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living.*

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much-needed manpower to the small Presbyterian force which alternated between three and four couples. This combination of formal theological training and practical field work was a much more appropriate preparation for a rapidly growing frontier church than the North American model which was destined to dominate the preparation of future Brazilian pastors. The concern for order prevailed over the concern for mission. The missionaries failed to see that a structure which had been reasonably effective in one culture at one point in time had to be significantly altered when exported to another culture. In retrospect it is clear that the Reformed concept of a highly educated ministry prepared by formal seminary training acted as a constraint upon the development of the Presbyterian Church. When confronted by conditions propitious for rapid growth it was unable to maximize its opportunity for lack of structural flexibility. Other denominations, such as the Baptists and later the Pentecostals, possessing greater structural flexibility were able to respond in a manner appropriate to the given historical conditions and experienced spectacular growth. It is not being suggested here that either the Baptists' or Pentecostals' traditions are models to be copied *en toto* and that the Reformed tradition be scrapped. Both these traditions have their own problems which are endemic to their structural organization. It is being suggested, however, that the Reformed concept of ministerial preparation is less than adequate for those historical moments which offer the opportunity of rapid growth as witnessed by both the North American frontier and the Brazilian experience.

Dr. Ronald Frase, formerly a Presbyterian missionary in Brazil, teaches at Whit-church College, Brookhaven, Mississippi, USA. [p. 125](#)

Teaching Christ as Liberator in Extension Education

Chris Sugden

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AN EXPERIMENT IN WRITING A TEE COURSE ON CHRISTOLOGY

This bold attempt to break out of the traditional mould of teaching Christology to Christians who live in the midst of poverty and oppression demands serious reflection. Does it weaken the fundamentals of systematic theology or illuminate them? Is extension education a better context in which to interpret Biblical theology than a residential college?

The writer welcomes advice and help in revising the course. All correspondence should be addressed to: TAFTEE. P.O. Box 520, Bangalore 560 005, India. This 10 week course is available for \$10 and reprint rights for 10% royalty of the cost of reproduction.

The Editor of ERT would also welcome articles and comments in response to this disturbing model.

(Editor)

At the end of a hard day selling fire fighting equipment in Bangalore, South India, Bernard sat down to his daily hour of studying his degree-level TEE course on Jesus the Liberator. In the middle he read this *frame* or a unit of study.

"This is a sermon based on a real life story: John, a Christian, worked as a managerial trainee in a factory. He saw injustice and exploitation on every side and decided to form a workers' union. As a leader of this Union but with no experience he went to others for help. He called on a Christian lay man who told him that if he could avoid being exploited and ill-treated himself, he would do better to ignore the goings-on around him: it would do his career no good if he got involved. He then called on a Christian pastor. He told John that he was getting mixed up in politics and that the pastor could not get involved in this issue.

In desperation he called on a communist. This man asked him what his problems were and how the exploited workers were suffering. He went with John to the court to defend victimized employees. He helped John get financial assistance for the workers' families and put him in touch with skilful advisers and lawyers to help him.

In the light of our study of Jesus' parable of the Good Samaritan which of these do you think proved neighbour to the man seeking to rectify injustice in the factory? What is your reaction to this p. 126 application of Jesus' story? Is it a faithful application? Does it distort the meaning of the parable?

.....
Discuss in your tutorial."

Well, Bernard was ready for the tutorial. "How can Christians get involved in these trade union matters?" he demanded. If you want to stand for truth you will never get anywhere in the unions. they will kick you out."

Bernard was of course an articulate, forceful and youthful salesman, by and large his own boss. Next to him in the tutorial sat Elijah, a shy elderly evangelist. He had lived in a slum area for a number of years. Now he spoke up: "But Christians must do something for the people I live with. They must stand for what is right. Being kicked out should not stop you making a start. It didn't stop Jesus." Then a member of a trade union and a professional association joined in. A lively discussion covered trade unions' practices and the way to understand the parable of the Good Samaritan. In the process the students were doing theology. Theology is what results when Christian believers apply Scripture to their life situation and work out what is true and relevant about God and His will today for them.

To be more precise they were doing Christology. They were seeking to understand how to obey the God revealed through Jesus in their society by studying what Jesus did in His society. The course on Jesus the Liberator attempts to combine a Chalcedonian understanding of Jesus as fully God and fully man, the evangelical conviction that His substitutionary death for sin is the one way for men to come into a forgiven living relationship with God with the insights into Jesus' ministry to the poor and oppressed contributed by Liberation Theology. In this report I outline an attempt to write a TEE Christology course at degree level and to combine three 'musts' for Christian adult education—it must be relevant, practical and fun to study. People coming from a hard day's work won't abide further drudgery.

GENERAL THEOLOGICAL METHOD

The course attempts to put the discoveries of the new hermeneutics into practice—that we do not fully understand the meaning of the Biblical text until we apply it in our own context P. 127 today and obey it. The course uses the method described by Tony

Thistleton in his essay “Understanding God’s Word”¹ as the “merging of horizons”. *First*, the student studies the first century horizon. He examines Jesus in His own historical socio-economic and political context. For example, he studies the hierarchical society of Jesus’ day in which social inequalities were sanctioned by religion, where women, children, the sick, traders, Gentiles, Samaritans and the people of the land were denied access to God by the pharisaic and scribal interpretation of the law. He studies the radical stance Jesus took in eating with tax collectors, healing the children of Gentiles and praising good Samaritans. He sees the political implications of Jesus’ actions in a society where no division was made between religion and politics.

Secondly, the student reflects on his own twentieth century Indian horizon and seeks horizons similar to the one Jesus was in. In India religion sanctions social inequalities between upper castes and outcastes: women are assigned an inferior status; officials sometimes abuse their power for financial profit just as the tax collectors did. And of course the poor are always with us.

The *third* step is to merge the horizons—to apply Jesus’ teaching in his situation to a parallel situation today. This process is circular. By applying Jesus’ teaching to our horizon we learn more about the nature of Jesus’ teaching: a Good Samaritan is tame today, but a good communist is as hot for us to handle as a good Samaritan was for Jesus’ leaders. We also learn to question our own horizon. Jesus held up as his pattern of leadership the role of a servant. In India most middle-class Christian homes have servants. They work long hours often without a day off for low pay and are regarded often as very inferior. Jesus’ teaching on the nobility of servanthood and Paul’s teaching on master-servant relationship questions the situation we live in.

The *fourth* step in merging horizons is to obey God’s will as it challenges us. The course must challenge and change behaviour. In the study on Jesus and Social Inequalities students are asked,

“Can you think of anything you could do in the next week which would show the newness of life of the kingdom in your relationship with socially inferior people—for example could you do the washing up? p. 128

..... ?”This method means that in studying each aspect of Jesus’ ministry students are required to reflect critically on their society also.

“Reflecting on the prophets’ hope for a just and righteous society under the Prince of Shalom, write a speech beginning “I have a dream for India.....”

In the light of Jesus’ healing ministry to the lepers (the out-castes), the women (second class citizens), servants of hated Roman soldiers, Samaritans who were bitter enemies, and blind people who were thought to be punished for sin, evaluate Christian medical work where even with concessions the daily cost of Church-related hospitals is RS 20–40 per patient, or one fifth of a labourer’s monthly salary.”

The method of merging horizons is important for correctly interpreting Jesus today in Indian society. But by taking these four steps the student also covers more traditional ground. He learns the historical veracity of the Gospel records by seeing how all that Jesus does only makes historical sense in the socio-economic and political situation of pre-AD 70 Palestine. The standard components of an academic Christology course are all to be found in Jesus the Liberator. The student covers basic gospel source criticism, arguments for the historical veracity of the gospel records, the way parables force their hearers to make judgements, the possibility of miracles, the Son of Man and suffering servant, the atonement, the evidence for the resurrection, understandings of the second coming and what the millenium might be and the doctrine of the Trinity.

¹ In *Obedying Christ in a Changing World*, Vol. 1. The Lord Christ, Edited by John Stott, Collins 1977.

But what is crucial is the focus for looking at Jesus. The course does not view him in terms of doctrines. It examines him in terms of what he did in his society to decisively liberate men from all forms of evil.

THE THEOLOGICAL FOCUS

The theological focus is that Jesus was God's agent to bring God's plan for creation to fulfillment by inaugurating the kingdom of God. This is God's plan of total liberation for man's whole life. It brings new relationships between God and man, man and man, man and the physical world.

The student begins by studying the earliest Christological title "Jesus is Lord" and sees how this is awarded Jesus on the basis **p. 129** of the resurrection. After studying the evidence for the resurrection he examines its significance in vindicating Jesus as the one who brings God's kingdom.

The nature of God's kingdom is studied first in the transformation of the physical realm, climaxed in the resurrection. Jesus' healing miracles show God's compassion and the power of his kingdom to affect the physical realm. The student evaluates Christian medical work and also studies Francis Mac Nutt's guides to the Christian practice of faith healing and exorcism, taken from his book *Healing* (Ave Maria Press 1974).

In the nature miracles the student sees Jesus as the one who transforms, restores and delivers the creation of which he is sovereign. He then evaluates three cases by what he learns from the nature miracles.

"How would you advise these people in the light of the fact that God will transform the best of man's work in the kingdom?"

(a) David is a printer, he produces quantity at the expense of quality because his customers accept his work. He knows he can do much better.

(b) Prabhu is a householder; his kitchen waste makes a terrible mess in his compound but he feels it is not his job to clean it up.

(c) Abraham is a pastor; he advises all the young men in the Youth Club to train as pastors because he feels that is the only work God really blesses."

Only in the fourth week of the ten week course do students examine the historical basis for the claim that this risen Lord is the same person as the carpenter who ate with disreputable people and did women's and servants' work in washing his disciples' feet. From the material in the lesson students have to be ready to take part in a role play at their tutorial with a person who does not believe Jesus existed, a person who thinks the historical details of Jesus' life are unimportant, and a person who argues that the gospels contain an interpretation of Jesus which we must remove to find the real Jesus.

THE MINISTRY OF JESUS

What do people really teach about Jesus? The first section examines Jesus' prophetic ministry, in particular his understanding of the law. Jesus thought that the effect of much Jewish interpretation of the law was oppressive and unjust to some people **P. 130** but gave others a way of avoiding God's will for love and justice while pretending to obey Him. At the end of the lesson the student is asked to prepare for his tutorial in this way:

"A leader of your church opposes a member who proposes to send a voluntary medical team to a slum area on a Sunday—breaking the Sabbath. Write a dialogue between the two people and be prepared to take the part of either of them in the tutorial."

The lessons on “Jesus and Religious Oppression and Social Inequalities” encourage the students to see that Jesus did not hand out charity to oppressed people—he restored their rights, dignities and self-respect, motivating them to advance further and help others in turn. He went to the root cause of injustice in Israelite society. The religious practice and laws of the leaders deprived most of the Jews of their rights as members of God’s people to know God’s law, to enter his kingdom or have dignity and fellowship in an undivided society. Jesus actively resisted this oppression because it gave a wrong idea of God, and caused injustice and suffering. He took the side of outcast rejected people. He showed that God was a God of mercy and forgiveness who changes their status. Jesus also wanted to free the leaders from their false and loveless religion. To them he stressed God’s judgement and call to repentance. The student is then asked to write out what he thinks are the root causes of the problems of Indian society, the rights that are denied to people, and how they can help deprived people know their rights.

Inevitably Jesus was involved in the politics of his day and in conflict. If he had not got involved his silence would have left the field free for the powerful to continue unhindered. Jesus’ principles of involvement in conflict were that he exposed underlying conflicts and did not attack individuals or make personalities the issue as is the prevailing method in India. He recognised that people belonged to groups and dealt with them as such but took sides with the underprivileged. The example of William Wilberforce and his work to abolish the slave trade is given and students are asked to identify these principles of Jesus’ ministry in Wilberforce’s work.

RESISTANCE TO THE ROMANS

Two lessons are given to “Jesus and Resistance to the Romans.” After scanning the nature of the Roman occupation of **P. 131** Palestine students are asked to consider present day situations that are parallel to first century Palestine in President Somoza’s Nicaragua, the plans by the South African government to bulldoze down the black community at Crossroads, and a recent tragedy near Madras where high caste Hindus set fire to a Harijan colony and butchered twelve people. Then the policies of different groups in Palestine towards the Romans come under review. For example, the Sadducees benefited from Roman rule and were quite content with it. In contrast to them, Jesus stressed that God’s power to make the last first was active in the world. He taught that true leadership was service not domination and prophesied a rapid end to the Sadducees’ power. The student then reads a comment on the Indian emergency of 1976–77:

“The denial of rights to working people, the continued victimization of the rural poor and landless, the so called beautification of the cities that destroyed the homes of the urban poor, the compulsory sterilization drive violating the dignity of thousands all these are a reproach to any nation.”

The student then compares various reactions to the emergency found among Christians (support, hesitancy and opposition) with the attitude of the Sadducees and of Jesus to the Romans.

Jesus also rejected violence as a solution. Instead of violently overthrowing the Romans or replacing unjust Jewish leaders Jesus proclaimed a new order where men would be free from all the evil that oppresses human beings and disfigures human society. This was no escapist solution as John Desrochers writes in an enrichment book for the course, *Christ the Liberator*, p. 128.

“The creation of a new Israel was the most revolutionary and dangerous undertaking anybody could have embarked on at the time of Jesus, for it involved a radical restructuring of society and an open confrontation with religious and secular powers.”

So the study proceeds to “The Church, The Revolutionary Community.” Jesus’ teaching on the community life of the disciples and its practice in the New Testament is used as a basis for students to evaluate the life of their own Christian community. The course asks these questions:

“Does your fellowship regulate its life by allegiance to Jesus’ teaching and obedience to the whole word of God? Do the leadership patterns show the model of Jesus the servant? Do they develop and draw on the contributions of every member? Do p. 132 members live by the kingdom pattern of repentance and forgiveness and feel able to say sorry to each other? Is her primary calling to be a sign of God’s kingdom in the midst of the old age and to use kingdom and not worldly means in achieving her kingdom goals? Does she accurately challenge surrounding society or merely reproduce the disfigurements of society? Does she deliberately unite people of different backgrounds or reproduce the dominant divisions of society? Does she provide a community of healing and reconciliation where people can open themselves to receive love? Are members available to meet each others’ material and personal needs? What can you do to promote these goals in the coming weeks?”

JESUS AND THE POOR

“Jesus and the Poor” takes a week’s study. The first day requires the student to meet with a poor person whom they regularly see—their servant, driver, gardener, the postman, a rickshaw driver, tailor or coolie. They are asked to find out in a casual way where he lives, and in what sort of shack. How many in his family, which ones are earning and what is their total income? What does he dislike about his job and what improvements does he hope for? What prevents him improving his position and what problems does he have? The students are asked to record and reflect on their findings later and share them in the tutorial.

The second and third days are studies on poverty in the Old and New Testament. Jesus’ good news to the poor is “that the cause of injustice in man’s rebellion is dealt with. He promises a radical change in economic relationships and beings to totally reverse the arrangements of his day. He brings real change to the lives of suffering people, shows that he is God’s king who defends the poor and creates a new people of God to care for the poor.” He liberates the rich from rebelling against God by seeking their security in wealth and ignoring or oppressing the rights of the poor. They are to devote themselves to the concerns of God’s kingdom—just relationships and true peace—and God will provide them enough to live on.

Students examine the 1971 census of India to see how 6% of Indians control 80% of the country’s resources and 94% have 20% to live on. They then examine long case studies of a Christian group in Jabbalpur who took up the cause of cycle-rickshaw pullers, and a Church group in Bombay who opened a club for p. 133 pavement children. They seek to discover principles of Christian involvement with poor people that these groups followed.

The tutorial is a simulation game on the rickshaw pullers of Nagpur to show how merely patching up wounds does not change underlying causes of injustice. I have reproduced this game in an appendix. Students are referred to Julia De Santa Ana’s *Good News to the Poor* for further enrichment reading.

SUFFERING

The final three weeks of the course concentrate on the cross, suffering and salvation.

"God's programme for the material and spiritual liberation of his creation from the powers of evil, rebellion and death was carried out by his suffering servant. Our theme for the next three weeks is how Jesus accomplished this total and decisive liberation."

Jesus' suffering must not be separated from his ministry. It arose directly out of the stance he took on the issues of his day, taking sides with the powerless sufferers against the powerful. He undertook a prophet's ministry and saw a prophet's fate coming to him. The problem of Jesus' death is how one who claimed to be anointed by God to bring his kingdom came to die under his curse. Studies of the Son of Man and the suffering Servant show that Jesus linked the concepts of judgement, forgiveness and suffering. The rejection by God's people of God's judge and true servant was the proximate cause of Jesus' suffering. But as representative of God's covenant people, he absorbed the consequences of his peoples' rebellion—death. In doing so he suffered the judgement they deserved so that they might be forgiven. The students are encouraged to link this with their experience of worship in baptism and communion. In these sacraments we identify ourselves afresh with Jesus our representative under God's righteous condemnation as the grounds of our forgiveness and new life.

The above paragraph condenses three days' study in which I attempt to link substitutionary atonement closely with the actual events of Jesus' ministry and the way the gospels present his understanding of his suffering and death. In India Christian forgiveness is regarded as very mechanical. A wash in the blood of Jesus is like a wash in the Ganges. I attempt to show how Jesus' death for forgiveness is far from a mechanical ritual but intimately [p. 134](#) bound with his whole ministry. So four studies examine the Cross as God's judgement on sin, an offering for sin of the perfect life as a propitiation, the conquest of evil and the revelation of God's love in taking the initiative to bring Shalom.

In studying how the Cross reveals man's rebellion, its consequences and God's judgement on man's rebellion, students reflect on corporate as well as individual sin. They are asked to suggest examples of corporate sin in India and how Christians can repent of them.

"If we are members of a privileged class that profits from corporate wrongdoing and do nothing to try and change it we are guilty before God."

Jesus is the representative head of a new race who offers his perfect life as a sacrifice to God and takes the penalty of his people's rebellion against God on him. Here is a *frame* at the end of this lesson.

"What is the significance of understanding Jesus' death as an offering to God for man's sins, to turn away his wrath?"

1. Man is so helpless in his rebellion that only God can take the initiative to rescue him.
2. Man's rebellion is so deep-rooted that mere moral reform or social change is not sufficient to help him.
3. Injustice, exploitation, dishonesty and adultery are not only crimes against fellow humans; they are damnable sins against God which can only be forgiven because of a perfect life and a sacrificial death.
4. The need to atone for and put right the consequences of evil is only met when God's wrath and judgement are turned away.

5. God is so concerned to rescue man and bring him to fulfillment in his kingdom that he takes the initiative, makes the offering and suffers the penalty himself to open his kingdom to his former enemies.

The following people need to recognize one or more of the above truths about the liberation which Jesus brings by his sacrifice. After each example summarize what should be emphasized to that person.

1. Mrs Chowdry drives herself and others hard in Christian service. It is her duty she feels to live an obedient life in order to [p. 135](#) make up for the wrongs she has done and put right wrongs other people have done ...
2. George D'Souza is a social worker. He gets disappointed that only a few people seem really changed by his work. Though many poor people benefit from what he does, some of them only want to become rich and powerful. None of the privileged people he talks to seem to care about the problems of the poor....
3. Thomas David is a young Christian businessman who wants to be successful. He is offered a partnership in a venture which will make a large profit by using cheap non-union labour....
4. Christine Chatterji used to be an enthusiastic member of the young people's group. Now she works for an exporting company and travels a lot. She has seen some of the excitement of the business world but has got very disillusioned about life. The "law of the jungle" seems to be the only law to follow. She feels that Christianity is for nice people who do not face up to the realities of the world....

Discuss your answer in your tutorial."

In the study on the conquest of evil, students are introduced to the theology of the principalities and powers of evil, a theology of the evil which infects all man's systems. Jesus on the Cross is the one who frees men from the power of evil, of man's passions, lust, the desire to dominate others and of Satan. The life of the Church in the power of the Spirit demonstrates Jesus' Lordship over evil. Students examine case studies of Church life to see how a Church demonstrates freedom from some of the powers of evil. For example, Roswith Gerloff writes of Black Churches in America:

"They have given dignity to people forced to live in societies not of their own making and have helped to preserve the values of their communities. They have only been able to do all this because of Christ, because of the gospel which liberates from bondage to oppressive and overpowering structures. They have helped the freed man to look beyond material possessions and to deliver him from a slave mentality".

The final study of the Cross as a revelation of God's love highlights God's way of overcoming evil, by taking the initiative to love his enemies and by suffering the consequences. From the studies on suffering on the Cross the student is asked to assign passages from the New Testament from memory to the following [p. 136](#) principles for Christian action against evil: Absorb violence, resist evil, regard suffering as redemptive, seek your opponents' best interests, take the initiative in seeking reconciliation, admit your complicity in personal, and corporate rebellion, and identify with the victims of injustice. They are then asked to identify these principles in two case studies of Christian action.

The Cross was set up in the midst of suffering and injustice and one study concentrates on its message to people who are suffering. The Christian message gives motives for taking action against suffering—not for accepting it fatalistically as many do in India. First, suffering is not an illusion but a serious and harsh reality. The sufferings of Jesus, and of the refugee are real. Secondly, God is not aloof from suffering. Students are asked to

suggest four examples from India of people who could say “How can God know about my suffering?” and then give a way in which Jesus suffered in a similar way. Thirdly, Jesus took the initiative in attacking and relieving suffering in all its forms. Finally, when suffering will not go away God still triumphs because he can use it redemptively to further His purpose of bringing peace. The transformation of suffering is studied in Paul’s letters and students are asked for examples they know of where the suffering of a Christian brings life to others. Finally, students examine the action of a Church in South Africa which gave shelter to evicted black people and are asked to state how it illustrates the reasons for Jesus’ sufferings and Paul’s teachings on suffering in Christian ministry.

The final week draws together an understanding of salvation by examining all aspects of salvation achieved by Jesus under the headings of the Christian festivals. Then they apply Jesus’ liberation to society, and compare it with liberation as taught by Hindu religion and Marxism. The final two days look at the relationship between Jesus and the Spirit of God who makes real among us what Jesus has made possible for us: and between Jesus and the Father, in that he has a direct access to the Father which he opens to us as he leads us beyond Himself to the majesty and fulness of God.

REFLECTIONS

Throughout the course students are continually asked to suggest parallels from their society to Jesus’ situation, offer pastoral advice for a case study, evaluate some Christian activity, write a **P. 137** parable themselves, plan some initiative and at the end evaluate the course. This critical reflection is vital because little in Indian education or church life encourages people to think for themselves. The link between what the Bible teaches and what I ought to do is usually forged by what the preacher says and by unquestioned traditions of the elders. The course tries to forge this link by challenging the student to make his own evaluations and defend them in the tutorial.

Also the course is intimately related to actual case studies from local church life. TEE courses are best written in the context of ministry in a local church in order to provide a living laboratory of case studies with which to interact the scripture. Students are being trained to catalytic leaders of an obedient Christian community. So they need to learn to think creatively and biblically out of their own situations. The course tries to model this and encourage them to do it. The course has many inadequacies and omissions. It probably does not measure up to its stated goals as it should. A critic could suggest that the course should make practical suggestions that are very tame compared to Jesus’ radical action. However, it does try to give one practical step which students can realistically take which leads in the direction Jesus points.

APPENDIX

The Rickshaw Pullers of Nagpur

This game reproduces on a very small scale a situation in society. Those taking part try and experience what people in that situation feel like and why. The game is based on the true situation of rickshaw pullers in Nagpur, India. Your tutorial group will split into three groups, one representing the rickshaw pullers, one representing rickshaw owners and one representing rickshaw users.

The group will first meet separately to evaluate its present system from their point of view and will discuss whether they want any changes. How will the people you represent feel and argue? None are Christians so don’t assume Christian attitudes.

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.

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,