



# Contact



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## INCHE Europe: The April 6-8, 2022 Budapest Conference is Confirmed!

INCHE Europe announces that Károli Gáspár University will host the long-awaited Budapest conference on April 6-8, 2022. All three plenary speakers are confirmed. Most workshop and breakout sessions, previously planned, will occur; and some additional conference features are being added. The conference theme, **Building Community in Fractured Societies: Challenges for Christians in Higher Education**, seems more relevant than ever.



Conference registration will open on October 15, 2021 and will close on January 15, 2022. Financial aid is available to cover a portion of conference costs for those in need.

Plenary speakers include:

**Dr. Govert Buijs**, professor of political philosophy and religion at the Vrije Universiteit Amsterdam. He occupies the F.J. D. Goldschmeding Chair in Economy in Relation to Civil Society. This supports his research in the ways that large groups of people or whole societies engage ideas and ideologies that shape the political, economic, and social order, particularly the intersection of religion with the public domain. In his earlier years, Dr. Buijs studied political science and philosophy at the Vrije Universiteit and the Institute for Christian Studies in Toronto as well as theology at the Theological University Apeldoorn. He has been affiliated with the Faculty of Philosophy of the Vrije Universiteit, now the department of Philosophy in Humanities, for two decades. Since 2011 he has been positioned as a special professor of political philosophy because of the legacy of Abraham Kuyper at the Vrije Universiteit.

**Dr. József Pálfi**, a theologian who is also the rector/president of Partium Christian University in Romania. Dr. Pálfi served as a parish pastor as well as a college pastor. He then completed a doctorate in theology, a teacher training certificate, and a diploma in adult education. As his graduate studies continued, he taught at Partium Christian University, became the head of the university's theology department, and then president of the University Senate. In 2016 he was appointed as university rector. Dr. Pálfi continues to teach in the Department of Human and Social Sciences. After almost a half century hiatus, in 2008 this university became the first nationally recognized and autonomous Hungarian academic institution of the Transylvanian Hungarians.

**Dr. Claudia Beversluis**, professor of psychology emerita at Calvin University. She was the university's chief academic officer from 2006 - 2014. Dr. Beversluis began her tenure at Calvin in 1990, first as a Psychology Department faculty member and later as the Dean for Instruction. Dr. Beversluis received her Ph.D. in clinical psychology from Loyola University Chicago following research and internships in neuropsychology. Her teaching and research have been in brain and behavior, identity development, gender and sexuality, adolescents and worship, pastoral care, and community engagement. She is a co-editor of the book *Community and Connection: Service Learning and Christian Higher Education*. Her current work is in psychology and religion within faith and science scholarship, psychology and justice, and prison pedagogy.

# EDITORIAL

## *Redirecting Tribalism in Christian Higher Education*



**Shirley Roels**, Executive Director

Since early 2021 I've been musing about tribalism. It occurs in varied forms—many ethnic, racial, historic, or language-based; but increasingly we live in an era when a sense of tribe is fueled by a political posture or a new digital grouping. Last January I observed that in the United States, tribes such as the Proud Boys and Oath

Keepers gathered as those who believed that the presidential election was stolen. Social media platforms allowed them to rise and gather quickly as forces. But the same phenomenon occurs in other parts of the world too. For example, the Yellow Vests in France have caused havoc on short notice. Such tribal followers trust their social media streams for truth while questioning historic sources of reality.

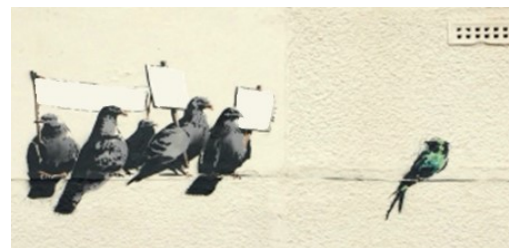
But I've also been musing about tribalism and border crossing in a personal way. My granddaughters are inheriting a different world in which global forces continue to break down tribal isolation. They are growing up in a time when this pandemic, global climate change, the upsurge in migration flows, and the rise of digital culture connects futures in new ways. It is ever more evident that no one is a solitary island for whom the bell tolls in isolation. Further, my granddaughters are Americans growing up in the Dominican Republic where our son is a Christian school chaplain. They have left their prior tribe in Chicago and are in the process of finding new ones as extensions beyond our family. I've been pondering tribes as our oldest granddaughter found her next affiliation in the Korean club within her school. Now she is becoming at home with Korean missionary children because they welcomed her into their tribe. How will she define her future tribe as she prepares for her university years?

Further, each of our Christian educational communities has its tribes, whether established or informal. Some Christian universities deliberately have developed faculty networks and student clubs that are cultural homes for those who don't have an Anglo identity. In the United States the daily challenges are different for Asian, Black, Hispanic, Native American, and many other non-Caucasian students. While configured differently, such networks and clubs may be common in other parts of the world too.

There are many good features of such tribes. They provide places of identity, safety, security, cultural traditions, rituals, relationships, mentoring, and wisdom. Tribes help each of us establish who we are, where we belong, and how we can contribute. They can be important means to good ends. Yet such groups also can serve to deify tribal identity and demonize outsiders. In the U.S., our newer social media tribes demand blind loyalty, create their own "truth", participate in cancel culture, and sometimes lapse into hatred and violence. The cultivation and preservation of the tribe becomes an end, not a means. For Christians, this is not the way it is supposed to be.

But how should it be? Our long Biblical history doesn't abolish tribes. Yet, it does cast them in a different role. In the Old Testament, the Biblical tribes of Israel inhabited different territories. Perhaps the southern tribes closer to the Sinai desert saw little in common with the hill tribes of the north. Yet each year these varied tribes came together to worship the God of creation, salvation, and renewal and sang the Psalms of Ascent as pilgrims traveling to Jerusalem.

Israelite tribes sang common songs on their pilgrim journeys three times each year, with themes that were greater than the tribe. For example, Psalm 120 decried the hostile environment for Yahweh's people but elicited vows to be people of peace. Psalm 121 describes the security that comes from the Lord of heaven and earth who guards our paths both day and night. Safety and identity were to be found in God, not the tribe. Psalm 122 ends with a plea that those who are secure in God seek the prosperity of others. Psalm



125 describes our endurance as possible because we trust in the Lord who cannot be shaken. In such Psalms of Ascent, the twelve tribes of Israel jointly are focused on faith in our Creator God as the source of peace, identity, security, and endurance. While each tribe contributed its voice to the ascending chorus, a common faith in Yahweh transcended the tribes. The tribes were a means.

But the Psalms of Ascent are written early in the Biblical story. What happens next? In Jesus, God enters our world through remnants of the tribe of David; and then proceeds to readily cross the tribal boundaries of his day. Jesus frustrates both the Pharisees and the Sadducees because he will be in neither of their Jewish corners.

*Contact • September 2021*

# EDITORIAL

Then in John 4, he goes even further by promising the Samaritan woman that even though salvation comes through the Jews, Christ himself is creating the connection to the true Father through the Spirit, available to all who worship in spirit and truth. What a breakthrough the tribal boundaries of his times! Then after Christ's resurrection, the story of Acts describes how the Spirit breaks through language and cultural barriers again and again. God opened Peter's vision for Gentile believers. Finally, John's description of the consummation in Revelation 7 is a stunning vision in which the twelve tribes of Israel are given seals as servants of God; but then the writer sees the great multitude from every nation, tribe, people, and language, all praising God's salvation together. What strikes me is that tribes are not abolished; but they are transformed. Whether ethnic, racial, or digital, tribes become the means to the great end of worship and praise to the true, living, and only God in Christ.

If we are to worship God at the end of time, how do we address tribalism now? The Biblical narrative does not eliminate tribes over

the course of human history; but it does reposition them. A tribe becomes a repository for the varied gifts that we offer to God. So we continue to have close tribes of affiliation and belonging to shape and elicit our responses to God. Yet the harsh edges of tribal anger, offense, hostility, and war are blunted. As Christians, we need not abandon our tribes, but we do need to redirect their focus toward the hospitable, charitable, and peaceable "we", in which Christian values and practices witness to Christ and foster shalom.

What implications does this have for our Christian universities? First, we have learned through educational research that encounters with difference do deepen learning. In the United States and elsewhere, many studies have confirmed that diversity among both students and professors is valuable for learning. When we engage a person whose origins differ from our own, we broaden our understanding of communication, cultures, geography, and the whole realm of human existence. We see firsthand more breadth in the world God has created. Such learning enables curi-

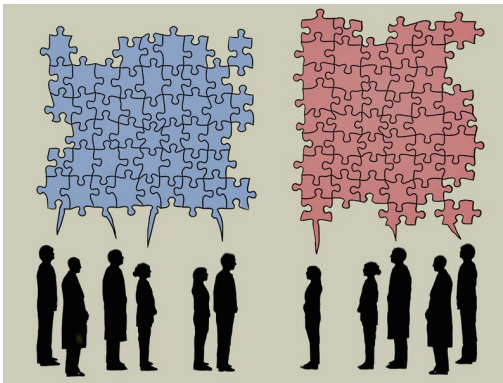
osity, risk-taking, and effective engagement of a diverse world. Diversity can deepen Christian education.

Yet the encounter with tribal differences can easily run amuck if we do not develop the knowledge and practices to engage it with care. Proceeding superficially, we can get it wrong, thus deepening division instead of enhancing unity. So, what must we do to make diversity among our university tribes an excellent resource for Christian teaching and learning?

We begin by affirming our campus tribes as means through which we can serve God. Each student, faculty, and staff member needs a comfortable place of expression, safety, identity, and home. During this pandemic and in the wake of civic strife, many students need closer tribes to enable their mental health and educational aspirations. We should support our campus tribes. But then, we must articulate a vision of the new Jerusalem in which tribes are means, not ends. They should be the means through which we come to know God and each other.

Then we must create formal assessments of our university cultures as well as the unwritten codes that pervade our campuses. Sometimes I hear from students that the principal divides are between "locals" and "internationals", an interesting tribal distinction. Among faculty members, I sometimes hear about the hidden codes that affect department meetings. For example, a professor from one culture thinks that respectful listening counts as active participation while professors from another culture only count direct oral commentary as actual engagement. In such a case, these colleagues need to identify differences in cultural coding that prevent mutual understanding. Such challenges are particularly tough when one is not in the tribal majority. When they are invisible, such divides and codes can cause sinful damage. Only when such dynamics are understood can they be turned toward health and peace.

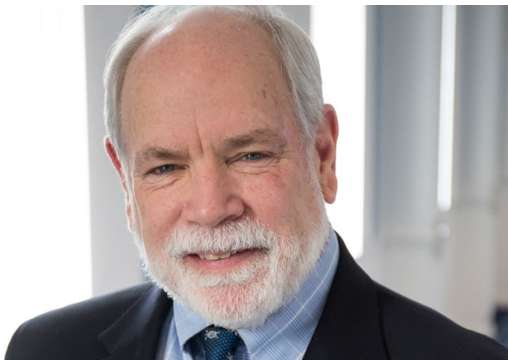
The process of analyzing our university cultures can also help us discover the gifts of many traditions to build a culture of exuberant life. For example, as we learn about student musical talent, we can create campus worship experiences in which we sing each other's songs. It is a great joy to hear students sing in French, Korean, Spanish, Swahili, or Xhosa; and it is amazing how fast our musical memories learn the words and lyrics of such worship songs. And, for example, residence halls are a great locus for engaging tribal differences. Our groups, whether cultural or digital, may have different choices for eating. **(Continued on P. 6)**





# INCHE NETWORK NEWS

## The Passing of David Naugle



Dr. David Naugle, a long-time INCHE member as well as a Distinguished Professor of Philosophy at Dallas Baptist University, passed away in June 2020. Naugle was a beloved professor who established, chaired, and taught in DBU's philosophy department for nearly three decades while also becoming a foremost scholar. There, Naugle established weekly Friday Symposium lectures to engage a wide range of visiting scholars in discussions on faith and culture. He also established a campus organization to support aspiring student scholars and created forums in which to develop other DBU faculty members.

Naugle was the author of the award-winning book *Worldview: The History of a Concept* (Christianity Today's 2003 "Book of the Year" in Theology and Ethics), which was translated into several languages, as well as the book *Reordered Love, Reordered Lives: Learning the Deep Meaning of Happiness* and the volume *Philosophy: A Student's Guide*. His scholarship is available in Bahasa, Chinese, and Spanish. He connected with our network as a participant-speaker at our 2010 international conference in Granada, Nicaragua; and since then, David has remained invested in our efforts.

Naugle was a ready church leader, an avid golfer, gardener, guitarist, and drummer. He met his wife, Deemie, at DBU where she currently serves as Associate Provost, and their daughter Courtney is a DBU alumna.

*The Good, the True, the Beautiful*, a recently published book written in honor of Dr. Naugle by former students, colleagues, friends, is a testimony to the legacy of lives touched by his commitment to Jesus Christ and his efforts to cultivate the life of the mind.

## INCHE North America/Kuyers Institute Mini-Conference: Registration Remains Open

The first Kuyers/INCHE online mini-conference, **Christian Teaching and Learning for the Common Good**, takes place **next week, October 6-8, 2021**. One plenary per day will be offered. If you haven't yet registered, please consider joining us to:

- **Connect during the conference with other attendees on our event management platform.**
- **Access three plenary talks:** A plenary will be held each day at 4:00 PM EST (2000 GMT/UTC). If you cannot connect at that time, talks will be recorded and available to registrants afterward.
- **After each talk, join live small-group discussions of the plenary topic in a breakout room.**

*Plenary topics and speakers:*

- **Educating the Political Disciple** (Dr. Kevin den Dulk, Calvin University). Kevin den Dulk is Associate Provost of Calvin University's Global Campus and Professor of Political Science. He is also a principal investigator for the Formative Practices of Civic Hospitality project focused on the Christian virtue of hospitality as a means of nurturing dialogue between groups with different and conflicting points of view.
- **Pilgrimage Matters** (Dr. Emmanuel Katongole, University of Notre Dame). Emmanuel Katongole is Professor of Theology and Peace Studies at the University of Notre Dame. He serves as a fulltime faculty member of the Kroc Institute for International Peace Studies and coordinates an inter-disciplinary research project that investigates how religious and secular forces compete or collaborate in shaping new modes of authority, community and identity within African nation-states.
- **Is what we do, what we say? The journey from "Christian teaching & learning" to "teaching & learning" as a Christian** (Dr. Dorothy Vaandering, Memorial University of Newfoundland) Dorothy Vaandering is Associate Professor of Education at the Memorial University of Newfoundland. She has been involved in several Social Sciences and Humanities Research Council-funded projects exploring how the practices and principles of restorative justice can impact education.

The registration fee for the conference is \$50, and you can register [here](#). Financial aid remains available. We hope to see you there!

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# INCHE NETWORK NEWS

## INCHE Membership Dues

INCHE membership dues are essential to support our network; and each year INCHE requests dues contributions. This October we will communicate with each institutional, associate, and affiliate member about the dues levels that have been approved by the INCHE Board of Directors. The INCHE Board has three criteria for guide membership dues: the relative economic strength of a region; student enrollment levels; and dues equity among INCHE members. All of these factors are considered in setting annual INCHE dues.

In early October 2021, the network office will request that institutions and organizations provide their annual 2021-2022 dues by the beginning of November. Each of these members will receive an email communication with an attached invoice. Further details about dues payment options will be included in that email.

Looking ahead, in mid-January 2022 individual INCHE members will be reminded to provide their annual dues contribution for the new calendar year.

Each year INCHE dues provide at least 75% of the network's annual operating budget. Thank you in advance for your contributions.

## INCHE Strategic Planning Begins

In August 2021, the INCHE Board of Directors took a second step in the network's strategic planning process that the board began in May 2021. Next, each board member will work as one member of a pair. Each two-some will consider the needs and opportunities of their INCHE region and make suggestions about the types of programming that could benefit their region. Additionally, each board-member pair has been asked to address one of five important network topics. These topics are:

- Collaborations for Global Influence
- Communication Strategies
- Membership Dynamics, Scope, and Types
- Personnel and Leadership
- Resources-Financial, Physical, and Technological

*INCHE members are invited to communicate with their regional board members regarding needs and opportunities in the years ahead. Board contact information is provided on p. 23 of this newsletter.*

By the end of November, each pair will provide a two-page summary about both regional needs and the requested topical emphasis. These summaries will be dis-

-cussed in the December 2021 board meeting. The board will review the analyses, consider unanswered questions, and determine how to address planning gaps.

In the May 2022 board meeting, INCHE leaders will refine everyone's contributions into one draft document with further explorations of our worldwide context and responses to additional questions raised in December. This will lead to consideration of a final strategic planning document at an in-person meeting during October 2022.

While some strategic thinking updates occurred in 2013, this is the first large-scale network planning effort since 2010. The intention is to position INCHE for even greater effectiveness in fostering worldwide Christian higher education.

## Calvin University Students: 2021-2022 INCHE Interns



In 2021-2022 INCHE will utilize two Calvin University students as interns, Sarah Gregson and Young Kwang Choi. Sarah returns for a second year of office internship after a summer of work in the Washington, D.C. area. Sarah is from the island of Guam in the South Pacific region where her parents are involved in mission work. She is studying Chinese, communications, social studies, and history with hopes of becoming a secondary teacher. Sarah takes the lead on network office data management and communications including the INCHE newsletter.

Young Kwang Choi is a third-year student whose parents are missionaries in southwest Russia. He attended Taejon Christian International School in Korea as a secondary student. After first-year study at Calvin University, he fulfilled his two-year obligation of Korean military service before returning to Calvin in September 2020. Now he has entered his third year as a computer science major. YK, as he is called, will attend to INCHE information technology systems and platforms. If URLs don't connect, web pages lead to question marks, or registration systems have bugs, YK will address such matters.

INCHE is pleased by the Christian commitment and interest in the world of faith-based worldwide higher education that each of our interns brings to their work.

# ASIA-OCEANIA REGION

## Editorial Continued from p. 3:

sleeping, studying, and socializing. When apartment mates must live with such differences, they learn some of the flexibility that people must embrace to cooperate in meal-making, rest, academic performance, and informal life. With guidance such student life experiences can be excellent lenses through which to understand and value human diversity.

In addition to student life, what are we doing in our teaching and learning cultures that enable faculty members to provide classrooms that are hospitable for different students? How do we train faculty to weave appreciative inquiry as a methodology of instruction that affirms students' prior experience and builds from it? Both in student life and classrooms, we can teach border-crossing skills, including the capacity to listen deeply to each other and the ability to respond humbly. We can teach and learn how to listen for another person's story and its connection to God's great story, using what Emmanuel Katongole calls the "disciplines of goodness" in his new chapter of the book *Public Intellectuals and the Common Good*.



Finally, in Christian university life we must learn to live slowly with differences that may persist throughout our years in such a community. There are ambiguities, uncertainties, and complexi-

ties that create distinctions and differences of opinion that we don't understand. We are not all-knowing; but sometimes, in the interests of clearing away the underbrush, we take control too readily. Perhaps it is better to place such complexities in God's hands for their longer-term sorting instead of demonizing people of different viewpoints. Sometimes we must put differences on the shelf for a while so that there is room to appreciate and celebrate other good features of the person or tribe we encounter.

Katongole notes that by its very nature, our Christian pilgrimage is the process by which the old fragments, often tribal in origin, become part of God's new creation. It is a gradual historical process in which our tribal fragments become bound together as gifts to our Trinitarian God. The Old Testament tribes of Israel offer glimpses of unity as they sang their Psalms of Ascent; and in Christ we have

the New Testament power of his resurrection surrounding all our tribes. If we work at the intersection of tribal and communal Christian life now, in the Power of the Holy Spirit, may we experience our tribes before the throne of God together.



## Kuyper's Common Grace Online Reading Group Begins for Asian Readers

In late June 2021, scholars associated with two INCHE member institutions collaborated to begin an online reading group focused on Abraham Kuyper's commentary on common grace. Junggi Kim, PhD candidate at Theological University Kampen, and Surya Harefa, researcher at Tokyo Christian University, are collaborating to provide an opportunity for worldwide participants to read Volume I of the English translation of Kuyper's writing on this topic.

Abraham Kuyper (1837-1920) was a Dutch Christian leader active in church, politics, journalism, and education. With the [English translation](#) and [digitalization](#) of these works, some scholars believe that Kuyper's ideas can be of great help to Christians living in the 21st century, worldwide.

In response to this development, these enterprising leaders hope to establish an Asia Kuyper Institute that will consist of young Asian Christian scholars who develop research on the possibilities of Kuyper's thoughts for contemporary Asian Christians and consider the appropriation of his ideas in relationship to the uniqueness of each Asian country. This Institute expects to host both academic activities and popular events.

The June 2021 reading group meeting was a first step toward such an institute. Participants now are reading about 50 pages for each meeting in a total of 10 monthly meetings. To inquire about joining the reading group, please contact: [surya.h.h@gmail.com](mailto:surya.h.h@gmail.com) for the Zoom link and other details.





# ASIA-OCEANIA REGION

## HGU's Presidential Search



To leap forward as a 21st century global and Christian university, Handong Global University is pleased to invite the next President to serve the university beginning February 1, 2022. The new president will replace Dr. Soon-Heung Chang who has served as the fifth president of HGU since 2014.

Since 1995, HGU has focused on the mission of changing the world by pursuing academic excellence and an education based on Christian faith. The intention is to educate graduates who are globally and creatively competent as well as being upright in character. It is noteworthy that in 2015 HGU received the Grand Prize for Korea Character Education.

The Handong Global University Foundation that supports the university notes that the university seeks to nurture Christian leaders who can contribute to the development of the nation and the society by providing higher education as well as elementary and secondary education in fostering academic excellence, character, and spiritual formation based on the educational ideology of the Republic of Korea and evangelical Christianity, and aims to provide the biblical perspective and educational value through worship, group Bible reading, and community services.

In its academic programming HGU retains a strong focus for its academic programs on engineering, natural sciences, information technology, business management, and global languages. Among other foci, engineering specializations exist in electrical, mechanical, food, construction, and environmental areas. Yet all first-year students study foreign languages, IT, basic humanities, mathematics, science, faith, and character training. HGU also has incorporated social science study and a concern for social welfare, particularly in urban contexts, into its projects and curricula as well as learning about U.S. and international law. HGU has graduate programs in global development and entrepreneurship. Further, the university has partnerships with INCHE members on several continents and noteworthy outreach programs in many areas of Africa and Asia. HGU is truly global.

♦ **By the August 31 deadline HGU sought presidential candidates who are:**

A. Those who have a clear and creative educational vision to realize the purpose of Handong University as God's university and a global university through whole-person education designed to foster the intellect, character, and spirituality of students.

B. Those who accomplished outstanding research and academic achievement at home and abroad.

C. Those who have the ability to raise funds for the operation of the university.

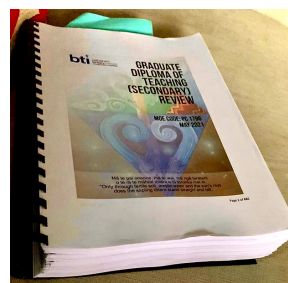
D. Those who have administrative skills.

E. Those who are spiritually mature.

\*Taken from Handong Global University [website](#).

## Bethlehem Tertiary Institute

### Teacher Education Changes



In a July 20, 2021 Facebook post, Andrew Butcher, President of Bethlehem Tertiary Institute, New Zealand, notes that the institute is making the biggest changes to its initial teacher education qualifications in a generation. Led by great staff with recent classroom experience, strong bicultural prac-

tice and a commitment to transformative Christian education, the institute's secondary programme is the first one to be transformed, with primary and early childhood education close to follow. With every part redeveloped, from conceptual frameworks, to graduate outcomes, to course delivery, to assessment, the future of teacher education at BTI is bright and exciting.

Facebook Post: [\(20+\) Facebook](#)

## Asia Online Library Archive

Online archive about Faith and Learning: Wing Tai Leung, INCHE member and President of Lumina College in Hong Kong, announced the opening of the new Lumina College online archive of links and references concerning Christian faith and learning, with a particular focus on resources for the Asian context. This well-organized archive is available [here](#).

## Faith and Learning Resources

# AFRICA REGION

## New Vice-Chancellors at Two African Christian Universities

Two INCHE-member universities in Africa have announced that their new vice-chancellors have begun their leadership within the past few weeks.

**Scott Christian University** in Machakos, Kenya, through its university council, has appointed Dr. Morompi Ole-Ronkei as their new VC.



Dr. Morompi ole Ronkei, EBS is an alumnus of University of Oregon where he completed a B.A., and M.A. in journalism and social sciences as well as a Ph.D. in Communications. For the past ten years, Dr. Morompi has been the lead facilitator and coordinator of the Kenya national Prayer Breakfast Movement. He was among 14 eminent Kenyans appointed to the presidential task force to write the Building Bridges Initiative Report between 2018 and 2020. Prior to his current roles, Dr. Morompi served with Compassion International for fifteen years in varied roles, both in their Africa Regional office and their international headquarters in the U.S. Also, while a faculty member at Daystar University, he served as a World Bank consultant., undertaking various evaluation assignments including client surveys in Kenya, Tanzania, and Ghana. He also has served the country of Kenya in various public service appointments, currently chairing the Taita Taveta University Council and retaining board membership with several social initiatives. For students, he is passionate about leadership development and is one of the patrons for Africa Youth Leadership Forum. He brings a mix of Christian commitment and global experience to Scott Christian University.

Across the African continent, the **University of Mkar** in Benue State, Nigeria announced the appointment of Zacharys Anger Gundu as their new Vice-Chancellor.

He holds a Ph.D. in Archaeology from the University of Ibadan, Nigeria. Until his appointment, he was a Professor of Archaeology and Head Chair of the Archaeology Department of the Ahmadu Bello University, Zaria, Nigeria. The new Vice-Chancellor is a distinguished Senior Fulbright Scholar, sat on the Council of the World Archae-

ological Congress (WAC) between 2013 and 2016, and was Vice President of the Pan African Association of Prehistory and Related Studies from 2014-2018. Also, he served as the Secretary of the Archaeological Association of Nigeria (AAN) from 1988-1992 and President of the same Association from 2010-2018. He is the Editor of the Journal of Nigerian Field Archaeology, a Fellow of the Archaeological Association of Nigeria, and a Fellow of the Institute of Management Consultants (Nigeria). Prof. Gundu is immediate past Pro-Chancellor and Chairman Governing Council of the Benue State University, Makurdi, Nigeria.



INCHE welcomes both of these new executive leaders to the INCHE family of worldwide Christian universities.

## The Society of Christian Scholars Holds First African Conference

In early July 2021, The Society of Christian Scholars, an INCHE collaborating partner, hosted its first-ever conference in Africa in The Gambia. This event hosted 41 participants, both Francophone and Anglophone Christian scholars. They came from nine African countries for a fully bilingual event that combined intellectual inquiry, spiritual formation, worship, and social interaction.

Professor Danny McCain, the University of Jos, provided a keynote address focused being "fully trained" in requisite philosophical frameworks for Christian scholarship and challenged participants to seek hidden truths in their disciplines. Dr. Heather Beem's message, "Building Teacher Capacity," bridged theory and practice. Panel discussions considered faith and scholarship, writing and publishing.

One conference participant summed this up as a unique



academic gathering where presentations received intellectually honest reviews within an overarching spiritual ambience and the palpable presence of God.



# AFRICA REGION

## Langham Partnership Appoints New International Director



Langham is pleased to announce the appointment of Rev Tayo Arikawe, BSc, MTh, as its new International Director. Rev Tayo Arikawe begins his new role on 1 April 2021. Tayo Arikawe will be moving from his post as Director of Ministries at London City Mission, which he has held since 2017, to his

new position on 1 April 2021. Tayo Arikawe, from Nigeria, has served in church planting and pastor training ministry in several countries in Africa, in the UK and in continental Europe, seeking in each case to align biblical mission theology with clear strategic vision and effective practice.

Tayo, who lives in southwest London with his wife Calista and son Mekus, has also worked to strengthen relationships and missional vision among the wide variety of diaspora Christian communities in the UK. Tayo Arikawe is moving from his position of Director of Ministries at London City Mission.

Chris Wright, who has been International Ministries Director at Langham Partnership since 2001, will continue to serve the organization in an ambassadorial capacity within the senior leadership team. Graham Miller, Chief Executive of London City Mission says: "In God's direction and strength, Tayo has led the London City Mission field team through significant changes, so that in God's grace even more churches across London might be mobilized to reach the least reached communities with the gospel.

## Engaging Africa: Projects of the Nagel Institute for the Study of World Christianity

In July 2020, the Nagel Institute for the Study of World Christianity, a scholarly institute of Calvin University, launched a new scholarly project titled: "Engaging African Realities: Integrating Social Sciences Within African Theology." This project, sponsored by the Templeton Religion Trust, will run for the next three years. Dr. Afe Adogame of Princeton Theological Seminary will co-direct this project with Dr. Retief Müller, the Nagel Institute Director.

Dr. Adogame is the Maxwell M. Upson Professor of Religion and Society and is a leading scholar of the African diaspora. He is particularly interested in new dynamics of religious experiences and expressions in Africa and the African diaspora, with a particular focus on African Christianities and new indigenous religious movements as well

as the interconnectedness between religion and migration, globalization, politics, economy, media, and civil society. Dr. Adogame has a PhD in history of religions from the University of Bayreuth in Germany and has served as associate professor of World Christianity and religious studies at the School of Divinity, New College, The University of Edinburgh in Scotland. He will join Dr. Müller, a South African by birth and a scholar of church history, who previously taught at the University of Stellenbosch.

Twelve grantees have been selected for interesting projects in grounded theology from all over sub-Saharan Africa. Review the Nagel Institute's project page to learn more about each grantee and project that will connect African Christian theology with social sciences at: <https://nagelinstitute.org/project/engaging-african-realities/>

At the same time, the Nagel Institute remains in steady conversation with a network of scholars and has relaunched their residency program for visiting scholars at Calvin University called "The Prophet's Chamber." This September, Dr. Cephas Tushima, Professor of Biblical Hermeneutics and Biblical Studies at ECWA Theological Seminary in Jos, Nigeria arrived. As a Langham scholar, he holds a PhD from Westminster Theological Seminary, was a Fulbright Scholar in Residence at Geneva College (Pennsylvania), and became a guest lecturer at Westminster Seminary. Of note for INCHE members is his 2017 presentation at Geneva College of a Historical Survey of Higher Education in Nigeria.



In his work at the ECWA seminary, Dr. Tushima teaches regularly, supervises graduate student theses, and remains active in church-related community services. He is President of the Association of Theological Institutions in Nigeria (ATIN) and maintains ties with Stellenbosch University and Southern African Theological Seminary, both in South Africa. Simultaneously, he is a member of the Governing Council for Bingham University, Karu, Nigeria; of the ECWA Medical Board; of the Board of Governors for the four ECWA Theological Seminaries in Nigeria; and, a Director of the ECWA Education Dept. Headquarters.

Dr. Tushima will be a Nagel Scholar until November's end. During this time of scholarly focus, he is researching and writing a book about sexuality in the Old Testament and how it relates to questions of identity, role, gender, sexual politics, and sexual violence. He hopes to focus on Biblical hermeneutics that are the underpinnings for such understandings and then consider the implications for Biblical interpretation of these topics.

# LATIN-AMERICA REGION

## The Universidad Madero's Agreement On Professional Practices And Social Service



The Universidad Madero (UMAD) and the Puebla State Committee for Citizen Participation (CEPC) signed a collaboration agreement allowing UMAD students to carry out both social service and professional practices with them. UMAD is the first Protestant university founded in Puebla in 1982; and now the university offers programs in administration, accounting, and several postgraduate areas. They also have a specialty in the development of "Thinking Skills."

During the signing of the collaboration, the Rector of the UMAD, Master Job C. Romero Reyes, mentioned that one of the current problems of society is the disengagement of students with reality. So, he trusted that by carrying out internships or social service at CEPC Puebla, they will be able to get to know a part of reality, especially becoming aware of all the work that is needed to combat corruption in Mexico. It is important to make this type of alliance where students can contribute with their knowledge, work and initiatives while promoting the permeation of society with transparency and honesty.

For her part, President María del Carmen Leyva stressed that for the CEPC Puebla, achieving the signing of this agreement obliges them to initiate a path of responsibility together with youth training, and fighting against corruption. The participation and commitment of young people is very important because they are the ones who will guide the country in the future. To the extent that they become aware of the failures that exist today, real change can be brought about in the country. "I am convinced that with the UMAD we will achieve it", she said.

## UEES Cooperates with the Solidarity Fund For Health in El Salvador

On Monday, August 30, 2021, the Universidad Evangélica de El Salvador (UEES) signed an agreement with the Solidarity Fund for Health (FOSALUD) with the aim of jointly implementing research, higher education and continuing training processes.



The Rector, Dra. Cristina de Amaya represented the UEES, and the Executive Director, Dr. Carlos Emilio Núñez Sandoval signed for FOSALUD. Other high representatives from both institutions attended the event. After the signing of the Agreement, there was a space to share ideas about expected outcomes from the alliance and discuss possible future projects that could contribute to the academic and professional development of health care personnel in El Salvador.

## UNEV, Dominican Republic, Elects New Rector

The Fundación Evangélica Universitaria (FEU), the highest body of the Universidad Evangélica Nacional (UNEV) and its membership gathered in an assembly on Saturday, July 17, and elected Dr. Juan B. Guerrero Ávila as the new rector for the period 2021-2024. He succeeds engineer Epifanio González Minaya as rector.



Dr. Guerrero Ávila is a founding member of the UNEV, having held many varied positions. He has been Academic Vice-Rector, Vice-Rector for Innovation, Research and Postgraduate Studies, and Campus Director. He has also been a professor at several national and international universities. He is the author of several books, including "My friend el Flamboyán", a narrative focused on Dominican traditions and customs, and "Prophetic Diagnosis".

# LATIN-AMERICA REGION

Dr. Avila was based in California (United States) for more than twenty years as a professor at Azusa Pacific University. He graduated from the Universidad Nacional Pedro Henríquez Ureña (UNPHU) in Santo Domingo in the area of mathematics. He also has advanced degrees from Biola University and Azusa Pacific University where he held positions of full-time Professor (1995-2017), Departmental Director (2000 -2003), Vice Chancellor for International Affairs (2015) and Vice Chancellor for International Affairs (2019).

## UNIMEP Leadership Team Visits with the Secretary Of Assistance And Social Development Of Piracicaba, Brazil

The leadership team of the Methodist University of Piracicaba, typically noted as UNIMEP, was visited by the Secretary of Social Assistance and Development of Piracicaba, Euclidia M. Fioravante, and by professor Natália Capristo Navarro, coordinator of the Support Group for Adoption of Piracicaba (GAAP). The object of the encounter was to enter into initial dialogues and renew contact for the new partnerships between both institutions. Together with the rector, other academic authorities of the UNIMEP also participated in the meeting.

During the meeting, Secretary Fioravante highlighted the importance of UNIMEP for projects and programs in the social areas that the university is developing. She also mentioned that there are great expectations for the post-pandemic resumption of various actions and projects in the partnership between the UNIMEP and Piracicaba Municipality.

The acting dean of UNIMEP, Prof.

Ismael Forte Valentin, noted that the UNIMEP's Rectory was looking forward to more participation in actions which have already been developed as well as others that Secretary Fioravante outlined.

Articles in this section contributed by Dr. Fernando Bullon, INCHE Latin America coordinator, and Dr. Arturo Gonzalez Gutierrez, INCHE member



The formalization of the new partnership and the role of the university in projects and programs linked to the Secretariat for Assistance and Social Development of Piracicaba will be defined at a next meeting, to be scheduled.

## Fe y Esperanza en la Tecnología

Presentamos en español el libro "Fe y Esperanza en la Tecnología", escrito por el Dr. Egbert Schuurman, que apareció primeramente en holandés (1998), y después en inglés (2003).

En estos últimos años, los principios que se establecen en este libro se han constituido una base filosófica para enfrentar los retos que plantea el desarrollo tecnológico del siglo XXI, lo que otorga al libro pertinencia y vigencia.

El libro es un tratado de Filosofía de la Tecnología desde un punto de vista Cristiano, enmarcado en la Filosofía de la Idea Cosmónómica, desarrollada por Herman Dooyeweerd. Desde esa posición, el autor desarrolla principios normativos para la tecnología, a la vez que propone un marco ético desde la ética de la responsabilidad.



Con esta versión, acercamos a la comunidad científica y tecnológica de habla hispana una perspectiva acerca del significado de la tecnología y su papel en la cultura actual. El libro está dirigido a jóvenes universitarios de ingeniería y ciencias para considerar la necesaria transformación de corazón, mente y manos, y arrojar luz a sus estudios que les permitan enfrentar con posibilidades de éxito los desafíos presentes y futuros que plantea la tecnología. Asimismo, el autor ofrece a los diseñadores de programas académicos en ciencias e ingeniería el enfoque filosófico que debe guiar la formación de profesionales.

English summary: "Faith and Hope in Technology", written by Dr. Egbert Schuurman, first appearing in Dutch (1998) and then in English (2003), is now available in Spanish. The Spanish-speaking scientific and technological community gains a faith-based perspective on the meaning of technology and its role today. The book is aimed at young university students in engineering and science regarding the necessary transformation of heart, mind and hands.



# NORTH-AMERICA REGION

## Cornerstone University Appoints Dr. Gerson Moreno-Riaño as President

The Cornerstone University board of trustees unanimously has appointed Dr. Gerson Moreno-Riaño as the university's 12th president. Moreno-Riaño succeeds Dr. Joseph M. Stowell, who retired after 13 years.



Moreno-Riaño joins Cornerstone after serving for over seven years as executive vice president for academic affairs and chief academic officer at Regent University in Virginia Beach, Va. There, he was also a tenured professor of government. During his tenure at Regent University, Dr. Moreno-Riaño provided strategic leadership for 10 undergraduate and graduate schools and the university library. He led a multi-year strategic growth initiative that led to the creation of Regent's School of Nursing, founding of the College of Healthcare Sciences and an increase of the university's academic programs by 60%. Before serving in his latest role at Regent, Moreno-Riaño served as dean of the College of Arts and Sciences and chair of the government department at the university. He also previously taught as an associate professor of political science at Cedarville University.

"The board of trustees is incredibly excited to welcome Dr. Moreno-Riaño as our 12th president," said Carole Bos, chair of the Cornerstone board of trustees. "He possesses the academic experience, vision and profound faith in Christ that will propel Cornerstone into the next decade and beyond. As an institution, we anticipate a future of immense possibilities and growth under Gerson's leadership."

"Cornerstone University has a rich history of educating students to influence the world for Jesus Christ," said Moreno-Riaño. "I believe that my selection as president was a true move of God for both the committee and for myself, and I am honored and privileged to have been called to continue building upon the outstanding Christ-centered, student-focused and academically excellent foundation driven by the board of trustees, Dr. Joseph

Stowell and Cornerstone's rich 80-year history of building lives that matter."

Moreno-Riaño was born in Colombia, South America, and moved with his family to Rochester, New York at the age of nine. Gradually he became a scholar of political science, philosophy and history—with a keen understanding of how Christianity has influenced and been influenced by these systems. He has published six books, numerous scholarly articles, and book chapters.

"Christ-centered higher education is one of the highest callings and noblest endeavors in which a follower of Jesus Christ can serve," added Moreno-Riaño. "It is faithfulness to this type of higher education, and its visionary and compelling application to today's educational landscape, that will distinguish Cornerstone University as the destination of choice for leading-edge Christian higher education in the years ahead."

## A Pending Change in Calvin University Presidential Leadership

Calvin University President Michael Le Roy has announced that he will conclude his service after the 2021-22 academic year. After 10 years as president, Le Roy announced his decision in a letter to the Calvin community, citing his need to be closer to family on the West Coast. Le Roy moved from Spokane, Washington to Grand Rapids in 2012, when he became Calvin's ninth president.



Le Roy wrote in a letter, "The center of gravity for our family is now firmly rooted more than 2,000 miles away. During the pandemic, this distance only seemed greater to us. Having now emerged from this long crisis, we long to give greater emphasis to the family commitments in our lives."

Le Roy will fulfill his role as Calvin University's president for the 2021-2022 academic year, the final year on his current term. Le Roy said he and his wife, Andrea, are grateful for the ten years they will have spent as part of Calvin's community.

# NORTH-AMERICA REGION

"As Andrea and I discerned a call to Calvin in 2011, we discovered a vibrant academic institution with a clear Christian mission anchored in Reformed tradition," he said. "We have been formed by this mission and the inspiring people we have been blessed to work with during our time here. I have no doubt that the next president called to this role will enjoy a fruitful positive working relationship with the Calvin community."

Le Roy was ratified as Calvin University's president in June 2012. He replaced former president Gaylen Byker, who retired after 17 years at the helm. Under Le Roy's leadership, in 2020 Calvin transitioned from a college to a university, creating a more prominent platform to express its Christian mission and position it more effectively for innovation and growth. The move was part of Calvin's Vision 2030 initiative, a plan to expand global influence by the year 2030. Le Roy also led the university with Calvin Theological Seminary to establish the Calvin Prison Initiative, a partnership with the Handlon Correctional Facility in Michigan that offers bachelor's degrees to prison inmates. The university has brought in more than \$300 million in total fundraising during Le Roy's tenure. School leaders praised Le Roy for his commitment to Calvin's mission and its students during his tenure.

Cheryl Brandsen, outgoing provost who served alongside Le Roy for seven years, called the president an "extraordinary person" with whom to work. "Michael is a deeply wise leader who loves Calvin and loves God," Brandsen said in a prepared statement. "Of course, there have been hard days, but I cannot imagine anyone more equipped to lead through all this than Michael. He values and delights in the teaching and scholarly work of faculty, and he loves interacting with students."

Born in La Mesa, Calif., Le Roy was raised in the state of Washington. Previously, he was provost and executive vice president of Whitworth University in Washington.

The Calvin Board of Trustees has created a search committee to find the university's next president. The committee will be comprised of trustees, faculty, staff, administrators, an alum, a student, and a representative of the Christian Reformed Church in North America. The search committee has hired AGB, a well-regarded search consulting firm to assist them in this process.

\*Significant story portions are based on a Calvin University press release and the June 10, 2021 story in the Grand Rapids Press.

## Calvin University Welcomes New Provost

Dr. Noah Toly became Calvin University's provost in July 2021. He stepped into the role from which Dr. Cheryl Brandsen retired after leading since 2014. Previously, Toly served at **Wheaton College**, another INCHE member, as executive director of the Center for Urban Engagement, chair of urban studies, and professor of urban studies as well as politics & international relations. One outcome of his work at Wheaton College was the launching of an initiative that brought first-generation students from adjacent neighborhoods into the Wheaton in Chicago curriculum. He had many opportunities to work on diversity, equity, and inclusion at the college.

Toly's selection is the result of a national search by a 13-member committee that included representatives from the university's faculty and administration. Kumar Sinniah, co-chair of the Calvin University search committee and professor of chemistry



said, "Noah's breadth of experiences and vision aligns well with Calvin's pursuit of its goal to be a leading global institution of Christian higher ed and to provide resources and walk alongside people from different Christian and cultural traditions." Sinniah also said the search committee saw Toly as someone deeply committed to the Reformed faith.

Toly noted, "I have always admired Calvin. It is a university that has made room for a flourishing of life and mind across the disciplines. It is known for deep commitments to excellent teaching, outstanding scholarship, and fidelity to Reformed Christianity."

Toly connected to Calvin University when he participated in a seminar, co-keynoted a conference, and worked with Calvin faculty members as an investigator on a Council of Christian Colleges and Universities grant-supported project.

Said Toly, "...the mission statement: 'live wholeheartedly as Christ's agents of renewal in the world' ...seems appropriately ambitious, and I think it requires faith, and hope, and love—we need all three of the theological virtues to do this work."

\*Story is based on the April 19, 2021, Calvin University news release.

# EUROPE REGION

## European members Host August Conference on Brokenness, Sin, and Grace

From August 25-27, 2021, the second conference on Education, Formation, and the Church (EFC) took place online, hosted by INCHE member, Theological University Kampen, with the Theological University Apeldoorn. Dozens of people from all over the globe, involved in Christian education and the church, from Burkina Faso to Slovakia and from the USA and Canada to Belgium, Finland, and the Netherlands, addressed the issue of (moral) evil in education and training.

The conference was kicked off on Wednesday afternoon, August 25, by Petronelle Baarda and Tirza van Laar-Jochemsen. Baarda showed that positive psychology is gaining more and more ground in education as well as in Christian education. Within this discipline the focus is on flourishing, happiness, and well-being. Evil and suffering are not denied; but often they are medicalized or psychologized and seen as contributing to the growth and development of people. Van Laar showed that in Dutch Christian schools the words and the contents of sin and evil seem to be hidden. It's not a pleasant topic of conversation. At the same time, on a daily basis, teachers experience evil in school and are shy about how to deal with it. In the lecture, Van Laar examined what the language of theology can contribute to understanding evil and suffering in education and what it can contribute to dealing with it in education and formation.

After the topic had been described in these opening lectures, online short paper sessions followed on Wednesday evening and Thursday evening with a wide variety of topics. In breakout rooms, lively discussions took place about, for example, 'sin in the system', traces of hope in primary schools within deprived areas, curriculum as a course of life, and blindness for the subjective journey of teacher and student.

On Friday, participants were inspired by three lectures in the morning and a panel in the afternoon. Petruschka Schaafsma began with a theological exploration of sin. She paid attention to the status of evil in a religious perspective: human beings cannot understand evil. Before God, human beings need an attitude of confession or avowal. We cannot free ourselves from evil; evil can only be acknowledged as reality in view of divine deliverance.



In his lecture 'Neither angels, nor Demons', Jan Hábl discussed, among other things, the distinction between an ontological and a moral approach to the anthropological options of good and evil. Secular students can be taught Christian principles with the help of this distinction: ontologically humans are created good, but morally they regularly makes wrong choices. Finally, Wolter Huttinga discussed grace as a quality of life in his lecture 'The Givenness of Things'. He sharpened minds not by discussing the traditional coupling of sin and grace, but exploring the more Catholic duo of nature and grace and showing their value. When the culture of control in education leaves no room for grace, then grace shows itself to an empty heart.

In the afternoon panel, David Smith focused on sin, discernment, and technology. Ronelle Sonnenberg stood up for the power of liturgy on sin and grace, not speaking, but living it. Ros Stuart-Buttle took participants on a journey through adult theological education and metanoia as pedagogy. After these presentations, a beautiful conversation unfolded between panel members and participants.

All in all, it was an inspiring conference on a much-neglected theme, in which rich content was discussed. The conference raised many thoughts and conversations about which thinking and talking are far from finished.

*Became curious? The lectures can be listened to for €17,50 via [www.pepredikanten.nl/formationconference2021](http://www.pepredikanten.nl/formationconference2021). If you have questions, comments or substantive tips on the topic of sin and moral evil in education and formation, please contact [twvanlaar@tukampen.nl](mailto:twvanlaar@tukampen.nl).*

*Story contributed by Tirza van Laar-Jochemsen – [twvanlaar@tukampen.nl](mailto:twvanlaar@tukampen.nl)*



# EUROPE REGION

## Driestar Christian University Research Centre: Teaching from a Christian perspective

In 2019 Piet Murre PhD delivered his inaugural address on teaching from a Christian perspective, and an extended version of his address was published. Now the English translation is available, titled 'Less is more'. Less is more is one of the seven design principles of the Design Diamond, as highlighted in his related booklet. There are six more, which taken together help Christian teachers to design and teach lessons from a Christian perspective. Use of the design diamond facilitates an approach in which teaching Christianly makes sense, is holistic, natural (no icing on the cake), and pervasive. The booklet underscores the principles by drawing from teaching practice and scholarly sources (both secular and Christian), as well as from ontological, epistemological and pedagogical notions. The final part of the book provides a working example from a real lesson, which illustrates how the Design Diamond works in practice. See: [www.driestar-hogeschool.nl/medialibrary/DriestarHogeschool/DCU/Less-is-More-by-Dr-P-M-Murre.pdf](http://www.driestar-hogeschool.nl/medialibrary/DriestarHogeschool/DCU/Less-is-More-by-Dr-P-M-Murre.pdf)



### Wonderfully Made Training in Ethiopia

From October until December, Driestar Christian University for Teacher Education will conduct training for the seven Hope schools in Ethiopia. The plan is first to train a small group of school staff and consultants who then will teach and equip a group of 35 teachers. Alongside this project, a group of Ethiopian educators and experts will work on the contextualization of the *Wonderfully Made* curriculum on sexual education with Christian values that was developed at Driestar some decades ago.

The program has four guiding themes:

1. Self-image and self-esteem: you are wonderfully made.
2. Social norms: caring for yourself & others.
3. Protective behaviors against sexual abuse: the ability to cope with suspicious, dangerous or harmful situations and to ask for help.
4. Sustainable and lasting relationships: in love and faithfulness.

## Christian Teaching as Online Training – India

At the end of October, Driestar also will begin a new online training for two partners in India: AMG India and Word & Deed India. A selected group of teachers will be equipped with knowledge and tools for classroom management, moral education, assessment in the classroom and curriculum design. The participants will be educated to become teacher trainers themselves within their organizations. As India recovers from Covid-19, the training will also contain tools for online learning since many groups and classes are still being taught through digital channels.

*DCU stories contributed by Lydia Bor, INCHE Europe coordinator*

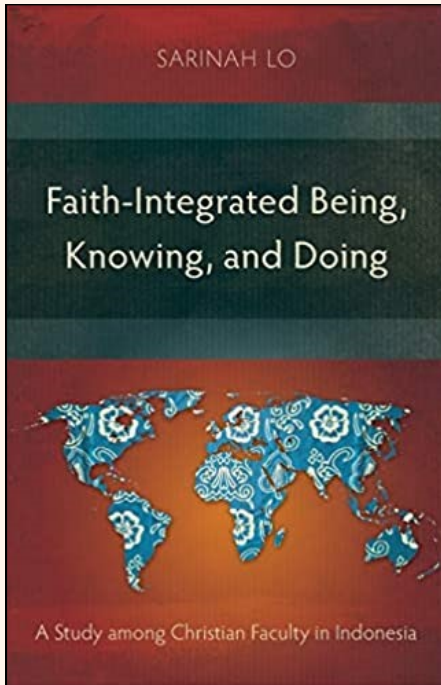
### CHE Lecturer Focuses on Social Trust

During September 2021, Christelijke Hogeschool Ede officially installed Dr. Wim Dekker as Lector Informal Networks and Late Modernity. In his inaugural lecture, Dekker noted that "Trust is a fundamental motive in living together, the social domain and therefore also in social work." Wim Dekker pleaded for a more central role of mutual trust in the development of the social domain: "Without trust, no one asks for help and the provision of (professional) help does not have a sustainable result. It is ultimately the relational dynamics around a practice that determine whether it actually succeeds."...working with and from networks also presupposes a basis of trust; trust in members of the network, between network and help seekers, between the professional and the person asking for help/network. There, noise can quickly arise and distrust can grow. He observed that trust is "not necessarily present in the social domain where compartmentalization, market forces and self-interest of citizens throw sand in the engine and cause mutual distrust.

He also noted that pluralistic societies have a dark side of pluralism, polarization in which everyone retreats into their own group. As a result, mistrust between dissenters grows. Dekker points to Hans Boutellier who emphasizes that we must learn to live with polyphony because the diversity is there. Yet we've neglected the big stories that brought us together... that can be done, by shaping social practices that create connection.

Wim H. Dekker studied political science at the Vrije Universiteit and obtained his PhD focused on meaning of the family in the social network. Dekker is also editor of *Wapenveld* (a magazine about faith and culture).

## SPECIAL BOOK FEATURE



### Faith-integration Being, Knowing, and Doing

By: Dr. Sarinah Lo

Langham Publishing, 2021

#### Publisher Review:

In this holistic study of the integration of faith and learning, Dr. Sarinah Lo challenges the Western tendency to privilege knowing over being and doing. In the context of Indonesian higher education, Dr. Lo addresses the cognitive, affective, spiritual, relational, and vocational aspects of human nature. She demonstrates that effective integration of faith and learning must reach beyond the academic disciplines to address the formation of a Christian perspective in all areas of life, thought, and practice.

Utilizing in-depth interviews and qualitative analysis, Dr. Lo's field research explores the specific challenges facing Christian faculty in Indonesia, where the rise of radical Islam and the pressure to conform to state ideology raise unique questions about the nature of faith-learning integration. The first study of its kind, this is an excellent resource for educators wanting to think more broadly about what it means to follow Christ in the classroom, pushing beyond Western models of integration to embrace the more holistic approach of faith-integrated being, knowing, and doing.

### About the Author

Sarinah Lo has a bachelor's degree in math and science from University of Indonesia, an M.A. in Intercultural Studies and Christian Education from Singapore Bible College, a M.Ed in Curriculum and Instruction from Calvin University, and a Ph.D. in Educational Studies from Trinity International Evangelical Divinity School, Deerfield, USA. She has spent over 25 years in teaching and educational administration. Currently, she is serving as the Program Director for the Master of Education Program at Bandung Theological Seminary, Indonesia.



## SPECIAL BOOK FEATURE

Shirley Roels: Your book focuses on faith and learning in the Indonesian context. To explore this, you begin with a significant section about the conceptual genesis and historical background behind the relationship between faith and learning. What and who have propelled ideas about the “integration of faith and learning” in the past 50-70 years? Is the language and framework principally a North American invention?

Sarinah Lo: The integration of faith and learning is not a new idea invented in our modern times. The idea can be traced as far back to St. Augustine’s 5th AD *De Doctrina Christiana*. Frank E. Gaebelein reintroduced the idea in 1950’s. However, it’s not until 1970’s that Arthur Holmes of Wheaton College promoted it as an educational ideal and since then it has become a pursuit among Christian educators in the US. Other major intellectuals who contributed to the integration of faith and learning movement were Harold Ockenga, Carl Henry, Bernard Ramm, William Hasker, John Coe, Harold Heie, Ronald Nelson, Robert Harris, the Jacobsons, Alvin Plantinga, Nicolas Wolterstorff, Nathan Alleman, Perry Glanzer, and David Smith, to name a few.

In the US context, the integration of faith and learning was perceived as an antidote to secularization. This has been a long-awaited response to the modernism’s separation of head and heart as well as post-



modernism’s relativistic truth. According to George Marsden in his book *The Soul of the American University* (1996), the higher education system in the US prior to the 19th AD was established by Christian leaders with a strong Protestant ethos and an emphasis on faith-learning unity. However, within 50 years, many of these colleges underwent a major change. In the name of progress and nation building, Christian leaders voluntarily embraced secular methodological approaches to science and the professions. The embrace of ideological secularization followed soon. Since then, faith has no place in learning within many colleges and universities. The integration of faith and learning was a theological and educational necessity to reverse the effects of secularization. Christian leaders and scholars welcomed the idea and within a short time, it became a

core value among institutional goals and an endeavor of teaching and learning ideals among educators. Outside the U.S., many Christian universities in Asia and Africa also are struggling with the issues of secularization, in addition to the pressures to conform to state ideology and market-technical oriented education. Christian leaders and educators in the majority world are eyeing the integration of faith and learning as a possible panacea to the predicament of secularization and a way to maintain their institutional Christian identity. Some of these leaders came across the idea of integration when they studied in Christian universities in North America. Others knew about this idea through US-based Christian educational networks such as ACSI, INCHE, Kuyers Institute, the de Vries Institute, and the Council of Christian Colleges and Universities. Since its inception in the 1950s and up until today, North America still maintains a central influence in both the framework and the movement of the integration of faith and learning.

SR: You continue by noting that understandings about the “integration of faith and learning” are multi-faceted. Some Christians quibble about the meaning of the words themselves questioning whether these two dimensions of learning are presumed to be separate entities that need to be combined. Others use a variety of theoretical approaches to understand what this phrase means. What are some of the more typical understandings? Despite nuanced differences in meaning, is there a factor or two that seems common to most understandings of this phrase?

SL: The integration of faith and learning has multifaceted meanings. Scholars like Hasker, Coe, Helminiak, Heie, Plantinga, and Wolterstorff emphasized the task of integration as a scholarly task to build an integral relationship between Christian faith and the academic disciplines. Harris approaches integration from a worldview aspect. For him, the Bible serves as a lens to examine the underlying assumptions of each academic discipline and weigh whether their relationship is compatible. Other scholars, like Fansworth, introduce the integration as an intrapersonal matter of living out of one’s beliefs; while Jerry Gill focuses on the interpersonal aspect where integration is an endeavor to build an interconnected relationship between teachers, disciplinary knowledge, and students. Another scholar, Bouma-Prediger, embraces intra-and-interpersonal dimensions in his integration model.



## SPECIAL BOOK FEATURE

However, having said that, most concepts, models, and implementation strategies for the integration of faith and learning lean heavily on the cognitive-rational domain. Paradoxically, instead of overcoming the dualism of faith and learning, this over-emphasis on the scholarly-cognitive tasks of integration has further strengthened existing fragmentation or dualist-rationalism.

There is also a prolonged debate over the semantic use of the 'integration of faith and learning.' According to Wolfe, the word "integration" implies a denial of the existing unity of faith and learning. Douglas and Rhonda Jacobsen think that the phrase is too Reformed and philosophical; and, thus, it may not communicate well to non-Reformed scholars. On the contrary, Glanzer thinks that the phrase is not Reformed enough because it encourages dualistic thinking habits. Thus, he proposes 'creation and redemption of scholarship.' On the ground of humility and solidarity with faith and non-faith scholars, Miller proposes 'incarnational scholarship.' From the angle of postmodernism, Downing suggests 'imbrications' as a substitute for 'integration.' Other quite-popular terms are 'thinking Christianly' and 'Christian worldview.'

To address the current semantic ambiguity and dualist-rationalist approaches to the integration of faith and learning, I propose new terminology, faith-integrated being-knowing-doing, that reflects a holistic view of human beings as God's image bearers (the aspects of cognitive, affective, spiritual, relational, and vocational) and the tasks of the integration that include whole areas of an educator's life and vocation, thoughts, and practices.



SR: What have you noted from your review of *empirical studies* about factors that affect the efficacy of this integration as a tangible outcome for our graduates? Do we know much about whether the educational outcomes match the vision? *Where* have such studies been completed?

SL: I phrase this as 'the integration' for this short synopsis. Some interesting findings from the empirical studies review can be summarized as follows:

- Most studies were from the faculty members' perspectives about their understanding and implementations of the integration. There are not many studies of the integration from the perspectives of the students, alumni, and academic leaders.
- There are two groups of faculty members: (a) the cons (separatists), who think that faith and learning (science) are incompatible, thus integrating the two is inappropriate; and (b) the pros, who believe that truth, either found in nature or Scripture, originate from God; and thus they inherently are related.
- The integrationists expressed the integration by cultivating positive values and attitudes in their academic responsibilities (teaching, research, and service), building positive relationship with students and colleagues, incorporating Scripture into curriculum, and teaching from a Christian worldview. Most of these practices are not deep or transformational integration, but rather, a value-added integration.
- Two major contributing factors to the understanding and implementation of the integration are the educational and theological backgrounds of the faculty members.
- Almost all these empirical research studies were done in North American contexts. Both the frameworks and empirical studies on the integration in the majority world contexts are scarce and hard to find. There is a wide gap in the literature.

SR: What are other *shortcomings* in the current North American focus and frame regarding the integration of faith and learning? How well does this frame fit the situation and experience of Christian teachers and scholars in Indonesia?

## SPECIAL BOOK FEATURE

**SL:** The available resources mostly touch the philosophical and/or theological foundations that examine/evaluate the integral relationship between faith & learning. However, few resources address the integration in educational practices. Christian educators need to figure out what the integration might look like in a classroom. Besides, there are many other challenges in implementing the integration that include:

- Many Christian scholars and educators received their education from secular universities. Though they attempt to practice the integration, their previously epistemological habits may prevail in their efforts.
- Other educators may grasp the philosophical and biblical understanding of the integration; but they have insufficient practical knowledge and experience.
- Some believe that by incorporating Bible verses and spiritual disciplines into their teaching, they have practiced the integration. However, what they practice (using Wolfe's term) is pseudo or superficial integration.
- Another contributing factor to the challenges is the lack of institutional support and resources. Academic leaders think that faith may suppress progress in research and scholarship.

All these challenges also apply to us in Indonesia. Some Christian educators claim that they are practicing what they call the Integration of Faith and Learning, Bible Integrated Curriculum, Christian-Worldview Education, etc., by integrating Bible verses, or Christian values and practices such as chapels, devotional readings, retreats, etc..

**SR:** In your interviews of Indonesian Christian faculty members, what were their primary emphases as they described the value of faith in relationship to their vocation, their sense of being?

**SL:** All participants said that faith plays a major role in shaping their life and vocation as educators. Faith gave them a strong conviction of vocational calling, purpose and meaning in their work, work ethos, moral and ethical guidance, and desire for personal growth. These faculty members took their vocations seriously as a strategic advantage for sharing the Good News and good works in the unique, predominantly Muslim, context in Indonesia. Especially those who taught at state universities, where the number of Christian

faculty members are few, face ethno-religious discrimination, radicalism, and unethical practices. Yet they say faith gives them inner strength and a compass to overcome those challenges.

**SR:** How did Indonesian Christian faculty members describe the relationship between the value of their faith and their academic discipline, their sense of knowing?



**SL:** Their responses to this question are quite divergent but can be categorized as follows:

- (1) ontological and epistemological assumptions (faith and science are two separate domains but originate from one source).
- (2) worldview approaches (faith as a lens to examine the academic disciplines).
- (3) attitudinal approaches (faith shapes their attitude and motivation toward learning)
- (4) ethical and moral approaches (faith provides principles in what and how they do research).
- (5) intrapersonal approaches (living out one's faith in their academic works).
- (6) interpersonal approaches (building positive relationship with students and colleagues).
- (7) contribution to the Kingdom of God (faith encourages them to think of ways their research may contribute to the common good of God's world and people).
- (8) no integration approach (faith and learning are incompatible)

A close look at the findings shows that there is no substantial integration of faith and the academic disciplines of the participants. Most responses focus on their life and values.

**SR:** What about the import of faith for the educational practices of Indonesian Christian faculty members, their sense of doing? Were your findings in this regard substantially different from those that you observed in North America and other areas of the world?

## SPECIAL BOOK FEATURE

**SL:** The findings of this section are the most surprising. Almost all participants said that the integration of faith in their teaching practices was spontaneous. Faith does not have much role to play in their syllabus and course design, reading and assignment choice, pedagogical selection, and evaluation. To them, faith is a guiding principle to “give the best” by being well-prepared before coming to the classroom, modeling an exemplary life, providing a good learning climate, building positive relationships with students, and ‘inserting’ Bible principles and stories whenever appropriate. Here, we see that there is no substantial integration of faith and educational practices. From the literature review, I found that North America Christian educators are also struggling in this area of integration. The scholarly works about the integration of faith and educational practices are few.

**SR:** What makes you hopeful about the influence of Indonesian Christian educators in your cultural contexts? About what factors do you remain more concerned, those for which additional developments would be valuable?

**SL:** I am very hopeful that Indonesian Christian faculty members, though they are small in numbers, can make a huge impact in this predominantly Muslim context. I deeply admire their strong pietistic lives as witnesses of Jesus Christ through their presence, vocation, and contributions. The findings indicate that the Indonesia Christian faculty members have a strong emphasis on their faith-integrated being but less on their faith-integrated knowing and doing. It's OK, at least where we are now at this point. We still have a long way to go to reach holistic integration.

I propose the following professional development series that can be steps to move us forward on the journey :

- *The biblical and theological foundations* that provide a framework to understand the nature of human beings and reasoning, knowledge, vocation, Christian scholarship, the world, and God's mission.
- *Philosophical foundations* that help question and examine the underlying assumptions of educational systems and academic disciplines.
- *Educational theories and practices* that help us understand the nature of the learners, learning processes, and pedagogical approaches.
- The concepts and practice of *faith-integrated being, knowing, and doing*.

**SR:** If you could shift the global frame for understanding a wholistic approach to the work of Christian faculty members, how would you rebalance it? Why?

**SL:** I might be overgeneralizing about this. The integration in the West greatly emphasizes the knowing but not so much the being aspect. Secularization makes us good at the compartmentalization of private-public and faith-work life. Faith is personal. Thus, taking faith into the teaching profession is considered unprofessional. On the contrary, the integration in the East leans heavily on the being aspect. For the doing aspect, there still much work to do for both sides, Western and Eastern. Most of us work in isolation. We need fellow Christian scholars from around the world to listen to each other's stories and to share successes and failures. Together we can explore better ways for holistic and transformational integration.

**SR:** What types of contribution would you recommend that INCHE provide to support Christian faculty members in pluralistic cultures in which



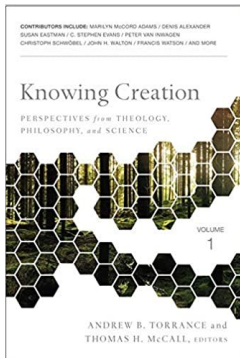
Christians are a minority group? Since INCHE members are primarily Christian colleges and universities, what role should INCHE play in supporting Christian teachers and scholars across the world?

**SL:** INCHE has a global membership and provides wonderful programs and services. I hope more and more members from the majority world join INCHE. We need humbly to learn from seasoned Christian scholars of North America who have walked the journey of the integration ahead of us. At the same time, we need to develop frameworks and approaches that suit our contexts and needs.

I believe change comes from the bottom up. Beside institutional membership, INCHE also has individual membership. Each faculty member can be a change agent. Start small, one class at a time. I think INCHE can empower and equip global Christian faculty members through professional development programs, local/regional/international community, and networking, mentoring, and developing faith-integrated being-knowing-doing through curriculum development modules for senior leaders. Then these leaders can subsequently train regional Christian educators.



## RESOURCES & BOOKS



### Knowing Creation: Perspectives from Theology, Philosophy, and Science

Edited by Andrew B. Torrance and Thomas H. McCall

Zondervan, Grand Rapids, MI, 2018.

The doctrine of creation invites reflection on an intellectual concept: it calls

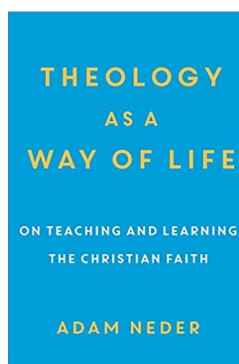
for contemplation of the endlessly complex, dynamic, and fascinating world that human beings inhabit. **Knowing Creation** offers an essential resource for helping scholars from a range of fields to appreciate one another's concerns and perspectives. The dialogue addresses key questions such as: Who is the God who creates? Why does God create? What is "creation"? What does it mean to talk about both a "natural" order and a "created" order? What are the major tensions that have arisen between the natural sciences and Christian thinking historically, and why? How can biblical studies, theology, philosophy, history, and science talk better together about these questions? Contributors to this book, include Marilyn McCord Adams, Denis Alexander, Susan Eastman, C. Stephen Evans, Peter van Inwagen, Christoph Schwobel, John H. Walton, and Francis Watson.

### Theology as a Way of Life: On Teaching and Learning the Christian Faith

By Adam Neder

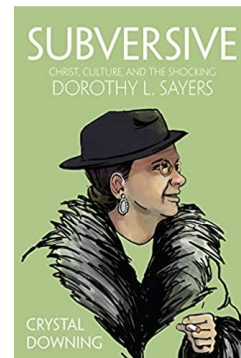
Baker Academic, Grand Rapids, MI, 2019

What difference does Jesus Christ make for the way we teach the Christian faith? If he is truly God and truly human, if he reveals God to us and us to ourselves, how might that shape our approach to teaching Christianity? Drawing on the work of Søren Kierkegaard, Karl Barth, and Dietrich Bonhoeffer, Adam Neder offers a clear and creative theological and spiritual reflection on the art of teaching the Christian faith. This engaging book provides a wealth of fresh theological insights and practical suggestions for anyone involved in teaching and learning Christianity.



### Subversive: Christ, Culture and the Shocking Dorothy L. Sayers By Crystal Downing Broadleaf Books, Minneapolis, MN, 2020

Known for her bestselling detective novels, Dorothy L. Sayers lived a fascinating, groundbreaking life as a novelist, feminist, Oxford scholar, and important influence on the spiritual life of C.S. Lewis. This pioneering woman not only forged a literary career for herself but also spoke about faith and culture in revolutionary ways as she addressed the evergreen question of to what extent faith should hold on to tradition and to what extent it should evolve with a changing culture. Thanks to her unmatched wisdom, prophetic tone, and insistent strength, Dorothy Sayers is a voice that we cannot afford to ignore. Providing a blueprint for bridge-building in contemporary, polarizing contexts, *Subversive* shows how Sayers used edgy, often hilarious metaphors to ignite new ways to think about Christianity, shocking people into seeing the truth of ancient doctrine in a new light. Urging readers to reassess interpretations of the Bible that impede the cause of Christ, Sayers helps twenty-first-century Christians navigate a society increasingly suspicious of evangelical vocabularies and find new ways to talk and think about faith and culture. Ultimately, she will inspire believers, on both the right and the left, to evaluate how and why their language perpetuates divisive certitude rather than the hopeful humility of faith, and will show us all a better way forward.



### INCHE Spanish Language Resource by Dr. Lindy Scott

On August 25, 2021, INCHE member Lindy Scott published a substantial Facebook reflection on U.S. President Joseph Biden, his Catholic Christian faith, and his politics. This post began as a plenary address he gave at the *XVIII Congreso Latinoamericano de Religión y Etnicidad* on August 10, 2021. This post in the Spanish language is an excellent exploration of both Catholic and Protestant theological influences on U.S. political history and current culture as well as Biden's emerging domestic and global policies. At the close of this post, Lindy Scott writes (with English translation by INCHE), "Applying the ethics of the Christian faith to the actions of political leaders in the United States is a complex phenomenon." Dr. Scott has made this post public and shareable. It can be found at: [\(20+\) Facebook](#).

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## RESOURCES & BOOKS



### Public Intellectuals and the Common Good: Christian Thinking for Human Flourishing

By Todd C. Ream

IVP Academic, Westmont, Ill, 2021

Evangelical Christians are active across all spheres of intellectual and public life today. But a disconnect remains:

the work they produce too often fails to inform their broader communities. In the midst of a divisive culture and a related crisis within evangelicalism, public intellectuals speaking from an evangelical perspective have a critical role to play—within the church and beyond. What does it look like to embrace such a vocation out of a commitment to the common good? *Public Intellectuals and the Common Good* draws together world-class scholars and practitioners to cast a vision for intellectuals who promote human flourishing. Public intellectuals are mediators—understanding and then articulating truth amid the complex realities of our world. The conversations represented in this book celebrate and provide guidance for those who through careful thinking, writing, speaking, and innovation cultivate the good of their communities. Contributors include: Miroslav Volf; Amos Yong; Linda A. Livingstone; Heather Templeton Dill; Katelyn Beaty; Emmanuel Katongole; John M. Perkins and David Wright.

### INCHE Podcast Resource

**Inching Forward Podcast:** In January 2021 Dr. James Kombo became the Vice Chancellor of St. Paul's University in Kenya. Previously, he had been a theological and administrative leader at Daystar University, a Christian university in Nairobi, Kenya for more than two decades. This podcast by Dr. Kombo, the third in the *Inching Forward* series, was published during late June 2021. It considers the implications of Christian eschatology for Christian higher education. How does eschatology, namely questions about the future of individuals and the world, shape a sense of purpose, direction, and ethics for this world as well as our relationship to eternity? Why is the Christian university one of the best places in which to address such an important theological topic? How might understandings of Christian eschatology affect the purposes of teaching, learning, and scholarship? Listen [here](#).

### Online Resource: Thinking Beautifully

The post-modern world has lost a sense for beauty. Its attention is devoted to the superficial, to the “beautiful” only as appearance, to the artificial that imitates true beauty. Yet there is far more beauty in the world than any one of us can perceive. The world is full of God’s glory, which is another way of saying that the world is full of God’s self-revealing beauty,

So, beauty can be a lens for all thinking about whatever is true and whatever is good; and because it can function as such a lens for all real knowledge, it can also be a meeting place for multi-disciplinary conversations among Christian scholars. Engineers and theologians, mathematicians and poets, historians and chemists may not share much in the way of language or method, but all those disciplines and many more take beauty into account.

This website’s creators intend to retrieve a sense of the world in which beauty is sought and found as an unveiling of the depths behind things. The writers seek to engage the academic disciplines in showing that the world is more than a mere collection of objects studied and framed in sterilized analytic terms. The goal is to understand the world as intimate interplay between the orderly depths within reality and the active human mind engaged in imagining and understanding them. This site includes a blog, resources, and forum, all to help you expand your understanding of what it means to think beautifully and to pay attention to ways in which you can perceive beauty through a unique, Christian perspective on beauty.

If you would like to be active in this community, you can engage the comments of blog posts and continue forum conversations by replying to topics and threads at [Home - Thinking Beautifully](#).

### YouTube Video Resource: Restoring a Broken Nation

David French, U.S. religious freedom advocate, cultural commentator, and Christian author of *Divided We Fall*, talks with Barry Corey, president of Biola University (La Mirada, CA), about current divisions in the U.S. culture and the tasks of Christian college and university leaders in restoration of and training for the next generation of leaders. French discusses ways in which college and university leaders can cultivate cultures of public discourse that honor the Biblical virtues of humility and kindness; and he ponders emphases and strategies in developing the rising set of educated Christian leaders for effective and Christian communications. On August 24, 2021, the Council of Christian Colleges and Universities, an INCHE partner, noted and recommended this 45-minute video [here](#).

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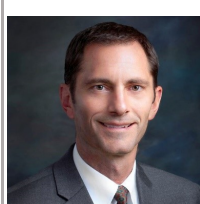


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# Contact

**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).

**INCHE's 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 the critical issues in contemporary society, so as 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.one](mailto:office@inche.one). We suggest articles containing 400 words or less.