

## CONFERENCE INFORMATION

### Internet Access

In the presentation rooms the laptops can access internet through WIFI, please use the following login details:

WIFI: nwu-guest

Password: Sunshine

### Dinner

All conference speakers note that we are also covering your cost for the conference dinner on Wednesday evening and would love to see you there. Transport to and from the conference dinner is also provided.

### Contact Details

Pierre Muller – 072 780 2866 (ggpmuller@gmail.com)

Michael Heyns – 083 375 2516 (michael.heyns@nwu.ac.za)

Christiaan Bredenkamp – 071 358 6506 (25547380@g.nwu.ac.za)

Helé Heyns – 073 062 0524 (heleheyns@gmail.com)

Nuette Heyns – 083 288 0757 (nuette.heyns@gmail.com)

Izette Cronje – 072 434 7476 (20108613@nwu.ac.za)

Miandra Crous – 082 440 7784 (miandra.crous@nwu.ac.za)

## Opening Remarks

We thank God for actualizing the 2018 All Africa Conference of the International Association for the Promotion of Christian Higher Education, IAPCHE. This event is the first IAPCHE All Africa conference in the history of this network. In the past some IAPCHE regional or global conferences have been hosted in Zambia, Kenya, Nigeria and South Africa. Yet this 2018 occasion is the first gathering that is specifically organized to support African Christian higher education as a major influence for Christian universities on this continent as central to this network.

This conference is being held when all African states are now independent. This context is far different from that surrounding the beginnings of IAPCHE. Some IAPCHE founding members will remember the first 1975 gathering in Potchefstroom during the Apartheid era in South Africa. That meeting was a delicate environment in which Christian higher education leaders from multiple countries struggled and then worked with great diligence to find each other as Christians across vast differences in political perspectives and circumstances. Yet they were bound together in the desire to serve Jesus Christ as Lord by fostering distinctly Christian ideas, purposes and practices in higher education. The specific era in which IAPCHE began is now history; and this network is at a much different stage of development. Now IAPCHE Africa includes a range of Christian professors, administrators, chaplains, and student life leaders who desire that redemption in Christ and a Biblical framework shape our teaching, scholarship, and service.

While some African countries are celebrating more than 50 years of their independence, Africa still struggles with relevant political philosophy and development for its transformation. African leaders and scholars are battling with emerging issues of African development and its challenges. As Christians, we consider unemployment, food security, the marginalized, uses of natural capital, emerging technologies, the role of states, healthy governance, violence, wars, terrorism, corruption, investment policies, integrated regional markets, and the balance of economic openness and competition. These are African concerns by Christians within and beyond this continent.

The conference theme “Integral Christian Scholarship in Africa” with its three streams about worldview, leadership and education is timely. We believe participants’ contributions will provide stimulation for engaging African issues.

IAPCHE is grateful to North-West University for providing this opportunity to meet now in this new era of Christian higher education service. May we enjoy these days together as a time of mutual thinking and encouragement as we respond to the God who creates and sustains each of us. Welcome All.

**Rev. Isaac N. Mutua**  
**IAPCHE, Africa**



**Dr. Shirley Roels**  
**IAPCHE Executive Director**



# PROGRAMME

09:00 - 10:30 **NWU Puk-Forum** at the Conservatorium Hall. Prof. Carools Reinecke: Integral Christian Scholarship in Africa – What can the Natural Sciences tell us?  
Chairperson: Prof. Kobus van der Walt

## Programme IAPCHE Africa Conference 2018

### DAY 1 - Tuesday, 6 November

08:00 - 17:00 **Registration** for IAPCHE conference at the Sport Village

11:00 - 11:30 **Welcoming** meeting at the Conservatorium Hall.

10:30 - 10:45 **MORNING TEA** at the Conservatorium Hall

**HPI** = High Performance Institute

**SV** = Sports Village

11:45 - 13:00 **Parallel session 1**

HPI Room 229	HPI Room 227	SV Room G17	SV Room G12
<b>Marius Nel</b> (North-West University, South Africa) <b>Chairperson: Christiaan Bredenkamp</b>  Rather Spirit-filled than learned! Pentecostalism's tradition of anti-intellectualism and Pentecostal theological scholarship	<b>Pierre Muller</b> (North-West University, South Africa) <b>Chairperson: Mia Crous</b>  Circumstance, agency, and responsibility: Challenging ideologies in Africa	<b>Shirley Roels</b> (IAPCHE, USA) <b>Chairperson: Nulette Heyns</b>  Christian Leaders: Men and Women Together	<b>Phemelo Marumo</b> (North-West University, South Africa) <b>Chairperson: Mukesh Kumar</b>  African worldviews in contrast in the postmodern era: Challenges and opportunities.

13:00 - 14:30 **LUNCH** at the Sport Village (lunch hall)

14:30 - 15:30 **Plenary 1** Prof Bennie van der Walt: The leadership crisis in Africa: A solution from an integral Christian worldview perspective? Chairperson: Shirley Roels at the Conservatorium Hall

15:30 - 16:00 **AFTERNOON TEA** at the HPI & SV

## PROGRAMME

16:00 - 16:45 **Parallel session 2**

HPI Room 229	HPI Room 227	SV Room G17	SV Room G12
<b>Marilyn Naidoo</b> <b>(UNISA, South Africa)</b> <b>Chairperson: Marius Nel</b>  Leadership development and integrated ministerial formational within the curriculum	<b>Helé Heyns</b> <b>(North-West University, South Africa)</b> <b>Chairperson: Mukesh Kumar</b>  The impact of the constitutional right to religious freedom on religious practices in South African public schools	<b>Renato Coletto</b> <b>(North-West University, South Africa)</b> <b>Chairperson: Phemelo Marumo</b>  Encyclopaedia of the sciences: James Smith between Dooyeweerdian philosophy and radical orthodoxy	<b>Gerhard Marx</b> <b>(Aros, South Africa)</b> <b>Chairperson: Raj Kumar</b>  The possibility of a Christian University in a pluralist society; an exploratory study

17:00 - 17:45 **Parallel session 3**

HPI Room 229	HPI Room 227	SV Room G17	SV Room G12
<b>Isaac Mutua &amp; Beth Njaramba</b> <b>(CPCHEA, Kenia)</b> <b>Chairperson: Marilyn Naidoo</b>  Rural-urban migration of youth: Challenge to Africa's education	<b>Chris Els</b> <b>(North-West University, South Africa)</b> <b>Chairperson: Helé Heyns</b>  Exploring authenticity in the African cultural context	<b>Henk Stoker</b> <b>(North-West University, South Africa)</b> <b>Chairperson: Renato Coletto</b>  Challenging worldviews "by Scripture and plain reason"	<b>Yohan Kim</b> <b>(Lifestyle Christian Academy)</b> <b>Chairperson: Pierre Muller</b>  Rediscovery of Folk high school

## DAY 2 - Wednesday 7 November

08:00 - 08:30 **Devotions:** Prof Francois Muller at the Conservatorium Hall

08:45 - 09:45 **Plenary 2** Prof Faith Nguru: The Agony of Interpreting the Christian Worldview; Nexus between Theoreticians and Practitioners at the Conservatorium hall  
Chairperson: Prof Bennie van der Walt

10:00 - 10:45 **Parallel session 4**

HPI Room 229	HPI Room 227	SV Room G17	Conservatorium hall
<b>Moses Olele</b> <b>(Vision Bible College, Soroti, Uganda)</b> <b>Chairperson: Isaac Mutua</b>  Pursuing excellent leadership in Christian higher education	<b>Gerrit Heino</b> <b>(Driestar Christian University, Netherlands)</b> <b>Chairperson: Chris Els</b>  The book of Proverbs for teaching and learning practice	<b>Tersur Aben</b> <b>(Theological College of Northern Nigeria, Bukur-Jos Plateau State, Nigeria)</b> <b>Chairperson: Ian Bekker</b>  Christian education for creation care and sustainability	<b>Matt Bonzo</b> <b>(Cornerstone University, Grand Rapids, USA)</b> <b>Chairperson: Beth Njaramba</b>  "Virtue and leadership as vocation" Integral Christian Scholarship in Africa

## PROGRAMME

10:45 - 11:15 **MORNING TEA** at the HPI & SV (please have tea at your next session)

11:15 - 13:00 **Parallel session 5**

HPI Room 229	HPI Room 227	SV Room G17	SV Room G12	Conservatorium hall
	<b>Vasanth Kalyani David</b> <b>(Avinashilingam University, Coimbatore, Tamil Nadu, India)</b> <b>Chairperson: Gerrit Heino</b>  M-learning for integral Christian scholarship in Africa	<b>Elizabeth Beech</b> <b>(National Institute for Christian Education, Australia)</b> <b>Chairperson: Tersur Aben</b>  Divinely appointed restorative leadership for a fallen world	<b>Julius Tabi</b> <b>(Uganda Christian University)</b> <b>Chairperson: Yohan Kim</b>  The role of the teachers' worldview in promoting an integral Christian education	<b>Harry Fernhout</b> <b>(King's University, Institute for Christian Studies, Canada)</b> <b>Chairperson: Matt Bonzo</b>  Guiding Creativity and Controversy in a Christian University

13:00 - 14:30 **LUNCH** at the Sport Village lunch hall and  
SV1: All-Africa teacher education focus group - An opportunity for Christians who lead African teacher education programs to meet each other and compare their knowledge and experience.

14:30 - 15:30 **Parallel session 6**

HPI Room 229	SV Room G17	SV Room G12	Conservatorium hall
<b>Brian de Vries</b> <b>(Mukanyo, South Africa)</b> <b>Chairperson: Moses Olele</b>  Organizational piety: The integral role of spiritual leadership and biblical values for institutions of Christian higher education in Africa	<b>Christopher Rabali</b> <b>(North-West University, South Africa)</b> <b>Chairperson: Elizabeth Beech</b>  Towards identifying the contribution of Christian education to servant leadership	<b>Susheila Williams</b> <b>(Avinashilingam University, Coimbatore, Tamil Nadu, India)</b> <b>Chairperson: Vasanth Kalyani David</b>  Education: A Catalyst in Reducing the Prevalence of Crime	<b>Richard Seed</b> <b>(George Whitefield College, South Africa)</b> <b>Chairperson: Harry Fernhout</b>  Secularism and Christian universities in Africa

15:30 - 16:00 **AFTERNOON TEA**

## PROGRAMME

16:00 - 16:45 **Parallel session 7**

HPI Room 229	HPI Room 227	SV Room G17	SV Room G12
<b>Ponti Venter</b> <b>(North-West University, South Africa)</b> <b>Chairperson: Flip Buys</b>  Structuring Universities in Africa - transformation and decolonisation	<b>Elias Ng'etich</b> <b>(Moi University, Kenya)</b> <b>Chairperson: Brian de Vries</b>  The relevance of African philosophy of education in Africa's Christian institutions of higher education	<b>Geoff Beech</b> <b>(National Institute for Christian Education, Australia)</b> <b>Chairperson: Christopher Rabali</b>  Sankofa: From andragogy to mathetegogy in Christian higher education	<b>Hercules Fourie</b> <b>(South Africa)</b> <b>Chairperson: Susheila Williams</b>  On the importance of a worldview: some practical examples

17:00 - 21:00 **CONFERENCE DINNER** at Lekwena Lodge

## DAY 3 - Thursday, 8 November 2018

08:00 - 08:30 **Devotions:** Prof Rantsoa Letsosa at the Conservatorium hall

08:45 - 09:45 **Plenary 4** Prof Bernard Boyo: Leadership: A quest for Integrity at the Conservatorium hall  
 Chairperson: Faith Nguru

10:00 - 10:45 **Parallel session 8**

HPI Room 229	HPI Room 227	SV Room G17	SV Room G12	Conservatorium hall
<b>Flip Buys</b> <b>(North-West University, South Africa)</b> <b>Chairperson: Edgar Kabahizi</b>  Resilience, hope and stigmatization of Aids victims	<b>Miriam Lili</b> <b>(National Institute for Christian Education, Australia)</b> <b>Chairperson: Julius Tabi</b>  Dramatizing an Apocalypse	<b>Ron Grace</b> <b>(National Research Foundation, South Africa)</b> <b>Chairperson: Geoff Beech</b>  Not a square inch belongs to the devil: Paremiology within Christian philosophy	<b>Ian Bekker</b> <b>(North-West University, South Africa)</b> <b>Chairperson: Hercules Fourie</b>  Meredith's virtue: A Christian perspective on comedy and laughter	<b>Timothy Akampurira, George Malinga, Christine Okurut Ibore</b> <b>(Uganda Christian University)</b> <b>Chairperson: Elias Ng'etich</b>  Integrating a Biblical worldview in higher education and leadership profiles. A case of Uganda Christian University

10:45 - 11:15 **MORNING TEA** at the HPI & SV

11:15 -12:15 **Plenary 5** Dr David I Smith: Education, Imagination, and Christian Practices at the Conservatorium hall  
 Chairperson: Bernard Boyo

## PROGRAMME

12:30 - 13:15 **Parallel session 9**

HPI Room 229	HPI Room 227	SV Room G17	SV Room G12
<b>Nelly Mwale, Melvin Simuchimba</b> (University of Zambia, Lusaka, Zambia) <b>Chairperson: David Smith</b>  Towards a self-sustaining Christian university education in contemporary Zambia	<b>Pavitra Krishna</b> (Arulanandar College for Women, Madurai), <b>Sylvia Subapriya</b> (Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore) <b>Chairperson: Miriam Lili</b>  Education for Enhancement	<b>Gerrit Heino</b> (Driestar Christian University, Netherlands) <b>Chairperson: Timothy Akampurira</b>  Presentation about International Network for Christian Education	<b>Esmari Potgieter</b> (North-West University, South Africa) <b>Chairperson: Helé Heyns</b>  Jonathan Edwards and a Christian understanding of the purpose of education

13:30 - 14:30 LUNCH at the Sport Village lunch hall

14:30 - 15:30 **Plenary 6** Dr Morné Diedericks: The idea of a Christian University in South-Africa at the Conservatorium.  
Chairperson: Gerhard Marx

15:30 - 16:00 **AFTERNOON TEA** at the HPI and SV

16:00 - 16:45 **Parallel session 10**

HPI Room 229	HPI Room 227	SV Room G17	SV Room G12
<b>Brian de Vries</b> (Mukanyo, South Africa) <b>Chairperson: Nelly Mwale</b>  The mission of Christian higher education	<b>Raj Kumar</b> (North-West University, South Africa) <b>Chairperson: Sylvia Subapriya</b>  Karma and rituals in the Hindu religion: Death, burial and life after death in the African traditional religion (ATR), and a Christian response	<b>Ron Grace</b> (National Research Foundation, South Africa) <b>Chairperson: Gerrit Heino</b>  Integral research and accounting: A transcendental-empirical methodological exploration	<b>Arthur Hall, Gerhard Marx</b> (Aros, South Africa) <b>Chairperson: Henk Stoker</b>  A tale of witch hunts at a Christian institution? An exploration as to the suitability of Arthur Miller's <i>The Crucible</i> as text for Christian education

## PROGRAMME

17:00 - 17:45 **Parallel session 11**

HPI Room 229	HPI Room 227	SV Room G17	SV Room G12
<b>Isaac Mutua</b> <b>(CPCHEA, Kenia)</b> <b>Chairperson: Ponti Venter</b>  Cycles of electoral violence in Africa: A case study of Kenya		<b>Tinus van der Walt</b> <b>(North-West University, South Africa)</b> <b>Chairperson: Ron Grace</b>  A Christian theory of methods: H.G. Stoker's (1899-1993) contributions and beyond	<b>Mukesh Kumar</b> <b>(North-West University, South Africa)</b> <b>Chairperson: Arthur Hall</b>  Discrimination in the Hindu caste system: a lesson for Africa

18:00 - 18:30 **CLOSING**

19:00 **LIGHT DINNER**



### Parallel session 1

**Marius Nel – North-West University**

**Rather Spirit-filled than learned! Pentecostalism's tradition of anti-intellectualism and Pentecostal theological scholarship**

The beginnings and first half-century of South African Pentecostalism are characterised by a tradition of anti-intellectualism consisting of a rejection of theological training, a critical and negative attitude towards theologians, and criticism of the academic world in general. Its anti-intellectualism was also driven by the urgency and determination of Pentecostals to proclaim the gospel of salvation to a world facing the imminent second coming with its judgement seat; there was no time left for training and preparation. Early Pentecostals also perceived that an intellectualisation of the Christian faith was resisting or even suppressing the work of the Holy Spirit, while the life of the Spirit and the demands of intellectual labours were seen as opposites that do not readily mix. The historical phenomenon of anti-intellectualism is described in terms of its complicated motivation and nature before the rise of Pentecostal theological scholarship is investigated in terms of its historical development and nature. From the 1970s a new tradition originated in South African Pentecostalism, Pentecostal theological scholarship with its intellectual participation that is experiential and defined by the foundational dimension of an encounter with the Spirit that determines Pentecostal spirituality and praxis. It operates on the principle of play rather than performance. Pentecostal theological scholarship is investigated in terms of its historical development and nature. Contemporary Pentecostalism is neither anti-intellectual nor intellectual; both elements are present among Pentecostals worldwide and in South Africa, and Pentecostal theological scholarship experiences to a certain extent tension with anti-intellectual strains within Pentecostalism. The coexistence of both trends is essential if one desires to come to terms with the scope and depth of the Pentecostal ethos with its emphasis on the experiential and lived reality. Intradisciplinary and/or interdisciplinary implications are the following: The article reflects a historical survey of attitudes within the South African Pentecostal churches towards academic endeavours and theological reflection, showing how it changed from anti-intellectualism toward a more positive attitude with certain reservations and allowing for the development of Pentecostal scholarship.

**Pierre Muller – North-West University**

**Circumstance, agency, and responsibility: Challenging ideologies in Africa.**

The philosophies of Karl Marx and Frantz Fanon have had a significant influence on ideas of identity and justice in Africa and for Africans over the last century. Historically and in recent times social justice theory and identity seeking movements such as Black Consciousness and Black Lives Matter have been strongly influenced by the ideas and arguments of Marx and Fanon, both in the nature of their proposed solutions and in their means of analysis and critique. Both Marx and Fanon propose fundamentally (however, inconsistently) deterministic philosophies.

In this paper I intend to argue why and how the fundamentally reductionist and deterministic nature of their ideologies which, in turn, inform their understanding of human agency and responsibility, cannot provide Africa and Africans (or anyone for that matter) with a positive and constructive worldview-framework. I Also intend to show how the ideas of Marx and Fanon have directly entrapped marginalized and vulnerable people and societies in a cycle of fatalistic blame mis-appropriation which actively prohibits societal and individual progress. After arguing the above, I intend to discuss how we as Christians should evaluate issues of identity and social justice, and how a Christian conception of personal and societal agency would benefit these same issues in a more constructive and meaningful manner.

**Shirley J. Roels – IAPCHE**

**Christian Leaders: Men and Women Together**

Every Christian, female and male, is called to use God-given capacities. Yet, we live and work in contexts shaped by both sin's continuing effects and Christ's resurrection to make all things new. How do Christian men and women together, create mutuality in shared leadership that is shaped by

## ABSTRACTS

Christian calling, standards, and reconciliation along with recent scholarship about gender dynamics in leadership? How do we cultivate an educational climate that shapes Christian leadership development for both female and male students? This presentation will explore the fragility of our times, challenges when men and women are close colleagues, and educational practices for Christian leadership witness to the larger world.

**Phemelo Olifile Marumo – North-West University**

**African Worldviews in contrast in the Postmodern Era: Challenges and Opportunities**

Several scholars concur that a worldview serves as the mirror that reflects us and also the lenses that give us a clearer vision of the world in which we live. The worldview at a certain stage of life becomes complicated due to the changes and times. The question problematised in the paper is that if the worldview serves as a mirror for our lives, does the mirror lose its features as it goes through the postmodern era and does that affect the reflection embedded in the worldview? From this question, the paper highlights the main characteristics of an African worldview and how it enhances the character and develops identities among Africans. In this discursive trope, the paper engages with the benefits thwarted by the postmodern era which brought along globalisation and so-called development. The paper highlights also the challenges innate in rethinking worldviews in a dynamic world that is no longer monolithic and where all is contaminated by new spatial and temporal contacts. This paper culminates in a quizzing of the possibilities of an autochthonous worldview.

Drawing from the above, the paper will formulate a paradigm that can assist in addressing the contrast of an African worldview in the Postmodern era.

### Parallel session 2

**Marilyn Naidoo - UNISA**

**Leadership development and integrated ministerial formational within the curriculum**

Christian scholarship must engage its constituencies, that is, the church, in producing relevant leadership for its mission. Learning to be a minister encompasses the holistic development of the person rather than being limited to either the acquisition of knowledge about the faith or even knowing how to behave as a minister. As Ochola stated, "theological education by its very nature must be spiritual, internal, practical and vocational" (1989:19). To do this, ministerial formation must become more intentional within the curriculum and influence the content, method and outcomes of theological education and work towards a holistic type of educational methodology (Miller 1988). It is a model of learning in which faith, study and tradition inform one another and thereby foster the development of the person. In theological education, the idea of integration generally has three meanings: the integration of theological disciplines and ideas with each other (e.g., interdisciplinary teaching and learning); the integration between the theory and praxis or practice (e.g., the classical and practical disciplines); and the dynamic interplay of knowledge, practice, and the self in context (e.g., knowing, doing and being).

This paper will unpack integrated theological education by reviewing the curricular approaches; understanding vertical and horizontal integration taking place together with in-service learning and capstone modules or final requirements that bring about a balanced attention to the major learning areas of the academic knowledge, skills competency and spirituality. A learner-centered approach using pedagogical models that focus on the relational and contextual nature of knowing rooted in community and practices of theological reflection will be highlighted that make for integrated learning and formation.

### **Helé Heyns – North-West University**

#### **The impact of the Constitutional right to religious freedom on religious practices in South African public schools.**

Religious freedom in public schools is a controversial theme worldwide. Religious pluralism is a reality in most countries and specifically public schools for discussion in this paper. Public schools have difficulty dealing with religious pluralism and expect the state to give guidance in dealing with this issue. In most countries around the world the state usually takes a neutral stance or sometimes even an outright secularistic stance. In both cases this has resulted in religious secularism being promoted in public schools as the best solution to the conflicting problems created by religious pluralism. The problem is that religious secularism can be regarded as a religion within the broader meaning of the word that includes worldviews. This means that the promotion of religious secularism in public schools causes unfair promotion of one religion above others. In the South African context the Constitution of the Republic of South-Africa specifically forbids the unfair promotion of one religion above others in public schools. The courts have dealt with religious freedom issues in schools on a so called neutral basis. The effect of this neutral basis however still results in the unfair promotion of religious secularism above all other religions. This article will focus on the constitutional implications of section 15(2) on public schools in South Africa.

### **Renato Coletto – North-West University**

#### **Encyclopaedia of the sciences: James smith between Dooyeweerdian philosophy and radical orthodoxy**

The phrase “encyclopaedia of the sciences” is used to indicate the study of the relations among sciences and the relations between the sciences and their pre-scientific presuppositions (for example sets of beliefs, worldviews or paradigms). This field of study could be regarded as part of philosophy of science and has major implications for the implementation of an integral type of Christian scholarship (also in Africa).

The Reformed scholar J.K. Smith supports Radical Orthodoxy but understands that, as far as encyclopaedic issues are concerned, Milbank and others could profit from an interaction with the views of Herman Dooyeweerd and other Reformational scholars. Smith evaluates both Dooyeweerdian philosophy and Radical Orthodoxy in a critical spirit and presents his own encyclopaedic sketch in his book *Introducing Radical Orthodoxy* (Smith 2004). Smith presents his position as a third way between Radical Orthodoxy and Reformational philosophy; he tries to avoid what he regards as the excesses of both, and promises a balanced response, from a Christian point of view, to the many questions concerning the relationships between sciences, worldviews, ground motives and so forth. In his opinion, the two schools he deals with, Reformational philosophy and Radical Orthodoxy, should offer each other a “reciprocal corrective”.

The main question of this paper is to know whether and to what extent Smith succeeds in his attempt, whether he manages to solve the problems that he identifies in the encyclopaedia of Radical Orthodoxy and of the Reformational school and whether he provides an improved or preferable scheme. In other words, this article will provide an evaluation of Smith’s “third way”, between Reformational philosophy and Radical Orthodoxy.

### **Gerhard Marx - Aros**

#### **The possibility of a Christian University in a pluralist society; an exploratory study.**

The state of affairs at the university is more divided today than ever before (MacIntyre, 2016). This fragmentation is clearly observed in dealing with the university's purpose (Macfarlane, 2016). Clark Kerr renamed the University the “Multiversity” with the aim of defining this change at the university. From the Reformational worldview, this division or reducing of reality is problematic. The hyper-individualism of postmodernism has fragmented society and one of the products of fragmentation is a variety of missions for the university.

Hyper-individualism and those who follow it are called by Prof. Danie Goosen (2015: 31): Monster. The monsters are monsters *"because they find themselves outside the boundaries of cohabitation,*

*participation in common affairs and the pursuit of common good. Monsters are monsters because they live on the margins of society ... On the contrary, they are exalted above any such commitments*<sup>1</sup> (Goosen, 2015: 33). The denial of borders by postmodernism and the emphasis on the right to each set its own borders, multiplies the pluralization of society and this again influences the university. According to Mouw and Griffioen (1993: 16-17), pluralism can be divided into three types, Directional Pluralism, Associative Pluralism and Contextual Pluralism, the exploratory study intends to use the three-part division to contribute to the issue of a Christian University in a pluralistic society.

Observing these monsters is a phenomenon and needs to be investigated. Hyper-individuality also promotes fragmentation of society and fragmentation against the increase in pluralism. The question presented by the author is whether the Christian University may be able to answer the phenomenon in society and may limit the formation of monsters. The Christian University, whose purpose is to investigate reality as a whole, and to honour the Creator of reality. The belief in a Creator, as professed by the Christian church, presupposes a connection, even a responsibility for creation. The connection is one that cannot be detached from the Reformational worldview.

### Parallel session 3

#### **Beth Njaramba and Isaac Mutua - CPCHEA**

#### **Rural-urban Migration of Youth: Challenge to Africa's education**

The lyrics of the following motivation song (translated from Kiswahili and Kenyan vernacular languages) were familiar to Kenyans in their school days.

*Flee ignoble works and go to school,  
If you fail to study hard, accept to carry the hoe on your shoulders  
Get back to the village and dig holes for banana plants  
And make trenches for the conservation of soil from erosion*

The song connected formal education with good life after school supposedly in urban life. The song devalued (manual) work associated with rural life. It entertained a white-colour- job-mentality continuing to cripple Africa's rural development as youth flee rural harsh realities than find solutions for them.

Incidentally, the Kenyan "hivi sasa" news magazine gives a disturbing reality not only of frustration of Masters Graduates applying to be interns in Kenyan supermarkets but also the disillusionment of a family member selling their family resources to buy higher education.

*"We thought our son would get a good job and take us out of this poverty after graduating. We sold a piece of land and two cows, but he graduated only to join me in the village," she said.*

The song aids us to understand the villager's disillusionment helping in:

- probing into the problem of Africa's higher education relation to the grassroots realities,
- interrogating whether Africa's higher education reduces its graduates into desperate job seekers rather than job creators and
- asking whether African higher education stakeholders are grappling with the same reality.

This leads us to examine:

- (a) whether higher education in Africa can make rural life more attractive rather than hostile to its youth
- (b) why youth rural-urban migration is a problem and how it can be minimised
- (c) why rural conditions push the learned away from it and

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<sup>1</sup> My translation.

- (d) why there is little or no effort of bringing youth back to the rural areas with innovations for development.

### **Chris Els – North-West University**

#### **Exploring authenticity in the African cultural context**

The African continent of the 21<sup>st</sup> century is as much an enigma to the rest of the world as it has been for the last 5 centuries. Africa is rich; rich not only in mineral resources, but rich in cultural heritage built and developed through many millennia, dating from biblical times. My hypothesis is that embedded in this cultural richness is the concept of African authenticity. I further believe this African authenticity is ever-present, even today, and serves as the impetus for most of the actions and decisions taken by Africans in anything in their everyday lives and as high as government policy and decision making. In this article I shall focus on the nations of sub-Saharan Africa. I aim to explore the idea of authenticity in African context by looking at:

- A broad overview of African culture and tribal customs;
- What can be understood as African authenticity;
- The influence of the colonial era and introduction of western culture in Africa, especially in Southern, Eastern and central Africa;
- The effect and influence of modern thinking and technology in the mindset and worldview of Africans.

I also contend that the praxis of African authenticity throughout history has led to weaving a very strong community-based culture which spans across tribal customs, languages and borders. This has been the strong, as well as the weak point of African development. Whilst African authenticity allows for the building cohesive cultural and social ties, it inhibits individualism and development. Given this statement, I explore the last questions:

- Is it possible to appropriate the idea of authenticity from western thought with its inward nature on the self and societal thinking that is linked both to one's individuality and to the community?
- Will this appropriation be the impetus to enable African world view to change sufficiently to create an autonomous African renaissance?

### **Henk Stoker – North-West University**

#### **Challenging worldviews “by Scripture and plain reason”**

*Unless I am convicted by Scripture and plain reason – I do not accept the authority of popes and councils, for they have contradicted each other – my conscience is captive to the word of God. I cannot and will not recant anything for to go against conscience is neither right nor safe.*

The Protestant Reformation was built on and fuelled by a high regard for Scripture as the final authority on our understanding of God, the world, and God's relationship to the world. This can be seen in the expression “Sola Scriptura”, but also in Luther's statement above, which could and should have cost his life. Luther emphasizes his high and total regard for Scripture as the Word of God – the Word that held his conscience captive in this matter of life and death.

It is important to see that in the statement above, Luther not only refers to the Bible but also to “plain reason”. He underlines the importance of reason by adding that the authority of the church leaders is not to be fully trusted, because of a basic logical argument that opposite things or contradictions cannot both be correct. Accordingly, the Bible is always held as an essential part of God's revelation to sinful human beings and reasonable argumentation is viewed as an intrinsic part of approaches to change people's hearts, minds and worldviews.

God has created this world knowable and endowed man with the acts and functions to know, to plan and to reason, for him to reign responsibly over the earth and fulfil his calling. Confronting someone's



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worldview may depart from the individual's native, but suppressed knowledge of God, with well-reasoned logical arguments that address errors and wrong-headedness, and create the opportunity for people to be taught in the truth.

### **Yohan Kim – Lifestyle Christian Academy** **Rediscovery of Folk High School**

There are many persons in our societies and nations who are not able to study or learn in the formal, higher educational institutions including college and university because of their un-readiness academic or financial or temporal.

For such people, Folk High School system is very useful to enlighten and edify them in Christian perspective. Folk High School was started in Denmark by N.F.S. Grundvig (1783-1872) and C.M. Kold (1816-1870) as an informal institution for adult education in the Christian world-and-life-view.

Folk High School can offer students learning opportunities in any subject, for example, personal life-style, farming, environmental matters, world-and-life-view, family life, community, peace and reconciliation, and so on. At a Folk High School, students live together and experience each other in many different social situations. One of the core ideas of this school is equality and mutual learning between students and students, between teachers and students. Since this school is not a regular, formal educational institution, classes are characterized by the free word, dialogue, and open curriculum. As proved historically, this free educational system for adults have contributed so marvelously the reconstruction of Denmark after the war against Prussia. Especially in African context, this system will be very useful for adult education connecting with social enlightenment and development.

### **Parallel session 4**

### **Moses Olele – Vision Bible College** **Pursuing excellent leadership in Christian higher education**

This paper provides an overview of the concept leadership and focuses specifically on leadership in Christian higher education. Awareness is given to the global competitive nature of public universities and collages along with the challenges faced in this arena. In dealing with such a competitive atmosphere there are certain principles of leadership that should be kept in mind. These include, but are not limited to pursuing a clear vision, having a strong principle-based foundation, being an effective team, having competent administration and management structures, strategic planning, being able to monitor and evaluate team members and lastly having the necessary skills to resolve conflict.

Even with these powerful skills there are still many challenges one faces as a leader in higher Christian education. Student strikes motivated by extremists and bribery for improved academic performance are examples of such challenges. For us to overcome these and other challenges excellent leadership in Christian higher education is not only useful, it is paramount.

### **Gerrit Heino – Driestar Christian University** **The book of Proverbs for teaching and learning practice**

Problem statement:

Proverbs is the pedagogical and didactical handbook for the people in ancient Israel. The aim of this paper is to prove that the book of Proverbs belonging to the wisdom literature of the Old Testament is still relevant for teaching and learning in this century.

Theoretical background:

The distinctiveness of the Christian teacher is subject of many a debate on issues regarding Christian education (Shortt, 2002, 2015). How does the Christian ethos of the teacher have an impact on his/her pedagogy and teaching methods (didactics)? Christian teachers are called to be congruent in their

confession and profession ([http://www.driestar-educatief.nl /kennisontwikkeling/lectorat-christelijk-leraarschap](http://www.driestar-educatief.nl/kennisontwikkeling/lectorat-christelijk-leraarschap)).

Current day authors consider the book of Proverbs to be THE handbook for congruent teaching and learning in ancient Israel. Proverbs 1:1-7 gives some information about the author of this book, the contents, the aims and the intended public. These verses are also considered to be the general introduction to this wisdom literature, as all the information for a proper interpretation can be found here. It also gives evidence of the relevance for teaching and learning that exceeds the context for which it was initially written. There are many texts (proverbs) concerning the 'fear of the LORD', which can be considered to be one of the main theological themes in this book.

A second theological theme concerns the guidelines for life on earth and how one can have a 'living life': a life that can be lived in the presence of the LORD. Many of the verbs used by the author(s) of Proverbs stresses the responsibility and accountability of the learners. The learners are compelled to put the teachings to practice. Also the teachers are held accountable and are given instructions as to how they should approach their pupils. Finally, Proverbs includes texts regarding behaviour, virtues, emotions, admonitions, and encouragements that are relevant to teaching and learning.

### **Tersur Aben – Theological College of Northern Nigeria** **Christian Education for Creation Care and Sustainability**

African Christian universities need to develop suitable ecological academic programs that teach modern African students how to care for creation. This need emerges from the current global ecological crises. We are acutely aware of current erratic weather patterns, rising sea level temperatures, excessive carbon emissions, and the thinning of the ozone layer. Available scientific data shows human ill practices as the prime cause of these ecological crises. Scientific projections show that current ecological crises will become catastrophic in the near future, if not abated. At that catastrophic point, the earth would be uninhabitable for humans and most creatures. The good news is that we are not yet at that point. That means we can reverse the trajectory of current ecological crises.

But, we can reverse the trajectory only if we alter ill habits and practices that harm nature. Unfortunately, humans are highly trained *animals* who act in the way they are trained. Hence, humans would not change their acts towards nature unless they are retrained. Hitherto, the undergirding educational presupposition is that nature exists to serve humans. The inference from that presupposition is that humans can use nature for their benefit. Both the industrial and the digital revolutions rest on this presupposition. These revolutions have given sophisticated machines and gadgets to humans that make their life easy. But the production of these machines causes much ecological damage.

To stop current ecological damages, we need an educational system that teaches students to care for nature. African Christian universities can launch academic programs that train students to care for nature. I urge African universities to inculcate in students a thrifty lifestyle that mitigates capitalistic wastage of essential natural resources.

### **Matt Bonzo – Cornerstone University** **"Virtue and Leadership as Vocation"** ***Integral Christian Scholarship in Africa***

James K.A. Smith and James Olthuis' recent work on worldview has argued that a holistic account of worldview includes arational elements such as desire and emotion. In part one of this paper, I would like to build from their work to suggest that the traditional notion of virtue can be a significant resource in linking together worldview with a more robust view of education. Understanding education as formative of character is an important insight flowing out of Smith and Olthuis' integral anthropology and the notion of virtue is helpful in framing this task. In part two, I will develop the notion of virtue and make explicit the vital connection between virtue and vocation. I will show that a Christian worldview not only offers resources for the intellectual life but also for acting upon one's calling in life. The practice of

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leadership will be used as an example of these connections. Weber's discussion of the distribution of organizational power will provide the opportunity to reflect upon leadership as calling.

### Parallel session 5

#### **Vasantha Kalyani David – Avinashilingam University** **M-learning for Integral Christian Scholarship in Africa**

##### Research Background:

Educational institutions need to develop in individuals the ability to transform information into knowledge and to apply that knowledge in the dynamic and cross cultural context. They have to promote equity in education by providing educational opportunities to people of all ages, including those in rural and remote areas, women and girls and also those with disabilities. At present the most powerful and prominent mobile learning (m-learning) has found great favour with the youth.

##### Need for this Research:

A simple trip to the store will provide all the evidence that people prefer mobile devices for entertainment and learning. Unique characteristics of the African population indicate unbelievable opportunities for m-learning. Evidence from a study conducted in South Africa in 2014 showed that 22% of students had access to computers, 48% owned a mobile phone while 100% had access to a mobile phone.

##### Proposed Approach:

There will be a great need for digital and information literacy as well as critical thinking and online communication skills. With the guidance of teachers, mobiles provide a medium for developing these skills for millions of Africans who go online "mobile first" or even "mobile-only". On a continent where education changes, mobiles are more affordable by effectively networking people than ever before. Mobile content is developed once (single source) and deployed in multiple formats to multiple handhelds, mobile phones and tablets. Everyone has a different device and they are on different platforms. One only has to write once in order to publish on multiple platforms. The Learning Content Management System manages the content, production, maintenance and reuse of the digital content.

##### Research Outcomes:

M-learning is the way we can reach millions of children who cannot go to school or more than 650 million children who can only attend inadequate schools. The benefits are Interactive learning experience, easy accessibility anywhere and anytime, occupying less space when compared to the computer and its size, shape and portability making it a boon to people with disability. In spite of small screen size and limited storage m-learning is projected to grow over the foreseeable future.

#### **Elizabeth Beech – National Institute for Christian Education** **Divinely Appointed Restorative Leadership for a Fallen World**

Most modern Western leadership theories emphasize a leader's impact on their followers through relationship or 'empowerment' in order to engender a sense of allegiance to the leader in pursuit of their organization's success (Banks & Ledbetter, 2004). However, if we were to consider leadership through the lens of a Kuyperian philosophy, known for proclaiming that the Gospel must be manifested in all spheres of life, we would have to acknowledge that even our work and position is not a result of our own effort but merely a part of the great unfolding plan in God's big story.

As Christian leaders, we tend to say our practice of leadership should not be grounded on the same foundations as secular theorists yet we find it impossible to change our paradigms. Instead, we often fall back on selecting various proof texts in Scripture to point to one leadership theory or another. Even servant leadership, considered proven by Jesus, falls victim to our fallen, self-centred human nature as the most effective way to motivate followers to our own ends.



Upon close examination of both the Old and New Testaments, it becomes evident that a definition or example of the concept of 'leadership', as we know it, does not exist. The Children of Israel had need of management, governance, care, rule, and leadership, however, a study of kingship in the Old Testament reveals it was actually in preparation for the one righteous King and ruler of all things (Col 1).

Both the Old and New Testament contexts were much different from ours, just as the African context is quite different from the West where so much leadership theory literature has been developed. Yet there must be some common understanding of the way in which God chooses, tasks, empowers and anoints every individual for their particular role in history. This paper will explore these difficulties and proposes the need to acknowledge that all so-called leadership ultimately has its root in God's divine purpose. Therefore, if we are to continue to use the term, what is proposed is a new definition, a new theory of *divinely appointed, restorative leadership*.

**Julius Tabi – Uganda Christian University**

### **The Role of the Teachers' Worldview in Promoting an Integral Christian Education**

An integral Christian scholarship in Africa is only possible if the teacher is able to integrate his Christian worldview in teaching and learning. Such Christian teachers will produce graduates who "acknowledge the Lordship of Christ, seeking to know and obey God's will, challenging ingrained secular thinking in education."<sup>2</sup> The challenge facing Christian higher education is that a significant number of teachers in such institutions lack such Christian worldview to produce the right graduates. As such, the products of such Christian institutions are hardly different from those in secular institutions.

This paper will discuss the role of the teachers' worldview in promoting an integral Christian education. The paper will seek to address the following questions: Why is an integral Christian scholarship vital in Christian education? What is the role of the teachers' worldview in promoting an integral Christian education in Africa? What is the place of Christian institutions of higher learning in impacting the teacher's worldview?

Summarily, the paper will appreciate that the biblical worldview of the Christian teacher has a bigger role in promoting integral Christian scholarship in Africa. The paper will affirm that Christian teachers "must act as 'undercover agents' or infiltrators in seeking ways to provide a Christian perspective on the things they teach"<sup>3</sup> at all cost. Herein, it will be recommended that Christian higher institutions should deliberately ground their students with the biblical worldview to provide an integral Christian scholarship in Africa.

**Harry Fernhout – King's University**

### **Proposal for Conference on Integral Christian Scholarship**

Integral Christian scholarship is dynamic; it requires a predisposition to creatively rework old ideas and construct new ones. It is inspired by the hope that God's Spirit can and will lead Christian scholars into a deeper and richer understanding of our multi-faceted creation.

Exploration and creativity go hand in hand with *contention* (contending for ideas) and *controversy* (disagreement over ideas). Work at the frontlines of Christian scholarship is often unsettling and contentious, because it challenges familiar understandings of the world.

An important responsibility of Christian university leaders is to cultivate a spirit which welcomes creativity and exploration, and which tolerates differences of opinion within a confessional framework.

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<sup>2</sup> Christ-centredness, one of the Core values of Uganda Christian University accessed from <http://ucu.ac.ug/abt-ucu/background/mv-corev on August 20, 2018>

<sup>3</sup> Swartz, James (1997) quoted in Stronks, K. Julia & Gloria Goris Stronks (1999). *Christian Teachers in Public Schools: A Guide for Teachers, Administrators and Parents*. Grand Rapid: Michigan; Baker Books.

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This includes fostering an understanding of and enthusiasm for the calling of Christian scholars in the university's non-academic constituencies (church, donors, Christian community).

The role of university leaders in guiding creativity and controversy will be the focus of this session. The presenter will draw on his experience in two institutions of Christian higher education to identify various types of controversy. The session will discuss principles and guidelines for faculty, administration and governing boards to help ensure that creativity and contention do not result in destructive conflict and division.

The session will include an opportunity to consider how African principles and outlooks (for example, the notion of *Ubuntu*) might modify and enrich these principles and guidelines.

### Parallel session 6

#### **Brian de Vries – Mukanyo**

##### **Organizational Piety: The integral role of spiritual leadership and biblical values for institutions of Christian higher education in Africa**

Many institutions in the African continent fail to consistently display and operate within basic values such as reliable leadership and respectable organizational ethics. The unfortunate result of this failure is the prevalence of organizations that are known for mismanagement, corruption, and selfish leadership. Sadly, this lack of organizational values is all too commonly seen even with Christian institutions – a reality that highlights the importance of spiritual leadership and biblical values for institution of Christian higher education in Africa.

My paper, therefore, will use the phrase *organizational piety* as a category that encompasses various aspects of spiritual leadership and biblical values within higher education. I will first envision this organizational piety by describing both examples of the lack thereof and several positive examples. I will define organization piety within the African context with several reasons why it must urgently be promoted. Second, I will identify and describe a number of integral principles for organizational piety, including spiritual leadership, good governance, and other factors related to leadership within Christian higher education. Finally, I will conclude with a discussion about ways to cultivate organizational piety within Africa institutions of higher education, including an assessment model and some thoughts about how we can strive for excellence in this important area.

#### **Christopher Rabali – North-West University**

##### **Towards identifying the contribution of Christian education to servant leadership**

It has become fashionable for people to claim or indicate that they will aspire to be servants in their office or role as leaders. The idea of servant leadership is accordingly often used broadly to refer to leaders of diverse institutions in all spheres of life. The Bible also refers to a variety of leaders as servants. There are even Bible cases of persons that were considered servants of God who may not even have been aware that they were serving God in their role as leaders. The scriptures however use the concept of what can be termed servant leadership to draw attention to the fact that leaders are in the service of a sovereign God. Many of those who today see servant leadership as a useful concept for their ideals about good leadership; a leadership that they consider as best placed to solve many of the challenges which their communities face; do not stop to think through the question of who those they conceive of as servant leaders are supposed to serve? The matter is one that has to be explored in view of the fact that there is a plurality of often conflicting interests in many of the contemporary institutions that are to be led as well as the vulnerability of those that lead them which arise from the fact that the leaders are in many instances elected to their office. The paper argues that Christian education can play an important role in shaping the notion of servant leadership by among others highlighting the need for leaders to understand part of their calling as leaders to be educational in the

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sense that they have also to serve those they lead by carrying out their mandates while also taking them along in pursuing what they understand to be God's will in order to also please God.

### **Susheila Williams – Avinashilingam University**

#### **Education: A catalyst in Reducing the Prevalence of crime**

The present study was conducted among women under trials and sex workers in Coimbatore Central Prison with an aim to study the reasons behind the committing of crime and the need for education in reducing and deterring crimes in the society. The present study has a significant role to play in assessing the criminal behavior among women and the reasons that lies behind the committed crime and to find out the ways and means to rehabilitate those in the criminal system through education. Coimbatore reported the highest IPC crime rate of 834.3 among the mega cities in the country followed by Indore (809.9), Jaipur (780.6) and Gwalior (715.6) reported by NCRB (2013). The study was conducted among 111 women and sex workers in Coimbatore Central prison during the period from 1st November 2005 to 31st October 2006 by adopting census method of sampling.

The research study was descriptive and analyzed the detailed information about female criminality by using self-structured interview schedule consisting of the socio-economic profile of the under trials followed by the details of the crime such as prevalence, nature of crime, reasons for the crime and consequences faced by the respondents. The findings of the study were quantitatively analyzed and the major factors that are responsible for the commitment of crime were examined and the most influencing factors are also identified by using multiple regression analysis.

The findings of the study reveal that poverty and lack of education which are interrelated are the major causes for the crimes committed by women. Apart from poverty and lack of education. Several other factors that are responsible for crimes are analyzed in this study and it was inferred that by providing basic education and education on social justice the attitude of women in general and under trials in particular can be improved. Education improves the economic condition of Women and also help to prevent these women from indulging in criminal activities.

### **Richard Seed – George Whitefield College**

#### **Secularism and Christian Universities in Africa.**

A phenomenon current in Africa today is the rise of the Christian sponsored university. Many church denominations and former theological colleges and seminaries have attempted to become degree-awarding bodies or universities. This research reviews this phenomenon from a missiological perspective. It proceeds from the thesis that three forces shape the worldview of students in the African context. These forces are in dynamic relationship to each other and bring about a uniquely African and contextual worldview. The forces that operate are: African cultural values expressed in African realities, the teachings of Christianity, and forces of secularism experienced through globalization and education. These forces act on each other to produce a hybrid worldview that is particular to the Christian African university student. This process is reviewed through an empirical study of theological and education students at two Kenyan Christian universities. Questions are then raised for the uncritical adoption of a secular philosophy of higher education for Christian universities in Africa.

## **Parallel session 7**

### **Ponti Venter – North-West University**

#### **Structuring Universities in Africa - transformation and decolonisation**

In the 1970's – following the public reaction against the 1968 Marxist student rebellion in Europe – subsidies declined and tertiary institutions followed the lead of totalitarian Neo-Liberal economics: all institutions, even churches and church associated faculties of theology, became businesses and appointed managerial bureaucrats as so-called "Chief Executive Officers" to lead them – harsh

imposers of “performance” and “excellence” in a totalitarian manner. Whatever brought in money (and status) was promoted – a totally skewed development set in: superficial research and programmes became the flag bearers and the basic disciplines were neglected. Post 1994 followed a Maoist line of merging away diversity, massification, and step-by-step introduction of bureaucratic centralist equalisation under the name of “transformation” (according to racial demographics) and Fanonist type of “decolonisation” (which, elsewhere, I show to have the characteristics of Nazism). The hidden intention – publicly represented as the undoing of apartheid inequalities – clearly is an instrumentalising of the whole educational system for leftwing purposes and the removal of any remnant of Christianity. Given the weakness of the school system, one would have expected the “transformation” process to rather follow the line of sideways expansion and immersion into local communities where the tertiary institutions are directly linked to local schools and the communities while the old fashioned universities would then focus on post graduate work and relevant research. It is significant, however, that the two older, “research universities”, now more on the left, still cling seriously to that elite status and demand more funding for their research. They dominated the research funding agencies before, and they still want to do it. We rather need an expansion of the undergraduate system to ensure that the broad spectrum of professionals do not fall into the trap of purely technical manipulation for pure self-interest.

### **Elias Ng’etich – Moi University**

#### **The relevance of African philosophy of education in Africa’s Christian institutions of higher education**

One of the university’s core functions is to sustain and perpetuate a cherished pattern of living that guarantees society’s prosperity. Indeed, the university exists as one of the instruments of prosperity. The university, therefore, is certainly one of the most important single institutions responsible for the society’s sustainability. Most importantly, the deliveries of other institutions are dependent on the wellness of the university. It therefore becomes imperative for the educators and educational philosophers, especially in an African context, to develop functional theories of society. This will greatly enhance their understanding of society’s needs and interests, and thus attempt to translate the social self-image into a working educational program. At any rate, any given educational philosophy seeks a single formula by which all human learning is understood and managed. If problems would arise in a given educational system for which no answers are available, then the best place to check is their theory which provides guidance to practical action. Philosophy of education in this case engages principally in the process of unification and in the endeavor to comprehend all that goes on in the educative process. It is the call of this paper that African philosophy of education must consider African cultural heritage. It must consider African community as well as the meaning of human being in the context of African worldview. In this sense, African philosophy of education must adequately qualify the kind of human resource it wants to produce.

### **Geoff Beech – National Institute for Christian Education**

#### **Sankofa: From andragogy to mathetegogy in Christian higher education**

Recognising the cultural and linguistic diversity of the African continent, and also the limitations of a Westerner viewing from afar, this paper attempts to explore some of the philosophical and sociological foundations of African adult education. A wide range of literature produced by African academics was used in order to gain some understanding of African education perspectives. These include those regarding the comprehensive, traditional, village-based education, to the adoption of colonial education models, to a call for *Sankofa*—a return to what has been left behind. Foundational to these perspectives are the theological and philosophical underpinnings of cultures with a holistic, dividualistic view of reality, as opposed to the West’s individualism and Cartesian rationalism. Also included is the communal sense of being that is expressed in the notion of, ‘I am because we are,’ as seen in the use of the terms in different languages such as *ubuntu*, *botho*, *bumuntu*, *umuntu*, *vumuntu* and *bomoto*. The proposed use by some African academics of *ubuntu* as a foundation for adult teaching and learning is considered along with the importance of language and the development of meaning in community through translanguaging. Finally, there is recognition that all truth that is to be taught belongs to God and is created for His purposes. In order to develop a biblically grounded framework for

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teaching His truth in higher education, a suggestion is made for a mathetegogical approach to higher education: discipling within community.

### **Hercules Fourie – South Africa**

#### **On the importance of a Worldview: some practical examples**

##### Introduction:

When discussing worldviews the discussion can sometimes become so 'highly theoretical' that the non-specialist becomes bored and loose interest. It is as if the topic could not have any 'practical' value to anyone and therefore becomes a waste of time.

I intend to try to illustrate 'practically', through some relevant examples that a 'worldview' has some significant influence (almost a paradigmatic influence) on our thinking and action, sometimes without our knowledge or realization.

##### Context:

I am assuming that I communicate with non-specialists but for specialists some practical or applied examples will also be highlighted.

##### Meaning in context:

The first principle I would like to illustrate is the fact that meaning is always determined by a context. We can all agree that the term 'school' could have different meanings in different contexts. Firstly, in the sentence 'There is my old school' it indicates buildings and sports grounds. Secondly, in the sentence 'The school is coming out' it indicates the learners (or pupils) leaving at the end of the school day. Thirdly, in the sentence 'Our school is playing its arch-enemies today' it indicates selected teams of rugby, soccer, netball, hockey, tennis etc. and not all learners (and hopefully not the buildings) will compete against a rival school. Lastly, in the sentence 'A school of fish' almost none of the above is relevant, maybe just an analogy of learners, leaving the school, on the first day of holiday or long weekend.

##### Some further implications:

If it is true that all meaning is determined by context, it implies all meaning is 'subject to' contexts. This 'technically' implies that everything that has meaning is 'subject to' contexts to indicate the meaning. At this point, some interesting 'technical' philosophical arguments could be raised, which I will defer to footnotes at the bottom of the page for those interested.

## Parallel session 8

### **Flip Buys – North-West University**

#### **Resilience, hope and stigmatization of AIDS victims**

One of the most challenging issues in dealing with HIV/AIDS is breaking through the stigmas surrounding the disease. The influence of prevailing beliefs in witchcraft and the way it aggravates the experience of shame and suffering of stigmatization by people infected and affected by HIV has to be addressed in the formation of a Christian worldview in education programs. Approaches to Christian HIV/AIDS counselling and intervention has to be contextualised (decolonized) to be culturally sensitive and relevant. At the same time a Christian approach to HIV/AIDS intervention may be enriched and become more holistic by unveiling the aspects of the Christian Gospel dealing with God's merciful covering of the shame of his children and Christ having triumphed over and disarmed all spiritual powers and authorities. This presentation wants to contribute to the present discussion by offering Christian hope to strengthen resilience where shame, guilt and fear produces stigmatization of HIV/AIDS victims in Africa. This will be done by looking at key features of the African worldview and culture and how it manifests in community attitudes towards PLWA and the offering of biblical perspectives of the liberating power of the gospel.



### **Miriam Lili – National Institute for Christian Education** **Dramatizing an Apocalypse**

This paper recounts the experience of vignette playbuilding around the theme of Apocalypse with Stage 3 primary students in a Christian school in NSW, Australia, while simultaneously writing a play for a postgraduate theatre unit studied with a secular university. In both there is a search for God's story and an exploration of possible contributions from a metanarrative of salvation and redemption.

The playbuilding task is a Drama education "form" that is highly valued in NSW. In this context the aim was to help Stage 3 students creatively explore a theme of their choosing while allowing the word of God to shape the play by creating commentary and transition between vignettes.

The practice-led research aimed to assist a potential community of actors and an audience in reconciling the horrors of Ezekiel 16 with the Christian testimony of a loving God who brings healing, salvation and restoration to his creation. The final script suggests a way to communicate the challenging and controversial metaphorical imagery of Ezekiel chapter 16 through an understanding of the whole book of Ezekiel and its place in the Biblical metanarrative. The playwright's method of exploring reality through dialogue proved useful in conceptualising these connections dialogically with a light touch. It is proposed that by finding a place between Brechtian and Artaudian ideas of experimental theatre, that aligns with a Biblical worldview, a playful and didactic theatre can be used creatively for educational purposes.

### **Ron Grace – National Research Foundation** **Not a square inch belongs to the devil: Paremiology within Christian philosophy**

Interest: Paremiology is the study of proverbs. The strategic deployment of philosophical truths, captured in wisdom sayings is something practised by Christ and Biblical figures, such as Solomon. It occurs within the Reformed faith. John Calvin, Martin Luther and Charles Spurgeon all liberally drew upon both key secular and Christian sayings in furtherance of the Reformation. Reformational Philosophers have been more circumspect, drawing largely from the Bible and Christian sayings, as well as generated their own collection of wisdom, encapsulated into some unique Christian expressions, some of which have either achieved proverbial status, or deserve consideration as potential adages. This growing collection of both unique and well-loved dictums have never been put together into one paremiography (being a collection of proverbs), nor specifically paremiologically examined for philosophical value, or credibility.

Benefit/s: The corpus promote numerous benefits of employing proverbs including edification, interpersonal and judicial mediation, lingual aesthetics, pedagogy, philosophical repository, practical spirituality, rhetorical force, and wisdom. In addition, traditional Reformational historiography relies substantially on such sayings when representing secular philosophy, yet if the provenance (e.g. earlier than Bible) or employment of such quotations is paremiologically sub-standard, both the historiography and bespoke (Reformational) philosophy may be questionable.

Approach/methodology: Reformational literature is examined to determine whether both a direct and indirect Reformational paremiography (collection of proverbs) exists, and to critically examine such a collection. This will also extend to unique terms, idioms, images, myths and stories generated by the Reformational movement.

Originality: According to my knowledge this is the first time that key truths, encapsulated or repeated in such sayings have been collected, analysed, promoted and/or applied in Reformational Philosophy.

**Ian Bekker – North-West University**

**Meredith's Virtue: A Christian perspective on comedy and laughter**

In February 1877, George Meredith, the English novelist, delivered an address at the London Institution entitled *On the Idea of Comedy and the Uses of the Comic Spirit*. One of the uses was to cast a critical light on men “whenever they wax out of proportion, overblown, affected, pretentious, bombastical, hypocritical, pedantic ... drifting into vanities ... are false in humility or mined with conceit”. In short, Meredith viewed comedy as a mechanism for undermining egoism, a view reflected in many of his novels, but particularly in his most famous novel *The Egoist*. While Meredith was himself no Christian and while the relationship between Christianity and comedy and laughter has mostly been a strained one, there are exceptions to this rule within Christian thought. The focus of this paper will be to outline the nature of these exceptions and to advance a virtue-ethics interpretation of comedy and laughter that draws on the thought of Aristotle, Aquinas as well as modern virtue-ethicists such as Alisdair MacIntyre. It will also show how such a Christian interpretation of the ethical utility of comedy and laughter compares with the general philosophical, literary and psychological literature on this topic (e.g. as exemplified in the work of Bergson and Bakhtin).

**Timothy Akampurira, George Malinga, Christine Okurut Ibore – Uganda Christian University**

**Integrating a biblical worldview in higher education and leadership profiles, a case of Uganda Christian University**

Uganda Christian University's vision is, “A Centre of Excellence in the Heart of Africa”. Our mission is to “Equip students for productive, holistic lives of Christian faith and service”.

Thus far, Uganda Christian University has made strides in teaching Christian education foundation studies that include Understanding the Old Testament, the New Testament, World Views and Ethics from a Christian Perspective” for undergraduate students. Graduate students too are taken through Christian Philosophy and Ethics. In addition the university has spiritual formation programmes for students and faculty.

Furthermore, the Institute of Faith, learning and Service is spearheading the achievement of the university's agenda. The vision of the institute is, “A truly Christian University, where we align our actions to our vision, mission and core values” The institute is working to equip faculty and administrative staff with knowledge and skills of faith integration in learning and service, so as to draw customers to Jesus Christ.

The success of this effort is based on the gate keeping process that ensures staffs are men and women of faith. The challenge is guarding against infiltration during human resource processes.

We have learned that we cannot realize our agenda, unless we step up efforts to fully integrate faith and a biblical worldview in learning and service.

The presentation will look at the successes and challenges in faith integration as well as recommendations for new strategies in the effort to realize integration of the biblical worldview in higher institutions of learning.

The presentation is expected to trigger discussions that will inform higher institutions of learning efforts toward effective integration of faith and biblical worldview among faculty, administrators and students.

### Parallel session 9

**Nelly Mwale, Melvin Simuchimba – University of Zambia**

**Towards a self-sustaining Christian university education in contemporary Zambia**

The paper explores the activities of selected Christian universities in the quest to sustain themselves in a changing university education funding landscape in Zambia. The purpose was to understand the experiences of self-sustainability initiatives of the Christian universities in Zambia. Like other private institutions of higher education in Zambia that had no form of funding from the Government and at a time that local Church leadership advocated for self-propagating, self-ministering and self-sustaining Church affiliated institutions (owing to a paradigm shift towards local self-sustaining initiatives), Christian universities needed to devise their own strategies for self-sustainability.

An interpretive phenomenological approach informed this study in which data were collected through recorded interviews with purposively chosen participants at the Christian universities; and document analysis. The ensuing patterns of meanings were thematically analysed and synthesized using grounded theory.

It was established that Christian universities were enterprising and had ventured into farming and basic food processing. For example, they were into poultry, dairy, bakery, vegetable and fruit production among other activities. As these institutions sold some of their products, they also met the institutional needs by providing meals for their students. Other initiatives were fundraising ventures, which included talk shows soliciting for support in different ways and donations of assorted items ranging from land to library materials and bidding for research grants and undertaking research.

The paper argues that although most of these initiatives were grounded in being self-sustaining, they demonstrated the meaning attached to holistic Christian university education, as students were part and parcel of these initiatives, thereby directly and indirectly contributing to the creation of a self-sustaining Christian university community.

**Pavitra Krishna – Arulanandar College for women**

**Sylvia Subapriya – Avinashilingam Institute for Home Science and Higher Education for women  
Education for Enhancement**

India has a significant tribal population of 400 tribal groups, constituting about eight percent of the population. The traditional life style of tribes and their lack of nutritional awareness play a major role in determining their nutritional status. The problem of micronutrient malnutrition, particularly those of VAD and IDA have been found to contribute to the devastating effects of reported low birth weights, still births, neonatal deaths, conjunctival inflammation and koilonychia. It is well known that enlightening a woman is enlightening a family. Hence, intervention was imparted to 100 tribal mothers through nutrition education and raising of kitchen gardens. Educational methods like audio-visual aids, exhibition and Positive Deviance Hearth (PD Hearth) were used to teach the group. Exhibits were put up on nutritional deficiency diseases such as VAD and IDA. Positive Deviance Hearth is a development approach to help a community and its members find existing, sustainable solutions to a community problem by understanding the behaviors of positive deviant individuals within the community (Child Fund India, NAWA, 2009-10). The main purpose of kitchen gardens as a vegetable production system in the present study was to enhance the availability and consumption of micronutrients, as well as to increase income in areas where there is an insufficient supply of vegetables and fruits. Some of the tribal women were agricultural labourers who were employed on the fields of other landlords as daily wage earners. The concept of kitchen garden was new to them and was adopted by 100 willing families with small land holdings around their houses from 10 different tribal hamlets. Nutrition education and kitchen gardens evinced statistically significant improvements in the KAP of women, micronutrient and health status of children and income level of the families.



## ABSTRACTS

**Esmari Potgieter – North-West University**

### **Jonathan Edwards and a Christian understanding of the purpose of education**

A fundamental question concerning education has always been: what should its purpose be? In our postmodern era, calls are increasingly being heard for the recognition of human spirituality when reflecting on the purpose of education. Whereas modern education is seen to have brought about various forms of alienation, education should aim to restore and foster spiritual “connectedness”. This connectedness takes many forms, for example: a deep connection between the teacher, the learner and the object(s) of study, connection between the learner and the world, or connection between knowledge and ethical behaviour.

A Biblical approach to spiritual connectedness in education will begin with understanding the relation between God and his creation. In this regard, a Christian educator or education theorist has rich resources to draw from. One of these resources, as I will argue in this paper, is the thought of the American philosopher-theologian Jonathan Edwards (1703 – 1758). Edwards is well known for the remarkable ways in which he conceptualised the ‘God-relatedness’ of the world, partly in response to mechanist and deist influences of his time.

The conception of the relation between God and creation gave rise to three recurrent themes in Edwards’ thought which are of relevance for our discussion. They are: knowledge as a true perception of relations; human beings as creation’s consciousness; and sound morality as arising from true perception. Together, these themes may aid us in conceptualising spiritual connectedness in education, thereby contributing towards a Christian understanding of the purpose of education.

## **Parallel session 10**

**Raj Kumar – North-West University**

### **A comparison between Karma and Rituals in the Hindu religion and Death, Burial and Life after Death in the African Traditional Religion, and a Christian response.**

#### **Introduction:**

In this paper, the ideology and belief of the people of Hindu faith about Karma (works) and rituals in Hinduism after death will be discussed, along with the viewpoint of the African Traditional religious beliefs about death, burial and the ancestral worship after death. The Christian perspective will be used to compare these beliefs.

#### **Purpose:**

The purpose of this paper is to bring clear understanding on these pertinent issues in the three different faith communities and give insight on the practices concerning death and bringing appeasement to the spirits of the dead. From the Hindu perspective focus is placed on the belief of Samsara (continuing cycle of birth, life, death, and rebirth etc.) and Karma (includes the good works) which can lead one to obtain Moksha (Salvation). The discussion surrounding the African perspective includes the traditional African religious views regarding God, referring to the river god, forest god, sky god, and mother Earth, as well as the ancestors’ role as mediator. These views include the cyclical journey that a man makes in his life, which is known as the cycle of life.

The Hindu and African view on death will be discussed. Hindus believe that the spirit is everlasting, but the physical body is temporary and can change. The spirit is born again and again. They also believe that there are many stages of death in human existence. According to the African traditional believers, life does not end with death. They often look at life and death from religious and cultural perspectives. According to them, death is the transition from visible to invisible. Many Africans believe that ancestors can still bring changes in their lives; that is one of the reasons they still offer sacrifices to keep their ancestors happy.

Lastly, the Christian response on death, life after death and salvation will be discussed.

### **Ron Grace – National Research Foundation**

#### **Integral research and accounting: A transcendental-empirical methodological exploration**

##### **Context:**

The Netherlands nation in its Reformed character, historically originated from a financial/accounting context, namely a tax revolt, and the newly formed Dutch Reformed nation survived, and thrived, in part due to astute financial management.

Reformational philosophy as we know it today would not exist had the leading founder, Dooyeweerd remained in his first occupation, being the financial role of tax collection, which occupation requires a detailed knowledge of accounting.

Dooyeweerd was able to draw upon such accounting experience to provide the first case study into the relationship between Reformational Philosophy and accounting. He examined the right of trade unions to inspect the accounting records of companies.

Since Dooyeweerd's initial contribution employing sphere-sovereignty, Dooyeweerd further developed a sophisticated transcendental-empirical methodology ("TE method") which has never been applied *fully* to accounting, nor critically assessed by accountants.

##### **Opportunity:**

Whilst the TE method has been applied to virtually all major disciplines, its employment in accounting remains limited. This creates two opportunities. On the one hand the full potential of the TE method remains to be demonstrated in accounting, with the potential possibilities inherent in such an application. On the other hand, the TE method remains provisional, that is, it remains open to being developed further from the insights of special disciplines. Accounting has never contributed materially to such development.

##### **Approach:**

This exploratory study explores the possibilities inherent in the transcendental-empirical methodology ("TE method") for use in accounting research from a Christian perspective, including boundary conditions, and the extent to which such a method is adequately integral, or whether the TE method requires further development to accommodate such research needs.

### **Arthur Hall, Gerhard Marx - Aros**

#### **A tale of witch hunts at a Christian institution? An exploration as to the suitability of Arthur Miller's *The Crucible* as text for Christian Education.**

With each literature module that passes each year, lecturers are often confronted by students as to the suitability of the supposed heathen and occult nature of the drama text, *The Crucible* by Arthur Miller. Complaints vary from blasphemy, a mockery of faith and an un-Christian text.

The investigation focuses on the protagonist and main character, John Proctor. Both a secular and Christian based analysis is used in the investigation. After a short overview of the plot, Arthur Miller as author and his possible reference to Jewish identity is discussed. This starting point is to provide a cultural basis to both secular and Christian perspectives. Following on from this, a secular analysis of John Proctor as character is done, with as special focus on his search for redemption, through the philosophical similarity and difference between guilt and shame. From the Christian perspective lessons and morals in the text are considered, specifically using Psalm 32 as parallel text. All discussions will at times refer directly and indirectly to Puritan identity and customs.

*The Crucible* was first published in 1952, and performed in the United States for the first time in 1953, at the same time of the investigation of the *House Un-American Activities Committee* led by senator Joseph McCarthy. McCarthy investigated communist or perceived communist activities in the United States society. Arthur Miller was one of those summoned to appear in front of the committee. He wrote

## ABSTRACTS

*The Crucible* as allegory for what he regarded as a witch hunt by the committee on innocent Americans. The committee's dealings reminded him another event in US history—the Salem witch hunt trials in the state of Massachusetts in 1692. Salem was a Puritan community in the early days of the American colonies.

### Parallel session 11

**Isaac N. Mutua - CPCHEA**

#### **Cycles of Electoral Violence In Africa: A case study of Kenya**

We cannot perceive the contemporary Africa without placing it in the context of what it is going and has gone on in the last one Century. We first think of Africa before slavery and colonialism, then Africa and the pessimistic views towards it and its intellectual reaction against such pessimism and finally its post-independence and globalisation experiences.

This essay focuses on the manner in which the post- independent Africa has conducted itself raising the question of African leadership. Notwithstanding the positive gains, the post-independent Africa has been identified with different ideologies for political, social and economic development (many of them) resulting in totalitarianism, ethnicity and nepotism and what can be thought of as the infamous *BCDH* monster—*bleeding (bloodshed), corruption, disease and hunger*.

The worst moments of Africa are the electioneering periods (mainly presidential elections) characterised by electoral political violence often confused for ethnic violence. Kenya has mainly experienced its worst during electioneering times with protests, riots, hooliganism, and the mixture of responsible police restraint and excessive use of force.

In these periods Kenyans seem to have accepted the view of political life that advocates for public governance being galvanized by a narrowing of political interests. These sets them against each other tearing diverse communities who have inter-married, contracted business partnership, lived in the same communities and suburbs and streets as good neighbours or as good work and class mates, sharing admirable expertise. It is sad that those tearing Kenyans apart at such times are professional groups i.e. the politicians, legal experts, mass media, scholars and civil society groups aligning themselves with the extremes of the political divides.

The essay wishes to investigate why this happens, the impact on social-political and economic development and possible or lasting remedy.

**Tinus van der Walt – North-West University**

#### **A Christian theory of methods: H.G. Stoker's (1899–1993) contributions and beyond**

From the theorising of the Christian philosopher, H.G. Stoker (1899-1993), we can arrive at a methodology that 1) underscores the function of methods as merely a means to an end, 2) acknowledges the multiplicity and complementarity of methods, and 3) rejects methodological monism and scientism. I argue that if one is to accept Stoker's critique of the overestimation of method in terms of its role and function, one should also reject the implicit centrality of method in Stoker's definition of science. Stoker's intention to disclose the normative dimension of method is welcomed, but a different approach is proposed. Rather than introducing a new field of study called "deontology of methods" and following an object-orientated approach, I propose a modal analysis of methods. This alternative proceeds from the distinction between entities and their various modes of being. Not only should a modal analysis disclose the norms holding for methods more accurately, but it will also lend due emphasis to the artefactual nature of methods.

## ABSTRACTS

**Mukesh Kumar – North-West University**

**Discrimination in the Hindu caste system: a lesson for Africa.**

In India 16.6% of the population, are discriminated against in the official structure of Indian society, and some are cast out. They are known as Untouchable, Dalit and are not allowed to have access to any knowledge or study the Hindu religion. The reason for this discrimination is one of the Hindu scriptures known as “Ramayana” wherein there is written: “Drums, illiterate, of lower caste, animals, and women deserve a beating to straighten up and get their acts together”.

When I arrived in South Africa apartheid was a foreign concept to me. Looking back, people from around the world have been living in a structured society ruled by people, culture, and religion. It is impossible for a person to know everything that happened in the past up until the present, therefore there is always something to learn from the past about people, culture, and religion.

This work will focus on the origin of the caste system, by looking at discrimination within the Hindu religion. A line will be drawn to Apartheid and instances where discrimination is still ongoing in the form of African tribalism. The structure of the Hindu society, how it was divided and how people lived in the past will be discussed, as well as the purpose of the divisions and the effect of the caste system on the current society in India. The question of whether the division of people in religion is divinely inspired or just a method used to gain power through religion will be asked.

The answer will be given in terms of the Bible and the Christian or Godly view the Bible requires. The Biblical viewpoint will be considered as key for the future to structure the society in Africa and India and the rest of the world. The biblical structure can shape the society into one unity from diverse ethnicity or race because the God of the Bible wants His people to be in one Spirit to glorify Him.



## Global Vision. Local Mission.

### MISSION

The International Association for the Promotion of Christian Higher Education (IAPCHE) is a global network of Christian institutions and individuals committed to serving Jesus Christ as Lord by fostering the development of integral Christian higher education worldwide through professional development, institutional capacity building, and information exchange for mutual encouragement. IAPCHE member institutions proclaim and embrace a distinctively Christian identity and purpose in their mission statements. Importantly, they strive to shape their governance, curricula, staffing, student body and campus life in light of this identity. Individual IAPCHE members are Christian professors, administrators, chaplains and student life leaders who foster a Biblical vision for the redemption and renewal of all things in Christ to animate and permeate every aspect of teaching, research, and community service.

### GLOBAL CONTEXT

IAPCHE was founded in 1975 by a group of Christian institutions with a Reformed Theological accent in Europe, North America and South Africa. Since then the world has changed profoundly. Christian faith has grown rapidly in the global

South. Rapid and unprecedented growth in Christian higher education has accompanied this. In the past 35 years over 200 new Christian universities have been created. In Africa almost 60 new Christian colleges have been founded since 1989. Asia and Latin America have witnessed similar growth. In Europe at least 17 new institutions have been planted in former communist nations.

### CHALLENGES

Rapid institutional growth is a mixed blessing. To keep pace with expanding demand for higher education, Christian institutions often hire teachers and leaders who have little experience in integrating Christian faith in their teaching, research and leadership. Many institutions began as theological schools and know how to educate clergy. Yet they have less knowledge on how to develop students for careers in business, education, health care or social services in ways that project and embody Christ in everyday work and life. Most Christian institutions lack the resources to provide professors and administrators with skills for teaching and leading Christianly.





# IAPCHE VISION AND MISSION

## OPPORTUNITIES

Today's college and university students are tomorrow's teachers, government leaders, social service agents, entrepreneurs, athletes, inventors, and health care leaders. They will shape their cultures. If their educational formation lacks thorough faith integration, other spirits can dominate their futures. Who will provide this next generation of culture-shapers with an education steeped in a biblical worldview that calls followers of Christ to live as ambassadors of reconciliation in this world? This is the calling of institutions and individuals in Christian higher education – a calling that IAPCHE facilitates.

IAPCHE is effectively serving Christian higher education institutions globally through three core strategies:

- Faculty/Leadership Development: Targeted professional development about Christian principles and practices for teaching and leadership.
- Curriculum Development: Working with scholars from member institutions to craft curricula for general education as well as discipline-specific tools for integrating faith and learning.
- Institutional Development: Through conferences, workshops, and online resources, faculty and administrators share experiences and expertise to sharpen their teaching, research, leadership, and service.

The results are exciting and dynamic. Participants invest in their institutions with deepened Christian worldviews. They share these ideas with students, colleagues, and communities where their graduates serve. The rapid growth of Christian higher education around the world creates opportunities.

## The NEED

In the rapidly developing global context, IAPCHE expects to grow its capacity to support and encourage both institutions and individuals in their efforts to provide integral Christian higher education. By working together, we equip future leaders to serve God effectively through their callings.

IAPCHE is staffed by a half-time executive director and a small office staff. About 50% of the budget is provided by membership dues from committed institutions and individual members, and other resources are provided by donors.

Please support IAPCHE by becoming an international member. To join or donate to IAPCHE using a credit card, debit card, or Paypal, visit [www.iapche.org](http://www.iapche.org)

*We have been privileged to serve for over 40 years and by God's leading, we look forward to many years ahead!*



**IAPCHE**

3201 Burton St. SE, Raybrook  
Bldg., Suite 204 Grand Rapids,  
MI 49546

## NOTES

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ENTRANCE TO HPI AND CONSERVATORIUM

