VOLUME 2, ISSUE 1
ISSN: 2162-2817

Integrated Education

1 A NOTE FROM THE EDITOR
YALIN XIN, WCIDJ SENIOR EDITOR

3 THE INTEGRATED LEARNING EXPERIENCE
KEN GNANAKAN

13 AN APPEAL FOR INTEGRATED EDUCATION MODELS: 19 PROPOSITIONS
THOMAS SCHIRRMACHER

23 THE IMPACT OF EDUCATION ON NATION-BUILDING: A WESTERN PERSPECTIVE
BETH SNODDERLY

33 PUBLIC POLICY AND NATION BUILDING
JERRY REGIER

39 OUT OF THE CLOISTER AND INTO THE STREETS
KEVIN BOOK-SATTERLEE

WINTER 2013

William Carey International Development Journal
Published by William Carey International University
www.wciujournal.org • editor@wciujournal.org

William Carey International Development Journal
Vol 2 Issue 1: Winter 2013

A Note from the Editor

This issue on Integrated Learning and Education is primarily devoted to papers presented at the International Council of Higher Education (ICHE) conference on "Integrated Learning for Nation Building" in Bulgaria last June. By "integrated Learning," ICHE stresses, on its website, "a curricular approach that consciously blends and applies content from more than one discipline to better examine a central theme, issue, problem, topic, or experience (Gavelek, Raphael, Biondo, & Wang 2000; Lake, n.d.; Lonning & DeFranco 1998). Transcending departmentalized learning, integrated learning encourages 'disciplinary contamination' where subjects are integrated and interrelated to address relevant issues of our time and context." This is consistent with WCIU purpose and mission that we approach international development (MA and Ph.D. program) as an integrated academic field involving a number of disciplines. Students are equipped to be scholar-activists who may discover and address the root of human problems from historical, cultural, socio-political, technological, and spiritual perspectives.

Papers selected for publication from the conference reflect investigations of the topic from different angles:

- "Integrated Learning" by Ken Gnanakan
- "An Appeal for Integrated Education Models: 19 Propositions" by Thomas Schirrmacher
- "The Impact of Education on Nation Building: A Western Perspective" by Beth Snodderly
- "Public Policy and Nation Building" by Jerry Regier

We have also included in this issue excellent papers from other educators/scholars that add to the variety of the perspectives on integrated learning and education:

- "Integrated Education for Cross-Cultural Christians" by Kevin Book-Satterlee
- "Integrated Christian Higher Education in the 21st Century: A Holistic Paradigm for Discipleship-Driven Education through the Church" by Amanda Sanchez

I trust that this issue will draw some interest and we welcome comments and discussions.

Yalin Xin *is Associate Professor of Intercultural Studies at William Carey International University, Research Fellow with the Center for the Study of World Christian Revitalization Movements and Senior Editor for William Carey International Development Journal.*

William Carey International Development Journal

Senior Editor
Yalin Xin

Managing Editor
Heather Holt

Editorial Committee:
Bill Bjoraker, Ph.D
Moussa Bongoyok, Ph.D
James Butare, Ph.D
Peter Im, Ph.D
Beth Snodderly, Ph.D
Clara Cheng, Ph.D
Greg Parsons, Ph.D
Joel Hamme

Cover Design
Amanda Valloza-Hlavaty

Journal Information:
William Carey International Development Journal (ISSN # 2162-2817)

William Carey International Development Journal was established in 2011 to provide a place for scholarly communication and publishing for its students, faculty and constituents.

Subscription Information
Published quarterly by
William Carey International University

All articles are available online free of charge at www.wciujournal.org/journal.

Print copies are available for purchase www.wciujournal.org/journal.

Opinions expressed in the *WCIDJ* are those of the authors and not necessarily those of William Carey International University.

William Carey International University • 1539 E. Howard Street • Pasadena CA 91104
editor@wciujournal.org • www.wciujournal.org

William Carey International Development Journal
Vol 2, Issue 1: Winter 2013

The Integrated Learning Experience

Ken Gnanakan

Our modern education systems are mostly based in fragmented and disintegrated learning models. We study science, then history, move into philosophy and all these are in their compartments with little or no connection. In recent years, the relevance of these educational systems has come into question. What is education? Why are we doing what we are doing? What kinds of products are we delivering? What effect are our educational packages having on students within their own local contexts? And for biblical and theological institutions we ask - Are we really preparing men and women for effective ministry within their contexts?

Experts are questioning the traditional system of education that has continued unchallenged. The same lectures are delivered year after year with little motivation to update the knowledge we handle or the way we deliver this knowledge. The lecturer's notes go directly into the student's notebooks. Our students are viewed as containers into which certain facts and figures must be poured, without consideration for what must happen inside. Some educators even made a parallel between traditional teaching and a packed suitcase – students pack in material into their suitcase and merely "unpack" for examinations. [1]

If examinations are based on reproducing lectures from classrooms, then preparation for such evaluation methods is purely dependant on rote learning. The smartest student is the one with the sharpest memory. While it may be required to memorize certain excerpts from poetry, scripture or the classics, the problem is that there is no application of those passages to real life situations. It seems the most successful students within our current educational systems are those with the clearest reproduction of the notes and lectures.

Early African and Asian educational methods tended to be far more integrated and drawn from real life. Even when formal learning forms were employed, these traditional systems had clear objectives which followed a particular path. Traditions

Dr. Ken Gnanakan is one of India's well-known educators, environmentalists and theologians. He brings together a variety of experiences as he travels all over the world speaking at workshops, seminars and conferences. He heads up the ACTS Group of Institutions which includes primary and secondary schools, colleges and a private university, and is the President of the International Council of Higher Education.

had to be preserved, harmony in community was to be sustained or religious practices were to be observed and passed on to the next generation. Some had very noble aims. For example, Confucius aimed to reform society and the government and his goals for education were to place those capable to serve in government in decisive roles. His system aimed at producing people of character, or "chun tzu", by using observation, study and reflective thought. In the first chapter of the *Analects* Confucius asked, "Isn't it a pleasure to study and practice what you have learned?" In a later saying in this chapter he commented: "If you would govern a state … you must pay strict attention to business, be true to your word, be economical in expenditure and love the people."

For good or bad, even Colonial educational objectives were aided by colonial policies, as familiar within Asia and Africa. Lord Thomas Macaulay, for instance who served in the House of Commons and a member of the Supreme Council of India, presented his case to the British Parliament to produce a class of people who would be "interpreters" between the colonial rulers and the millions they governed. They were to be "Indian in blood and color, but English in taste, in opinions, in morals, and in intellect." There was no desire to educate the masses, only to raise up "Indian gentlemen" who would fall in line with colonial policies (Macaulay 1835).

Rather than attempting to provide education for everybody, the British colonialists chose to educate the chosen few who would "refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge" (Macaulay 1835). The goal was to propagate Western or even more specifically British culture. A minority of Indians and Africans benefitted from this policy and enjoyed the goodwill of the colonial rulers. Although this could be a negative insinuation, the reference to the power of education to accomplish stated goals is clearly illustrated.

Education Today

It seems that within our global context, the problem does not lay so much with the content of our educational models, but more with placing this content into an appropriate setting for real learning. Such a setting must be rooted in reality but sadly, most modern educational systems are found wanting. From childhood learning to higher levels of research study, most students are floundering with unfamiliar concepts firmly set in unfamiliar worlds. A child is immediately introduced to the alphabets or numbers, with no concern for how these relates to the life around them. Children are pushed into reading and writing, books and libraries and all this does not seem to connect with the real world.

Even our teachers have become frustrated by overloaded syllabi, course materials and the pressure of examinations that allow little time to enable critical thinking and application among their students. In fact, questions are often discouraged as the teachers themselves are not fully informed. No wonder some students ask, "why mathematics?" Or "why geography?" There is very little effort from teachers to set these subjects within a real life context. Haven't many of us wondered the relevance of trigonometry and calculus and how it will be used within our life? Education will only become meaningful once the subject matter is integrated with the real life setting around us. This applies even more to the way biblical and theological subjects are taught, and in recent times these have become more and more cerebral.

In such a setting, it is encouraging to know that today's educators are becoming interested in integrated learning. While most discussions focus on primary education, there is a growing interest in the interdisciplinary, integrated curriculum from higher education experts. Even higher levels of research are being encouraged to integrate the very fabric of socio-economic structures to make the learning more meaningful. I am encouraging researches to make every effort to show how their research applies to real life and will rejuvenate their

own ministries.

It is shocking to review the state of theological education. Take for instance some dissertation titles such as "The Concept of wheat and tares in Matthew" or "Jesus' response to Pontius Pilate's question" or the countless theses on "justification by faith." Not that these are bad in themselves, but with researchers investing as much as five years for such investigations, the question is - how much relevance is this to their future teaching positions in a Bible college or preaching in a church? How much more useful would such studies be if they integrated concepts from the Old and the New Testaments, not just from academic points of view, but for application in the actual socio-economic and cultural ministry contexts? If the Bible is not presented in a relevant manner in theological training, then it becomes nothing more than a lifeless text from our past with only academic value to the present. The Bible is not merely words, but words that must become continue to become flesh in the everyday actualities of life. In this sense, the world is the real classroom and we must engage students within this wide environment through integrated learning.

Some background insights

I have used the word "integration" frequently, and so pause for a definition. Integration comes from the Latin word "integer", meaning whole or entire. It has become an integral part of conversations at various levels and disciplines within education. No longer do professionals approach problems from a narrow perspective. Psychologists and psychiatrists treat the personality as being closely bound together with events that seem far apart in time but impacting any given action. Integrated approaches have become the basis of treating various human disorders. Even ecologists will argue that deforestation, population, pollution and a host of other factors over centuries are all contributing in an interconnected manner to the crisis we face at present and need to be studied as wholes.

We have inevitably moved to discussing "holism" — the relation of the parts and the whole. We speak today of holistic mission. The important thing to note is: the part can only be understood in the context of the whole. This is an important aspect of any hermeneutical approach we take to understanding and interpreting our scriptures. Meanings are discovered only within their contexts – the parts become meaningful within the whole. In short, integration refers to making connections between constituent elements in order for their real meaning to be explored. In education, integration relates to how the various components of the institution — the subjects, teacher, classroom, student and real life, etc. — are held together.

The term holism is no new find in the twentieth century! An understanding of the whole and parts has been around ever since the Greek philosopher Aristotle but the concept has been revived widely in recent times. The great philosopher defined it as "The whole is more than the sums of its parts" (*Metaphysica*). The basic definition summarizes what was generally believed to be the essence of holism, but the concept has emerged more influentially in recent decades. The term is derived from the Greek word "holos" meaning "whole". The Oxford English Dictionary defines holism as "[the] tendency in nature to form wholes that are more than the sum of the parts by ordered grouping." The theory, therefore, emphasizes both the whole and the interdependence of its parts.

Accepting the importance of holism leads us to the concept of "synergy." It comes from the Greek "synergia," meaning joint or cooperative action. Synergy must be understood in relationship to holism, in that combined forces produce much more than individual efforts. For instance, two people can work separately and add their individual efforts. However, the outcome will be much less than what could have been accomplished if they combined their energies. In simple terms, one plus one normally equals two, but in the theory of synergy it equals three, four or much more. [2]

We can see the relevance to educational systems. Synergy can refer to various faculties work-

ing together and discovering that there is greater effectiveness in fulfilling our learning goals and outcomes together. Integrated programs may be developed that interconnect two or more or several subjects to discover greater effectiveness. If all we needed was to produce pure engineers, doctors, community workers or pastors, then specialized isolated environments would be appropriate for each. However, we need professionals with integrated holistic perspectives, and faculty and departments must interact frequently to establish connections and explore real world applications. Energies must operate together. Such integration will bring synergistic results multiplied several times over rather than merely adding up strengths together.

What, then, is Integrated Learning?

The question now arises — how does all this discussion on integration, holism and synergy apply to learning and education? We must underline that the first goal in integrating learning with real life is to maximize the learner's experience. It was Maria Montessori, an Italian educator, who demonstrated that children are capable of learning the things that they need to know as long as they have the right environment. Her bold claim that children learn more directly from their own environment and relatively little from listening to a teacher talking to a class, led to the Montessori education method which is characterized by self-directed activity on the part of the child and deliberate observation on the part of the teacher. The emphasis is on the importance of adapting the child's learning environment to his/her developmental level and on the role of physical activity to acquire knowledge and gain practical skills (Dr. Montessori Quotes).

A second area of integrated learning is to integrate theoretical knowledge and concepts to real life. Here, we can look at theological education and the theologies that our students are required to learn. Most of this tends to be conceptual learning; however, such theologies are not only learned better, but remembered longer, when they are related to real contexts. When liberation theologians took theories and concepts and applied them to the poor, this integration into real life made theology come alive.

A third area of integration is for learning to be related to the particular gift of the learner. Not all of us grasp concepts, and similarly not all of us enjoy accumulating facts and figures. The Theory of Multiple Intelligences, proposed by psychologist Howard Gardner, suggests that each individual possesses varying levels of different intelligences. The theory first appeared in Gardner's book, *Frames of Mind: The Theory of Multiple Intelligences* in 1983 and has been further refined in subsequent years (Gardner 1983).

Gardner's theory argues that intelligence, as it is traditionally defined, does not consider the wide variety of learner abilities. He originally identified seven core intelligences: linguistic, logical-mathematical, spatial, bodily-kinesthetic, musical, interpersonal, intrapersonal. In 1999, he added naturalistic as the eighth intelligence. Basically, Gardner suggests that a student who masters math is not necessarily more intelligent than one who excels in words or colors, and that a traditionally uniform curriculum and syllabus severely limits our identification of the true talents within learners.

A fourth area of integration is the relation of one area of learning with another to break down the walls we build in our artificially segregated curriculum. Students will learn better if he/she connects what is learned within one particular situation or discipline to another. There are some obvious natural connections, while others can be created. For instance, one may be learning Geography with natural references to mathematics, biology, language etc. and seeing this could enhance learning appreciably. The Minor Prophets could be studied along with related areas in ethics, sociology, economics etc. Required knowledge can be acquired far more easily when developed and integrated into more than one area of study.

Fifthly, integration must employ various

modes of educational deliveries. Such modes may transcend the classroom for total learning to take place. We have erroneously confined the learning experience to classrooms and in doing so have focused solely on the teacher as the giver/conveyor and the student as the receiver/container. Learning is much more complex and may take root in a variety of environments. All kinds of formal and informal, campus and off-campus, on-line and off-line methods must be utilized to fully maximize an integrated learning process.

Where do we start?

We must start with the actual content matter of our teaching - curriculum and syllabuses. The following provides a definition of an integrated course which will reflect this integrated approach we are advocating:

> An integrated course is one that is organized in such a way that it cuts across subject-matter lines, bringing together various aspects of the particular subject in an interaction with other areas of study in order to achieve the stated objectives and outcomes of the program. It views learning and teaching in a holistic way and reflects on issues in the real world making courses meaningful within their particular as well as wider contexts (Shoemaker, 1989, 5).

Integrated courses will therefore be cross-curricular and the curriculum interrelated. Teachers see outcomes become far more observable and therefore more accurately measured. We not only need to look at integrated courses, but an integrated curriculum as well. The integrated curriculum, and the learning experiences that are planned accordingly, not only provide the learners with a unified view of all that he/she is learning, but also motivates and develop the learners' ability to apply this learning to newer studies, models and systems. Everything learned becomes a tool for further learning and the integration into real life.

Another way to look at this is through an interdisciplinary curriculum. An interdisciplinary curriculum is:

> In the integrative curriculum, the planned learning experiences not only provide the learners with a unified view of commonly held knowledge (by learning the models, systems, and structures of the culture) but also motivate and develop learners' power to perceive new relationships and thus to create new models, systems, and structures (Dressel 1958).

The Learning experience

As we begin to consider some facets of integrated learning, for me one of the most essential aspects will be learning within experience. This is what ministry training should be. John Dewey , although not very sympathetic of the Christian faith, became known for criticizing the authoritarian, strict, pre-set knowledge approach of traditional education of the 1920's and 1930's. The system was preoccupied with transferring knowledge and not concerned enough with understanding and influencing the students' actual experiences. Integrated learning brings in such a questioning approach as was anticipated by Dewey decades ago. In his book, *Experience and Education,* he integrated "real life" into learning by suggesting practical links and activities. For instance, he suggested that math could be learned by studying cooking proportions or by studying how long it would take to travel a particular distance by mule. Dewey also suggested that history could be studied by experiencing how the people lived within a particular era, their geography and climate and what animals and plants were present (Dewey 1910). (Also see John Dewey's Philosophy of Education.)

Educators are now seeing that most learning begins with experience. All of us have seen how a child learns, step by step, building experiences with the family and soon with peers. Basic lessons are learned and then applied. On a higher level, when learners become an integral part of an experience it leads them to deeper reflection, and this eventually

leads to some form of meaningful action and eventually changed values. Even further, any knowledge or skill that is acquired from direct participation in events or activities is learning that not only transforms the individual but goes on to influencing those around them. Such learning is technically referred to as "experiential learning" — the process through which a learner acquires knowledge, skills and values from direct experiences.

We are discovering the urgent need to integrate education into real life. Dewey stressed experience as being essential to education so much that he wrote —

> "I assume that amid all uncertainties there is one permanent frame of reference: namely, the organic connection between education and personal experience; or that the new philosophy of education is committed to some kind of empirical and experimental philosophy. But experience and experiment are not self-explanatory ideas. Rather, their meaning is part of the problem to be explored. To know the meaning of empiricism we need to understand what experience is" (Dewey 1938, 12f).

We need, however, to underline that Dewey did not advocate that all education is obtained completely through "experience". "The belief that all genuine education comes through experience does not mean that all experiences are genuinely or equally educative. Experience and education cannot be equated to each other" (Dewey 1938, 12). He was also careful not to suggest that the classroom itself was devoid of experiences. "It is a great mistake to suppose, even tacitly, that the traditional schoolroom was not a place in which pupils had experiences" (Dewey 1938, 12).

The plea is for the teacher to liven up the classroom and provide students with genuine learning experiences. The challenge for teachers is to make learning an exciting experience by making it a part of experience itself. This ought to be an urgent task for ministry trainers. The classroom itself must be converted into a conducive place for experiencing learning rather than merely stimulating the cerebral side of humans. We need to make every attempt to transform education into an experience in life. Life is an array of rich and diverse experiences and integrated learning will help us hold them together in one big picture that is framed within real life.

A Learner Centred Approach

Another characteristic of learning that will enhance integration is where the learner is himself/herself engaged in the process of education. In fact, this is one of the hallmarks of integrated learning – learner centred. Paulo Freire is the one who provides us with some helpful insights, but not without a caustic criticism of our prevailing systems (1970, 54). He challenges the familiar description of our present education system in most systems of the world — "…the teacher teaches and the students are taught; …the teacher knows everything and the students know nothing!"

To begin to understand Freire's concern we must start with his fundamental attack on Western education. He wanted to reach down to the "oppressed" people, but found the prevailing model unsatisfactory. Most educators will know Freire for two important concepts — "banking education" and "problem-posing education." What does he mean by "Banking education"? It is a parody of our present educational system, where students are the receivers and the teachers are the givers — the "depositories and the depositors" (Freire 1970, 54).

This is an uncomfortably familiar picture to many of us. Most of our teachers come armed with stacks of well worn text books to pass information on to students. Facts come in static forms and all the student is required to do is memorize these. Facts and figures are transferred from the teacher to the student, and these facts are transferred back to the teacher in the examination papers. Students are graded according to the quantity of this body of knowledge reproduced, rather than the critical application of knowledge to their individual

contexts. But real education is much more than the accumulation of facts, even biblical facts.

The attack on the "Banking style" of education and the call for a "problem posing" approach must prompt us to understand Freire's far more interactive dialogical method. Prevailing forms of teaching, for him, were flawed. This may be an uncomfortably familiar picture to most of us, and Freire graphically puts it as follows:

> (a) the teacher teaches and the students are taught;
>
> (b) the teacher knows everything and the students know nothing;
>
> (c) the teacher thinks and the students are thought about;
>
> (d) the teacher talks and the students listen — meekly;
>
> (e) the teacher disciplines and the students are disciplined;
>
> (f) the teacher chooses and enforces his choice, and the students comply;
>
> (g) the teacher acts and the students have the illusion of acting through the action of the teacher;
>
> (h) the teacher chooses the program content, and the students (who were not consulted) adapt;
>
> (i) the teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students;
>
> (j) the teacher is the subject of the learning process, while the pupils are mere objects " (Freire 1970, 53).

Efforts must be made to improve teacher-student interaction within our classrooms. This by itself will make the classroom a lively experience rather than a dull academic detention. Students must get engaged in the learning process rather than being passive observers of the teacher's performance. Questions must be encouraged. Discussions must become part and parcel of every class. The whole "teaching" environment must get converted into a "learning" experience.

The Seamless Coat of Learning

We come to an important aspect of integrated learning. Subjects, thoughts, curriculum and all that concerns learning must flow from one into the other. An apt description comes as "The Seamless Coat of Learning", the subtitle of a book by A. N. Whitehead. His philosophy of education appropriately highlights his view of the essential unity in all learning (Evans 1998). His stress on the integration of knowledge and application sharply contrasts with educational practices that continue to demand academic exercises within isolated gymnasiums.

Whitehead (1929) provided the richness of harmony and colour to make learning a multicoloured experience rather than colourless classroom occasion. The "rhythm of education", as he put it, is a sequence of three stages — romance, precision, and mastery. The progression provides the scope to view education as a growing adventure in a wide world and not a singular pursuit pressing towards a termination with degrees and graduation. Integration must prepare the learner for an exploration of life in all its multifaceted challenges.

Whitehead was concerned with practically training a child in an integrated environment that did not lead to "mental dry rot." We are guilty of contributing to a child's aversion to school and studies with lifeless concepts that does not bring out any of this rhythm and romance from within. Students must begin to enjoy and love what they are learning for life and not merely for examinations. We need to ask a very pertinent question — How much of what we teach is really appealing to the child? Whitehead wrote against "inert ideas"— "ideas that are merely received into the mind without being utilized, or tested, or thrown

into fresh combinations." He wrote:

> Education with inert ideas is not only useless: it is, above all things, harmful—*Corruptio optimi, pessima.* Except at rare intervals of intellectual ferment, education in the past has been radically infected with inert ideas. That is the reason why uneducated clever women, who have seen much of the world, are in middle life so much the most cultured part of the community. They have been saved from this horrible burden of inert ideas. Every intellectual revolution which has ever stirred humanity into greatness has been a passionate protest against inert ideas. Then, alas, with pathetic ignorance of human psychology, it has proceeded by some educational scheme to bind humanity afresh with inert ideas of its own fashioning (Whitehead 1929).

Rabindranath Tagore

Our discussion on facets of integration concludes with a look into Rabindranath Tagore's educational philosophy. This outstanding Indian Nobel Laureate was known for his experiments at Shantiniketan, a model school set in a pristine open environment. Critical of the over-emphasis on the classroom and with the dissemination of theoretical facts and lifeless knowledge, he primarily underlined a form of education that was deeply rooted in one's immediate natural environment. Learning must be natural and the child must feel at home. The child's personality had to be totally developed and therefore Tagore called for creativity, freedom, and cultural awareness in curriculums.

> From our very childhood habits are formed and knowledge is imparted in such a manner that our life is weaned away from nature and our mind and the world are set in opposition from the beginning of our days. Thus the greatest of educations for which we came prepared is neglected, and we are made to lose our world to find a bagful of information instead. We rob the child of his earth to teach him geography, of language to teach him grammar. His hunger is for the Epic, but he is supplied with chronicles of facts and dates...Child-nature protests against such calamity with all its power of suffering, subdued at last into silence by punishment (Tagore 1917).

Narmadeshwar Jha' summary (1994) of Tagore's educational philosophy indicates that his genius lay in the way he integrated the child's total being rather than merely feeding the mind. A holistic approach looked at the child as a total personality. Tagore recognized children as spiritual, social and individual beings and that their education should be set within the right environment. He proposed that instead of burdening the memory with plain knowledge, the student should have contact with living nature. He believed that children, with the freshness of their senses, had an intimate relationship with the natural world and he taught that they must never lose the vigorous, life-giving energy that it produced. Formal teaching with its mental stress was limited. Rather, the influences for mental and physical growth were far more significant.

Rabindranath Tagore exposed a glaring problem in our school education. Children "mug-up" dates and disconnected cold facts in history or even mathematical theorems. There is no real life or integration into life. There are no interconnections seen. Instead, if history could be studied from the perspective of various interesting facts and issues, there would be real life that will motivate the child to pursue other "histories". Church History could fall into this discussion. Efforts should be made to discuss various facts around the growth of doctrine, or a denomination. The actual history of India or Nigeria could find integration into the history of the church in these countries. Various philosophies and thought forms that flourished in those periods could be integrated to show the relevance of the church. History could come alive right within the classroom.

Most of our seminaries and Bible colleges or

Christian universities boast of fairly good campuses. Unfortunately our accreditation systems only stress the classroom and the library. Getting students out into the open environment could be just a beginning in discovering the joy of liberation from the four walls of the academic imprisonment we have imposed on ourselves. Books are useful tools, but ours is not the objective of producing book worms, but people who will read from the book of life itself. Lecturers can get away from their lecture mode and facilitate students in discovering facts from real life.

Life-long Learning

It is in this context that we can appreciate the compelling concept of life-long learning. Once the taste for integrated learning is truly acquired, the learner sets out to integrate his or her knowledge and skills into actual life. We learn to integrate into life itself. When learning becomes an integral part of life, life seems empty without learning. The hunger for learning is something that needs to be inculcated into students who will otherwise hanker after other passions in life if not provided with opportunities for fulfilment.

Keeping up to date in knowledge and skills has become a requirement for almost all professionals in our world characterized by its phenomenal leaps in learning. Christian ministry training programs must also deliberately develop this desire within its students. The majority tend to leave seminaries or Bible colleges with the feeling that they have learned sufficiently. In fact, need I say that many are even waiting to leave as they have had enough! Lifelong learning skills come through properly integrated teaching programs and therefore providing tools for integrated learning becomes essential in our training programs.

The ACTS Model

What I write is not mere philosophical ponderings from the stalwarts I have mentioned above, but from actual engagement in integrated learning over the years. The vision God gave me 35 years ago, and the resulting ACTS Institute model in Bangalore, India, has been a fulfilling journey over the past thirty years. The integration of "work, worship and witness" that resulted from a vision from the book of Acts has begun to prove itself in producing people with a holistic vision. Integrated education has produced integrated people.

What we have tried to do at ACTS is to teach in a holistic environment so that students receive training for life itself. Whether teaching the Bible or Sociology, we teach them as part of the whole Christian life. Skills are taught with connections to their Christian life, the Bible is taught with connections to socio-economic contexts, and the end product is a well rounded person able to minister in real life rather than just preach from the pulpit.

ACTS has grown to doctoral level studies and integration is the key even here. Pure theological or biblical dissertations are discouraged. Application to real life, relevance to actual ministry contexts with a holistic approach to the mission of God is central to all these theses. Rather than academic approaches, dissertations attempt to discover applications to actual life and mission of the church.

True Value of Education restored

Integrated learning is bringing new life into the meaningless routines of many educationists. This must be expected, as learning is discovering its location in real life, rather than only terminal value in the completion certificate at the end of the course. Students must be trained to see every bit of learning as relevant to their life and service.

Curriculum must certainly change. The content of skills and knowledge we share with students must be integrated to the learner's real life experience. It is this that will make education a rich "social experience". John Dewey said "Education is not preparation for life; education is life itself." And I add — Life itself is learning. When education and life get integrated the possibilities are unpredictable. Learning in this sense becomes one's own possession which soon will turn into an

unappeasable passion. And this passion will translate into very meaningful actions.

Endnotes

1. Both John Dewey and A.N. Whitehead made such comparisons

2. There is an inspiring discussion on "synergy" in Stephen Covey's popular book — *Seven Habits Of Highly Effective People* first published in 1989 and available widely as a paperback all over the world.

Reference List

Dewey, John 1910. *How We Think.* Boston: D.C. Heath & Co.

————. 1938. *Experience and education.* New York: Kappa Delta Pi.

Dressel, Paul L. 1958. "The Meaning and Significance of Integration." T*he integration of educational experiences: The fifty-seventh yearbook of the National Society for the Study of Education*: 3-25.

Evans, Malcolm D. 1998. *Whitehead and philosophy of education: The Seamless Coat of Learning.* Amsterdam-Atlanta, GA: Rodobi.

Freire, Paulo. 1970. *Pedagogy of the Oppressed.* New York: Herder and Herder.

Gardner, Howard. 1983. *Frames of Mind: The Theory of Multiple Intelligences.* New York: Basic Books.

Jha, Narmadeshwar. 1994. "Rabindranath Tagore." *Prospects: The Quarterly Review of Education* 24:3/4, 603-19.

Macaulay, Thomas B. 1835. "Minute on Indian Education," 2 February.

Shoemaker, Betty Jean Eklund. 1989. "Integrative Education: A Curriculum for the Twenty-First Century." OSSC Bulletin 33, 2(October 1989), 5.

Tagore, Rabindranath. 1917. "My school." *Personality*, London: Macmillan.

Whitehead, Alfred North. 1929. *The Aims of Education.* New York: Macmillan (1957).

William Carey International Development Journal
Vol 2, Issue 1: Winter 2013

An Appeal for Integrated Education Models: 19 Propositions

Thomas Schirrmacher

Not like this!
A thinker earned his bread
with the thesis, living is dead.
His rival, who taught
The opposite thought
was also respected and well-fed. [1]

1: From disintegrated to integrated learning

At the heart of Western education are several disintegrating principles.

We Westerners have separated the content of teaching and learning from the character of those teaching and learning. We have separated hundreds of disciplines from each other which in real life go together. The dogma of neutrality separates knowledge from world view and faith.

A friend of mine told the story how his poor family saved money for years until they could buy him a violin, as he was gifted in music. As a young, curious and intelligent boy he took the violin apart in all its details, and studied all the bits and pieces. But he could not put the parts together again and so he never learned to play the violin.

In certain areas of science it is an advantage to single out specific problems and study them apart from everything else. But real life is different and education is for real life, not for the educational institution or for the sake of the teachers reputation.

So my goal here is to help us towards an integrated education that integrates world view, wisdom and character.

The best Biblical model available for the preparation of future leaders is to be found in the way Jesus trained the twelve disciples and in Paul's preparation of his associates, as well as in the educational practices of Old Testament leaders. These principles apply to all kinds of training.

Thomas Schirrmacher, PhD, ThD, DD, earned his doctorates in missiology, cultural anthropology, ethics and in the sociology of religion. He is chair of the Theological Commission of the World Evangelical Alliance (WEA), director of the International Institute for Religious Freedom (Bonn, Cape Town, Colombo) of WEA and speaker for human rights of WEA. He is professor of the sociology of religion at the State University of the West in Timisoara, Romania, and Distinguished Professor of Global Ethics and International Development at William Carey University in Shillong (Meghalaya, India), as well as President and Professor of ethics of Martin Bucer European Theological Seminary and Research Institutes. He is a member of the board of the International Society for Human Rights. He reguarly testifies in the German parlament, the EU and OSCE. His newest publications include books on fundamentalism, racism, and human trafficking.

The longstanding problem in education is the need for two seemingly mutually exclusive kinds of schooling: 1) a good academic education and 2) practical on the job instruction accompanied by personal mentoring and independent study. The goal of such programs must be to produce proven, independent, spiritually mature leaders with practical experience in real life. Some people study on an academic level without gaining the character development won through personal counseling and experience and without the concrete direction of experienced professionals. Others receive practical experience within the realm of everyday life, but never acquire the necessary knowledge to go beyond what has been done.

Jesus and Paul trained their disciples by combining 1. information 2. individual counseling 3. group counseling 4. coaching towards independence 5. on the job training.

Can we find a way to combine highly qualified academic studies in theology and elsewhere with personal training within the environment of everyday activity and growing responsibility? We find no set training systems the Bible, but, we can investigate and apply the principles laid down in Scripture, adapting them wisely to our own conditions without ignoring spiritual essentials.

As I am convinced that a modern orientation towards biblical standards and the acknowledgement of modern needs will both lead to the same results, I believe that the following propositions agree with Scripture as well as with analysis of our own day and age, our society and its educational needs. Education is on the brink of a new age just as the media are. Certainly, change is not automatically good, but we can use many of these new developments to our advantage. We cannot afford to miss opportunities as the world of secular education in Germany is doing it.

Three Reasons for the Necessity of Change in our Education Programs

1. Biblical awareness:
   - Examples given by Jesus and Paul,
   - the significance of role models,
   - the imperative of mission and vision statements,
   - the spiritual requirements of leadership

2. Shifts in modern education [2]:
   - the constant changes and increases in the material to be learned,
   - globalisation,
   - the need for constant further education,[3]
   - significance of mentoring,
   - correspondence courses,
   - the Internet,
   - the significance of EQ=emotional quotients,
   - Andragogy instead of pedagogy.

3. International experiences in ministry and theological education, particularly in the Majority World[4], applied to education in general:
   - TEE (Theological Education by Extension)[5]
   - and other alternative training models,
   - training models in other cultures,
   - the increasing number of older applicants for full-time service,
   - studies on the reasons that cross-cultural workers return from overseas,
   - Member Care,
   - the training of workers in large churches.

Siegfried Buchholz said on a congress for Christian leaders:

> "The second opportunity that we dare not miss is our treatment of education and training. We must assume that education will be the next century's the most impor-

> tant raw material. Our present educational system is not preparing our young people for the future, because it fails to comprehend the needs of business and industry. Schools serve only to convey the sorts of knowledge that can be taught and learned in the traditional form, and assumes that students will remain for the rest of their lives in traditional professions, that already no longer exist. More than the skills and knowledge required by specific employment, students must learn the skills of employability, i.e. the willingness and the ability to adapt to a world of constantly changing job profiles and professions, to be able to jump onto the boats that are leaving the harbor. And we are not learning this in our present educational system."

Thus, any education and training should be designed to promote independence, and should integrate counseling and cooperative practice in real life activities with classical material.

The challenge we face from the changes in education is obvious. Back in the 70's Milton Baker wrote:

> "We are not training enough leaders. 2. We are not training the real leaders. 3. The cost of training is too high. 4. Traditional training in residential schools segregates prospective leaders so they become professionals. 5. We are training men in irrelevant concepts."

How are we to overcome these deficiencies? Let me submit a few propositions. These may well be incomplete, [6] but I hope that they will at least stir up the discussion we need about the further development of integrated education.

Christian excursus

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work," (2 Timothy 3:16-17). Paul is concerned not only with imparting knowledge about the Bible or with academic education or the formation of character or spiritual qualities, but with a comprehensive training which covers all aspects of life which thoroughly equips the Christian "for every good work."

Many Christians have a split faith! Because they distinguish between character, ethics, doctrine and life, they lack a comprehensive unity in their lives — at least as far as education is concerned. The 'Enlightenment' (a term which summarizes a multi-faceted development) has created a division between thought and action which disagrees with biblical teaching. Ever since, a university professor's life and character are considered insignificant to his scientific achievements, even when reality — even if only the reality of his students or colleagues —catches up with science.

'Perception', 'learning', 'understanding', 'teaching', 'training' etc. are all terms which the Bible relates to intellectual aspects as well as to the ability to apply what one has learned. [7] The Old Testament usage of the word 'to know' to describe consummation of the marital relationship demonstrates this aspect very well (Gen. 1:4.17.25; 19:8; 24:16; 1 Kings 1:4), for this 'knowledge' involves the intellectual, emotional, spiritual, mental and physical experience of the individual.

Countless scriptures point to the indivisibility of doctrine and life, but one example will do. Paul tells Timothy, a colleague and successor he had trained himself, "Take heed to yourself and to the doctrine," (1 Tim. 4:16; see also 1 Tim. 4:12; 2 Tim. 3:10; 3:-4:5; 1 Thess. 1:1-2:12). For Paul, it is obvious that Timothy's responsibility for himself and for several churches includes resistance to doctrinal error.

The Book of Proverbs is the Bible's greatest handbook for education. Its description of comprehensive training includes the ability to be independent in daily life and to cooperate with others by working with them, caring for them, making peace and instituting justice and righteousness. Wisdom is, of course, not only an intellectual exercise, but

also the ability to apply knowledge to life and to personal relationships (see Prov. 4:1-9).

The combination of information, individual and group counseling and on the job training – the model provided by Jesus and Paul – is in my opinion the only way to help modern Christians develop a new age of integrated learning (1 Tim 3,1-13; Titus 1, 5-9) so that they are qualified to take on the responsibilities of church life and mission field. One characteristic emphasized in the Bible, the ability to teach, includes both knowledge and the ability to share it. Theological education sometimes tends to disregard other qualities (self control, maturity through testing, exemplary family life), and may fail to provide either counseling or cooperative practical training by instructors in everyday church life. That is even more true in general education.

2 Nineteen Propositions

1. The goal of education is to assist the individual to become independent, not to make him a lifelong adherent of a role-model.

This means that a student needs to know how his teacher arrived at his conclusions, just as much as to know the conclusions themselves. A minister does not consult his instructors when he faces problems in everyday life; he must be able to find his own answers. Education must therefore teach the student to learn, even without a teacher, just as the ancient Romans said: *"non scholae, sed vitae discimus"*— 'We learn not for school but for life.' Seminaries teach classes on the classical sects, for example, but because of the rapid changes in many sects, and the constant rise of new sects, students desperately need to know how to analyze the teaching and practices of new groups, so that they can warn their church members appropriately and assist them in their witness to members of such groups.

2. Education must keep its goals in view, just as Jesus taught His disciples with the Great Commission in mind.

Jonathan Lewis classifies the goals of education in three areas; "cognitive outcomes," (knowledge) "Skill outcomes" and "affective outcomes", (emotional).

3. The knowledge, experience and maturity of both instructor and students are of equal importance. [8] ***The IQ (intelligence quotient) should be outbalanced by the EQ (emotional quotient).*** [9]

Theory and practice, IQ and EQ must all be emphasized. Seminaries will not encourage their students to learn willingly and well by providing opportunities for cooperation in numerous evangelistic crusades at the expense of academic quality, nor by expecting them to master too much specialized material without providing opportunities for them to gain practical experience.

Because students need as much guidance in their personal lives as in their intellectual development, the five elements important to Jesus and to Paul must be woven together into a comprehensive training program: 1. information, 2. individual counseling and discussion, 3. group counseling and discussion, 4. promotion of independence, 5. training on the job.

4. Education must be adapted to life, not life to education. Since the student's situation has a strong influence on his ability to learn, theological training can never become too flexible.

We must give up the demand that a student must adapt completely and solely to his school. Training centers must also adapt to the student's situation. The one way street must be replaced with a give and take.

5. Modern education must provide and combine a variety of traditional and alternative methods.

Our modern world has provided us with a multitude of methods. Besides lectures, textbooks and class instruction, we can employ correspondence courses, independent study, internships,

mentoring, modular courses, internet courses, tutored courses, research, discussion groups – not for their own sakes, but for the sakes of our students.

The present controversies about the ideal educational program are being carried out in a very unhealthy atmosphere in which traditional and alternative methods are being played out against each other. Christians should intensively, joyfully and flexibly take advantage of all available methods, in order to further our students and their role in society.

6. Students are adults and should not be taught according to the same principles as pupils in the first twenty years of life. Educators must respect their maturity. Adults learn differently than children do. [10]

Educators used to transfer too many pedagogical concepts ('Pedagogy', 'to lead a child' comes from the Greek word 'pais') to the field of androgy (from Greek 'andros', 'adult'). Newer literature provides sufficient insights into the needs of adult students.

Training can no longer be dominated by lectures and class room instruction, which only provides about 20% of the necessary knowledge anyway!

7. The student's learning type must be taken into consideration as much as possible. We want him to learn as well and as intensively as possible, not to merely satisfy our institutional requirements.

God has created so many different kinds of people and so many different kinds of Christians. If God creates His children with special ministries in mind, how can educational institutions afford to force them into educational straitjackets? Many educators seem to be completely unaware of the new insights won in the fields of adult education and the psychology of learning.

8. The student's learning type and his personal gifts must be taken into more consideration.

Has 1 Peter 4:10 (As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God) no validity in education, even not in theological training? If we want to prepare people to use their gifts for the rest of their lives, then those gifts must play a central role in a student's training. Since different spiritual gifts automatically influence the student's learning type and his interests, a study program should combine the essential basics with possibilities for specialization. Only a few spiritual gifts can be furthered in the classical fields, which offer few possibilities for the student to develop his own personal talents.

9. Instructors should be active as professionals in real life as well as being teachers and scholars. They should have present day experience in the area they teach.

Many of the instructors in German educational institutions have little experience in active life, yet are preparing students for a profession of which they themselves have little or no idea. Instructors should be qualified academically and have made their contribution to scholarship, but they should also be still active full- or part time in real life. A professor of surgery cannot teach effectively if he carried out his last operation seventeen years ago! His students expect him to be up to date with the newest developments and to be able to refer to recent experience in the operating theater. Academic studies and continuing practical experience are also both essential to education.

10. Since the personal lives of instructors are just as essential as their intellectual capacities, seminaries must consider more than just academic, intellectual or 'optical' aspects in selecting their faculty.

The most important qualification of an instructor should be his ability to be a good role model for his students, and to work with them on a practical basis. His gifts should play as important a role as his position in family, church, or society.

It should also be possible to engage instruc-

tors without official academic qualifications to teach classes on subjects in which they have special knowledge or experience. Would we employ only Paul and ignore John's personal contribution?

11. Educational institutions should provide students with close contact to teachers outside the classroom and regularly scheduled counseling possibilities on practical and personal problems as a matter of course.

Instructors who must spend large amounts of time away from the campus or cannot be available on weekends should at least take along a few students, so that they can observe and learn from real life.

12. Students must learn above all to handle the stress and responsibility of a job in real life. The ability to deal with examination stress is simply not as important!

A single examination at the end of the training period tells more about ability to handle examinations than about knowledge. We would discover more about the student's knowledge and his ability to use it by taking a comprehensive look at his theoretical and practical achievements over the whole period.

Perhaps each student could be guided by a personal tutor throughout the entire training period. This instructor could then evaluate the individual's entire development and achievement, including his personal growth, his involvement in the local church and other questions. His assessment could then be discussed and evaluated by others who have played a role in the student's training.

13. Besides the multitude of specialist instructors, every student should have his own personal tutor. Continuous 'soul care' and regular counseling should be common practice in theological education.

This, of course, means fewer students, not for the seminary as an institution, but for the individual teacher. Reducing student numbers alone will not automatically achieve this goal, which depends on the instructor's capacity for including his students in his own work and life.

14. The integration and team work of teachers and students in real life situations ought to be standard procedure, especially since our students will later be taking on leadership responsibilities. Patience and sacrifice cannot be learned in short term projects but only in continuous responsibilities.

The practical experience gained in short term activities such as internships, summer mission trips at home or abroad has its value, but in contrast to the future profession, the end of short term projects are in sight. Unresolved problems can be left behind. Later on, when the student has taken on a full-time job, he must face problems and then bear the responsibility for things he would much prefer to change. He can avoid neither continual critics, nor theological controversy, nor the long, drawn-out process of reaching consensus in a board of contentious elders.

15. Training should not be available to young people only. We need programs which will enable older believers and experienced church workers to get a good education without having to withdraw from their jobs and families. [11]

Nowadays we desperately need proven professionals with personal maturity and sufficient experience in society to handle numerous tensions with wisdom and sensitivity.

16. Western educators have a lot to learn from educators from The Majority World.

As globalization envelops our world, instructors and students need to learn more from educators of other cultures. Living and working in another culture, even for a short time, has stimulated many young people – even if only to recognize the influence of their own culture on their life style.

Educators often consider themselves the center of the universe, but in the realm of education,

we have a lot to learn from other cultures. [12] Lesslie Newbigin, for example, suggests that Western training programs be reformed in structure, methodology and content, according to the experiences made in other cultures.

17. The rigid separation between disciplines leads to over-theorization and over-specialization. [13] ***It is one of education's major responsibilities to establish and suggest relationships between bodies of knowledge, but in theology, this is generally left up to the student.***

How quickly instructors are to make their class the center of the universe, judging students according to their achievements in his own field and completely ignoring the rest of his development. Paul A. Beals calls this blindness 'educational provincialism'.

John M. Frame objects strongly to the prevailing philosophical view that the classification of knowledge and scientific disciplines is necessary to scholarship. He considers this arrangement a matter of convenience, and contradicts the Reformed Dutch scholars, whom he otherwise greatly admires: Abraham Kuyper and Herman Dooyeweerd, who taught that the division of disciplines and the proper classification are essential to an accurate comprehension of the world.

18. Accreditation standards with their strict requirements often reflect old ways of doing things and make it often impossible for newcomers, new and innovative schools, to get accepted. In the future, they should also take the practical, spiritual and personal aspects of education into account.

Accreditation is supposed to serve to ascertain whether a school adequately prepares its students for a given profession, and is an important mechanism for evaluating the suitability of the institution for the student's goals. But many professions depend only partially on academic abilities, and accreditation should also observe the extent to which the graduates of a given institution have been prepared to lead, to work with people, to react to their changing world, and to explain spiritual truth.

At the moment, accreditation tends to overemphasize formal aspects of education such as bureaucracy. These classical criteria (eg number of books, finances, number of instructors with a doctorate) are easier to measure, but are often of little real value for theological training. [14] More important than the number of books in the library is the availability of books, whether in the schools' library or in the libraries of the instructors. And of what use are the books, if students are not taught to use them independently according to their own personality, gifts and future ministry? Bureaucratic changes to fit accreditation rules seldom improve quality.

19. Both in its content and in its methods, education should provide a comprehensive Christian view of the world. [15]

Faith in Jesus Christ should encompass all aspects of our lives. If Jesus, in and through Whom the world was created, is its Lord, then nothing can elude His influence. A comprehensive approach does not mean that we withdraw into the ivory tower of a piously narrow subject matter, but that the whole expanse of our thought and life becomes involved in our theological training and is submitted to our faith in Christ. We afford neither to ignore or even denounce nontheological disciplines, such as pedagogy, psychology or history, nor to swallow uncritically whatever others say. Our students must learn to evaluate! As the instructor's influence determines to a large extent the way his students' deal with the immense amount of information confronting them, he must be very aware of his role as example.

3: Why Christian training and ethics should include all aspects of life

I now would like to apply the principles I have presented in my book *Leadership and Ethical Responsibility: The Three Aspects of every Decision* and addressed in more detail in various sections

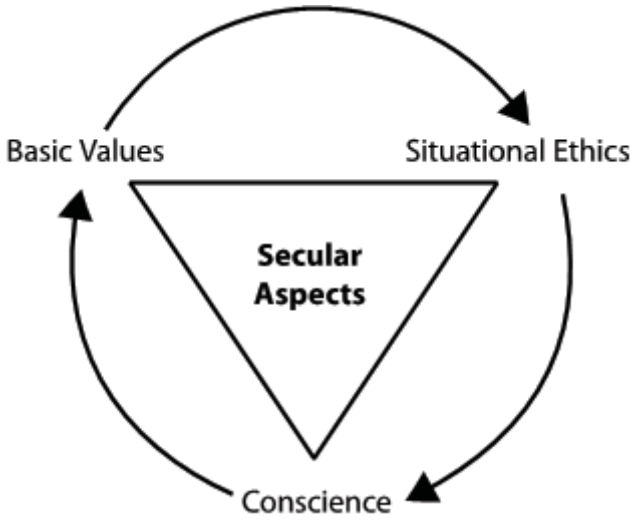
of my German work Ethics to the questions of integrated learning, which is founded on Biblical principles, but in its everyday business has to rely on the results of recent research and even risky long-term decisions.

As is the case with all knowledge and all acting, creation care has three aspects. Each aspect has its own importance, and yet only jointly can they do justice to the complete person. In what follows, we want to first of all briefly examine three aspects of all knowledge and decision making.

In his book *The Doctrine of the Knowledge of God*, the American theologian John Frame argues in favor of submitting all work toward knowledge under the Lordship of Jesus Christ (comp. 2 Corinthians 10:5). A Christian theory of knowledge may not be allowed to just be a reproduction of secular achievements. Rather, it has to find its origin in being derived from the basis of Holy Scripture. Based on a threefold relationship by which God has entered into engagement with his world, Frame pleads for a perspectival access to reality. As the Creator, God controls all facts and events, and thus his position as Creator and his nature as sustainer are the source for our situational perspective. God's justice is based on his final authority and is consequently the norm for all knowledge. For this reason he is the source of our *normative perspective*. God's omnipresence in his world forms the basis of our *existential perspective*.

This threefold relationship of God to our world is reflected in the capacities mankind has for knowledge. The capacities can be broken down into three categories. They are, namely, reason, sense perception, and subjectivity. [16] All three capacities are bound up with each other, and they work together in the production of human knowledge. Although they must not be isolated from each other, it makes sense to view them as aspects, perspectives, or even sides which flow into every act of knowledge, namely: first of all objective knowledge, of something that is to be perceived; secondly, a subject which perceives; and thirdly, a norm, which justifies our claims to knowledge. According to the aforementioned, we can illuminate each human cognitive process from three directions. For one thing, knowledge is conformity between an idea and an object (situational aspect). It is likewise an act of perception in the subject (existential aspect). And finally, it is also thinking and acting that operates according to certain laws (normative aspect).

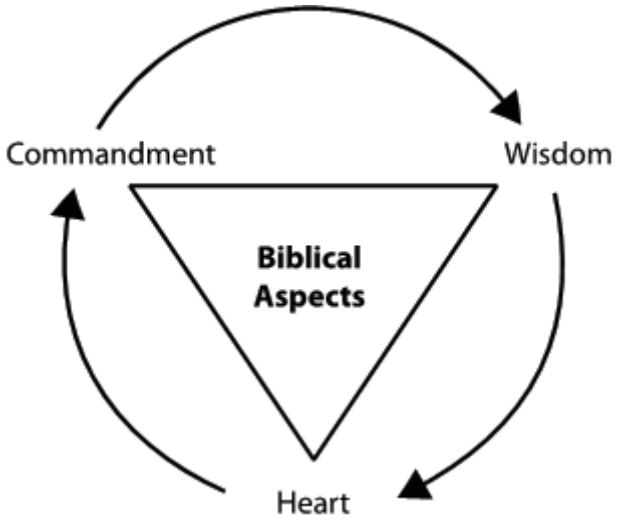
In my book *Leadership and Ethical Responsibility*, I have already drawn upon perspectivalism and unfolded it for ethics.



The **normative aspect** is expressed in the Bible by the unchanging commandments of God. In ethics we generally find this most strongly in basic values.

The **situational aspect** comes particularly to the fore in wisdom, which gauges states of affairs on the basis of experience and specific situations. In ethics the so-called collision of obligations, a situational ethic, and cultural assimilation all play a role.

The **existential aspect's** importance is expressed in the meaning of the heart and the conscience. An individual reaches decisions in his or her innermost being on the basis of normative and situational considerations. At this point in ethics, it is generally the conscience and motives which are spoken about.



Normative, situational, and existential aspects are classical ethical blueprints. They assume that it is predefined how mankind is supposed to act via norms and commandments, that only in a particular situation is an individual able to grasp what the best thing is, or that ethical decisions take place within our innermost being as a struggle having to do with our very own existence.

I consider all three blueprints to be incorrect if they stand alone and are played off against the other perspectives. On the other hand, I consider all three blueprints to be legitimate if they are understood as important perspectives within the framework of a comprehensive cognitive and decision process. Above all I am of the opinion that all three aspects are widely testified to in the Bible and that they are seen as complementary and not in opposition to each other.

Endnotes

1. Translation by Cambron Teupe of a German limerick.

2. See for example: Wolf Lodermann. "Management-Gurus aus USA in Europa auf Studenten Jagd: MBA-Titel als Sprosse auf Karriereleiter". Bonner Rundschau 7. Sept.1996; Bärbel Schwertfeger. "International, praxisnah und teamorientiert: Der MBA setzt sich auch in Deutschland durch". Welt am Sonntag vom 7.Oct. 1997

3. See: Detlef Joszok. "Lernen als Beruf: Arbeit und Bildung in der Informations- und Wissensgesellschaft". Aus Politik und Zeitgeschichte (Beilage zu Das Parlament) B 9/99 (26. Feb.1999): 31-38

4. See for example: F. Ross. Kinsler (Ed.). *Ministry by the People*. WCC Publ.: Genf & Orbis Books: Myrknoll (NY), 1983; Tom Chandler. "A Caring Model of Training". Training for Crosscultural Ministries (Occasional Bulletin of the International Missionary Training Fellowship) 1/1996: 4-5 (on India.

5. See for TEE's 'mother seminary' in Guatemala: Kenneth B. Mulholland. "Presbyterian Seminary of Guatemala: A Modest Experiment Becomes a Mod*el for Change". pp. 33-41 in: F. Ross. Kinsler (Ed.). Ministry by the People.* op. cit. On TEE, see the summary in: Fred Holland. *Teaching Through T. E. E.: Help for Leaders in Theological Education by Extension in Africa*. Evangel Publishing House: Nairobi (Kenya), 1975 .

6. For further, similar suggestions, see: Paul A. Beals. *A People for His Name: A Church-Based Missions Strategy.* William Carey Library: Pasadena (CA), 19952. pp. 199-206 (for instructors) and pp. 207-214 (for students).

7. See: Laurence O. Richards. *A Theology of Christian Education* (Grand Rapids, Michigan: Zondervan, 1975) pp. 32-24.

8. Particularly in: Paul A. Beals. A *People for His Name*. op. cit., pp. 210-212

9. Emotional Quotient, or 'emotional intelligence'. See; Daniel Goleman. Emotionale Intelligenz. Hanser: München, 1996 = dtv: München, 1997 [I do not share Goleman's Buddhist tendencies! See; Daniel Goleman (Ed.). Die heilende Kraft der Gefühle: Gespräche mit dem Dalai Lama ... dtv: München, 19982]; Robert K. Cooper, Ayman Sawaf. Emotionale Intelligenz für Manager. Heyne: München, 1997; Branko Bokun. Wer lacht lebt. Ariston: München, 1996; Andreas Huber. Sichwort Emotionale Intelligenz. Heyne: München, 19964. In 1962, the Ciba-Symposium on the future of mankind, discussed the overemphasis of IQ and the importance of the individual's ability to deal with others. See: Gordon Wolstenhom (Ed.). Man and His Future. J. & A. Churchill: London, 1963

10. See: Duane H. Elmer. "Education and Service". pp. 226-244 in: Harvie M. Conn, Samuel F. Rowen (Ed). *Missions and Theological Education.* Associates of Urbans: Farmington (MI), 1984. pp. 227-229 ("Paedagogy and Andragogy") and Harvie M. Conn. "Teach-

ing Missions in the Third World". op. cit., pp. 268ff "ethnoandragogy".

11. See: Thomas Schirrmacher. "Aus meiner Sicht: Mission und Bewährung". Evangelikale Missiologie 1/1989: 2

12. For an excellent assortment of alternate models, including other countries, see: Robert W. Ferris. *Renewal in Theological Education.* Billy Graham Center: Wheaton (IL), 1990.

13. Especially John M. Frame. *The Doctrine of the Knowledge of God*. op. cit., pp. 206-214

14. Particularly Frame., p. 139

15. Especialy, Paul A. Beals. *A People for His Name.* op. cit, pp. 199-200

16. By the way, the entire history of philosophy more or less revolves around these three categories, and the history of philosophy has often demonstrated and still now demonstrates a tendency towards absolutizing, e.g., reason (rationalism), experience (emirism), or subjectivisim (existentialism).

Reference List

Buchholz, Siegfried. "Fit für die Zukunft - Aufspringen auf einen fahrenden Zug". pp. 7-20 in: Jörg Knoblauch, Horst Marquart (ed.). *Fit für die Zukunft: Konzepte christlicher Führungskräfte*. Brunnen: Gießen, 1999.

Dolanky, Aniul D.. "A Critical Evaluation of Theological Education in Residential Training". pp. 156-168 in: Harvie M. Conn, Samuel F. Rowen (Ed.). *Missions and Theological Education*. Associates of Urbans: Farmington, MI, 1984.

Frame, John M. *The Doctrine of the Knowledge of God: A Theology of Lordship*. Presbyterian & Reformed: Phillipsburg, NJ, 1987.

Frame, John M. *Perspectives on the Word of God: An Introduction to Christian Ethics*. Wipf and Stock Publishers: Eugene (OR), 1999; Presbyterian and Reformed Publ.: Phillipsburg, NJ, 1991.

Holland, Fred. *Teaching Through T. E. E. : Help for Leaders in Theological Education by Extension in Africa.* Evangel Publishing House: Nairobi, Kenya, 1975.

Lewis, Jonathan. "Matching Outcomes with Methods and Contexts". Training for Cross-cultural Ministries (Occasional Bulletin of the International Missionary Training Fellowship) 2/1998.

Melzer, Friso. *Das Wort in den Wörtern: Die deutsche Sprache im Lichte der Christus-Nachfolge: Ein theophilologisches Wörterbuch.* J.C. B. Mohr: Tübingen, Germany, 1965.

Newbigin, Lesslie. "Theological Education in World Perspective". pp. 3-18 in: Harvie M. Conn, Samuel F. Rowen (Ed.). *Missions and Theological Education.* Associates of Urbans: Farmington, MI, 1984.

Thomas Schirrmacher. Führen in ethischer Verantwortung: Die drei Seiten jeder Entscheidung,

Thomas Schirrmacher. *Ethik*. 7 vols. 5th edition. VTR: Nürnberg, Germany, 2011.

William Carey International Development Journal
Vol 2, Issue 1: Winter 2013

The Impact of Education on Nation Building: A Western Perspective

Beth Snodderly

"The university is the most important artifact of Western culture."

This was the opinion of the late Ralph D. Winter, noted missiologist and my mentor and friend. Dr. Winter, as his friends called him, often lamented that American evangelicals took a detour away from the university tradition at the time of D.L. Moody, when they began founding Bible Schools, which have only recently become universities. Winter bemoaned that

> "evangelicals … have not gotten into politics nor into university structures until very recently. How can you go as a professor from a Bible school to a university? You can't. … That was a mission strategy that went wrong, that refused to contextualize" (Winter 1998).

The unfortunate result for other nations of the American evangelical detour is highlighted by Moussa Bongoyok in his paper, "Blessing the Nations through Christian Universities": "Seminary graduates are not allowed to teach in the universities [of Cameroon]. How are we then impacting the leadership of our nation? There is a lack of training in holistic development, and yet we are to present the whole gospel to the whole world" (Bongoyok 2010). An institution that seeks to understand and integrate all aspects of truth, of the universe, is needed, not just an emphasis on Bible and theology. As Ken Gnanakan has stated, "the parts of any whole cannot exist nor be understood, except within their relation to the whole" (Gnanakan 2007, 19).

In his address at the dedication of the Billy Graham Center of Wheaton College, Lebanese statesman Charles Malik affirmed that university education is crucial for nation building:

> The great universities control the mind of the world. Therefore how can evangelism consider its task accomplished it if leaves the university unevangelized? And how can evangelism evangelize the university if it cannot speak to the university? And how can it speak to the university if it is not itself already intellectualized? (Malik 2000, 45).

Beth Snodderly is president of William Carey International University and holds the degree of Doctor of Literature and Philosophy in New Testament from the University of South Africa. She has edited several volumes including, The Goal of International Development, Evangelical and Frontier Perspectives on the Global Progress of the Gospel and Reflecting God's Glory Together. She serves as the Southwest Regional Vice President of EMS, on the board of the Roberta Winter Institute, and as editor of the World Christian Foundations study program.

Value of the University Tradition

The University and Worship

Without a strong university within a society and without believers and leaders who have a strong university education, people will not know how to worship God as he deserves. All God's works praise him. We cannot fully worship him for who he is if we are ignorant of the handiwork of God and the orderliness and beauty he has built into creation. Astronomy studies the music of the spheres, the orbits and inter-relations and beauty God designed at a macro level. Chemistry studies the music of the spheres, the orbits and inter-relations and beauty God designed, at the micro, atomic level. Without a knowledge of God's works gained through the university tradition, people cannot adequately praise God for who He is and what He has done.

The University and Culture

Without a strong university within a society and without believers and leaders who have a strong university education, people cannot fully appreciate the complexities of the cultures of the peoples God loves. Through the study of culture we can appreciate that people who are different from ourselves can understand and reflect God's character in ways our own culture cannot, so that in the age to come some from every nation, tribe, people, and language are worshiping around God's throne (Revelation 5:9; 7:9).

Without the discipline of a university tradition, people will have blind spots in their assessment of themselves and of their own culture. We will not be able to see that, as philosopher Marilyn McCord Adams terms it, we are all complicit in horrors that are intrinsic to the functioning of any society (Adams 2012). Ralph Winter once asked, "How do you both believe in Christ, following a cultural pattern that you've grown up in, and at the same time object to features of that culture that you don't feel are really very godly?" (Winter, nd).

The University and Biblical Truth

Without a strong university within a society and without believers and leaders who have a strong university education, people cannot adequately apply biblical truth to daily and national life. With a Christian university education, believers can integrate biblical insights with insights from science, history, and culture. As Ken Gnanakan says, we need to combine these disciplines "so that they work together to form a whole" (Gnanakan 2007, 17). People can learn together to propose theological answers to the questions of their societies. Andrew Walls urges that Africa, Asia and Latin American must become centers of creative thinking so their universities can produce world leaders in biblical and theological studies (Walls 2011).

The University and History

Without a strong university within a society and without believers and leaders who have a strong university education, people cannot know and learn from the history of human life on this planet. History teaches us what people have learned from their choices, both right and wrong.

Ralph Winter used to say, *"A person who can draw on insights from history can make better decisions today."*

George Santayana said in his book, *Reason in Common Sense*, *"Those who cannot remember the past, are condemned to repeat it."*

Without a university a society is doomed to repeat its mistakes; it is doomed to perpetuate its horrors; whatever it has overlooked that could benefit its citizens, it will continue to overlook. Without the university keeping learning alive and building upon God's truth, a society is doomed to repeat the failures of its past.

The University: A Beacon of Hope

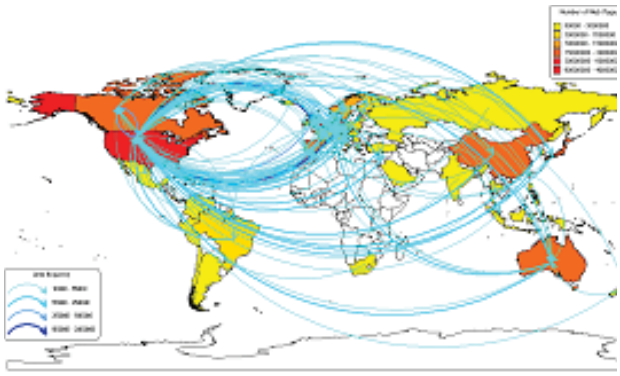
Universities provide the means of educating both leaders and followers in nation-building values and skills. Universities give the opportunity for people to discover the order God has built into the

universe and to learn how to make shalom, bringing order out of chaos, through right relationships with God, with other humans, and with creation.

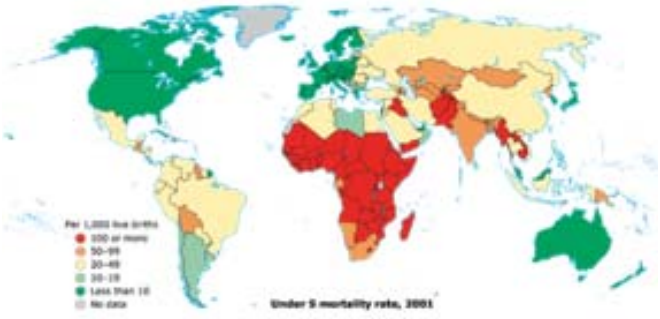
Within the academic traditions of the university, right relationship with God is the sphere of theology, the queen of the sciences according to Thomas Aquinas. Right relationship with humanity is the sphere of such disciplines as business, economics, anthropology, sociology, psychology, and history. Right relationships within creation can be discovered through study of the disciplines of biology, chemistry, physics, mathematics, ecology, engineering, or history.

In those parts of the world where there is a strong university tradition (America, Europe, China, and Australia) there is less disease and violence. In those parts of the world without a strong university tradition there is often a higher incidence of infant mortality, disease, and violence. Notice in the maps below, the strong correlation between the areas of the world with an absence of world-class universities (white) with the areas where infant mortality rates are high (red). Similarly, in areas where there are few strong universities, there also tends to be a higher incidence of violence (red and orange).

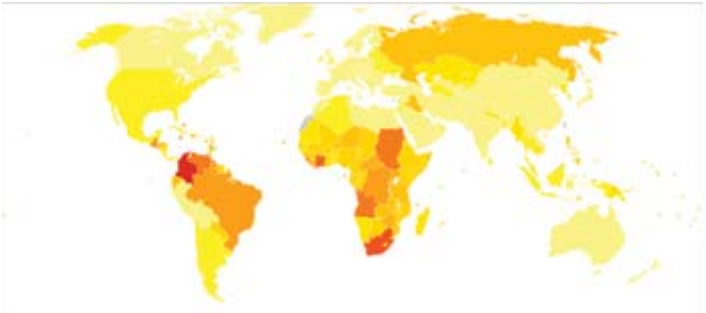
But societies and nations can learn how to bring order out of chaos, following principles God has built into the universe. In his *Confessions*, Augustine spoke about a disciplined and well-ordered mind that is able to grasp the truth. Disciplined thinking is necessary to disciple a society for nation building. Order in society allows for the flourishing of health, peace and safety and reflects some aspects of God's nature, even if seen through a glass darkly.



Top 1000 networked universities (Ortega 2009)



Under 5 mortality rate, 2001 (Myers 1996)



Violence World Map (Wikipedia Commons n.d.)

Impact of Universities through the Ages

The impulse to collect and organize and disseminate knowledge is one of the ways humans reflect the image of God and one of the ways God is able to use humans to restore order to His creation. The institution of the university arose,

according to Catholic theologian and scientist, Stanley Jaki, because of "the belief (a belief specific to the Middle Ages) that it is meaningful to search for universal knowledge, precisely because there is a universe, that is, a coherent totality of things and minds" (Jaki 1982, 43). Through the discipline of advanced scholarship, universities have kept learning alive through the ages although at times throughout history, advanced education has deteriorated within a society and has had to be replaced. In the West advanced education had to be reinstated by Islamic and later by Celtic civilizations. Later we will see that Andrew Walls is calling for Africa, Latin America, and Asia to gird themselves now to be the new standard bearers to keep creative scholarship alive as it is deteriorating in the West (Walls 2011).

We will start our brief overview of the history and impact of universities with the Greek academy, following at first the Western path of the development of organized knowledge, then integrating glimpses of how learning was developing in other parts of the world from the past to the present. Prior to and during the European Middle Ages, flourishing civilizations in China, India, the Middle East were collecting and disseminating knowledge in which faith and practical learning were tied together. It is only recently that faith and learning have been segregated in the Western university tradition, which is one of the reasons for Walls' pessimism about the Western academy (Walls 2011).

The Greek Academy and Early Christian Learning

The Greek academy, Walls explains, "marks an important phase in human history and at its height, Plato saw philosophy, love of wisdom, not as an academic, but as a moral and religious discipline" (Walls 2011, 238). But, according to a pattern we will see again and again, the Greek academy declined until eventually Justin Martyr "found philosophy and the academic life had become a job, a career, a profession" (Walls 2011, 238). The historical pattern continued with the rescue of a declining civilization by the scholarship of another civilization that integrated the older learning with new ways of thinking. Christian philosopher-theologians such as Origen revived the Greek culture and academic tradition illustrating the assumption that "it is the task of the church to gather the fragments of truth and reunite them to the body of truth as a whole" (Holmes 2001, 21).

Monasteries and Mosques Keep Learning Alive

But once again learning was in danger of being lost to the West as Rome declined under barbarian invasions. Libraries were often gutted and the revival of learning took centuries. Monasteries in Ireland kept learning alive during this time by copying biblical manuscripts and other important Christian literature. Also during this time of chaos in Europe, Islamic scholars copied much of the ancient Greek literature and added to the knowledge of mathematics, astronomy, and medicine. The Muslim integration of faith and learning can be seen by the fact that the early Al-Azhar University was originally founded as a Mosque, becoming an Islamic university in 998. (Islamic Education Online).

African Universities: Beyond "Afropessimism"

This Egyptian university represents the third of the streams of ancient African university education summarized by an African scholar in his article, "A Historical Accounting of African Universities: Beyond Afropessimism." He states:

> The origins of higher education in Africa, including universities as communities of scholars and learning, can be traced to three institutional traditions:
>
> 1. The Alexandria Museum and Library [Egypt]
>
> 2. Early Christian monasteries [Egypt; Ethiopia]
>
> 3. Islamic mosque universities [Egypt, Tunisia] (Zeleza 2006).

He goes on to explain that the early universi-

ties founded by Western missionaries were in limited parts of Africa and "it was not until the 20th century following the European conquest that colonial universities spread to the rest of the continent." Zeleza sees university education as "central for training a highly skilled labor force, creating and reproducing a national elite, … enhancing national prestige … [and] helping to manage and resolve the various crises that confront the African continent from civil conflicts to disease epidemics including HIV/AIDS" (Zeleza 2006).

China's Wisdom of the Ancestors Gives Way to the West

In other parts of the world, a similar value has been placed on education for nation building. Ancient civilizations without the revealed Word of God integrated knowledge of what they could observe in the world with their moral and religious understandings. In China the wisdom of the ancestors was important. During the Han dynasty (206 BCE–220 CE), the first civil service exam included the teachings of Confucius as one of the key subjects. Those who passed these exams were then qualified to pass on Chinese cultural traditions and set rules of society for others. But this indigenous, traditional form of education basically ended at the time of China's humiliating defeat by the British during the Opium War (1840–1842). After that, new educational models from Europe, America and Japan were set up in China, (China Education Center, 2004), including new Christian universities founded Presbyterians and others. Today the importance of universities for nation building is illustrated by the claim of the China Education Center that "higher education in China has played an important role in the economic construction, science progress, and social development by bringing up large scale of advanced talents and experts for the construction of socialist modernization" (China Education Center, 2004).

India's "Beautiful Tree" of Education Gives Way to the West

Just as advanced education that integrated moral and practical learning was present in China in the time before Christ, so in India the famous Buddhist center for scholarship, Nalanda University, was founded in Bihar in the fifth century before Christ. "The important subjects were art, architecture, logic, grammar, philosophy, astronomy, literature, Buddhism, Hinduism, law, and medicine" (Ponmeli, 2010). But this university is now in ruins, illustrating once again that scholarship rises and falls throughout history. Serampore College was founded by William Carey and his friends in 1818 to focus on education in the arts and sciences and to train people for ministry in the Indian church. The present Western system of education in India was introduced and founded by the British in the 20th century. The British government did not recognize the traditional structures and so they have declined. Gandhi described the traditional educational system of India as a beautiful tree that was destroyed during the British rule (Ponmeli, 2010). In fact, a British colonial leader in India, Thomas Macaulay, said in 1835, "There was no desire to educate the masses, only to raise up "Indian gentlemen" who would fall in line with colonial policies" (Macaulay 1835).

Western Education Rooted in Spiritual and Societal Reformation

This British educational system that has by now encircled the globe has its roots in the revival of learning that took place during Europe's classical Renaissance and the time of the Protestant Reformation. The Reformers "undertook to reform education because they wanted the laity to read and understand Scripture for themselves and to be prepared for their callings in society." Luther put it plainly: 'Where are the preachers, jurists and physicians to come from, if grammar and other rhetorical arts are not taught?'" (Holmes 2001, 58). John Calvin called for a college to prepare young people for the ministry and for civil government (Holmes 2001, 64). In Scotland, John Knox' *Book of Discipline* proposed a national education plan to provide church and state with qualified leaders. (Holmes 2001, 69). Here at the height of renewed

emphasis on university education, the integration of faith and learning is prominent, along with the importance of education for nation building.

Western Education Polarized and Declining

With Francis Bacon, however, the door was opened to the polarization of religious and secular learning. His intentions were no doubt good when he spoke of God's two books, his Word and his works. Unfortunately Bacon advocated that these be studied separately, as theology and science. In addition, Bacon shifted the focus further from the university as a place for the study of all truth to a focus on what can be done with education in practical ways (Holmes 2001, 76-77).

By the time of the 21st century these trends have solidified to the point where Andrew Walls sees secularized universities serving political and financial interests rather than the integration of all truth as God's truth.

> As with the Greek academy, scholarship has in many quarters ceased to be a vocation and become a career. … The Western academy is in peril. It may again be time for Christians to save the academy. And it may be that salvation will come from the non-Western world; that in Africa and Asia and Latin America the scholarly ideal will be re-ignited, and scholarship seen as a vocation" (Walls 2011, 239).

The Future of the University in the Majority World

Avoiding the Mistakes of the West

Ralph Winter warned Christian leaders in the majority world not to repeat the mistakes of the West as they continue to develop their educational systems (Winter 2007). In his article, "The Scandal and Promise of Global Christian Education," Winter described three common mistakes of the West that he saw being repeated in the rest of the world:

1. *Wrong students*. He urged that proven leaders be given opportunity to advance their education through accessible delivery systems. "Most of the students in pastoral training are not the seasoned, mature believers defined by the New Testament as candidates for pastoral leadership" (Winter 2003, 3).

2. *Wrong curriculum*. "God has given us two 'books,' the Bible and nature/Creation. He does not want us to slight either one. But the scientific community is studying the second while despising the first, while the church community is studying the first and ignoring the second" (Winter 2003, 4).

3. *Wrong package*. "It is an important principle to speak the language of the native." Winter urged that universities be formed, rather than seminaries and Bible schools, that can present courses and diplomas in a format the world understands and values (Winter 2003, 4).

Winter concluded, "Joel Carpenter's recent study, 'The New Universities,' demonstrates that if the missionaries are not going to establish university institutions, national believers will" (Winter 2003, 3-5). Since Carpenter's 2002 study that Winter referred to, a more recent study shows that "over the past 30 years at least 178 [universities around the world] have come into being, with 46 arising on the African continent alone" (Carpenter 2012, 1).

Nation Building and the Conversion of Cultures

In an article about global theological education, Walls highlighted the biblical mandate: "We are called to disciple the nations" (Walls 2011, 24). Carpenter notes the parallels to a value on nation building in modern global Christianity with the time of the Second Great Awakening in the United States in the 19th century. During this time multiple social institutions were founded, including universities, as "American evangelicals, led by the Methodists, were 'organizing to beat the devil'" (Carpenter 2012, 5). Today, revived and committed believers in many parts of the world are

finding ways to fulfill the "second half of the gospel mandate, after spreading the good news of personal salvation … what Walls calls the conversion of cultures. The mandate is to teach the nations about God's larger plan of redemption" (Carpenter 2012, 5).

What elements are needed in a university committed to nation building and culture change? Clayton M. Christensen lists these traits of innovative education, among others, in his book, *The Innovative University*:

- Increased attention to values
- Cross-disciplinary, integrated education
- Emphasis on student competence vis-à-vis learning outcomes
- Student involvement in research
- Mix of face-to-face and online learning (2011, 386-87).

Carpenter adds the element of biblical worldview as a necessary component in the curriculum for global culture-changing education:

> It is difficult to see how the new evangelical universities can sustain a Christian outlook without offering a curriculum that pushes students out into the broad realms of nature and culture that the Bible claims for the Lordship of Jesus Christ, and that equips students to bring a "big picture" Christian perspective to bear on the principalities and powers of this age (Carpenter 2003, 99).

This echoes Winter's plea to keep Francis Bacon's "two books" in dialog with one another and Ganankan's emphasis on holistic integrated education. But an off-setting trend in Western education since the time of Bacon, being imitated globally, is toward a focus on practical and technical education for jobs, leaving out the big picture of history and God's purposes in it. Carpenter asks, "How about course offerings in the new Christian universities—is their main idea of how to help 'build the nation' pretty much confined, like the secular privates, to supplying more business workers and computer technicians?" (Carpenter 2012, 6). He notes that the new universities also "show other signs of fairly shallow educational development as well, such as very little evidence of a research emphasis. And frequently their libraries and laboratories are scantily equipped" (Carpenter 2012, 6). "And yet," Carpenter notes, "there are resources available nearby… to help these uncommon [global universities] become agents for thinking Christ into the entire cultural framework of their lands" (Carpenter 2003, 101).

Steps Forward: A Global Consortium

Resources for a solution to the worrisome state of Western and global education might be found in a virtual consortium of universities, a clearing-house for education. Carpenter commented, "What a powerful thing it might be for like-minded Christian universities to make common cause, side-by-side, worldwide" (Carpenter 2012, 8). Recently, William Carey International University (WCIU) hosted a series of focus groups on the topic of global educational networking with representatives from Africa, Latin America, Asia, India, and North America. This group suggested that library resources and curriculum content might be supplied through schools sharing online learning resources through a secure social network.

The advantages are unlimited of combining resources and expertise from all parts of the globe. Multiple courses can be posted online, created by outstanding professors from around the world, not just from the West. Participating universities, or a virtual umbrella organization such as ICHE, would agree to give credit for those courses that meet their standards, with degrees granted for completion of the right assortment of course work. Online electronic book and journal collections owned by partner institutions can be made available to other schools in the virtual consortium who have not been able to afford their own library resources. A small university, such as WCIU, could partner with other small institutions that have specialized research collections, such as Kwame Bediako's African Christianity collection, to list this

special collection in their World Cataloging system. This would make known to scholars all over the world that the valuable African documents exist and where they are located. Dissertations in the mission world, from all over the world, need to be scanned and made accessible, and at least a summary of the dissertation should be available through the world cataloging system in English, so that, as Andrew Walls advocates, people can know what is being researched and written, and scholars can learn from each other (Walls 2011, 240).

Charles Van Engen, veteran scholar and Fuller Seminary professor, hopes to see this type of virtual consortium become a reality. He compared this approach to a consortium of Boston seminaries in which students can choose to get credit from courses from any of the participating seminaries. "A school determines the requirements for the degree and students select from the consortium courses. A global consortium for leadership formation would be a great contribution to the Kingdom" (Van Engen 2012).

Conclusion

WCIU envisions global leaders empowered to lead their communities to wholeness and human flourishing. Universities are needed for integrating nation-building skills, character, knowledge, and truth. Augustine felt that "the disciplined, well-ordered mind is better equipped to grasp the truth" (Holmes 2001, 30). Roland Allen continued that line of thinking when he talked about the preparation of men's minds, through Roman and Greek civilizations, to receive St. Paul's teaching of the Kingdom of Christ (Allen 1912). The late African theologian, Kwame Bediako talked about the discipline of the nations in terms of:

> The conversion of the things that make people into nations—the shared and common processes of thinking; attitudes, world views; perspectives; languages; and the cultural, social and economic habits of thought, behavior and practice. These things and the lives of the people in whom such things find expression—all of this is meant to be within the call of discipleship (Bediako 1996b, 184).

In our ministry strategy today, might we need to plant universities to empower leaders within a society to work toward nation building through education, building toward security of travel and strong laws in order to prepare a place for the Kingdom of God to flourish and spread? The good news is that the Body of Christ contains people with the gifts to "do" or "make" *shalom* in many different areas: justice, peace-keeping, skill-building for economic independence, health, fighting and eradicating disease, etc. All of these peace-making and nation-building activities can potentially demonstrate the character of God and the values of the Kingdom and bring shalom into the lives of troubled people and societies.

The development of a society, including reduction of poverty, violence, and disease, requires both leaders and followers who value discipline, order, and the pursuit of truth. These are results of higher education. In this sense, the Christian university is an important artifact of Western culture.

References

Adams, Marilyn McCord. 2012. Horrendous evils and the goodness of God. Lectures presented at the Cosmic Conflict Lab, 28 April 28, in Loma Linda, California.

Allen, Roland. 1912. Missionary methods: St. Paul's or ours? Online. Available from Internet , http://www.gospeltruth.net/miss_methods.htm, (accessed 19 January, 2012).

Bongoyok, Moussa. 2010. Blessing the nations through Christian universities. Paper presented at a WCIU Symposium, 13 November, in Pasadena, California.

Carpenter, Joel. 2003. Part II: New evangelical universities: Cogs in a world system or players in a new game? *International Journal of Frontier Missiology* 20:3 (Fall), 95-102.

———. 2012. New Christian universities and the conversion of cultures. On-line. Available from Internet: http://iapche.org/wordpress/?page_id=413, (accessed 5 May, 2012).

CIESIN (Center for International Earth Science Information Network). 2006. *Where the poor are: An atlas of poverty*. Palisades, NY: Columbia University. On-line. Available from Internet: http://www.ciesin.columbia.edu/povmap/, accessed 29 December, 2011.

China Education Center. 2004. History of education in China. On-line. Available from Internet, http://www.chinaeducenter.com/en/chistory.php, accessed 29 December, 2011.

Christensen, Clayton M. and Henry J. Eyring. 2011. *The innovative university: Changing the DNA of higher education from the inside out*. San Francisco: Jossey-Bass.

Clark, Burton R. 1986. *The higher education system: Academic organization in cross-national perspective.* Berkeley: University of California Press.

Gnanakan, Ken. 2007. *Learning in an Integrated Environment.* Bangalore: Theological Book Trust.

Holmes, Arthur F. 2001. Building the Christian academy. Grand Rapids: Eerdmans.

Indianetzone: Education. 2008. History of Indian Education. On-line. Available from Internet, http://www.indianetzone.com/37/history_indian_education.htm, accessed 29 December, 2011.

Jaki, Stanley L. 1982. The universe and the university. In *Freedom, order, and the university*, ed. James R. Wilburn, 43-68. Malibu, CA: Pepperdine University Press.

Janczak, Jamie. N.d. The origin of universities. On-line. Available from Internet, http://www.cwrl.utexas.edu/~bump/OriginUniversities.html, accessed 29 December, 2011.

Jeynes, William. 2012a. Character instruction in Protestant education throughout history. In *International handbook of Protestant education*, ed. William Jeynes and David W. Robinson, 3-24. New York: Springer.

_____. 2012b. Email to author, 27 April.

List of oldest universities in continuous operation. Nd. On-line. Available from Internet, http://pediaview.com/openpedia/List_of_oldest_universities_in_continuous_operation, accessed 30 December, 2011.

Map of Medieval Universities. Nd. On-line. Available from Internet, http://pediaview.com/openpedia/List_of_oldest_universities_in_continuous_operation, accessed 29 December, 2011.

Malik, Charles. 2000. *The two tasks*. Wheaton: EMIS.

Marsden, George M. 1994. *The soul of the American university: From Protestant establishment to established nonbelief.* New York: Oxford University Press.

Myers, Bryant. 1996. *The new context of world mission.* Monrovia: Marc.

Origin of Universities. Nd. On-line. Available from Internet, http://www.cwrl.utexas.edu/~bump/OriginUniversities.html, accessed 30 December, 2011.

Ortega, Jose Luis, Joaquin Costa. 2009. Mapping world-class universities on the web. Online. Available from Internet, http://internetlab.cindoc.csic.es/cv/11/world_map/map.html, accessed 29 December, 2011.

Ponmelil, V.A. 2010. History of Education in India. On-line. Available from Internet, http://education.newkerala.com/india-education/Brief-History-of-Education-in-India.html, accessed 29 December, 2011.

Van Engen, Charles. 2012. Comments in a Focus Group about Virtual Universities at William Carey International University, 11 May, in Pasadena, California.

Walls, Andrew F. 2002. Christian scholarship and the demographic transformation of the church. In *Theological Literacy for the Twenty-first Century,* ed. Rodney L. Petersen, with Nancy M. Rourke, 167-72. Grand Rapids: Eerdmans.

_____. 2011. World Christianity, theological education and scholarship. *Transformation: An International Journal of Holistic Mission Studies* 28:4 (October): 235-40.

Wikipedia. N.d. Islamic contributions to medieval Europe. On-line. Available from Internet, http://en.wikipedia.org/wiki/Islamic_contributions_to_Medieval_Europe, accessed 1 January, 2012.

Wikipedia Commons. N.d. Violence World Map. On-line. Available form Internet, http://en.wikipedia.org/wiki/File:Violence_world_map_-_DALY_-_WHO2004.svg, accessed 5 May, 2012.

Winter, Ralph D. 1998. The future of the university. Paper presented to the Frontier Mission Fellowship, 7 December, in Pasadena, California.

_____. 2003. The scandal and promise of global Christian education. *Mission Frontiers*, Special Edition,

3-5. On-line. Available from Internet, http://www.missionfrontiers.org/issue/archive/the-scandal-promise-of-global-christian-education, accessed 29 December, 2011.

_____. 2007. To the new ASM: Greetings from the West. Paper presented to the Asian Society of Missiology, Bangkok Forum, April.

_____. N.d. How can we break down social barriers? On-line. Available from Internet, http://www.wciujournal.org/blog/post/how-can-we-break-down-social-barriers1#When:17:59:28Z, accessed 2 May, 2012.

Zeleza, P.T. 2006. A historical accounting of African universities: Beyond Afropessimism. On-line. Available from Internet, http://www.zeleza.com/blogging/african-affairs/historical-accounting-african-universities-beyond-afropessimism, accessed 29 December, 2011.

William Carey International Development Journal
Vol 2, Issue 1: Winter 2013

Public Policy and Nation Building

Gerald P. Regier

We have stuck our heads in the sand too long—the history of Christian engagement in the nations of the world is one of direct spiritual engagement (evangelism, biblical teaching and discipleship, church planting), and humanitarian community development (education, medical, hospitals, language development) (Mangalwadi, 2011), but we have not trained for kingdom-minded involvement in business and government. This must be changed. We need to train the next generation for involvement in not only the programs of nation building, but in the policymaking itself at the highest levels. What does that look like?

Public Policy

Process and Substance

What is public policy itself? What are the foundations? I have studied this both as a student and as a practitioner, and concluded that public policy is both process and substance. The substance of public policy is the end result expressed in a statute, a program, an executive direction, and consequently, an impact on the daily lives of citizens. The process of public policy is the heart of government—how it is developed and the people who do it. Public policy making is the process of finding solutions to problems, and scholars have developed theories about how public problems are discovered and how policies are created to address those problems (Birkland, 2011).

This process can be referred to as governance—the concept, the practice, and the outcome. Good governance is the key to economic prosperity, peace, security, and stability. It is the path to economic growth and sustainable development. But good governance is unattainable unless one first develops leaders of character who understand governance as concept, as practice, and as outcome.

Gerald (Jerry) P. Regier is a graduate of Michigan State University with a BA in History and received his Master of Biblical Studies from International Christian University (now Kings College) in 1989. He graduated from Harvard University with a Masters in Public Administration in 1989 and was granted an honorary Doctor of Divinity by Grace University, his bible school alma mater, in 2004. He presently is ABD for a Ph.D. in Public Policy and Public Administration at Walden University. He has served in the administrations of three U.S. Presidents and two state governors. He is a senior fellow at the Geneva Institute for Leadership & Public Policy and as such has interacted with and trained policy leaders from developing countries around the world. He presently is VP for Global Resource Development for the Water4 Foundation where he develops resources and funds worldwide, continues to be involved in transformative leadership training of policy leaders in developing countries, and connects these leaders to water and sanitation solutions in their countries through Water4.

Good Governance

This is our challenge. Who will be raised up in the nations to develop good governance? Do we as Christian educators have a responsibility to play a role in raising up a next generation of leaders for our nations? I believe we do, both men and women. Poor governance has not only hindered wise use of resources but also constrained countries in mobilizing resources. Therefore we must educate on governance as process in the context of method, leadership and policymaking, and a first step is honestly assessing strengths and weaknesses of the nation in relation to it.

Governance as a concept is the determination of what a nation is and projects—its outer character. How do others see your nation? Name a country and then in your mind tell yourself what picture comes to mind. Whatever that picture is—that is its outward character. Does it include equality of persons and opportunity, the dignity of the individual, the centrality of the rule of law, honesty and integrity in interactions with its people and the world? Determining what concept of governance a nation and its people want to be characterized by is at the heart of nation building.

Governance as practice expresses in reality what a nation projects in concept. The practice of governance is expressed in the policies enacted and implemented for the purpose of serving the people and the building of a nation. Practice means that policies match the conceptual framework that undergirds a nation. If the concept of governance as first discussed is not clear, real, and internalized by the people and the nation, then the practice will not reflect programs of equality, compassion, integrity and true public service. Practice must also be expressed in how the nation structures its government relative to checks and balances internally, and service to the people externally.

Governance as an outcome becomes a reality when it can be characterized as "good governance"—a term that is inseparably linked to leadership—by its people and by outsiders. Good governance as outcome cannot be attained without leaders of integrity. The outer character of a nation is what it projects through its concept of governance—usually through its constitution—and its practice of governance. But governance cannot truly project the outcome of "good governance" until its national leadership and structures reflect inner character. This model of national leadership must be selfless statesmen, demonstrating integrity, transparency, accountability, discernment, and leading with vision and clarity for the purpose of serving the people and building a nation. This model of leadership alone can change existing wrongs and implement desired rights.

We should challenge existing leaders as well as rising leaders from our colleges and universities to consider good governance as necessary and indispensable to nation building and progress, and to see the strong link between good governance and economic growth, development, stewardship of natural resources, financial aid, financial investment, business environment of trust, building infrastructure, and poverty alleviation. Mangalwadi (2011) presents evidence that "the Bible is the only force known to history that has freed entire nations from corruption while simultaneously giving them political freedom" (Mangalwadi, 2011, p. 255). This will be accomplished when men and women who are in positions of national leadership, or are aspiring to serve the nation, will integrate their faith and biblical values into policymaking in the halls of government.

Foundational Pillars

My definition of public policy is expressed in these foundations: 1) values—worldview, 2) data (the findings of research on the subject and context of policy to be made)—evidence of effectiveness, 3) credible spokespersons—speaking with truth, fairness, reputation, respected, and 4) implementation—action, deeds, words into practice (Regier, 1988). The foundations give root to the policy itself—providing the context for policy development—while several key levers then move policy into action.

Levers

These levers of public policy are 1) people—you are unique, I am unique, 2) philosophy/principles—each of us has a worldview and policy ideas spring from this base, 3) programs—philosophy and worldview are displayed in actual programs, 4) proclamation—the communication of a policy or direction to build support, and 5) budget—money to implement the policy or program.

Public policy cannot be separated from the people that develop it and the people that enact and implement it. Public policy is influenced by people, and people have a worldview, including religious convictions—values—that cannot be separated from one's politics or policy (Colson, 1987; Culver, 1974; Regier, 1988). Who are these people in your country? Are they persons of faith? Are they driven by a values-based worldview? And if we cannot name them, can we develop them? What is needed to build nations from a government/public policy viewpoint? By answering these questions we can build the framework for curriculum to develop people and policies for involvement and engagement. The indispensable lever of public policy is people—leaders—and building those leaders is indispensable to nation- building.

The need is for people—leaders of character, courage and resolve—who understand principles of a biblical worldview that lead to programs and services for the people of communities and of a nation. How can this be accomplished? It is by educating children, youth, students, young leaders, and all the people of a nation on values.

In this workshop we are focused on higher education, and specifically integrated learning leading to social change. Students who are taught biblical principles of government and how it works can influence nation building wherever they are. Education is for the purpose of developing the knowledge, skills or character of an individual to perform certain tasks within a community (Gananakan, 2011), and true education is not just individual improvement, but is also for the benefit of the whole community and social change (Gnanakan, 2011). Gnanakan (2011) quotes Plato who advocated to "train young men who would govern better" (Gnanakan, 2011, p. 5), and Confucius who desired the "creation of individuals who would ensure better government" (Gnanakan, 2011, p.5)

Curriculum

Thus I propose a curriculum to raise up a new generation of policy leaders and public administrators. This curriculum is still a draft and is ready for critique and input. It is borne out of experience in the public policy arena with a desire to create an integrated approach.

Integrated Learning

What is an integrated curriculum? Gnanakan (2011) has written on this and it has a specific meaning that he can elucidate. However, I want to relate it to being a Christian in the public policy arena and developing an integrated view of educating for policy leadership.

Integrated curriculum means to weave several strands together in the educational process. As a former policymaker it meant to integrate a biblical worldview into the policy arena, and in Christian higher education it means developing curriculum to teach students to do so as well. Taking our values into the government/public policy arena then leads to integration into the substance of policies—education, health, human services, the environment, etc. Therefore it means first going into the arena, and second, when going, taking values, convictions, biblical worldview and influence, and third, working out how to reflect these humane values in public policies to the extent that may be practicable given social realities.

How can this be done in the policy arena? It is the "integration of academic knowledge or theoretical concepts in real life" (Gnanakan, 2011, p. 163). I am suggesting this be done by 1) building a curriculum based on biblical values, 2) exposing students to the political and policy realm through case studies and field trips/internships, 3) interacting with teachers and guest lecturers who

are practitioners and have been in the public policy arena, and 4) conducting "project-based learning" (Gnanakan, 2011, p. 165) where students work within groups to discuss and address local policy issues based on real local context, and 5) provide mentoring and apprentice opportunities in final years of the course and beyond.

Purpose is to make a difference in public life. Individuals that integrate faith with policy can make a difference. Wilberforce made a difference in the world by first going into the political arena, by resolutely continuing within the processes, by insisting on a biblical approach to the dignity of individuals and stopping the trading in human beings. That is a unique contribution. Who else could have done this? An agnostic most likely could not do that. It took a specific person prepared and called by God to make a difference—to bring social change to a nation.

As Secretary in the Governors cabinet, I instituted a program of forgiveness and reconciliation integrated into juvenile justice policy in the State of Oklahoma. Instead of programs to teach anger management, a program was developed to assist youth to deal with the root cause of anger through forgiveness and reconciliation. This was a unique public policy that could only be instituted out of a biblical value base. It revolutionized the lives of staff workers and also changed many of the young men and women in the juvenile system.

Individuals do make a difference by becoming integrated in their approach. Gnanakan (2011) puts an emphasis on interconnected education as opposed to fragmented education so that integration "is all about formation of the individual for societal transformation" (Gnanakan, 2011, p. 6). This formation includes education in values that can bring transformation. Thus any curriculum with a goal of integrated learning will seek to build foundational values in students, leading them to bring social change to the community and the nation—to make a difference.

The Concept

The public policy curriculum of which I am speaking will not be the same public policy or public administration course that secular universities provide, but taught by professors with a biblical worldview. Rather, it should be infused and integrated with a uniquely biblical view that has a holistic and integrated approach focused on reform and social change. Culver (1974) argues for a biblical view of civil government that motivates Christians to involve themselves in its workings, honors the God they serve in every sphere of life, and interprets the meaning of Jesus' teaching for the nations (Culver, 1974). Thus an integrated curriculum will have practical involvement—internships, apprentice opportunities, mentoring—, connection to social change, values to build leaders of character, be biblical in its principle and purpose, purposeful in the context of nation building, and culturally relevant in the country where it is taught.

Module based curriculum. I propose a module based curriculum for the Christian college and university setting. This modular approach lends itself to a combination of lecture, field exposure, symposia, guest speakers, forum, and independent study for a more integrated learning experience. The proposed modules are presented in *Appendix A*. Another approach could be a specific symposia or inter-term entitled *The Measure of a Political Leader,* and is found at *Appendix B*.

Lecture based curriculum for input and discussion. A more traditional lecture/interaction approach could be taken and I have developed a draft curriculum around a 12-week quarter-based academic year. It is provided at *Appendix C*.

Questions/Recommendations for Discussion

The purpose of this presentation has been to make the case for incorporating a curriculum on public policy within Christian higher education, and thus training a new generation of policy leaders. This thesis is open for debate, revision and suggestion. Questions for discussion:

1) I have attempted to define public policy

with a particular emphasis on governance as concept, practice, and outcome. Further, I would affirm that a correct alignment of this is key to nation-building. Does this resonate? Can this be taught in nations that heretofore struggle with this in practice?

2) I have made the case for Christian involvement in public policy—what are your thoughts on this? Does this add or take away from our calling as educators and as Christians?

3) I have referred to Mangalwadi's thesis that the Bible has been the soul of western civilization and it has been the source of principles underlying good governance and government serving the people—do you agree? How does this relate to nations in the East?

4) I have linked values to biblical values, and believe the world is crying for the core values of biblical faith. However, can this be related in the public policy arena of countries where other religions predominate? Are there universal values that bridge religions?

5) I have argued for developing a curriculum to teach Christian students about public policy and our responsibility as Christians to take our faith into the arena—do you think the curriculum I have proposed is on the right track? Can it be incorporated into your academic offering? What would make it better?

6) How can this task of training new values-based policy leaders be accomplished while keeping it above politics and political parties?

Conclusion

Many believe that the world's problems—the problems of nations—are caused by religion, not solved by religion, and that ignorance, poverty, superstition, and conflict are rooted in cultural and religious values. But I believe the world is crying for the core values of biblical faith. It is why we should not shy away from the public policy arena, but must develop leadership and policies to transform communities and nations. This is our trust as believers and persons of good will. It is also our challenge.

But even while fulfilling this trust, it is good to remind ourselves that we as believers do not put our trust in government and public policy. We place our trust in a sovereign God who rules over men and nations, and commands us to be involved.

> "You are the salt of the earth; but if the salt has become tasteless, how will it be made salty again? It is good for nothing any more, except to be thrown out and trampled under foot by men. You are the light of the world. A city set on a hill cannot be hidden. Nor do men light a lamp, and put it under the peck measure, but on the lamp stand; and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven." (Matthew 5:19-20, NASB).

Our sovereign God said—go subdue the earth—feed the hungry in my name—and share the Good News that changes people, and through people, governments and nations. We have a mandate to be Christian in the culture—all of the culture—and that includes the seat of power in every nation. As we influence and change the culture, that in turn will also affect policy in the seat of power. That seat of power is government and its public policy. May God give us the strategy and the courage to penetrate this arena for His glory and for the well-being of nations.

References

Birkland, T. A. (2011). *An introduction to the policy process: Theories, concepts, and models of public policy making.* Armonk, NY: M.E. Sharpe.

Colson, Charles (1987). *Kingdoms in conflict (God & government)*. New York: William Morrow & Co., Grand Rapids, MI: Zondervan Publishing House.

Culver, R. (1974). *Toward a biblical view of civil government.* Chicago: Moody.

Gnanakan, Ken (2011). *Integrated learning*. New Delhi,

India: Oxford University Press.

Mangalwadi, V. (2011). *The book that made your world: How the Bible created the soul of western civilization*. Nashville, TN: Thomas Nelson Publishers.

Regier, Gerald, ed. (1988). *Values & public policy*. Washington, DC: Family Research Council.

Regier, J., (1989). The measure of a political leader: a six-week Bible study. Masters Thesis, International School of Theology, Kings College.

This paper refers to draft curricula as Appendices. These Appendices have not been included here, but may be obtained by emailing the author at jerryregier@comcast.net

William Carey International Development Journal
Vol 2, Issue 1: Winter 2013

Out of the Cloister and into the Streets: Two Partnership Models of Integrated Praxiological Andragogy in Cross-Cultural Urbana Ministry

Kevin Book-Satterlee

"Doing urban ministry today is a complex task because urbanization has created new multi-faceted and complex urban realities. Those who train urban workers — whether formally in Bible school or seminary, or informally in local church or para-church organizations — must ensure that their training programs are relevant for the task." [1]

There is a perpetual struggle in higher education between producing academics and practitioners in every field, and yet many academic institutions do not recognize the "skills gap" that their graduates and employers see. [2] Regarding cross-cultural ministry degrees most universities and seminaries seek to produce practitioners who are academically astute and can bring theory into practical work. Yet, education in cross-cultural urban ministry occurs mostly cloistered in seminary ivory towers, separated from the streets and cross-cultural context. There is no substitute for academic theory, but if the desire is to produce practitioners, cross-cultural Christian urban ministry programs must look to models that foster an integrated praxiological andragogy to mitigate the skills gap of cross-cultural urban ministry graduates.

A change is necessary, and is emerging. This paper highlights two collaborative partnerships between higher education institutions and external ministries that model integrated praxiological andragogy in graduate cross-cultural urban ministry education. Each program is integrative, immersing students in a local urban context, and praxiological, providing applicable skills in context. These models affirm Ken Gnanakan's hope for theological education, that it is "meant for preparing men and women for practical ministries," and cut against the grain of how he perceives theological education, which "appears to be gauged by its academic rigors rather than engaging in real life contexts." [3]

Kevin Book-Satterlee is the Academic Coordinator for Avance and serves as field dean for the partnership with William Carey International University. He holds a Master of Arts of Ministerial Leadership from George Fox University.

Integrated Praxiological Andragogy (IPA)

Examining the cross-cultural ministry curriculum requirements at the ten largest schools affiliated with the Association of Theological Schools (ATS)[4], most have cross-cultural practicum requirements averaging only six to eight-weeks of mentored experience. Such limited cross-cultural immersion is insufficient to truly learn experientially. Gnanakan writes: "If we believe we are preparing ministers for the real-life context, then their training would be incomplete without experiential learning. One of the primary tenets of integrated learning is the fusion of our training with the real life environment." [5] This is especially true for cross-cultural ministers who must be competent in applying ministerial training in unfamiliar contexts. Most institutions recognize the need for field-placement in order to grasp cross-cultural competencies and integrate theoretical knowledge. Practicum requirements provide opportunities to test intercultural theory and other competencies while interacting in another context. Yet, practicum are often distinct and isolated, so that they tend to lack integration. Integrated practicum, therefore must "break down the walls we build in our artificially segregated curriculum," [6] and "be related to the particular gift of the learner." [7]

Paulo Freire and David Kolb emphasize the criticality of praxis learning, especially via problem-solving in context. Freire suggests that "problem-solving education makes [learners] critical thinkers." [8] Kolb stresses the importance of problem-solving through learning environments. He writes, "Affectively complicated learning environments are ones in which the emphasis is on experiencing what it is actually like to be a professional in the field of study…Behaviorally complex learning environments are those which the emphasis is upon actively applying knowledge or skills to a practical problem." [9] In this way practicum become integrated praxiological laboratories for learning.

Crucial to integrated praxiological andragogy is the development of field mentors as educators. Richard Slimbach notes, "Although the potential for intercultural learning is great [via cross-cultural immersion], much depends on whether [students] receive the coaching and support necessary to make sense of and function effectively in their new environment." [10] Ideally, students would have a team of mentors in their problem-solving, integrated environment. At least one mentor on the team, whether assigned or discovered by the student, ought to be native to the context. Yet, for good overall learning, the student is also best served by a mentor from the student's native context, presently immersed in student's new context.

The field mentor is not passive to praxiological learning, but engaged with the student in problem-solving. Gnanakan, in the spirit of Freire, writes: "Integrated learning encourages the teacher as well as the student to be part of the learning process. Rather than a one-way, top-down narration, learning is a two-way interaction." [11] Problems that will arise for the student will have new and unfamiliar components to the field-mentor as well. This is an opportunity to guide learning, but also provide the student an opportunity to inform and instruct the field mentor.

Exemplary Models

While cross-cultural urban ministry education must change from its cloister to the streets, there are programs that serve as good models for change. Azusa Pacific University (APU) has partnered with Urban Leadership Foundation [12] to create the Master of Arts of Transformational Urban Leadership (MATUL) [13] specifically for cross-cultural ministers among the urban poor. William Carey International University (WCIU) [14] has partnered with Latin America Mission's (LAM) missions apprenticeship program, *Avance*, [15] in Mexico City to educate urban ministers among a broader urban context by offering a Master of Arts of International Development. While the two models differ in focus and delivery from each other, they maintain an integrated praxiological andragogy for their graduate students through being primarily field-based, immersed in a local context, and supported mostly by field mentors in mutual problem solving

laboratories. The two partnerships focus on hard and soft skills, integrated with good theory in order to minimize the skills gap of the graduate upon completion of their program.

Azusa Pacific University & Urban Leadership Foundation's MATUL

Perhaps there is little more frustrating to those involved in ministry education than to be told they were teaching differently than Christ does. Viv Grigg, director of the MATUL program does so in his short white-paper, "The Radical Discontinuity of Jesus' Seminary in the Slums." [16] His paper holds that academic approaches are out of touch for those who want to learn contextual theology among the urban poor. Richard Slimbach, a key voice in global field education models, took note of Grigg's integrated approach to urban transformation and leadership, and the two formed a partnership through APU's College of Liberal Arts and Sciences.

Program Structure and Intent

Slimbach writes, "The Master of Arts in Transformational Urban Leadership (MATUL) program aims to provide experiential and conceptual foundations for a generation of budding Christian internationalists intent on launching vocations dedicated to advancing God's shalom throughout the world." [17] Grigg and Slimbach sought the need to educate in and around urban slum areas due to the increasing nature of urbanization [18] corralling mostly rural poor into high-density, low-infrastructure areas; a situation that one third of the global urban population finds itself. [19]

The four key components to MATUL's integrative praxiological andragogy are that it is field-based, praxiological, combining blended delivery and field support. Foundational to an integrative praxiological andragogy is immersion. "While MATUL seeks to lay strong theoretical foundations from a variety of relevant disciplines, and values the role of serious contemplation on complex urban problems, it is not content with learning that is restricted to the 'ivory tower,' safely sequestered from the painful realities of slum life." [20] Students, in growing in their understanding of urban leadership, befriend and listen to the stories of local residents. They imbed to be transformed alongside local residents applying their local resources and knowledge for transformation, yet integrate strong theoretical learning from the MATUL program. In this case theory is not divorced from the learning laboratory, but hypothesis are tested immediately, ultimately refining theory, seeking transformation.

A decade ago, a Master's degree almost completely field-based in an urban slum would have been rather difficult. Yet, with the rise and ease of access to technology, even in and around slum communities, the MATUL can be delivered in a blended format, linking student colleagues based in cities across the globe reflecting on and testing theory together in dialogue with their distinct contexts. Full-time professors have access to their students virtually, allowing for smaller teams to be dispersed over three continents and a number of cities. Yet, for the student, it all comes back to the day-to-day local context. Key to this is the support of locally assigned mentors who know the context and provide day-to-day support providing both local knowledge and pastoral care, [21] as "living and learning in distressed environments is unlike any other educational activity in the intensity of emotional stress." [22]

Jesus-style Seminary to the Slums

Freire writes, "If students are not able to transform their lived experiences into knowledge and to use the already acquired knowledge to unveil new knowledge, they will never be able to participate rigorously in a dialogue as a process of learning and knowing." [23] Dialogue, or conversation, is the key piece to Grigg and Slimbach's andragogical method, based on what Grigg calls "transformational conversations," which is "a process of discerning truth through holistic storytelling." [24]

A Jesus style seminary, according to Grigg, "involved action-reflection [praxis] more than phi-

losophy, and built from the stories of the people, proverbs, and parables as these interfaced with God's story and the conundrums of the trinity."[25] He criticizes the educational approaches of the historical seminary gleaned from Catholicism and the Reformation as being "descended from the Western Platonic academe" and "from a different philosophy and practice" from Jesus. [26] Jesus indeed knew of Greek philosophical methods of education, but chose a different way. [27] In this very issue of the *William Carey International Development Journal*, Thomas Schirrmacher writes, "The best biblical model available for the preparation of future leaders is to be found in the way Jesus trained the twelve disciples…" [28]

Jesus's method, as seen by Grigg, is that "he recruited learners around him and mentored them in action." [29] Grigg sets MATUL against traditional seminary education, stating, "Mentoring as a primary educational mode as against mentoring as an additional element in the course of didactic learning is rarely seen across educational institutions…" [30] This mentor becomes a facilitator in the local community, assisting in the development of transformational conversations. "Action-reflection education will need to be led not by an expert instructor but by an expert facilitator of reflection who can easily move back and forth from his/her base of expert knowledge to a mode of facilitative reflection on experiences." [31] It then becomes a "local to global reflection process. Local experience, local reflection, followed by the facilitation of a conversation between that reflection and the global literature." [32]

Being field-based and immersive, students gain experience during their education, rather than have to seek it out after graduation, mitigating the skills gap and making them employable upon graduation. MATUL, Grigg admits, has trouble proving its andragogical method as a theological degree to those trained in Platonic ivory tower andragogy, so has opted to focus the degree as leadership under the umbrella of the Global Studies, Sociology, and TESOL department. [33] Nonetheless, Grigg challenges seminaries, stating, "[I]f your school believes it should follow Jesus among the poor, remember how he was treated by the theologians of the day and muse carefully before you leap. You may enter the forefront of education and theology unwittingly, with all the conflict inherent in pioneering obedience." [34] His challenge is ultimately to take education out of the cloister and into the streets.

William Carey International University and *Avance*

The Christian Higher Education Futures Panel remarks, "Some of the new models we are brainstorming about today may need entrepreneurs not affiliated with an existing campus...Maybe new kinds of partnerships will emerge between an existing campus and a new venture." [35] WCIU's partnership with the non-profit mission immersion program, *Avance*, is one such partnership.

History of WCIU and Avance

WCIU was begun by Ralph Winter, and in its current form offers both a Master's degree and a PhD in International Development for those working cross-culturally with non-governmental organizations (NGOs) and scholars from the Global South. WCIU partners with NGOs and requires all of its prospective students to be referred by a NGO recognized by WCIU. The school, as a university whose vision is to see "Jesus transform lives and societies," it recognizes faith-based NGOs and local churches. [36]

Avance is a cross-cultural ministry training program based in Mexico City. *Avance* began as Spearhead, originally named by Ralph Winter, in the summer of 1972, and founded by Harry and Bernice Burke. Burke wanted a program where young adults would pursue evangelical ministry internationally, and wanted to model this evangelical ministry after the Peace Corps by immersing the students to serve the local community. [37] *Avance* hosts two programs, a two-month internship as well as a YearOut apprenticeship. Both programs

focus on immersion through homestays, working under local ministerial leadership, and ministering in the local language. For the purposes of this paper, *Avance* will refer to the YearOut apprenticeship.

Andragogical Approaches and Partnership

WCIU's andragogical approach is field-based, permitting NGO cross-cultural Christian workers to continue in their current employment or service, completing their degrees completely at a distance. According to WCIU's website, "The learning experience is designed to promote the application of foundational learning," [38] allowing for theoretical interaction across the globe, while maintaining a local contextual perspective to integrate learning.

Incarnational relationship is the core andragogical method of *Avance*. Much like the MATUL program, relationship is crucial in learning intercultural competencies, which can only be truly done over time and through solidarity. Freire states: "Solidarity requires that one enter into the situation of those whom one is in solidarity."[39] Slimbach applies this to ministry, noting that, "Of all the great Christian doctrines, it is perhaps the Incarnation that has been most neglected in its pedagogical significance. Jesus didn't remain in a sequestered religious or cultural 'bubble'…" [40] *Avance* is intensely focused on practical learning through incarnational relationship; however, it has also incorporated reflection as well, including face-to-face coaching, literature reading and discussion, and other didactic activities seeking reflection for application. This praxis cycle happens organically, fusing global theory within a specific local context. *Avance* participants, placed in a variety of ministries, discuss not only theory in cultural contexts, but the differing ministerial contexts as well.

Avance participants come with specific areas of focus. Past participants have been involved in preaching and bible study ministries, rehabilitation of sex-trafficked girls, ministering to street children, university campus ministry, and community development among others. While placement can't always match the specific interests of participants, field staff seeks to find ministerial placement that will be a close match. This follows Schirrmacher's comment, "If we want to prepare people to use their gifts for the rest of their lives, then those gifts [and interests] must play a central role in a students' training." [41] Participants gain ministerial experience in the reality of the cross-cultural context and the real lives of those they minister with. "Education must be adapted to life, not life to education," writes Schirrmacher. [42] This is especially true for education in context. While the participant's ministry and time immersed in context is limited to a year, education must be adapted to the life that they live. In urban ministry, especially among a myriad of ministerial options, socioeconomic contexts, and student learning styles, andragogy is tailored for integration of the student to their local ministerial environment. It is not easy to control, but, "Since the [participant's] situation has a strong influence on his [or her] ability to learn, theological training can never become too flexible." [43]

Avance's core andragogical component is the mentor team, which consists of two assigned mentors and often results in a number of independent or interdependent mentors chosen by the participant throughout the course of the apprenticeship. *Avance* puts key emphasis on the one-on-one mentoring of the missions coach. Each student is assigned a missions coach who will serve as a combination of cultural mentor, spiritual director, and integrated educator. This person is familiar with the context that the student comes from, and is familiar enough with the local context to facilitate a problem-solving laboratory, learning alongside the participant, coaching through a variety of issues. "Besides a multitude of specialist instructors," advises Shirrmacher, "every student should have his [or her] own personal tutor. Continuous 'soul care' and regular counseling should be common practice in theological education." [44] Another key mentor is the ministry leader, who comes from an indigenous leadership base. This person, all the more so, is aware of the culture and context, coaching the participant in contextually appropriate ways of minis-

try. *Avance* avoids Schirrmacher's criticism of most theological education, which "may fail to provide either counseling or cooperative practical training by instructors in everyday [ministry] life."[45]

The partnership between WCIU and *Avance* is a natural fit. As WCIU drew its students from faith-based NGOs and *Avance's* curriculum included many pieces of WCIU's Master of Arts of International Development, the two decided to partner together to synthesize a curriculum for *Avance* participants. *Avance* remains separate and distinct from WCIU as the degree is optional for participants, but those opting for the degree incorporate WCIU curriculum into the existing *Avance* curriculum, and take a course online from WCIU faculty. Participants gain from WCIU's distance delivery, and it's willingness to approve contextually appropriate changes in its curriculum for *Avance* to take the helm of participant learning. This increases the level of action-reflection in an integrated learning process for the participant. As *Avance* models a curricular partnership with WCIU, this paves the way for other faith-based NGO's to do the same, resulting in a more stable pool of applicants for WCIU and affordable education for NGO workers while continuing on the field.

Conclusion

Field-based and study abroad education is the future of higher education, at least in part. Ronald Morgan, director of ACU in Oxford, concludes that, "thoughtful and creative educators are recognizing that the study abroad setting offers almost unlimited potential for the kind of integrative, holistic learning they are seeking to facilitate on their U.S. campuses."[46] While this is a growth step for higher education in general, it is essential for cross-cultural urban ministry education. Integrative praxiological andragogy requires a shift from the ivory-tower cloister and from professor as hyper-specialist to mentor-based, collaborative, contextualized laboratories. The APU-MATUL and WCIU-*Avance* partnerships are replicable models of integrated praxiological andragogy that mitigate the skills gap common in urban ministry by moving from cloistered ivory towers to provide "street smarts" in student learning.

Endnotes

1. Larry W. Caldwell and Enoch Wan, "Riots in the City: Replacing Nineteenth-century Urban Training Models with Relevant 'Urbanized' Training Models for the Twenty-first Century," *Reaching the City: Reflections on Urban Mission for the Twenty-first Century*, ed. Gary Fujino, Timothy R. Sisk, and Tereso C. Casiño. (Pasadena, CA: William Carey Library, 2012), 97.

2. Max Nisen, "The Growing Skills Gap, Explained in Three Charts," *Business Insider,* December 8, 2012, http://www.businessinsider.com/the-growing-skills-gap-explained-2012-12, (accessed December 8, 2012).

3. Ken Gnanakan, *Learning in an Integrated Environment*, International Council for Higher Education (Bangalore: Theological Book Trust, 2007), 46.

4. Association of Theological Schools The Commission on Accrediting, Factbook on Theological Education 2006-2007, pg. 5, http://www.ats.edu/Resources/PublicationsPresentations/Documents/FactBook/2006-07.pdf, (accessed November 19, 2012). Size measured by enrollment.

5. Gnanakan, *Learning in an Integrated Environment*, 48.

6. Ken Gnanakan, "The Integrated Learning Experience," *William Carey International Development Journal,* Vol. 2, Is. 1: Integrated Education, February 7, 2013, http://www.wciujournal.org/journal/article/the-integrated-learning-experience (accessed February 20, 2013).

7. Ibid.

8. Paulo Freire, *Pedagogy of the Oppressed*, 30th Anniversary Ed. (New York: Continuum International Publishing Group, Inc., 2004), 83.

9. David Kolb, *Experiential Learning Theory: Experience as a Source of Learning and Development,* (Upper Saddle River, NJ: Prentice Hall, 1984), 198.

10. Richard Slimbach, *Becoming World Wise: A Guide to Global Learning* (Sterling, VA: Stylus Publishing, 2010), 100.

11. Gnanankan, *Learning in an Integrated Environment*, 118f.

12. http://www.urbanleaders.org (accessed February

21, 2013).

13. http://www.apu.edu/clas/globalstudies/urbanleadership/ (accessed February 21, 2013). APU is not the only partnering school with Urban Leadership Foundation. Asian Theological Seminary also offers Master of Arts and Master of Divinity degrees in Transformational Urban Leadership. See https://sites.google.com/site/atscourseofferings/center-for-transformational-urban-leadership-ctul (accessed February 21, 2013).

14. http://www.wciu.edu/ (accessed February 21, 2013).

15. http://www.lam.org/serve/*avance* (accessed February 21, 2013).

16. Viv Grigg, "The Radical Discontinuity of Jesus' Seminary in the Slums." http://www.apu.edu/live_data/files/250/urbanleadership_seminaryslums.pdf (accessed November25, 2012).

17. Richard Slimbach, "A Modest Proposal for the Promotion of a Global Christian Peace Corps," http://www.apu.edu/live_data/files/250/urbanleadership_modestproposal.pdf (accessed November 25, 2012).

18. Noel McKeegan, "Over half the world now live in cities according to UN report," Gizmag, July 7, 2007 http://www.gizmag.com/go/7613 (accessed February 20, 2013).

19. http://www.citiesalliance.org/node/2195 (accessed February 21, 2013).

20. Slimbach, "Christian Peace Corps."

21. Viv Grigg, conversation with author, March 22, 2012.

22. Slimbach, "Christian Peace Corps."

23. Freire, 19.

24. Viv Grigg, "Jesus'-style Seminary in the Slums." http://www.apu.edu/live_data/files/250/urbanleadership_jesusstyle.pdf (Accessed November 25, 2012). For further reading on this see Viv Grigg, The Spirit of Christ and the Postmodern City, Lexington, KY: Emeth Press, 2009.

25. Ibid.

26. Grigg, "Radical Discontinuity."

27. Grigg, "Jesus'-style Seminary."

28. Thomas Schirrmacher, "An Appeal for Integrated Education Models: 19 Proposals," *William Carey International Development Journal*, Vol. 2, Is. 1: Integrated Education, February 7, 2013, http://www.wciujournal.org/journal/article/an-appeal-for-integrated-education-models-19-propositions (Accessed February 7, 2013).

29. Grigg, "Jesus'-style Seminary."

30. Grigg, "Radical Discontinuity," emphasis mine.

31. Ibid.

32. Ibid.

33. Ibid.

34. Ibid.

35. Christian Higher Education Futures Panel, "Eighteen Alternative Models for Private Colleges," November 1, 2012, unpublished manuscript emailed to author November 12, 2012.

36. http://www.wciu.edu/index.php/about-us/who-we-are/ (accessed February 20, 2013).

37. Harry Burke, "A Brief History of Spearhead," unpublished manuscript emailed to author June 8, 2012.

38. http://www.wciu.edu/index.php/about-us/who-we-are/ (accessed February 20, 2013).

39. Freire, 49.

40. Richard Slimbach, "Learning from the Slums: Study and Service in Solidarity with the World's Urban Poor," in T*ransformations at the Edge of the World: Forming Global Christians through the Study Abroad Experience*, ed. Ronald J. Morgan and Cynthia Toms Smedley (Abilene, TX: Abilene Christian University Press, 2010), 194.

41. Schirrmacher, "19 models."

42. Ibid.

43. Ibid., emphasis mine

44. Ibid.

45. Ibid.

46. Ronald J. Morgan, "Toward Successful Transformations," in *Transformations at the Edge of the World: Forming Global Christians through the Study Abroad Experience,* ed. Ronald J. Morgan and Cynthia Toms Smedley (Abilene, TX: Abilene Christian University Press, 2010), 233.

References Cited

Association of Theological Schools The Commission on Accrediting, "Factbook on Theological Education 2006-2007," http://www.ats.edu/Resources/PublicationsPresentations/Documents/FactBook/2006-07.pdf, (accessed November 19, 2012).

Burke, Harry. "A Brief History of Spearhead," unpublished manuscript emailed to the author, June 8,

2012.

Caldwell, Larry and Enoch Wan. "Riots in the City: Replacing Nineteenth-century Urban Training Models with Relevant 'Urbanized' Training Models for the Twenty-first Century." In *Reaching the City: reflections on Urban Mission for the Twenty-first Century* ed. Gary Fujino, Timothy R. Sisk, and Tereso C. Casiño, 97-118. Pasadena, CA: William Carey Library, 2012.

Christian Higher Education Futures Panel, "Eighteen Alternative Models for Private Colleges," November 1, 2012, unpublished manuscript emailed to the author November 12, 2012.

Freire, Paulo. *Pedagogy of the Oppressed,* 30th Anniversary Ed. New York: Continuum International Publishing Group, Inc., 2004.

Gnanakan, Ken. *Learning in an Integrated Environment*, International Council for Higher Education, Bangalore: Theological Book Trust, 2007.

Grigg, Viv. Conversation with author. March 22, 2012.

_____. "The Integrated Learning Experience." *William Carey International Development Journal*. Vol. 2, Issue 1: Integrated Education. February 7, 2012. (accessed February 20, 2012).

_____. "Jesus'-Style Seminary in the Slums." http://www.apu.edu/live_data/files/250/urbanleadership_jesusstyle.pdf (Accessed November 25, 2012).

_____. "The Radical Discontinuity of Jesus' Seminary in the Slums." http://www.apu.edu/live_data/files/250/urbanleadership_seminaryslums.pdf (accessed November25, 2012)

Kolb, David. *Experiential Learning Theory: Experience as a Source of Learning and Development*, Upper Saddle River, NJ: Prentice Hall, 1984.

McKeegan, Noel. "Over half the world now lives in cities according to UN report." Gizmag, July 7, 2007. http://www.gizmag.com/go/7613 (accessed February 20, 2013).

Morgan, Ronald J. "Toward Successful Transformations." In *Transformations at the Edge of the World: Forming Global Christians through the Study Abroad Experience* edited by Ronald J. Morgan and Cynthia Toms Smedley, 233-238. Abilene, TX: Abilene Christian University Press, 2010.

Nisen, Max. "The Growing Skills Gap, Explained in Three Charts," *Business Insider*, (December 8, 2012), http://www.businessinsider.com/the-growing-skills-gap-explained-2012-12, (accessed December 8, 2012).

Schirrmacher, Thomas. "An Appeal for Integrated Education Models: 19 Proposals." *William Carey International Development Journal,* Vol. 2, Issue 1: Integrated Education, February 7, 2013. http://www.wciujournal.org/journal/article/an-appeal-for-integrated-education-models-19-propositions (Accessed February 7, 2013).

Slimbach, Richard. "A Modest Proposal for the Promotion of a Global Christian Peace Corps." http://www.apu.edu/live_data/files/250/urbanleadership_modestproposal.pdf (accessed November 25, 2012).

_____. *Becoming World Wise: A Guide to Global Learning*. Sterling, VA: Stylus Publishing, 2010.

_____. "Learning from the Slums: Study and Service in Solidarity with the World's Urban Poor." In *Transformations at the Edge of the World: Forming Global Christians through the Study Abroad Experience*, edited by Ronald J. Morgan and Cynthia Toms Smedley, 185-202. Abilene, TX: Abilene Christian University Press, 2010.