They should be given a chance to discharge their indebtedness, and not placed in position where they are utterly unable to free themselves from debt. In demanding the execution of contracts, parties are not to oppress one another but to deal kindly.

## **Justice**

In addition to being fair, justice eliminates suffering. In Deuteronomy 27:19, we are warned against “withholding justice from the fatherless or the widows.” The Bible provides many examples of justice. Deuteronomy 24:14 says: “Never take advantage of a poor hired man . . . Pay him his wages each day before sunset, for he is poor he needs it right away . . .” The best of all examples are God’s ways of dealing with His people which are just and forgiving (Deut 32:4). It should be said of us like Abraham, the man who walked with God, who was “right and just” (Gen 18:19).

At Solusi University rules are simple, well-chosen, and printed in the student handbook, and is well understood by students and parents. Where they err, they feel responsible for their own actions since they knew what they were getting themselves into.

## **Unselfishness**

White (1948) wrote in the book *Counsels to Parents, Teachers and Students* that, unselfishness underlies all true development. Through unselfish service, we receive the highest culture of every faculty. In our use of money we can make it an agent of spiritual improvement, not to be employed to administer pride, vanity, appetite or passion. Business integrity and true success lies in the recognition of God’s ownership. The creator of all things is the original proprietor and we are His stewards. All that we have is a trust from Him, and to be used according to His direction. This is an obligation of

every human being to do, a work appointed by Him, not for selfish reasons but to the glory of God and a service to others. Students are encouraged to support the mission of the church and to become contributors to the well-being of society.

## **Responsibility**

Responsibility, according to Carroll (1989) is a state or condition of having assumed an obligation. In other words, it is “a moral compulsion felt by a subordinate to accomplish his assigned duties” (Bhushan, 1994). In addition, Lee Poe (2004) states that the concept of stewardship of life, time, skills, resources and other factors that contribute to livelihood are derived from the doctrine of creation. People have certain obligations to the creator in how they treat each other, nature, and themselves as they go about their business. In the book *Education* we read: “Our temporary blessings are given to us in trust, to prove whether we can be entrusted with eternal riches” (White, 1948). As such our Master will praise us for good work: “You have been faithful in handling this small amount, so now I will give you many more responsibilities. Begin the joyous task I have assigned to you” (Matt 25:21). Our students have economic, legal, ethical and social responsibilities to the societies they live in. All they need is to be inspired in the right direction by caring teachers.

## **Accountability**

Business students should be taught to be responsible and to provide satisfactory reasons for all their actions and decisions. They should have solid evidence in data upon which to base their decisions. The Bible tells us that everybody will have “to give an account of himself to God” (Romans 14:12), “for every careless word they have spoken” (Matt 12:36). Students should be involved in planning the religious activities of the school. They gain the most benefit from the programs they help to plan and present.

## **Importance of Learning Christian Values**

It is not only in the classroom that the students will benefit from these values. When internalised, the values will guide the students as to what kind of company to work for and what jobs in the business world are appropriate for them. An internalisation and

practice of these values can improve the economic and social environment in which we interact; a willingness to assume responsibilities of citizenship within the world economic community; and an appreciation for and practice of Christian principles in business (Bahadur, 1998). As such Solusi University students must be taught to aspire to be:

“Men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall” (White, 1948).

From the above statement, we assume that a student from Solusi University, who has internalised Christian values, will be a principled person, who will not be bought or sold. This means that integrity is a priority in his/her life. Being “true and honest” means he/she has a willingness to enter into contracts, not for profit maximization through exploitation but as a service to him/herself, to others and to his/her Creator. He/she calls sin by its right name, meaning deceit and corruption are eyesores to his/her value judgment. He/she shuns like leprosy any offer leading to evil and stands for the right. No amount of persuasion can change his/her stand from truth as long as he/her is right in the sight of God.

### **ROLE OF THE CHRISTIAN TEACHER IN TRANSMITTING CHRISTIAN VALUES**

The first and most important element of integrating Christian values in a learner is the teacher. Seventh-day Adventist teachers must shoulder the great responsibility of transmitting Christian values to students. Otherwise we are no different from secular teachers. Teachers are to combine Christian values with the knowledge of forming and executing contracts through the following ways:

#### **Modelling**

Teachers are to show exemplary behaviour in what they say and do in their contractual obligations. Through an exemplary lifestyle, the teacher can portray what he wants his students to become. “Modelling is the most illustrative method of transmitting values. Students should be able to perceive thirst for knowledge, trust in God, and

Christian values in the daily life of the Christian teacher” (Taylor, 2000) as he goes about his contractual obligations.

Values such as justice can be modelled by being “just and right” (Deut 32:4) in our dealings or agreements with students. Through grading examinations and quizzes according to merit, providing equal learning opportunities to all students, and having no favourites, the teacher can inculcate the values of justice, fairness, honesty, and responsibility in students (Soreng, 2000). Teachers have the contractual responsibility of moulding the students for service in this world and in the world to come.

### **Teacher-student Relationship**

According to Bahadur (1998) the teacher-student relationship should be the one that fosters trust and confidence in the student. Furthermore, Rasi (2000) emphasized that teachers should make themselves available to their students in order to continue the dialogue and the questioning after class, in their offices or in another quiet setting. These private conversations lead students to deeper levels of reflection on life’s meaning, choices, and destiny, strengthening personal faith and commitment. The Apostle Paul commands us in 1 Thessalonians 5:13 to encourage the timid, help the weak, and be patient with everyone.

At Solusi University, every teacher allots one to two hours of consultation everyday wherein students are free to walk into the office and discuss any issues of concern to them. Students are also encouraged to come in at any time when they feel a need to talk to the teacher; the teacher is supposed to accommodate such students. This helps to foster a healthy teacher-student relationship. These interactions can encourage values such as unselfishness, service, patience, etc, in both the teacher and the students.

### **Case Studies**

A case study is a detailed analysis of a real life problem or situation involving contractual transactions that is brought to the classroom for students to solve. Students are provided with situations they would face in the real world of business. To integrate faith and learning, students are encouraged to apply Christian values such as mercy, tolerance, justice, fairness, etc in solving the cases without bias (Soreng, 2000).



## **Bible Examples**

Values such as responsibility, accountability, honesty, justice and unselfishness can be taught by citing examples from the Bible. Jesus, the Master Teacher, taught by using simple examples and familiar experiences. For example, while teaching contractual obligations, one can illustrate what Jesus said, “render unto Caesar the things that are Caesar’s and to God the things that are His” (Matthew 22:21). Further, Romans 13:7 tells us to give everyone what we owe him. If we owe taxes, we pay taxes; if revenue, then revenue; if respect, then respect; if honour, then honour. These examples can transmit the value of being a responsible citizen who honours his obligations.

## **Group Work**

In group work, students work in small groups on a common topic or assignment. The teacher provides instruction on how to do the work and the group assumes the responsibility of ensuring that each member understands the topic. Group work involves interaction, positive interdependence, and individual accountability. The success of the group depends on the individual learning of each member. Apart from being individually accountable, group work makes people account for the group results. Research shows that this method develops values like accountability, tolerance, responsibility, open-mindedness, and mutual cooperation in students (Sharan, 1980).

## **Co-curriculum Activities**

The activities that the students partake in besides their structured or formal curriculum are called co-curriculum activities such as singing groups, choir, and social gatherings. Students with musical talents are invited to join the different groups and are encouraged to use their musical talents to the glory of God. The singing groups go to different cities and perform concerts. Several business clubs have been organized at the University for the students in training. These and the similar clubs are designed to help the students develop in their field of interest and study. The Student Association plans social activities that are normally held on Saturday night. Attendance is encouraged.

Weekly convocations and special weeks of spiritual enrichment arranged by the University administration, and various weekly and daily services conducted by the members of Solusi University Church, provide important opportunities for personal enrichment and growth. Choosing to come to the University implies a willingness to attend these appointments as part of the total educational package. Therefore, students are expected to participate. In addition, attendance at the evening worship services conducted by the Residence Hall Deans is recorded and required of all residence hall students. These activities may have a greater influence and a lasting impact on the lives of the students than the formal curriculum.

## CONCLUSION

Transmitting Christian values in teaching Law of Contract is the main thrust of this paper. Manalo (1993) says that the task of the Christian teacher “goes beyond mere providing information. Christian teachers are to exert effort till their students become learners of Jesus Christ.” It is therefore vital that students are taught the importance of practicing Christian values in formulating contracts. In the contemporary world, we come across various aspects of business negotiations and dealings. It is important that Adventist teachers direct the students in the Christian way of formulating and executing contractual agreements that result in good relationships with their business associates. Soreng (2000) states that students should be taught to bring religion into every aspect of their lives, and to stand for the right. They are to be socially responsible in everything they do, and enter into contractual agreements in the future with integrity, honesty and truthfulness as they deal with other parties.

Some students experience God in a very personal relationship that sees them through the storms of life as they enter the business world. Their faith and life is carefully nurtured and flourishes to lead them into the future with confidence. This is what most parents intensely desire for their children when they send them to Seventh-day Adventist schools. This is all possible under the guidance of the Holy Spirit and caring

teachers. Some day, these students would rise up and call us blessed because we did not fail them in this crucial preparation period of their lives.

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