

기독교 고등교육

CHRISTIAN
HIGHER EDUCATION

정 동 섭

한글초록

1985년 중반이후 한국에는 기독교(교양)대학을 설립하자는 운동이 젊은 기독교성인들 사이에서 활발하게 전개되고 있다. 그들은 '기독교대학 설립동역회'란 조직을 중심으로 학문분야에서 그리스도의 주되심을 주장하며 하나님 나라의 확장을 위해 기독교적 세계관 및 인생관 형성, 학문과 신앙의 통합을 위해 소규모 study group들을 확장해 가고 있다. 동역회가 당면한 문제들로는 교원양성, 학생모집, 학교의 규모, 재정, 지역교회와의 문제, 세계선교에 대한 관심, 자율성과 학문적 자유 및 대학내에서의 기독교 공동체 형성 등이 있다.

그렇다면 기독교 대학의 사역을 나타내 주는 말은 무엇인가? 기독교 대학만이 독특할 수 있는 교육은 어떤 것인가? 이에 답하기 위해서는 기독교적 교양교육의 특징을 규정할 수 있는 독특한 철학이 필요하다. 기독교 대학의 교육 철학은 반드시 절대적 진리에 근거해야 하는데 성경은 그 최후의 권위를 제공한다. 그리고 그것은 이 절대적 진리뿐 아니라 기독교적 세계관, 전인(지적, 영적, 정서적, 사회적, 신체적)교육, 공동체 의식 또는 교제의 중요성, 사회변혁에의 참여 등이 포함되어야 한다.

산업혁명과 계몽주의의 영향을 받아 세속화된 미국의 대학들과 마찬가지로 오늘날 한국의 대학들이 가지고 있는 문제점은 학문 자체보다는 그 학문의 응용에 관한 것이며 하나님, 종교, 가치, 도덕 등과 같은 진리와 삶의 주관적인 면은 무시되거나 공격을 받고 있다는 것이다. 세속교육은 하나님과 성경적 원리를 무시하고 있기 때문에 신념들을 통일시켜주는 관점이 결여되어 있다. 그러나 기독교 대학은 하나님을 전심으로 섬기기 위해 지적, 영적, 도덕적, 사회적 잠재력들을 개발하는 것을 목표로 하기 때문에 세속 대학에 대한 합리적 대안을 제시할 수 있다. Ted Ward의 말대로 기독교 대학은 세속대학과는 확실히 구별되는 교육을 해야 한다.

Since the middle of 1985, a group of Korean Christian scholars headed by Dr. Seung-Hoon Yang, professor of physics at

Kyungbook National University, have been promoting the idea of founding a Christian liberal arts college in Korea. A large number of Christian intellectuals who are in their 30s and early 40s have expressed their support for the vision of establishing a

Christian college within the next ten years. As a part of preparing themselves, an increasing number of small groups are meeting in major cities throughout the country to discuss the formation of Christian world and life view and the importance of integrating faith and learning for the expansion of the Kingdom of God.

They have formed an organization called "Partners for the Consturction of a Christian University." And under its umbrella, a monthly journal by the name of "Christian University" is being published to coordinate the activities of the emerging intellectual forces that are interested in claiming the lordship of Jesus Christ in the study of academic disciplines.

Potential issues that are being raised and discussed by the "partners" are the faculty training, student recruitment, size of the school, finances, relationship with the churches, concern for world mission, need for autonomy and academic freedom, and the formation of Christian community on campus (Yang, 1987, pp.2-3)

The Need for a Distinctive Philosophy

When considering the establishment of a Christian college or university, the most important issue is, What sort of mission will it have? The question is, what will be mission of this college as compared with other secular universities, Bible colleges and seminaries?

A good mission statement is as important to a college as is good management (Martin, 1985, p.41). Clarifying and specifying an institution's basic purpose and goal is important because the mission statement determines the college curriculum, allocation of capital funds, and the priorities of the faculty and student activities. The processes of life in the college reveal the principles of the place.

The need for a statement of direction-for

priorities, definitions, standards and guidelines has been most graphically stated by Ted Ward in the fall 1987 issue of Faculty Dialogue:

Is there anything unique about Christian education? Does any common characteristic show through? Does the visitor to a campus notice it? Can the observer find it in the classrooms? Does it show up in the dormitories and cafeterias? Most important, does the graduate carry it away in the form of lifestyle and vocation?... What is the Christian higher education?(p.4)

What he asked was, what is it that you can see and hear that is different at a Christian liberal arts college? How does Christian education show up in the life of Christian college graduates? It asked about visible evidence, about the tangible results of Christian learning in the lives of students. As the Christian scholarship in Korea is contemplating the possibility of creating a Christian college/ university after the model of Christian colleges in the U.S.A., it may be pertinent to ask about the distinguishing features of the Christian college that is being projected in Korea.

Distinctives of a Christian Liberal Arts College

The Christian liberal arts college claims many distinctives. If the Christian college projected in Korea is to have a legitimate place in the realm of higher learning in Korea, its philosophy of education should necessarily include the following elements:

Truth. First of all, its philosophy of education is based upon absolute Truth. In the student's search for truth, the Bible must be the guide and final authority. All truth is God's truth wherever it may be found (Col.1:17). Within the Christian liberal arts college, therefore, no "secular" subject exists, and the Christian freely pursues

knowledge wherever it may be found.

The Bible as the revealed Word of God is central in Christian college curriculum. A Christian college should leave no doubt that the Bible is the most important book for every student.

The centrality of the Bible should result in a peculiarly Christian style of learning.

That learning style includes awe, wonder and eschews arrogance. It recognizes the transparent, the supra-rational, the ultimate mystery of the heart of lightness. It takes the ineffable seriously, and does not pretend that theories, concepts, numbers, and facts alone will capture reality (Keller p.116)

World View. The Christian college emphasizes a Christian world view. Arthur Holmes (1975) says that the distinctive of the Christian liberal arts college is that it teaches that "the Christian faith can touch the entire range of life and learning to which a liberal education exposes students" (p.47). He goes on to say that the Christian faith enables man to see all things "in relationship to God as their Creator, Redeemer, and Lord, and from this central focus an integrating world view emerges" (p.57).

In this age of relativism and competing worldviews, it is important to recognize that Christian thought and non-Christian thought reflect wide differences in total worldviews. Since Christian principles relate to all of thought and life (though not to all in the same degree) an important activity for such scholars is to define a Christian world or worldviews in contrast to the prevailing outlooks of our day (Marsden, 1988, p.355). Constructing a Christian worldview requires bringing all thought and practice under the lordship of Christ.

Whole Person

The Christian liberal arts education should focus on the education of the whole person. Larry Richards (1975) believes that "Christian education must be designed for the whole person, not for a single dimension of his personality" (p. 66). A Biblical understanding of the person always shows man as a unity, and always in his totality. It follows then that Christian education should focus on educating the whole person by being concerned about his intellectual, spiritual, emotional, social and physical needs.

The faculty should treat each of their students as souls not seat numbers, and see their teaching as a form of ministry. Also the human body should be seen as a temple of the Holy Spirit, and Christian college should actively declare against abusing the body through the use of drugs, alcohol or damaging foods. The body is the vessel for the spirit, and needs to be as healthy and strong.

Cognitive and Affective areas

The Christian liberal arts education deals with both cognitive and affective areas. Larry Richards (1972) states that "affective as well as cognitive arenas are necessarily of concern to the Christian educator, demanding that he give attention to the learner's growth as a person" (p.84). Without neglecting the teaching of content, the Christian educator should teach in such a way as to help the student to integrate the truth into his life. While education in general focuses on content and information, Christian education is distinctive in that it focuses on changing people's lives. The peculiarly Christian style of learning "recognizes that feeling is a necessary component to knowing, that non-rational faith is as necessary as rational belief.... Christian scholars and Christian college graduates should display luminous feelings alongside luminous thoughts" (Keller,

1988,p.116).

Importance of Community of Fellowship

Fellowship should be a distinguishing characteristic of Christian liberal arts college. Groups go on retreats, or volunteer to help in some project. Faculty in Christian college are more likely to work with students on a project, or assign a group to research an issue. Sharing and collaboration should be more highly valued. Christian college graduates who have experienced cooperative community are more likely to join churches, community organizations, political groups, and their college alumni associations.

Love is a relationship. It is developed in a community.

The principle on-campus task of Christian higher education is to develop communities of love... Redemption brings all Christians into peer relationship and provides the continuing basis for sound community.

(Ward,1984,p.4)

Need to Participate in Social Change

The God who asks Christians to go into all the

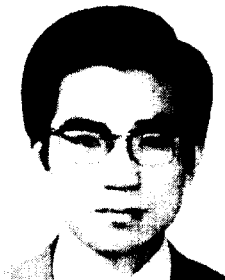
world to preach the gospel of Jesus Christ is the same God who loves mercy and justice. Christian scholars must supplement pure theory with praxis-oriented theory.

Whereas secular colleges tend to focus on political change, and on external factors, Christian colleges should place emphasis on social and moral change. Christian faculty and students should learn to see the main lever for social change as an awakening in people's hearts, a rebirth of the spirit - internal factors. Christian action should be informed by a theoretical reflection.

Action is the goal of Christian intellectual life (Wolterstorff,1987).

Practice and scholarship must go hand in hand. It is vitally important for the faculty to energize the students for the doing of justice. Our goal is not primarily intellectual. "As scholars our role is to play one modest part in building and enriching communities that are models of a balance of piety, worship, intellect, art, charity, and social concern" (Marsden, 1988, p.357). The Christian colleges should be concerned about what their students are as well as what they know.

저자소개



정동섭 교수(집사)는 현재 미국 Trinity Evangelical Divinity School에서 교육학 박사 과정을 연구하고 있으며, 금년 가을부터 침례신학대학에서 교육 및 상담과목을 강의할 예정이다. 경희대 영문학과를 졸업했으며 침례신학대학(대전)과 Trinity신학교에서 기독교교육석사와 상담심리학 석사 학위를 받았다. 극동방송 아나운서, 국제부 차장, 침례신학대학 전임강사를 역임했다. 저서로는 <구원파(복음침례회)와 미남침례회의 비교연구>가 있고, 번역서로는 <하나님과 의 평화> <효과적인 상담> <훌륭한 상담자> <오묘한 육체> <영애 속한 사람>등 20여권이 있다.

Why a Christian College ?

As is well known, the earliest colleges in America were founded upon Biblical principles and a philosophy of education, emphasizing the cultivation of both the mind and character. By the 18th century, however, the philosophy of higher education in America was radically changing. Due to the influx of ideas from the Enlightenment and the Industrial Revolution the university took its emphasis off Biblical principles and accommodated to the emphases of the culture. Due to the successes of science in unlocking the secrets of our physical world and improving our material quality of life, a philosophy of education which is opposed to Christianity in many respects has developed in public universities and secular colleges. The Korean higher education heavily influenced by its U.S. counterpart from the initial stages of its development has shown similar trends in recent decades. Disciplines related to natural science have made great strides.

The problem, however, is not with science itself and its appropriate application, but with the overextension of science into a philosophy which says that empirical, objective knowledge is all that matters, all that we can consider truthful. Therefore, the subjective, non-physical dimensions of life and knowledge are seen as irrelevant. God, religion, values and morality are either ignored or attacked as out-of-date.

Having removed God and Biblical perspectives, secular education lacks a unifying set of beliefs. It is highly secularized and fragmented; its truths are relativistic and it slights many important areas of our lives - values, ethics, morality, love and religion. Higher learning finds it easy to tolerate everything except conviction. Tradition is seen as outdated. Authority is often attacked.

When we leave religion out of our educational program, we basically say that life can be explained without God: He either does not exist or is irrelevant. But the Christian college can become a valid alternative, for it aims at developing intellectual, spiritual, moral, and social potentials to the highest degree possible for the purpose of serving God wholeheartedly (Ellison, 1982.p.25).

Conclusion

A Christian liberal arts college should have a distinctive philosophy of education that distinguishes it from other forms of higher education. As Ted Ward (1987) suggested, the Christian college should be able to say that Christian higher education is not only better but also different education (pp. 1-2). It should have its own distinctive set of values and standards.

The Christian liberal arts college claims many distinctives:

Its philosophy of education is based on the centrality of the Bible as the revealed Word of God. It emphasizes Christian world view and presuppositions, focuses on the education of the whole person. As in our churches, the orientation of the college must be toward persons. It is sensitive to all of the questions relating to self-identity, self-esteem and self-control issues. It deals with both cognitive and affective areas of human personality. It focuses on the formation of Christian community and is dedicated to bringing about social change.

The Christian liberal arts college is the best alternative which can demonstrate the integration of faith and learning in both word and deed.

Faith convictions provide a field in which the liberal arts can find their energy and meaning; and the arts and sciences in turn

furnish the material in which this faith must be displayed...The liberal arts can open up the world to theological reflection, but only a theological understanding makes it a 'world'(Dyrness,1987,p.184).

Elton Trueblood (1959) defined and clarified the nature of the committed Christian higher education. He claimed:

that the Christian character of a college is attested, not by what goes on at the fringes and nor even by existence of scholarly courses in Biblical studies... but by the morale and conviction of the major teaching of the institution (p.25).

The whole of metaphysics, epistemology, and axiology of a Christian college must be

based on Christian theology. And its mission statement must represent Christian assumptions and purposes that will guide the planning and activities of the college. As Frank Gaebelin (1985) stated, however, the problem within Christian liberal arts colleges is not an inability to state such a philosophy of education, but an inability to practically apply it. The challenge to Christian college in solving this problem is to develop creative ways in which to apply its distinctive philosophy of education in the actual practice of education. Truth must be taught in such a way as to become integrated into student lives. The Christian liberal arts college must be distinctively Christian in its mission, identity and purpose to make a viable contribution at the end of the 20th century.

REFERENCES

Dyrness, William A. (1987). The contribution of theological studies to the Christian liberal arts. In Carpenter, Joel A. & Shipps, Kenneth W. (Eds), Making higher education Christian: The history and mission of evangelical colleges in America. Grand Rapids, Michigan: William Eerdmans Publishing Co.

Ellison, Craig W. (October, 1982). Why go to a Christian college?, The Alliance Witness.

Gaebelin, Frank E. (1985). The Christian, the arts and truth: Regaining the vision of greatness. Portland, Oregon: Multnomah Press.

Holmes, Arthur. (1976). The idea of a Christian college. Grand Rapids, Michigan: William Eerdmans Publishing Co.

Keller, George. (Winter-spring, 1988). The four distinguishing features of a Christian college education. Faculty Dialogue No. 10: 113-120.

Marsden, George. (June, 1988). The state of evangelical Christian scholarship. Christian Scholar's Review XVII: 4, 347-360.

Martin, Warren B. (1985). Mission: A statement of identity and direction. In Janice S. Green, Arthur Levine & associates (Eds.), Opportunity in adversity. San Francisco: Jossey-Bass Publishers

Richards, Lawrence. (1972). Teacher-learner relationship: The functioning individual. In Marvin K. Mayers

Lawrence Richards & Robert Webber (Eds.),
Reshaping evangelical higher education.
Grand Rapids, Michigan: Zondervan.

Yang, Seung-Hun. (December 1987). Construction
of a Christian world and the Christian
University. Christian University 25:2-3.

Trueblood, Elton. (1959). The idea of a college
New York: Harper and Brothers.

Ward, Ted. (Fall, 1984). Faith, love, hope -
The remaining mission of Christian higher
education. Faculty dialogue 1:1-6.

----- (Fall, 1987). The too-well hidden
agenda. Faculty Dialogue, No. 9:1-6.

Wolterstorff, Nicholas. (1987). Teaching for
Justice. In Joel Carpenter & Kenneth Shipps,
(Eds.), Making higher education Christian:
history and mission of evangelical colleges
in America. Grand Rapids, Michigan: William
Eerdmans

심사평

현재 '기독교대학 설립동역회'를 중심으로 전개
되고 있는 주요 활동 및 당면한 과제들이 간략하
면서도 핵심적인 말로 잘 소개되었다. 그러나 기
독교 대학에서의 교양교육을 위한 기독교적 교육
철학의 독특성을 충분히 고찰하기에는 짧은 글이
다. 그래서인지 본론의 서두에 제시된 질문들에
대한 구체적인 해답은 제시되지 않았다.

그럼에도 불구하고 기독교 대학이 간과해서는 안
될 몇 가지 중요한 점들이 잘 지적되었다.

박진경

통합연구 제2권 2호 원고모집

원고마감일 : 1989년 5월 30일

「통합연구」지는 기독교적 세계관에 입각하여 학문과 신앙을 통합시키려고 시도하는
논문을 게재합니다.

1년에 3차례 발행할 계획이며 제출 원고는 아래 연락처로 보내주시기 바랍니다.

제출된 모든 원고는 두 명의 심사위원에 의해 심사되며 심사결과 및 평은 저자에게
통보됩니다. 게재 여부는 심사 결과를 참고하여 편집위원회에서 최종적으로 결정 하
니다.

원고의 작성요령은 다음과 같습니다.

- 연구논문 - 각학문분야(창조론, 기독교 교육 포함)에 대한 기독교적 조망이나 기독교
적 학문연구에 관한 독창적 논문으로서 인쇄후 5~20P 분량이어야 함.
- 단 신 - 통합연구에 실렸던 논문에 대한 독자들의 의견이나 통합연구에서 취급하
는 연구 논문중 인쇄후 5P 미만.
- 서적해설 - 기독교 신앙과 학문의 통합을 다룬 서적으로 통합연구 독자들에게 유익하
다고 생각되는 것들을 선택하여 내용을 개괄하고 해설자의 평을 소개.
- 논문전제 - 통합연구와 같은 성격의 국외 학술잡지에 발표된 논문중 탁월하다고 인정
되는 논문은 편집 위원회의 결의와 원 잡지사의 전제 허가후 본지에 원문
전제 혹은 번역 전제한다.

원고제출처 : 기독교대학설립동역회 출판부

7702-0200 대구직할시 북구 복현동200-1

대영빌딩 3층 (053-953-4454)

조 신 영