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Then the group will come together and, while still sitting in three groups, engage in conversation to discuss the situation and suggestions for change.
This is the situation:
There are 7000 rickshaws in Nagpur. 1000 pullers own their own p. 138 rickshaws. 6000 hire them out from 50 owners for Rs 5.00 a day (60 cents). They earn a total of Rs 15.00 a day of which they need Rs 5.00 for food. They are responsible for all repairs to their rickshaws—a measure to discourage accidents or negligence among a group considered as drunkards and unreliable.
The cost of one rickshaw is Rs 1250 ($150.00).
Calculate the daily income of an owner of 50 rickshaws.
Calculate how many rickshaws a puller could have bought with the money he has paid for hiring a rickshaw for 15 years—working 6 days a week, 50 weeks a year.
Be ready to argue against the other groups such questions as:
Pullers "The owners charge too much"
Users "The pullers charge too much"
Owners "We put capital at risk"
Owners and Users "The pullers should work harder"
Owners and Pullers "The user should pay more"
Note for sharing at the end of the simulation game:-
A group of Christians in Nagpur tried many schemes to work with the rickshaw pullers

a. They called the pullers together to find out their problems.
b. They provided a place for them to meet—a hall instead of the pavement.
c. They provided a workshop for them to repair their rickshaws.
d. They raised loans to provide autorickshaws but they were too expensive.
e. They motorized the cycle-rickshaws but the frames were not strong enough to stand the pull of the motors.
f. With the rickshaw-pullers they presented a petition to the state government to restrict licences for owning rickshaws to one licence per person, who would also have to be a registered puller. Rickshaw owners would have to hand over the rickshaws to the pullers at no cost. The state government recently put this into law.

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Rev. Chris Sugden is a staff member of the Association for Theological Extension Education (TAFTEE), Bangalore, India. p. 139

Christian Higher Education in America in the 1980s

Kenneth O. Gangel

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When Charles W. Eliot became president of Harvard University in 1869, there were only three other administrators: the steward of the dining hall, the regent of the dormitories,

and a part-time registrar. That was over two hundred years after the founding of Harvard in 1636. The distinctive purpose of America's first institution of higher learning is well known. Its earliest printed rules announced that the chief aim should be that "everyone shall consider the mayne End of his life & studyes, to know God & Jesus Christ, which is Eternall life."[1]

The pattern of secularization set in quickly in the colonies, however, and was well on its way a hundred years after the founding of the nation's first college. Brubacher and Rudy make these observations about the decline of college graduates going into the ministry:

> *The percentage of college graduates going into the ministry was 50 during the first half of the 18th century. By 1761, however, this had fallen to 37 per cent and by 1801 to 22 per cent. Revivalism brought the figure back to 30 per cent by 1836, but then a steady decline set in, and it was 20 per cent in 1861, 22 per cent in 1881, and 6.5 per cent in 1900.*[2]

In the fall of 1976, 11,337,000 students flooded to the colleges and universities of the United States. By 1980 it is expected that fewer than 20 percent of those students will be in private institutions and only a miniscule proportion in schools which could be called "Christian" as Harvard was in 1636. Yet the member schools of the American Association of Bible Colleges enrolled 29,846 students last year and they represent less than half of the existing Bible colleges and institutes on the North American continent. Surely, more than double that number are in Christian liberal arts colleges and several thousand more are enrolled in evangelical seminaries.

Every aspect of Christian work is affected by Christian higher education. The Bible colleges and Bible institutes have virtually p. 140 kept the twentieth-century missions movement in operation; and seminary graduates carry out educational responsibilities in local churches as pastors and ministers of education, in parachurch organizations focusing on evangelism, missions, or education, and in colleges and seminaries themselves. Of Dallas Seminary alumni, 14.6 percent (one out of seven) are presently teaching or administering at the college or seminary level somewhere in the world and a significant group in each year's graduating class identifies some form of Christian higher education as the ministry to which they aspire.

Every Christian worker is affected in one way or another by this vast and important enterprise. Pastors make decisions regarding church support for denominational or independent institutions. Christian leaders counsel young people regarding their choice of college. Parents are directly involved with the question of whether and where their children will attend college. And all Christians must be concerned with that facet of ministry which literally provides leadership for all other aspects of ministry carried out in the name of Jesus Christ in the world today.

By the term *higher education* this author is referring to that vast network of postsecondary schools of learning without specification as to whether they are public or private, proprietary or nonprofit, two-year or four-year colleges, graduate or undergraduate, Christian or non-Christian. Rather than trying to identify each time between a Bible college, a Christian liberal arts college, or a seminary, the author will pull them all under the banner *Christian college* unless more detailed elucidation is called for. A Christian college may be defined as a *postsecondary institution of learning which takes seriously an evangelical doctrinal statement; classes in Bible and Christian ministry; a*

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[1] *Colonial Society of Massachusetts*, vol. 15, *Collections*, Harvard College Records, 1:24.

[2] John Brubacher and Willis Rudy, *Higher Education in Transition* (New York: Harper & Row, 1958) p. 10.

distinctively Christian philosophy of education and life; and the quality of spiritual life on campus. That definition could apply to a Christian liberal arts college with the broadest of programs or to a Bible institute or a seminary with a single-purpose curriculum.

HISTORICAL PERSPECTIVE ON CHRISTIAN HIGHER EDUCATION

Without question the earliest colleges in America were Christian institutions. The colonial Anglicans and Calvinists wanted a highly literate and college-trained clergy functioning in their churches and established their colleges with this educational goal in mind. Brubacher and Rudy, whose work is a classic history on P. 141 higher education, openly admit that "the Christian tradition was the foundation stone of the whole intellectual structure which was brought to the New World."[3]

To these early American church leaders the advancement of learning and the service of the church were merely two sides of the same coin. Piety was not to be separated from intellect, and religious faith was to be taught in a rational and systematic manner not only to clergymen but also to potential professional men in other fields, notably public officals of various kinds.

In the early years educational institutions set the pattern for society and were largely governed by the influence of the churches. Slowly, however, as secularization spread throughout the growing young nation, it also strengthened its grip on her educational institutions. The size of the country, its heterogeneous makeup, and increasing geographical spread of its population fostered a pluralistic trend in both the theology and the style of educational institutions.

It is quite chic in educational circles to refer to the tradition-bound patterns of Harvard. On one occasion Robert M. Hutchins of the University of Chicago commented on change at Harvard by saying, "I understand that Harvard University is making its diplomas larger or smaller—I've forgotten which. This is a step in the right direction." But, of course, Harvard *did* change drastically and dramatically; so much so that Yale University was founded in 1701 partly to counteract the liberalism that was already strangling Harvard.

William Warren Sweet, noted church historian, suggests that the principal dynamic behind the college-founding enthusiasm of American Christians was the spirit of revivalism and missionary thrust. The Great Awakening in the mid-eighteenth century was a major impulse to the development of Christian colleges. But the mortality rate of colleges founded in the eighteenth and nineteenth centuries amounted to nearly 80 percent by the end of the Civil War!

The contemporary scene is almost as confusing as the society which forms its backdrop. Someone once said that American society is so frustrated that if Moses came down from Sinai today the two tablets he carried would be aspirin. President David McKenna suggests that the Christian college, having passed through "the church era, the alumni era, the accreditation era, p. 142 and the business era" is now in "the government era." He writes:

> *... the government era will give the Christian college its most severe test in both identity and exposure. It may imply a broader base of student enrollments. It could give the curriculum a public service thrust. It will certainly require a redefinition of the purpose of the Christian college when "service in the public interest" is added to the traditional statements about*

[3] *Ibid.*, p. 6.

"Christian service," "institutional loyalty," "academic quality," and community participation."[4]

Of course, McKenna has identified a crucial point when he speaks of purpose. A Christian college in the late 1970s dare not be like Churchill's description of the British Labor Party: "Like Columbus, it does not know where it is going, it does not know where it is when it gets there, and it is doing it all on someone else's money!"

Since the publication of McKenna's article, the involvement of the federal government in higher education in America has become increasingly burdensome. By far the majority of institutions are involved with governmental aid at least in the form of student loans and grants. And even that limited involvement now requires compliance with all kinds of bureaucratic regulations. The American Council of Education has estimated the cost of compliance with federal requirements at almost two billion dollars a year.

Few people realize how massive the educational enterprise is in America. Over $122 billion is spent annually on education in this country, an amount which funds 66 million people including students. Those figures make education the largest single economic enterprise in America. Pressure on every institution is for greater efficiency and accountability and, to be sure, these things must be rendered to Caesar. But in contrast there must be, on the part of the Christian institution, a commitment to quality, excellence, and values as part of what is rendered to God. The contemporary scene is a difficult one and it is virtually devoid of simplified solutions. As H. L. Mencken once said, "For every complex problem there is a simple answer—and it is wrong."

ESSENTIAL COMPONENTS OF CHRISTIAN HIGHER EDUCATION

A genuinely Christian institution of higher learning will possess P. 143 three qualities which cannot be minimized nor compromised.

Evangelical Commitment

A genuinely Christian institution is different from a college which is merely "church-related." Taking seriously an evangelical doctrinal statement means identifying that doctrinal statement in public places such as the catalog, and requiring commitment to that statement on the part of the faculty and the board. It is a fact of history that many formerly Christian colleges are now merely church-related institutions. They maintain the appropriate denominational ties for purposes of funding and status, but have abandoned the essential qualities which made them distinctively Christian among institutions of higher learning.

Ecclesiastical Allegiance

A college may be denominational or interdenominational, but it must serve the local church both in its own community and on a wider scale. But how can one ascertain the genuine commitment of a college? Five questions can be asked to or about a college to test its seriousness in this dimension: (1) Is the curriculum oriented to the church's ministry? (2) Are students required to attend church services? (3) Are students required to engage in Christian service ministries while in school? (4) Does the college genuinely listen to pastors? (5) Where do the graduates go both in terms of their vocational choice and worship experiences?

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[4] David McKenna, "Changing Partnerships in Christian Higher Education," Christianity Today, August 21, 1970, p. 7.

Educational Quality

A Christian college must be both Christian and college. Because of financial pressures so much emphasis has been placed on public relations in recent years that one may be forced to say of some institutions, "There is less here than meets the eye."

An institution of Christian higher education ought to be accredited by appropiate professional agencies. It is impossible for parents or local churches to check all the variables in an attempt to establish educational quality. Faculty credentials, library holdings, curriculum design, instructional patterns, facilities and equipment, transferability of credits—these can all be measured under the broad banner of accreditation either regional or professional.

A rejection of established checks and balances on educational p. 144 quality leads to a superseparatism which produces intellectual incest, academic inbreeding, stagnation of educational quality, and a smug complacency. A diploma mill by any other name is still a diploma mill even though it may have the name "Christian" or "Bible" on its catalog. The legitimate Christian college abhors the diploma mill because it is as contrary to biblical standards as is the abjectly secular college which has no concern for the truth of God in its program or its classrooms.

BIBLICAL PHILOSOPHY OF CHRISTIAN HIGHER EDUCATION

In speaking here to "foundations," it may be necessary to say just a word about some contrasts between Christian higher education and secular higher education. These are not the only differences and by the calculation of others, they may not even be the most important differences. But differences they are, and they must be faced by anyone who seriously concerns himself with the study of Christian higher education.

Distinction Between Theistic-Supernaturalism and Naturalism

Theistic supernaturalism refers to an educational commitment which places God at the center of the universe and therefore the center of all learning. Naturalism, on the other hand, rather than referring to a specific viewpoint in philosophy, might well be called "secularism," a closed world view which indicates that only through science can trustworthy knowledge be attained.

Public institutions of higher learning in this country are irrevocably committed to a secularistic humanism, the opposite of theistic supernaturalism. To be sure, they are increasingly troubled by students with a religious obsession which is leading them into everything from Moonism to Hare Krishna, but this article is using *theistic supernaturalism* in the biblical sense. All education must have some authority, however loudly it may decry the need for that authority. In that sense, all educational philosophy can be said to take to itself some kind of God.

If theistic supernaturalism is the opposite to naturalism, then it can be said that Christian theism is the opposite of secularism. The foundational philosophic construct for education then is metaphysics—an understanding of ultimate reality. To this the Christian responds with the very beginning words of Scripture—"In the beginning God." James W. Sire says it well:

> *Christian theism is primarily dependent on its concept of God, for* p. 145 *theism holds that everything stems from Him. Nothing is prior to God or equal to Him. He is He Who Is. Thus theism has a basis for metaphysics. Since He Who Is also has a worthy character and is thus*

the Worthy One, theism has a basis for ethics. Since He Who Is is also He Who Knows, theism has a basis for epistemology. In other words, theism is a complete world view.[5]

Distinction Between Revelationism and Rationalism

Since there is a God, and since that God has spoken in history, the most important aspect of learning for the Christian is to find out what God has said. God's revelation, both special and natural, becomes the heart and core of the curriculum. That position stands against rationalism, the view that man alone is responsible for the creation and certification of truth. The problem, of course, is that one tends to think of the opposite of rationalism as irrationalism and that is precisely what revelational Christianity is not.

But to say that Christian education is the only true rational approach to learning is not to deny faith. The Christian college emphasizes faith, but the kind of faith the Bible calls for is not a mindless commodity. Far from asking the student to abandon his mental faculties and intellectual integrity, the quality Christian college seeks to develop his mind as a significant part of the total man. However, it recognizes that the mind is only one part of the total man and it must not be developed in isolation from the spirit which is also a God-given function of human personhood. *To the genuinely Christian educator the mind matters and he is concerned that students develop a rational Christian faith which recognizes the historic foundation of Christianity recorded in special revelation, the Bible*.

Distinction Between Absolutism and Relativism

Perhaps here one faces the crux of the whole matter in philosophy. The study of truth, morality, ethics, and values hinges on the idea of absolutism. Secular education has committed itself almost completely to the principle of relativism. Educational institutions are pressed by the society at large and by the educational establishment in this country to throw absolute standards p. 146 to the wind and yield to the tide of permissiveness that has engulfed the American culture.

That has long been the case with respect to the teaching of *truth* as relative; *values* caved in as people began to wonder whether premarital chastity is really something to be held on to; then *morality* severed all of its links to any concrete standards with the arrival of coeducational dormitories and x-rated film showings on most university campuses; and finally, *ethics* are now declared completely situational though a nation still feigns shock at accounts of widespread cheating in military academies. Many people have lost sight of the difference between right and wrong.

DIAGNOSTIC PROJECTIONS FOR CHRISTIAN HIGHER EDUCATION

Projections on Enrollment

A decreasing birthrate leads most prophets of higher education to prognosticate a decreasing enrollment in the future college market. Generally, a 10 percent drop in enrollment is expected in colleges and universities between the early 1980s and mid-1990s. But birthrate is only one of the many factors affecting college enrollment, particularly in Christian schools. For example, denominational schools are greatly influenced by the growth or decline of their denominations, probably the most significant factor affecting those schools' enrollments. The burgeoning evangelical private elementary and secondary school movement will be of some benefit to Christian colleges, and the rank permissiveness in state colleges and universities may eventually turn

[5] James W. Sire, *The Universe Next Door* (Downers Grove, IL: InterVarsity Press, 1976), p. 42.

parents and pastors toward Christian higher education much in the way they have turned to Christian elementary and secondary schools in this decade.

A fairly stable trend has developed in which 80 percent of the children whose fathers graduated from college will go to college themselves (87 percent when both parents are college graduates).[6] As a nation turns its attention to the sunbelt, schools in the South will tend to have a slight advantage over schools in the North and particularly the Northeast. According to a report by Ben Wood and Associates, "Generally, Christian schools of the future will attract a larger percentage of the market if they retain and revitalize their distinctive integration of Christian faith and p. 147 learning."[7] After treating the enrollment issue from various perspectives the editors of that report offer this concluding paragraph:

> *The interplay of these many factors, while complex, indicates hope for the continuation of education in Christian oriented schools. The key for future stability is twofold. First, it is necessary that schools increase their sensitivity to a student's needs and goals. This is especially important as we see more students desiring a practical educational experience. Second, reaffirmation of the Christian world view in all aspects of the Christian college training is vital. Again, an integration of faith and learning applicable both inside and outside of an academic setting is highly desirable.*[8]

For seminarians who are contemplating a ministry in college teaching this author offers two points of advice: First, if a seminary student is working in a high content field such as biblical languages, church history, or systematic theology, he should pursue a doctorate immediately after his master's work is completed. And somewhere along the way he should learn how to teach. The faculties of evangelical colleges and seminaries are jammed with people who know enormous amounts of content but have never stopped long enough to consider how that content can best be communicated to other people. Second, students who are studying in and want to teach Christian education, homiletics, evangelism, or missions should spend at least five years in the appropriate ministry, usually in a local church.

Seminaries represent the most positive current phenomenon in evangelical higher education. An increase of 11 percent was reported in seminary enrollments between the fall of 1974 and the opening of the 1975–76 academic year. Since that time they have continued to climb until almost fifty thousand students are now enrolled in graduate theological schools in the United States and Canada this year.

Not only that, but seminarians are showing much more commitment to ministry in the 1970s than they did in the 1960s when the church was less popular. A February, 1976 poll of students at three evangelical seminaries indicated the following results: two-fifths want to enter established pastorates; one-fifth want to plant p. 148 new churches at home or abroad; one-fifth hope to become college or seminary professors; and the other one-fifth are undecided. Of great encouragement is the fact that 16 percent of the students responding are definitely planning on overseas ministry and 60 percent are open to it as a possible career.[9]

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[6] Market Compilation and Research Bureau.

[7] *A Digest of Trends in Higher Education within the Christian Perspective* (Wheaton, IL: Ben Wood and Associates, n.d.) p. 6.

[8] *Ibid.;* p. 12.

[9] *Christianity Today*, May 21, 1976, p. 34.

Projections on Curriculum

One clearcut trend in the area of curriculum across higher education in America is vocationalism. American pragmatism has finally made its way to the college level and students are seeking marketable skills rather than general refinement of the culture personality. Of course, not everyone agrees with this trend and many deplore it outright. One example is Robert M. Hutchins, president of the University of Chicago from 1929 to 1945 and then its chancellor until 1951. Hutchins also was the founder of the Center for the Study of Democratic Institutions in Santa Barbara, California and its first president from 1949 to 1974. When asked his definition of a university, Hutchins replied:

> *A university in an intellectual community of people at various stages of development, physical and intellectual, who are trying to understand major issues that confront and are likely to confront mankind.*[10]

Projections on Finance

Institutions are caught between effectiveness and economy as the two polarities on a continuum line of financial practice. Effectiveness can enjoy the luxury of concerning itself only with the institution's goals and objectives with full emphasis on results instead of resources. Economy, on the other hand, simply aims at managing without waste and constantly guards the resources. It is a belt-tightening procedure which talks a lot about survival rather than growth.

A middle ground is efficiency, an emphasis on the maximum return for the dollar, or as Robert McNamara used to say, "the most bang for the buck." Its key ideas are caution and management to produce the greatest outputs with the available inputs.

The danger, of course, is for the Christian institution to consider p. 149 itself somehow immune from the problems of finance which plague higher education in general. Some of these institutions have already discovered the mystical irrationality of that view. The facts are frightening, as Paul Reinert of St. Louis University observes:

> *Today, as never before in modern times, the entire private sector of U.S. higher education is unsure of its future. The latest figures in a continuing study by the Association of American Colleges reveal that some 365 of the nation's private colleges and universities may be ready to close their doors in 1981 unless immediate aid is forthcoming. Two hundred institutions will be exhausting their liquid assets within a year. Within ten years, forty per cent of all private Ph.D.-granting institutions will be out of business.*[11]

Christian schools belatedly have gotten into the deferred-giving business and are now commonly using terms never heard before in the hallways of theological academe—estate planning, gift annuities, deposit agreement plans. Of course, the future is not entirely dark but Christian schools dare never again be passive toward the sources of financial support.

> *To thrive in the next two decades, Christian schools will have to continually be open to new resources of revenue, reducing the portion now brought in by the student. Technology will play an increasingly important role which will require creative, open thinking on the part of*

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[10] Robert M. Hutchins, "The Hutchins View of the University," *The Chronicle of Higher Education*, May 23, 1977, p. 5.

[11] "Rescue Begins at Home" (Management Division, Academy for Educational Development, 1972), pp. 7–8.

Christian schools. Careful planning in these and other areas ... will result in a positive financial picture for the foreseeable future.[12]

Projections on Educational Standards

It may be that clever inventions such as pass-fail (in which no one ever fails), admission of undergraduate students who cannot write a coherent sentence, so-called free universities and open education will eventually be demonstrated as folly. The problem, of course, is to maintain educational and academic integrity in the face of enormous financial pressures which seem almost to compel some schools to put on any kind of circus in order to attract paying customers. p. 150

It is essential to be reminded that the ultimate dependence for the survival, health, and growth of Christian institutions rests on the sovereign God. The prayer factor and the reward of God's faithfulness on those who trust in Him is a dimension which sets Christian colleges completely apart from the rest of higher education.

The absolute importance of Christian higher education to the church of Jesus Christ in the late twentieth-century world cannot be overemphasized. The *church desperately needs the Christian college* though too often it forgets that need amidst its other problems and pressures. This author has attempted elsewhere to articulate the inseparable relationship between Christian higher education and the task of world evangelization:

Are you interested in missions? Be interested in Christian higher education. Do you want to support missions? Support Christian education. Without the Christian college there is no local church, there is no sending homebase and there is no sustained work on the field. When we strengthen the Christian college, we strengthen the work on the field, we strengthen the homebase, and we strengthen the local church.[13]

Individual Christians, private philanthropists to whom God has given a great store of resources, Christian businesses, and particularly local churches need to rise up as one and call the Christian college and seminary "blessed." To be sure, they must carefully distinguish between those institutions which maintain evangelical commitment, ecclesiastical allegiance, and educational quality and those who do not. But having found the former, they must plunge themselves sacrifically into their support. Everett Cattell spelled this out more than seven years ago:

We must face facts. If we evangelicals are to have youth prepared to five in a society in which Christians are increasingly a minority and are surrounded with increasing paganism, they must, in addition to a personal experience of Christ, which is basic, have an intellectual understanding of their faith and its relation to the arts and sciences ... Keeping the evangelical colleges alive and relevant is a life-and-death matter.[14]

(abridged)

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This was the first in a series of four articles delivered by the author as the W. H. Griffith Thomas Memorial Lectures at Dallas Theological Seminary, USA, November 1–4, 1977. p. 151

[12] *A Digest of Trends*, p. 32.

[13] Kenneth O. Gangel, "The Neglected Word of the Great Commission," *Communicare*, 1977, p. 10.

[14] "The Grim Alternatives in *Christian Higher* Education," Christianity Today, July 3, 1970, p. 4.