

2017 ACUCA
Management Conference
Program and Proceedings

***“Exploring the Relationship of Religion, Culture, and
Peace in Christian Higher Education”***

**October 19 - 22, 2017
Payap University
Chiang Mai, Thailand**

2017 ACUCA

MANAGEMENT CONFERENCE

Program and Proceedings

Program and Proceedings

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ACUCA Management Conference Program
***“Exploring the Relationship of Religion, Culture, and
 Peace in Christian Higher Education”***
October 19 - 22, 2017

Thursday, 19 October, 2017		
All day	Attendees arrive in Chiang Mai	Transported to Empress Hotel
4:00-6:30 pm	Registration of attendees	Empress Hotel
7:00 pm	Welcome Dinner	Empress Hotel
Friday, 20 October, 2017		
8:15 am	Shuttle bus to Conference Venue	Henry Luce Chapel Payap University
8:00–9:00 am	Late Registration	Henry Luce Chapel
9:00 - 9:30 am	Opening Worship Service Welcome Speech, ACUCA President Asst. Prof. Dr. Sompan Wongdee	Henry Luce Chapel
9:30-9:45 am	Group photo at Luce Chapel Short walk/ride from Luce Chapel to Sirindhorn Library	
9:45–10:45am	Keynote Speech--: “My Journey to the Road of Violence and Peacebuilding in Islam” Dr. Suchart Setthamalinee, Head, Department of Peace Studies, Payap University	Dr. Pipat Trangratapit Seminar Room, Sirindhorn Learning Resource Center
10:45–11:00 am	Break for Refreshments	Open Reception Area Sirindhorn Learning Resource Center
11:00 – 12:00 noon	Faith and Culture Presentation—"The Gospel in Thai Culture" Revs. Allan and Joan Eubank and the Christian Communications Institute of Payap University	Dr. Pipat Trangratapit Seminar Room, Sirindhorn Learning Resource Center

12:00 – 12:15	Group Photo	Sirindhorn Learning Resource Center
12:15–1:15 pm	Lunch	Open Reception Area Sirindhorn Learning Resource Center
1:15 – 2:45 pm	Paper Presentations: Christian Higher Education, Culture, and Peacebuilding	Study rooms 413 & 422 Sirindhorn Learning Resource Center
2:45 – 3:00 pm	Break for Refreshments	Open Reception Area Sirindhorn Learning Resource Center
3:00 – 4:30 pm	Paper Presentations The Vital Role of Christian Educators in Multi-Religious Societies	413 & 422 Sirindhorn Learning Resource Center
4:45 pm	Shuttle Bus to Restaurant	
5:30 pm	Dinner	Jia Tong Heng Chinese Restaurant
7:00 pm	Shuttle Bus to Empress Hotel Optional Night Bazaar shopping	Empress Hotel Night Bazaar (walking distance)
Saturday, 21 October, 2017		
8:15 am	Shuttle bus to Conference Venue	Payap University
9:00 – 9:30 am	Morning Worship	Singtoh Room Sirindhorn Learning Resource Center

9:30–10:30 am	Plenary Session: Paper Presentation Reports	Singtoh Room Sirindhorn Learning Resource Center
10:30–10:45 am	Break for refreshments	Open Reception Area Sirindhorn Learning Resource Center
10:45–11:30 am	Country Discussions (applications of ideas to our settings)	Rooms 409, 410, 412, 413, 422, 423, 427, 428 in Sirindhorn Learning Resource Center
11:45–12:00	ACUCA Secretariat Report	Singtoh Room Sirindhorn Learning Resource Center
12:00–12:30 pm	Closing Worship Ceremony	Singtoh Room Sirindhorn Learning Resource Center
12:30 – 1:30 pm	Lunch	Open Reception Area Sirindhorn Learning Resource Center
1:30 – 5:00 pm	Return to Hotel/Optional Touring Opportunity	
5:00 pm	Return to Hotel	
6:30 pm	Farewell Dinner	Empress Hotel
Sunday, 22 October, 2017		
Various times	Departure of Conference Attendees from Hotel	

From the President of ACUCA



ACUCA is an association of long standing, conducting continuous programs to benefit member institutions in behalf of Christian Higher Education in Asia. I have personally been involved in ACUCA activities for the past 4 years. I love this association of persons sharing in developing the highest form of Christian higher education in Asia, which is strong and lucid in behalf of transforming youth through “whole person education” so that they have not only professional knowledge and skills but are imbued with ethics and respect for fellow human beings.

Each of our conferences includes presentations of ideas and suggestions for developing many aspects of Christian higher education in Asia. The emphasis in this conference is on peaceful coexistence through building appreciation for diverse cultures while, at the same time, utilizing local cultural forms to communicate the Gospel of Jesus Christ to those who do not yet share the Christian faith. We hope that participants in this conference will take away some advice that can be helpfully applied in their own higher education institutions.

Welcome to all administrators and personnel from institutions that are members of ACUCA as well as to others who have been interested in joining us in this conference. Thank you to all who have helped keep ACUCA activities strong over the years. I hope we can continue to support these ventures.

Asst. Prof. Sompan Wongdee, Ph.D.
President of ACUCA

INTRODUCTION TO ACUCA

A growing awareness of their common mission was developed among Christian institutions of higher learning, which had been meeting for more than twenty years in annual Presidents' Conferences for Asian Christian Universities and Colleges, sponsored by the United Board for Christian Higher Education in Asia. The felt need was for an organisation that would pool the unlimited human and improving technical resources of these institutions for their mutual benefit as well as that of the whole region. Their successive meetings presented in sharp focus the challenges and opportunities that the rapidly changing conditions of a resurgent Asia bring to them, and inspired in them the vision of a closer cooperation and united efforts, dedicated to Christian witness and service in education.

The Association of Christian Universities and Colleges in Asia (ACUCA) was formally established at a founding conference held on December 6-9, 1976 in Manila. Participated in by 22 institutions, the conference launched the initial step in the words of Dr. Daniel C.W. Tse, toward "more initiative and responsibility in planning, working and sharing together on a regional basis."

It was during the 12th Presidents' Conference which was held in Taipei in April 1975 that the idea was first conceived for such an association that would actively and independently plan programs and strengthen ties among the Asian institutions. Relevant to the changing times and new challenges in the Asian situation, Dr. Paul Lauby, executive director of the United Board for Christian Higher Education in Asia, proposed the establishment of a regional association. The participants in the Presidents' Conference agreed unanimously and subsequently created an executive committee which took charge of studying the feasibility for such an organisation. The committee reviewed the ideas presented at the Presidents' Conference and formulated some recommendations, and thereafter elected a planning committee composed of the following members: Dr. B. Koh of South Korea, Dr. Sutarno of Indonesia, Dr. P. S. Job of India, Dr. Agustin Pulido of the Philippines, and Dr. S. W. Tam and Dr. Deniel C. W. Tse of Hong Kong.

A series of meetings and consultations followed - particularly with the All-India Association for Christian Higher Education and Development and the United Board. By January 1976, the final draft of the ACUCA constitution was completed.

The following were elected ACUCA officers at the Manila conference: Dr. Daniel C. W. Tse of Hong Kong Baptist College, President; Dr. Quintin S. Doromal of Silliman University (Philippines), Vice-President; Fr. Joseph Pittau, S. J. of Sophia University (Japan), Treasurer; Fr. Jose Cruz, S. J. of Ateneo University (Philippines); Dr. Hsieh Ming-san of Tunghai University (Taiwan); Dr. Woo-Choo Lee of Yonsei University (Korea); and Dr. Sutarno of Satya Wacana Christian University (Indonesia), Board Members; and Dr. Victor Ordonez of De La Salle University (Philippines), Secretary-General. They composed the Executive Committee.

ACUCA's founding members were: Hong Kong - Chung Chi College and Hong Kong Baptist College; Indonesia - Universitas Kristen Indonesia, Petra Christian University, Satya Wacana Christian University, and Parahyangan University; Japan - International Christian University and Sophia University; Korea - Ewha Woman's University, Sogang University, Soong Jun University, and Yonsei University; Pakistan - Kinnaird College for Women; Philippines - Ateneo de Manila University, Central Philippine University, De La Salle University, Philippine Christian University, Silliman University, and Trinity College of Quezon City; Thailand - Payap College; and Taiwan - Fu Jen University, Tunghai University, and Soochow University.

Guests who were made co-opted members were All-India Association for Christian Higher Education and the Christian Conference of Asia.

During the conference, Bro. Gabriel Connon, FSC, President of De La Salle University, offered his university as the host of the ACUCA Secretariat. To serve as advisory committee to the Secretariat were the presidents of Philippine member-institutions, although the major decisions were to be made by the Executive Committee.

The task of organizing the Secretariat was left with Dr. Victor Ordonez. Having formalized its legal identity, he started the publication of a newsletter and established links with other organisations. An educational management workshop and a regional student exchange conference were the Association's initial projects. Preparations were made for the in-country workshops to assess the Christian character and mission of member-institutions. The position papers resulting from those workshops were to be presented in the General Assembly biennial conference scheduled in Hong Kong.

In May, 1978, Dr. Wilfrido V. Villacorta was appointed to succeed as Secretary-General Dr. Ordóñez, who received a research fellowship from the East-West Center. Based on the guidelines prepared by his predecessor for the in-country workshop, Dr. Villacorta prepared a concept paper on the needs and objectives of Asian Christian colleges and universities, and possible projects for the Association. In his visit to member-countries, the concept paper was discussed in preparation for the workshops. He also gathered ideas from the academic communities of member-schools, which were to be the basis of the draft Five-Year Development Plan prepared by the Secretariat.

After two years of operation, the Association's membership examined in their biennial conference their common needs and proposed future projects. In this conference, which was held on 12-14 December, 1978, in Hong Kong, they agreed with the Secretariat that the content and direction of the Association's activities must be embodied in a Five-Year Development Plan that will truly realize ACUCA's objectives and contain concrete measures for determining its progress. After incorporating some modifications, the Plan was approved in principle by the General Assembly.

ACUCA Member Institutions

Hong Kong



1	1976	Chung Chi College, CUHK (Chinese University of Hong Kong)
2	1976	Hong Kong Baptist University
3	1985	Lingnan University

India



1	2013	Christ University
2	2013	Lady Doak College
3	1976	Parahyangan Catholic University
4	1976	Petra Christian University
5	1976	Satya Wacana Christian University
6	1998	Maranatha Christian University
7	2004	Duta Wacana Christian University

Indonesia



1	2004	Soegijapranata Catholic University
2	2004	Pelita Harapan University
3	2006	Atma Jaya Yogyakarta University
4	2006	Krida Wacana Christian University (UKRIDA)
5	2008	Sanata Dharma University
6	2014	Atma Jaya Catholic University of Indonesia
7	2017	Tarakanita School of Communication and Secretarial Studies
8	2015	Dhyana Pura University (Undhira)

Japan 	1 1976 International Christian University 2 1979 Kwansei Gakuin University 3 1979 Meiji Gakuin University 4 1981 Nanzan University 5 1982 Doshisha University 6 1983 Aoyama Gakuin University 7 1990 Momoyama Gakuin University 8 2001 J. F. Oberlin University 9 2013 Sophia University 10 2013 Seinan Gakuin University 11 2014 Osaka Jogakuin University 12 2017 Kobe College 13 Hiroshima Jogakuin University
Korea 	1 1976 Ewha Womans University 2 1976 Sogang University 3 1976 Soongsil University 4 1976 Yonsei University 5 1979 Keimyung University 6 1987 Hannam University
	7 2004 Handong Global University
Philippines 	1 1976 Ateneo de Manila University 2 1976 Central Philippine University 3 1976 De La Salle University 4 1976 Philippine Christian University 5 1976 Silliman University 6 1976 Trinity University of Asia 7 2004 Filamer Christian University 8 2008 Miriam College 9 2008 St. Paul University Philippines 10 2014 De La Salle University - Dasmariñas

Taiwan	1	1976	Fu Jen Catholic University
	2	1976	Soochow University
	3	1976	Tunghai University
	4	1979	Chung Yuan Christian University
	5	1981	Providence University
	6	2004	St. John's University
	7	2006	Chang Jung Christian University
	8	2006	Wenzao Ursuline University of Languages
	9	2014	Aletheia University
Thailand	1	1976	Payap University
	2	1987	Assumption University
	3	1998	Christian University of Thailand
	4	2004	Asia-Pacific International University



Conference Theme

ACUCA is a community of Christian institutions of higher learning in Asia which work closely together to benefit each other as well as the societies in which they exist. The purpose of ACUCA is to help the Christian universities and colleges in Asia to:

- Develop and maintain their Christian character
- Enrich the quality of their educational programs and those of the other institutions of learning
- Re-examine the relevance of their objectives and programs in relation to the needs of a changing society

As Asst. Prof. Dr. Sompan Wongdee has noted in her greeting, “The emphasis in this conference is on peaceful coexistence through building appreciation for diverse cultures while, at the same time, utilizing local cultural forms to communicate the Gospel of Jesus Christ to those who do not yet share the Christian faith.” The idea for this year’s theme, “*Exploring the Relationship of Religion, Culture, and Peace in Christian Higher Education*”, came out of the Payap University context, and our opportunity as hosts to share some of our gifts with the ACUCA community of schools. We host two institutes whose focus is on impacting society for peace through spiritual resources, and which address issues of culture: they are the Institute for Religion, Culture, and Peace (IRCP), and The Christian Communications Institute (CCI).

Our keynote speaker from the IRCP is Dr. Suchart Setthamalinee whose passion for peace through the resources of religion fuels his extensive contribution to on-the-ground peace-building work as a Muslim leader and an academic in Thailand. He will share reflections on his experiences to begin our thinking together on this year’s theme. We will also share a presentation of traditional Thai folk drama telling a biblical story by the Christian Communications Institute, and hear reflections on this significant ministry of Payap University from the founders of CCI. CCI is a service arm of the university providing week long spiritual renewal programs for the schools of the Church of Christ in Thailand, our protestant council of churches, and evangelistic programs in local churches at their request.

In addition to the keynote presentations, we are delighted with the papers contributed by 15 of our members which will provide more opportunity to hear experiences and research from our member schools. We hope that the keynote speeches and presentation, along with the paper presentations contributed by the whole ACUCA community will spark meaningful

conversation that will help to strengthen the Christian character of our member schools, enrich the quality of our programs, and increase the relevance of our work to the needs of a changing society.

Rev. Esther Wakeman, Ph.D.
General Secretary, ACUCA
Staff, Office of Spiritual Life
Lecturer, McGilvary College of Divinity,
Payap University

Keynote Speakers and Presentation

The Institute for Religion, Culture, and Peace

The IRCP (originally called the Institute for the Study of Religion and Culture) was established at Payap University in 1996. The institute seeks peaceful dialogue and eventually peace across religious and cultural boundaries, and works toward this from the perspective of academics and practice. The leaders of the Institute saw the need for Payap to build a home for academic research and training and the Institute was established. The Institute's primary goals are to foster increased mutual appreciation and cooperation among the world's different religious communities, thus contributing to greater inter-religious and intra-religious understanding among all people everywhere, and to undertake and develop new ways to carry out peacemaking and peacebuilding efforts in Thailand, the ASEAN region, and throughout the world.



Suchart Setthamalinee, Ph.D.
Department of Peace Studies,
Payap University

Our keynote speaker is on the staff of the IRCP and is a faculty member in Payap's Ph.D. in Peace Studies program. Dr. Suchart Setthamalinee received his master and doctoral degree in sociology at University of Hawai'i at Mānoa, U.S.A. He also achieved the graduate certificate on international cultural studies from the East West Center and University of Hawai'i. He was the author of the book "Violence, Peace and the Diversity of Islamic World" (in Thai); the editor of the book "Muslim Youths in the Modern World," and his forthcoming book is "Sociological Imagination of Islam: Peace, Family and Women." He wrote numerous articles both in Thai and international journals on Islam and social sciences. He is now working on a research project entitled "Peacebuilding in Ethnoreligious Pluralistic Society: A Case Study of Muslims in Northern Thailand."

Title: “My Journey to the Road of Violence and Peacebuilding in Islam”**Abstract:**

I am a Muslim social scientist, and basically, a Thai-Chinese Muslim in northern Thailand who has been working at Payap University, a major Christian institution in Thailand, for 23 years. I have not graduated in both Islamic and Peace Studies, but now, I have to be responsible for the chair of the Department of Peace Studies at Payap University, and also a subcommittee on the National Human Rights Commission of Thailand in the southern affairs. Over the past ten years, besides my academic career, I am also a trainer and a lecturer for executives, both public and private sectors, religious and community leaders, students and youths, Muslim women, and also people who work in civil society organizations who play a crucial role in resolving violent conflicts in Thai society, especially in the southern region of the country, where most people are Muslims.

In this speech, it is a great opportunity for me to revisit myself to convey my personal experience of entering to the road of violence and peacebuilding in Islam. It is a challenging and never-ending task, and it must continue to work with all different faiths because I have a fundamental belief in the value that “religiousness is a force for peace,” and I will stand firm this value forever to fight all forms of violence, especially the use of religious teachings to justify violence.

The Christian Communications Institute of Payap University



The Christian Communications Institute (CCI) was founded by Allan and Joan Eubank in 1980 to communicate the gospel through Thai Culture and is today a part of Payap University. CCI uses a variety of art forms, both modern and traditional, to communicate the gospel in ways easily understood by the Thai people and to provide models for positive social and family life. The CCI helps lead students to Christ, in schools all over Thailand, as well as performing evangelistic Thai folk dramas in about 25 villages each year. Ajarn Sujinda Chaiyagunsarakron is the Director of the Institute who leads a staff of professional performers in this highly creative ministry.

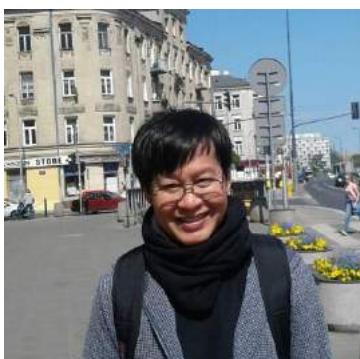


**Allan and Joan Hovis
Eubank**
Retired Missionaries, Disciples
of Christ

In 1961 Allan and Joan Hovis Eubank were sent by the Global Ministries of the Christian Church (Disciples of Christ) to serve as missionaries for the Church of Christ in Thailand. For 55 years, they have worked in rural evangelism, church planting, among the Thai and other ethnic groups, and have taught evangelism, new testament and music. Allan and Joan grew up in Texas, USA. Allan served as a captain in the US Army Combat Engineers during the Korean War. There he met Joan Hovis as a rising young singer. Joan continued her musical drama career in Hollywood and Broadway. Allan resigned from the army and worked as a geological engineer in the oil business until God called him to the mission field in 1958. Joan felt the call to mission too, and they married and continued studies together. Allan received an M.Div. at TCU and an STM at Yale. Joan received an MTS at SMU. In 1975 they began working with Thai folk drama, which grew into the Christian Communication Institute (C.C.I). They feel that God has called them to Thailand and has not called them back. They expect to spend the rest of their lives in Thailand, in God's service.

Title: “The Gospel in Thai Culture”

Abstract: A Discussion of the experience of Payap University in adapting the Gospel to make it more easily understood in Thai Culture. Both traditional and modern media are used. The presentation includes some history of the difficulties and successes and a short traditional Thai Folk Drama titled: “The Prodigal Daughter.” There will be time for questions after the drama.



Ajarn Sujinda
Chaiyagunsarakron, The
Director of the Christian
Communications Institute
(CCI)

Parallel Paper Presentation Sessions

Friday, October 20, 2017

Fourth Floor of Sirindhorn Learning Resource Center				
Parallel A: Christian Higher Education				
13.15 - 14.45				
Session I				
Time	Parallel Code	Title	Presenter	Institution
13:15-13:30	A.I.1	10 Challenges to Christian Higher Education	Kenneth Dobson	Payap University
13:30-13:45	A.I.2	The Challenge of Peacebuilding and Student Development towards Global Citizenship in Higher Education: A case study from the experiences of a field study program including service learning in Cambodia and Thailand	Yuriko Saito	Meiji Gakuin University
13:45-14:00	A.I.3	Endeavour to Understand Intellectual Humility in Asian Catholic Universities: Preliminary Study to Develop Situational Judgement Test of Intellectual Humility	Angela Oktavia Suryani	Atma Jaya Catholic University of Indonesia
14:00-14:15	A.I.4	The Plowshares Peace and Challenge: To Explore Peace for the Marginalized in Isaiah 2 and the Donghak Peasant Revolution	Hye Kyung Park	Chang Jung Christian University, Taiwan
14:15-14:45	Discussion			

Session II				
13:15-13:30	A.II.1	Educational Internship: Community Connection with Local School	Eiko Kato-Otani & Scott Johnston	Osaka Jogakuin University
Time	Parallel Code	Title	Presenter	Institution
13:30-13:45	A.II.2	Challenging Religious Fundamentalism with Textual Wordliness	Paulus Sarwoto	Universitas Sanata Dharma Indonesia
13:45-14:00	A.II.3	The Relevance of Catholic Social Teaching in Giving Meaning for the Protection of Intellectual Property Rights	Catharina Ria Budinngsih	Parahyangan Catholic University
14:00-14:15	A.II.4	Spatial Spirituality for University Students in Post-Authoritarian Indonesia	Paulus Bambang Irawan	Sanata Dharma University Indonesia
14:15-14:45		Discussion		

Parallel B: Vital Role of Christian Educators in Multi-Religious Societies

15.00-16.30

Session III				
Time	Parallel Code	Title	Presenter	Institution
15:00-15:15	B.III.1	Sailing through the Turbulent Tides: The Role of Christian Educators in Building Peace	Fr Viju P. Devassy	Christ University, India
15:15-15:30	B.III.2	Implementing the values of Cc5: The role of Catholic educators to face multi-religious students in Tarakanita School of Communication and Secretarial Studies	Ratna T. Sinaga	Tarakanita School of Communication and Secretarial Studies, Jakarta, Indonesia

15:30-15:45	B.III.3	Exploring the Relationship of Religion, Culture and Peace in Christian Higher Education With the Focus on Keimyung University, Daegu, Korea	Soyoung Park	Keimyung University, Daegu, Korea
15:45-16:00	B.III.4	The Value of Moral Education at Assumption University, Bangkok, Thailand	Glen Vivian Gerard Chatelier	Assumption University, Bangkok Thailand
16:00-16:30	Discussion			
Session IV				
15:00-15:15	B.IV.1	SINDU at UNPAR, and CONCRETE STEPS – The Vital Role of Educators in the Multi-religious Parahyangan Catholic University	Aloysius Rusli	Parahyangan Catholic University, Indonesia
15:15-15:30	B.IV.2	Making a Difference: the impact of Religion on student Culture in Christian Higher Education	Hui-Ming Wee	Chung Yuan Christian University, Taiwan
15:30-15:45	B.IV.3	The roles of Christian chaplains in a multi-faith context	Wichitra Akraphic hayatorn & Janjira Wongkhomthong	Christian University of Thailand
15:45-16:30	Discussion			

Paper A I 1

10 Challenges to Christian Higher Education

Kenneth Dobson

Abstract

The overriding challenge of Christian higher education in Asia is how to develop and sustain an educational enterprise and student nurture that is uniquely Christian.

Keywords

Christian higher education, Payap University, Christian University of Thailand, Silliman University, administration, Christian nurture

Introduction

Everyone at this ACUCA management conference understands that Christian higher education in Asia faces many challenges. Some of them are opposition from governments that prefer to retain control over the next generation of educationally empowered leaders. Other confrontations come from presumed stakeholders that are insistent upon controlling the content of educational programs, or are working to substitute higher education with their own training for their potential personnel. Still other issues are ones we foment for ourselves by failing to change, refusing to respond to realities, or not standing firm on our principles.

This presentation is a discussion of challenges over which we retain a measure of control of the key factors. The question posed is, “What can we do about these challenges as leaders of Christian higher education?”

Case References

Payap University was established in 1974 by the Foundation of the Church of Christ in Thailand. Its roots are the principles of Protestant education as propounded by the Presbyterian Church USA and its missionaries in the 19th century. The strategy of the church was to advocate the philosophical insights of the Enlightenment as they were developed in the Age of Reason. By the middle 1800s the project of higher education was to support modern civilization by providing well-rounded leaders. Liberal Arts was the accepted method for preparing men and women to undertake professional training. Payap University was founded as a Liberal Arts College. Significantly, it was composed of two prior professional training institutions, the Thailand Theological Seminary founded in 1889 and the

McCormick School of Nursing and Midwifery founded in 1923. For most of the 20 years between 1974 and 1994 Payap University struggled to retain its Liberal Arts vision, but the areas of expansion were all professional, such as business administration (the university's largest department to this day), tourism and hotel management, and pharmacy, to mention 3. Even such successful programs as English and music were bent toward career training.

Beginning in 1995 the university sought to expand into a "comprehensive university" eventually having departments of engineering and medicine. Throughout the next ten years, however, universities with government backing proliferated. This eclipsed Payap's ability to expand and actually began a period of declining enrollments. Today Payap University is faced with the option of developing a niche or confronting the competition head to head with existing programs and resources such as facilities and personnel.

Christian University of Thailand is a sister institution to Payap University. It was established in 1993 with facilities in Bangkok Christian Hospital. For ten years Christian College had one program. The college was a school of nursing. Its founders, however, had always imagined that Christian College would be a full-fledged university. Toward that end, they moved the campus from the heart of Bangkok to the western outskirts of the megalopolis, in Nakhon Pathom province. Three additional faculties were added, bringing the total to 4, the number required by the Thai government for university status. Throughout the development of the university the goal was uniformly to educate professionals. The university was proud that every program it offered equipped graduates to undertake careers. Christian University never seriously dabbled in liberal arts, but had general education courses that included introduction to Christian ethics, competence in English, and living skills. From 1994 to now, Christian University of Thailand has struggled with sustaining many of the programs that had been introduced. Still, the university thrived at offering programs in health sciences. The faculty of nursing remains the largest program by far, with other successful programs in medical technology, physical therapy, advanced practice nursing, and PhD programs for nurses and for hospital administrators. These operate at (and sometimes a bit beyond) capacity.

Before extracting some higher management lessons from these two cases, I would like to briefly sketch two other institutions.

Payap University's neighbor at the time of its founding was Mae Jo Agricultural Institute. It was founded in 1934 as the Northern Agricultural Teacher's Training School. Its purpose was narrow and clear. It was a time when probably 80% of Thailand's gross national product and 90% of its people depended on agriculture. When HM King Rama IX began his reign and set about encouraging agriculture as a priority for national development,

Mae Jo began to focus on agricultural research, experimental crop development, and areas related to agriculture beyond teacher training. In 1996 the institute joined the trend toward expanding into a full range of programs and was re-chartered as Mae Jo University. Its competitors were the much larger Chiang Mai University, and Payap University. Today there are 12 institutions of higher education in Chiang Mai. Mae Jo is beginning to have to manage its over-development in whatever way it can.

Silliman University in Dumaguete, Philippines was established in 1901 as a school for boys by the Presbyterian Church USA. It expanded upward to include a college level in 1910 and attained university status in 1938, becoming the "first American university in the Philippines and the entire Asian continent." Today, Silliman has nearly 10,000 students. It is a thriving university in a highly competitive environment. Prestige and quality probably account for its sustained prominence. According to its own report,

"Silliman is one of only five universities in the Philippines with "Institutional Accreditation" by the [Federation of Accrediting Agencies of the Philippines](#) (FAAP). Institutional Accreditation is the highest certification that can be granted to an educational institution after an over-all examination of its number of accredited programs, the quality of its facilities, services and faculty. Incidentally, Silliman also has the highest number of accredited programs in the country twenty of which are on Level IV [accreditation](#) status, the highest level that can be granted to individual programs."

For such a short exposition as this, 4 examples will suffice.

Ten Challenges

Threats:

Students resist instruction about religion.

Religious fundamentalism threatens academic freedom.

Modern courses leave little room for nurturing values.

Management skills have replaced leadership development.

Cost management is increasingly difficult.

Opportunities:

Christian institutions are perceived as inherently internationalized.

Humanities and liberal arts are our natural forte.

Christian institutions have a heritage of nurturing innovation and critical thinking.

Integrated inter-disciplinary programs work well.

Life-long learning begins with Christian nurture in the home.

1. The greatest philosophical challenge faced by Christian institutions of higher education is how to maintain a Christian identity and emphasis. In societies where Christianity is a minority this is difficult since Christian religion is not seen as important by parents and students. One of the tasks of ACUCA is to continue to discuss and find ways to articulate how Christian higher education has advantages over higher education programs that do not incorporate Christian values. Schools with theological seminaries and colleges and with functional Christian church communities on campus have a platform to focus on Christian tradition and practice. But installing an identifiable Christian perspective on all issues, without encroaching on students' religious freedom, takes careful attention that is hard to sustain. The more international a university is, the more difficult this task is, because religion is indivisible from culture.
2. Religious fundamentalism is unfortunately on the rise. This form of extremism is a threat to academic freedom and therefore, even when the extremism is in the name of Christianity, the ability to provide an environment for discourse and experimentation is targeted and compromised. When the fundamentalism or extremism is Hindu, Buddhist or Muslim, whenever Christian institutions are driven into a defensive mode, we lose crucial elements of our ability to do education. There is, actually, some form of this threat in every one of the 8 nations in which ACUCA has member institutions, except perhaps Hong Kong where state-based atheism from the mainland is making inroads.
3. The trend in higher education is to offer professional, rather than pre-professional, training. As long as ministerial training for pastors was outside the purview of bachelor's degree granting institutions, and law training came after the tertiary degree, professional associations and employers had little to say about the programs. Now, however, it is expected that bachelor's degree graduates will be ready to be licensed as lawyers, teachers, nurses, accountants, engineers, or whatever. So those associations must either become our "partners" or they refuse to accept our graduates. Moreover, the trend is to increase required courses at the expense of electives or general education courses, and to emphasize the end-of-program examination those associations will administer. Again, character development, which should be at the heart of Christian higher education, is truncated. The validity of our ministry of Christian higher education is now measured by how many of our graduates pass professional exams and get jobs. In this system "Christian" has little place. If this pressure is allowed to continue, our Christian

institutions will be squeezed into a mould that is no different from institutions that are not Christian.

4. What has happened to pastoral training in our region is a clear example of what is lost when professional courses are compressed into or necessarily undertaken in courses at the tertiary level. Graduates with bachelor's degrees from Payap and Christian University, for example, are supposed to be ready to assume leadership of churches. However, their professional courses are all about how to manage and conduct various tasks. A quarter of a century ago Dr. Sam Calian of Pittsburgh Theological Seminary scolded the church for allowing this to happen. It was his belief that what the church needs is leaders, but what it gets is managers. Who then leads? In church institutions, no less than in medicine, law, and education (to mention four), leadership is handled by elite who earn the right by their ownership of the businesses that employ the professionals.

5. Cost management is our greatest challenge as administrators of institutions of Christian higher education. We have now entered the last phase of the contest to run our institutions on a self-funding basis. For most of our institutions in ACUCA, possibly for all of them, we are out of time to develop foundations and investment portfolios big enough to pay the difference between what can be obtained by tuition and fees and what we have to pay to operate our institutions. Meanwhile, the trend is gathering momentum to provide tuition-free courses. Only, I think, in some countries in Europe is there no distinction made between private and public institutions, so that in those countries Christian universities can also be subsidized by government funding. In other countries students are either able to pay cash for their study or they borrow funds for it. Across East and South East Asia Christian higher education for the most part excludes applicants with insufficient funding. A crisis is looming.

6. One of the great advantages that Christian institutions of higher education have over their rivals is the perception that we are inherently international by nature. Our history and connections suggest that students will gain global awareness, international experience through association with international colleagues and teachers, and opportunities to acquire international expertise and language skills. These tend to over-ride the advantages of being well-connected within only one region or even one country. However, this advantage may be coming to an end as other institutions become internationalized and their reputations grow as manufacturers of opportunities for graduates.

7. It may be that the era of the eclipse of humanities and liberal arts is about to end. If these fields again become in vogue, our Christian institutions may have an important edge if we have retained our knowledge in these areas in which we used to excel.

8. It has always amazed me that the four mandated missions of institutions of higher education in Thailand say little about student development. I asked a Minister of Education about that and his reply was dismissive. “It’s *all* about student development,” he said. However, the aspects of development never mention character, or even development of capacity for innovation and critical thinking. At the master’s level research is required, but there the focus is on analysis and judgment, rather than synthesis. This is where Christian institutions can shine brightly.

9. One proposal for Christian higher education institutions regaining the advantage when it comes to supplementing basic learning with advanced learning, is through inter-disciplinary programs. First of all, these programs combine two areas that are already recognized, so there is less need to help the programs gain traction. More important, students are subjected to an environment where thinking outside the box is inevitable. If there is a way to break the trend toward ever more rigid professionalization of curricula, inter-disciplinary innovation may be a good place to consider. Institutions with our liberal Christian traditions of education ought to be able to do this well.

10. Life-long learning, I believe, is a Christian concept insofar as the Enlightenment was a development in a Christian context. As in the case of Silliman University, most Christian education began with primary schools. However, the principle of childhood baptism is founded on the concept that Christian nurture begins a long time before learning to read. In other words, Christian education begins in the home, continues in school, and does not end as long as curiosity and an ability to assimilate information endure. Furthermore, it is to our very great advantage as administrators of Christian institutions of higher education, to be part of networks that include churches, schools and organizations that we can serve, for which we can provide educated professionals, and which should be able to channel prospective students toward us.

Conclusion

The enterprise of Christian higher education in Asia began by undertaking the challenge of establishing education as a value where it had not existed before. The first schools for the general public were Christian

schools. Primary schools were built with secondary schools added as soon as possible, and tertiary education was the plan. Silliman followed that plan. The Presbyterian schools in Thailand were stymied by the Thai government from doing the same thing for nearly 80 years. But the vision never died. Christian schools set the standard and paved the way for education throughout East and South East Asia.

Now that education is well established and even a major priority in every country in the region, the challenge is how to do education in ways that are uniquely Christian. What is Christian about biology or chemistry, public health or corporate law? This is now the question before us. It is the challenge of vision and perspective, strategy and institutional culture. Our challenge is not the same as the one facing William Harris and David Hibbard who took in barefoot boys and sat them on benches to learn to read words and add numbers. But if they could establish education as national goals beginning with nothing but bare dirt floors in bamboo shelters, surely we can reclaim a vision for what we are doing in the elaborate campuses we have inherited.

Acknowledgements

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The Challenge of Peacebuilding and Student Development towards Global Citizenship in Higher Education:

A case study from the experiences of a field study program including service learning in Cambodia and Thailand

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Abstract

In the present era of rapid globalization, institutions of higher education are keen to emphasize as part of their educational mission the need to produce graduates that are global citizens. However, this is a far from a straightforward task since teaching global citizenship from the distance of the classroom can make it difficult for students to fully grasp the complexity of how global issues play out on the ground. Considering that the classroom based development of a global citizenry to build peace is unlikely to be successful, it is prudent to develop a higher educational program that utilizes field study visits and service learning to develop student capacity.

In this paper I focus on experiences of field study visits that shine a spotlight on the global issues of migration and human trafficking. Migration and human trafficking are transnational issues that need to be understood and worked on within a framework that promotes collaboration among nation states and civil society. Unfortunately, public discourse on migration often focuses on the primacy of national sovereignty, thus serving to exclude migrants as the undeserving “other” and leading to them being granted limited rights within national immigration law and policy. Furthermore, popular discourse on human trafficking frequently sensationalizes the issue, treating it as modern slavery, while the paternalistic standpoint often adopted by policymakers sees victims of human trafficking treated as

passive, powerless individuals in need of rescue. Such attitudes are problematic as they tend towards a lack of discussion about the structural or root causes of human trafficking and why the human rights and citizenship rights of migrants and their family members must be respected.

In reality, migration and human trafficking are complex global issues that are too large to tackle individually or on a piecemeal basis. In our endeavour to educate our higher education students as future global citizens, how should we prepare them to address and understand such global issues? Moreover, how do we provide them with the academic skills necessary to consider the roots and structure of these social issues? And how do we in academia promote student development for peacebuilding? If every student is a seed with the potential to make society more peaceful as a citizen and global citizen, then how can higher education support and grow these seeds? This paper explores three main points. First, the possibilities that experiential learning activities offer to promote student development towards global citizenship. Second, that experiences on field study visits might act as a trigger to further academic interest on the part of students. Finally, that a synergy of field study and service learning can serve as a model to improve the quality of higher education programs.

Keywords

Field Study, Service Learning Student Development, Global Citizen, Peacebuilding, Migration, Human Trafficking,

Introduction

1. Experiential learning

The need for experiential learning in pedagogy has long been emphasized. As the renowned educational theorist John Dewey remarks, students must be engaged not just in thought, but in action (Dewey 1916). Today, experiential learning opportunities such as field study visits and service learning programs are an increasingly popular pedagogical tool within the field of higher education. Such activities help students know, realize, and understand complex social issues, including their problematic root causes, while providing an opportunity for them to engage communities and carry out activities that contribute to peacebuilding locally and globally.

In comparing field studies and service learning as methods of experiential learning, much of the academic literature, particularly in the west, promote the concept of service learning over the field study. Christine Cress, a leading professor in this area, explains that “service-learning” is truly a different way of learning from volunteerism, internship, community service, thus the hyphen between “service” and “learning”. These two facets are interdependent and dynamic and vary from other forms of traditional learning in that the focus is placed upon connecting course content with actual experience (Cress 2010:8). Cress argues that experiences help students to think about what it is to be a citizen within the democratic process where they possess rights and freedoms, along with corresponding responsibilities, such as promoting civic development (Cress 2010:10-12). Andrew Farco also recognizes that service learning is distinct from activities such as the field study, community service, volunteerism, and internships in that each program type can be defined by the intended beneficiary of the service activity and its degree of emphasis on service and/or learning. These differences are illustrated in Figure 1 below (Farco 1996).

Figure 1 Distinction among service program

Recipient	BENEFICIARY	Provider
Service	FOCUS	Learning



(Farco 1996)

Edward Chen, however, points out that service learning in Asia is a relatively new concept. As such, misconceptions and misunderstandings remain as to exactly what service learning is and how it should be implemented. This is in contrast to the United States, where service learning has a long history within school and university (Chen 2010:1). Jun Xing and Carol Hok Ka Ma introduce several reasons why the concept of service learning vary in Asia. They argue, for example, that as the concept comes from western terminology there can be differences in terms of how it is interpreted in some Asian

countries. In the Philippines, for example, service-learning is often practiced at colleges and universities that have a Christian tradition (Xing and Hok Ka Ma 2010). Moreover Xing and Hok Ka Ma point out that service learning activities require high ethical standards with regard to power, capacity, equity and sustainability. Faculty and students might try to mould other people in their own image, or use service as a way of exercising their sense of generosity or beneficence (paternalism, patronization or “colonial mentality”). (Xing and Hok Ka Ma 2010).

In Japan, experiential learning activities aboard, especially in other Asian countries have increased since the early 2000’s. However, many of these programs are not referred to as service learning but as field studies, field visits, or field education. In 2004, the 22nd International Conference on Service-learning was held at Payap University in Chiang Mai, Thailand. This conference was significant for the course of experiential learning in higher education in Japan, as well as other Asian countries such as Thailand. Participants from various Japanese universities, including the International Christian University, Keisen University, Osaka Jogakuin University, St. Andrew’s University, Chuo University met at the conference and discussed establishing an academic organization in order to exchange their experiences of experiential learning and to improve the quality of their experiential learning programs.

Even though the majority of the members were from Christian faith based universities, controversial ideas were discussed regarding the meaning of “service” in service learning. Some Members pointed out that the “service” aspect was of Western origin and used in the context of a Christian society, which was not wholly appropriate for application in Japan. Other points of discussion in the group raised ethical questions surrounding power and capacity. Some members argued that the economic disparity between Japanese participants and local communities in less developed Asian countries was problematic. On this asymmetrical power dynamic, members were concerned that we, as Japanese faculty and students, might consciously or unconsciously seek to mould local communities in our own image, leading to paternalism, patronization or in extreme cases a neo-colonial relationship. Beside such economic power imbalances, other gaps related to the troubled modern history between Japan and other Asian countries, especially during World War II were a cause for concern. As

was the capacity of the young students who were to participate in the programs, with some questioning whether they had relevant skills or foreign language ability to communicate, understand and to do some “service” in the foreign communities in which they knew relatively little about. In light of these issues, the term “service learning” was not used in the name of the association that formed after the 22nd International Service Learning Conference. Instead, the association was entitled the Japan Overseas Experiential Learning Network (JOELN). JOELN organizes annual conference in order to share experiences and discuss topics to improve the quality of experiential learning such as reflection, risk management, design program, student participation, participatory research method, etc.

Migration and Human Trafficking

Interest in the related issues of migration and human trafficking is presently very high among academics and university students alike. Human trafficking is the acquisition of people by improper means such as force, fraud or deception, with the aim of exploiting them. Virtually every country in the world is affected by such crimes. The challenge for all countries, rich and poor, is to target the criminal organizations who exploit desperate people and to protect and assist victims of trafficking and smuggled migrants, many of whom endure unimaginable hardships in their quest for a better life.¹

The small south-east Asian country of Cambodia is both a source, destination and transit country for trafficked persons. Many thousands of Cambodians move overseas, or to different regions within Cambodia, for the purpose of obtaining employment, accessing education, connecting with family members, avoiding natural disasters and others. Instead of finding what they are looking for at their destination, many Cambodians find themselves subjected to exploitation (UNIAP 2010). Thailand is also found as a source, destination and transit country for trafficked persons, especially as a destination from the neighboring countries of Cambodia, Myanmar, Laos, and Vietnam.

Cambodian trafficking victims include men, women and children, who are exploited for a variety of different purposes including

¹ United Nations Office of Drugs and Crime (UNODC), <http://www.unodc.org/unodc/humantrafficking/> (accessed 27 Aug. 2007).

numerous forms of forced labour, as well as for commercial sexual services. Victims are exploited through debt bondage for domestic servitude, forced begging, forced labour in the fisheries, construction, food processing and agricultural industries, and for sexual services in brothels, massage parlours, salons, beer gardens and karaoke bars. Within Cambodia, trafficking victims are predominantly women and girls who are trafficked for sexual exploitation, as well as for domestic labor.²

The Challenge of Peacebuilding within the Field Study context

The aim of this paper is to explore the possibilities of field studies that incorporate service learning as a means to peacebuilding and developing students into global citizens. As migration and human trafficking are complex issues that need to be understood in broader cultural historical and political contexts, the expected learning outcome are given to students at the beginning of pre-field study semester class. These include: (1) to understand culture, history, religion such as social, political, economic side of two countries, (2) to deepen understanding of migration and human trafficking issues in both origin, destination and transit countries. (3) to improve communication and leadership skills.

Methodology - Field Study of Faculty of International Studies, Meiji Gakuin University

Field Study programs are conducted as part of the educational program offered by the Faculty of International Studies, Meiji Gakuin University. The university was established in 1863 by Dr. James Curtis Hepburn under the biblical motto “Do for Others”. Field study options are offered especially to sophomore and junior students of the faculty. The Faculty of International Studies offers more than 10 programs, In South East Asia these include: Thailand, Cambodia, Myanmar, Vietnam, Laos and Bhutan.

Other field study options in the rest of the world allow students to visit, among others, the United States, Germany, Israel, and Jordan. A professor with a relevant background and interest in the country concerned designs and organizes the field study visit, including the

² UN-ACT Cambodia <http://un-act.org/advicecountries/cambodia/> (accessed 27 August 2017).

schedule, transportation etc. Depending on the purpose of the field study, most visits accommodate between 10-20 students per group. The professor concerned leads the field study students as a team. Field studies take place during the summer vacation (August to September) or Spring vacation (February to March for 1014 days). Field study options require that students commit one semester for preparation (2 credits) and one semester for reflection and further study after the visit (2 credits).

The theme of field study for which I am currently responsible focuses on the issues of migration and human trafficking in Southeast Asia. A pre-field study class entitled “Field Study Seminar” requires students to prepare for the field study by researching a topic of their own interest in this field. It also requires them to develop their research skills notably how to observe, conduct participant observation, as well as sharpening their communication and critical thinking skills.

The field study program is arranged so that students may visit relevant stakeholders such as NGOs, government, and local community groups. The field study is coordinated so that students have the opportunities to receive a talk by victims of human trafficking and their peer support group in order to understand the human trafficking issue more deeply.

Furthermore, during the field study, one day service learning program is included in the schedule. As we can only arrange a short service learning experience with only a few hosting institutions available, we experience challenges in scheduling and meeting the high expected learning outcomes. We must also consider potential risk factors in carrying out such activities.

Experiment result of field study program

The main findings according to the three learning outcomes required of students during the pre-field study class are set out below: Understanding the history, culture, religion of both countries

Students are required to read books related to both countries. In the 2016 program, there were many places visited where students could learn about the religion (Buddhism and Christianity), history and culture of the countries concerned. However, visiting sites of interest to

know and observe culture, religion, and history³ risks being little more than a form of “academic tourism” or a glorified vacation (Xing and Hok Ka Ma 2010). In light of this reflection, our 2017 field study was designed to ensure the places we visited were limited and the learning objectives more clearly defined.

Understand migration and human trafficking issues on both countries and between countries.

Before the field study, students are required to access and read books, documents and reports produced by the United Nations and NGOs relating to migration and human trafficking. Students who were very interested in these issues made presentations during the preparation class for field study. During the 2016 field study, we visited NGOs who supported migrants from Myanmar in Chiang Mai, Thailand such as MAP Foundation⁴ and The Volunteer for Children Development Foundation (VCDF) which support street children (many of whom have crossed the border from Myanmar to Thailand or are ethnic minorities in Thailand). We received a presentation about their programs although it was difficult to fully comprehend as we were not able to visit the communities that they work with.

In light of this difficulty, our 2017 field study program was organized to have experiences and observe life within communities by way of a day’s service learning program. This took place at the Child Care Center managed by CambodiaYMCA since 2015,⁵ based in a poor

³ During the 2015 field study, we heard from local people how the Japanese Army occupied Yangon, Myanmar (Rangoon and Burma at that time) during World War II. Many of the Christian churches and institutions in the city were forcibly transferred to the Japanese military and were used as places of entertainment where “comfort women” were forced to work. During our field study in 2016, we could not hear the detail of this history because the priest hesitated to tell us. However, we were told about the martyrs who were killed by the Japanese army on suspicion of being a spy.

⁴ <http://www.mapfoundationcm.org/> (accessed on 29 Aug. 2017)

⁵ The General Secretary of YMCA Cambodia, Mr. Bunthok, explained that many street children and working women with little babies in Siam Riap, live in poor urban areas collect refuse for a living and thus wish to live close to the companies that buy wasted goods for recycling. Members of this community often migrated from other areas in order to seek job opportunities in Siam Riap, but without basic skills for work, it is hard for them to find good jobs in the city’s tourist centred economy. The Child Care Center was established by villagers who needed to take care of their children while they were at work.

urban community populated by villagers who had migrated to Siam Riap from other areas of Cambodia. We spent the whole day and did “service” work helping to construct the floor of their kitchen. We spent time with the children, and after that a home visit with children in the community. From this experience, students could observe that poverty means deprivation, a lack of access to education, and being unable to meet one’s basic human needs. They also understood that migration takes place within the country as well as to foreign countries, and that it involves risks of being subject to human trafficking.

Students had the opportunity to further deepen this observation when they visited the community library and child care center. This has been run by the Shika Asia Foundation for more than three decades near Klong Toey in Bangkok, Thailand. Through this visit, students were able to learn the importance of education. Students could relate this to what they observed at the Child Care Centre in Siam Riap. During reflection, a student observed that community development through services such as a library and child care center could develop the capability of children and avoid the risk of human trafficking. We also focused on our learning objectives in relation to human trafficking. In Thailand we received a lecture and discussion by Ms. Sato who is a specialist in the issue of human trafficking with the Japan International Cooperation Agency (JICA). We were also invited to the NGO Live Our Lives (LOL).⁶ There we discussed how the media informs debates surrounding human trafficking in Thailand. LOL related how they recently helped a Japanese TV crew speak to some victims of human trafficking. The resulting program went to air in January 2017, however the Japanese TV crew did not inform LOL in advance so they did not know how they and the issue were to be represented in the program. During the field study meeting, LOL members and our field study team watched the TV program together with Japanese-Thai translation. We then discovered that some important information was edited out and made into one story from two

Before the centre opened, children were often left at home unaccompanied. In some cases, children as young as 5 years had to take care of younger siblings until their mother returns home around midnight.

⁶ Live Our Lives (LOL) is non governmental organization established in 2009 in Thailand under the Foundation for Women. The activities of LOL are unique and include peer to peer support since every member has experiences of trafficking.

separate cases. Furthermore, the program emphasized poverty in Thailand but did not show the efforts being made to tackle to this issue, by NGOs, government, and International organizations. Without media literacy, it would be easy for the viewer to get the impression that human trafficking occurred because of poverty and ignorance. A LOL member pointed out from her experiences human trafficking also occur in Japan. It was therefore important that Japanese citizens have a proper understanding of the issue as it could one day save them. After the LOL members left the meeting room, students continued the discussion, focusing on how young people like university students can address human trafficking problems. They questioned whether they are powerless or whether they can be agents of change.

Our learning through field study also included visit to the NGO, Labor Rights Promotion Network Foundation (LPN). LPN offered a wealth of experience to our students and organized a one day study program which included explanations of LPN activities, information on exploitative work in the fisheries through the life experiences of three survivors (two Myanmar migrants living in Thailand, one Thai national), a field visit to Buddhist monks from Myanmar at Myanmar migrant community center. Our observation trip was assisted by volunteers from Myanmar and Thailand, staffs and volunteers of LPN, and interns from Mahasarakam University in Thailand.

Our field study students were surprised and impressed by the experiences of three survivors of exploitation in the fisheries from Ambon islands, Indonesia. They became more aware of what goes on at the other end of the supply chain, while consumers in developed countries enjoy eating plenty cheap seafood. Students realized that human trafficking such as labor exploitation in fishing boats related to their own daily life through several supply chains. Our field visit to the community where many Myanmar migrants live and where LPN volunteers work and support the migrant residents, enabled students to understand the similarities to their own life such as the basic desires to respect daily life improve their quality of life, provide education for their children, follow the Buddha's teachings etc. These aspirations were exactly the same as those held by the students.

3) Improve communication and leadership skills

Communication skills do not mean communication in English with foreign people. Communication is needed in a group context and to all the variety of people who we encounter in the field study.

Communication skills are also more than just speaking to each other, it involves active listening which relates to listening carefully with a critical ear to catch important points raised by speakers. Furthermore, students also learned how to gleam understanding through observation and participant observation. These skills are particular important in the cross-cultural context as students need to interpret from the local language to their own mother tongue. Students should not just wait for interpretation to be provided, but observe the speaker and the context and setting in which they are speaking.

Summary and explanation of results

A summary of this paper and explanation of results can be encapsulated in three key points. First, that experiential learning can promote students' development as global citizens who can contribute to peace building. Second, that the experiences in the field study setting can act as a trigger to deeper academic and career interest for the student. Lastly, the case study presented here has provided an opportunity to explore the significance of service learning within the field study setting.

In relation to the first point, students realized that social problems and/or larger issue such as migration and human trafficking were not "their" or "their country's" problems or issue, but it is "our society's issue". Moreover, that students had it within them to take proactive steps to make society better individually and/or collaboratively as a student group.

Students wrote their reflections on the field study experience below,

I realized the importance of the field. In this field study I understood the situation and the experience made me conscious of the need to work toward societal change. I had many questions and these questions are my motivation to study more and more.

My consciousness has changed as the problems are not "theirs" but "ours" (translated from Japanese to English by the author).

Why do we study international social problems not domestic problems? I had been thinking about this point before participating the field study. However, I realized that international issues and domestic issues are intimately related each other. To change the future is to protect vulnerable children, to support small communities with small steps is important and valuable. I know that I have myself changed. Before the

field study I talked about big issues and do nothing and felt powerless to the society. But I met children whom I want to support their ability and protect from any risk (translated from Japanese to English by the author).

I was surprised at the gap between rich and poor, especially in Siam Riap, Cambodia. There are many good resort hotels, but there is slum near tourist area. The gap between rich and poor does not exist solely in Cambodia but in Japan also. I had never previously thought about, nor taken any interest in this kind of gap in Japan. We came to Cambodia and Thailand. We tried to understand two countries and social problems such as human trafficking, but I did not know of the existence of these very same situations and social problems in Japan. To study in a foreign field makes one reflect on one's own society. I will try to find out what I can do for people who need something in Cambodia and Thailand as well as my own society(translated from Japanese to English by the author).

One student mentioned “the importance of the filed” where people live with joy and sorrow, though they struggle against difficulties, people hope for a better future just like us. People in the field are not “victims” that needs help, an attitude which can often lead to paternalism, but are ordinary people who have their own capability. Avoiding paternalism or a “colonial mentality” in the field is especially important when working between developed and less developed countries, and learning from the field helps to promote peace building and global citizenship.

On the second summary point, that experiential learning might be the trigger to academic interest, the reflection of students below shows how this motivation may come to pass:

I had a problem. What should I study and why? What is university for? I had been thinking about these questions at my desk and in class. But in this field study program I could meet, communicate and feel through people and experiences. Now I have become positive towards learning. I will be able to figure out what I should study at university in the future (translated from Japanese to English by the author).

Also students were interested in specific themes such as the global supply chain of seafood and the need for consumer consciousness in developed countries. Through our field visit to LPN, we heard the hardship from fishermen firsthand, and reflection with

some professional information from professors raised motivation among students to consider this issue more deeply.

It was so shocked when I heard that “you may eat tuna in Japan which we caught”. At the same time, I was impressed when one of survivors told us “I will speak out because I hope you will know and understand the situation, help our colleagues who are still there”. I will not forget the survivors story (translated from Japanese to English by the author).

Students who participated field study program have to write their final report according to their academic interest. The themes of the final reports include: the education of migrant children; a preventative approach toward human trafficking; the role of NGOs in tackling social problems; the problem of media representations of human trafficking.

Finally, in relation to the third summary point relating to the synergy of field study and service learning, it is necessary raise an ethical matter and contribution. As Hok Ka Ma mentioned above, service-learning requires high ethical standards with regard to power as paternalism, a “colonial mentality” and capacity of student skills toward community and people. On this point, a field study with a professor or faculty members may offer the opportunity to discuss and reflect on issues of social justice, human rights, and democracy in the field. These may well act as triggers for students to be responsible global citizens. Regarding contribution, the weakness of field study activities stems from the fact that the purpose of the field study is to learn from field and/or community not contribute to it.

On the other hand, field studies including an element of service learning may offer some contributions to the field and/or community. Through “service” work needed by visited community, students have been given an opportunity to “do for others” (motto of Meiji Gakuin University). The case of our field study 2017 that I have illustrated and reflected upon in this paper, one day service learning program was carried out at the Child Care Center run by Cambodia YMCA in poor urban area of Siam Riap. According to Child Care Center’s request and discussion, our team contributed material fee and labor to construct the floor of kitchen which it was easily flooded during the rainy season. Students felt a sense of achievement and kept the memories of the smiles of children along with the hardship the children experience in their daily lives.

While, the period of field study is relatively short (10 to 14 days) compared to service learning for a semester, the experiences during the field study provide further student motivation to further action. It may focus and deepen their academic interest, influence their career path development, lead to an internship in the field, or push them to organize a student group to take action against forced labor and/or human trafficking.

Doing and reflecting, then going forward to further action represents the cycle of experiential learning.

This paper has explored the possibilities of field study visits including a service learning element to help form students as global citizens towards peace building individually and collectively. Even though migration and Human Trafficking issues are too large to tackle alone. Experiences and reflection on these activities have transformed students to consider these large global issues as not “their” problem but “our” problem to tackle together. This transformation creates an opportunity to build peace.

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Paper A I 3

Endeavour to Understand Intellectual Humility in Asian Catholic Universities: Preliminary Study to Develop Situational Judgement Test of Intellectual Humility

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Abstract

Intellectual humility (IH) is a virtue for Catholic university. However, research on IH is limited. One solution to overcome this is via developing psychological test. Despite studies on constructing IH scales are increasing in the last four years, the need to have a contextual instrument is still high, since most of the instruments were composed in Western culture. This study was aimed at identifying intellectual humility characteristics among academician in Asian Catholic University. The data will be materials for scenarios and responses development in situational judgment test (SJT) of IH. Of 9 lecturers (deans and professors) and 24 bachelor students were asked through interviews and questionnaires about general and specific characteristics of IH. Respecting others, admitting mistakes and limitedness of knowledge, willingness to learn are found as highly frequently indicators of IH mentioned by participants.

Keywords: intellectual, humility, catholic, university, lecturer

Introduction

In Apostolic Constitution of the Supreme Pontiff John Paul II on Catholic University (John Paul II, 1990), it is said that Catholic University is a center of creativity and dissemination of knowledge for the good of humanity. The university is dedicated to do research, teaching, and education to search, discovering, and communicate the truth in selfless disposition. In inquiry and promulgation of truth, the intellectuals are challenged by moral and ethics, as well as faith and rationale (Giebel, 2008). It is often observed that academician are tempted to excel and glorify themselves as being driven by pride of having knowledge, critical and sophisticated thoughts. It is essential that intellectuals are humble, because the source of truth, God is humble (John Paul II, 1990).

According to online dictionary, namely Merriam-Webster Dictionary (<https://www.merriam-webster.com>) humility is defines as “freedom from pride or arrogance: the quality or state of being humble” and it defines humble as “not proud or haughty; not arrogant or assertive; reflecting, expressing, or offered in a spirit of deference or submission; ranking low in a hierarchy or scale; insignificant, unpretentious”. Rowatt, Powers, Targhetta, Comer, Kennedy, and Labouff (2006) explained that etymological roots of humility are from Latin terms, namely humilis and humus. Humilis pertains to lowly, humble, or literally “on the ground”, whereas humus relates to “earth”. These definitions may be perceived negatively, like lowliness, weakness, or humiliation. However these words can also be seen as positive words, such as down-to-earth and intellectually open (Richards in Rowatt et all, 2006). These definitions are showing that humility is not only covering attitudes, but also thoughts, feelings, and actions of being genuine and not being prominent or stands out, even though in reality probably s/he is excellent or outstanding in her/his achievement.

Templeton (1997) stated that humility involves knowledge that a person is created with special talents and abilities to share to the world and understands that s/he is only one of many souls created by God. “Humility is knowing you are smart, but not *all-knowing*. It is accepting that you have personal power, but are not omnipotent. . . .” It is the opposite of arrogant – a belief that someone is wiser or better than others. Positive dispositions such as open-mindedness, a willingness to admit mistakes and seek advice, and a desire to learn are indicators of humility.

Intellectual humility is valuable not only for people to be closer to the truth, but also to make people develop in health and positive social interaction via increasing listening and respect, making others feel more important, tolerance of diversity, etc. (Krumrei-Mancuso, 2017). Unfortunately, the situation is different in our society. People tend to search, admire, and value those who are confident, take a strong stance, and

conspicuous. Those who are unsure, change their minds, or defenseless in argument are seen as weak, vulnerable, and insignificant. People tend to be intolerant with errors and reluctant to admit mistakes (Krumrei-Mancuso, 2014). Regarding the quest and disclosure of truth in the vision of Catholic University, intellectual humility in Catholic universities is urgent.

Empirical studies on intellectual humility from psychology perspective are still rare. Tangney (2002) argued that one of the causes is the lack of well-validated instrument measuring humility. In order to establish researches on intellectual humility, in the last 4 years, there were four studies focusing on instruments development of this virtue (Krumrei-Mancuso & Rouse, 2016; Leary, Diebles, Davisson, Jongman-Sereno, Isherwood, Raimi, Deffler, & Hoyle, 2017; McElroy, Rice, Davis, Hook, Hill, Worthington, Van Tongeren, 2014; Wright & Nadelhoffer, 2015). Those instruments were written in self-report summated rating scales model (i.e Likert scale) where the participants were asked to give response in a range of scale from 1 (strongly not agree) to 5 (strongly agree) to statements. This type of instrument is preferred because it measures the target participant directly (compared to rating by others) and easy to administrate, however in measurement of humility, it is vulnerable and sensitive to item bias, namely social desirability (Elliot, 2010).

An alternative model to measure a sensitive construct such as humility is Situational Judgment Test (SJT). SJT is relatively more objective than summated rating scale because it involves scenarios/cases as stimulus and followed by alternative (possible) actions, behaviors, judgment, or attitudes as responses to the scenario/cases. The scenarios and responses are basically come from real critical incidents.

Originally, SJT is a psychological test that measures behaviors and attitude of a person in work-related situations. The scenario consists dilemma that require knowledge, skills, abilities, or other characteristics to solve (Lievens, Peeters, & Schollaert, 2008; Whetzel & McDaniel, 2009; Oostrom, De Soete, Lievens, 2015). Therefore, SJT is dominantly used in industrial and organizational psychology field, especially for recruitment and selection. Beyond recruitment and selection, SJT can also be used for teaching and assessment of professionalism (Goss, Ryan, Waring, Judd, Chiavaroli, O'Brien, Trumble, & McColl, 2017), as well as personality (Eriş, 2013).

The current research is aiming to develop intellectual humility test with SJT model. The model is considered suitable to measure intellectual humility in the context of university where cases or critical incidents in academic activities such as teaching, team work in research project, thesis supervision and exam, and relationship between academic and administrative staff are taken into account.

This study becomes more crucial; because researches on intellectual humility were mainly conducted in Western setting. They were done by researcher and involved participants with Western culture background. Despite that intellectual humility may be perceived as universal concept, the meaning and implementation of the concept could be diverse across culture. Especially, because cultural values orientation between West and East is various. In his intensive research on values, Schwartz (2008) showed that Western and Eastern societies are different (Table 1).

Table 1. Schwartz Cultural Values Orientations Scores in Western and Eastern Cultures

Dimensions	Culture*	Scores
Autonomy vs. Embeddedness		
<i>Autonomy:</i>		
<i>Intellectual Autonomy:</i> encourages individuals to pursue their own ideas and intellectual directions independently	W	4.66
	E	3.17
<i>Affective autonomy:</i> encourages individuals to pursue affectively positive experience for themselves (pleasure, exciting life, and varied life).	W	3.87
	E	3.33
<i>Embeddedness:</i> people are viewed as entities embedded in the collectivity. Important values are social order, respect for tradition, security, obedience, and wisdom.	W	3.45
	E	3.94
Egalitarianism vs. Hierarchy		
<i>Egalitarianism:</i> important values are including equality, social justice, responsibility, help, and honesty.	W	4.81
	E	4.42
<i>Hierarchy:</i> unequal distribution of power, roles, and resources as legitimate. Important values are social power, authority, humility, and wealth.	W	2.01
	E	2.74
Harmony vs. Mastery		
<i>Harmony:</i> emphasizes fitting into the world as it is, trying to understand and appreciate rather than to change, direct, or to exploit. Important values are world at peace, unity with nature, and protecting the environment.	W	4.20
	E	3.83
<i>Mastery:</i> It encourages active self-assertion in order to master, direct, and change the natural and social environment to attain group or personal goals. Important values are ambition, success, daring, and competence.	W	3.92
	E	3.96

*W = Western (24 nations), E = Eastern (7 nations)

Western people are valuing autonomous, egalitarian, and harmony, whether Eastern society are seeing embeddedness, hierarchy, and mastery more important. It is possible that there are universal and unique characteristics of intellectual humility between the two cultures. This study is trying to understand intellectual humility from the perspective of Asian people, thus collaboration with scholars from Asian universities is essential. Following Lievens et all (2007), Oosrom et all (2015) and Waugh and Allen (2011), the phases of this projects are:

Collecting critical incidents as materials for developing scenarios and responses from matter experts (lecturers, administrative staff, and students). Writing draft scenarios.

Discuss with matter experts, drop the unusable scenarios and edit the usable ones.

Ask to another matter expert to give responses to the scenarios

Write several draft responses for each retained scenario.

Discuss the responses and edit the draft actions.

Asks the matter experts to rate/score each response.

Decide which scoring algorithm and response format to use.

Pilot/field tests the items.

Evaluate the test by applying statistic and psychometric methods.

Drop options and items with poor statistics.

Decide which items to keep.

This study is still ongoing and in the middle of the first phase, however some data can be analyzed and interpreted. More data from other universities in Asian region is still needed. This paper will present initial results of intellectual humility characteristics in Indonesia.

Intellectual Humility dimensions

In the theological, philosophical, and psychological literatures, Tangney (2002, p 413) summarized that humility are characterized with 6 key elements, namely:

having an accurate assessment of one's abilities and achievements,
having an ability to acknowledge one's mistakes, imperfections, gaps in knowledge, and limitations,

openness to new ideas, contradictory information, and advice,
keeping one's abilities and accomplishments—one's place in the world—in perspective,

a relatively low self-focus, a “forgetting of the self,” while recognizing that one is but part of the larger universe, and

appreciation of the value of all things, as well as the many different ways that people and things can contribute to our world.

From this list, Davis, Rice, McElroy, DeBlaere, Choe, Van Tongeren, and Hook (2016) distinguished intellectual from general humility. They explored the two constructs through factor analysis and found that general humility involves (a) an accurate view of self and (b) the ability to regulate egotism and cultivate an other-oriented stance, whereas the intellectual ability is a subdomain of general humility that includes (a) having an accurate view of one's intellectual strengths and limitations and (b) the ability to negotiate ideas in a fair and in offensive manner.

Krumrei-Mancuso and Rause (2016) presented four dimensions of intellectual humility, namely (1) independence of intellect and ego (i.e. "When someone contradicts my most important beliefs, it feels like a personal attack."), (2) openness to revising one's viewpoint (i.e. "I have at times changed opinions that were important to me, when someone showed me I was wrong"), (3) respect for others' viewpoints (i.e. "Even when I disagree with others, I can recognize that they have sound points"), and (4) lack of intellectual overconfidence (i.e. "My ideas are usually better than other people's ideas").

Study by Alfano, Iurino, Stey, Robinson, Christen, Yu, and Lapsley (2017) showed four core dimensions of intellectual humility. They are (i) open-mindedness versus arrogance (pertains to behavior and attitudes that reflect an acknowledgment of the limitations of one's knowledge, rather than arrogance about one's intellectual capabilities and knowledge), (ii) intellectual modesty versus vanity (comprises characteristics of low concern of intellectual reputation), (iii) corrigibility versus fragility (provides motivation to investigate things one doesn't understand, particularly in response to encountering ideas different from one's own), and (iv) engagement versus boredom (includes resilience in emotional response when confronted with challenges to one's knowledge or intellectual abilities).

Together with dimensions from general humility, intellectual humility dimensions provided by those studies will be used as guidance to understand the critical incidents in order to make scenarios and alternative responses.

Situational judgment test

The following example of SJT item is taken from Waugh and Allen (2011):

You are a flight attendant on a plane. You have just started telling the passengers the safety procedures. One of the passengers says, in a loud voice, to his traveling companion that people who listen to the safety instructions are wasting their time because plane crashes are so rare. He then continues to talk loudly to his friend and ignores you.

- a. Explain to the passenger that although plane crashes are rare, it is important to be prepared.
- b. Ask the passenger to be quiet or he/she will be removed from the plane.
- c. Talk over the passenger in a louder voice.
- d. Whistle loudly to get everyone's attention. Then tell everyone to be quiet while you are giving the safety instructions

Some typical response instructions are:

- 1. What is the best action,
- 2. Indicate the best action and the worst action, or
- 3. Rate the effectiveness of each action, or
- 4. Which action would you take? or
- 5. Which action would you most likely take, and which action would you least likely take?

Wethzel and McDaniel (2009) noted that the history of SJT was started in 1873. It was used in recruitment and selection of civil officer in US. At the first widely used, SJT contains a situation with several solutions in multiple-choice format with only one correct answer. Subsequently, the test was extensively used by US military to recruit soldiers during World War II. Starting in the 40s SJT was used to measure supervisory potential. In the late 50s and early 60s, SJT was used to select managers in US and European industry. Recently, SJT is used as predictive test for job performance. In psychometric perspective, SJT is a multidimensional test. A situation described in the scenario could comprise more than one dimensions, therefore the response following the situation may also express more than one aspect of the psychological construct. This characteristic makes researcher cannot generate scores at dimension level, but only on test level (total score). However, the test score still is essential to describe a psychological aspect of a person as much as dimension scores. Moreover, rather than dimension scores, test score is the most frequent being correlated with other measurements. It means, this disadvantage is not crucial.

Methods

Participants. This preliminary study was conducted at Atma Jaya Catholic University of Indonesia. It involved interviews with deans ($N = 3$) and surveys with open questions to deans ($N = 3$), professors ($N = 3$), and students ($N = 24$).

Instruments. The interview protocol and questionnaire to lecturers were asking general characteristics ("In general, what are behaviors/attitudes describing humble lecturer?") and specific characteristics of intellectual humility in four academic activities, namely (1) teaching

(“*What are behaviors/attitudes describing humble lecturer in teaching activity?*”), (2) supervision on thesis writing (“*What are behaviors/attitudes describing humble lecturer in the activity of supervision on thesis writing?*”), (3) team work with colleagues (“*What are behaviors/attitudes describing humble lecturer when s/he is working with team in research or other project?*”), and (4) working with non-academic staff (“*What are behaviors/attitudes describing humble lecturer when s/he is working with non-academic staff?*”). The questionnaire in survey for students is also covering the same questions except for the last question. The interviews took approximately 60 minutes, while the survey questionnaires were completed in 20 to 30 minutes.

Data analysis. Data verbatim from interviews and questionnaire were coded and listed as behaviors, frequency of those behaviors were counted. Subsequently, themes from the behaviors were extracted.

Result

The top five behaviors describing intellectual humility in between lecturers and students group are quite different. For lecturers the top five behaviors are willingness to learn ($n = 4$), admitting the limitation of knowledge s/he have ($n = 4$), openness to critiques ($n = 4$), willingness to listen ($n = 3$), and respecting others ($n = 3$). In the group of students, willingness to listen ($n = 7$), showing politeness/courtesy ($n = 6$), willingness to help ($n = 5$), giving her/his time to give guidance ($n = 4$), and willingness to learn ($n = 3$) are dominant.

Table 2. Characteristics of general intellectual humility

Behaviors of humble lecturers	Frequencies of responses (n)	
	Lecturers (N = 9)	Students (N = 24)
Willingness to learn	4	3
Admitting the limitation of knowledge s/he has	4	0
Openness to critiques	4	3
Willingness to listen	3	7
Respecting others (students)	3	2
Having opinion of equality toward colleagues	3	0
Willingness to share knowledge or academic resources	2	1
Showing less arrogance	2	1
Willingness to change for advancement	1	1
Willingness to spend time for discussion with students	1	4
Showing politeness/courtesy	1	6
Willingness to help	1	5
Giving attention or concern about students	0	1
Responsive to student's needs	0	2
Empathy	0	2

Table 3. Characteristics of intellectual humility in teaching activity

Behaviors of humble lecturers	Frequencies of responses (n)	
	Lecturers (N = 9)	Students (N = 24)
Admitting the limitation of knowledge s/he has	4	3
Admitting mistakes	4	2
Willingness to learn	3	3
Openness to new information	3	6
Willingness to listen	2	1
Willingness to understand student's point of view	1	0
Willingness to spend time for discussion with students	1	1
Respecting students	1	3
When being challenged by students lecturer is not feeling offended	1	5
Giving attention or concern about students	0	4
Willingness to share knowledge or academic resources	0	2
Being transparent	0	1
Being patient toward students	0	1
Willingness to help	0	2
Showing politeness/courtesy	0	2
Willingness to be evaluated	0	1

On perception of characteristics of intellectual humility in teaching activity, lecturers and students also showed different opinion but overlap. The top five behaviors reported by lecturers are admitting the limitation of knowledge s/he has (n = 4), admitting mistakes (n = 4), willingness to learn (n = 3), openness to new information (n = 3), and willingness to listen (2). In the group of students, the top five behaviors are openness to new information (n = 6), when being challenged by students lecturer is not feeling offended (n = 5), giving attention or concern about students (n = 4), admitting the limitation of knowledge s/he has (n = 3), and willingness to learn (n = 3).

Table 4. Characteristics of intellectual humility in supervision on thesis writing activity

Behaviors of humble lecturers	Frequencies of responses (n)	
	Lecturers (N = 9)	Students (N = 24)
Admitting mistakes	5	0
Willingness to learn	4	1
Lecturer is not forcing her/his opinion on students	3	4
Giving respect to students	3	4
Willingness to share knowledge or academic resources	2	6
Admitting the limitation of knowledge s/he has	2	1
Being honest and genuine	2	0
Showing appreciation to student's efforts	2	0
Do not undermine students	2	2
Giving equal treatment	2	0
Willingness to listen	0	7
Willingness to guide	0	6
Willingness to help	0	6
Willingness to spend time for supervising	0	7

In context of supervision on thesis writing activity, the contrast opinion between lecturer and student groups is sharper compared to their opinion on the other activities. In this activity, lecturers stressed behaviors such as admitting mistakes (n = 5), willingness to learn (n = 4), do not forcing her/his opinion on students (n = 3), and giving respect to students (n = 3). Among students, lecturer's behaviors such as willingness to listen (n = 7), willingness to spend time for supervising (n = 7), willingness to guide (n = 6) and giving help (n = 6), and willingness to share knowledge or academic resources (n = 6) are dominant.

Table 4. Characteristics of intellectual humility in team work activity with colleagues

Behaviors of humble lecturers	Frequencies of responses (n)	
	Lecturers (N = 9)	
Openness to critiques	3	
Willingness to comply	3	
Respecting others	2	
Willingness to share knowledge or academic resources	2	
Willingness to cooperate	2	
Willingness to understand other's problems	1	
Willingness to help	1	
Willingness to work the 'unwanted/unpopular' tasks	1	

Table 5. Characteristics of intellectual humility when working with non-academic staff

	<u>Frequencies of responses (n)</u>
Behaviors of humble lecturers	Lecturers (N = 9)
Showing respect	6
Showing politeness/courtesy	6
Willingness to listen	4
Willingness to help	3
Giving attention or concern to staff	2
Admitting mistakes	1

When working together in a team either with colleagues or non-academic staffs, lecturers are stressing respect to others highly (at rank 2 and rank 3, respectively). Most of humility behaviors when working with non-academic staff are similar with characteristics when working with students.

Summary and Discussion

This study is aiming to identify characteristics of intellectual humility among academician as materials to develop intellectual humility test in SJT model. From small number interviews and surveys, it was found that characteristics mentioned by participants are overlap with what has been found in previous studies (Tangney, 2002; Krumrei-Mancuso & Rause, 2016). Behavior of admitting the limitation of knowledge s/he has is correspond to Tangney's (2002) dimension of having an ability to acknowledge one's mistakes, imperfections, gaps in knowledge, and limitations. Characteristics such as willingness to learn, openness to critiques are relevant with the dimension of openness to new ideas, contradictory information, and advice.

The most salient behavior reported by participants, namely giving respect to others (students) coincides with dimension of appreciation of the value of all things. However, overt behaviors that are pertain to the other three dimensions of Tangney's (2002), such as an accurate assessment of one's abilities and achievements, of keeping one's abilities and accomplishments—one's place in the world—in perspective, and a relatively low self-focus, a “forgetting of the self,” while recognizing that one is a part of the larger universe are not appear.

This study was limited in the aspect of small size of participant. Thus, only small number of behaviors was found. Larger sample (from other cultures) is required. Collecting data through interviews and surveys are also

need to be improved, especially in the aspect of questions to gain critical incidents.

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Paper A I 4

The Plowshares Peace and Challenge: To Explore Peace for the Marginalized in Isaiah 2 and the Donghak Peasant Revolution¹

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Abstract

This paper aims to challenge the meanings of peace in multiple religions and to explore cultural relationship in Asian Christianity. The analysis of the meaning of peace in the Isaianic tradition enables us to discuss common relationship in the different religions. Isaiah proclaimed the radical transformation that the swords changed into plowshare. If there is no peaceful place for the marginalized, plowshare could change into swords. The Donghak Peasant Revolution (1894-1895) in Korea was the historic witness of the peasant revolution even though their revolt was not successful. The plowshares were used by peasants in order to make their peace since the authorities violate the peace of the peasants. According to the Isaianic tradition, peace without social justice was meaningless for the Israelites. It is necessary to The Donghak Peasant Revolution demonstrated us peasants' ultimate goal was making peace using their plowshare as swords. It was a necessary process for them to resist the power with their agricultural tool. The religious discussion regarding the understanding of peace between Isaiah and the Donghak religion opens a relationship for Christian higher education in Asia.

Keywords: Peace, Isaiah 2, Plowshare, Donghak Religion, Donghak Peasant Revolution

Introduction

The Hebrew word Shalom should mean peace in English. Isaiah ben Amoz, a prophet of the eighth century BCE, mentioned Shalom several times in the different definitions: safety (Isaiah 38:17), welfare (Isaiah 48:22, 57:2), tranquillity (Isaiah 32:18), peace in human relationships (Isaiah 59:8), peace with God (Isaiah 54:10), etc. Through these multiple meanings of peace, one learns the most significant meaning of peace in Isaiah 2:1-4 even though one may not read peace itself in these verses. He stated YHWH

¹ Draft Only Not for Circulation.

would fill up the Israelites with ultimate peace² through the transformation of swords into plowshares.

II. Isaiah's Plowshares for Peace

Isaiah proclaimed that people beat swords into plowshares and spears into pruning hooks. In addition, nation shall not lift up sword against nation, neither shall they learn war any more. However, one can have a question regarding the transformation of the military weapon to agricultural tools. If the mission of the prophetic statement has been accomplished, one might not experience the wars in the world. As Isaiah's oracle has not been fulfilled in the Israelites tradition, Isaiah continuously demonstrated how the Israelites become the strangers to YHWH in Isaiah 2:5-22. The worldly power was not acceptable. Jerusalem's elite was criticized by Isaiah because of their arrogant attitudes.³ The fear of YHWH was only the main theme of the Israelites. It was YHWH who only shall be exalted in the day of YHWH. This is the ultimate peace from YHWH.

The meaning of "The Sword into the Plowshares" was to recover the day of YHWH by saying that "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day" (v. 17, cf., v.11). The users of plowshares should have lower status in the society since they were farmers. The high officials oppressed the farmers and plundered them with heavy tax or tribute to the authorities. Isaiah's metaphor of plowshares presented a significant role of peasants in the agricultural society. At the same time, the metaphor reminds us the subject of the tool users. The farmers shall be exalted if their tools are peacefully used. If famers cannot stay in the peaceful place, they would use their equipment as their own swords. Would Isaiah disappoint from their actions? Peaceful society will be established in the lower's equality and justice. The comparison between the Isaiah tradition and the Donghak Peasant Revolution demonstrates us the platform of the inter-cultural discussion in the multiple phenomena of religions.

Hezekiah's political alliances with Egypt, Philistia, and Phoenicia should be understood as the historical background of Isaiah 2:6-19 (cf. 2 Kings 18:8).⁴ The unfaithful affiliation with foreign nations caused to having

² Marvin A. Sweeney, *Isaiah 1-39 with an Introduction to Prophetic Literature*. The Forms of the Old Testament Literature Vol. XVI (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996), 97-99.

³ John W. Miller, *Meets the Prophets. A Beginner's Guide to the Books of the Biblical Prophets* (New York: Paulist Press, 1987), 109-110.

⁴ Sweeney, *Isaiah 1-39*, 103.

military powers for the descent of Jacob, but it was the reason for the day of YHWH because “You have abandoned your people” (vv. 6-11). Before this alliance, Isaiah could criticize Ahaz’s request for Assyria’s help during the Syro-Ephraimitic War (734 BCE). When Pekah of the Northern Israel and Rezin of Syria asked to form the political alliance with Ahaz, Ahaz refused to join the affiliation. The affiliated army defeated Judah but it failed to capture Jerusalem. However, the result of the disaster was tremendous according to 2 Chronicles 28:8, “The Israelites took captivities from their kinsmen two hundred thousand wives, sons, and daughters. They also took a great deal of plunder, which they carried back to Samaria” (NIV). Ahaz asked Tiglath-Pileser III, the Assyrian king, for help to defeat their own kinsmen. The appearance of the foreign power motivated more trouble in the Southern Judah. He needed to pay tribute even he changed Israel’s sacrificial practice on an Assyrian style to show his strong alliance with the foreign nation (2 Kings 16).⁵ Ahaz expected to keep the peaceful times through this action, however, the affiliation with Assyrian was to justify for the foreigner influences in his own sacrificial practice. Thus Isaiah proclaimed to Ahaz, “Be careful, keep calm and don’t be afraid. Do not lose heart because of these two smoldering stubs of firewood—because of the fierce anger of Rezin and Aram and of the son of Remailah” (Isaiah 7:4). The alliance with neighboring powers did not secure peace.

III. The Donghak Peasant Revolution for Peace

Choi Je Woo established Donghak, a national religion, in 1860 for the Korean Minjung who suffered from the corrupt powers. The main principle of this religion is to save the world and people. Donghak literally means the Eastern Learning presenting an opposition of the Western Learning which stands for the Roman Catholic. The peasants and followers of the Donghak religion revolted against the government of Korea from January 11, 1894-March 29, 1895. The Donghak Peasants Revolution began in the reaction of the magistrate of Gobu, Cho Byeonggap who charged heavy taxes and fines of famers for himself. Jeon Bong Jun, the leader of the peasants, rejected the unfair treatment of the corruption and attacked the officials in order to punish them. The Korean government asked the Qing Dynasty for frightened by the armed farmers. This event made the Japanese angry because it broke the Convention of Tientsin. Later on, the revolution became the anti-Western and anti-Japanese because of the Japanese’s brutal attack on the peasants. The Donghak Peasant Revolution resulted in Korean governmental victory and the First Sino-Japanese War.

⁵ Burke O. Long, *2 Kings. The Forms of the Old Testament Literature Vol. X* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 179.

The revolution was not successful because the peasants were not strong enough to resist the internal and external power. The number of farmers who participated in the revolution was up to 200,000 during the three times of the revolution. The peasants could not be armed in the regular weapons, but they could use the bamboo spears and farming equipment. They were like white mount during sitting and green mount during standing. They wore the white clothing with bamboo spears. This reminds us of Isaiah's prophetic statement: swords into plowshares. Farming equipment is the symbol which refers to farmers' identity and their true peace.

IV. Isaiah's Peace in the Society

In Isaiah 1-2, Isaiah provides the ways of doing the right sacrifice: Seek justice, encourage the oppressed, defend the cause of the fatherless, plead the case of the widow (Isaiah 1:17). Social justice for the weak has been described as YHWH's commandment. YHWH did not like to listen the prayer whose hands were full of blood. In the Christian tradition, verse 18—"Come now, let us reason together," says the Lord. "Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool"—was understood as the repentance of the sins who do not believe Jesus Christ. The red sin would be white due to Jesus' sacrificial death. The crucifixion of Jesus was the action of salvation. However, Isaiah did not mean Jesus' cross. In order to make relationship in the different religions, the original intention of Isaiah must be revealed. His significant sin was not related to Jesus' story but social justice. The completion of peace occurs in the seeking of justice for the oppressed and marginalized.

V. Conclusion

The Donghak religion's tenants are based on peaceful principles.⁶ While the peasant revolution, they did not kill innocent and refrain from eating farm animals. They opened the Hucheon through loyalty and piety and appease the people. They defeated every single barbarians of Japan and purified the holy land. They drove the army into Seoul and killed every member of the Min family. The peasants mainly resisted against the high powers who violated the peace of the peasants. Isaiah's prophetic statement in Christianity highlighted peace for the marginalized as the Donghak

⁶ Cf. Jin Kwan Kwon, "Donghak-ee Cheongwi Eehae (The Understanding of Justice in the Donghak Religions: From)" in Religion and Justice: A Study of the Holistic Concept of Justice in the Perspective of the Fourth Generation (Seoul: Dongyeon, 2015), 15-43.
https://en.wikipedia.org/wiki/Donghak_Peasant_Revolution#CITEREFYi2012

religion did. Even though two religions existed in the different time and particular locations, the ultimate peace for the marginalized brings the discussion platform of the religions relationship for Christian higher education.

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Paper A II 1

Educational Internship: Community Connection with Local School

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Osaka Jogakuin University

Osaka Jagakuin University Mission Statement

This school is an educational community based on Christianity.

Our aim is to raise up persons who search for truth,
respect themselves and others,
have the power of insight supported by accurate knowledge and rich
sensitivity,
and participate actively in society.

Introduction

Osaka Jogakuin University (OJU) is an institution build on supporting students to search for truth and respect others. Our mission statement also encourages students to “participate actively in society.”

OJU has had many programs based on Christian values. Many have been overseas focused. For many years we financially supported a hospital in Bangladesh. We even built a wing to the hospital in Chittagong. Furthermore, OJU has sent students overseas to on fieldwork trips to Nepal, Myanmar, and Thailand to learn about their situations. In Thailand, one of the OJU students purchased goods made by women groups to sell for the Fair Trade Club at school. In school, we have had groups active with different groups. Our Fair Trade group has a sale every month and they meet and talk about global issues. Also, at school is a group of students who collaborated with the local business to create a calendar and coupons for people to use at the stores. This group worked closely with the businesses.

Educational Internship Beginning

Recently, new words like “community-based learning” and “experiential learning” are used to talk about links to community. The authors wondered how to become more closely connected with community, and since both of the authors studied in the area of education, schools seemed like a site for collaboration.

Recent news indicates that foreign students entering schools and lacking Japanese skills are increasing (Yoshida & Aoki, 2017). In fact, data shows that 34,335 foreign children lacked Japanese language skills in schools. Osaka was 5th in Japan with foreign children in schools lacking Japanese skills with 2,275 (Yoshida & Aoki, 2017). Unfortunately, this is not a new situation. Kato-Otani (2008) wrote about the difficulties of minority students in Japanese schools in 2008.

A chance arose in 2016. Dr. Kato was on a national Japanese TV program and explained about the variety of picture books available and how to read them. A volunteer at S Elementary School in Osaka recognized Dr. Kato and decided to ask her to come to an afterschool program to read a picture book in English to some students. The two authors went around Christmas 2016, and Dr. Johnston wore a Santa costume and interacted with the students with the picture book *The Very Hungry Caterpillar* by Eric Carle. The principal was also present and discussions started about creating an educational internship with OJU students coming to the school every Monday morning from April 2017 to help the teachers. Through the elementary principal, Dr. Kato also got in contact with S Junior High School.

S Elementary and Junior High Schools

These two schools are very unique in Osaka and are ideal sites for internships for our students. More and more foreign workers are coming to Osaka to work and bringing their families. In both schools, over 40% of the students are not Japanese, and thus their first languages are not Japanese.

In the elementary school, more than 15 countries are represented (Yamazaki, 2017). Some common languages in the school are Tagalog, Chinese, and Vietnamese.

S Elementary School Interns	S Junior High School Intern
8	1
(2 students whose 1 st language is not Japanese)	

OJU Motivations

We wanted to create a program, which we called an internship, that would provide students the chance to work with students every week, and that also provided an opportunity to critically reflect on what they were doing, what they were learning, and how they needed to change.

OJU GOALS

1. Understand international students' problems in a Japanese school
2. Support international and domestic students' learning
3. Actively support the teaching of English in the classes
4. Understand the current situation in a Japanese school

S Elementary School's Motivation

The elementary school had a more narrowed focus on motivations for participating in this internship. Currently, the school has volunteers who come to a class and helps the teacher as needed.

The internship program with OJU was different, as our interns went to the elementary every Monday for two classes, some English and some not. As teachers are very busy teaching, preparing to teach, helping with other activities, having our students in class was both an asset and burden.

Especially for the teacher in charge, she had to organize the classes and decide ahead of time which interns to go to which classes, as our interns were often in all the classes from 1st grade to 6th grade.

S Elementary Goals

1. OJU interns actively help with English classes
2. OJU interns support in other classes as teachers need them
3. OJU students serve as models of students who studied and went on to the university
4. OJU students, especially, international students, serve as models of what the international students can achieve. These interns also had to learn Japanese to succeed in Japan
5. OJU students support students to gain multicultural understanding through interacting with interns and each other in class: domestic and foreign students

S Junior High School's Motivation

S Junior High School is preparing students for taking entrance exams for high school and for jobs. Teachers are busy teaching and finding ways to support students in their learning and their futures.

S Junior High School Goals

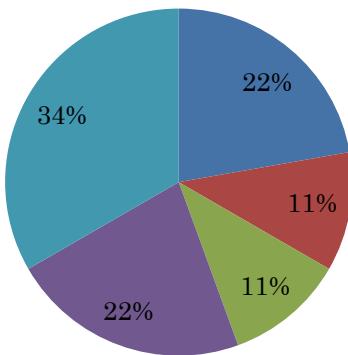
1. OJU intern supports students in after school tutoring for all subjects.
2. OJU intern supports foreign students as need

OJU Interns' Motivations

The OJU interns wanted to have an opportunity to interact with the community. As stated earlier, there are many volunteer programs for students at OJU; however, there have been fewer chances to use their English skills and help children. Thus this was a great chance for them to work in the community and learn, at the same time.

Reasons to take the internship

- Learn about Japanese education
- Interest
- To teach
- Interest in international students
- Interest in English education
-



Organization of the Internship

We wanted our internship to be an opportunity to engage with students in a school and to reflect on the experiences and to share these thoughts with other interns. We created the program keeping in mind that experience alone will not lead to deep learning. Students needed to reflect on their learning, talk about it with others and receive targeted feedback (Ambrose, 2010; Association for Experiential Education, n.d.) Thus, this internship has two components: internship in the elementary school and reflection/discussion in university. Students went to elementary school every Monday from 9:45-11:30 for 2 classes and a break time. The OJU classes were held seven times, with most every other week. See the schedule below.

The internship at the elementary school was organized by teacher in charge at the elementary school. With eight interns, they were often put in pairs and assisted in grades 1-6. In grades 1-4 students had a chance to help with teaching English. The school had a program set up with lesson plans that

the teacher used and videos and materials. The 5th and 6th grades had a native teacher come in on Fridays to teach English.

At OJU, the syllabus presented key ideas to cover for each class. However, since this was the first time to have the educational internship, the class discussions often shifted to concerns that the students had in the classrooms. The classes on May 1, 15, and 29 were fairly set, with introducing the internship, explaining the journal and teaching them about reading picture books and multiple intelligences. In addition, on May 29 students were asked to find something that they individually wanted to learn through the internship.

From around the 4th class, the content of the OJU classes drew more on the experiences of the students in the elementary school. Two topics that arose were: how do students learn a 1st and 2nd language, and how is math understanding different in Japan and some other countries, notably, Sri Lanka, Philippines and the US, countries that interns and the teacher are from.

Table 1 Schedule

DATE	Did in OJU class	internship	Homework
1. 4/17	Introduce		
2. 4/24			
	GW		
3. 5/1	Talk about booklet Etiquette at school Elementary English lesson plan Intern times		Write in journals and be ready to discuss Bring ideas if you need to make materials
4. 5/8		intern	
5. 5/15	Kato-sensei and reading picture books Sharing journals	intern	Read Multiple intelligences in booklet Write in journals and be

			ready to share
6. 5/22		intern	
7. 5/29	Talk about MI What are your individual purposes Sharing journal	intern	Write in journals and be ready to share
8. 6/5		intern	
9. 6/12	Review MI See Scott's Japanese mistakes Sharing Purposes Sharing ideas on math concepts	intern	Reading: What is learning
10. 6/19 retreat		intern	
11. 6/26	Sharing more on progress of purposes Language learning and you	intern	
12. 7/3		intern	
13. 7/10	Final presentation with principals present	intern	
14. 7/17	Review internship and learning One-by-one talk about what learned and purposes Suggestions to improve		

Conclusion

This was the first and pilot educational internship with the two schools. We all learned a great deal. The students in the schools were supported in their learning and had chances to interact with Japanese and international university students. Our interns learned about the situation of students, both domestic and foreign, in the schools. OJU, particularly, the two authors, have put together an educational internship, revised during the semester and will continue to improve it. The elementary and junior high schools have had interns helping the students and, particularly, our international students have been role models demonstrating that foreign students can learn Japanese and go on the university.

We have all learned that this link between community and school takes time and effort, but the results are well worth it. We will continue to strengthen these bonds.

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Paper A II 2 abstract

Challenging Religious Fundamentalism with Textual Wordliness

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Abstract

Studies on religious fundamentalism indicate that its cause and development vary from economic reason, marginalization, globalization, democracy to literalist exegesis of sanctified texts. This multifaceted root of fundamentalism demands inter-disciplinary approach in order to find an effective antidote. While admitting the plurality of approach demanded, this paper addresses one of the ways by which the seeds of religious fundamentalism in universities might be challenged: arguing the fact that, in Edward Said's words, all texts are worldly. Relating the issue with a university course, this article elaborates how the present development of literary studies might help diminish literalist reading model employed by religious fundamentalists. This article also discusses the tension between maintaining one's faith on the one hand, and admitting the plurality of reading in this age of post-truth.

Paper A II 3

THE RELEVANCE OF CATHOLIC SOCIAL TEACHING IN GIVING MEANINGS FOR THE PROTECTION OF INTELLECTUAL PROPERTY RIGHTS

Dr. Catharina Ria Budinngsih, SH.,MCL.,Sp.1¹

Abstract:

The majority of countries in the world manage IPR, which is providing legal protection to creators and inventors in return for their hard work. Even so many people violate the IPR of others and vice versa. Many IPR holders exercise their rights solely for personal gain. CST is a doctrine to address major social problems. *Rerum Novarum* was the Church's response to the poor labor conditions of the 19th century. IPR issues are not of particular concern in the CST. But the CST has a doctrine of respect for property rights as well as the use of property rights for the welfare of the people listed in *Quadragesimo Anno* and in the Compendium of the Social Doctrine of the Church. With reference to CST, IPR owners are expected to pay attention to the welfare of the community when using IP in business activities because the business is supposed to perform social functions. As for IPR violations, since CST does not provide specific doctrine, it can be addressed through more general church teachings of respect for the property of others and a prohibition on stealing. A broad understanding of SCT can help better IPR implementation by rights holders and IPR users.

Keywords: Catholic Social Teaching, Intellectual Property Rights, Trade Related aspects of IPRs, ownership

Introduction

Country and community development partially supported by human hard work in producing intellectual property. Therefore, creators that produce human intellectual creations which have economic values need to be rewarded in the form of legal protection for the economic rights of the creator. Article 27: 2 Universal Declaration of Human Rights (UDHR) recognizes the protection of creators. Currently the protection of intellectual creations that have economic values is set up more elaborative and uniform. Trade Related Aspects of IPR Agreement (TRIPS) sets minimum standards

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of Intellectual Property Rights (IPR) protection for all members of the World Trade Organization (WTO). Although many countries recognize legal protection to creators and inventors, the public's understanding is still poor. Many IPR violations occur in the community. There are also IPR owners who perform their exclusive rights with less regard for the rights of others. Catholic Social Teaching (CST) in the form of an encyclical issued by the Pope provides an understanding of the virtues of the church's view. The doctrines also exist in the field of ownership. This paper will discuss the relevance of the teaching to the protection of IPR and deals with the research questions: Does CST concerning individual ownership of property rights be concerned about IPR protection. And what contribution can CST give to understanding the respect and use of the IPR.

Aims

Showing the relevance of CST to IPR protection even in CST is not mentioned about the protection of IPR and shows that CST can be a good faith guide for IPR owners and users in order to respect the intellectual property and vice versa not arbitrarily in applying the exclusive rights that are monopolistic.

Theory/Concept of the research and related findings

Article 27:2 Universal Declaration of Human Rights:

Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 1 sec 1 TRIPS:

Members shall give effect to the provisions of this Agreement. Members may, but shall not be obliged to, implement in their law more extensive protection than is required by this Agreement, provided that such protection does not contravene the provisions of this Agreement. Member shall be free to determine the appropriate method of implementing the provisions of this Agreement within their own legal system and practice.

Article 7 TRIPS:

The protection and enforcement of intellectual property rights should contribute to the promotion of technological innovation and to the transfer and dissemination of technology, to the mutual advantage of producers and users of technological knowledge and in manner conducive to social and economic welfare, and to a balance of rights and obligations.

Paragraph 49 Quadragesimo Anno teaches about the recognition of individual ownership and how the owner is expected to use their property. In point 49 of Quadragesimo Anno, among others mention:

“It follows from what we have termed the individual and at the same time social character of ownership, that men must consider in this matter not only their own advantage but also the common good.”

Methodology

Main focus of this paper is to discuss the justification of the protection of private property, especially intellectual property rights in one side and outlines the social teachings of the church especially in relation to property on the other side. It then sought the relevance of the church's social teaching towards IPR protection, and understood the church's view of the protection and use of the IPR so that holders and users do not do things that violate the rights of others.

The research method is conducting normative study of CST and IPR rules especially from TRIPS Agreement. The study was conducted by analytical descriptive.

Study result

5.1. The importance of IPR and why it is protected:

Intellectual property is a creation derived from human intellectuals.

Intellectual property is referred to as economic value. Such intellectual creations are legally categorized as intangibles. Intellectual property comes from the work of the manufacturer, so it needs to be protected from commercial exploitation without permission.

The progress of the state and society is partially supported by the hard work of human beings in generating intellectual property. Therefore, creators that produce human intellectual creations that are of economic value need to be rewarded in the form of legal protection, especially the protection of the economic rights of the creator.

Article 27:2 UDHR acknowledges protection for creator in form of protection of the moral and material interests for any scientific, literary or artistic production.

Currently protection for intellectual property with economic value has already regulated uniformly and elaborately. TRIPs in Article 1 section 1 set minimum standards of protection for all members. Even though in the article has been regulated that every state members free to determine the appropriate method of implementing this provisions within their own legal system and practice², still the substance of intellectual property the same because it provides legal protection to HKI stakeholders with the same minimum standard.

² See Article 1sec 1 TRIPS

According to article 1 section 2 TRIPS , the field of IPR are: Copyright and Related Rights, Trademarks, Geographical Indications, Industrial Designs, Patents, Layout-Designs (Topographies) of Integrated Circuits and Protection of Undisclosed Information.

TRIPS defined rights and obligations and restrictions of rights holders, the object of rights, the scope of rights granted by the state and how the state provides protection and limits its existing rights.

For example, TRIPS is subject to the rights granted to patent holders, protected and non-patentable objects, patent-holder rights limitation ie those that cause the other party to use patents without the permission of the patent owner and revocation of patent rights.³

Although many countries recognize the legal necessities of creators and inventors, but the adherence and understanding of society is still not good. Many violations have occurred in the community. There is also the IPR owners who do their exclusive rights with less heed to the rights of other people. For example, provide a large royalty so that the price is expensive or do not exercise the rights that have to temporarily so that the product is less until finally the price becomes expensive.

5.2. Catholic Social Teaching

CST is an authoritative Church teaching on social, political and economic issues.⁴ In the modern world⁵ CST began in 1891 when Pope Leo XIII issued an encyclical entitled Rerum Novarum. The encyclical contains the church's view of the inhuman conditions of labor in industrial society. Since then the papal periodically issued an encyclical to give the church's view of the situation occurring at a certain time. Some of them are:

1891 Rerum Novarum – “Of New Things” – Leo XIII

1931 Quadragesimo Anno – “On the Fortieth Year” – Pius X

1961 Mater et Magistra – “Mother & Teacher” – John XXIII

1961 Mater et Magistra – “Mother & Teacher” – John XXIII

2009 Caritas in Veritate – “Charity in Truth” – Benedict XVI

2013 Evangelii Gaudium – The Joy of the Gospel – Pope Francis

2015 Laudato Si’ – On Care for Our Common Home – Pope Francis

The main content of Rerum Novarum is the church's view as well as the criticism of capitalism and the bad conditions of the workers. Yet Rerum Novarum also deals with ownership. In the main point of the Social Doctrine

³ See Section 5 Article 27 – 34 TRIPS.

⁴ See <http://www.catholicsocialteaching.org.uk/principles/info/> Further Explanation Access September 14th 2017

⁵ Long before the year of 1891 the Pope has given his views on the social problems , but it was not called social teaching / doctrine. Possibly because the content of the views given was not as deep as social teaching on rerum novarum and doctrine afterwards

of the Church it is mentioned: "The Pope affirms the necessity of the social responsibility of the private property ..."⁶ In Quadragesimo Anno paragraph 49 mentioned among other things that men must consider in this matter not only their own advantages but also the common good.⁷ Then in Mater et Magistra, paragraph 65 mentioned that personal rights are experienced in the context of realizing the general welfare.⁸ In 2004 The Church's Social Teaching was also compiled in a compendium. The compendium was prepared by the Pontifical Council for Justice and Peace and handed over to John Paul II. The contents of the compendium are expected to be useful not only to Catholic believers but to other religions and to all humanity (all people of good will)

Compendium contents related to ownership include: God grants the earth to all mankind so that the earth becomes the source of life for all its members without excluding or prioritizing anybody.⁹ That is the reason why the earth's material is for all people.¹⁰ Some of the core concerns of the church's view of ownership are as follows:

The origin of private property is when people gain wealth through work.¹¹ Mentioned in the compendium "By working and utilizing the gift of his mind, one is able to control the earth and make it a worthy home." The social doctrine of the Church demands that property ownership should be equally accessible to all, so that all can be, at least in a certain measure, the owner, and denying the forms of "collective ownership".¹²

The universal purpose of property includes the obligations of how property is used by legitimate owners. Individuals must not use their resources without considering the consequences arising from this use, but instead they must act in such a way that the benefits are not only for themselves and their families but also for the common good.¹³

In relation to business activities, the Compendium is written: Business enterprises should be characterized by their ability to serve the general welfare of society through the production of useful goods and services. Businesses create prosperity for all people, not merely for the owners but for other actors involved in the business activity. In addition to

⁶ See Michael J. Schultheis SJ, Ed P. DeBerri SJ, and Peter Henriot SJ in Pokok – Pokok Ajaran Sosial Gereja, original title: The Rich Heritage of Catholic Social Teaching, A Primer of Catholic Social Teaching. Translation by F.Budi Hardiman and P.Prasetyohadi , page 22

⁷ See more detail the whole paragraph 49 of Quadragesimo Anno

⁸ Michael J. Schultheis SJ, Ed P. DeBerri SJ, and Peter Henriot SJ, supra, page 34

⁹ See more detail in paragraph 171 Compendium of the Social Doctrine of the Church

¹⁰ ibid

¹¹ See more detail in paragraph 173 Compendium of the Social Doctrine of the Church

¹² See more detail in paragraph 176 Compendium of the Social Doctrine of the Church

¹³ See more detail in paragraph 178 Compendium of the Social Doctrine of the Church

this particular economic function, business ventures also run a social function.¹⁴

5.3. The result

The CST contains the church's view of the conditions of society at a certain time which is inconsistent with the values of the church, so the church is called to offer views and invite its people and all human beings to be sensitive to circumstances and called to correct them. Rerum Novarum is an example of the church calling to give a view to the situation of the workers in the 19th century.

IPR does not include objects that specifically receive the attention of the church. IPR is the right to intellectual creations of economic value. The right granted to the individual (or legal entity) to the intellectual creations devised is a form of ownership. CST also recognizes the form of individual ownership, so CST also recognizes individual ownership thereby the economic rights of the individual over the resulting intellectual creations. It is said that the origin of private property is when people gain wealth through work.¹⁵ Thus, the provision of legal protection of the IPR is in line with the church's view, since the church values the rights that people derive from human hard work. Moreover, the church's view of ownership is about how man uses the property. In CST the owner should pay attention to the consequences arising from the use of private property. Fundamentally the universally applicable principle of ownership also imposes restrictions on private property. In Indonesia in *The Law of Human Rights*, article 36 section 3 mentioned that ownership has social function. In the IPR there are restrictions on the rights of patent owners, copyright holders and rights holders in other IPR areas. For example, it is not considered copyright infringement if copyright is used for private use and does not harm the economic rights of the rights holder. Similarly in patent regulations, the patent holder has the obligation to produce either locally produced or imported products or products of patent protected work processes. To this end, the church's view is similar to the generally recognized rules of property rights including in Indonesia, including in the field of IPR. However, CST has a view that holders of property rights pay more attention to the welfare of society in general. In addition there are limits to the use of having to pay attention to the consequences of the use of objects owned, also mentioned in the CST that the owners must act in such a way that the benefits not only for themselves and their families but also for the common prosperity.¹⁶ IPR

¹⁴ See more detail in paragraph 178 Compendium of the Social Doctrine of the Church

¹⁴ See more detail in paragraph 338 Compendium of the Social Doctrine of the Church

¹⁵ See footnote number 11

¹⁶ See footnote number 12

basically exists in business activities. Here CST provides the view that business enterprises have the task of creating prosperity for all people, not just looking for profit. Maintaining CST business also runs a social function.¹⁷

From this view it is seen that either the IPR holder or the person using the other person's IP must run the activities for the general welfare. It is seen that in CST IPR or IPR firms which in their business use other people's IPRs, must perform activities for the general welfare. In IPR, the rights holder not only runs the business using his own IP, but the IP owner is dealing with his IP users. It has the power to stop the legal acts of users who run a business by using their own IP without rights. In this case the CST does not mention how to respect other people's property, so that concerning business activities that use other people's IP, is less of a concern for CST. Perhaps because the church's view is more to the disadvantaged in this case preferential for the poor. The duty of respecting the property of others is recognized in another work, for example, in the Ten Commandments regarding the prohibition of stealing.

5.4. Conclusion

1. CST recognizes private property, further CST recognizes the result of hard work so that individual rights to intellectual property are recognized by the church. So the legal protection on IPR is in line with CST. If the IPR rules are known to be restrictions on IPR holders' rights, the CST is concerned that the holder of property rights should use its right to pay attention to the general welfare.

2. CST provides thought and understanding contributions to the protection of IPR holders' rights and how IPR holders are expected to use their rights. In business activities that use IPR, there is a moral obligation for business people to practice social functions in the business run. Yet business activities that illegally use other people's IPRs do not become the concern of the CST but the moral obligation is recognized in the general teaching of the church: the prohibition to steal.

5.5. Suggestion

The content of CST is good to raise awareness of IPR holders to run IPR-based businesses with due regard to social functions. With such guidance, the exclusive use of exclusive rights thereby harming the public can be avoided.

¹⁷ See footnote number 13

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SHORT BIODATA

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Paper A II 4

Spatial Spirituality for University Students in Post-Authoritarian Indonesia

This paper seeks to argue that the emerging interest in the topic of “spatial turn” in social sciences is beneficial for developing an engaged spirituality among Christian students in Post-Authoritarian Indonesia. By highlighting the importance of time and place of human lives, spatial spirituality will help the seekers to escape from the trap of privatizing their spiritual journeys and provide a powerful thrust to go public by responding to the hopes and struggles of their communities. In the context of Christian university, developing a spatial spirituality is one vivid example of university’s commitment to be part of Church’s mission in human formation of students as agents of change in their society.

The “*Berbeda itu Biasa*” (Being Different is Ordinary) project, initiated by Sanata Dharma University Campus Ministry, will be presented as a case study to show the possibility to highlight a spatial turn in Christian spirituality for university student in the context of post-authoritarian Indonesia. In response to the effect of an intense and divisive Indonesian presidential election in 2014, Sanata Dharma University Campus Ministry creatively translated the classic Ignatian spirituality into a student program which focus on providing “time and place” for students to meet with many actors within civil society and to raise their concerns about the growing threats to plurality, especially as it happened in the city of Yogyakarta, Indonesia. From these various communal conversations then emerged collaborations in the form of art projects to show not only the possibility but also the beauty of being difference in post-authoritarian Indonesia. Reflecting on their involvement to this program, Sanata Dharma University students acknowledged that being religious in pluralistic Indonesia should go beyond mosque or church attendance and engage in the long journey with people of good will to make a more just and peaceful society.

Paper B III 1

Sailing through the Turbulent Tides: The Role of Christian Educators in Building Peace

Dr Fr Viju P. Devassy, Associate Professor, Christ University, India

The fast changing socio-political context of our world and very specially India invites for a reflective revisiting and re-visioning of the roles and responsibilities of Christian educators. In India, one awakes to hear about increasing fanaticism, religious intolerance, instances of minorities being targeted, their rights being violated, their religious sentiments being hurt, etc. Religious intolerance and anti-minority wave, political disruption, mob lynching, forced nationalism, fanaticism, cow vigilantism, etc., are becoming common incidents in the past few years. It seems that many members of the minority communities live in a constant state of fear and anxious apprehension. In such a context this paper is an attempt to revisit and rearticulate the role as Christian educators in bringing peace and harmony to already turbulent tides of in the nation.

The study took a qualitative research paradigm and asked some of the Christian educators serving in the higher education institutions in Bangalore to respond to a few questions that inquired about their evaluation the present prevailing situation of peace in the country, the reasons they attribute to the present situation for lack of peace, their fears and apprehensions, their coping style in such situations, and the type of interpretations they make about the situation. The educators were also asked to reflect on their roles and responsibilities and the challenges they face and expect to face in the present context. The participant's responses were coded using NVIVO 10 version. The outcome of the assessment is presented using word cloud, tree map and cluster models. The roles and responsibilities and the challenges of Christian educators as perceived by them are discussed, and their worries and anxieties are explored in the paper.

Keywords: *Christian educators, peace building, roles and responsibilities of Christian educators.*

The socio-politico-economic context of the world is troubled by marked fear and anxiety resulting from various factors such as terror attacks, economic depression and the job cuts and political instability due to the proliferation of mass destructive weapons by some of the nations. The situation in India is also fast changing and this calls for a reflective revisiting and re-visioning of the roles and responsibilities of Christian educators for the renewed commitment for building peace. The Indian situation is affected by lack of peace in its borders, terror attacks, intolerance towards varied and dissonant ideologies, religious and political affiliations. The recent attacks on the religious sentiments, religious institutions and leaders of

minorities, the incidents of mob lynching, killings of rationalists, growing fanaticism and hate crimes in India invites for concerted effort and commitment from the Christian educators for nation building through peace building. Religious intolerance and anti-minority wave, political disruptions, mob lynching, forced nationalism, fanaticism, cow vigilantism, etc., are becoming common incidents in the past few years. It seems that many members of the minority communities live in a constant state of fear and anxious apprehension. In such a context this paper is an attempt to revisit and rearticulate the role of Christian educators in bringing peace and harmony to the already turbulent tides of the nation.

Turbulent Tides

The history of almost all the nations has been a story of sailing through the turbulent tides. The life of Chosen People has not been an exception to it. However, the role of Biblical prophets and leaders were focused on giving hope to the people in the turbulent waves. Thus Moses was sent to Israel to deliver them from the captivity of Egypt, prophets Isaiah, Jeremiah and Ezekiel were sent to Israel as sign of hope. The Christian educators have a prophetic role to affect and upset the society by challenging them and to give them hope in their struggles.

Subramanya (July, 2017) having analyzed statistically, publicized incidents of lynching and mob violence from 2011 to 2017 hold that there's been an increase in the incidents of lynchings and mob violence. Now there are counter arguments that such trend has been always there for many years. However she points out that the increase in such incidents has been spiked in recent times. The content analysis of English media by Abraham and Rao (IndiaSpend, June, 2017) shows that the members of minority community (especially the Muslims) were the target of 51% of violence and comprised 86% of 28 Indians killed in 63 incidents in the last seven years and most of this violence was based on mere rumors.

The same report (Abraham & Rao, June 2017) points out that incidents of lynching and mob violence have been more than 75 per cent in the first six months of 2017 compared to 2016 statistics and it is the worst year for such violence since 2010. The attacks included "mob lynching, attacks by vigilantes, murder and attempt to murder, harassment, assault and gang-rape. In two attacks, the victims/survivors were chained, stripped and beaten, while in two others, the victims were hanged." (Abraham & Rao, IndiaSpend, June 2017)

The increasing trend of such violence could be attributed to the lack of law and order enforced by the governments at the center and state, as well as lack of any clear and codified legal procedure to deal with such incidents of violence. Though, section 223(a) of the Indian Code of Criminal Procedure, 1973 provisions for trying persons or a mob involved in the same offence together, unfortunately, there is no legal clarity to deal with mob violence or lynching (India Today, June 25, 2017).

Mob lynching and communal polarization coupled with communal hate may not be new in India. However the culture of impunity perhaps is new (Baksi & Nagarjun, 2017). One of the major reasons for the increasing incidents of such crimes seems to be the cold response of the government and administration and the blame game that lynching is essentially a law and order problem. Instead of punishing the perpetrators of violence, the victims have been further victimized by filing cases against them. The government instead of condemning such instance of violence and hate crimes in strong language seems to have been encouraging it by deafening silence. Some of the statements of the officials in the administration that lynching is due to misunderstanding, and claiming it as response to certain untoward incidents from both the sides of victims and perpetrators is encouraging the perpetrators if not glorifying their acts. The statements by the top officials at the helm of leadership such as “they can be Muslim even after they stop eating beef, can’t they? It is written nowhere that Muslims have to eat beef, nor is it written anywhere in Christianity that they have to eat beef” is but adding fuel to the fire of communal polarization (Baksi & Nagarjun, 2017).

Another recent trend of intolerance is seen the killing of rationalists who dissented with the voice of the majority. The response to the dissenting voice was silencing such voice at gunpoint. Even more verse is the support given to the executioners of such heinous crime. The most recent of such crimes was the killing of journalist-activist Gauri Lankesh, the publisher and editor of the Kannada weekly *Gauri Lankesh Patrike* on 05 September 2017. ‘She did not mince her words against the establishment. She pursued to bring naxalites to the mainstream, stand for cause of *Dalits* and farmers. She voiced against the growing influence of fanatic groups, and their ideologies’ (The Hindu, 07 September 2017). The other such incidents are of Dabholkar, who was shot dead on August 20, 2013, Pansare, who succumbed to bullet injuries on February 20, 2015 and Kalburgi, who was shot dead on August 30, 2015. The forensic ballistics link the three murder cases of rationalists — Narendra Dabholkar, Govind Pansare and M M Kalburgi between August 2013 and August 2015. (The Times of India, 18 January 2017). The Forensic Science Laboratory (FSL) and the Directorate of Forensic Sciences (DFS) have linked the killings of these rationalists from the analysis of ballistics suggesting one single agency behind these crimes (The Times of India, 18 January 2017).

In such a gruesome context of socio-politico situation, this paper sought to explore Christian educators’ evaluation of the present prevailing situation of peace in the country, the reasons they attribute to the present situation for lack of peace, their fears and apprehensions, their coping style in such situations, and the type of interpretations they make about the situation. The educators were also asked to reflect on their roles and responsibilities and the challenges they face and expect to face in the present context.

Objectives

1. To find out how Christian educators evaluate the present context of peace in the country and what are their apprehensions and fears.
2. To find out how Christian educators cope with the present situation of peace in the nation and what are the interpretations they make about the present situation.
3. To explore the Christian educators perceived roles and responsibilities in the present context and what are the challenges they perceive.

Participants

The participants chosen for the study included Christian educators from a few higher education institutions in Bangalore. They were chosen using judgmental or purposive sampling technique. The questions were sent to around 70 participants through Google Form and they were asked to respond to the questions given in four to five sentences. 31 participants responded to the survey and their responses were coded for analysis.

Interview Schedule

Following questions were asked to them and they were asked to write four to five sentences each on these questions.

1. How do you evaluate the present prevailing situation of peace in our country?
2. What do you think are some of the reasons for lack of peace in our nation?
3. What are some of your fears and apprehensions in the present context of India?
4. How do you cope with these fears and apprehensions? (Pray, discuss, live as if it will not affect, etc.)
5. What are some of the interpretations you make/give about these contexts? (Time of test, God's intervention for our lack of faith, God making us strong, etc.)
6. What do you think are your roles and responsibilities as a Christian educator in the present context? (What can we do?)
7. Do you feel intimidated, apprehensive and worried or are you indifferent about the present situation in India?
8. Do you think the secular fabric of our constitution will prevail and the minorities will be respected and accepted in our country? If so where do you base your hope for a bright tolerant and secular India? (Education, peace building exercises, divine intervention, etc.,)
9. What according to you are the challenges for a Christian educator in the present socio-political context of the country?

Analysis of Data

The participant's responses were coded using NVIVO 10 version. The outcome of the assessment is presented using word cloud, tree map and cluster models. The roles and responsibilities and the challenges of Christian educators as perceive by them are discussed, and their worries and anxieties are explored. Question numbers seven and eight were not considered for analysis in the present paper. Some of the responses made by the respondents are cited in the following sections for better clarity of their perceptions and viewpoints.

Evaluation of the Context

The responses from the participants for the questions one and two were combined to analyze how they evaluate of the current situation of peace in the country and what reasons they postulate for the present situation of lack of peace. Their responses were used to make the word cloud presented in figure 1. Many of the respondents felt that there is disharmony between religious groups, intolerance towards religious and political ideologies, lack of justice, fanaticism, communal tensions, nexus between religion and politics, lack of democratic values, instability, lack of trust, etc. The respondents also felt fearful, insecure, alienated, intimidated, threatened, afraid to voice out their opinions as the minorities are being targeted by the majority.

Some of the responses in this direction are ‘...the secular fortress of our great nation is shaken many times through the tremors of religious intolerance perpetrated by certain ideologists groups.’, ‘... experience increased fanaticism, communal violence, greed for power and money , violence against women, politicization of religion, etc.’; ‘many movements and debates are happening that are not democratic or secular in nature but rather they target the opposition parties/liberal people/ religious out-groups.’; ‘...democratic space is violated in most of the space including institutions which expected stand for that.’; ‘not very tolerant and accommodating others views, practices, beliefs.; ‘... freedom, therefore, is a myth.’; ‘... minorities feel intimidated and even overtly threatened and there is a sense of insecurity ...’; ‘minorities in our country feel threatened mainly because of the religious fanaticism of the majority community and the present administration silently supporting.’; ‘we are going through a tough period. There are deliberate attempts by religious fundamentalists to disrupt peace. Unfortunately this is been supported by the government machinery.’

Some of the major reasons attributed to the lack of peace and harmony are lack of good governance, leadership, polarized thinking, lack of quality education among the youth, religious fanaticism fuelled by politics, greed for power, wrong economic policies, religious fundamentalism, violation of the values of democracy, social insensitivity, misuse of power and of democracy, corrupted political world, chauvinism, self centered attitudes, and disrespect for systems. The sudden rising of right wing ideologies and the lack of perspective and broad mindedness for the greater good of all is also cited as a reason for disharmony.

Some of the responses in this line are ‘The parochial mindset of political parties, who have the sole motive of grabbing power ...’; ‘the 'semi-educated youth of our country is many a times trapped in these hyper fanatic propaganda.’; ‘there is an increasing wave of violence caused by groups that are associated with right wing ideologies and values. ... they feel empowered by their religious identity. They act autonomously , uphold *Hindutva* values in the name of nationalism and are intolerant of religious out-groups.’; ‘Lack of right education, loopholes in Indian democracy and corrupted election system.’; ‘Demonization of two important minorities... caste violence, economic policies that do not take care of the suffering of the poor and the downtrodden...’; ‘The present political dispensation is for establishing a monolithic religious and cultural hegemony/identity which encourages fanatic elements to unleash terror. Tolerance, acceptance and celebration of diverse views, need to accept criticism are qualities that are simply lacking.’

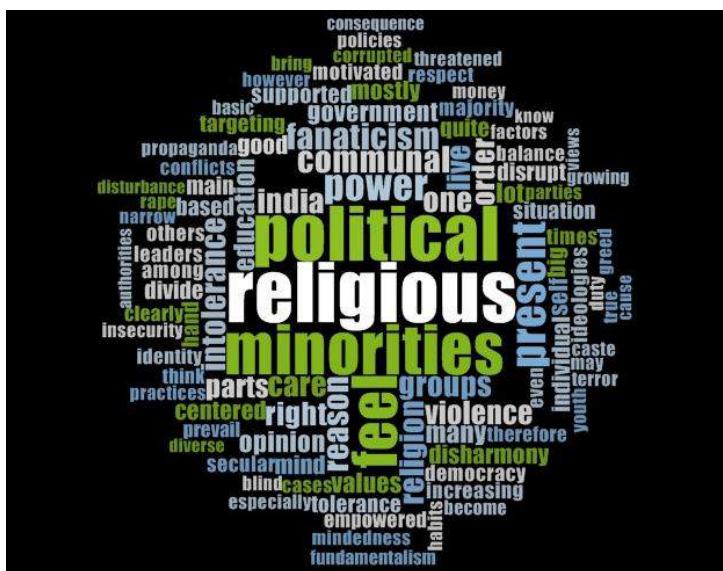


Figure 1 Word cloud depicting the Christian educators' evaluation of the present context of peace

Apprehensions and Coping Strategies

The responses of the participants for questions three and four were combined to explore the Christian educators fears, apprehensions and the coping strategies they employ in managing their fears and apprehensions in the present context. The word cloud presented in figure 2 is created from their responses to questions three and four. Some of the worries of Christian educators are the youth and children being mislead and indoctrinated with hatred, intolerance, polarized thinking. The education

system being influenced and controlled by right wing ideology, Hindutva, and cultural nationalism would proselytize the young minds towards hatred. They fear that the secular nature of India will be destroyed and values of democracy, freedom, diversity, harmony, and justice would be hampered and the dictatorship, fascism and autocracy in the name of Nationalism would emerge.

The existence and survival of religious minorities and the *dalits* will be affected and their freedom to practice and express their faith will be suppressed. Some of them even doubt that the youth from minority community would leave the country as it would be difficult for them to live in peace. They fear that ‘religious minorities may either end up endorsing the values and practices of religious majority groups or compromising our values and beliefs.’ They also fear that the development projects in education, medical arena, etc. of minorities will be controlled.

Some of their responses are ‘...destruction of democracy...’; ‘...weaken the secular stature of our country...’; ‘If the youth is not properly educated on secularism, plurality , tolerance and religious harmony, the fundamental rights assured by the constitution of our country may not be respected’; ‘We are moving towards a fascist society.’; ‘... communal riots which will damage the growth of Indian economy ...’; ‘The economic progress will be slow, and intolerance will be rampant.’; ‘Hindutva agenda being forced across the nation.’; ‘... ethics and values eroding.’; ‘The word secularism will be replaced by Hinduism.’; ‘... minorities will be constantly marginalized, sentiments constantly hurt through untrue propaganda, hate campaigns, attacks on people and symbols.’; ‘The youth are getting misled and are imitating wrong models. Education policies are getting influenced by political parties...’; ‘... religion is being used to polarize people and sadly the educated and the intelligentsia is also falling into the trap.’; ‘Educational system is systematically been tampered with. Freedom of expression and thoughts are suppressed by those in power.’

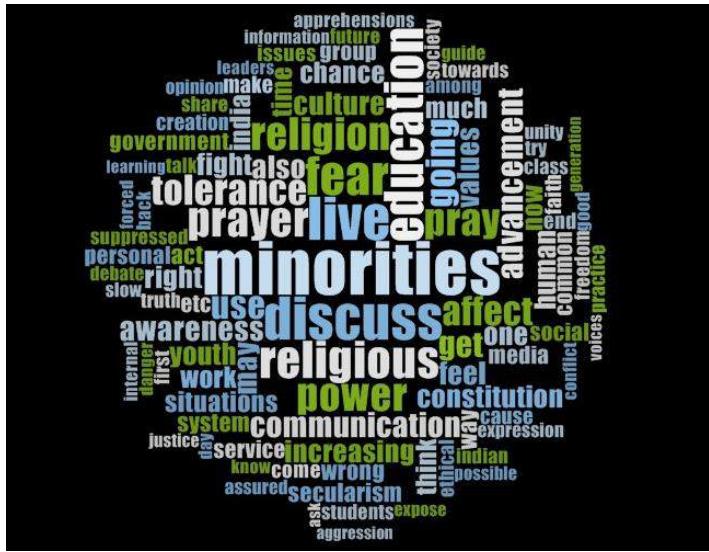


Figure 2 Word cloud depicting the Christian educators' apprehensions, fears and coping strategies

Coping Strategies

With regard to the strategies they employ in the present context, most of them responded that they take recourse to faith and prayer both at personal level and in groups. Many of them felt discussions, deliberations and respectful debates would be a useful strategy. Some of them suggested mentoring students, sowing seeds of secularism, tolerance and harmony through our discourses, deeds and teachings. They suggested that education and awareness programs through art, literature etc. in favour of peaceful coexistence, preparing the youth to take a stand not be indifferent, share and explain the problems arise from the current policies.

Some of them advocated for ‘sharing the fears and problems, be committed in the work, foster a culture of peace in classroom, educational reforms, and prepare students to critique and read beyond the words of Political Leaders, educate people (at least our students) for national integrity, unity in diversity and rich past of India.’ Some of them also suggested that ‘religious minorities should have unity and will to act united. Each group should forget their own conveniences and work together for the common cause.’

One of the responses was 'I think the most efficient route would be to engage in discussions and discourses regarding this matter and make people aware of the reality around them that they mostly ignore. We have to make them understand that it will affect everyone and how. Proper and unbiased education is the step forward.'

Infusing tolerance through education.' However there are some who are either indifferent or are in denial, one such response being 'right now I feel emotionally removed from this as it hasn't affected me personally.'

Christian Educators' Interpretations of the Contexts

The Christian educators were asked to explore the type of interpretations they make about the current situation of peace in the country. Their responses are presented in the model in figure 3 and in the tree map in figure 4. They interpreted the present context in four major ways: as the divine call, the invitation to reflect and to act and as a time of test. It is interpreted as a divine call to strengthen the belief and to be just and deliver justice to every one. It is an invitation to reflect on the context, examine our commitment and the contentment of being an educator. It is a time to act positively by doing the duty, educate others, serve and take up the developmental work for others. Some of them also felt the present context as time of test to make them strong and deepen their faith and convictions.

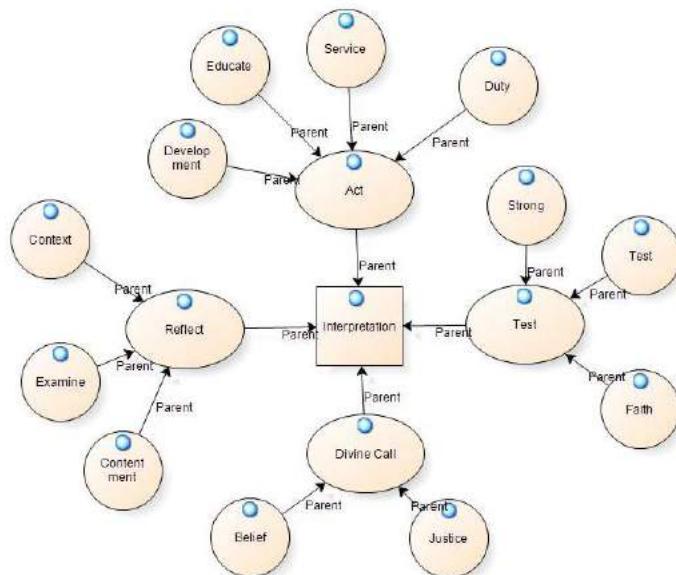


Figure 3 Model showing the interpretations of the context by the Christian educators

With regard to their interpretation of the present context some of their responses were: "I think we need to be united as faithful, educate people as possible, have faith in God"; 'God making us strong to express our faith more and depend more on him. God's help to examine ourselves.'; ... make use of opportunities to help others and experience satisfaction.'; 'God making us strong'; 'Test time is required to move to another level without pride.' Some of them interpreted the context as end of times, 'we are nearing the end of days; soon there will be rapture, as Christ will come to

take His bride, the church...'. Another response in the similar line was, 'I think all this is in accordance with God's plans and the biblical prophecies foretold of the end days of the world.'

Some others interpreted the context as 'God's intervention for lack of faith, '...God cannot work where there is no faith.' Again another one remarked, 'It is off course a time of test. I also believe that it is God's intervention for our lack of faith (as it happened multiple times in old testament). Or may be God is preparing us for a bigger cause in future.' However, others remarked it as 'human doing, 'I don't think all these atrocities are God's doing. These are disasters created by men corrupted by greed and power....'. '...God still loves the world so he repeatedly cautions us. We should be able to identify Him and His works.'



Figure 4 Tree map denoting the interpretation the Christian educators make in the context

The tree map presented in figure 4 indicates that the four major interpretations the Christian educators make about the present context of lack of peace received more or less similar number of nodes.

Roles and Responsibilities

The Christian educators were asked to identify their perceived roles and responsibilities in the context of lack of peace in the country. They perceived four major roles and responsibilities i.e. keeping faith strong, educating people, and inculcating values and being role models in the times of turbulent tides. The first role of Christian educators is to be role models, who model love, compassion, and principles and impact the future generations. Some of them expressed their role as ‘Be role model to others.’; ‘Keeping God first, insisting on our core values and be example to others.’; ‘Stand firm in our faith. Reflect Christ in every walk of life.’; ‘to be an exemplary person personally and professionally, help strengthen Christian Educational institutions.’; ‘Basically live as an example... exhibit true Christian values in all what we do.’ They also stated that they are called to ‘be a good model and example to others. People appreciate and accept truths and realities.’; ‘... need to show a lot through our own examples. We need to live by the values and principles of peace and harmony as the young generation looks at us educators to set the examples.’

The second role they perceived was to uphold and keep their faith strong in spite of challenges. They considered that they have to express their faith in the Lord with strength, moral life and positive attitude. They remarked that as Christian educators they ‘... should live this life in a way it is pleasing to God.’; and ‘strengthen the root of love and faith.’ A few others remarked that ‘as a Christian educator, I work as if I am working for Jesus Christ, by giving my best for the students, education system, and my call.’; ‘... as a Christian educator that I have a better role play in inculcating moral and ethical values, principles of life to young minds. Through the church activities or different Christian forums I can reach out to society. I can prepare myself to be an instrument in the Lord's hand to face rational and moral challenge and train the society to face the same.’

The third role they observed was to inculcate values such as harmony, secularism, freedom, respect, tolerance, commitment, etc. They remarked as Christian educators, they have to ‘... convey the message of respect for life, social and religious harmony and transacting the meanings of value, culture ethics etc. would help to develop good citizens.’; ‘...encourage students to think and act rationally and compassionately. Christian values and principles bring peace and prosperity to nations.’ They felt that they have to ‘embrace and respect everyone and express our True God's love.’; ‘...uphold values and human dignity, create awareness to maintain calm and peace...’; ‘... through values, attitudes, behaviour, respect human dignity, equality, open communication.’; and ‘uphold values and contribute positively to avoid conflicting situations.’

The fourth role, as identified by the educators is to ‘educate truth, values of life, motivate and inspire people to do good, orient the younger generation on the importance of family and community values.’ They felt that as Christian educators they are called upon to inspire the young minds, instill in them social concern, deeper self and other awareness, and prepare them to meet the challenges of life. The

students are to be made aware of their rights and be conscious of the cultural dynamics in which they live.

They suggested ‘education and awareness programs through art, literature etc. in favor of peaceful coexistence of human beings in the world.’; ‘Our teachings should convey the message of respect for life, social and religious harmony and transacting the meanings of value, culture ethics etc. would help to develop good citizens.’; ‘Human development through education, uphold values and human dignity, create awareness to maintain calm and peace ...’; ‘The end of education is not mere knowledge or a job. ... be filled with wisdom in making right choices...’

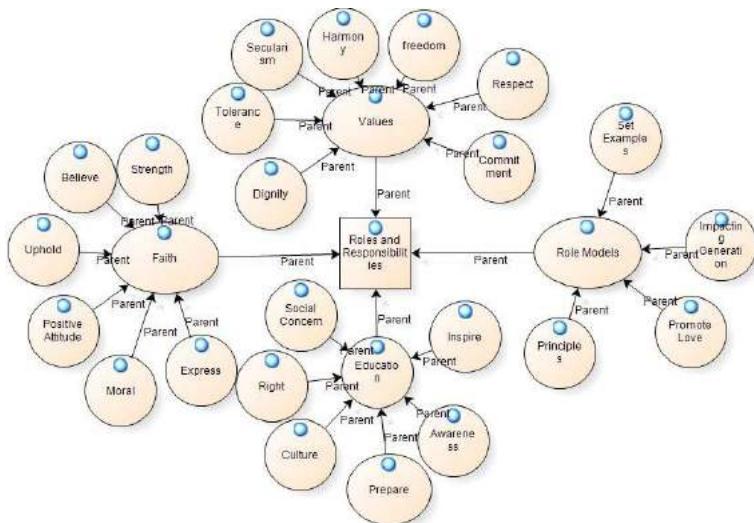


Figure 5 Model showing the roles as perceived by the Christian educators

The tree map presented in figure 6 indicates the perceived role of Christian educators. They believed that they have to model faith, inculcate values, educate and keep their faith strong.

Nodes compared by number of items coded

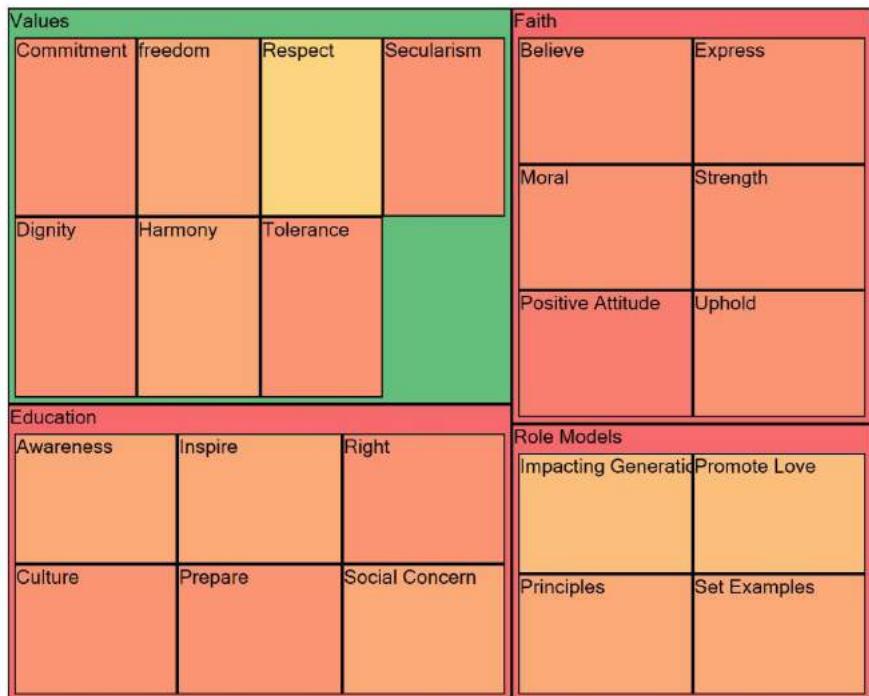


Figure 6 Tree map denoting the perceived roles of Christian educators
The challenges of Christian Educators

The major challenges identified by the Christian educators were: the difficulty in practicing and preaching one's faith, safe guarding one's identity and values, lack of unity among the minorities, distrust being percolated against the minorities, silencing of all the dissenting voices, preserving the religious ethos of minority institutions, etc. Exercising restraint and patience in dealing with the demands of the present learners was also felt as a challenge. Their responses were coded and are presented in the model in figure 7 and tree map in figure 8. The major challenges they identified were related to the safeguarding of their identity, practicing of religious ethos, exercising their rights in the vitiated political contexts and those that arose from autocratic and coercive leadership.

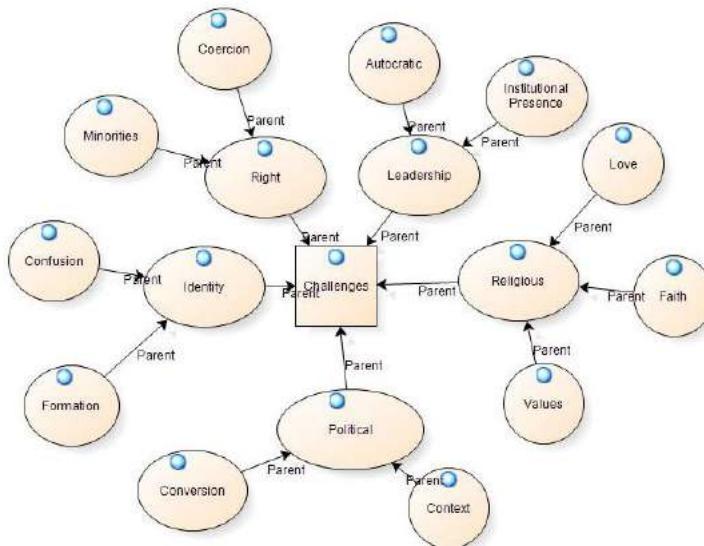


Figure 7 Model showing the challenges as perceived by the Christian educators

Diminishing pro social values and conflicting value system were also found to be a major challenge. Some of them opined, ‘In a world where living together, same gender marriage, ... are considered to be a very natural thing, I sometime feel little worried about how to give good values to our children through our teaching and interactions.’; Challenge of conflicting philosophy and value, social system and practice ones faith and keep religious identity’ were found to be other challenges.

The challenge of a Christian educator in the present socio- political context would be ‘developing the Christian values and faith among our students.’; ‘Be a true Christian is a real challenge in the present socio- political context.’ ; ‘For a Christian educator, the challenges will be to sustain the Christian value which is to lead a righteous life in the current corrupted political system. To avoid violence but speaking the truth in love is also challenging. It is a spiritual warfare and only God will lead and guide us.’; ‘...how to preserve our religious identity and the religious ethos of our institution, how to handle pressure or criticism from outside forces regarding our values, teachings, customs etc.’

Another major challenge as experienced by a respondent is ‘the diminishing values among the younger generation, easy access and exposure to bad things, the rationalization of wrong actions, changing way of life and outlook towards good and bad.’ Yet another challenge is the ‘... distrust being perpetuated among people, for minorities’ and ‘to maintain a sober and sane outlook: to strike a balance between

practicing one's faith and also to voice dissent while at the same time respecting others' views and positions.'

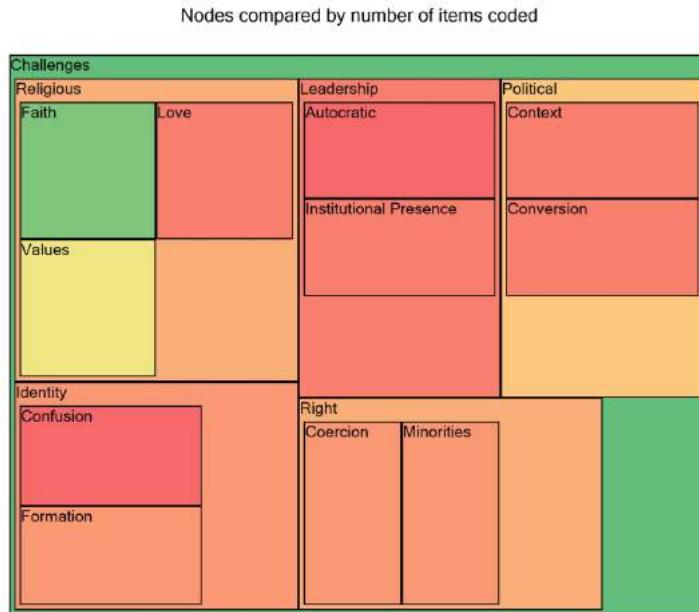


Figure 8 Tree map depicting the perceived challenges by Christian educators

Conclusions

The paper in the first part analyzed the present situation of peace and some of the major concerns of present day India. The analysis of the publicized news in the newspapers, and Internet was used for the same. In the second part the study sought to explore the perception of the Christian educators in India regarding the present situation of peace, their interpretation of the context, and the coping strategies they apply. In the last part of the paper an attempt was done to explore the Christian educators perceived roles and responsibilities in building or enhancing peace. The challenges they are likely to face in building peace and keeping their faith were also analyzed.

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Paper B III 2

Implementing the values of Cc5: The role of Catholic educators to face multi-religious students in Tarakanita School of Communication and Secretarial Studies

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Introduction

Tarakanita School of Communication and Secretarial Studies (STIKS Tarakanita) is a school under the auspices of the Tarakanita Higher Education Foundation which is responsible to the congregation of Charles Borromeo Sisters of Charity (CB). STIKS Tarakanita is the only female campus in Indonesia and located in Jakarta. The school was founded in 1968 initially to empower the disadvantaged and marginalized women in access to education. The goal is to enable them to be independent financially and help themselves, their families and communities in their environment. At that time the field of study that could directly empower them to be able to work was secretarial science. At the end of 1960s the business development in Indonesia was increasing rapidly. STIKS Tarakanita could immediately support the businessman with its fresh graduates as secretary. The simplicity of the nuns' thinking at the time was, how to empower women to be existed in the world of work and be able to help themselves and to be free from poverty, but they were not to urge men's job opportunities.

STIKS Tarakanita introduces noble values in education in line with the value of compassionate love which is reflected from the vision and mission of the CB congregation. The noble value is *Compassion* and it is set out by five principles, namely, *celebration, competence, conviction, creativity* and *community*. Overall compassion value with five principles is generally referred to as Cc5. The principles are introduced in the practices of teaching in educating young women of various ethnicities and religions. They feel

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comfortable and keep excited in knitting a better future. In this Catholic campus, those who have other religion, ethnicity and culture grow and thrive in a campus environment with Catholic rituals, yet they freely keep their religions without having to melt and drift into Catholicism. The campus environment with the atmosphere of democracy and non-discrimination creates a sense of peace among students of different religions and cultures. Primordial divisions and differences do not expose an obstacle to establishing mutual cooperation and friendship among students, educators and education personnels.

This writing is a reflection of the values of Cc5 as the guidance of campus life in STIKS Tarakanita.

Compassion is the heart of teaching

In English², *Compassion* means 'a feeling of pity inclining one to be helpful or show mercy' which can be interpreted freely with 'pity on someone to help or show mercy'. The CB congregation interprets the meaning of the *compassion* with the phrase of 'loving with sincerity and compassion'. This phrase is the concept of meaning that becomes the spirit of life in the environment within academic community of STIKS Tarakanita. The meaning is based on the life inspiration of Mother Elisabeth, the founder of the CB congregation, and interpreted as a manifestation of concern and solidarity for the weak and poor people and their physical and spiritual suffering, loving sincerely without discrimination of ethnicity, religion, race, culture, social status, empathy for the suffering of others, willing to sacrifice, ready to help and to care, opening the dialogue with learners, educators and education personnels (*Kenangan Yubileum 175 Tahun Kongregasi Suster-suster CB*, 2012: 79).

The leaders of STIKS Tarakanita still maintain the figure of CB Sisters as the Director of STIKS Tarakanita in order to maintain and create an atmosphere of harmony on campus, because the CB Sisters as a chairwoman works as a "mother" who takes care of her "children" (entire academic community). The spirit of *compassion* is reflected in her daily ministry when

² *The Oxford Reference Dictionary*. Edited by Joyce M. Hawkins (1989). Guild Publishing, London.

she runs the organization of STIKS Tarakanita. 'Loving with sincerity and compassion' is undertaken with concrete actions through the maintenance of good relationships with students, employees and lecturers. The Director all the time makes greeting to them on every occasion, either in the classroom corridors, in the employee's offices, or in the lecture rooms. Warm greetings encourage the passionate works of faculty and academic staffs. This creates also the essence of harmony in the environment of STIKS Tarakanita. The faculty and the academic staffs serve the students with all their heart and love, so that students can develop themselves positively during their study.

This *compassion* spirit comprises five principles as the daily learning guidance in the STIKS Tarakanita environment. The following principles are as follows:

1. *Celebration*

The first principle is *celebration* that means relying entirely on the organization of God. The catholic campus of STIKS Tarakanita opens the opportunity of every young women from various religions to have education of secretarial and communication science. Almost eighty percents of the total around thousand students are Muslims. They enjoy the teaching and services in Catholic campus with an open mind of the spirit of *compassion*. In serving and helping others everyone in the campus respects other religions without discrimination. The non-Catholics students can keep their religious rituals without anxiety or fear. The principle of God-given grace of life might be an example in the campus environment without frictions of other religions and cultural differences. This is the basic principle of life on the basis of God's organization, which should be celebrated by faithful and cautious human beings (*Kenangan Yubileum 175 Tahun Kongregasi Suster-suster CB*, 2012; Yustiana, 2010).

2. *Competence*

The second principle is *competence* that means students are trained to acquire the knowledge of secretarial and communication science. They are required to master foreign language skills such as English, Japanese and Chinese, communication skills, computer skills, networking skills, organizational skills, interpersonal skills,

intercultural skills, diplomatic skills, superb professionalism, preparing documentation skills. This competencies should be measured not only by Intelligences Quotient (IQ) and Emotional Quotient (EQ) but supplemented with Spiritual Quotient (SQ) and Adversity Quotient (AQ), so that they can respond to new trends and challenges in the world of work. The lectures play an important role to share the knowledge with sincerity to the students, so that they are able to master the competencies to challenge their future life after finishing their study (*Kenangan Yubileum 175 Tahun Kongregasi Suster-suster CB*, 2012: 79).

3. *Conviction*

The third principle is *conviction* that means creating of courage and resilience of the students to face the challenges of life and respond the signs of the times. Educators are obliged to be democratic and non-discriminative to the students in the class, so that they are motivated to express freely their opinions and can keep their arguments respectable and mature. The lecturers should develop the learning materials according to the changing society. This principle is also intended to preserve traditions and cultures that reflect the wealth of the nation and the church, having a personal awareness to implement the norms and systems prevailing within the institution, and performing reflection and evaluation (Yustiana, 2010).

4. *Creativity*

The fourth principle is *creativity* that means the lecturers are required to constantly encourage students to be critical of the times, to be able to find new things to develop themselves in order to move forward. In addition, it motivates students to respond quickly and take advantage of opportunities positively, have ideas to make changes, explore potentials, want to ask questions and keep learning new things and have the spirit and persistence to keep learning. The lecturers develop dialogical, participatory, visionary, transformative and wise leadership (*Kenangan Yubileum 175 Tahun Kongregasi Suster-suster CB*, 2012: 80-81).

5. *Community*

The fifth principle is *community* that means willing to share life and build true friendship. The program of extra-curricular activities like live-in educates students having empathy to disadvantaged groups. The students learn to live hard in the houses of poor people as farmers, street singers and so on. They are equipped with a spirit of openness to accept advantages and disadvantages of the community in their environment, support each other, pay attention and appreciate their fellow human beings, seek true sisterhood and brotherhood with different religion, culture, social and tribal level and develop national insight. The lecturers encourage students to realize that every member of society is an integral part of life, they must be able to accept the strengths and weaknesses of others and seek to work for the benefit of true sisterhood and brotherhood. The lecturers and academic staffs carry out the service of education with the spirit of joy, friendliness, openness and sincerity (*Kenangan Yubileum 175 Tahun Kongregasi Suster-suster CB*, 2012: 80-81).

Cc5 as Campus Culture

The daily learning guidance of Cc5 in STIKS Tarakanita is carried out everyday in the campus. The multi-religious students practice the guidance and this does not reduce the holiness of Catholic spirituality and even create uniqueness among higher education institutions in general in Indonesia. Unconditional compassionate love can be interpreted also as a form of sincere and decisive teaching and discipline. Strict and discipline action creates a conducive learning space for learners in order to equip themselves with a good education through knowledge, politeness, proper and professional manners. This guidance of Cc5 is becoming the culture of STIKS Tarakanita and every member of the academic community lives with this culture.

The campus culture implements the rules that must be obeyed by the entire students and also the educators and education personells as follows:

- a) Appearance
 - 1) The undergraduate students of Bachelor of Communication Science have to wear skirts/trousers and collar blouses on Mondays,

Tuesdays and Thursdays. On Wednesdays they wear work clothes consisting of skirts/trousers, collar blouses and almamater blazers. On Fridays they wear skirts/trousers and collar batik blouses. The undergraduate students of Diploma of Secretarial Studies are required to wear student uniforms on Mondays. On Tuesdays and Thursdays they wear skirts and collar blouses. On Wednesdays they wear work clothes consisting of skirts, collar blouses and almamater blazers. On Fridays they wear collar batik blouses.

- 2) Clothing material is not made of t-shirts fabric, jeans, knits, corduroy, velvet, stretch, brocade and should not be transparent.
 - 3) A sleeved blouse at least 15 cm from the base of the arm.
 - 4) Length of skirt at least 5 cm below the knee and maximal half calf. The skirt's cleavage is a maximum of 10 cm and not in front. Not allowed to wear a buttoned or zipper front skirt.
 - 5) Veil is only permitted for nun students.
 - 6) Makeup with fair and neutral color.
 - 7) Reasonable and not excessive jewelry.
 - 8) No hair coloring except black.
 - 9) Earrings should only be worn in the ear and only 1 pair.
 - 10) Do not use nail polish.
 - 11) Pumps, not laces, not sandals, high heels 3-5 cm in black or brown.
- b) Rule of classrooms
1. The students have to be present on time and are not allowed to be more than 15 minutes late.
 2. Every 12:00 AM the Angelus Prayer is held together through the central microphone. All students are required to show the attitude of prayer and follow the prayer according to their respective religions and beliefs.
 3. Eating, drinking and activating the handphone are not allowed during the lectures.
 4. Catholic students have to attend all spiritual activities on campus.
- c) Prohibition
- 1) Distributing pictures/video/porn sites in the campus environment.
 - 2) Using verbal/abusive oral speech related to STIKS Tarakanita in using social media such as blog, facebook, twitter and others.

- 3) Smoking and alcohol drinking in the campus and surrounding environment.
- 4) Conducting practical politics on campus.
- 5) Performing immoral acts in the campus and surrounding environment.
- 6) Stealing the property of another person or institution.
- 7) Diploma students are prohibited to get married during the study.
- 8) Undergraduate students are prohibited to be pregnant during the study.
- 9) Carrying, consuming and distributing drugs (*Pedoman Akademik 2016*, 2016: 97-101).

The spirit of *Compassion* in the principle of *conviction* can be applied in sanctions to the students who violate the prohibition on points of a), b) and c)1) above in the form of an educational punishment. It is the task to make a summary from a book about the self-development and ethics in minimum handwriting 2 pages on striped folio paper. If the violation repeats by the same student then she has to summarize the book with same topic in handwriting at least 4 pages. These must be submitted 3 days after the violation to the Vice Director for Studentship and Alumnae. Then, if she repeats it again for third time she has to buy a book in line with STIKS Tarakanita with the price of USD 18.5,- and hand over a week after the violation to the library. And so on, if she commits an offense at the same point as above, then she has to buy the book with a higher price of USD 3.7,- from the previous price.

Furthermore, if the student violates the points of c) 2)-4) above, then she will get a one semester suspension sentence beginning with a one to three warning letters. Finally, if the student make a violation at point of c) 5)-9), then she will get a final punishment of losing her status as a student in STIKS Tarakanita (*Panduan Akademik 2016*, 2016: 97-102-103).

The campus culture applies a comprehensive approach; it means that teaching the discipline is more effective and democratic rather than giving the punishment. The result shows that they are able to develop themselves properly and be a successful educated person. The campus culture in principle encourages students to behave as a person with moral and

professional skills. The culture is integrated into campus policies, programs and activities and systematically applied in class, campus and surrounding communities. It creates a conducive, comfortable and mutually supportive learning environment among campus stakeholders, namely, students, educators, education staffs and management leaders.

In addition, multi-religious campus culture does not reduce the activities of Catholic spirituality rituals in STIKS Tarakanita, which is provided with 14 Stations of the Cross Sculpture Relief. The implementation of the Angelus Prayer every schoolday at 12:00 AM and the Holy Mass every Friday of the first week with Catholic student as acolytes, as well as the Holy Mass on Ash Wednesday and Good Friday, are all important parts in this Catholic campus. These enrich the knowledge of non-Catholic students. In this case the principle of *community* in Cc5 plays an important role for the self-development of students who are able to appreciate others by receiving the differences in building relationships and cooperation with other parties.

The principles of *conviction* and *creativity* are fostered as campus culture through the implementation of diversified and creative extra-curricular activities to develop student personalities such as table manner, live-in, beauty class, campus ambassadors, and to arouse their interests such as Female Voice, Female Dance, Female Theater, Female Band, Innovative Work Competition, Environmental Care Activities and Martial Arts. The students take the social service activities like blood donation, orphan house visits, coins collecting for victims of natural disasters (e.g. earthquakes, floods). Through the diversity of extra-curricular activities they can learn good leadership and friendship. In this case the principle of *community* plays an important role (*Panduan Akademik 2016*, 2016: 95-96).

Keeping the Culture of Peace through Cc5

The diversity of ethnicity, culture and religions among the academic community in STIKS Tarakanita creates its own uniqueness in the Catholic campus that has only female students in Indonesia. As a minority in a predominantly Muslim people in Indonesia the school opens and works in harmony with Muslim brothers and sisters. The value of *Compassion* does not discriminate anyone else, but loving others unconditionally. The principle of *community* is applied in live-in activities in order to educate

students to constantly realize and open the horizons of their views towards marginalized and disadvantaged human beings from other religion, ethnicity and culture.

The principles of *competence* and *creativity* are living in harmony with the culture of peace as the students can effectively express themselves in extra-curricular activities. They are active in organizing the Sports Competition and Art Festival with other students from Jakarta, Bogor, Depok, Tangerang and Bekasi every 2 years. They organize also once a year the event of Campus Ambassador where each participant of students compete each other to be able to perform as ambassador who are intelligent, having great beauty and becoming aware and engaging in social issues and problems. Additionally the principle of *community* creates a culture of peace because the students enjoy the freedom of expression through the activities such as Intelligence Debate, English Debate, English Community, Student Leadership Training, Scientific Discussion.

Conclusion

The Cc5 values are maintained and fostered in the campus STIKS Tarakanita for almost 50 years. The implementation of the values is adapted constantly to the changing society, but the basic principles are not changed. The application of the Cc5 values in the life of the STIKS Tarakanita campus will live hopefully forever in the heart of every single student as they finish their study and to start their future outside the campus. Most alumnae always maintain a harmonious relationship with their alma mater especially by involving themselves in recruiting new graduates to work in their place. Positive emotional relationship between seniors and juniors are well established. The Cc5 values are deployed in the new environment at work, so the cultural of peace from STIKS Tarakanita campus can be widely recognized in the work environment. It goes on all the time and widespread to the public.

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Paper B III 3

Exploring the Relationship of Religion, Culture and Peace in Christian Higher Education

With the Focus on Keimyung University, Daegu, Korea

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Abstract

This thesis is to explore the relationship of religion, culture and peace in Christian Higher Education with the focus on Keimyung University. Korean society is becoming more diverse than ever, as it witnesses the increasing number of foreigners of various statuses. The 2016 statistics says that about 2,000,000 foreigners are residing in Korea, comprising about 4.5% of the entire population of Korea. This social phenomenon is also reflected at Keimyung University with 136 international faculty members and 1,041 international students, respectively comprising 11.23 % of the faculty, and 4.2% of the student body.

Hence, first, this research is to find out how Keimyung University is promoting peace among different groups through general educational courses such as “Introduction to Christianity,” “Chapel” and “Global Citizenship.” Second, it is to show the possible area of conflict, for example, between actively proselytizing Christian heresy groups and Christian groups on campus.

***This thesis is a work in progress, as it heavily draws from the researcher's direct experience and observation as a chaplain. When it is equipped with other relevant case studies, it can serve as a useful resource to understand the relationship of religion, culture and peace on a college campus.**

Introduction

Korean society is becoming more diverse than ever with the increasing number of foreigners. The 2016 statistics says that 2,049,441 foreigners were residing in Korea comprising about 4.5% of the entire population, whereas in 2015, 159,922 foreigners were living in Korea. This sharp increase of foreigners is equally reflected at Keimyung University with 136 international faculty members and 1,041 international students, respectively comprising 11.23 % of the faculty, and 4.2% of the student body.

Hence, first, this research is to find out how Keimyung University is promoting peace or mutual understanding among different groups through general educational courses such as “Introduction to Christianity,” “Chapel” and “Global Citizenship.” Second, it is to show the possible area of conflict, for example, between actively proselytizing Christian heresy groups and Christian groups on campus, and how to deal with it. In doing so, at first, it will mostly utilize my own first-hand experience and observation as a university chaplain, as an intention to make the paper more complete by referring to similar studies and researches in a near future.

The Demographic Diversity of Keimyung University

As mentioned above, the number of international faculty members are 136 comprising about 11% of the entire body of faculty, as they come from 28 different countries including Nepal, India, China, Japan, Iran, Pakistan, America, Germany, Russia, Mexico, Serbia, Philippines, and so on, just to name a few. This diversity becomes fortified by the diversity of the body of international students.

The number of international students are 1,041 making up 4.2% of the entire student body. As they consist of exchange students, degree seeking students, undergraduate or graduate, and Korean language students, they come from more than 30 different countries including European Union, Asia, North and South Americas, Africa, Middle East, and so on.

The Cultural and Religious Diversity of Keimyung University

Korean society as a whole is religiously diverse, consisting of Protestantism, Catholicism and Buddhism as three major religious players roughly amounting to about 50% of the population. Another half of the population can be made of various religious groups such as Korean

traditional religious practices, new religions, shamanism, various Christian and Buddhist sectarian groups, and so on.

This religious diversity become much more accentuated with the incoming of foreigners to Korean society. For example, the arrival of Buddhism of other Asian countries diversifies the pre-existing Buddhism in Korea. As peoples come from Myanmar, Sri Lanka, Thailand, and so on, they establish their own Buddhist practices and organizations. For another example, the Christians from Cameroon, Nigeria, Philippines, Kenya, and so on, add diversity to the pre-existing picture of Korean churches. They either present spiritual needs to Korean churches to set up English-speaking services or they start their own religious establishments.

In the midst of this change, the increasing presence of Islam is gaining the most attention, as it stands out due to its religious and cultural practices. The mosques, the places of worship of Islam can be easily seen in major cities in Korea, and Halal food can be easily found from the grocery stores in densely areas with foreigners. Additionally, the ethnic restaurants serving Halal dishes are very visible in urban areas as well.

On the campus of Keimyung University, this cultural and religious diversity is equally duplicated. There are previously existing parachurch organizations such as Inter Varsity Fellowship, Campus Crusade for Christ, Navigators, Inter Corp, and so on. The religious extra-curricular activity groups such as Catholics, Buddhists and Korean traditional religious groups are also already present. Additionally, many small Bible study groups or worship communities can be found all over the campus.

The incoming of international students escalates Keimyung University which is already religiously and culturally diversified. Particularly, as mentioned above, the presence of Muslim students is strongly felt, as they come from Uzbekistan, Tajikistan, Turkey, Iran, Indonesia, Malaysia, and so on. As some of them wear Hijabs and see the cafeteria pork dishes specially marked out for them, this diversity comes alive.

The Promotion of Peace

A few ways can be listed as means to promote peace or mutual understanding at Keimyung University. Among them, “Chapel,” “Introduction to Christianity,” and “Global Citizenship” are three requirements for first year students to take before their graduation. These

courses play very significant roles for them to broaden their horizon toward different cultures and to open their eyes for the diversity existing in the global village.

1. Chapel

The University Chapel Class is a requirement for the first year students to take for two semesters, by focusing on character building based upon the Christian spirits and principles. Consequently, it does not focus on promoting any one particular denomination or theological orientation, but focuses on the general Christian virtues such as service, love, forgiveness, stewardship, and so on.

The primary reason for this is to meet the general guide line concerning the objectives of chapel provided by the University Administration. The second reason is due to the fact that Christian students are a minority, only making up about 20% of the chapel attendance. If chapel classes are similar to church services, a majority of students have a very difficult time to follow.

The survey supports this way of conducting chapel classes. The result indicates that chapel classes play a very important role in helping students overcome their own biases and stereotypes they have against Christians and churches, and thus, help them change their former view of Christianity. Most students come in contact with dramatically negative television news concerning churches and Christians, and an extremely aggressive street evangelism. Subsequently, they bring their negative experience to the chapel class.

However, at the chapel, Christianity and its principles are presented in ways they can relate to through various lectures and performances, which, in turn, change their negative opinion to positive or at least neutral. In this way, the chapel of Keimyung University fosters peace in the mind and attitude of the students who otherwise remain hostile or cold-hearted toward Christians and their religious practices.

2. Introduction to Christianity

There is another class that is also a requirement for the first year students to take, that is, "Introduction to Christianity." This

course is designed to introduce Christianity as a way of life to the students, without directly trying to “win them over to Christ.” Even if it has an intention of turning the students into Christians, it does not expect it to happen right away, but the students will turn to Christianity in their need of religious belonging.

This class is especially helpful in presenting religion as a common denominator of humanity. The first two chapters of the textbook is devoted to approaching religion as a social and cultural reality relevant to all peoples and all civilizations, and to introducing various religions such as Shamanism, Hinduism, Buddhism, and Islam. In doing so, the chapters help the students develop objective perspectives on how to understand religion independent of their own religious tradition, and find ways to understand them.

3. Global Citizenship for College Students

This class, “Global Citizenship for College Students,” is also a very effective way of awakening students to the reality of the diversity of the global village. The text book for this course consists of two books. One is a manual for professors and the other is a workbook for students. The students are expected to practice what they learn. For example, they not only learn how to say Hi in many different languages, but also study Universal Declaration of Human Rights.

The textbook is divided into three parts. The first part is to help students develop self-identify and their life purpose. The second part is to teach them social responsibility, to understand others and reach out to them. The last part is to encourage students to develop communication skills and empathy with neighbors, and to develop cross-cultural sensitivity toward other cultures.

Other Inter-Cultural Programs

- A. Buddy Program: When an international student arrives at Keimyung University, he or she will be matched up with a Korean student. They exchange languages and cultures with each other, and in doing so, enhance their mutual understanding.
- B. International Lounge: This is where English has to be spoken.

International students and Korean students interact with one another, learning from each other as to their own culture, religion and so on.

- C. Korean English Language Institute: This is a dormitory where English is only allowed to be spoken. Here, international students and Korean students interact with one another and in consequence, develop cross-cultural sensitivity.

The Case of Conflict

The most pronounced conflict takes place between Koreans, more specifically, between Christian heresy groups and university administration offices or Christians. Since these groups are defined as heretical by the major denominations in Korea, the university administration does not authorize their activities on campus including the recruitment of new members. Students are also warned to be cautious by the office of the chaplaincy, college administration offices, the office of student affairs and other Christian organizations on campus, when they come in contact with strangers. It is especially difficult for non-Christians to discern if these groups are orthodoxy or heretical. These heresies simply introduce themselves as non-religious groups such as overseas volunteering organizations or counselling programs.

Therefore, it is not always easy to prevent this kind of encounter in advance. First of all, the University Administration cannot be vigilant about this entirely and patrol every corner of a huge campus. Second, these heresy groups cannot be easily deterred from the pursuit of their purposes. Whenever they can, they are approaching the students on campus to take them to their activities and organizations. They are also putting up fliers without the university approval to attract the students to their programs. When their endeavors are disclosed and interrupted by university offices and Christians, confrontational arguments and conflict erupt.

This is the most common source of religious conflict on campus. However, this does not happen exclusively at Keimyung University, but all over Korean society including churches, Christian broadcasting companies, and so on. Sometimes, the conflict is taken to the legal system, and dealt with there. This becomes somewhat a very serious religious disturbance in Korean society. How Korean society as a whole deals with this kind of

conflict remains to be seen.

The possibility of Conflict

The most apparent religious conflict in Korean society takes place in the way extreme Christians approach Buddhism and Islam. In case of Buddhism, since extreme Christians consider the statues of Buddha and other Buddhist symbols to be idols, they go to Buddhist temples and destroy them. However, the eruption of this kind of conflict happens very rarely. Concerning to Islam, extreme Christians protest against building Halal slaughter house and food plants, and Islamic institutions. This sort of dialogue is circulated among Christians on campus, but never resorted to any direct confrontation.

Conclusion

This thesis looks at the reality of religious and cultural diversity at Keimyung University, and what Keimyung University is doing to promote mutual understanding among different group and prepare its students to be open-minded responsible citizens of the global village. In addition, it also looks at conflicting situations and a potential conflict. In process, the educational opportunities like Chapel, Introduction to Christianity and Global Citizenship can be offered through the college life of students, and can be more in-depth.

SINDU at UNPAR, and CONCRETE STEPS – The Vital Role of Educators in the Multi-religious Parahyangan Catholic University

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Abstract

SINDU is the chosen acronym for SPIRITUALITY AND BASIC VALUES (“NILAI DASAR” in Indonesian) AT UNPAR (the acronym of Parahyangan Catholic University). Spirituality implies the passion and religiosity of the two founding bishops of Bandung and Bogor, when they decided to establish the Parahyangan Catholic University in Bandung in year 1955, over half a century ago. The relevant basic values appropriate for this multi-religious catholic university are based on this same spirituality. After that half century, it was realized that we have to work hard to keep this spirituality alive and well. Concrete steps have been taken about this to let it grow and bear fruits. Two concrete steps will be described in this presentation, on keeping this spirituality alive at Unpar with “SIAP” (“Initiation and Adaptation”) for the ~2500 incoming students involving ~50 lecturers, and a personal step done more intensively during the past year at some lecture introductions. The aim is to share experiences in letting science and faith interact constructively in a christian university, and showing the important role the lecturer can take in this respect, even in a multi-religious environment.

Introduction

Parahyangan Catholic University (well-known with the registered trademark “Unpar”, not to be confused with UPR, the public Universitas Palangka Raya in Central Kalimantan island) was established in year 1955, in the city of Bandung, West Java, Indonesia, by two catholic bishops: Mgr Petrus M Arntz, OSC of Bandung, and professor Mgr Nicholas J C Geise, OFM of Bogor. Their aim was to provide for further/tertiary education for Bandung

and West Java citizens, including (but not mainly) for the catholic community. Initially it comprised, discerningly, just a school of economics, but soon adding a faculty of law, then a faculty of civil and architectural engineering, followed by a faculty of social and political science in the 1960s. In the 1980s the higher seminary of the OSC joined Unpar as the Faculty of Philosophy, and in the 1990s the faculty of industrial engineering and the faculty of information technology and sciences became the two latest faculties to be established. Mgr Arntz focused on providing financial and hardware support, showing his golden heart in directing this, while Mgr Geise took on the academic leadership.

In his extrovert and jovial style, Mgr Geise excelled in leading Unpar in a characteristic, simple, but deeply humanistic way. This is surely understandable as for his (then) recent doctoral research on indigenous culture, he immersed himself into the small, introvert Baduy indigenous community in South Banten in westernmost West Java. When interviewing the initial generations of Unpar's administrative personnel, they remembered Mgr Geise as very attentive to personnel's family and personal problems. Solidarity was then felt to be very strong, even able to accept a temporary cut of monthly salary of about 50%, when Unpar's finances were getting very low. Such solidarity will be scarce in present Unpar.

In those 1950s till the 1980s, when the lecturers were still small in number, and the administrative personnel were the dominant group, Mgr Geise's attitude and actions, his "spirituality", were strongly appreciated and followed. Even after Mgr Geise had to abandon his love for driving his old volkswagen himself, due to old age, and so decreasing his physical presence, memories of his daily examples of how to pay attention to simple things kept lingering on, slowly decreasing in intensity. Governmental directives increased the number of young lecturers, and with them slowly also came more individuality and more attention to self-interest. After the number of tenured lecturers grew to ~300, and they started to lead the various departments with the usual accompanying practicalities, Mgr Geise's examples slowly became unfamiliar, and his spirituality waned. After Fr Frans Vermeulen, OSC, who was invited to join the leadership of Unpar in the early 1970s, died a few years ago, a feeling of loss of Mgr Geise's spirituality was increasingly felt. At this time, one of the generation of initial lecturers, professor Robertus Wahyudi Triweko of civil engineering, became Unpar's rector. He set into motion a process of sharing and reflection, which after a few years resulted in the term SINDU, as the essence and realization of Mgr Geise's and Arntz's spirituality.

Aims and Sindu

This paper aims at describing Mgr Geise's, and Mgr Arntz's spirituality, not so much in a nostalgic sense, but in a forward looking sense, trying to discern signs of the time and proper attitudes to face them. This spirituality can be found to originate from (Unpar 2015) the following sources:

- a. The personal spirituality of the two bishops.
- b. The motto of Unpar: *Bakuning Hyang Mrih Guna Santjaja Bhakti* – Based on belief in God, acquiring knowledge to serve the community.
- c. The belief in living a loving life based on christian reality-truth ("right conduct").
- d. The cultural tradition and local wisdom of the West Java Sunda people.

Furthermore, to be practical, basic values inherent in that spirituality were formulated as guidance in doing daily things. These basic values are:

1. The completeness of the human person, having both a material and a religious aspect (*humanum religiosum*)
2. The attitude of loving in reality-truth (*caritas in veritate*)
3. The living together in plurality (*bhinneka tunggal ika*)

Together, these are gathered into the acronym "SINDU": **SPIRITUALITY AND BASIC VALUES ("NILAI DASAR" in Indonesian) AT UNPAR.**

SIAP

This first concrete step acronymed "SIAP" (Initiation and Adaptation; with the word SIAP also meaning "be prepared") has been created in Unpar since ~10 years ago, comprising a programme of ~4 days of 9 hours each, in the week preceding lectures in August, for the ~2500 new, incoming Unpar's students. The first day involves ~50 lecturers, senior and junior, to each lead a group of ~50 new students becoming acquainted with SINDU and some of its practicalities. The students were mixed evenly, in the 17 study programmes, symbolizing the plurality in even a microcosm. Various video clips are shown, all showing the young generation expressing aspects of diversity and unity, radicalism-extremism and communalism-cooperation, etc. Also, some ice-breaking games are done, the lecturer assisted by a male and female older student.

Besides the important and happy effect on the new students, the lecturers were also "forced" to study the implications of SINDU, being invited to share their personal experience in living according to SINDU. This can then be expected to help the lecturers in internalization of SINDU into their own lives and conduct as lecturers. It is hoped Unpar will succeed in slowly reaching that intention using this method. It is realized that this process will

take a long time to improve the situation, and we should keep doing it to move forward.

Lecture Introduction

Around 5 years ago, I was asked by the postgraduate school of the local teacher's university, UPI – Indonesia University of Education in Bandung, to lecture on Philosophy of Science to classes of ~40 Physics Education postgraduate students, mostly secondary school teachers. I had helped out since the 1980s in teaching various physics lectures like thermodynamics, electricity and magnetism, waves and modern physics, and was pleasantly surprised by this request.

After some trials, I settled in the past year on a lecture introduction using a viral YouTube video clip of 3 minutes, easily found using www.google.com and the key phrase "Cosmic Eye". This video was created by Dr Danail Obreschkow, a member of the International Centre for Radio Astronomy Research, in Perth's University of Western Australia. He made the clip in year 2012 for a class of arts students knowing practically nothing about science. It did not attract much attention. Only after the Science World in Vancouver, Canada put it on Facebook in year 2016, it suddenly became viral. It was made in the format of the "Powers-of-Ten" or "Fantastic Journey" film-video clip of Charles and Ray Eames since the 1960s. "Cosmic Eye" shows looking at a girl's (Danail's friend Louise) eye from a distance of 1 meter (scientifically 10^0 meter), then distancing from it in powers of 10^1 to 10^2 etc up to around 10^{26} meter (or using the recommended (www.bipm.org) prefix of the International System of Units of Measurements (S.I.), around 100 yottameter; Y or yotta means 10^{24}). Then it zoomed back in, continuing then to negative powers of ten, to around 10^{-15} meter (or ~1 femtometer; f or femto means 10^{-15}). These prefixes are intended to help increase the meaningfulness of magnitudes for both the mathematical and non-mathematical person.

This video clip on scale of sizes, can be complemented by a scale of times, starting to be called "the big history", accessible through the website www.bighistory.org, or the summary of cosmic evolution written by Eric J Chaisson of Harvard College Observatory, showing the "big history" in timescales of gigayears in cosmology, megayears in life evolution, kiloyears in cultural development, tenths of kiloyears for science and technology to develop (https://www.cfa.harvard.edu/~ejchaisson/cosmic_evolution/docs/splash.htm). This kind of introduction, prompted a quite significant impression on both under- and postgraduate students. They generally felt impressed by the

extreme largeness of the Universe, realizing the physical insignificance of the human person.

I usually reminded them then, not to forget the “miracle” of emergent awareness and conscience when sufficient large numbers of “lifeless” atoms join together forming a large system like a bacterium or a human. This can then bring awareness of the need to philosophize on science, entering the metascience or metaphysics area. This can then lead to the importance of dialogueing between science and faith.

I have been studying this dialogue since around year 2010 (Rusli 2012), even following an online course of 24 sessions on this, conducted by the Theological Faculty of Catalonia, Barcelona, Spain (2016), and supported by the Vatican Pontifical Council for Culture and the John Templeton Foundation. This 2-part online course spanned around 20 months.

Results and Role of Dialogue

Three main results can be reported:

1. The necessity to involve lecturers in maintaining the living of SINDU .
2. The general response of students becoming impressed by the videos. They mostly confess the realization that the human should be more humble after realizing the size of the universe.
3. The emerging necessity to educate the lecturers in metascience or metaphysics, defining these two terms as the field of science and physics, but without solely requiring measureable concepts or quantities. What remains are accurate observations and critical thinking; in other words, doing philosophy. This will help the lecturers in considering non-measureable concepts like the meaning of life and death, of the possibility of an afterlife, of eternity, of God.

The role of dialogue should be given precedence. Dialogue is defined as the attitude of listening with empathy to other beliefs and arguments, and preparedness to share one's own beliefs and arguments in a sympathetic way. Nurturing dialogue with and between students means mutual listening and talking, without resorting to stop listening when disagreement arises. On the contrary, it opens up the opportunity of appreciating the enriching plurality of thinking and concluding. This seems to be suitable for a multi-religious environment like Unpar and UPI.

In these fast moving times and change, lecturers need to (start) acknowledging the existence and important significance of this “soft”

metascience, which is non-measureable but actually opening up christian-like, or religious-like meanings. Being christian and acknowledging this soft science, would be in line with the call for “dialogue between science and faith”, which can enrich both science with some meaning, and faith with some firm realities.

As conclusion, let us hope that the broadening of our horizons, both in material and in spiritual fields, will become an enriching of our integral life.

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The Value of Moral Education at Assumption University of Thailand

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Abstract:

The paper addresses the values of Assumption University of Thailand's moral education by showing the impact the University has had on students beliefs and learning about cultural differences, acceptance by caring for diversity, willingness to cope with diverse classroom learning, to help students learn in active learning environment and lead life as Christianly moral individuals.

Keywords: LABOR OMNIA VINCIT; moral education; principle of care

Introduction

This reflection paper draws upon a Christian definition of culture by Jesus who says: let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven" (Matt 5:16) These words contain, in an image at once as simple and as beautiful as Nature could supply, a description of Christianity, and of the manner in which it diffuses itself.

I. God uses human agency.—For the conversion of the world to Himself God uses human agency. The world is lying in darkness before our eyes, and its conversion depends upon us, and upon such as we are. If ever effected, it must be effected by God's Spirit indeed, but through man's agency.

II. Human agents must first receive light.—Our Savior applies to His disciples an image which, in strictness of speech, only belongs to Himself. He is the light—they only light bearers.

III. The character and influence of the man who has received light, and so become light.

(a) *Light is composed of several distinct rays*, the red, the blue, and the yellow, but which, various in themselves, blend into the pure colourless light which is around us. A Christian is not a man who does a right action, or a class of right actions, but who in reliance on Christ acts as He did, and aims at regulating his whole moral nature and blending its discordant elements into one simple desire to please Him.

(b) *Further, light cannot fail to be seen.* This is its peculiar office. Real Christians, therefore, men and women, who indeed have the light of Christ within them, should be known and seen as lights shining in a dark place; they should be as clear as the stars in the heaven, or the lamps along the road on a dark night; for they are light, and all beside are darkness.

(c) *Light goes off from the source of light on all sides and in all directions.* So from a Christian, light should go forth in all directions and at all times, naturally, not by impulsive emissions, but by regular irradiation.

(d) *Light beautifies and gladdens all it falls on.* And so wherever the light of Christ's Gospel shines into the heart of man, and the Holy Spirit makes it to sink in and abide there; whatever that man may have been in character, and whatever he may be in position, it draws out and manifests such beauty of character and gladness of heart, that men cannot fail to see his good works, and glorify his Father which is in heaven. (The sermon of Canon Francis Morse.)

On the other hand, Clifford Geertz, a Cultural anthropologist, views Culture, is "a system of inherited conceptions expressed in symbolic forms by means of which people communicate, perpetuate, and develop their knowledge about and attitudes toward life." The function of culture is to impose meaning on the world and make it understandable . . . to interpret the guiding symbols of each culture".

The case that this paper seeks to examine is that of Assumption University of Thailand, a Catholic University founded in 1969 and which exists today as the premier International University in Thailand. Formerly known as Siam, Thailand is an independent country that lies in the heart of Southeast Asia. It is bordered to the north by Myanmar and Laos, to the east by Laos and Cambodia, to the south by the Gulf of Thailand and Malaysia, and to the west by the Andaman Sea and the southern extremity of Myanmar. Its maritime boundaries include Vietnam. The capital city of Thailand is Bangkok, which is also the country's center of political, commercial, industrial and cultural activities. Thai culture has been shaped by many influences, including Chinese, Lao, Burmese, Cambodian, and Indian. The most important thing in Thailand is the "WAI" or the Thai mode of greeting. The Thais join the palms of their hands and bow their heads in order to show a respectful greeting.

In Thailand Universities serve Four Roles: Teaching and learning, Research, Service to society, and Preservation of Thai Culture.

Assumption University, Bangkok, Thailand initially originated from Assumption Commercial College in 1969 as an autonomous higher education institution under the name of Assumption School of Business. In 1972, with the approval of the Ministry of Education, it was officially established as Assumption Business Administration College or ABAC. In May 1975 it was accredited by the Ministry of University Affairs. In 1990 it was granted new status as "Assumption University" by the Ministry of University Affairs. The University is a non-profit institution administered by the Montfort Brothers of St. Gabriel, a worldwide Catholic religious order, founded in France in 1705 by St. Louis Marie De Montfort, devoted to education and philanthropic activities.

The congregation has been operating many educational institutions in Thailand since 1901. Assumption University is the first University within the Kingdom of Thailand to offer all its courses in English since 1969. It offers the most international curricula taught by over 380 foreign lecturers from over 40 countries (total of more than 1,400 lecturers). The former UNCTAD Secretary General and former Secretary General of WTO, Dr. Suppachai Panitchpakdee once served as Dean of the Graduate School of Business at Assumption University. The University is a truly international community of scholars, more than 3,000 international students from as many as 87 countries attends the university each year. Our graduates serve in corporate organizations and

academic institutions all over the globe. The university charges the most competitive fees per credit for almost all its programs.

Also known by its familiar name, ABAC, the university has “East meets West” architectural harmonious campuses in Thailand. The beauty of all three campuses is an irresistible attraction to both local and foreign tourists. More than 60% of ABAC graduates are the owners of diverse businesses and services. The university attracts approximately 80 Exchange students from around the world per year, to all of its programs. The University successfully offers joint degrees, twinning degree programs and collaborative degree programs with universities in the USA, UK, Germany, India, China and Vietnam, to name just a few.

From value philosophy to successful applications: A differentiated learning culture for students

Assumption University of Thailand envisions itself as an international community of scholars, enlivened by Christian inspiration, engaged in the pursuit of Truth and Knowledge, serving human society, especially through the creative use of interdisciplinary approaches and cyber technology.

The University's philosophy involves the following facets: In loyalty to its Christian mission, the university stands for the inculcation of respect for the three institutions of the Nation: Religion, Country, the King and a democratic way of life, the belief that a man justifies himself and his existence by the nobility of his work, and the commitment to be a light that leads men towards the true source of all knowledge and life.

The Academic Objectives include the following: Assumption University exists for the main purpose of serving the nation by providing scientific and humanistic knowledge, particularly in the business education and management science through research and interdisciplinary approaches. To this end it aims at forming intellectually competent graduates who are morally sound, committed to acting justly, and open to further growth. Graduates should appreciate freedom of expression; imbibe right attitudes and ideologies through a carefully integrated curriculum of Ethics, Science, Languages and Business Management. They further, should achieve academic excellence through hard work, critical thinking, and effective decision-making.

All of the above philosophies are further enhanced through the symbolic significance of the University's coat of arms which has been adopted

directly from the Brothers of St. Gabriel in Thailand, evolved over a hundred and fifteen year time period, and as Assumption University's logo, is shown and engraved on many places but the biggest and noticeable one is on the wall at a stairway in the Hall of Fame, a centerpiece structure within the iconic Cathedral of Learning. Essentially, the logo contains four symbols, framed by a shield under which is Assumption University's motto "LABOR OMNIA VINCIT", which means: We can overcome all difficulties through working hard and perseverance.

The second campus of Assumption University identified as the SUVARANBHUMI CAMPUS, was inaugurated on August 20, 2002 by Her Royal Highness Princess Maha Chakri Sirindhorn, the Crown Princess of Thailand with the prominent symbol, **Sedes Sapientiae**: the seat of wisdom. The symbol constitutes the veneration of The Mother of Christ as "THE SEAT OF WISDOM."

According to Christian belief, Christ is the wisdom seated on the throne. This implies, on the one hand, that the mother of Christ is the dwelling place of the supreme wisdom of all science. On the other hand, the university is the alma mater, or our mother who is also the "dwelling place of knowledge". In this context, "Assumption" which, besides its religious meaning in glorification of the mother of Christ, has yet another meaning in Thai, namely" the abode of abiding knowledge" rightly, "Assumption University" is the seat of wisdom.

Assumption University has adopted the Ashoka Tree as its symbol. The Ashoka Tree has as its scientific name "*polyalthaea longifolia* Benth & Hook. F. Var. *Pandurata*" of an anonanceae family, a native plant from India and Sri Lanka.

As a way to engender values in students, the University has instituted Business Ethics seminars for all undergraduate students as a non-credit and mandatory requirement for graduation. Assumption University is the only institution in Thailand to offer this program: "To install in students ethical concepts in the conduct of business and the various religious philosophies and thoughts in ethical conduct" as the stated objective. Here the university holds to the belief as stated by Montaigne (sixteenth century philosopher): "better be a well-educated than a well-learnt person."

Given that Assumption University is a Catholic University with a catholic focus, the opportunity exists for the administrators, faculty and staff to imbue in the students characteristics which enshrine values and at the same time, invite and involve all learners to imbibe the religious and secular virtues such as industriousness, respect, tolerance, moderation, honesty and academic and virtuous motivations. They are also motivated and trained to be ethical and morally sound. In the long run, Assumption University envisages its graduates to be agents of peace, contributing to just and equitable social systems anywhere they serve in the world. For this, sound knowledge and ethics are the best pragmatics to the value of peace.

Following the May 22, 2014 Coup d'etat in Thailand, the coup leader who later emerged as Thailand's current Prime Minister mandated the following values to be imparted to students at all levels of learning:

1. Love for the nation, religions and monarchy
2. Honesty, patience and good intention for the public
3. Gratitude to parents, guardians and teachers
4. Perseverance in learning
5. Conservation of Thai culture
6. Morality and sharing with others
7. Correctly understanding democracy with the monarchy as head of the state
8. Discipline and respect for the law and elders
9. Awareness in thinking and doing things, and following the guidance of His Majesty the King
10. Living by the sufficiency economy philosophy guided by His Majesty the King
11. Physical and mental strength against greed
12. Concern about the public and national good more than self-interest.

To the backdrop of its 48 year history of operations in Thai Higher Education and in its endeavor to hold to Catholic perspectives and values in educational challenges, Assumption University has in mind Christ's teachings: "Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill.¹⁸ For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and *teaches* others to do the same, will be called least in the kingdom of heaven; but whoever does them and *teaches* them will be called great in the kingdom of heaven. (Matthew 5:17-19 NRS). It is clear from this that the Founder

of Christianity, Jesus Christ, bestows high esteem on the teaching profession on the condition that they keep the commandments of the Lord and teach them to others. In short they should be teachers/instructors of moral principles.

On the other hand, the following Church documents: 1) The Apostolic Constitution of the Supreme Pontiff John Paul II on Catholic Universities (*Ex Corde Ecclesiae*, 15 August 1990), 2) The Compendium of the Social Doctrine of the Church, Pontifical Council for Justice and Peace, the Vatican (2004), 3) The latest encyclical of His Holiness Pope Benedict XVI, “*Caritas in Veritate* (Charity in Truth, 29 June 2009) set out clear agendas for Catholic Values in education:

The first challenge is education in faith

All should work for the common good of society. One of the demands of the common good is *education* and access to culture (Compendium, 166). Modern times call for an intensive *educational effort* and a corresponding commitment on the part of all so that the quest for truth will be encouraged in every sector and will prevail over every attempt to relativize its demands or to offend it (Compendium, 198). This is obligatory because, one has ‘the right to develop one’s intelligence and freedom in seeking and knowing the *truth*’ (Compendium, 155). The education we give should encourage students to seek the ultimate truth. This boils down to belief in religions, giving due respect to the rights and dignity of person.

The second challenge is education for living

Today education should enable students to earn their living. Professional skills should be acquired during their scholastic years. The Catholic Church says: “Maintaining employment depends more and more on one’s professional capabilities. Instructional and educational systems must not neglect human or technological formation, which are necessary for gainfully fulfilling one’s responsibilities” (Compendium, 290)

The third challenge is education in right behavior

Education should help the students to make the right choice in daily life, taking into consideration the context of consumerism. The Compendium, 376, states: “Thus a great deal of educational and cultural work is urgently needed, including the education of consumers in the responsible use of their power of choice, the formation of a strong sense of responsibilities among producers and among people in the mass media in particular, as well as the necessary intervention by public authorities”

The fourth challenge is education for democracy

Education has to play a vital role in this area. "Authentic democracy requires that the necessary conditions be present for the advancement both of the individual through *education* and formation in true ideals, and of the 'subjectivity' of society through the creation of structures of participation and shared responsibility" (Compendium, 406).

The fifth challenge is education for solidarity in corporate social responsibility (CRS)

Catholic education must also aim at creating awareness among the students of social issues. The Christian values of justice, peace, love and care for environment should be imbued in the hearts and minds of the learners. Since we belong to one earth, one universe, one family, the ills that affect our brothers and sisters in the other parts of the world, should move our hearts to action. We cannot just fold our hands and say it is not our concern.

On the other hand, the success and the joys of our brothers/ sisters are equally ours. Though we live locally, yet we must cultivate global conscience (ສິດສາຫະລະ). Caritas in Veritate, 53 succinctly affirms: "The development of peoples depends, above all, on recognition that the human race is a single family working together in true communion, not simply a group of subjects who happen to live side by side."

The sixth challenge is education toward beneficial research

Researchers in a Catholic university should be wary of the ethical and moral implications both of its methods and of its discoveries. "It is essential that we be convinced of the priority of the ethical over the technical, of the primacy of the person over things, of the superiority of the spirit over matter. The cause of the human person will only be served if knowledge is joined to conscience. Men and women of science will truly aid humanity only if they preserve 'the sense of the transcendence of the human person over the world and of God over the human person'" (Ex Corde, 18).

The themes of research can be: the dignity of human life, the promotion of justice for all, the quality of personal and family life, the protection of nature, the search for peace and political stability, a more just sharing in the world's resources, and a new economic and political order that will better serve the human community at a national and international level. University research will seek to discover the roots and causes of the serious problems of our time, paying special attention to their ethical and religious dimensions.

If need be, a Catholic University must have the courage to speak uncomfortable truths which do not please public opinion, but which are necessary to safeguard the authentic good of society (Ex Corde, 32).

The seventh challenge is education in caring for the environment

Coming from God's hand and put under man's safeguarding, creation/nature cannot be reduced to a mere collection of contingent data. That will end up doing violence to the environment and even encouraging activity that fails to respect human nature itself (Caritas, 48). Destruction of environment is tantamount to destruction of man himself. We therefore need *human ecology*, which when respected within society; environmental ecology also benefits (Caritas, 51).

The eighth challenge is education for economy of communion

Caritas in Veritate, 46, proposes this model for today business enterprises'. It has been put into practice by the Focolare movement for several years already. The focus is on three P's: People, Planet, and Profit. Any business enterprise needs to generate substantial profit so that its undertaking can be sustained and its model be multiplied in different parts of the world. However, it is not conceived mainly for profit; it has two inseparable obligations to fulfill, i.e., putting the focus on the dignity and the rights of people and the conservation of the planet earth. Person comes before all else. The employees' overall welfare as well as their spiritual good should have the pride of place. Besides, care for the earth should never be neglected.

The greatest challenge is education in love and for love

In Veritate, 30. His Holiness Pope Benedict XVI says: "Deeds without knowledge are blind, and knowledge without love is sterile." He further adds: "Intelligence and love are not in separate compartments: love is rich in intelligence and intelligence is full of love." Justice, peace, environment are important, but love tops it all.

So, where does the Culture of Dialog then enter, specifically with regard to values, CATHOLIC VALUES ?

As a Catholic Higher Education Institution, Assumption University has a vital educational role in the free society, granted that Thailand itself has a small Catholic population of approximately 300, 000.

Secularization

The challenges within Thailand with a predominant Buddhist population, with Islam in the second place and Catholicism and Christianity in the third rung, is to not reject the following, but work around them to affirm the dignity of the human being, values and learning:

The challenge of secularization in culture and society in the 21st century;

The impact of global capitalism and of its values the changing nature of Church-State relations i.e. the political context of Catholic schooling responding to Vatican II principles of renewal of the mission e.g. with special reference to ‘the preferential option for the poor,’ the responses of contemporary students to Catholic education, issues of faith formation in a context of rapid change, leaders and teachers in Catholic schooling: challenges of recruitment, formation and retention and, moral and social formation in Catholic schooling.

The development of secularization in the modern world from the Enlightenment to the present day presents the agencies of sacred culture (including Catholic schools) with a powerful and sharp challenge. Secularization represents the denial of the validity of the sacred and of its associated culture. It works to replace this by developing logical, rational, empirical and scientific intellectual cultures in which the notion of the transcendent has no place. It affects the world view of many individuals so that religious concepts, religious discourse and religious sensitivities are regarded as simply irrelevant to the everyday business of life. Secularization challenges religious beliefs about the inestimable dignity of every human being and the need to balance individual rights with communitarian responsibilities. This is what Peter Berger in his influential study, *The Social Reality of Religion* (1973) refers to as ‘a secularization of consciousness’.

Steve Bruce in his provocative book, *God is Dead: Secularization in the West* (2003) argues that ‘widespread indifference’ characterizes the attitudes of most people in the West towards religion. But it is also a worldwide phenomenon. Catholic schools across the world continue to struggle to bring young people to a knowledge and experience of God in a world which seems increasingly indifferent to these questions.

Globalization

The challenge of globalization (by which we mean the extension of capitalist values in every part of the world) is another major theme which permeates many of the chapters. Commenting on the growth of commodity worship and of materialistic values across the world, an economist reflects:

‘Today, in place of the one God that I was encouraged to believe in, we have been offered many global gods to worship. For many people today’s gods are Nike, Adidas, Levi, Calvin Klein, American Express, Nokia.... Today’s global churches are the shopping malls, the superstores and factory outlets, many of them open twenty-four hours a day for maximum worship!’

Much of the marketing enterprise is targeted specifically at young children, who are particularly susceptible to fads and trends. In her book *Born to Buy*, sociologist Juliet Schor documents the exponential increase of advertising aimed at children in the last decade, and presents data on how consumer culture has affected children’s self and self-worth.

The impact of materialist consumer culture upon young people was a concern for the Congregation for Catholic Education in 1988 when it called for a counter-cultural response from the Catholic schooling system to these challenges:-

‘Many young people find themselves in a condition of radical instability. They live in a one – dimensional universe in which the only criterion is practical utility and the only value is economic and technological progress....Young people unable to find any meaning in life....turn to alcohol, drugs, the erotic, and the exotic. Christian education is faced with the huge challenge of helping these young people discover something of value in their lives’⁵

The contributions from Thailand’s education show the ways in which the Catholic education is counter-cultural to the dominance of individualistic hedonism and consumerism in the modern world.

Preferential option for the poor

Among the many changes heralded by Vatican II was a renewed corpus of Catholic social teaching centered on ‘a preferential option for the poor’ and a more extensive criticism of structures of oppression and exploitation (‘structures of sin’) constituted in unregulated capitalism, in oppressive race relations (apartheid in South Africa) and in exploitative economic relations in various parts of the world (e.g. in Latin America). These emphases were mediated into the world of Catholic education by a foundational document, *The Catholic School* which was published by the Sacred Congregation for Catholic Education in Rome in 1977. At the heart of this document was a radical commitment to the service of the poor (comprehensively defined):-

'First and foremost the Church offers its educational service to the poor, or those who are deprived of family help and affection or those who are far from the faith. Since education is an important means of improving the social and economic condition of the individual and of peoples, if the Catholic school was to turn attention exclusively or predominantly to those from wealthier social classes it could be contributing towards maintaining their privileged position and could thereby continue to favor a society which is unjust'(pp. 44-45)

At Assumption University 10 % of the academic merit and other scholarships are dedicated to the poor and marginalized from Catholic, Christian and Thai Royal Foundations. In this we can see a clear realization of the new spirit of Vatican II Catholic education.

Moral and social formation

The issue of the moral and social formation of students in Catholic education is a permeating theme. It is a veracity today that Catholic education system internationally faces an external globalized culture which is increasingly preoccupied with individualistic personal 'success', with a cult of 'celebrities', with commodity worship and with an explicitly hedonistic and sexualized media and entertainment culture amplified in every location. The education work of the moral and social formation of youth in contemporary conditions constitutes a major challenge for Catholic Universities across the world.

Brother Martin Komolmas, FSG, the Rector Emeritus of Assumption University has often in international for a highlighted the ways in which the Catholic schools in Thailand are working to resist the potentially corrupting effects of consumerist culture on Thai youth. Several Catholic missions in Thailand under the priests and nuns work spiritedly against the commoditization of persons and of sexual relations which is one of the consequences of globalization.

As Pope John Paul II expressed in 1994:-

'Against the spirit of the world, the Church takes up each day a struggle that is none other than the struggle for the world's soul... The struggle for the soul of the contemporary world is at its height where the spirit of the world seems strongest. '

Course design as focused moral teaching

Assumption University course design emphasizes the teaching of the Montfort Brothers of Saint Gabriel in Thailand. Assumption University

focus on developing curriculum and instruction that build learners with the “3 E’s: English, Entrepreneurship and Ethics” learning concepts.

First, the course design places emphasis on learning the entire course in English, to help learners to become global citizen with a diverse multicultural perspectives. By using English as the medium of instruction, teachers help learners to communicate and understand one another’s similarities and differences.

Second, the course design is structured with an Entrepreneurship mind set, as learners are taught to understand cooperation, team work, team spirit, adaptation and acceptance of opinion differences. Assumption University makes sure that our learners are aware that successful entrepreneurship is done with the Christian belief of caring and willingness to learn and understand one another.

Lastly, the course is designed with the focus on ethics; each course is focuses on making learner become successful future ethical leaders. For this to become a reality, the University has to teach the student to learn under the catholic principles of ethical leadership as follows:

Respect others :

Course design takes into consideration the various international student groups within the university. That is why the instruction focuses on respecting culture, values and learning differences between one society and another.

Serve others :

The course design is based on the catholic values of serving others and not maximizing the benefits for oneself. The University pays high attention to the importance of helping learners to learn the importance of being a person for the society, not being the one that tries to reap benefits from society.

The course design focuses on the importance of knowledge and on forming lifelong learners by sharing with others the great experience they gain from their studies.

Be just:

The course design focuses on the importance of fairness. Cheating is heavily punished, as we don’t build people to become negative excesses of society, we build learners with a high sense of justice that care for others not just themselves.

Be honest:

The course design is highly based on the catholic teaching of openness of the mind, heart and honesty to oneself and others. Our university teaches people to be fair to one's-self and to others. Honesty is a quality that will never fade away, as long as we believe in it. Our University believes in the values that honest people can be taught as long as we set the right course direction to teach learners.

Build community:

The course design is based on building an ethical and moral community of learners and scholars that believe in developing learners with the mindset, and skills set to further build their community with the same values of ethics and morals as they have been taught in the University.

Course delivery

Assumption University focuses on course deliveries using Social Constructivist Ideology with Bloom's higher order thinking skills emphasized to help learners actively participate in learning and critical thinking about the things that process in life.

Assumption University utilizes the curriculum practice by integrating both learners and teachers as stakeholders in active learning environment to deliver learners with the maximum potential of learning to serve the society. This is because the more actively involved a learner is in the class, the more he or she is able to share experience, knowledge and learn from the other (learning by sharing and caring for one another).

Motto reflects teaching:

The University motto “LABOR OMNIA VINCIT” reflects in the teaching at Assumption University as we emphasize on the importance of hard work for reaching success.

Teachers teach learners to be just and fair, but the most important element for being an Assumption University student is the pride to serve the other, to work hard and to care more under the catholic values students have been taught in the University.

A Belgian student at Assumption University testifies as follows “as a student in Assumption University for nearly 10 years, I have been part of the university activities as a Bachelor, Master and PhD. student. I

sincerely, can say that these have been the most wonderful years of my life.

Being able to be part of living out the great learning experiences is more important than awards or any personal achievement.

The teachers and students share the values to care for one another by believing and trusting in one another by the catholic values of learning under an environment with kindness and support (throughout all these years that I have learned here). If, I am proud of something in my life, it is the past 10 years with ABAC. “LABOR OMNIA VINCIT”, made me a better person in life to care for and believe in the human goodness.”

Ethics of care as base in the Christian approach

The Christian approach that is used is the ethics of care. As an educational institution, Assumption University focuses a learning environment that teachers care for the wellbeing and happiness of all students.

Assumption University doesn't leave people behind and doesn't support one group above another, as we believe that all are equal under God's grace. We are all God's children and we need to live and learn in an environment that cares for one another.

Teachers at Assumption University always support the students and go the extra mile to make everyone able to learn. For students who face challenges in specific courses such as math or accounting, the University assists by assigning special tutors for a year to help improve learning and academic skills.

Students thus improve over time and it makes them proud to be part of an educational institution that cares for them. Later, students share their academic passion with others and thus the University helps so many students to help others over the years. Doing good and being modest are two things students take away as lessons for life.

So the ethics of care is the Christian approach the University has used in student personal and learning experiences. This approach, by creating that Christian light felt first, can be the impact: of someone such as the university lecturer or classmate caring for the student and how it resultantly changes and transforms the cared to care for others - to shine the Christian light by spreading it. Thereby, fulfilled young learners always will be grateful to the Montfort Brothers of Saint Gabriel for

changing their life and the lives of so many other people and thereby uniting cultures, dissolving differences and imbuing the values of peace and human dignity for all.

Conclusion

This paper in foregrounding the case of Assumption University of Thailand has also incorporated some of the recent teachings of the Catholic Church to address the issues of a valid culture of dialogue within diverse and freer larger cultures, as the case is in Thailand, and may be elsewhere with ASEAN. The Culture of Catholic education and Assumption University's education culture specifically, is to create not merely strong individuals, but Christianly moral individuals to lead the world towards the ascendant glory with God will for each of us, as Geertz put it, thus elaborating the guiding culture symbol explicitly but more than that, spreading the Christian light of unity, learning and love for all God's children.

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<http://www.au.edu>

The roles of Christian chaplains in a multi-faith context

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Abstract

Today most Christian chaplains serving as Christian educators in Higher Education institution are working in the multi-faith context. In order to meet the needs of students of all faiths, the chaplains have to be ecumenical in character and understand that their ministry is to provide free exercise of religion for everyone, not just people of the same faith as the chaplain. To respond to the spiritual needs of all people, they have to identify their roles in the Higher Education organization and find some educational strategy as Christian educators. This study was done by reviewing literatures from various relevant sources. The findings were (1) the roles of chaplain in Higher Education are to be minister, pastor, intercessor, and healer; (2) chaplaincy attempts to respond to the spiritual needs of people in a multi-faith context by making the public sphere a ‘shared ground’ of all faiths, building relationship with other faith traditions, choosing the appropriate theological response, and setting a center of religious dialogue; and (3) chaplaincy needs an integrative educational strategy in a multi-faith environment. This study implies that chaplains need to develop deep formation of their own tradition before combining with others’ traditions, and that the organization may need a multi-faith chaplaincy team for inter-faith conversation. It is our hope that the Christian chaplain can serve as religious pluralists who allow people to express their faiths and can be inclusive without compromising his own faith.

Keywords: Chaplain, chaplaincy, Higher Education, Multi-faith context

Introduction

Today chaplaincy is often initiated by religious organizations—hospitals, schools, colleges, and universities. Chaplain ministry has emerged because people needed spiritual care in their workplace *outside* the church, especially when they were in the crisis of life. Chaplains come from a variety

of faiths, occupations, and ministries. They may be laity from all kinds of professions, or they may be ordained clergy, who committed themselves in giving spiritual care through the institution. However, as they serve in a pluralistic arena; they should offer the same spiritual care to all people (Paget and McCormack, 2006: 2-4). Yet chaplaincy has to proclaim God's love in the environment of differing cultures, interests, and religions. Thus, they are ministering in the tension of seeking to find balance—between serving God, serving people, and serving the organization. The Christian chaplains would never minister effectively and wholeheartedly unless they are able to understand their ecumenical roles in such multi-faith context, to know how to respond to the spiritual needs of all people, and to learn the skills of educational integration in the multi-faith context. To fill this gap of knowledge, we review the biblical basis of chaplaincy and the roles of chaplains in Higher Education together with their special tasks within the multi-faith context. The study is done by the documentary review of relevant literatures from various sources. Our purpose is to change the attitude of the chaplain from merely limiting within one's own faith to extending beyond the boundaries to embrace people of other faiths. We would argue that the role of chaplains in the multi-faith context should be ecumenical in character in order to meet the needs of all students of any faith, which needs the act of integration. It is our hope that the Christian chaplain can serve as religious pluralists who allow people to express their faiths and be inclusive without compromising his own faith.

Biblical Basis of Chaplaincy

David F. Ford (2011) defines "Chaplaincy" as "a service that draws on the experience, wisdom and practices of specific religious communities in order to serve institutions or other settings that may or may not have a religious affiliation or ethos" (Ford, 2011: 6). According to Ford, chaplaincy is mainly concerned with three things: (1) worship and other faith-specific practices, (2) pastoral care, and (3) raising questions of meaning, value and purpose within institutions. (Ford, 2011: 14).

N. K. Paget and J. R. McCormack (2006) stated that the biblical basis for chaplain ministry can be summed up in five categories: First, the chaplain is a minister to *all* persons, not just those who shared the same religion, particularly those considered the "least of these"—the homeless, the disabled, the uneducated, and the terminally ill in Matthew 25. Second, the chaplain is to take the initiative and "go" to those in need, not to wait for them to come in. The act of going to those in need of help is the best way to express their love and concern. Third, the chaplain ministers by responding to the basic needs of others as a genuine example of his love in action.

Fourth, chaplains are the ones who stay with those who have emotional stress or spiritual agony. Their presence with aching people represents the presence of God. Fifth, the chaplain cultivates a humble spirit to demonstrate compassion for all persons first; and then they can share the Gospel later if they are invited to do so (Paget and McCormack, 2006:5-11).

According to the biblical teachings, chaplaincy in today's colleges, which are pluralistic societies, should hold the following principles (LSC, 2005: 9): First, chaplaincy has to be ecumenical in character and to join as a partnership between colleges and the church in order to meet the needs of all students of any faith. Second, chaplaincies are formed as multi-faith teams with clear specification of each one's roles and responsibilities agreed by all. Third, it is important to stress that chaplains should not try to convert students from one faith to another; rather, they should focus on taking care of the students' spiritual formation and moral development (LSC, 2005: 9).

The Roles of Chaplaincy in Higher Education Organizations

Chaplains are the servants of God who step out through the doors of the church into the secular world to proclaim God's love to all. Then they step into the hearts of people to meet their pain and suffering and to accompany them in their journey of life (Paget and McCormack, 2006:116-117). The Christian chaplain in Higher Education organizations has various roles—Minister, pastor, intercessor, and healer, which are part of fulfilling the Great Commission of Jesus Christ (Matthew 28:18-20).

Minister. The chaplain provides religious activities in the organization as a minister outside the church. These activities include leading worship services, conducting Holy Communion, dedication of people, buildings, equipment, and other ceremonies governed by the institution. As religious pluralists, chaplains do not initiate a religious conversation with people of other faiths in order to convert them; however, their actions and presence may open the door for further sharing of the Gospel message. As a minister of all faiths, the chaplain has to be respectful and supportive of people with different faiths.

Pastor. The chaplain's pastoral role involves the spiritual care and nurturing of people within the organization. This spiritual care includes the following approaches—Bible teaching, prayer, presence, listening, reflection and giving direction (Paget and McCormack, 2006: 18). W. A. Criswell (1980) describes the five ministries of a pastor: (1) The ministry of comfort to the sorrowful, the defeated, and the sick in heart; (2) the ministry of encouragement to the depressed and the severely ill; (3) the ministry of joy, to rejoice with those who rejoice; (4) the ministry of feeding, nurturing, and maturing his flock; and (5) the ministry of tender loving care, in which the

chaplain assists in emotional support and spiritual encouragement. He not only “shepherds” the sheep of his own faith but also those of others (Criswell, 1980: 276-278).

Intercessor. The chaplain serves as the intercessor both for the individual and for the organizations. He acts as an institutional advocate because he stands between employees and the institution, between clients and institutions, and between the Higher Education institutions and the Church. The chaplain acts as intercessor in referring people to specialists—therapist, a professional counsellor or even a psychiatrist. Referrals are indicated when clients receive more than four to six spiritual counseling sessions. Chaplains should remember that they are not experts in all fields; hence they must refer their clients to specialists to receive the best care (Paget and McCormack, 2006: 23-26).

Healer. The chaplain serves as the healer of the *whole* person. To be a healer, he has to be physically and emotionally present with their clients through emphatic listening. By being present with them, the chaplain can build relationship with them and comfort them in the midst of their crisis. Sharing the moment of crisis through ‘the ministry of presence’ may be the most appreciated act performed by the chaplain. The presence of the chaplain reminds the clients of the presence of God. In emphatic listening, chaplains should avoid asking further questions or giving any comments. Rather, they should feel into the fear and the pain of the clients through emphatic listening. When the chaplains read the word of God, healing comes from the divine truth and empowers people to live a healthier life (Paget and McCormack, 2006: 26-31).

Chaplaincy in a Multi-faith Context

Almost all chaplains serve in a pluralistic arena—multifaith—and therefore, must provide service to all people on an equal basis. The primary basis for the existence of chaplaincy was to provide the freedom of profession of religion for everyone in the arena. They have to open the opportunity for everyone to practice religion according to one’s own choice. Today the role of Christian chaplains is to respond to the spiritual needs of all people, not just those who agree with their religion (Paget and McCormack, 2006:4, 6). There are some notable points that need to bring into consideration:

The public sphere as a ‘shared ground’

David F. Ford (2011: 9) states that there are two contrary tendencies of the multi-faith context. On the one hand, there is a secularizing trend that aims to lessen the role of the religions in the public sphere. On the other hand, there is an opposing trend, the religious trend, which promotes

religious participation in society. While the former aims at a ‘neutral’ public sphere, the latter aims at making the public sphere a ‘shared ground’ between various beliefs and faiths. It is hoped that on this ‘shared ground’, there would be mutual engagement and mutual hospitality among all religions. To support the second tendency, the chaplain who works in multi-faith contexts need to follow the fourfold dynamic of (1) deepening into his own faith; (2) getting deeper into the faiths of others; (3) getting deeper into engagement with the institution; and (4) getting deeper into mutual understanding among the team (Ford, 2011:4).

Christianity’s relationship with other faith traditions

Peta Goldburg (2009) argues that religious educators are taking a leading role in preparing students to live and cooperate effectively in a multifaith world. In the Catholic Church in Australian society, there is a shift in attitude to world religions other than Christianity. The Church has moved from the position of *extra ecclesiam nulla salus* (“outside the church there is no salvation”) to a new position that recognizes religious plurality of today’s world. The Catholic Church’s relationship to non-Christian religions was formerly expressed in the Second Vatican Council’s Declaration *Nostra Aetate*. This was promulgated on 28 October 1965 by Pope Paul VI. The importance of *Nostra Aetate* is that it acknowledges religious pluralism and thus represents a shift in theological thinking to pay attention to Christianity in the way that it continually engages with the world (Goldburg, 2009: 1-2). Christian chaplain should also build good relationship with other faith traditions.

Pluralism, Inclusivism, Exclusivism, Comparative theology & Postmodern Postliberalism

Gavin D’Costa (2009: 6-8) describes five theological responses to the world religions: (1) *Pluralism* holds that Christ is one revelation among many different and equally important revelations. Each religion can learn about the divine from one another, and mission can be done in terms of dialogue; (2) *Inclusivism* holds that Christ is the normative revelation of God even though salvation is possible outside the church. Salvation may be available through other religions, but this salvation is away from Christ; (3) *Exclusivism* holds that because God is exclusively revealed in Christ, only those who profess Christ can be saved; (4) *Comparative theology* holds that we should abandon the enterprise of trying to provide overall frameworks about religions; rather, we should engage specifically with a religion in its particularity of sacred texts and practices; and (5) *Postmodern postliberalism* focuses on particular social and political engagement with a view to present Christianity as the sole truth because of its supreme grace and beauty over other religions.

A Center of Religious Dialogue

The chaplaincy should serve as a center for religious dialogue. The real dialogue between believers of different religions means reciprocal respect, reinforcement and protection of the common values of justice and peace. Religious dialogue is the destruction of all barriers of hatred and hostility between religions that had been built during past centuries. The role of the chaplain is to destroy all these barriers and bring reconciliation, peace and harmony (Halim, 2016).

Therefore, chaplains must respect all religions and collaborate with the followers of other religions, so as to give testimony of their faith to others, especially in doctrine and moral values (Noujaim, 2016). Chaplains as Christian Educators should respect these differences and open up a new horizon of understanding that extends beyond the boundaries of mere Christianity. As religious educators, chaplains are challenged with new teaching approaches and methodologies to uplift the students' spirits to their optimal potential in a multi-faith world.

An Integrative Educational Strategy in a Multi-faith World

To be ecumenical, the chaplain needs to learn the skills of integration in the multi-faith context. K. T. Talvacchia (2006) states that there are at least three types of integration: the integration of theory and practice, the integration of academy and the church, and the integration of formation into a community within the context of a multifaith world (Talvacchia, 2006: 139). These integrative strategies require a struggle in Christian theological education between theory and practice.

In the Christian tradition, theological reflection is a process of theologizing that derived from the theology of liberation and contextual theology. In this way of theologizing, we start from the specific context rather than generic truths. It seeks to create practical action that is appropriate to the real community rather than just to develop the abstract theories (Talvacchia, 2006: 140). There are several types of theological reflection: ministerial, spiritual wisdom, feminist, enculturation, and practical (Talvacchia, 2006: 141).

One well-known style of theological reflection is the model of conversation proposed by J. D. Whitehead and E. E. Whitehead (1995). This model of conversation engages three conversation partners: (1) the Christian tradition; (2) experience of individual Christians and the collective experience of faith communities; and (3) culture. This mode of theological reflection is a process of communication that induces the exchange between Christian faith and contemporary life which turns debate and dialogue into pastoral response and reconciliation (Whitehead and Whitehead, 1995: 5, cited in Talvacchia, 2006: 141).

The success of assertion in theological reflection depends upon the mutual tradition, experience, and the surrounding culture. In the final stage of reflection, the insight is turned into effective pastoral action.

Practical Implication

This study implies two practical implications: First, the chaplains need to be theologically educated to be prepared for multi-faith context. They should develop deep formation in their own tradition at the beginning and then combined deeply with those of others. Furthermore, chaplains should practice apprenticeship to develop the skills required to engage serious issues about life and death, evil and suffering, disappointment and despair in consideration of other faiths. Second, assuming that they already have deep academic and practical formation, they may arrange a *multi-faith chaplaincy team* to carry on the inter-faith conversation. The main source for this inter-faith theology comes from Scriptural reasoning such as the practice of the Jews, Christians and Muslims in studying the Tanakh, Bible and Qur'an together. Such team can be built on mutual hospitality around the Scriptural texts, with one another as a host or a guest alternatively (Ford, 2011: 12). Thus wisdom-seeking inter-faith conversation around each other's scriptures and classic texts will be a constructive activity for the multi-faith chaplaincy team.

Conclusion

The roles of Christian chaplain today should be ecumenical in character in order to meet the needs of all students in a multi-faith context. The ministry of a chaplain is to be a minister to all individuals, to take the initiative and go to those in need, to respond to their basic needs, to be present with the client under stressful condition, and to demonstrate compassion through actions. The roles of chaplaincy in Higher Education institution are minister, pastor, intercessor, and healer. In addition, Christian chaplaincy in a multi-faith context should treat the public sphere as a 'shared ground', build relationship with other faith traditions, reflect a proper theological response, and serve as the center of religious dialogue. To achieve all these endeavors, they should continually seek more integrative educational strategies to spread the Kingdom of our great Lord in this multi-faith world.

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Parallel Paper Presentation Sessions

Friday, October 20, 2017

Fourth Floor of Sirindhorn Learning Resource Center

Parallel A: Christian Higher Education

13.15 - 14.45

Session I

Time	Parallel Code	Title	Presenter	Institution
13:15 - 13:30	A.I.1	10 Challenges to Christian Higher Education	Kenneth Dobson	Payap University
13:30 - 13:45	A.I.2	The Challenge of Peacebuilding and Student Development towards Global Citizenship in Higher Education: A case study from the experiences of a field study program including service learning in Cambodia and Thailand	Yuriko Saito	Meiji Gakuin University
13:45-14:00	A.I.3	Endeavour to Understand Intellectual Humility in Asian Catholic Universities: Preliminary Study to Develop Situational Judgement Test of Intellectual Humility	Angela Oktavia Suryani	Atma Jaya Catholic University of Indonesia
14:00 - 14:15	A.I.4	The Plowshares Peace and Challenge: To Explore Peace for the Marginalized in Isaiah 2 and the Donghak Peasant Revolution	Hye Kyung Park	Chang Jung Christian University, Taiwan
14:15-14:45		Discussion		

Session II					
13:15 - 13:30	A.II.1	Educational Internship: Community Connection with Local School	Eiko Kato-Otani & Scott Johnston	Osaka Jogakuin University	
13:30 - 13:45	A.II.2	Challenging Religious Fundamentalism with Textual Wordliness	Paulus Sarwoto	Universitas Sanata Dharma Indonesia	
13:45 - 14:00	A.II.3	The Relevance of Catholic Social Teaching in Giving Meaning for the Protection of Intellectual Property Rights	Catharina Ria Budinngsih	Parahyangan Catholic University	
14:00 - 14:15	A.II.4	Spatial Spirituality for University Students in Post-Authoritarian Indonesia	Paulus Bambang Irawan	Sanata Dharma University Indonesia	
14:15 - 14:45		Discussion			
Parallel B: Vital Role of Christian Educators in Multi-Religious Societies					
15.00-16.30					

Session III

Time	Parallel Code	Title	Presenter	Institution
15:00 - 15:15	B.III.1	Sailing through the Turbulent Tides: The Role of Christian Educators in Building Peace	Fr Viju P. Devassy	Christ University, India
15:15-15:30	B.III.2	Implementing the values of Cc5: The role of Catholic educators to face multi-religious students in Tarakanita School of Communication and Secretarial Studies	Ratna T. Sinaga	Tarakanita School of Communication and Secretarial Studies, Jakarta, Indonesia
15:30 - 15:45	B.III.3	Exploring the Relationship of Religion, Culture and Peace in Christian Higher Education With the Focus on Keimyung University, Daegu, Korea	Soyoung Park	Keimyung University, Daegu, Korea

15:45 - 16:30		Discussion		
Session IV				
15:00 - 15:15	B.IV.1	SINDU at UNPAR, and CONCRETE STEPS – The Vital Role of Educators in the Multi-religious Parahyangan Catholic University	Aloysius Rusli	Parahyangan Catholic University, Indonesia
15:15 - 15:30	B.IV.2	The Value of Moral Education at Assumption University, Bangkok, Thailand	Glen Vivian Gerard Chatelier	Assumption University, Bangkok Thailand
15:30 - 15:45	B.IV.3	The roles of Christian chaplains in a multi-faith context	Wichitra Akraphichayatorn & Janjira Wongkhamthong	Christian University of Thailand
15:45 - 16:30		Discussion		

INFORMATION for CONFERENCE PARTICIPANTS

Airport Transfer

Arrivals

Chiang Mai International Airport has two terminals: domestic and international. You will rendezvous with our student Liaison Officers holding ACUCA sign just outside the arrival gate of either terminal.

For any emergency situation, including flight delays, please inform the secretariat via email and CC to kongwannit40@gmail.com, our transportation coordinator Ms. Malee Kongwannit.

Departures

Airport drop-off will be provided on 22st October 2017 between 06.00 and 18.00 local time from the designated hotels. Be advised that you should leave the hotel at least **two hours** ahead of your scheduled departure time for domestic flights and **three hours** ahead for international flights.

For any emergency situation, including flight change or cancellation, please inform the secretariat via email and cc to kongwannit40@gmail.com, our transportation coordinator Ms. Malee Kongwannit.

ACUCA Information Desk

The information desk for the participants of the conference and on-site registration payment can be made at the ACUCA Information Desk:

Date	Time	Venue
October 19 th , 2017	16.00-18.30	Lobby of the Empress Hotel
October 20 th , 2017	08.00-9.00	In front of the chapel, Payap University

Hotel-Campus Transfer

Transfer between designated hotels: the Empress Hotel to Payap University campus will be provided for each day of the conference. For campus transfer, please refer to the bus schedule provided in the registration package.

Public Transportation

If you require transportation outside the transfer provided by the conference, we strongly recommend that you contact your hotel concierge or front desk or our student liaison for assistance.

Meals

Breakfast is provided at the hotel on 20th -21st October, 2017. Lunch will be provided at the conference venue for our honorable participants. Dinner will be also arranged. Welcome Dinner is held at 7.00 p.m. on October 19th at the Empress Hotel.

Weather

Average temperature in Chiang Mai for the month of October is between 22-31 degrees Celcius. Occasional showers or strong sunlight may take place during the conference, we recommend you to bring umbrella at all times.

Currency

Most shops in Thailand take only Thai baht. Currency exchange service can be done at Chiang Mai International airport.

Beside cash, many big stores accept Debit/Credit Cards (VISA or MasterCard) for payment. However, in traditional market or smaller stores, you must pay with cash. There are a number of money changers that you can find at some shopping areas or banks. If you need to draw cash, there are several ATMs that receive international Debit/Credit Cards such as VISA, MasterCard, Maestro, Cirrus and Alto.

Education Field Trips

Saturday 21 October 2017 (Group A/B)

13.30 Leave Payap University for Chiang Mai Cultural Center

14.00 Visit Chiang Mai Folklife museum and Chiang Mai History museum

https://www.tripadvisor.com/Attraction_Review-g293917-d4037185-Reviews-Lanna_Folklife_Museum-Chiang_Mai.html

<https://www.facebook.com/pages/Lanna-Folklife-Museum/173293012818468>

https://www.tripadvisor.com/Attraction_Review-g293917-d1744987-Reviews-Chiang_Mai_National_Museum-Chiang_Mai.html

15.30 Have break in the bus on the way to visit Wat Pra Singh by Aj. Komkrit

<http://www.chiangmai.bangkok.com/attractions/wat-phra-singh.htm>

16.30 Prepare to travel to Jia Thong Heng Restaurant

17.00 Leave for Jia Thong Heng Restaurant

19.00 Back to the Empress hotel

INTRODUCTION TO PAYAP UNIVERSITY

Payap University has a long and rich history beginning in 1888 with the founding of the Thailand Theological Seminary. That seminary has now been integrated into Payap University as the McGilvary College of Divinity, one of eleven academic divisions comprising the university. Initially, seminary students were accepted after completing elementary school. High school graduation gradually became the pre-requisite for a seven-year bachelor of divinity (BD) course that was formally initiated in 1960. The second predecessor of Payap University was the McCormick Hospital School of Nursing, established in 1923. After first accepting students with minimal educational qualifications, in 1961 the School of Nursing made high school graduation a pre-requisite for entrance. Degrees awarded by these institutions, however, were not recognized as college degrees by the Royal Thai Government.

The Royal Proclamation of the Private Colleges Act of 1969 made private higher education a legal reality in Thailand. The Thailand Theological Seminary and the McCormick Hospital School of Nursing initiated discussions to set up a private college. Together with representatives of the Church of Christ in Thailand, the American Presbyterian Mission, and the Disciples Division of Overseas Ministries, they formulated articles of incorporation which were submitted to the Royal Thai Government.

Payap College received accreditation on 21 March 1974, and became the first private college in Thailand outside of greater Bangkok.

The first class of 204 students was accepted in 1974 and 154 students were graduated at the end of the 1977-78 academic year. Since that time thirty-two more classes have completed their course of studies; there are over 31,000 alumni of the university.

In its early years, Payap College operated in borrowed facilities. Originally there were two campuses, one adjacent to McCormick Hospital and the other five miles distant, a four-acre site on the west side of Chiang Mai, on which stood three residential buildings. Although initial plans called for the development of these two campus sites, it soon became evident that expansion of the four-acre western site near Chiang Mai University was impractical; skyrocketing real estate costs precluded additional land acquisition at that site. The eastern campus, opposite McCormick Hospital, strained to accommodate adequate facilities for both student and graduate

nurses of the hospital and the students of the Thailand Theological Seminary. Although additional buildings on this 16-acre site would have been possible, facilities for the anticipated student body of several thousand students could not have been accommodated. The Board of Directors, therefore, voted early in 1974 to proceed with acquisition of land in a more favorable location, two miles to the east of the McCormick campus (now called the Kaew Nawarat campus). About 120 acres of low-lying land were then acquired; this site now comprises the Mae Khao campus, which serves as the main university campus. Subsequent land acquisitions have increased the size of this campus to approximately 275 acres.

In 1975, Payap engaged Metropolitan Engineering Consultants Co., Ltd., of Bangkok, a leading architectural and engineering firm, to prepare a ten-year master plan for campus development. The implementation of this plan began with the dedication of the first five buildings on the Mae Khao campus in 1982. Since then, 16 major buildings have been constructed at the Mae Khao campus. Payap also continues to offer classes on the Kaew Nawarat site where the College of Divinity, the faculty of nursing, the music department, the Christian Communications Institute, and the university archives are located.

Payap's achievements were recognized by the Royal Thai Government in 1984 when it became the first fully accredited private university in Thailand. Since then the university has continued to progress, expanding facilities to accommodate the steady growth in the student body, investing in the continuing education and training of the faculty through university support of graduate education in the US and in other countries, and adding a wide range of international programs to attract students from across Southeast Asia and from other areas of the world.

The Vision of Payap University is to be “A Source of International Learning, Developing Global Citizens”

Logo

Payap University strives to adhere to its motto “Truth and Service” by instilling academic and moral excellence in its students, to create understanding through the living truth and an attitude of service to all.



Students of Payap University must learn self-development, acquire knowledge, exhibit wisdom, and think creatively. They are expected to develop the capacity for excellence, along with a strong sense of social responsibility towards others and society in general.

Symbol

Boonnak (Ceylon Iron Wood) is among the most beautiful trees in the world.



Payap chose the Boonnak to be the symbol of Payap University for the following reasons:

1. The color of **Boonnak** flowers is pure white, which represents virtue and purity.
2. **Boonnak** flowers have a pleasant, lingering fragrance, which represents refinement, dignity, and a service-minded reputation.
3. **Boonnak** flowers resemble a parasol, which protects from the elements and impurities.
4. **Boonnak** trunks can be used as medicine, which represents the capacity to provide aid and assistance to those who are in need.
5. **Boonnak** is very hard to cultivate, hence, it requires good care; this represents the challenge of educating society's youth to reach their full potential.

A BRIEF HISTORY OF THE CHIANGMAI AREA

A True History of Chiang Mai Unauthorized by the Payap University History Department

The name “Chiang Mai” means “new town”. Prior to its founding in 1296 A.D., an older town named Hariphunchai (now known as Lamphun) was founded in about 768 A.D. Before that, seemingly prior to the Christian era, various scattered Mon-Khmer groups lived in the Chiang Mai valley.

Just to the west of Chiang Mai, at Spirit Cave in Mae Hong Son Province, there are finds dating back to about 10,000 years ago which indicate a high level of sophistication very early in human history. A University of Hawaii archaeologist, on the basis of three carbonized rice grains found at Spirit Cave, suggest that rice agriculture may have originated in this area. Other archaeologists suggest that this theory cannot possibly be true. But all agree that there was much cultivation of crops here over five thousand years ago.

Even earlier than that, there may have been Austronesian peoples in the area related to a few remnants of the Mrabri (sometimes called Spirits of the Yellow Leaves) who lived until recently as hunters and gatherers in Phrae and in Nan provinces.

But there is more. In Lampang province, under a basalt flow dated at 690,000 years before present, pebble tools have been found. The tools in fact could be much older than this. In Myanmar, fossilized primate relics dated at about 40,000,000 years ago were found. These primate finds are earlier than equivalent finds in Africa. Of the many theories (a graduate of the aforementioned department said there were at least nine) on where the Thai came from, one of the most popular is that they did not come from anywhere; instead, they were always here. Does this mean the Garden of Eden was at Suan Dok in Chiang Mai?

One thing is certain is that Doi Suthep was named after a (legendary?) rishi (holy man) named Sutthewa (Doi means mountain). Sutthewa and his parents, Pu Sae and Ya Sae were Lua (of Mon-Khmer stock) cannibals. One time, according to this legend, when the Buddha came to Doi Suthep (he never actually came but this is the legend), he sensed that the three cannibals were pursuing him. He managed to avoid being eaten by them and managed to make them his followers. Sutthewa gave up cannibalism but Pu Sae and Ya Sae could not so the Buddha allowed them one lapse a year. At that time,

in the near vicinity of present day Chiang Mai University, a human sacrifice was held. Later this was watered down to a buffalo being sacrificed, a practice sponsored until this century by the rulers of Chiang Mai. The buffalo sacrifice is still held in about June and has become a sort of tourist spectacle.

About a thousand years later, Sutthewa (remember this is a legend) decided to build a city in honor of Buddha. This he did in a miraculous flash. However, he could not find anyone to rule his city. All of the Lua were forest dwellers (born says the legend in the footprints of rhinoceroses, and other forest animals) unfit to rule such a civilized venture as a city. He searched for a suitable person and found her in the person of Chamathewi, the queen of Lopburi (about 200 kilometers north of Bangkok). Her husband had gone in to the monkhood and she was pregnant.

Sutthewa induced her to come and rule the city of Hariphunchai. On arrival, the Lua chieftain, Virangka, took a liking to her and asked for her hand. She did not extend it so he decided to claim it by force. He stood on Doi Suthep and threw his spear at her in sailing about 25 meters, the spear fell a couple of hundred meters short. His next heave barely went anywhere and he retired from the fray.

Since then, Lua have lived in the hills west of Chiang Mai. There are still some there to this day but they have been supplanted by Karens as the predominant group there. Chamathewi and her descendants ruled Hariphunchai peacefully until the Thai came on the scene.

Where the Thai came from is a big mystery. No matter what, though, they appeared in many different places from Chiang Rung (in the very southernmost part of China) to Chiang Mai to Sukhothai to Ayutthaya to Nakhon Si Thammarat, all within a few decades of the late 12th and early 13th centuries. The search for the origin of the Thai is not aided by Thai written script which is no more than 700 years old. As usual, this is impossible to prove and is the subject of debate. Around two decades ago, Thailand celebrated the 700th year of Thai writing. The first writing was supposed to be the Ramkamhaeng inscription of Sukothai.

Anyway, King Mengrai (it is not certain if he was a Buddhist or really if he was Thai) did found the Thai city of Chiang Mai in 1296. In the middle of Chiang Mai, there is a statue of King Mengrai and two other famous early Thai kings: Ngam Muang of Phayao, the Ramkamhaeng of Sukothai. They helped him decide that this was the best place.

According to Thai chronicle, they agreed on the city's present site after seeing seven auspicious things: 1) an albino doe with its albino offspring, 2) an albino female barking deer and its fawn which could chase away hunting dogs, 3) the departure of a large albino snake and four follower snakes, 4) Chiang Mai's terrain sloping from west to east, 5) the fact that one could see a waterfall on Doi Suthep from which descended a stream that after a number of turns encircled Wiang Kum Kam and the proposed site, 6) a lake to the north east of the proposed site, and 7) a big river flowing south out of that lake where Buddha once took a bath.

For the next two and half centuries, the Mengrai Dynasty flourished. Chiang Mai fought off all attacks (mostly by Ayutthaya) and became a prominent center of Buddhism. Crafts such as celadon and lacquerware made Chiang Mai famous. The city center close to the famous temple of Chedi Luang although inscription at Wat Chiang Man says that was the center, just to confuse you. The Emerald Buddha was placed in eastern niche of Chedi Luang; it didn't get to Bangkok until the Thais managed to take it from Lao of Vientiane in 1827. Then several bad omens occurred. A vulture landed on the chedi at Doi Suthep but could not be chased away. A reclining Buddha in Saraphi, south of Chiang Mai, cried tears of blood, and an earthquake knocked the top off Chedi Luang. The entire chedi is currently being restored. When a woman came to the throne, the Burmese attacked and defeated the city. Many artisans, including the celadon and lacquerware makers were taken away.

For the interim, Myanmar ruled Chiang Mai (which they called Zimme) loosely. Following the Burmese defeat of Ayutthaya in 1767, the Thai managed to come back. In league with Prince Kawila of Lampang, they chased the Burmese out of Chiang Mai in 1775. However, the Thai were not strong enough to occupy the city until 1796. During these years the people of Chiang Mai were scattered. It is possible thus to find Chiang Mai people living in such diverse places (where they still speak northern Thai) as around Luang Prabang, Ratburi, and Saraburi.

After retaking the city, Prince Kawila waged a number of wars bringing back prisoners of war from Mon areas in Burma, Karen villages along the border, Chiang Rung, Kentung (just north of Thailand in Burma), and the Lao states. Thus the ethnic map of Chiang Mai is quite complicated and many villages in around Chiang Mai retain their own native language and customs, although nearly all have quite well assimilated into northern Thai life. At this time the lacquerware crafts people were brought back. Throughout the 19th century, Bangkok (the new major capital of central Thailand as of 1782)

exerted increasing control of the north until took it all over and made the former kingdom a province in 1901. During this century, Westerners have come to Chiang Mai in increasingly large number. First there were British travelers and government officials from British Burma. This led to the arrival of teak companies, like the Borneo Company and the Bombay Burma Corporation. At that time Chiang Mai was about six week travel from Bangkok and travelers compared coming here with going to another world.

Another prominent group was the American Presbyterian missionaries. During the last century, Chiang Mai has become more and more an integral place in Thailand. With the completion of the railroad to the north in 1922, the city became quite accessible. This created new markets for northern goods and started the whole area on the way towards a cash economy. Actually teak had already played a role in this Chinese came to the city en masse bringing noodles and other foods and a flair for trade. They and their Thai-ized descendants now control much of Chiang Mai's economy. Muslims came also, both from China and Bengal. There are four mosques in Chiang Mai. The first car to drive here from Bangkok arrived in about 1932.

The Japanese came in the World War II, causing all the American missionaries in the north to flee to Burma and points beyond. For a couple of years, the Thais gained a new province, that of Kengtung which is just north of Chiang Rai. That new province was called Saharat Thai Doem (The Union of the Former Thai) but it was given back to Great Britain which then controlled Burma as part of the deal arranged by the United States to get Thailand into United Nations.

At present cars, condominiums, real estate and tuk tuk seem to be latest growth industries in Chiang Mai. This in spite of the persistence of earthquakes that put cracks in some buildings. Chiang Mai city has somewhat over 150,000 people but because of a large transient population there are probably more than twice that number in the city at any time. (This figure may be old—closer to 300,000 population now.)

Assistant Professor Dr. Sompan Wongdee, President of Payap University, as President of ACUCA welcomed the ACUCA Executive Committee attending the meeting of the President's Office on April 28, 2017.











