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**Challenges of Sharing Faith in an
African College or University**

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CHALLENGES OF SHARING FAITH IN AN AFRICAN COLLEGE OR UNIVERSITY

Introduction

Seventh-day Adventist colleges and universities state the educational mission of the organization clearly. The institutional motto is similarly stated. In the motto, the idea of developing the body, mind and spirit is advertised unmistakably. The meaning is that learning is to occur through the three avenues of the body, mind and spirit. This happens during physical exercises of the body, through the mental exercises in the classroom and through the spiritual exercises in the place of worship. To wrap these up, Adventist institutions add to these avenues the opportunity which arises during "co-curricular" activities.

The purpose of this paper is to examine the challenges that are expected to confront sharing of the Christian faith in an African college or university during the 21st century. Sharing the Christian faith during the 21st century is expected to be a formidable task. My attempt is to outline the task of sharing faith in a Seventh-day Adventist college or university in an African setting.

The limitation of the scope of the paper to an African college or university is for convenience only. I think that this approach can be used effectively outside Africa. My conceptual framework proceeds out of the premise that the task of sharing faith are embedded in those who are engaged in passing the faith and the recipients of the faith.

The need for Christian education

The need to respond to the Gospel Commission is a leading call to all Christians. This is clearly spelt out in the Gospel account by Matthew;

"Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit," (Matt. 28:19).

Response to this Gospel Commission is therefore not a recommendation, but it is an obligation. This obligation constrains the Christian to "make disciples" of those near and far. The purpose of a Christian institution is to foster Christian faith and to pass the faith. It is to create an environment where Christian values can thrive and to share Christian values with those who have not accepted them. The purpose is to expose the process of integrating faith and learning. The learner is to be made to understand that knowledge is from God, and that to attain it, one has to begin with God. All that is to be known is God's. And because this is so, then to begin with God is the logical way to go about it. The Bible has expressed this sentiment without doubt: "The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction" (Prov. 1:7).

The concept of Christian education is wide. In this study, Christian education points to lifestyle, knowledge, morals, values and virtues that are taught in the Christian Scriptures. It is expected that during the new century there will be many changes in society, politics, economics and in religion. These changes are considered by many as ones that will challenge traditional Christian beliefs and practices.

A distinguished Christian educator, Arthur F. Holmes raises an interesting point concerning the essence of Christian education. Holmes raises the old issue in Christian scholarship regarding the nature of truth. He points out; "all truth is God's truth wherever it may be found".¹ To say that all truth is God's truth means that all that there is to learn goes back to God who is the origin of knowledge. Christian institutions emphasize this aspect because of its significance in formation of a Christian view of reality. James W. Sire goes further. He writes "All truth is God's truth; it has its origin and gets its meaning from God".²

It was Pilate who asked that so-called million dollar question "What is truth?" (John 18:38). Jesus' statement in verse 37 points to God as "the truth." It is in this way that what Sire states becomes meaningful. This is to say that the delivery of truth in a Christian institution is indeed the outstanding purpose of Christian education. According to Holmes, the purpose of Christian education is to impart a liberating experience which creates in the learner, a thirst for discovery of new perspectives.³ There are a number of reasons why Christian education is valuable. Holmes has surveyed some of the reasons. One of the reasons states that Christian education "cultivates the creative integration of faith and learning, of faith and culture".⁴

This is to say that Christian education ought to assist the learner to be able to interpret reality. And for this to happen, the institution itself ought to have a Christian environment. The institution needs an atmosphere where the instructors are tuned towards the beauty and merit of Christ, and are motivated to passing that beauty and merit to learners. Only in this way can Christian education be valuable, cultivating the creative integration of faith and learning in the manner that Holmes promotes.

Hudson E. Kibuuka presented a paper to the Faith and Learning Seminar on the role of the institution and the instructor in the process of integrating faith and learning. The essay raised many pertinent objectives that need be achieved. I consider some of the points raised as outstanding.⁵ He points out that the institution must complement the instructor in the search for integrating faith and learning. The institutional goals, policies, objectives and vision must be right for integration to happen. The instructor will then find himself or herself as part of the totality of the system, but as the vehicle through whom, integration will occur. The objective is that learners receive a Christ-centred education. An education that leads to the learner's cultivating Christian values.

It is important to remember that acceptance of Christian faith generates Christian values.

Christian education recognizes knowledge about God as the point of beginning the search for education. Sire emphasizes this aspect, calling it the "ground zero" of education.⁶ Ground zero is the very beginning where education should start from. That is to say that for education to be considered complete, the element of God must be distinctive. In other words, God is the foundation of knowledge. This is the same sentiment which Holmes passes across in his view of a complete education. He formulates that view in these words:

"I call a complete and generous education that which fits a man to perform justly, skilfully and magnanimously all the offices, both private and public, of peace and war."⁷

It must be emphasized that what is considered as complete is that which has the three-tier aspects of body, mind and spirit. A complete education has these three aspects well in place, and also the co-curricular aspects clearly in place. The co-curricular activities in this regard are activities such as games, sports, associations, debates, clubs, manual work, excursions, field trips, general recreational activities, etc.

The value of Christian education cannot be overstated. Humberto Rasi, the Director of Education at the General Conference of Seventh-day Adventists, does not make secret of the use the Adventist church has put education to. Rasi admitted that Christian education is one of the leading evangelistic agencies. This is possible because the setting supplies a ready, steady and constant contact between Christian instructors and learners.⁸

Education has always been in the forefront in the ministry of the Christian church. In fact it is not far-fetched to state that the educational work has been, and will continue to be the right hand carrier of the Christian witness. It is needful that Christian education is given due emphasis and that its purpose is emphasized adequately. Christian education ought to go beyond what non-Christian institutions offer. Only so, can Christian education have meaning. There are many institutions which offer learning opportunities. Christian education must offer this and more. It must offer vision and destiny to learners. This vision and destiny come from witnessing about Jesus.

Challenges of sharing faith in an African college or university

The sharing of Christian faith is usually not an easy undertaking. During the 21st century, this task is expected to be even more difficult. There is a lot of "romantic" talk

about the coming 21st century. It is as if the new century will be magical, even mystical. But it is appropriate to say that not much can be said with an amount of certainty because that is still in the future. There are trends which will certainly outlive the 20th century. There will be some beliefs and practices which will be carried from the old century into the new century. One might dare state that those who will move from the old century into the new century will be surprised how many things will be the same in the new century.

It is expected that during the 21st century, there will be new developments which will impact the learning experience. These developments will come from many areas. They will come from technological innovation, pressure on, and from the family, competition from peers, secularizing trends, audio and visual media, etc.

This is not all. There are projections that during the new century, the world will be a global village, together with the baggage of that society. There will be regional conflicts, economic inequality, ethical decline and moral break-down. This is the society in which the 21st century learning will take place.

African societies are changing rapidly. Societies which used to be regarded as "traditional" are no longer the same. Deep inside an African village these days, it is not uncommon to find a European style mansion with a multi-channel antenna popping prominently on top of the mansion. What is suggested here is that the occupants of the mansion, have Europe and America in their home through television programmes that come through the satellite dish. Because of urbanization, African standards are changing constantly. Children from affluent families get their way into the Adventist institutions. And therefore these are the students whom instructors have to deal with.⁹

In this respect there are a number of challenges that must be overcome. The process of sharing faith at whatever level of learning, is thereby a challenging task. These challenges are many. I shall make an attempt to examine some of the challenges here below.

Family background

Learners in an Adventist institution come from a variety of family backgrounds. They come from Adventist homes, from Christian, but non-Adventist homes and also from non-Christian homes. On an average, many Adventist institutions, both of elementary and of higher learning have a considerable number of non-Adventists. Presence of non-Adventist learners in Adventist institutions presents a twofold opportunity. It presents an opportunity for passing the message of Christ. Secondly, it presents a unique challenge to Adventist educators.

The family background is a basic challenge in the sharing of Christian faith. In the Christian context, the family is an institution of monumental value in regard to spiritual nurture. The family is the smallest sociological unit which inculcates morals and values to the minds of those who are raised therein. Operated well, the family is of great value to the community, society to the church and to the nation. Operated without guiding principles, the family produces individuals who readily become a threat to the community, society, to the church and to the nation.

Learners in Adventist institutions come from individual family units. The source of the challenge to the instructor in the 21st century originates from the type of upbringing that the learner has been raised with before enrolling in an Adventist institution. The learner can come from a Christian family, but a family where Christian values are not given adequate emphasis. If the learner is not given proper direction at home, he or she is likely to have missed vital ingredients of a fulfilled Christian living.

Whatever the case might be, the family is a crucial institution. It can build the nation, or it can break the nation. With this consideration in mind, let it be said that the Adventist instructor is challenged to see to it that learners who enroll in Adventist institutions are cultivated into useful members of society, the church and the nation. It is a challenge to the Adventist instructor to ensure that learners who enrol when they already are well cultivated need to be encouraged to maintain those desirable values. Those who enrol when they are ill-cultivated need to be instructed and encouraged to adopt desirable values.

The family background will present a challenge to sharing of faith in Africa because the African family is undergoing tremendous change. Because of the coming of television age, Africans are getting more and more attracted to "new values." These new values have been experienced to be commanding greater interest than that which is extended to religious values. The books, magazines, and tracts that are increasingly becoming available are introducing a new view of life. The movies, films, and video taped materials are contributing to some kind of identity crisis for the family in Africa.

Previous place of learning

The process of sharing faith is usually challenging arising from the place of learning the learner attended just prior to contact with the Adventist instructor. If the place of learning is the elementary school, then the immediate challenge is the family of the young child. If the place of learning is the secondary or high school, then the challenge is the elementary school. If the place of learning is the college or university, then the challenge is coming from the secondary or high school. This brings us to the crux of the problem.

Adventist education is admittedly expensive. This is so in many countries. Among the Adventist Universities in Africa, it is the case that well-to-do non-Adventists send their children to Adventist institutions. The reasons for this tendency are many. One such reason is that Adventist education is known to be wholesome. The challenging moment to the instructor is the non-Adventist educational background out of which learners come from.

At the Adventist University of Eastern Africa Baraton, for example, Adventist and non-Adventist students studied in different systems before they are enrolled here. Many of the students meet the Adventist lifestyle for the first time. This is the category which presents a challenging moment to instructors at this institution. The challenge is that of either assisting the learner to retain the good values which were already accepted or to motivate the one who has not embraced the good values to accept them. This is in fact where the greatest challenge lies. The challenge is that of having to tune up the new learner into becoming a useful member of the society, the Church and the nation. For this usefulness to occur, the young man or woman must be guided into formation of a new way of looking at reality.

The learner's local church

The condition in the local church is a potential challenge facing the Adventist instructor in the 21st century. Irrespective of its particular persuasion, the local church wherein the learner was raised has an influence. The learner comes into contact with the instructor having already assimilated teachings from a local church. These teachings can be those which have been learnt since childhood up, or those recently embraced. The knowledge which is already learnt from the local church can be a strong catapult to the learner's continuity. On the other hand, that knowledge can be a great hindrance to continued learning. It is the challenge of the instructor to try and balance this condition.

There are cases where the learner has no religious commitment. Cases like these are not rare. This case provides a unique opportunity to the Adventist instructor. The challenge is that of trying to nurture this type of learner into appreciating and possibly accepting Christian values. To lead an individual into a personal relationship with Christ is usually not an easy undertaking. On occasion it can be that the learner has had contact with Christianity before and has already made up his or her mind to have nothing to do with it. The reason for that decision may not be easily identified. It can be that the reason is related to the totality of the individual's experience from the family, school and local Church. A learner who has made this kind of decision presents a peculiar challenge to the instructor.

The national context

The country of domicile of the learner and in fact that of the instructor is in itself a challenge to sharing faith. Different countries have different cultures and traditions. Some cultures and traditions are conservative in regard to social morality. Other cultures and traditions are permissive in regard to social morality. The challenge of sharing faith originates from here. Christian social morality is specific. In cases where the learner comes from a culture and tradition where dominant moral values are contrary to the Christian moral values, the instructor is confronted with the task of having to change the mentality of that learner. My contention is that this kind of mentality, whether conservative or liberal presents a challenge to sharing faith.

I can say that in many African Countries, society is still fairly conservative. Traditional morality still holds sway. But it can not be guaranteed that this will continue. Africa is undergoing change. During the 21st century, it is possible that many of the traditions of Africa will have changed. This means that national and international factors in Africa will pose a challenge to the sharing of faith.

Another source of challenge is the dominance of African traditional religion in some African countries. Where this is the case, and this is not rare, the sharing of the Christian faith becomes really difficult. The difficulty lies in the fact that the instructor must begin with the process of socializing the learner into Christianity and slowly persuading him or her to accept Christianity.

Learning environment of the 21st century

The learners of the 21st century are expected to be somewhat different from the learners of the past century. Those of the new century will be comparatively more informed than their predecessors. Those of the new century are expected to be more informed in general knowledge than those of the old century. The reason for the difference is the disparity of the times. This disparity will be found in all places of learning; such as in elementary schools, in high schools and in colleges and universities.

There is a growing tendency whereby at home, in the church sponsored or public school, in the church during worship and generally out there, the flow of information is becoming overwhelming. What that means is that no instructor is going to be content with the knowledge of "yesterday". The instructor must strive to stay at the top so that those learning under him or her do not overtake the instructor. Over the last decade, the computer has created a revolution which is yet to be equalled. The computer has brought a lot of information to the household. To talk of only one aspect of that revolution, the electronic mail facility has made it possible to communicate with

acquaintances all over the world approximately within the time it takes to press the keyboard key "Enter".

In the present time, the programs that are sent from the Open University across the world by use of the enhanced computer network makes it possible for an instructor to operate from his or her home every morning, but is able to send lectures and answer lecture questions from all over the world within the lecture period. This has been made possible because of the advancement in computer technology. This technology is expected to be even more advanced during the new century than what it is at the present. One never knows the challenges which that advancement will bring along to the instructor and learning in general, and in Africa in particular.

The learner of the 21st century will be challenged as an individual and in a collective. Let it be stated that the same difficulty will confront the instructor also. The suggestion regarding this eventuality is that the instructor will need to constantly update and to keep himself or herself abreast of the new knowledge at all times.

The learning environment in the institution should be total. By total, it means that what the learners are taught during chapel sessions should be supported during class sessions and also during co-curricular activities outside the four walls of chapel and classroom. This is roughly what we can call the learning environment. Educationists are generally agreed that the learning environment is an important aspect to be considered during the process of Christian education. This environment has to be "right" so that learning can take place.

Addressing a Faith and Learning Seminar on the appropriate structure of Adventist education, Rasi informed the participants about the importance of setting goals and objectives as key aspects in the learning environment. These must be stated clearly. He however introduced what he considered to be of even greater importance. This he called the "hidden curriculum."¹⁰ The hidden curriculum directs the formal and the informal curriculum. The hidden curriculum is, in fact, the long term goal and objective that Adventist education seeks to achieve. This is what we call the learning environment in an Adventist institution.

James Mbyirikira, Deputy Vice-Chancellor of the University of Eastern Africa, Baraton, Kenya discussed this aspect in one Faith and Learning Seminar. Writing about the way to foster the Adventist ethos in an African university, Mbyirikira presents the university situation in its totality.¹¹ He thinks that for this to happen, the whole university community must team up in one purpose. This is expressed clearly by use of a diagram whereby the student is at the centre of all action of learning.¹² He raises the point concerning the need to relate African values with Christian values and then creating a harmony out of the two value systems. The point he raises here is that of

acknowledging that the African value system is of significant importance because the learner has internalized the African system and is being asked to internalize the Christian one also. Mbyrukira points out that the task of learning is to be viewed as teamwork by administrators and the faculty. University programmes must be geared towards learning and integrating that learning with faith.

The Learner in the 21st century

A Christian institution is comprised of Christian and non-Christian learners. There are learners who come from Christian families, but who do not fancy the idea of a Christian institution. Take for example that in many Seventh-day Adventist sponsored institutions, there is a big number of students who hail from Adventist homes, but who do not wish to be identified as so. In this category are those who openly detest the practice of regular chapel programs. They do not actively and gladly support the Adventist Youth Programs. A situation like this one promptly ushers a challenging moment to the Christian instructor. The challenge is to assist the learner who feels uncertain about his or her identity to come out clearly and declare that identity. At the University of Eastern Africa, Baraton, there are a considerable number of Adventists who shy away from declaring their Adventist faith. The faculty and the University church is undertaking a concerted effort to “fish out” this category and to encourage them to come out clearly about their faith.

The other challenge to the Christian instructor is to persuade the learner who has not decided for Christ to do so. Indeed this is the crux of this paper. The Christian instructor is faced with the task of making Christian faith appreciable to the learner who has not accepted that faith. The instructor will need to work single-mindedly towards presentation of Christian values to that particular learner. The student of the 21st century will be experiencing a highly challenging learning environment. Whether the learner is a committed Christian or not, the challenges will come from the ideas that are found in the intellectual milieu.

During the 21st century it will be possible for the learner to be more informed in regard to general information than the instructor. A situation like this can show in cases where the learner comes from a family whose endowment is above average. When a situation like this occurs, the challenge confronting the instructor will be that of assisting the learner to be able to handle the influx of information that the learner interacts with at home. Of greater importance is the need to assist the learner to integrate the information with Christian values. A young mind needs guidance in aspects of life. There is need to help the young and growing learner to sort out the influx of information so as to remain in the faith, if one is already there, or to choose

to accept the faith, if one has not already done so. The same help is required for adult learners each in their context.

For the learner to survive the learning experience of the 21st century, he or she will need direction. Direction will need to come from the family, from the school, from the church and also where practicable from the national educational curriculum.

The family, church, and school are of crucial importance to the individual. These three team up in formation of the individual's world view. They equip the individual to be able to make choices from the many that society offers. These three also have a crucial influence on the individual. In the present time however, it is becoming increasingly evident that the outside society is taking an upper hand. This is happening through the media, entertainment, technology, etc.

The learner will need to be guided to cultivate a mind which will clearly make the many choices that need to be made. This type of mind must be cultivated. Sire calls this a "disciplined mind".¹³ A mind which has been cultivated purposely in order to come up with what can be referred to as a "Christian mind set." To develop a Christian mind set, one must discipline the thinking and the actions that come out of that thinking. How does one develop a Christian mind set? Sire thinks that this is possible through the individual's interaction with good information. Good information comes from a number of avenues, such as reading good literature, watching enlightening television programs, listening to uplifting music and associating with the right group of friends.

The instructor in the 21st century

The Christian instructor has a challenging duty. Among other duties, he or she is challenged to, according to Holmes, "inspire and equip individuals to think and act for themselves in the dignity of persons created in God's image."¹⁴ This is what is meant by the instructor having to equip the learner with the ability to be oneself. The role of a Christian instructor is to equip the learner with the ability to do the right thing, in the right way and at the right time. Holmes thinks that the greatest strength to be attained in a Christian instructor is his or her attitude towards learning.

George Aker, a long time Adventist educationist narrates an experience from a Friday evening speaking appointment. He thinks that what transpired after the vespers was a loud pronouncement of a case where faith has smoothly integrated with learning. The activities which engaged the students spoke well of the system which apparently had integrated faith and learning. Aker made an accurate observation; "integration of faith and learning exists not in programs and materials, but in people."¹⁵ He means that the students in that academy convinced him that the integration was within the totality of their lives. This means that the instructors had succeeded in imparting the right view

of life to the students. According to the literature which is used herein, the view is that for this to happen, the instructors must themselves have been "discipled" before this can be seen in their learners. Aker does not miss this point.

In addition to that, let it be observed that the instructor's discipled mind springs out of the individual's possession of a Christian view of life. A Christian view of life is the perspective out of which individual reactions and responses originate from. A Christian view of life enables the individual to make an informed choice from the many that are around. In other circles, this view of life is called a world view. What is a world view in this respect?

"A world view is a set of presupposition (assumptions which may be true, partially true or entirely false) which we hold (consciously or subconsciously, consistently or inconsistently) about the basic makeup of our world."¹⁶

A discipled mind develops in the instructor a specific "mind set". That mind set is what can be called a world view. A Christian world view should be universal. It should be like music notes which allow musicians to sing a song using the same tune regardless of where it is in the world. The notes provide the tune and guide the singing. A world view is the perspective from which an individual, group or society obtains perception of reality. A world view informs the work and thinking of an individual or individuals. It justifies and motivates action by those who subscribe to it. A good world view can accomplish much good whereas a bad one will accomplish enormous amount of evil.

In his essay about building a Christian world view, John M. Fowler makes an attempt to examine what a world view is. Fowler writes that a world view is "the way of looking at the world around (us)."¹⁷ He continues to say that a world view is the perspective from which one "operates his profession and performs his functions".¹⁸ By use of this explanation, we can say that a world view is important in the life of an individual. It can be likened to the force that comes from the engine-room of a vehicle. A world view constructs the way we perceive things around us. It is therefore important that the world view imparted to learners is a firm Christian one.

The role of the Christian instructor is to lead the learner towards development of a solid world view. It is pertinent that the world view is good because a good world view will produce a balanced human being. The objective of the Christian instructor is to transform the learner into a useful resource to be mobilized for the good of the church, society and the nation.

The basic requirement for success in a Christian institution is for the instructor to have a clear understanding regarding the purpose of a Christian institution. That clear

understanding originates from a Christian world view. Having understood the purpose of a Christian institution, the instructor will then seek to "make a difference" in matters of lifestyle, etiquette, behaviour and embodiment. At the place of learning, the instructor ought to strive to promote Christian values in the classroom during formal instruction and outside the classroom during the co-curricular activities.

As with the learner of the 21st century, the instructor will face greater challenges of passing on the witness of Christ. The challenges confronting the teacher will be similar to those confronting the learner in many respects. The instructor can have the challenge coming from within. If the instructor is not spiritual, he or she would be uneasy and struggling within oneself. Cases such as these are found in Adventist institutions.

For the instructor to succeed in assisting the learner to integrate faith and learning, the instructor must himself have a Christian mind set. In the words of Sire, the instructor must have a disciplined mind. The meaning of a disciplined mind is that one needs to have a Christian mentality throughout the instructional experience. This means that at every moment of instruction, the learner is given opportunity to interact with Christian values. That the instructor deliberately strives to expose learners to all that is of virtue and of high value.

The Christian instructor ought to endeavour to be more informed in the content and extent of the subject in order to be able to stay at the top of the discipline and so as to obtain instructional confidence. The instructor must seek to command a clear focus where the merit of Christ is always shining brighter than the bright lights that are shining around.

The Christian instructor must market Christ and Christian values with tact. Only so can the integration of faith and learning take place. He or she must endeavour to use the most appealing tactics that there are. The instructor must learn to "seize the moment". Not all moments are conducive, some are less ideal while others are most ideal. In addition to this, it is the duty of the instructor to seek to create the ideal moment and also deliberately "drive" the learners to that moment. There is a situation which the instructor needs to guard against though. He or she should watch out so that the learners are not "turned off" if, every moment is made to appear like Bible class.

Integrating Christian faith with learning is not something that can be done in one blow. It is a process which goes on for a period, and indeed should be kept going on. In a dynamic society, attainment of knowledge and its relevance to the things of God should never be allowed to stagnate. Holmes captures this aspect well in his statement, "integration should be seen not as an achievement or a position, but as an intellectual activity that goes on as long as we keep learning anything at all".¹⁹

Learning and passage of the Christian Witness needs to go on constantly. It must not wait to be done in the classroom setting only. Learning should be allowed to occur where the opportunity presents itself. A Christian instructor should not wait until a classroom set-up comes up for the vital lessons to be passed to the learner. Learning must be allowed to be progressive and natural. Learning should be allowed to blend and "integrate" smoothly with the moment. If the learning of faith is forced, the risk of missing the moment is great. The instructor must be careful to "capture" the moment whenever it becomes ideal to do so. If it is not done with tact, there is a likelihood that the moment of learning might be squandered.

It is possible that the instructor thinks that learning those vital lessons must wait until the "ideal" time comes. The ideal time in this case is the classroom, chapel or group sessions, as the case might be. Among Christian institutions, there is a tendency that learners detest those moments which are set aside for spiritual learning. They view them as imposed on them and also as monotonous. This is why I think that the learning moment must be "captured" wherever it presents itself, whether in the classroom, during chapel time, or out there during co-curricular activities.

Integration of faith and learning takes place at the time the instructor is passing knowledge to the learner. What the instructor teaches, he or she must reflect it in real life situations. Indeed it is at this point that the popular statement taken out of Ellen G. White's writings is meaningful. Of Jesus, she wrote, "What he taught, he was." This means that what the instructor teaches, in the classroom, in the chapel and during co-curricular activities, he or she should be.

In a paper presented to the Faith and Learning Seminar on the development of Christian values in an Adventist college, Neville E. Inggs examines a number of approaches that will lead into inculcating Adventist values. A starting point which he considers fundamental is the disposition of the instructor. In his view, the lessons from the instructor ought to "spring out" from Christian values. His or her goals must, using the author's words, be "grafted" into Christ.²⁰ I understand this as meaning that the instructor needs an abundance of Christ in himself or herself in order to pour that abundance out to the learner.

It was Jesus who made the classic statement: "Out of the abundance of the heart, the mouth speaks" (Matt. 12:34). The truth of this statement is unmistakable. An instructor who has been thoroughly socialized into the "mind of Christ" will speak that mind naturally and with ease. This is what Inggs refers to as "grafting" into Christ. A mind that has been grafted into Christ will present Christ at all times.

CONCLUSION

The commission to spread the Christian witness has its origin in the founder of the Christian religion. It was Jesus who commanded; “as my father hath sent me, even so send I you” (John 20:21, KJV). The Adventist church has given a special regard to this command throughout her history. Early in the history of the movement, provision of education was seen as a trusted handmaid in the spread of the message of Christ.

For many years, the educational ministry has performed a faithful service by responding to the Gospel commission. It is not entirely certain whether this is going to remain the same in the foreseeable future. Already, the task of making disciples for Christ in places of learning is being perceived as a formidable challenge. The complexity of the challenge is expected to be even more daunting proportionate to the complexity of society. Many societies which were deemed traditional at the beginning of this century can no longer be regarded thus. The societies have changed remarkably ever since.

This paper has tried to show that the challenges facing the sharing of Christian faith in an African college or university are great. The paper has however, admitted that with tact, it is possible that the challenge can be met.

Endnotes

1. Holmes, Arthur F. *The Idea of a Christian College* Grand Rapids, Michigan. William B. Eerdmans Pub. Co. 1975. p.18
2. Sire James W. *Discipleship of the Mind*: Downers Grove; Illinois, Intervarsity Press, 1990. P.93
3. Holmes p.19.
4. Ibid., p. 6.
5. Kibuuka E.Hudson The Role of the Institution and the Teacher in Integration of faith and learning: A Two dimensional approach for Adventist tertiary institutions. In *Christ in the Classroom* Vol.12, 1994, p. 3-5.
6. Sire, p. 85.
7. Quoted in Holmes, p. 102.
8. Humberto Rasi is the Director of the Education Department of the General Conference of Seventh-day Adventists. This speech was made at the 23rd Faith and Learning Seminar which was held at the University of Eastern Africa, Baraton, Kenya, November 22 - December 4, 1998.
9. At the University of Eastern Africa, Baraton, (UEAB) where I work, many students, both Adventists and non-Adventists, come from above average families. Because of the high cost of education here, only the affluent can afford to send their children to UEAB.
10. Rasi, Faith and Learning Seminar, 1998.

11. Mbyirukira, James B. Fostering the Adventist Ethos in a University Campus: An African Perspective in *Christ in the Classroom* Vol.18 compiled by H. M. Rasi, Institute for Christian Teaching, 1997, pp. 11- 12.
12. Mbyirukira P.15. He uses a diagram whereon the students is at the centre. In the student, converge the faculty, chaplain, Dean of students and the administration.
13. Sire, p. 98.
14. Holmes, p. 16.
15. George Aker, "Nurturing Faith in the Christian School" in the *Journal of Adventist Education* Dec - Jan 1994, p. 6.
16. Sire, p. 14.
17. Fowler John M. Building a Christian World View: A Christian approach to the study of Philosophy in *Christ in the Classroom* Vol. 2, 1991, p. 64.
18. Ibid., p. 64.
19. Holmes, p. 46.
20. Neville E. Inggs Developing Christian Values in the Adventist College experience: an example in the teaching of History in *Christ in the Classroom* Vol.2, 1991, p. 100.