

JOHANNESBURG 2000

WEDNESDAY, JULY 12

The Asia Pacific Region conducted this morning's worship session. They opened by reading Psalm 100 and sang the following choruses: "I Will Enter His Gates With Thanksgiving", "Jesus Be the Lord of All", "Surely the Presence of the Lord is in This Place", "To God Be the Glory", and "Make Me a Servant." James Wambrauw led the music. Angelito Agbuya gave the devotional and Sung-Won Kim lead the group in The Lord's Prayer with each praying in his or her own language.

Ted Esselstyn of the Africa Region gave a brief overview of education in the Africa Region. He began with a look at the past. Some highlights include:

- Education in Africa began in 1915
- The Swaziland Bible College was opened in 1935
- Began an expansion of education program in 1954
- Most schools had very high standards of education
- In 1952 standards for admission to the Bible college at Siteki were dropped completely. By 1968 there were no Black African Nazarene pastors who had completed high school.
- This led to the formation of a coalition of the four closest schools to develop a new education agenda including a degree program for all of Africa
- Formation of "The Committee for Higher Theological Education in the Church of the Nazarene in Africa"
- Partnered with Canadian Nazarene University
- Asked World Mission for funds to update the facilities, faculty, and libraries
- Africa reorganized into one region with multiple fields with Dr. Zanner as director

- Dr. Zanner institutes coordination of degree studies as well as the regional education coordinator concept
- Reorganized student funding by pooling all funds and setting up a student bursary system
- Established an association of schools for collaboration
- Developed a teacher certification program
- Developed curriculum review program
- Developed a variety of extension education programs
- Birthed Africa Nazarene University

Paulo Sueia shared about the literacy problem in Mozambique. Mozambique is experiencing tremendous growth which is creating a shortage of pastors. However, since many of the people do not read or write they must look at ways to educate those called to the ministry in non-traditional ways such as audio tapes, video tapes and radio. They are hoping to have an extension education center on each of the 31 districts. Paulo asked for prayer support as they establish a system to meet this need.

Greg Crofford spoke on the eclectic approach to ministerial education on the West Africa Field (refer to handout). Greg has a goal of having two Masters trained teachers per West African country to spearhead the education program for each country. He is talking with ANU about being a recognized extension of ANU. A big problem is books. He hopes to develop a lending library.

Sal Munedzimwe: Africa has a goal of 1 million members by 2010. This will necessitate training 12,000 new pastors by 2010. Goals include:

- a certificate level program on every district
- greater responsibility for extension education by district and local personnel

- production of learning materials using different delivery systems
- auditing of skills/resources for better deployment

Enoch Litswele shared his burden for maintaining our doctrinal integrity among our youth. It must be a doctrine of the heart. It must be a life-style.

Dumerzier Charles - French Africa Field is a new field. Dumerzier shared the great lack of pastors. There are only four ordained pastors for 170 churches. These four pastors have no theological training in the Wesleyan holiness tradition. They have started a full time theological training program as well as three training centers. They have graduated eight pastors from one of their training centers. One problem they are encountering is the feeling that a pastor should have to pay for training. It stems from the Catholic Church tradition of training priests. He spends much time talking with students about the role of the church. They have started a high school. They hope to give basic skill training as well as educate the students about the church and their responsibility to the church.

Leah Marangu – Africa Nazarene University was one of the first schools to become a university outside the United States. She likened the development of the University to “birthing” a baby. She recommended the book written by Ted Esselstyn “Dreams, Doors and Degrees” which tells the story of ANU. The purchase of the book will generate scholarship funds for students. They hope to have 500 students this year. They offer degrees in computer science, business administration, theology and religion. They will be re-starting the Masters of Religion. The Kenyan Commission of Higher Education recognizes ANU as an excellent institution. Vision is to provide African higher education leadership in the 21st century.

Ken Walker shared some observations and goals on the “Future of Nazarene Education in Africa.”

OBSERVATIONS:

1. Unprecedented church growth on the Africa Region began before the Jesus film program but is getting additional energy and thrust from that program This brings tremendous implications to our educational endeavors. If we are going to reach our goal of 1 million Nazarenes by 2010, we must find ways to train more people for ministry.
2. We live in perhaps the most illiterate continent in the world where in 1992 (most recent numbers) the average years of school for those 25 and older is a mere 1.6 years. We are quite sure some improvements have been made but we still remain very low. This all has tremendous implications as we reach and teach the masses for Christ. Can we expect these people to understand the Bible and our theology? Can we also expect them to join the called and preach and teach the Word of God? The answers to these questions is “yes.” And so we must find and develop delivery systems of education that will assist us in truly making disciples even among the semi-illiterate.
3. We Nazarenes have in place in Africa a strong infrastructure from which to work with 5 theological institutions, 3 of which offer degree level work with numerous extension education program through which to educate our people. All of these institutions and programs require our constant attention in order to maintain our effectiveness.
4. One of our target areas within the last 20 years has been the French speaking world of Africa. We do not have an institution to serve this part of Africa.

GOAL STATEMENTS:

1. ANU could become the flag ship institution for the Church of the Nazarene. If so, it must become more stable, more developed, more accommodating, perhaps we should say more Nazarene. All of us in Africa are aware of this and we shall make it so.

2. We must develop a French and Portuguese language institution or extension centers and/or departments within ANU that will cater to those worlds of Africa. I am told that one-half of Africa speaks French. I know that nearly one-third of the Nazarenes presently in Africa are in Portuguese speaking countries. To require these language worlds to do their studies in English limits our potential as a church.
3. Extension education needs to become increasingly emphasized and developed. This is our number one priority. Even the uneducated masses need to hear the Word of God and will have to be through ministerial training at a lower academic level if we are to be successful. These are the impressions that have captured my attention. I believe the Academy for Global Education and Global Faculty can become a part of our success in making disciples of all the people of Africa.

After morning tea Bob Woodruff spoke on “Outcome Based Clergy Education.” (see printed text)

Bob began his presentation using an activity in which he asked the participants to break into groups of 3-4 and list all the uses for refrigerators which had been donated to the new work begun in Antarctica. This exercise is an example of resource based education rather than outcome based education (OBE). OBE gives us an objective way of looking at ourselves and evaluating if we are improving with our mission in mind.

OBE is in keeping with Wesleyan based theology in that it trains people TO BE in action and TO DO that for which they are trained.

Bob is charged with developing a model of education that can be adapted region by region. As we think about the future, we already have the skeletal structure to do extension education. We

are mandated to prepare ministers in TO KNOW, TO BE, and TO DO by the International Church of the Nazarene. There is more emphasis today to contextualize ministerial education. We have our standards, our common direction and common outcomes. We can make it work on every region.

KEY PRINCIPLES IN NAZARENE EDUCATION – it must be done well whether on campus or extension. The extensions must be an extension of something.

- ❑ Quality – To what degree is the intended outcome achieved
- ❑ Accessibility – Are structures in place which deliver education in various modes and locations to increase access

OUTCOMES

- ❑ Meet needs rather than use resources (identify the need, God will help you find the resources)
- ❑ Start with what you need rather than what you can do
- ❑ There are four kinds of decisions which guide educational quality

ACCESS ISSUES

- ❑ Location
- ❑ Educational level
- ❑ Time issues – block, weekend, evening, semester

We are at a “god moment” in education for the Church of the Nazarene. God is saying, “You have had a great history but I’m opening before you a challenge, an open door, and if you are willing to enter in, no man can shut it.”

Positive determination of faith says that we, as Nazarene educators, can do some thing that others may not be able to do. Out of the positive determination of faith comes radical optimism, radical obedience and radical outcomes.

Bob then reviewed the concepts in his handout. He stressed this is a draft document and welcomes any comments regarding it.

The educational programs of our schools are the lenses. The lens is what focuses the 4-Cs to a purpose of “this is what we are about.” Our focus must be readiness for mission and ministry.

Bob then rotated the lens to become a wheel. The hub represents the central campus, the spokes represent the networks between campus and extension program and the rim which is the extension program. They are not separate systems but part of one system. The larger the rim, the stronger the hub. The wheel can also become a spiral where the one level leads into the next level so the student is always learning, always adding to KNOW, BE, and DO.

Areas that must be addressed to have a strong program:

- Paradigm shift
- Staffing priorities
- Library Growth
- Staff Development

Assumptions in a multi-track educational system for ministry education:

1. Academic level and ministerial readiness do not always equate
2. Ordination requirements are based on ministerial readiness rather than academic level

3. The larger the certificate level, the more demand for workers from the diploma and degree levels. The Church anticipates a growing demand for highly educated clergy as the church grows.
4. Our institutions need to think multiple-level. For any institution, there is a top level offered, but this does not remove responsibility for offering other levels as well.
5. Participation overcomes resistance

Academics are people of God. They are not against ministry. They are not against stooping down when they see it makes a difference. The PhD is not a disease. It is not a basis of ego nor a basis for discrimination. Some of these people are very humble servants of Christ and these are the people we are counting on to make the global faculty concept work.

Bob's presentation shared the inspiration and heart to prepare ministers and build the church that God wants us to build.

Mike Vail took the participants through a method of building a curriculum (refer to printed text and handout). The goals of his presentation include:

- ability to describe the role of curriculum development in creating a coherent educational model
- ability to adapt a systematic curriculum development process to meet the local needs
- ability to value a learner-focused, outcomes-based education.

During his presentation, Mike outlined three models of curriculum development. These methods include:

- body-of-knowledge

- ways of thinking and
- outcomes-based education.

He then expounded on the outcomes based educational model giving examples of how this model has been used at the Breckenridge Conferences to generate legislative changes in ministerial education (the 4-Cs). He explained how the ability statements were created for the United States as well as the processes that have taken place in Africa and the Spanish speaking countries.

He offered a model in his handout that would take an institution from its mission statement, through goal setting, curriculum development, instructional planning, and actual instruction to achieve the desired learning results.

Following Mike Vail's address, Dumerzier Charles made a presentation to Dr. Greathouse on behalf of the participants of Johannesburg 2000 in appreciation for his years of preaching, teaching and writing that have touched so many lives. He has helped us to rethink our thinking, our faith, to re-evaluate our motives and to strengthen our commitment to ministry.

Following lunch, Mike spent some time in review and then opened the floor for discussion, questions, and comments. Mike concluded by introducing a planning and evaluation tool – content, input, process, and product model.

After high tea, Al Truesdale introduced the next session on cross-cultural orientation. Each region will instruct us in some of the characteristics of their region. The MAC Region led a dialogue on "Teaching in a Cross-Cultural Setting." Cookie Tressler was the presenter.

It is very important to acknowledge the different cultures represented in a classroom. There is the culture of the teacher, the culture of the student, the classroom culture, and others. The classroom is a microcosm of the larger culture and at the same time a subculture.

To provide effective instruction in a cross-cultural or multi-cultural setting, the instructor must consider pedagogical, linguistic and psychological factors related to the learners within, not only the larger cultural context, but also the subculture of the classroom.

With all these cultures represented within the classroom, whose culture do you adopt – yours, theirs, another?

Two handouts were distributed (refer to copies).

In Guatemala the students have been trained to write down every word the teacher says because the teacher knows. The teacher is the one who will give them what they need to know. This begins in grade school and continues through college. If they don't take down every word they won't have anything to take home with them for reflection. They don't do a lot of reflection in class.

When teaching in a cross-cultural or multi-cultural setting you will be told there are differences in this setting. Being informed of the differences in perceptions of the teacher's role doesn't mean you will remember when you enter the classroom. If you have been teaching in your home country, you will fall into the traditions you learned under and taught under. Be sensitive, learn from observation. The students will be your teachers. Spend time with them. Watch how they interact with other students.

Cookie raised some questions that might help in a cross-cultural or multi-cultural setting. She interspersed stories from her experience as illustrations. The questions included:

How do you gauge the rules of propriety in the classroom? What is the rule for social distance between student and teacher? How do you value respect and politeness, reverence for authority? How does that affect your teaching? Do you have to respect the teacher in order to learn from them? Is that respect interpreted in such a way that a student could never or would never have a different opinion than you?

What forms of address do you use? What are students allowed in terms of visitation? Can they just drop in? Do they need an appointment? Can they come to your home? What things do you tell other people about your life?

To what degree is the teacher perceived as an authority figure who could replace parents or even the state? Does the teacher dominate class activities? Are students free to express their own opinion? Are they free to challenge the teacher?

To what degree is the teacher viewed as a mentor? Does the culture provide for being a mentor? Does the institution “want” you to mentor? Can teaching be separated from modeling?

The answer to many of these questions can only be learned by trying and failing and learning about your students.

What is the learning style? Is it a competitive or cooperative style? What is their paradigm for working: alone, or in groups?

How do your attitudes about time influence your teaching? How do you react to students coming late to your class?

Do you want a student to be working toward his or her own personal goals or toward your goals? Do they understand the reason for studying in a theological institution? Are their goals the same as those of the institution?

What is the proper amount of student participation? What is the correct “comfort zone” with silence after asking a question?

What gestures are appropriate? How much movement is proper? Are there different gestures allowed for men and women?

What are the appropriate topics to be discussed in the classroom? What is appropriate crossing gender lines?

What is appropriate humor?

Following the presentation by the MAC Region, Al Truesdale dismissed the participants to the second meeting of regional groups to discuss the Academy for International Education and prepare their report for the next morning.

Following the evening meal, the Caribbean Region provided the evening’s entertainment.

Respectfully submitted,

Diane Miller
Recording Secretary