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ARTÍCULO DE REFLEXIÓN

Formative Work and Holistic Education: Historical Development of an Institutional Educational Model

Trabajo formativo y educación holística: desarrollo histórico de un modelo educativo institucional

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Abstract

This research addressed formative work and conducted a case study in two Colombian educational institutions from 1937 to 2010. In 2010, an analysis of state regulations began with the aim of aligning the institutional model with the established requirements. The study focused on some antecedents of the Educational Model in the organizational history of the Instituto Colombo Venezolano (ICOLVEN) and the Corporación Universitaria Adventista (UNAC), in relation to holistic development, educational work, values, and well-being, as foundational concepts of comprehensive education. This research employs a qualitative, documentary approach, focusing on a case study of educational institutions. The components of the Educational Model were incorporated into the Statutes that both institutions submitted to the relevant authorities for ratification and approval of their internal operations, adhering to the law. The employment opportunities provided by the two institutions contributed to the well-being and progress of the students who benefited, both from Colombia and other countries. ICOLVEN and UNAC have a long history in Colombia. The nature of the work in this environment is educational. Lodging and food services were provided to meet the needs of students from other locations. The essence of education here is holistic. These two institutions continue their mission as educators of responsible citizens.

Keywords: work, comprehensive education, training, integral development.

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Resumen

En la investigación, se abordó el trabajo formativo, y se realizó un estudio de caso en dos instituciones educativas colombianas, desde 1937 hasta 2010, ya que en este año comenzó un análisis de las normas estatales, con el propósito de articular el modelo institucional a las exigencias reguladas. El estudio apuntó hacia algunos antecedentes del Modelo Educativo en la historia organizacional del Instituto Colombo-Venezolano (ICOLVEN) y de la Corporación Universitaria Adventista (UNAC), en relación con la formación integral, el trabajo educativo, los valores y el bienestar, como conceptos fundantes de la educación integral. La investigación es de enfoque cualitativo, de tipo documental, abordando un caso de instituciones educativas. Los componentes del Modelo Educativo hicieron parte de los Estatutos que las dos instituciones presentaron a las autoridades pertinentes, con fines de refrendación y aprobación del quehacer interno, ceñidos a derecho. Las oportunidades laborales que brindaron las dos instituciones contribuyeron al bienestar y progreso de los estudiantes beneficiados, tanto de Colombia como de otros países. El ICOLVEN y la UNAC tienen una larga trayectoria en Colombia. El carácter del trabajo en este medio es educativo. Los servicios de alojamiento y alimentación se prestaron para suplir necesidades de estudiantes de otros lugares. La esencia de la educación acá es la integralidad. Estas dos instituciones siguen su ruta como formadoras de ciudadanos de bien.

Palabras clave: trabajo, educación integral, formación, desarrollo integral.

1. INTRODUCTION

At both institutions, which belong to the Seventh-day Adventist Church of Colombia (abbreviated as IASDC), educational work has always been an integral part of the school curriculum, carried out through their various educational programs, practical training labs, and workshops. This has contributed to the academic preparation of thousands upon thousands of individuals, as it combines work and education. The General Bylaws of Corporación Universitaria Adventista (UNAC) (2021) identify manual labor as the foundation of these components (Article 1) and affirm the dignity inherent in useful work (Article 6). The Instituto Colombo Venezolano (ICOLVEN) Adventist School no longer has educational work programs.

UNAC's *Plan Estratégico RUTA 2021-2025* outlines various aspects of educational work. Among the five values is passion, whose operational perspective must be reinforced through a spirit of service that takes concrete form in social work grounded in strong spiritual values (Corporación Universitaria Adventista, 2020) The Strategic Management Matrix outlines the process-oriented perspective, with indicators and strategic perspectives that include educational work. The Office of the Vice President for Finance is responsible for the institution's educational work. There are other regulatory, policy, and procedural foundations that pertain to educational work.

Commitment is another of the values underpinning the Plan, and sustainability plays a highly significant role; the operational approach must be geared toward UNAC's sustainability, "maintaining a balance between economic growth, environmental protection, health care, and social well-being" (2020, pp. 13, 14). The Plan outlines the dimensions and facets of sustainability in 18 sections.

The Seventh-day Adventist Church's global educational system is summarized as shown (Table 1), and it reflects that educational work holds a prominent place in the mission of this religious denomination.

Table 1.
Data on the Seventh-day Adventist Church's Educational Program Worldwide

EDUCATIONAL LEVELS AND GLOBAL ENROLLMENT	NUMBER
Schools administered by the Seventh-day Adventist Church	9,845
Colleges and universities	116
Vocational training institutes	39
Secondary schools	2,793
Elementary schools	6,897
Total enrollment	**2,177,933**

Note. Taken and adapted from the *2024 Seventh-day Adventist Yearbook,* p. 6. Data through 2022.

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Throughout human history and across societies, human labor has been a source of wealth. In the Bible, the foundation of the Christian faith, the origin of work, is found in Genesis 2:15, when God placed Adam and Eve in the Garden of Eden to till it and take care of it. Genesis 3:19 states that man would begin to eat from the ground by the sweat of his brow.

There is a very well-known and widely popular Caribbean song that casts work in a very dark light; it is "El negrito del batey," recorded by Alberto Beltrán in 1958 with the Conjunto Casino (Alberto Beltrán (cantante), 2025). The song says that God created work as a punishment. However, Engels (1993) places labor at the pinnacle, as he considers it to be the process that allowed humans to become what they are.

The evolution of humanity reflects significant contrasts, such as hominization, which Vallois et al. (1969) assert led to the shaping of the hand and the mind. In the modes of production—from primitive communism to scientific communism—one finds characteristics, as well as processes of progress and the overcoming of circumstances. Some authors have overlooked the Asian mode of production, in which the Hebrews' labor in Egypt exhibits distinctive features. The transition from the primitive community to classical slavery in Greece and Rome contains elements of both, within a complex dialectical framework. The Hebrews, as seen in Genesis and Exodus, worked and returned to their homes; they were not the property of their Egyptian masters, as was the case in classical slavery.

When referring to the concept of labor developed by Marx in his work *El capital* (1867), it is important to note that human labor follows a two-way process, since humans act upon nature, thereby producing certain effects in it, and at the same time, nature brings about changes in human beings—that is, there is a dual transformation, which in turn leads to the satisfaction of human needs (Rosental and Ludin, 1965). It is worth noting here that the concept of Corporate Social Responsibility (CSR), which is relatively new in many countries, serves as a guide that should set limits on the excessive pursuit of wealth; and even though needs are met, business ethics take precedence over all else. Just as the COVID-19 pandemic prompted us to rethink life, CSR should encourage us to rethink the economy.

UNAC had to suspend the production of goods and services because the pandemic was devastating. However, the "University-Business" concept did not disappear, as this worldview always guided the actions of the heads of the educational workshops, preserving the comprehensiveness of the training processes. Around the world, there was a reengineering of work and jobs; new production lines emerged, others disappeared, and a third group was reinvented. The lockdown spurred processes of innovation, recreation, renewal, and resourcefulness never seen before. It was already evident how oil-producing countries, flush with cash, became centers of attraction even for the most diverse fields: sports such as soccer at all levels; publications such as magazines and books; and distinguished professors who left Spain and other countries and possessed the gift of ubiquity, enabling them to work both in their homeland and in Saudi Arabia, for example.

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Spain apologized to Mexico for the abuses committed during the conquest and the colonial period. The controversy flared up when the 2025 Cervantes Prize was awarded to a Mexican. But what privilege is being granted to Mexico, given that from various lands stretching from beyond the Rio Bravo or Grande del Norte all the way to Patagonia, the outrages and atrocities were innumerable? This is not just about Mexico when it still held territories in what is now the United States of America. There are the Maya, Muisca, and Inca civilizations and cultures within the jurisdictions of viceroyalties tailored to the finest peninsular ambitions of ex-convicts eager for adventures across the sea. And they arrived in a new land. In the pro-Iberian mindset, a residue of domination still lingers; perhaps it is an alienation like the one that subjugates Latin Americans who are now entranced by *Reconciliación*, which holds the memories of King Juan Carlos.

Among the many legacies Colombia inherited from Spain was the insatiable tax apparatus. Added to this are corruption and other serious ills that are now deeply entrenched in national life—though this is not a problem unique to this country. Another point of reference is the Organization for Economic Cooperation and Development's (OECD) proposal for a global tax regime, given that many transnational corporations are exempt from taxation (Morales Manchego, 2019).

Or, perhaps, a fatalistic sense of helplessness lies deep within. A series of theoretical contributions and concepts applied by psychologists is relevant here: Seligman is the author of a striking theory that was first applied to animal behavior and later to humans (Valera, 2025). Later, we see that the concept of attribution—or attributional style—emerged in the 1980s. The severe consequences of helplessness, in relation to an individual's attributional style associated with certain explanations, can be attributed to non-contingency (Valera, 2025). We must focus on the repercussions that patterns of helplessness can have on subsequent generations. It is likely that these consequences are being experienced today, more than 500 years after the second discovery of the Americas, or that society is suffering from helplessness, without any idea of the *focus* or *locus*, because there is a learned helplessness linked to more specific events or causes (Valera, 2025).

There are songs that can help in these academic areas, such as the one recorded by Pablus Gallinazus; it is a composition that some sources attribute to Gonzalo Navas Cadenas, titled "Una flor para mascar"; with his head filled with chimerical thoughts, he believes "that as evening falls, the work" he dreams of "is already a reality" (1979).

Lenin viewed imperialism as the highest stage of capitalism (1917), in which finance plays a dominant, abusive, degrading, or exclusionary role that leads to the harshest subjugation, tinged with cruel abjection instigated by the owners of capital and the means of production.

Many years after Lenin, Máximo addressed social conflict and sought to end the misery of the chambaculeros, as documented by Zapata Olivella (2020b). Máximo represented resistance to internal and external colonization, while his brother José Raquel embodied an inferiority complex rooted in his status as a Black man descended from Africans and aware that it was Black people who built the walls of Cartagena. For this labor wore down even the strongest of the enslaved immigrants, whose sole faith lay in Saint Peter Claver.

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In Cartagena de Indias, contradictory practices took root from the very moment of their founding by Pedro de Heredia in 1533, shortly after Santa Marta (1525). Zapata Olivella (2020b) states, "Críspulo, gallero. José Raquel, a baseball player and porter at the docks. Even Clotilde, his only daughter, knew harder labor: she helped him wash the clothes of the wealthy in Manga" (p.31). Zapata Olivella (2020a) alludes to various aspects of modern slavery: 18–20 hours a day of forced labor that would destroy any mortal; corpses were regarded as sugarcane bagasse, good for nothing. In the past, classical slavery was a mode of production; today, it is the enslavement of Black people, Indigenous peoples, and other ethnic groups resulting from racial mixing. Or simply mestizaje.

With the death of James Watson (November 7, 2025), the fire that had been stoked by his racist remarks—when he claimed that Black people have a lower IQ than white people due to genetic factors (Rodríguez Bernal, 2025)—seems to be dying down. The author of this article does not know whether Máximo, the one from Zapata Olivella, was aware of the life of this Nobel Prize winner in medicine, awarded jointly with "Maurice Wilkins and Francis Crick for their discovery of the double-helix structure of DNA" (BBC News Mundo, 2025).

In the city, Máximo complained that there was no food, no housing, no education, and no work, and that the only right Black people had was to have children, just like animals. Máximo was the only one of his generations who learned to read (Zapata Olivella, 2020b). What about the Indigenous people of Cartagena de Indias? Some time ago, the Cleveland Indians baseball team changed its name to the *Guardians* ("Cleveland Guardians"). Cartagena de Indias should be called Cartagena de Indígenas, and the monument to Catalina should be named LA INDÍGENA CATALINA.

There are many examples that illustrate, in one way or another, the problems facing Colombia—where everything is regulated by law—with no solution in sight; similarly, they reflect serious issues within civil society. UNAC and ICOLVEN have faced difficulties throughout their history, given Colombia's legal instability. The period covered in this study extends through 2010, as new state regulations forced a change in the educational model.

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2. METODOLOGY

This study adopts the view expressed by Hernández Sampieri et al. (2018), who state that documentary research is based on the examination of written and recorded sources, although they also view it as a stage in the research process. This study is documentary in nature, drawing on the archives of the two institutions, which consist of manuscripts detailing their histories, preserved as evidence of work in the field of history; there are institutional yearbooks generally referred to as *Omegas*, which were published by students under the guidance of administrators and faculty members.

In addition, an extensive bibliography was consulted to identify concepts that contributed to this study. Likewise, organizational practices related to educational and training activities were compared with legal provisions ranging from the Constitución Política (C. P.) of 1991 (Asamblea Nacional Constituyente) to circulars and directives from Colombia's Ministerio de Educación Nacional (MEN). This task was carried out to determine whether

state regulations were being complied with in institutional operations. Furthermore, this is a case study, as it focused on a single organizational unit (ICOLVEN-UNAC), in accordance with Hernández Sampieri et al. (2018).

Valuable documents were found on the websites of the two institutions that contributed to the enrichment of this research, given the process of publishing organizational documents that must be made public in accordance with transparency in administrative management.

3. RESULTS AND DISCUSSION

Despite the adoption of terms such as *entrepreneurship*, *entrepreneurialism*, and *business spirit*, as well as the phrase *culture of entrepreneurship*, there is abundant evidence of these practices in institutional life dating back to 1937. This evidence helped state authorities and agencies better understand the situation as they sought to implement tax and other measures, aligning institutional frameworks with official models used to justify the collection of taxes. In any case, in a country like Colombia, where la Constitución Política of 1991 (Article 1) enshrines the social rule of law, legal uncertainty is observed on a daily basis, fraught with paradoxes: while some provisions defend individuality, at the same time, others intrude on privacy, as in a Corte Suprema de Justicia ruling on sham marriages (Revista Semana, 2019).

November 7, 2025, marked the 40th anniversary of a terrible event: the seizure and retaking of the Palace of Justice in Bogotá, D.C., as yet another manifestation of violence and conflict. The song recorded by Gabriel Romero leads to an existential reflection: “Violence, why don’t you let peace reign?” (1965); its author is José Barros.

Origins and development of educational work at ICOLVEN

On January 26, 1934, during the Asamblea General of the Adventist Church, the Inter-American Division was asked for authorization to establish an educational institution in the Colombian-Venezuelan Union. The Inter-American Division approved the request.

Colombo-Venezuelan Industrial School opened on February 15, 1937, in the Aranjuez neighborhood (of Medellín), with 12 students and three teachers. Its first principal was George Worth Chapman. In 1940, the name was changed to the Colombo-Venezuelan Academy, and in 1950, the name Colombo-Venezuelan Institute was adopted, with the acronym ICOLVEN. In 1958, it received its first operating license from the MEN. A deeply felt need motivated the establishment of a preparatory school within the Colombian-Venezuelan Union, which would serve as a source of education and training for young Adventists, and whose influence would contribute to the work that the Adventist Church was to carry out in the territories of Colombia, Venezuela, and the Netherlands Antilles—including Aruba, Bonaire, and Curaçao at that time.

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Starting on February 15, 1937, the school had boarding students: Josefa Durán, from Ciénaga, Magdalena; Francisco and Ana Kosiatek, a married couple originally from Poland; Carmen González and Tirso Escandón, from Barranquilla; Juan Mejía, who arrived from Bogotá; Paula and Emilia García and Brígida Palencia, from Venezuela; Alfredo Navarro and Graciela Quintero, from Bucaramanga; Ernestina Galeano, from Barranquilla; Olga Valencia, from Valle del Cauca; and Jane Robinson, from San Andrés, Islas.

Their status as boarders is evident in the wide variety of tasks they perform; for example, on Sunday mornings, the students cleaned the campus and did their own laundry. Likewise, the cross-cutting nature of educational work is evident from the very beginnings of school. The following summarizes some aspects that demonstrate the industriousness and entrepreneurial spirit at the fledgling school, in addition to aspects related to the student dormitories:

- Sewing, growing legumes and vegetables in the garden; a bakery, founded by Kosiatek in 1937, who had lived in Ciénaga, Magdalena; and a vegetable garden (with tomatoes, green beans, mangoes, oranges, and other fruits). This was a self-sufficient operation.
- Colportage. This "smokeless industry" consists of selling publications (books, pamphlets, magazines, and other Adventist Church literature) to spread its doctrines, beliefs, principles, and values. This work benefits the students, as they receive bonuses for sales, which helps support their studies and living expenses.
- Bakery oven. The students' living conditions required good bread; this was made from whole-wheat flour, as the Adventist Church has always promoted healthy eating.
- Woodworking shop. The need for furniture, which grew with the arrival of new students, drove production. Space was indeed limited; nevertheless, Principal Chapman knew how to direct his associates to make effective use of it.
- New Tutor: Catalina Rodríguez, assisted by boarding students, set an example of physical labor as well.
- Housing: Eleven boarding students lived in the Gardner family's home due to a lack of space at the boarding school. These students paid for their education through their work while also earning enough to cover their monthly living expenses.
- Sales. The boarding students needed personal items, and the school required supplies for its daily operations.
- Culinary arts. Given the training of the foreign teachers, classes were taught in this sensitive area of institutional life; a distinctive feature is that lacto-ovo-vegetarian food has always been served, in keeping with health principles, such as those contained in Genesis, pertaining to the original diet of Adam and Eve.
- Preceptor L. E. Greenidge. He was assisted by some monitors in carrying out his duties, and they received pay.

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• Boys' dormitory. Several boarding students were monitors. Originally, educational work was given priority to boarding students, since students could work in other organizations or businesses in the city. At the new site of La América (occupied from 1941 to the present), the formative activities continued:

• Culinary Department. With a greater number of boarding students, demand grew.

• Carpentry Department. It had a head and was assisted by several students.

• Pro-Student Association. One of the students proposed the idea of establishing an organization that would build up capital to help students who, for lack of money, were unable to continue at the school. It was a kind of business incubator, with signs of entrepreneurship.

• Publications. Antorcha Juvenil. A teacher directed this publication with pay, but the students were not paid; it was a literary exercise.

• Colporteur Assembly. Students were instructed each year in sales.

• Esther Pierce. Preceptress in 1942, with the help of monitors who received some stipend.

• L. E. Greenidge. Preceptor in 1942, with the help of monitors. These students received remuneration. The financial model involved an exchange of personal services for boarding and monthly tuition costs.

• Wholeness. This was reflected in the yearly course of studying, working, and smiling, within the framework of the "intellectual bustle". The development of the hand, the mind, and the heart guided all institutional activity.

• Publications. Hoja Literaria. Another field of work, but without pay.

• Cattle industry. It spurred progress, although the reality was that some objected to this area, arguing that there was a double standard: meat was not consumed, but cattle were raised to later be sold. The same dilemma was faced starting in 1976, on the farm that housed the Instituto Vocacional Adventista del Llano (INSTIVAL), where cattle belonging to the school and to employees of the Adventist work from different parts of Colombia were kept.

• R. S. Arismendi was a preceptor between 1943 and 1945, and he also employed several students as assistants.

• Arts and trades in the study program. They represented a qualitative and quantitative leap, since work was linked to academics, although history has shown up to the present that this combination has never reached very healthy levels; either academics or educational enterprise suffers. Students may view work as paramount, since they earn money to support themselves and study, making them workers who study rather than students who work, and that is not the purpose, but rather that educational work be part of well-rounded formation.

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• Print shop. Now on a 30-hectare plot, there is enough space to expand the work departments and create others; however, 2/3 of the property is mountainous (to the south). Today it is 19.5 hectares due to boundary problems.

• New facilities at the La América site. These were the laundry, kitchen, and dining hall. They absorb more people in administration and in job positions.

• Dining hall and kitchen. Their amenities were evident, so much so that the bakery was placed there.

• Young Ladies' Home. Two stories, it gave lodging to a large number of Colombian women and women from other countries, with the concomitant increase in care needs, which caused the number of monitors to rise.

• Publications. Revista Omega, 1943. This yearbook was directed by a board made up of students guided by advisors from the teaching staff, and both groups carried out this work ad honorem. In any case, the publication brought opportunities for personal growth through the skills acquired there.

• Poultry farming. Like cattle raising, it caused verbal disputes, because it was not a matter of self-sufficiency: animals were raised and fattened to be sold in the external market, echoing the double standard (we don't consume it, but we do sell it).

• Typography. The arrival of a foreigner in management gave a powerful boost to the industry, which absorbed more students and allowed them to be trained in graphic arts; many later set up their own print shops, both in Colombia and abroad.

• Daily work. It was regulated at eight hours a day, except on Saturday, because of another biblical principle (Exodus 20:8-11).

• ICOLVEN logo. It includes the motto "Hand, Mind, Heart", adopted in 1950, to somehow systematize the integration of the basic dimensions of the human being. This motto remains in the world of Adventist education.

• Print shop. Given that Medellín has been a cultural center, the new spheres of action demanded the change of name, although there are other reasons. Progress continued.

• Other publications. For literary exercises in Spanish classes, these practice settings were suitable, and teachers, administrators, and students took part.

• Carpentry motto. "Perfection in every detail and honesty in every contract are the mottos of our Carpentry Shop."

• Character of the work. "The work maintains its formative character, so the student is not considered an employee." This is a guiding principle that was maintained for several decades.

• Toy-making. Another industry added to the list of educational work sections, expanding the range of offerings.

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- New print shop. These were substantial transformations that showed a business vision of broad scope, always with the development of the academy in mind.

- Fulfillment and honorability in cabinetmaking. The demands of the external market, above all, required a response, grounded in these values.

- Annual boarding cost, $1,850. Little by little the Colombian peso devalued against the US dollar, which influenced the purchasing power of educational work.

- Annual yield of the work, $850. Looking at these two figures, it follows that work tasks no longer generated income that would balance out for the student.

- Boarding student's deposit, $30. Upon entry, the student had to hand over that amount as a reserve in case of illness, accidents, damage to the school, or disciplinary problems leading to expulsion. If this money was not used, it was refunded to the student, or, if he decided to return it the following year, it was credited to him, paying the small difference in adjustment.

- Students who paid for their studies through colporteur work. 37%. Work in this area had great reach, so students earned one or several scholarships. ICOLVEN was a vast workshop, where work and study were offered, especially due to the efficient operation of the print shop and the carpentry shop.

- Enterprising man. A. R. Monteith held the position of rector between 1954 and 1956, diligently promoted educational work, climbing the steps of progress.

- Man of perseverance in work. Gilberto Bustamante, a native of Medellín, in his position as rector from 1957 to 1964, showed the drive and tenacity of the people of Antioquia in work, for although he was the top boss, he carried out physical tasks, seeking meaningful savings.

- Not everything is study, and not everything is work; there was time for culture. By virtue of the cultural attractions of Medellín, the school responded to contests, events, and activities through which it sought to raise the cultural level of the students, administrators, teachers, and other members of the community.

- Problems in establishing new industries as sources of work. But obstacles appeared frequently: lack of capital, state regulations, pessimism, or others.

- Tireless in his work. W. T. Collins, manager of the Typography Department. To face the giants of the sector, this man devoted the knowledge he had gained elsewhere to the progress of the print shop, aware that it meant a pillar for institutional growth.

The school received its operating license from the MEN on December 19, 1958. One of the recitals states, "that for this purpose, Mr. BUSTAMANTE [president] has submitted the documentation required by Decree No. 2208 of 1952 […]," from which it can be inferred that the MEN was aware of the institution's details and all the services it provided.

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Origins of UNAC

The UNAC originated because of the requirements of Decree 080, of January 22, 1980, of the Presidente de la República de Colombia, by which the higher education system in the country was reformed. Therefore, a restructuring of the academic and financial aspects was carried out, whereby the foundation was established for the development of this university institution, according to state needs and regulations. The Charter of Incorporation was signed on June 18, 1981, at the headquarters of ICOLVEN, given that under the new state provision it could no longer continue offering higher-level courses.

The founding partners were the Colombian-Venezuelan Union of Seventh-day Adventists; the Alto Magdalena, Atlántico, and Pacífico associations; and the Mission of the Colombian Islands.

The global name is Iglesia Adventista del Séptimo Día de Colombia (IASDC), and it is protected by C. P. of 1991 and Ley 133 of May 23, 1994 (Congreso de Colombia, 1994b), among other regulations. The Constitution establishes that "all religious confessions and churches are equally free before the law" (Article 19). The IASDC carries out education activities, protected under Article 7, literal g., of Ley 133. Likewise, "the RELIGIOUS ENTITIES that sign this Agreement, in the exercise of freedom of teaching, may found, organize, and direct education centers at any level [...]" (Presidente de la República de Colombia, 1998).

The 1983 statutes indicate that in the formation of the patrimony, the funding sources were the initial contributions of the founders (article nine, literal a). On November 18, 1981, ICOLVEN transferred its rights over the Bachelor's Degree program in Education with an Emphasis in Theology, which had received an operating license from Instituto Colombiano para la Evaluación de la Educación, through its Agreement 198, of October 7, 1980. Throughout its existence, UNAC has abided by the educational legislation and other areas of Colombian State law, from C. P. of 1991 to directives and circulars.

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Educational work in the Bylaws of the ICOLVEN

The statutes were internally approved in 1970. In the title of the document, the unequivocal relationship with the Seventh-day Adventist religious community is observed: "Statutes of the ICOLVEN educational entity of the seventh-day adventist church" (1970). The culture of entrepreneurship, business enterprise, and business-mindedness is not new in the work of the school. There exists the framework of well-rounded education, within which one of the objectives consists of the education of the hand, the mind, and the heart, both in the baccalaureate and teacher-training programs, as well as in the higher-level courses after secondary education. These objectives will be achieved through academic instruction, organized and directed work in the workshops of the different vocations [...] (article II).

Regarding the obligations of the Board of Directors, article IV indicates that it will appoint, among others, the heads "of the vocational education workshops and teachers" (literal b). Likewise, it will ask the school administration for reports on "the operations of the vocational instruction workshops," and to fulfill the objectives, it will request "the necessary resources for the full equipping of the workshops [...]" (literal g).

However, the business vision of the school's leaders led to the inclusion of a provision that the Oversight Board would ensure the subsidy for poor students, knowing "that they strive to reach an ideal through their work, consisting of bonuses for study purposes" (article V, numeral 4). The scholarships represented a solid foundation for the students, derived from their compensated work. There was another type of scholarship, which reached up to 80% of the monthly tuition, considering that the students or their parents had to contribute 20% to reduce welfare dependency as much as possible.

Article VI establishes that the manager must supervise the vocational teaching workshops (numeral 2) and will be the president of the Industries Commission. The directors of workshops and departments of vocational instruction will be the instructors of the students, according to their branches of expertise, watching over the progress of the workshop and seeking a thorough vocational education (article VI, numeral 4). The teachers must develop the programs according to the guidelines of the Department of Education of the Seventh-day Adventists and of the MEN. Likewise, they will uphold the ideals of well-rounded education: "Patriotism, service to humanity, and dedication to study" (Article VI, numeral 5).

With respect to the students of ICOLVEN, based on the premise that education must be well-rounded, it is stipulated that "they will maintain high standards of conduct" (article VII). "Every student accepted as such must uphold the lofty ideals that govern every gentleman and every lady" (article VII). The school watches out for good manners, respect, and morality (article VII). The school's Legal Personality, its Charter of Incorporation and its Statutes were approved on February 8, 1971, by the Governor's Office of Antioquia, through Resolution 036.

> The regulations of the División Interamericana de la Asociación General (DIA) indicate that it must "provide for all its youth a general education, for which reason the efforts converge toward well-rounded formation in the elementary school and in the secondary school. Likewise, formative work is one of the pillars of the secondary school that strives to fulfill the mission of the Adventist Church, but with "economic efficiency" (DIA, 2007, p. 225).

Adventist elementary and secondary schools are periodically evaluated by the respective Union, as the second constituent body in the Adventist Church; speaking of Colombia, it is the Colombian Union (IASDC), for legal purposes and relations with the Colombian State. And one of the central objects of supervision is compliance with the Adventist philosophy of education, in which well-rounded education is the core.

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Educational work in the bylaws of the UNAC

In Decree 080 of 1980, one of the scopes of well-rounded education is deduced as an objective of the Higher Education System, as follows: "To provide higher education as an effective means for the full realization of the Colombian person [...]" (article 22, literal a). To accommodate this concept, the new educational organization includes it in its guiding charter.

The Statutes of the UNAC, approved on June 6, 1983, by the MEN, through Resolution 8529, enshrine among the general principles, objectives, and functions that "Every human being, created in the image of God, is endowed with a faculty similar to that of the Creator, individuality, and the faculty to think and to do" (article seven). Article eight establishes that "to achieve its objectives, academic instruction will be carried out through organized and directed work in the industries of the different vocations [...]".

Among the functions of the administrative vice-rector is coordinating the work and scholarships of the students (article forty-fourth, literal c). Article forty-seven enshrines as one of the functions of the student vice-rector, representing the rector in matters related to the students' work activities (literal b).

UNAC's first mission, approved on November 15, 1988, by the General Assembly, could not set aside the valuable pillars of educational work, well-rounded formation, and values; consequently, it registers the following contributions: Harmonious development, Christian values, dignity of work, and work excellence. In the mission reforms, the pillars of well-rounded formation and harmonious development continued to be recognized.

The C. P. of 1991, in its article 67 related to education, indicates that it "will form Colombians [...] in the practice of work [...]". Law 30 of December 28, 1992 (Congreso de Colombia, 1992), states in its article 1 the following: "Higher Education is a permanent process that makes possible the development of the potentialities of the human being in a well-rounded manner [...]". Further on, in article 6, literal a), one of the objectives of higher education is presented as "deepening the well-rounded formation of Colombians […]".

By virtue of the autonomy granted to it by the cited law, UNAC establishes its own General Statutes and regulations and defines and organizes its formative activities, among which are the tasks in practice settings, laboratories, workshops, educational industries, and others (article 28, Law 30), with a view to fulfilling its mission and social function.

Law 115 sets forth as one of the aims of education, "the full development of the personality [...] within a process of well-rounded formation [...]" (Congreso de Colombia, 1994a, art. 5). The lack of differentiation that Law 115 shows in this article is a kind of summary of the axiological fields involved in the understanding of values, and UNAC takes them into account in its process of well-rounded formation, given that educational work promotes such values.

The General Statutes of 2006, ratified by the MEN through Resolution 5777 of November 19, 2006, show that the Institution remains faithful to the paths set by the founders and clearly registers the elements associated with educational work, well-rounded formation, wellbeing, and values: Therefore, the industrial program is part of the Adventist

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philosophy of education; a balanced education is fostered on the physical, moral, social, and vocational levels; values and harmonious development are promoted. Manual work, industries, and services are added. All of this within the framework of well-rounded formation. To achieve this, the development of the industries is relevant, seeking to ensure that students are in good condition; to guarantee this state to a high degree, the Wellbeing Council carries out the pertinent functions.

In addition, other components are presented, such as the Vice-Rectory of Wellbeing, work activities, student well-being, well-rounded development, values (ethical, spiritual, social, and human), wellbeing programs and the budget for this institutional area.

In its Proyecto Educativo Institucional (PEI), UNAC highlights the following values: excellence, integrity, honesty, responsibility, service, and individuality in thinking and doing (2016). Such values are fostered in the practice settings, workshops, laboratories, and educational industries. Article 5 of Law 115, in its numeral 11, establishes work as an aim of education: "Formation in the practice of work, through technical knowledge and skills, as well as in the valuing of it as the foundation of individual and social development."

The same law prescribes the PEI (article 73), which has been designed in Higher Education Institutions (HEI) as an instrument distinct from the Development Plan, and which academic peer reviewers request during the visits they make to the HEI. Decree 1478 of July 13, 1994 (Presidente de la República de Colombia, 1994), requires an educational project as a component of the socioeconomic feasibility study required for the recognition of legal personality (article 6, numeral 3); this regulation eliminates the existing confusion regarding the development plan and the educational project.

Furthermore, in the considerations that the MEN registered to recognize UNAC's statutory reform in 2005, it invokes Article 103 (which deals with statutory reforms) of Law 30 and Decree 1478.

For this reason, UNAC (2005) designed its PEI, in which the following is recorded: "Adventist education provides more than academic knowledge. It fosters a balanced development of the person in all dimensions: spiritual, intellectual, physical, and social" (p. 8). The work dimension appears as an important element, since educational work is considered a means for formation in values and for the development of general work competencies (Consejo Universitario, 2023).

This concept is related to what is defined in UNAC's Educational Model (Consejo Universitario, 2023), regarding well-rounded formation: education is the harmonious development of the person. Well-rounded formation is a well-rounded educational exercise that makes possible the balanced development of one's faculties (Consejo Universitario, 2023).

Well-rounded formation encompasses the intellectual, work, spiritual, physical, and social dimensions (Corporación Universitaria Adventista, 2005). In UNAC's profile, contained in the PEI, the following is presented as feature 6: "A permanent integration between theory and practice, which seeks the articulation of university-business through the formation of educational industries that serve as real settings for learning and the confrontation of

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knowledge" (Corporación Universitaria Adventista, 2005, p. 21). In the graduate profile, the professional and work competencies are registered (Corporación Universitaria Adventista, 2005).

The General Statutes (Corporación Universitaria Adventista, 2005), ratified by the MEN (2005), enshrine "manual work through industries and services" as a component of the work of knowledge. Article 3 sets forth the well-rounded formation of the human being. Article 4, pertaining to UNAC's specific principles, establishes well-rounded formation (literal i).

Thus, the following is added in article 6, literal g: "To achieve its objectives, academic instruction will be carried out through organized and directed work in the industries of the different vocations [...]" (Corporación Universitaria Adventista, 2005). The infrastructure, structure, and supra-structure of the Institution have been placed at the service of the practice settings as laboratories for the academic programs offered; therefore, at UNAC the Division of Industries has operated, promoting the development of the work departments and industries, with the objective of "a better personal formation of the student."

In article 77, corresponding to Title Seven, concerning university wellbeing, it is established that "education will be undertaken as a process of well-rounded development" (Corporación Universitaria Adventista, 2005). Consequently, "university well-being is the set of actions oriented toward the physical, psycho-affective, spiritual, and social development of the members of the university community." In this way, well-rounded formation is addressed.

UNAC is consistent with the spirit of its founders and will therefore form its students in a well-rounded manner to serve God and the community in general and will support the development of the Seventh-day Adventist Church "as a sponsoring entity" (Corporación Universitaria Adventista, 2005).

UNAC's 2006-2010 Development Plan includes ambitious objectives in the area of educational industries, such as the following: "Creation of industries for the expansion of new educational work slots," "consolidation and strengthening of the current industries in order to create more educational work slots," and "integration of the educational work system into the organizational curricular model."

One of the strategies consists of advising, evaluating, and supporting the entrepreneurship proposals generated in the academic programs. Likewise, it seeks to "support the internalization of institutional values through their practice in the workplace." Furthermore, the institution abides by Law 1064 of July 26, 2006 (Congreso de Colombia), which supports and strengthens education for work and human development.

These notes show that UNAC has been a standard-bearer of entrepreneurship and business enterprise, echoing its philosophy throughout its history and increasingly grounded in Law 1014 of January 26, 2006 (Congreso de Colombia), which fosters the culture of entrepreneurship.

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All sections allow for the integration of theory with practice in pursuit of quality, excellence, and well-rounded formation. The Educational Model applied considers the competencies in educational work. The Institution designed the Educational Work Model that dynamically, versatilely and rationally combines the values intended to be instilled; the competencies the student will achieve, with their respective definitions and objectives; and the outcome indicators. This systematic Model is applied gradually, from the first semester to the last, and according to the duration of the academic program. The approved Model serves replication in the following degree programs:

Business Administration, Public Accounting, Bachelor's Degree in Music, Bachelor's Degree in Preschool Education, bachelor's degree in theology, Technology in Prehospital Emergency, Urgent and Disaster Care, Technology in Business Management, Technology in Information Technology Management, Technology in Marketing and Sales, and Technology in Systems.

Table 2.
Educational Work Model

Sem.	Value	Competition	Definition/objective	Outcome indicators
1	Individuality in thought and action	Ability to learn	The ability to acquire and assimilate new knowledge and skills and to apply them in the workplace	Easily grasp and assimilate concepts and information. Takes advantage of solutions or ideas offered by others to address their problems. In new situations, information or experiences gained previously apply. Easily applies new technologies or methodologies implemented within the company.
2	Responsibility	Commitment to standards and policies	Willingness to internalize and act in accordance with the organization's guidelines and standards	Complies with and is committed to the organization's standards. Follows suggestions regarding correcting inappropriate behavior. Responsibility toward educational work. Respects the schedule for their educational work.
3	Loyalty	Loyalty and sense of belonging	Promotes, defends, and identifies with the interests of the organization where he/she works	Places organizational interests above personal interests. Feels good about being part of the organization. Is aware of the organization's needs and is concerned about being useful.

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4	Kindness	Service	Is the altruistic disposition to interact with one's fellow human beings for the purpose of meeting their needs	Has a cordial and kind manner. Is interested in the customer as a person. Is interested in understanding the needs of internal and external customers, and in solving their problems. Makes additional efforts to meet the expectations of external and internal customers.
5	Integrity	Work ethics and morals	Permanent attitude to act and share, in accordance with Christian principles and values, in the workplace	Respectful and kind treatment of coworkers and leaders. Use of appropriate vocabulary. Avoids harmful comments about coworkers, leaders and the organization. Uses the resources under his/her charge honestly and ethically.
6	Self-control	Resource management	Ability to effectively use the resources and talents necessary for the development of educational work	Carefully uses the machines, tools and equipment necessary in the performance of his/her work. Objectively plans and carries out the use of time. Is concerned about ensuring the correct and effective use of supplies and raw materials under his/her charge. Properly uses his/her talents in optimizing assigned tasks
7	Excellence	Productivity	Capacity or degree of attainment of goals or achievements, with respect to the optimal levels of expected performance, grounded in a constant attitude of carrying out actions correctly	The performance of educational work is carried out enthusiastically in relation to the expected objectives. The set goals and objectives are met. Constant spirit of reaching and exceeding the proposed goals and objectives.
8	Patience	Teamwork	Willingness to cooperate with others and actively support group decisions, sacrificing personal interests in favor of the team	Helps coworkers who show shortcomings in their work. Supports group decisions, even when he/she does not agree with them. Gives priority to his/her own tasks that are related to another's work. Cooperates easily with others.
9	Humility	Adaptation to change	Ability to face new situations with flexibility and versatility, and to accept changes positively and constructively	Accepts and easily adapts to changes. Responds to change with flexibility. Is a promoter of change. Accepts and applies ideas contributed by others to his/her problems.

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10	Freedom	Creativity and innovation	Attitude of improvement and contribution in a novel and useful way, with respect to processes, equipment and ideas that enhance performance in the organization	Expresses his/her ideas regarding possible improvements that would help enhance his/her performance. Concern and interest in finding new and better ways of doing his/her work. Uses his/her knowledge to discover new methodologies that benefit the organization.
11	Peace	Conflict management	Ability to successfully handle conflicting situations, seeking solutions favorable to both parties	When there are disputes, proposes reaching agreements. Admits when he/she is wrong or has made a mistake. When there are problems or conflicts with others, finds compromise solutions. Shows respect toward the other, even when he/she does not agree with their opinion. When there are disputes, tries to persuade rather than impose his/her opinion. Responds calmly and professionally when challenged or attacked.

Note. Own work.

In the previous Model, there are certain principles and values that strongly drive the competencies for efficient, well-rounded professional performance, which will have an impact on the contributions these citizens can make to sustainable development. The information recorded here is supported by the documents listed at the end, the product of studies such as that of the Facultad de Ciencias Administrativas y Contables.

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Wellbeing System

The 1983 Statutes, in their article forty-seventh, register as one of the functions of the student vice-rector attending to the work-related matters of students and graduates. At that time, the preceptors reported to this official; there were boarding facilities for university and secondary-school students. Consequently, they were provided with food, lodging and laundry services, in addition to the provision of certain items required for boarding-school life. University wellbeing is an area of great importance; Law 30 establishes in article 117 that HEI must carry out programs to foster physical development, among other human spheres, and this includes students and teachers. At ICOLVEN and at UNAC, the teachers coordinated the students' actions, in association with the heads of the work sections.

Because of Law 30 (article 118) and its conviction regarding the importance of wellbeing, UNAC allocates 2% of its budget to wellbeing. Therefore, the University Residences benefit from this allocation.

By virtue of the university autonomy enshrined in Law 30 (article 29), UNAC accommodates the wellbeing system within its General Statutes. For this reason, a person holds the position of vice-rector of wellbeing (article 34), who represents the rector in matters concerning the wellbeing of the institutional community and the spiritual, social, cultural, recreational and work activities of students, alumni and graduates.

The official in question is the chair of the Welfare Council, the body that establishes and approves regulations for the department (Article 44). The Welfare Section's structure includes the following supervisors: a supervisor for inpatients, a supervisor for outpatients, and a supervisor for residents.

UNAC's Educational Model (2023) refers to the role of boarding facilities, given that a high volume of students arrives from distant places and are provided with food and lodging; indeed, the services in these two areas are attended to by students, directed by members of the teaching staff.

The General Assembly, empowered by the General Statutes, approved this instrument of institutional operation. The list of the students' places of origin is very extensive, since many of them are housed in UNAC's dormitories, and benefit from the food services. Furthermore, at both institutions there have been representatives from many nations.

In UNAC's 2006-2010 Development Plan, one of the objectives registered for the strategic area of student wellbeing was the promotion of an environment conducive to the development of the physical, psycho-affective, social, cultural and spiritual spheres, and one of the strategies consists of giving direction to spiritual programming, since formative work is related to the spirituality of the person, and both aspects are connected, as they are part of the integrating philosophy of the two institutions.

It also records the living out of principles and values that help improve institutional interaction, with social inclusion being kept in view. In this same sense, UNAC complies with Law 1084 of 2006 (Congreso de Colombia), since it serves students who come from areas of difficult access, from places with disrupted public order, or from places where no HEI provides service. Therefore, they make use of the food and dormitory services provided by the Institution. The food is healthy and meets the needs of students who make great physical efforts in their daily educational work.

Another reference point is Law 1188 of 2008 (Congreso de Colombia), which sets forth in its article 2 the institutional conditions for the qualified registration of academic programs, and one of the mandates is a well-being model that also addresses work-related matters. The University of Antioquia published the work *Modernizadores, instituciones y prácticas modernas Antioquia,* siglo *XVII al XX*, in 2008, a work in which the chapter titled *Adventistas en Medellín*. *De la educación práctica del Colegio Industrial Coloveno a la educación empresarial de la Universidad Adventista* (Universidad de Antioquia, 2008).

UNAC has the programs of "Recreation and Sports, Cultural Outreach, Health, Human Development, Chaplaincy and Socioeconomic Promotion" (Corporación Universitaria Adventista, 2005, p. 30).

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At UNAC, the course on Citizenship Competencies is taught in all its undergraduate academic programs (bachelor's degrees), with the aim of forming students in the knowledge and application of the rules of coexistence. The aforementioned entity, as part of the IASDC and a spokesperson for it, worked in association with the Corporación Universitaria Americana, in the design of the Reform Project for the Colombian Civil Code, with the aim of safeguarding citizens' rights, in accordance with C. P. 1 of 1991 (Giraldo Zuluaga et al., 2020).

As academic institutions, the two HEI can contribute valuable elements to the reform of the Colombian Civil Code. The following component has already been designed, "Subsidiary Characterizations of the Concept of Person in Colombian Law," as a significant step in the comprehensive task of this reform. At ICOLVEN and at UNAC, the words of Genesis 2:15 form the basis of the blessing of human work, before the error of Adam and Eve: "Then the Lord God took the man and put him into the garden of Eden to dress it and to keep it." For this reason, it is accepted that work was ordained by God in the life of man before man's disobedience to the divine will.

4. CONCLUSION

The terms "alumno(s)" and "estudiante(s)" were recorded in accordance with the original documents used in this study. ICOLVEN and UNAC have a long history of operating educational workshops, laboratories, educational industries, and practical training settings—from 1937 to the present—for the benefit of alumnos/estudiantes. This reality cannot be ignored by the State. Holistic education has always served as the guiding principle for both educational organizations. From the very beginning, the fact of welcoming students from various nations necessitated the existence of boarding facilities and food services, provided on a non-commercial basis. Well-being is inherent to the very existence of both institutions, as evidenced by the fact that dormitories for women and men have existed since 1937.

The General Bylaws and other regulations, endorsed by authorities at various levels, demonstrate that the processes, mechanisms, procedures, and components of the Educational Model were adopted, and that the Adventist philosophy of education respects human rights, promotes compliance with the established order, and fosters legal principles and legal precepts. Christian values, norms, and principles have underpinned the comprehensive nature of the education provided at ICOLVEN and UNAC.

Entrepreneurship and business acumen have been integral components of the institution's development since its founding in 1937. And in accordance with Constitutional Provision 1 of 1991, it educates "through practical work […] for cultural, scientific, and technological advancement and for the protection of the environment" (Article 67). UNAC continues to fulfill its mission and is preparing to establish strategic branch campuses. In any case, educational work is part of its daily activities, as an agent in shaping students' characters, in partnership with its faculty and administrators. The Adventist philosophy of education emphasizes that human beings were created by God in a perfect state. However, Adam's sin, along with that of his wife Eve, led to their fall. Work is a blessing; despite the

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burdens it entails. And UNAC contributes to shaping character and personality. It will be necessary to observe the evolution of forms of human work—leading up to telework, for example—as well as to scrutinize the overwhelming introduction of Artificial Intelligence.

CONFLICTS OF INTEREST

The authors declare no conflicts of interest related to the publication of this article.

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