



Contact

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INCHE

Redeemer University College Inaugurates New President

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Testimonials

On Friday, March 1, Redeemer University College, an INCHE member in Ancaster, Ontario, Canada inaugurated Dr. Robert Graham as its fourth president. Dr. Graham began his work this year after serving in the United States as a faculty member at Lee University and then as the chief academic officer at both Waynesburg University and Grove City College. Now he brings his expertise in sociology and in higher education to the greater church and regional communities associated with Redeemer.

Dr. Graham's inaugural speech focused on a task unfinished. He began by telling his story of a surprising and potentially-deadly stroke that he experienced this past January, despite his overall good health and life as a runner. While he has now recovered from this unexpected challenge, he reflected on how it caused him to consider the time God provides each of us to respond to our calling in God's world. In this case, God spared Dr. Graham's life so that he could continue in what he regards as his unfinished work for Redeemer University College. With appreciation and joy, he described the commitment of the university's faculty and staff to his support in a time of crisis, a tangible sign of the university welcome and embrace of him and his wife Cheryl for their shared future. Then in his speech, Dr. Graham turned to the ongoing, but unfinished work of the college. He described the history of its founding in 1982 as well as the ongoing service-learning initiatives in which students and faculty participate in this region southwest of Toronto. Graham noted a recent university gift that allows annual net tuition below \$10,000 CDN.



The inaugural occasion was a significant opportunity to reaffirm the importance of Christian higher education as an investment in a life that belongs "with body and soul, both in life and in death, to my faithful Savior Jesus Christ." As Dr. Graham quoted these words from the Heidelberg Catechism, familiar to many participants, there was an affirmation about the core of the Christian faith that should be taught to students and the hope that arises from such faith.

Current and emerita faculty and staff of Redeemer University College participated in the ceremony. Additionally, there were supporting leaders from other related places. Steve Timmermans, executive director of the Christian Reformed denomination, brought words of encouragement as did Shirley Hoogstra, president of the **Council of Christian Colleges and Universities**. (covered story continued on p. 6)

What is INCHE.One?



Shirley Roels, Executive Director

On January 1, 2019 the International Association for the Promotion of Christian Higher Education (IAPCHE) officially became the International Network for Christian Higher Education (INCHE, pronounced as "inch"). In the December 2018 issue of *Contact* we announced this

change; but didn't explain it. So why did the board of directors endorse INCHE as a new name and support the choice of INCHE.One as our network web and email address?

INCHE provides a memorable acronym that can be pronounced as one syllable. Yet INCHE.One was chosen for other reasons too. At the core of the change are two network-wide questions for Christian higher education:

- ◆ *What is the vision to which, together, we aspire?*
- ◆ *How do Christian educators know if we are progressing in the vision to which we aspire?*

Let us focus first on the word "One". What is the vision for having a network of colleges and universities throughout the world? Why are we doing this work together? Couldn't the same mission be accomplished through independent institutional efforts complemented by bilateral arrangements? I remain convinced that there is something substantial to be gained by serving the Kingdom together. We can have a collective voice about global Christian higher education, a mutual understanding of overlapping scholarly endeavors, and worldwide learning about effective educational practices. The digital revolution is shrinking the distance between us, our students and our contexts, We need complementary ways in which to understand global youth culture and the recognition of similarities in effective Christian educational responses. We must grow closer to oneness as our paths intersect through technology.

Even more importantly, oneness before God is a central Biblical theme. As Paul explained in his meeting of the Areopagus, "From one man, he {God} made all the nations, that they should inhabit the whole earth; and he

marked out their appointed times in history and the boundaries of their lands. God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us. For in him we live and move and have our being." (Acts 17:26-28). The Apostle described a variety of habitations and cultures. Yet his witness to the people of Athens was that there is One, and only One, at the source of life and purpose. So, together, we seek the same Trinity who is at the core of the universe and its life. So, if we are seeking one true God, should witness to God's oneness



through our cultures, and expect oneness in our reign with God at the end of time, why wouldn't we embark now on discovering this oneness through global Christian higher education?

The experience of oneness is uneven at this point in the 21st century. We live with fragmentation through imperfect conversations, limited time, inequitable resource distribution, and technology that bulks despite our best attempts. We still experience the fault lines in oneness that arise through differences in age, race, gender, class, caste, geography, and many other factors. There are still fractures, problems, and puzzles for which we haven't yet found a common educational glue, thread, or theme. Yet for generations to come, we need a robust network that is focused on the oneness of our educational witness and the oneness of God's final reign.

Yet we do receive signposts that point toward the Kingdom. One such signpost is the next generation of African Christian youth growing up in South London that Harvey Kwiyani describes in his special feature in this newsletter. How do we help these emerging adults be more effective Christian signposts after they have crossed cultural boundaries? If only these young Christians could study in our colleges and universities to deepen identity in Christ Jesus no matter from where we originate. If only these energetic youth could gain an understanding of the cosmic Christ who is at the foundation of all learning.

Through campus exchanges, shared teaching and learning, and mutual scholarship, we build knowledge of and confidence in God's oneness and the victory of Christ's resurrection. With joy INCHE members aid each other to educate students such as these for light, life, and their contributions to the coming Kingdom.

Then if we embrace this vision, how should we measure it? INCHE is based on the word "inch". (We needed the "E" to emphasize our work in Education, but "inch" is the underlying word.) What is an inch?



As a unit of measurement, the inch first appears in 7th century

England. Then its use spreads across greater Europe, Canada, the United States, and then to Japan for measurement related to electronics. Early on, in Scotland, an inch was gauged as the width of a thumbnail on an average man's hand. That was the basis for comparative measurement.

What might a measurement of progress mean for our network? First, we must ask by whose thumbnail we are trying to measure. If our work is only an assessment of human flesh, we are missing the foundation for our measurement assumptions. What we should try to measure is how effectively we educate our students to impress God's imprint on the world. How well are we responding to the call that, "There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry, Mine!" (A. Kuyper, 1880)? How effective are we with our students in not only opening up the whole domain of human life to them but recognizing the need for a simultaneous embrace of the Christ who reigns over this entire realm? I challenge us as Christian educators to consider not only the cognitive dimensions and social viewpoints that flow from Christian faith but also to ponder the rooting of Christian beliefs with our students. In the second special feature of this newsletter, Joshua Iyadurai provides striking case studies about the experience of Jesus in Christian conversion by those with other religious loyalties. It has made me think anew about the responsibilities of Christian higher education to encourage student encounters with the living Christ. Without such encounters, it is impossible for a student to recognize Jesus, the

Christ, at the center of a world that belongs to God.

Second, we must consider the framework for comparisons in our efforts. Beware of comparative measurement that lead to educational competition, particularly among Christian colleges and universities across the world. A wise Christian educator once warned me that when Christian schools compete to proclaim which institution provides the superior education, it can result in a hard-edged independent scramble for resources, a source of institutional envy, and a platform for hubris. Instead of comparing and competing with each other, he suggested that the better way to measure an institution's progress is to ask the question, "Are we, as a Christian school, better in our Kingdom work today than we were yesterday?" Asking that simple question widens the array of ways in which each of our places can strive to become a more effective Christian college or university. It allows us to focus on growth of Christian faith in our midst, love of our students, intercultural and inter-religious hospitality, and the seeding of hope in the hearts of our churches and communities. While faculty, financial, and physical resources matter, none of these by themselves can be the defining be-all and end-all parameter for measuring effectiveness in Christian higher education.

Our new network name, INCHE, encourages us to measure the effectiveness with which we support the work of God in our world but to be "for" all Christian higher education.

So what is INCHE.One? it is a Christian base from which to experience the oneness of God and Christ's Kingdom so that we, in turn, can teach our students about that oneness; and it is a network in which we will continue to measure our contributions by asking, "Are each of our institutions, and this network, more effective today than we were yesterday in being 'for' Christian higher education?"



INCHE

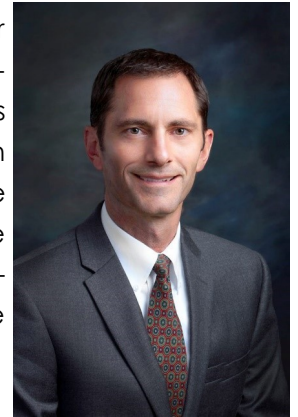
International Network for Christian Higher Education

Introducing New INCHE Board Members

In February 2019 three new members were elected by regional members for the INCHE Board of Directors. Each of these new members is described below. They will begin their service as board members in spring 2019.

Rick Ostrander

Rick Ostrander began his professional career in higher education as a professor at Taylor University in Indiana and then Grand Canyon University in Arizona. In 1997, Ostrander became an assistant professor of history at John Brown University in Arkansas and then became the dean of undergraduate studies at John Brown University in 2002. In 2004, he was selected as a Fulbright scholar to teach in Germany. In 2009, he began his tenure as provost at Cornerstone University and by 2015, he was named the vice president for academic affairs and professional programs of the U.S.-based Council of Christian Colleges and Universities (CCCCU). Since the fall of 2018 he has been the CCCU vice president for research and scholarship.



Nicolás Panotto



Nicolás Panotto is an Argentinean theologian from the IU ISEDET (Buenos Aires). He holds a Masters' degree in Social and Political Anthropology and is a PhD candidate in Social Sciences (FLACSO Argentina). He is the Director of the Multidisciplinary Study Group on Religion and Social Advocacy (GEMRIP) and a member of the continental directive board of the Latin American Theological Fellowship. Some books he authored are: *Nomadic Paths: encounters, experiences, faith and theology* (Concordia, Chile, 2012 – Spanish), *Towards a Theology of the Political Subject* (UNA, San José, 2012 – Spanish) and *Theology and The Public* (GEMRIP, Buenos Aires, 2015). He is the co-editor with Fernando Bullon of *Where is Protestantism going in Latin America? A multidisciplinary and prospective vision at 500 years from the Reformation*.

Pieter Oudenaarden

Pieter Oudenaarden (1969) studied public administration at the Erasmus University, Rotterdam, the Netherlands. There, he was active in the Christian student association CSFR (Civitas In Studiosorum Reformata).

Pieter then worked for some time at a consultancy firm. He then moved to work with Christelijk Nationaal Vakverbond (CNV) in 2008 where he began a long career holding major administrative responsibility.

Since January 2017 Pieter Oudenaarden has been a member of the executive board of the Christelijke Hogeschool Ede (Christian University of Applied Sciences). In this role he has principal responsibility for the financial and operational management of this university. Organisation Christelijke Hogeschool Ede (Christian University of Applied Sciences) is a higher professional education institution and knowledge center that has been an INCHE member for many years.



INCHE North America Calls for Conference Contributions

On October 3-5, 2019 INCHE will cohost its biennial North American conference with the Calvin College Kuyers Institute for Christian Teaching and learning. Together, the overlapping networks will consider the topic of “*Shaping Christian Learning*” on this occasion in Grand Rapids, Michigan. This conference will focus on what happens when we think about Christian learning as something shaped by our designs for learning.

Plenary speakers include: Luke Bretherton, professor of theological ethics at Duke University; Faith Nguru, professor of communications, Daystar University; Tersur Aben, professor of theology and philosophy at the Theological College of Northern Nigeria; Marilyn Naidoo, professor of practical theology at the University of South Africa; and Ken Badley, professor of education at Tyndale University College.

Paper/presentation submissions from any discipline in which Christian faith shapes the learning process are welcomed to address questions such as:

- ***How does faith inform the design processes that shape teaching and learning?***
- ***How does the changing context in which we work affect the design of Christian learning?***
- ***In what ways should we consider varied global intersections of faith and culture in our designs?***

Proposals of 1-2 pages, including 100-word abstracts, should be sent via e-mail to **kuyers@calvin.edu** no later than **May 10, 2019**. Notification of acceptance will be sent by *June 7, 2019*.

Further details about the conference, registration, and accommodations are at: <https://calvin.edu/centers-institutes/kuyers-institute/news-events/2019-conference/>.

Society of Christian Scholars: Remember the Partner Code

The Society of Christian Scholars (SCS), an INCHE partner network, opened on March 1, 2019 to all interested global scholars. As noted in prior INCHE newsletters, further details are available at: <https://societyofchristianscholars.org/>. Remember that all INCHE members joining SCS are eligible for a 20% membership discount on SCS membership as well as on the renewal of individual INCHE membership in January 2020. Be sure to use the discount code of INC in the membership process.

INCHE partners with Calvin College and Seminary for Global Faculty Development

During 2019, INCHE, Calvin College, and Calvin Theological Seminary will partner to offer two circles for faculty development that focus on the legacy of Abraham Kuyper, Christian intellectual and political giant of the late 19th and early 20th century. Kuyper's expansive collections of writings has been translated from Dutch into English with the support of Dr. Rimmer DeVries and the Kuyper Translation Society. These newly-published resources are ready to be read, digested, and probed by Christian professionals in higher education.

INCHE will organize reading and learning from June through October 2019 that includes Calvin College and Calvin Seminary faculty along with additional faculty leaders from the majority world. Each circle will be limited to 5-8 participants and involve a hybrid structure for independent reading and online reflection. Additionally, those involved will have the opportunity to contribute papers and presentations to either the April 2020 INCHE Europe conference or the spring 2020 Abraham Kuyper conference in North America.

Available funds support all books and materials, the online platform, modest participant stipends, and travel to either conference venue. These circles will be organized in April and May 2019. Faculty members who seek to participate should inquire of Shirley Roels, Director@Inche.one by April 30, 2019.

Cover Story Continued

Other civic and higher education leaders from the immediate area also were represented in the platform party. Further, by their presence, several INCHE leaders in Christian higher education supported a fellow INCHE institution on this occasion.

Melanie Humphreys (President, **The King's University**), Ron Kuipers (President, **Institute for Christian Studies**), Jul Medenblik, (President, **Calvin Theological Seminary**), and Derek Schuurman (Faculty representative, **Calvin College**) each participated in the ceremony and the reception. Harry Fernhout, previous INCHE network director, and Shirley Roels, current INCHE network director, were both present to encourage Dr. Graham and other Redeemer University College leaders.



(Ron Kuipers, Melanie Humphreys, Harry Fernhout)

The occasion of Dr. Robert Graham's inauguration at Redeemer University College was an opportunity to reflect and reaffirm the mission of Christian higher education across varied cultural contexts but with a shared focus on serving Jesus as Lord by fostering the development of Christian higher education worldwide. It was a good occasion at which Canadian Christian leaders, together with all who gathered, bore witness to our callings as Christian educators.

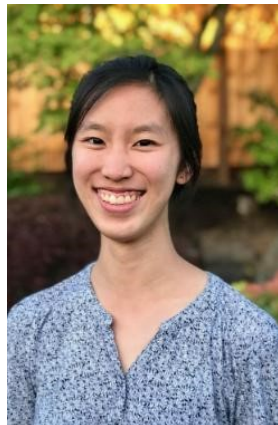
Cornerstone University Opens STEM Building



The Jack and Mary De Witt Center for Science and Technology is a state-of-the-art facility in which the study of faith and science is enriched by a building design that showcases the preemi-

nence of Christ the Creator. In this space, students will tackle environmental issues, create solid ethical medical foundations, develop innovations and design technologies as they are empowered to advance Christ's Kingdom in the growing science, technology, engineering and math (STEM) fields.

Wheaton College: Emily Ding Selected as an American Anthropological Association Undergraduate Research Fellow



Emily Ding, a sophomore at Wheaton College, is one of six students selected by the American Anthropological Association (AAA) to participate in its inaugural Undergraduate Research Fellows program.

The class of fellows will complete research that addresses the question, "how do anthropology majors prepare for life after college?" Ding's research project will examine the way anthropology students at Wheaton College respond to messages about career and vocation that are articulated by the College's career guidance programs.

Kuyper Conference and Henry Institute Conference in Michigan

This year, two conferences will be held in Grand Rapids, Michigan in April 2019. Both locations are within walking distance of each other and, attending these linked events will be easy. They are:

Kuyper Conference Calvin College and Seminary

April 23rd – 25th 2019

Calvin College and Seminary will host the 2019 Kuyper Conference at the Prince Conference Center on the Calvin College campus in Grand Rapids, Michigan (USA). The overall theme for the conference and plenary sessions is “Christ and Community”.

Kuyper Conference

at Calvin College and Seminary

The conference theme is intended to foster conversations and reflection related to the significance of the gospel for communities and social life. Christ came to redeem individual people as well as to bring reconciliation to the world. As Abraham Kuyper once wrote, the “child of God is something other than an isolated individual limited to himself. This individual is also part of a community, member of a body, participant in a group identity, enclosed within an organism.” For more information about registration visit:

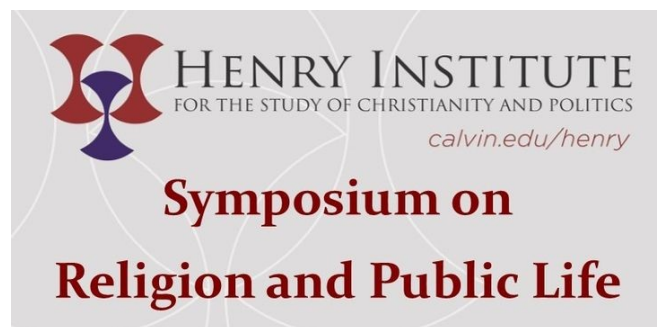
<https://calvin.edu/events/kuyper-conference/index.html>

<https://calvin.edu/events/kuyper-conference/index.html>

Tenth Biennial Henry Symposium on Religion and Public Life

April 25th – 27th 2019

The Henry Institute will host a symposium on religion and public life. While the Symposium is open to all topics about religion and public life, we will have one track of panels focused on a unifying theme: “Populism or Internationalism? Religious Responses to Globalization.” We will also welcome Michele Margolis to discuss her path breaking book *From Politics to the Pews*, as well as panels on criminal justice reform, rights-based religious movements, faith and the Democratic party, the future of religion and conservatism, and much more. As always, the Symposium will



feature the annual Kuyper Lecture and [Henry Lecture](#) (with speakers to be announced).

Symposium attendance is open to anyone interested in the intersection of religion and public life. Additional information about overnight accommodations, as well as a link to register for the Symposium online, is available on <https://calvin.edu/centers-institutes/henry-institute/programs/symposium/>.

The Uganda Christian University (UCU) Opens School of Medicine



The Uganda Christian University (UCU) has successfully commissioned its school of medicine. The UCU School of Medicine provides career pathways to the Medical

profession through training medical professionals with Christian values. The school offers courses in the following disciplines; Public health, Medicine, Dentistry and Health administration. The school is headed by the Dean, Dr. Kanyesigye Edward along with heads of departments.

INCHE Welcomes African Christian College—Swaziland



INCHE warmly welcomes a new associate member to the network: African Christian College (ACC) in Swaziland. ACC is committed to fulfilling its vision of a trans-

formed (African) continent through the power of God by educating well-prepared Godly leaders. The university has [deep roots in the Church of Christ](#) and a [history](#) of church support, involvement and oversight. Since 1967, students from all over Africa have been to Swaziland to learn from their high caliber of staff.

Dr. Charles Owubah on Development Through Trust and Hope

This year, Calvin College students offered their annual Faith and International Development Conference in mid-February. Every year, the conference hosts several development scholars and professionals from all over the world; and for about three days, they educate the Calvin community about their work, their experiences. This year the theme was, *“Beyond the Savior Complex, working and serving together”* which spoke to dismantling the idea that development workers are meant to work as saviors. One of the main ideas with which participants grappled was the importance of development work being led by natives or people from the global south. Charles Owubah, a speaker at the conference hailing from Ghana, West Africa, was an embodiment of that concept.



Dr. Charles Owubah is an exceptional Ghanaian academic and development professional. He holds a Ph.D. in Natural Resources Management and Policy from Purdue University, Indiana and taught resource economics, agroforestry, and watershed management at the Kwame Nkrumah University of

Science & Technology, Kumasi, Ghana. He is currently an independent consultant in international development with over ten years of experience in executive leadership in a nonprofit organization. Prior to this, Dr. Owubah was the Regional Vice President for World Vision East Africa where he provided strategic leadership and oversight in the nine country offices in the region.

His speech, titled *Development Through Trust and Hope: Not Through a "Savior"* was packed with tangible advice. He highlighted the importance of trust between the development worker and the people within the developing community. To him, trust instills a sense of security and causes the people to be more willing to share their story. From then on, the development worker becomes more knowledgeable and can model their work to suit the real problems within the community.



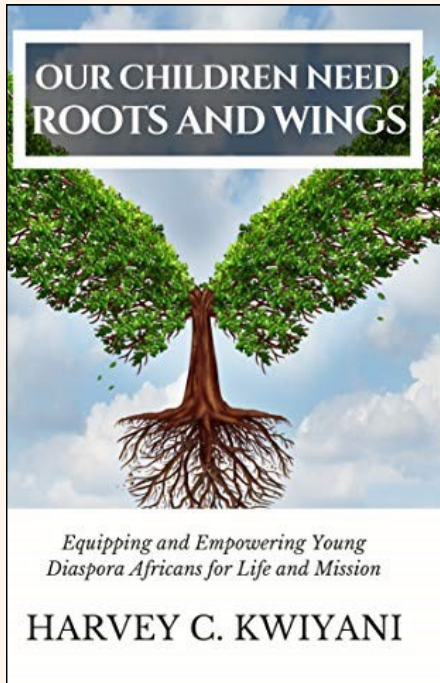
He also stressed the importance of faith as it is a foundation to encourage the development worker as well as giving hope to the people within the developing community. He highlighted the fact that a huge percentage of the world's poor are highly religious, and we cannot simply eliminate faith when interacting with them. As Christians, we

can be bold in sharing our faith, but we must also remain tolerant, respectful and be willing to work with different religious leaders to help unfold God's divine plan of restoration on the Earth. He included that, at times, while he was working at World Vision, he would have to work with Muslim imams to help better understand the community they were trying to impact and he found that in those moments, he recognized the importance of collaboration for the greater good.

INCHE Africa Initiative Continues to Progress

Five INCHE Africa universities continue to make progress in their professional learning circles focused on the "African Formation of Christian Teachers." Bowen University, Christian Service University College, Scott Christian University, Uganda Christian University, and the University of Mkar have continued to read and think about their university's efforts to form and educate Christian teachers. At the midpoint of this first project year, they report significant learning about how Christian faith should affect perspectives on children and youth, the range of pedagogies, and the structure of curricula.

Additionally, these universities are now benefitting from the results of two African teacher education focus groups conducted during the November 2018 conference in South Africa. Results of these focus groups have been compiled as written transcripts that could be shared with project leaders and participants. Further professional development of teacher educators will continue during March and April 2019.



Our Children Need Roots and Wings

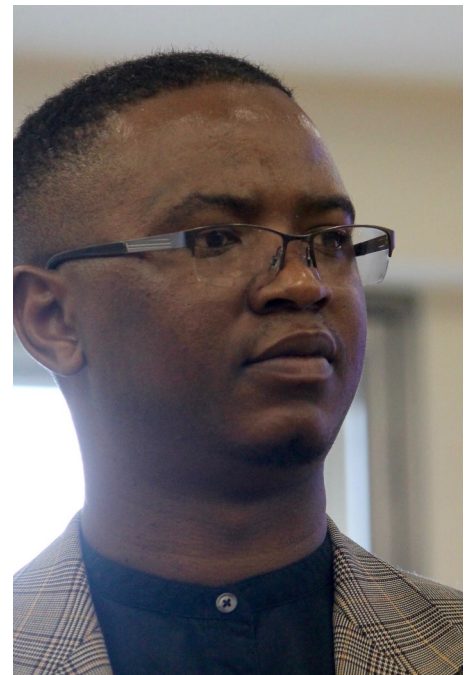
By Harvey C. Kwiyani

Missio Africanus September, 2018

This book is about the faith of the second-generation Africans growing up in the diaspora. It makes a compelling argument for a missional praxis that gives the younger generation both the roots of their rich multi-faceted African heritage and the wings of freedom with which they can soar into the fullness of God's plans for them. The author believes that these young diaspora Africans will play a critical role in God's mission in Europe in the next few decades and must, therefore, be properly equipped and empowered. The book is a much-needed and ever-so-timely contribution to the ongoing conversation about African Christianity in the diaspora context. It articulates the situation of the second generation with clarity and will help readers understand aspects of what is needed to disciple them and release them for the mission of God in the world. The simplicity of its language and depth of research that has gone into it make it a highly recommendable resource for pastors, parents, youth workers, and everyone who cares about the discipleship of this important generation.

About the Author

Harvey Kwiyani is a Malawian mission theologian teaching at Liverpool Hope University in England. His current research interests focus on the faith of the second generation of African migrants in the Diaspora. His other published works include *Sent Forth: African Missionary Work in the West* (Orbis, 2014) and *Mission-Shaped Church in a Multicultural World*, both of which explore implications of migration in the context of African Christians' lived experiences in the Diaspora. He is a regular commentator on issues connected with African Christianity in the Diaspora and the emerging multicultural face of Christianity in the West.



An INCHE Interview about “Roots and Wings”

Shirley Roels: Based on your research about the U.K. children of African Christian immigrants, what are the central challenges that families and churches experience in the transition between the family’s origins and the lives of their emerging adult members in another context?

Harvey Kwiyani: Most children of African migrants in Britain find that negotiating life between the African cultures of their parents at home and the British culture everywhere else is quite a challenge. They have to inhabit these two cultures at the same time, to be African at home while being British in school or at work. This causes them to wonder about their identity. Many of them struggle to know who they really are. Are they British? Are they African? Can they be both African and British at the same time? And what does that even look like? Without this proper sense of identity, they lack the rootedness that should define them and shape their engagement with the world. In addition, for various reasons, most find it difficult to make sense of their Christian faith. On the one hand, they find that their parents’ expressive and charismatic faith fails to connect with the wider British context. Even among their non-African Christian friends, the vibrant Pentecostal faith of their parents’ African churches makes little sense. On the other, the young-

er generation realise rather early that their parents have very limited understanding of the British cultural context, let alone how to be a young African in Britain today. Thus, to a large extent, the parents are unable to disciple them effectively — they cannot answer their questions well. In addition, the parents’ understanding of youth ministry is still what they knew from Africa, and are such usually not helpful. Away from the safety of their parents’ religious covering, they also face a post-Christian and secular culture that questions their faith and seeks to de-Christianise them.

SR: What Biblical teachings are helpful to understand our lives as migrants as well as the ways in which Christians should engage migrants?

HK: Migration forms the skeleton upon which the story of the Bible hangs. God’s own self-identity as the



God of Abraham, Isaac, and Jacob puts migration at the centre of the story — Jehovah is the God of the migrants who

actually often takes care of them, helping them in the process of migration (Deut. 32:10). Thus, the story of God’s dealings with Israel and love for humanity cannot be told without migration.

The Bible is replete with stories of migrants trying to make sense of life in a foreign land. The Jews of the Bible are, for the greater part, living as migrants in Egypt, Babylon or Alexandria. God is with them in the diaspora and wants them to always remember that they were once strangers and migrants in a foreign land and, because of this, they must always be kind to strangers. As followers of Christ today, we are all sojourners and pilgrims, — in other words, *migrants* — on earth for but a brief time. What a difference it would make if we all treated one another as fellow migrants passing through our Lord's earth.

SR: What practices in families and churches help young people to deepen their Christian faith effectively in a new cultural context?

HK:

- ◆ It helps if we realise and understand that our young people in the diaspora live in a world that is largely unfamiliar to us, and that the



world we grew up in is also foreign to them. Yet, they need

our guidance. But we must listen to them carefully and learn of their situation well before telling them how best to carry themselves.

- ◆ We must teach them how to engage the Spirit of God, read the Bible and pray. They need to understand that God has great plans for them. They are God's servants in this world today. In some cases, I believe they hold the hope for European Christianity for the next generations. We must also pray for them regularly.
- ◆ We must help them learn of our ancestors, their lands and traditions — a people without ancestors are not a people at all. They need to know our history. Without this, they will be like a river without a source or a tree without a root. This world has no mercy for those who do not know their histories.
- ◆ We need to make our churches second-generation friendly. As a matter of fact, we need to let them lead us in church. Our churches are usually shaped by the first generation for the first generation. Going forward, it will be good to let the second generation shape their churches and have the parents only supporting and mentoring them in the ministry.

- ◆ Pastors leading churches that include the second generation in their membership must be intentional about seeking cross-cultural training to help them understand the world that shapes their younger members. Parents of young Africans in the diaspora will also benefit from such training.

SR: In what ways can Christian colleges and universities support the work of families and churches in the educational formation of young adults so they develop both Christian roots and wings?



HK:

- ◆ It would be great for academic institutions to facilitate conversations and develop resources to help migrant-parents understand the changing dynamics of family life in the diaspora. First-generation migrants working in academic institutions become role models for the second

generation in addition to being cultural interpreters between them and the institutions.

- ◆ Engage young diaspora people as a people group living in between cultures. Allow them — or encourage them — to deeply explore this dual heritage, placing emphasis on what can be learned from their parent's homelands. This will help them understand who they are better.



- ◆ This is an emerging field for research. We need more research on the impact of migration on religion, especially that of the second generation. Academic institutions will do well to commission research in this field.

UNIVERSIDAD POLITÉCNICA (UPOLI) - NICARAGUA

The University Board elected Dr. Norberto Herrera Zúniga as the new Principal of UPOLI, for the period January 2019 to December, 2023. He was sworn in during a solemn act on December 14, 2018 by Dr. Lydia Ruth Zamora the outgoing Principal. Dr. Herrera was born in 1935, graduated as Doctor in Law from the National Autonomous University of Nicaragua. Since 1960 he has combined his profession as a lawyer and notary public with university



Dr. Norberto Herrera Zúniga Ricardo Pérez Aráuz

administration and university teaching, as a professor of public international law, constitutional law and state theory. In 1967, he was founder and Principal of the POLI (until November 22, 1979), when later it became UPOLI. From 1980 to 2000 he worked at Casa Bautista de Publicaciones (CBP), based in El Paso, Texas, USA, where he started as proofreader, then legal and programming consultant, ending as the CBP executive assistant. Upon returning to Nicaragua, he joined UPOLI, as the Principal's consultant.

He has published hundreds of articles and essays in magazines and newspapers in Nicaragua and the United States, as well as three books. He is a member of the International Commission of Peace and Reconciliation of the World Baptist Alliance. He is also a member of the Nicaraguan Center for Writ-

ers, the Academy of Legal and Political Sciences, and the Academy of Geography and History of Nicaragua.

In his first speech as university principal, Dr. Herrera committed to work in full harmony with the different instances of UPOLI, particularly with the students who are the center of the institution, as well as with the teachers, workers and trade unions: "I want to walk with them in these five years, without racial, social, religious or political discrimination," he said. He also mentioned that in these difficult times in Nicaragua, he is going to put more emphasis on the paradigm of the culture of peace that UPOLI has. For that reason, he urged the members of the University community to walk together with empathy towards others; with transparency, compassion and solidarity; and to be lovers of peace and reconciliation: "Peace and reconciliation, that we can work together in spite of our differences. If we want peace in Nicaragua we have to do it together," said Dr. Herrera.

Also, Ricardo Pérez Aráuz (MSc) was officially sworn in by the UPOLI Board, as General Vice-Principal for the same five-year period. Pérez, who is 37, graduated from UPOLI with a bachelor's degree in computing in 2004. He is a specialist in virtual and distance education, technological management, formulation of distance education projects and university management. He has more than 15 years of experience as a university professor at UPOLI and as a visiting professor at Robert Morris University and Central University of Arkansas, both in the United States. Prior to his new position, he was the coordinator of the UPOLI Bachelor in Computing, and for the last 5 years, Dean of the School of Engineering.

INCHE LATIN-AMERICA REGION

The General Vice-Principal will support the administration of Dr. Norberto Herrera Zúniga, UPOLI's Principal, and will work with the different university instances to optimize and streamline the academic and administrative processes, and will promote greater use of information systems to streamline decision-making.

In addition to his duties as General Vice-Principal, Mr. Ricardo Pérez Aráuz will be in charge of supervising the work of the other vice-rectories, the functions of the deans and of the regional university venues, and will also assist the trade unions of UPOLI.

UNIVERSIDAD MACKENZIE - BRAZIL



Lovers of philosophy, theology, apologetics and worldview were pleased to attend the first Mackenzie "Simposium of Studies on

C.S. Lewis." It took place on February 20, at the Higienópolis campus auditorium and was open to the public.

C.S Lewis is known worldwide for his books on Christian theological studies and reflections, in addition to "The Chronicles of Narnia," series. Lewis is a source of inspiration for thousands of people around the world. The quality of his works are much appreciated even 50 years after his death.

Through thematic discussion groups, the symposium marked a new cycle of homages to the author, in addition to perpetuating his literary legacy. Among the topics presented were: "Literary Values in the Critique of C.S. Lewis," "Fantasy Friends: Lewis and Tolkien," "C.S. Lewis and the moral imagination and "C.S. Lewis and the conflict of worldviews".

UNIVERSIDAD EVANGÉLICA (UNEV) - DOMINICAN REPUBLIC

During the Universidad Evangélica (UNEV) graduation ceremony in December 2018, the Principal, Epifanio González, exhorted the graduates to go out and ensure they contribute to making the world a more just, inclusive, democratic, and supportive society by work-



ing responsibly, honestly, with the Christian commitment of establishing Christ's kingdom of justice on earth.

The following postgraduate degrees (Masters) were awarded: 71 professionals in Educational Management, 35 in Higher Edu-

cation, and 15 in Methodology of Pedagogical Sciences. In addition, there were 18 graduates of the Masters in Family Therapy and Advanced Theological Studies.



On the other hand, the UNEV welcomed 800 new students for the first semester of 2019. In welcoming them, the Principal stressed that UNEV's commitment, is to train professionals with standards leading to improved quality, which they can put into practice in any professional field with the strong sense of service, based on the values of the message of the transforming Gospel.]

INCHE Europe January 2019 meeting in Gouda, the Netherlands

On January 17-18, Driestar University leaders Rens Rotfier, Bram de Muynck, and Lydia Bor hosted INCHE leaders from several European nations to discuss next steps to deepen INCHE Europe in fostering Christian higher education across the region. Deans, rectors, and other leaders from the Christian University of Applied Sciences-Ede, Károli Gaspár University of the Reformed Church of Hungary, Liverpool Hope University, and Partium University as well as the Association for Reformational Philosophy and INCHE network leaders attended. Online there were additional participants from the U.K. and Russia as well as a senior leader of the Society of Christian Scholars, an INCHE partner.



Reflecting on INCHE Europe goals, leaders reached several conclusions about next steps. Leaders expect to begin an INCHE Europe project focused on pedagogical innovation and to prepare for the INCHE Europe conference on April 22-24, 2020.

At several steps in this two-day meeting, INCHE Europe leaders emphasized the importance of knowing each other's institutional needs. Leaders also stress the importance of intercultural hospitality within Christian academic communities while also remembering

to aid institutions within the household of Christian faith. INCHE Europe members strengthen each other regarding the Christian nature of academic efforts by exploring foundations in faith, theology, and philosophy as well as effective educational practices.

On the occasion of the 2020 conference, European leaders will meet again to take additional steps for the future of INCHE-Europe.

Liverpool Hope University: The Walls Centre for the Study of African and Asian Christianity

Following the Gouda meeting, the INCHE executive director was hosted by Liverpool Hope University for two days across multiple departments. This visit also increased knowledge of the Walls Centre. Named after the distinguished Professor Andrew F. Walls, Professor of History of Missions, the Centre aims to foster cross-cultural learning and research in mission studies, and explore the place of Africa and Asia within world Christianity.

The Centre is based on Walls' mission experiences in Sierra Leone and Nigeria; teaching experiences at in Euro-American, African and Asian institutions of higher learning; and lectures at mission conferences in numerous countries. The Centre currently has four professors; Reverend Professor Daniel Jeyaraj from India, Professor of World Christianity, Dr. Harvey Kwiyani, from Malawi, lecturer of African Christianity and Theology; and Dr. Abraham Waigi Ng'ang, newly appointed from Ghana. Andrew F. Walls from Britain continues as a Professor of the History of Missions.

In the changed Christian demography, in which more Christians are now living in the Global South, new descriptors of Christianity are emerging.



**LIVERPOOL HOPE
UNIVERSITY**

The older categories, centered on Europe and North America, are still there, but their voice continues to decrease. Christian events and developments in Africa, Asia, Latin America and

the Pacific provide fresh intellectual, theological, and cultural influences. The doctoral researchers examine select aspects of these and other happenings within the life situations of Christians, explore new findings and enrich the polycentric and multicultural aspects of contemporary World Christianity.

The Centre is delighted to offer an MA in African Christianity beginning in January 2019. Students will engage with the growth of Christianity in sub-Saharan Africa and the establishment of African Christian diasporic communities in Europe, North America and other countries outside Africa.

Christian Higher Education Adapts in St. Petersburg, Russia

INCHE warmly welcomes the return of St. Petersburg, Russia member to network membership. With shifts in Russian higher education law, the St. Petersburg School of Religion and Philosophy (SRPh) needed to change its framework substantially. In September 2016, Natalia Pecherskaya, the long-time executive leader, was able to accomplish the process of reorganization. Now the new organization is the legal successor of the former one and has inherited all SRPh achievements and property. The successor is renamed as the **Center for Science, Religion and Philosophy Programs**, but with the same abbrevia-

tion – **SRPh**). Natalia Percherskaya's position is now titled **President of the SRPh** instead of Rector of the SRPh. The new SRPh can no longer be designated principally as an educational institution. Yet the new entity has an identity as a research center in the spheres of science, religion, philosophy and culture. Within the new frame, the Center still has the possibility of conducting training courses that can serve as additions to basic education programs, but without certification. However, scholarly research,



publication, the organization of conferences, exhibitions, seminars, and other initiatives are still among the permitted areas of activity. Natalia notes that these organizational changes are positive, as they provide more educational freedom, the possibility of closer cooperation with the Russian Orthodox Church, and flexibility in program strategy with broad perspectives. After these transitions, it is a joy to have this newly-constituted Center for Science, Religion and Philosophy Programs participate once again in the INCHE network.

40 Years of Excellence - National Institute for Christian Higher Education



The National Institute for Christian Education (NICE) is celebrating forty years of postgraduate training for the cause of Christian education in Australia! The key focus is to help school teachers develop in their capacity to educate from a biblical perspective. In the process the Institute also works with the other members of school communities—parents, administration staff, board members, and students as well as the broader community.

The degrees offered by the National Institute are shaped and taught through a biblically grounded philosophy of education. They encourage teachers and school communities to think, act, and teach in ways that take the public truth of the Christian gospel and its implications for all of life seriously. NICE has a rich history has explored partnerships with several scholars of Christian higher education who have also worked with INCHE.

Doug Blomberg became the ICE Academic Coordinator in 1979 after the National Union endorsed their plan for starting a Christian Institute for Education. By 1982, the institute saw its first graduation of ICE students, with a Graduate Diploma in Curriculum Studies. As time went on, endorsements,

support, and trust in the institution grew. Staff such as Stuart Fowler served diligently to drive the institution towards achieving its vision.

In 1999, after years of successful growth, Dr. Richard Edlin was appointed principal of the Institute. During his tenure, accreditation of the Master of Education degree was approved.

In 2009, Dr. Geoff Beech was appointed as Academic Dean and in that same year, NICE became a teaching agent of Morling College. In 2015, Beech released his book, *Christians as Teachers, What it Might Look Like?*, which has contributed greatly to the work of Christian higher education. In 2017 Dr. Beth Beech was appointed as Academic Dean. During her tenure, she has seen the establishment of a new third-party TEQSA accreditation agreement with Alphacrucis College in November 2018. This accreditation marks a positive milestone and officials from both institutions are confident of its benefits.



According to Alphacrucis Associate Dean of Education, Dr David Hastie, "It's a vote for the common mission of Christian education "and "it completes the box-set of Christian Teacher training: bringing the excellent NICE MEd and MEd (Leadership) into a continuum with the existing Alphacrucis College.

A director of the National Institute, David Gray says that "as we move into our 40th year of operation, the opportunity to work alongside an established college such as Alphacrucis will provide the National Institute with the strength, flexibility and support structure that is necessary in this day and age to continually pursue a reformational, 'all of life'

Professor Won Lee of Calvin College wins Nagel Award for Korean Bible Handbook



The Nagel Institute for the Study of World Christianity is pleased to announce the Nagel Fellowship award for 2019. Won Lee, Profes-

sor of Religion at Calvin College will be supported for his work producing "The Oxford Handbook of the Bible in Korea." Professor Lee will organize and participate in a conference in Korea at Sung-Gung University, March 2019, the last of three conferences to organize the handbook. During summer 2019, Professor Lee will edit the volume with the help of a student assistant and present his introduction to The Oxford Handbook of the Bible at the annual meeting of the Korean Biblical Colloquium in fall 2019. The volume is scheduled for publication in early 2021.

Tweets from New Zealand

Dr. Andrew Butcher, CEO and Dean of Bethlehem Tertiary Institute in New Zealand has an active Twitter account. As one of our leaders, what can INCHE members learn from some of his more recent posts?

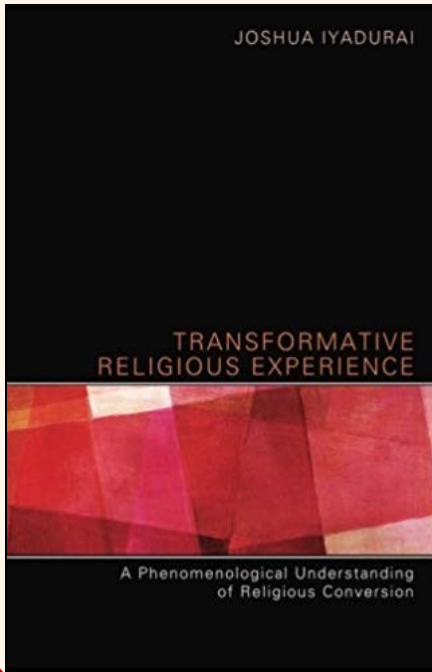
February 27, 2019: "What big idea counteracts division, fragmentation, alienation? It is found in Leviticus and Matthew: Love your neighbor...The big idea for moderates should be solidarity, fraternity, conversation across difference." Via@nytimes, "An Agenda for Moderates".

February 6, 2019: "More New Zealanders are finally going into teaching again, apparently because the teacher shortage is making them confident of getting a job." Delighted to contribute to this @nzherald article & talk about enrolments @BTIonline.

January 31, 2019: "Engaging with customers doesn't just mean asking them what they want. Don't forget, Henry Ford famously said, 'If I'd asked people what they wanted they would have said 'faster horses.' You've got to be smarter than that." Thinkplaceglobal.com/insights/most

January 24, 2019: "Teachers do make a difference & great to see acclamation of (this...). You too can make a difference. Study to be a teacher @BTIonline & change lives for the better.

January 23, 2019: "Love this quote from #godatwork 'If our calling is a 'seed', don't stare at the packet, dreaming about how big it might get, plant it" #calledtoflourish



Transformative Religious Experience: A Phenomenological Understanding of Religious Conversion

Author: Joshua Iyadurai

Publishers : Pickwick Publications & Marina Centre for Interdisciplinary Studies in Religion, 2015

What makes a priest of one religion become a preacher of another religion? How could a person suddenly embrace a religion that he or she had opposed? Transformative Religious Experience answers related questions with fascinating narratives of conversion. These narratives together show how the transforming effects of conversion permeate the daily lives of converts in a multireligious context. Joshua Iyadurai analyzes psychologically the mystical turning point in the conversion process and finds that the divine-human encounter entails a cognitive restructuring. Iyadurai develops an interdisciplinary step model from a phenomenological perspective to explain the conversion process that incorporates the religious practices and social-psychological factors while giving a central place to religious experience.

About the Author

Dr Iyadurai is the Founder and Director of THEOn [Theology Online] and Marina Centre for Interdisciplinary Studies in Religion, Chennai India. He is married to Hema and they have three college going daughters. He is Guest Professor at the Department of Christian Studies, University of Madras, Chennai. He also serves as Visiting Professor at the Department of Advanced Theological Studies, SHUATS University, Allahabad and South Asia Institute of Advanced Christian Studies (SAIACS), Bangalore, India.

He started a strategic ministry, THEOn to equip every Christian with the Word of God to be a missionary wherever God has placed him/her. THEOn offers fully online Bible courses for anyone to study God's word from anywhere in the world at any time.



Transformative Religious Experience: A Phenomenological Understanding of Religious Conversion

Shirley Roels: Your book explores the Christian conversion experiences of citizens in India from many other traditions of belief. You describe your approach as a “phenomenological understanding of religious conversion.” What is the methodology that you trying to use as a lens for understanding Christian religious conversion? Why did you adopt this approach to your research?

Joshua Iyadurai: I adopted a qualitative method which does not start with a theory to explain human



experience but aims at understanding the entire process holistically. Therefore, I

choose not to use the existing theories and models of conversion but explored religious conversion in its own terms. However, theories and models are very well used to interpret the findings of the study. For my research, I clubbed phenomenological and grounded theory approaches to explore Christian conversions in India. Unlike the philosophy of phenomenology that is focused on pure consciousness, interpretative phenomenological analysis in social sciences

aims at exploring lived experiences of people in their real-life context. A phenomenological approach enables researchers to investigate a phenomenon 'as it appears' without using a lens of theory or models. And a phenomenological approach is interested in thick descriptions.

Grounded Theory (GT) is about developing theories from the data. GT was suitable to develop a new model that I call the Step Model of Transformative Religious Experience.

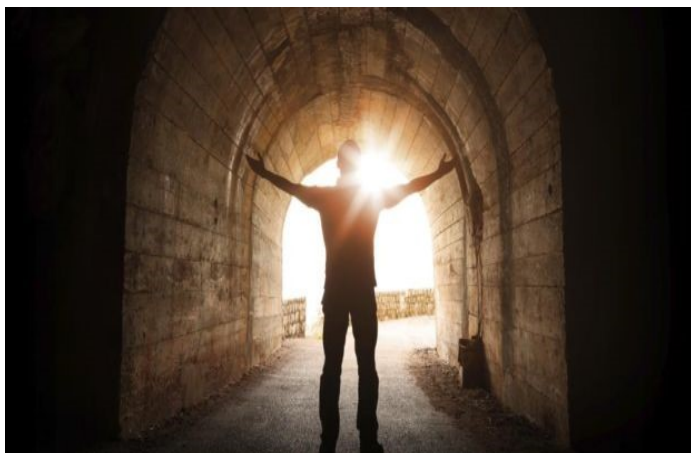
Both approaches gave me a free hand to map the process of conversion from the 165 narratives of Christian conversion experience and place the divine-human encounter at center of Christian conversion because the converts consider the divine-human encounter as the most significant event in their lives.

SR : While your book describes individual stories of Christian conversion as told by the converts themselves, it also affirms the importance of a divine-human encounter as central to conversion. The stories of converts also describe some central messages of Christian theology but in surprising ways. For example, converts attest to their experience of sinfulness before God but then note how quickly they felt that the burdens of sin were lifted from them, in some cases, instantaneously. In what other ways did the stories of converts reaffirm central Biblical messages about the nature of Jesus, justification, and sanctification that flows from conversion?

Jl: It is interesting that you have noted the stories deal with theological doctrines/concepts; the focus of the research was not on theology. However, if I get a grant, I would like to revisit the data for my next book on 'Grounded Theology' to explore how the converts articulate theological concepts in their conversion narratives.

Converts talked about transformation paradoxically. They claimed instant transformation at the divine-human encounter and also expressed their struggle with sin thereafter. Such expressions match with our understanding of justification, a sense of being acquitted and sanctification that makes the transformation an ongoing process.

Converts found Jesus as a constant companion in



their lives, who loves them unconditionally, who talks to them and listens to them. Jesus Said, "If anyone loves me, he will obey my teaching. My Father will

love him, and we will come to him and make our home with him" (John 14: 23). The narratives indicate that this verse is truly experienced by the converts.

SR: In several stories, how was experience with a Christian school or university an important factor prior to conversion? Is this one reason to invite students from other traditions of belief into such educational settings?

Jl: The first step in my model is 'Exposure.' In India, children learn about all religions both in government and private schools. They get to know about Jesus during childhood days and when they seriously seek an alternative religious option later, such exposure helps them connect with Christians or churches to know more about Jesus. For some converts, the seed was planted many years ago by a teacher or a friend or moral classes in the school they studied. This is helpful to understand Christian mission in general and the mission of Christian institutions particularly. Paul's perspective of mission is true, someone plants the seed, another waters it, and someone else reaps the produce.

But unfortunately, we have reduced mission to be a postal service to deliver letter/parcels and make a count on how many have received the gospel. Elsewhere, I wrote, "Gospel is not a packet to be delivered." But we are called to plant the seeds and God will bring them to grow in his own time. If we adopt this perspective, then Christian institutions must open their doors to students of other beliefs or no beliefs, so that they may be exposed to Jesus, his life and teachings. But teachers must resist the temptation of forcing the gospel to be received by them before graduating.

SR: In India, as in several other countries, Christianity is not a majority religion within the cultures. Yet, despite hostilities and strong cultural barriers, individual people turn to faith in Jesus. In what ways does your research disrupt prior conceptual models about the process of Christian conversion, many of which have been based on conversion experiences within historic western Christendom?

Jl: The chapter on "Hostilities" is somewhat unique to conversion studies. As you have rightly pointed out, most of the conversion studies are based on the Western context. In a highly individualized Western society, changing religious belief is an individual's choice that does not invite any repercussions. So, Western studies on conversion do not have anything to say on the consequences of conversion and the

price of conversion one pays in a non-Western society.

But Indian society is a close-knit one where self is relational. Leaving one's religion of birth is considered as being disloyal to the family and the community at large. Moreover, in India, Christianity is associated with the religion of the colonizers, the British and also the religion of the Dalits, formerly known as untouchables. Therefore, converting to Christianity is not something to be desired but invites more troubles including threat to life.

Reductionist perspectives on conversion explains it away as a religious resolution of psychological crisis among adolescents. But conversion in India creates more crises than resolution of one's crisis prior to conversion. In spite of life-threatening crises, converts hold on to their newfound faith, because they have found a friend in Jesus who is always with them, talks to them, listen to them and reassures them to face life's realities.



Almost all of them in my study, both who underwent persecution and others, expressed that having a personal relationship with Jesus is something unique which cannot be found in any other religions. That keeps them going. Other models of conversion, although some of them acknowledge the divine element, failed to recognize the centrality of the divine-human encounter in Christian conversion and the subsequent religious experiences in the conversion process. The Step Model presented in my book incorporates both the social psychological factors and religious factors that facilitate the conversion process while placing the encounter as the pivotal moment in the conversion process. Thus, I define conversion as both a *process* and an *event*.

SR: In the context of Christian higher education, what lessons should we learn from your book that, in turn, we teach our students about the power of God and the role of people in the process of Christian conversion?

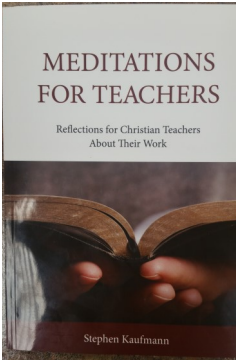
JJ: Many lessons can be drawn from my book for teachers and students in Christian higher education, but I mention a couple of them here. Christian life is not about following the teachings of Jesus or being part of a church or faithfully adhering to Christian religious practices; I do not say that

they are not important. But the converts in my study teach us that the personal relationship with Jesus is the core of Christian life which is unique to Christianity. Only in Christianity, can one converse with God



as if conversing with a friend. This factor is not only found by my study, but also in

God Talks Back. Luhmann, an anthropological psychologist from Stanford University, found similar experiences among evangelical Christians in the USA. Conversion is an act of God and is not in the hands of Christians. Christians are called to bear witness to Christ wherever God has placed them. Christian teachers and students in higher education are called to make sense of Christian faith in the academic context. Bearing witness to Christ cannot be reduced to programs and activities, but is a life style that exposes Jesus to others. God has his own way of reaching each one. We cannot box God into our paradigms. Christian teachers and students in higher education are only instruments in the hands of God.



Meditations for Teachers Reflections for Christian Teachers About Their Work
 By **Stephen Kaufmann**
 Association of Christian Schools International, Budapest, 2017

Meditations for Teachers is written as a companion volume to *First the Foundation; a primer for Christian School Education*. These meditations serve as illustrations of how to implement basic biblical understandings of Christian school education in this manner. *First the Foundations* is given a practical bent through these new meditations. *Meditations for Teachers* can also stand alone as a devotional text. The sixty meditations are organized around the four themes of teacher, student, classroom practice, and school mission. Taken together the fifteen devotionals around each theme present a perspective for understanding these four areas as a Christian teacher.

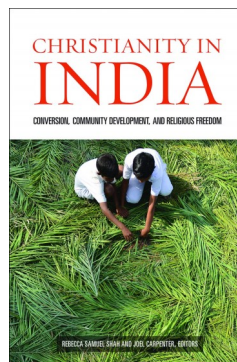
Refugee & Immigration Collaborative



Refugee & Immigration Collaborative is a resource for educators and learners interested in refugee and immigration issues. During the academic year 2017-2018, a group of Calvin College and Seminary alumni, faculty, and students joined to learn from each other's areas of expertise and produced helpful video resources to inform the broader conversation on immigration and refugees. The project was especially concerned with understanding Biblical and Christian perspectives on these important issues for today.

In one video titled Biblical Perspectives on the Immigrant RIC 2018. Amanda Benckhuysen shares insights from key Bible passages for the issues surrounding immigration and Christian Hospitality. She says "...while God loves all that he has made, all of his creation, all human beings, the Bible teaches us that God has a special concern for those that are the most vulnerable in our society..."

Watch her talk and other similar talks on <https://ri-collaborative.org/>



Christianity in India
Conversion, Community Development, and Religious Freedom
 By **Rebecca Samuel Shah and Joel Carpenter**

Christianity has been present in India since at least the third century, but the faith remains a small minority.

Even so, Christianity is growing rapidly in parts of the sub-continent, and has made an impact far beyond its numbers. Yet Indian Christianity remains highly controversial, and it has suffered growing discrimination and violence. This book shows how Christian converts and communities continue to make contributions to Indian society, even amid social pressure and violent persecution. In a time of controversy in India about the legitimacy of conversion and the value of religious diversity, *Christianity in India* addresses the complex issues of faith, identity, caste, and culture. It documents the outsized role of Christians in promoting human rights, providing education and healthcare, fighting injustice and exploitation, and stimulating economic uplift for the poor. Readers will come away surprised and sobered to learn how these active initiatives often invite persecution today. The essays draw on intimate and personal encounters with Christians in India, past and present, and address the challenges of religious freedom in contemporary India.

TESTIMONIALS



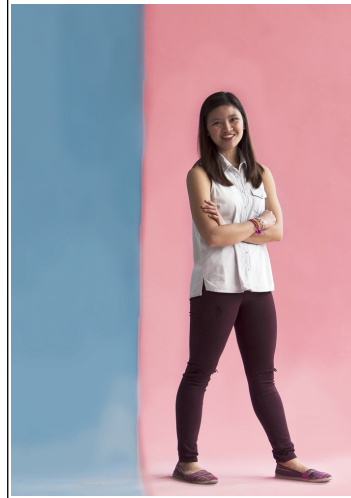
Nigeria, Praise

My name is Praise Olatunde and I am a junior at Calvin College. I am

originally from Nigeria but since my parents are missionaries, I have lived in several countries. I have lived in Nigeria, Uganda, Oman, UAE, Sudan and right now my parents live in Boston. Praise is currently on a semester of study at Uganda Christian University. Growing up as a missionary kid meant that I was always engaged in Christian worldview. Bible studies and church services were a frequent activity in my life. One thing I'd say is, because of how diverse Christianity can be, I had already experienced different types of worship and experienced in the different cultures I grew up in. However, being at Calvin was the first time I really experienced the Christian Reformed Tradition. There are certainly things I find to be different but I certainly appreciate Calvin's incorporation of God's word into our classes.

It has given me a strong sense of identity in my professional field. I know that wherever my career may take me, God's hand can be in it. I do not have to separate my Christian faith from my work and that is honestly such a blessing.

Living and growing with other Christians can sometimes feel like we are in a bubble from the rest of the world but most times it's an amazing experience of having people who are always willing to love and understand you. If I had to choose college, I would definitely choose to be in a Christian college again.



Philippines, Dianne

My name is Dianne Cayetano. I am from the Philippines, but I grew up in Beijing, China. Although I'm not officially a missionary kid, my mom teaches at a school for missionary kids and pastor's kids. Being at a

Christian college helped me understand how my major connects with my faith. It helped me realize that those two things are not independent of each other. It helped me know that my mission field can also be my future workplace or even my college right now. The hard and sad thing about being at a Christian college is that there is a lot of luke-warmness, meaning people are "Christians" but they don't always live Christ-like lives. It's easy to think that being at a Christian college will enrich your faith but sometimes it causes people to become complacent. They don't see a need to intentionally plug themselves into a strong community because they are surrounded by Christians anyway. I, however, strongly support a Christian education, because I believe that my professors have a different love for their students. I am currently a Resident Assistant and having a boss that cares deeply about me and wants to see me thrive in my role is a true blessing. I have also been given multiple service and volunteer opportunities where I can exercise my Christian faith and love on people who might not get a lot of it due to their circumstances.

TESTIMONIALS



India, Sebastian

I am Sebastian Vernon Pradyot Jala. I was born in Hyderabad, India and raised in a Christian culture that is so vastly different from the Christian culture in the United States. I was very involved in the youth ministry

and I lead worship from time to time.

I expected my faith to grow deeper while being in a Christian college. On the contrary, my faith was challenged at Calvin College. I consider this as a blessing. It is hard to see God in our everyday life or to praise Him every day but being in a Christian

I expected my faith to grow deeper while being in a Christian College, on the contrary, my faith was challenged at Calvin College. I consider this as a blessing.

Institution encourages me to better understand the word and be more proactive about the ways I which I seek God every day. Calvin College does a great job of talking about vocation. I never really thought about what I wanted to do and how it can glorify God. Being at Calvin has helped me shape my life in a way that can be more open to the possibilities of inviting God to do His work in my life. Some challenges of being at a Christian college is that students of different faith sometimes feel their values and beliefs go unheard. I believe it is important to strive for some inter-faith interactions even in Christian colleges.

Uganda, Tezra Kisakye



I am Tezra Kisakye a recent graduate from Uganda Christian University (UCU) and I am from Mukono. I grew up rooted in Christian values and what drew me to UCU is the fact that I

knew it was going to have a strong Christian community. My experiences and lessons at UCU have helped me in the work environment because everywhere I go, I maintain the Christian values I was encouraged to keep, and I stand out positively. Attending UCU instilled in me an acute culture of excellence and it continues to show its relevance wherever I go. While at UCU, there was a lot of emphasis placed on having a strong sense of purpose and so even before I graduated, I had an idea of what exactly I wanted to do. In addition, at UCU I got the privilege of always having a positive community around me, Tuesday and Thursdays were Christian fellowship nights and I loved the community and the chance to pray and share. Although I thoroughly enjoyed UCU, there were some challenges. For example, not every student on campus is a Christian. As such, I witnessed a lot of inter-faith discussions which sometimes got heated. Nonetheless, those experiences made me quite tolerant of people who do not think like me although I admit that I am still growing in that area.

CONTACT

Contact is the official newsletter of the International Network for Christian Higher Education (INCHE). It is published quarterly as a way of informing its members about news from across the many world regions in which INCHE operates. If you have any news items you would like to share with INCHE's members worldwide, please contact INCHE at:

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ABOUT INCHE

INCHE is a network of institutions and individuals worldwide committed to advancing Christian education through training, capacity building, scholarship, and networking in ways that reflect both the universal (shared view of Christ's centrality in our identity and work) and the local (attending to the specific realities and practices of where and who we serve).

The **INCHE mission** is to develop a network that facilitates contact and mutual assistance, acts as a catalyst for research and training, and encourages biblical and contextual responses to critical issues in contemporary society. The goal is to help people serve the Lord Jesus Christ in an integral way.



**Have news you would like to share
with other INCHE members?**

Members may email articles to office@inche.org. We suggest articles contain 400 words or less.