STRATEGIES FOR SUCCESSFUL ESTABLISHMENT AND DEVELOPMENT OF SCHOOLS FOR MISSIONARY KIDS ON THE MISSION FIELD

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ABSTRACT

STRATEGIES FOR SUCCESSFUL ESTABLISHMENT AND DEVELOPMENT OF SCHOOLS FOR MISSIONARY KIDS ON THE MISSION FIELD.

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The purpose of this project is to investigate and find solutions to the educational needs of missionary children. Many of MK schools are being forced to close, yet the need for a good education still exists for missionary families on the field. How to provide a good education for these missionary children has become a major problem.

This study is motivated by the writer’s personal experience as the founder and director of Bangkok International Academic School (BIAS). The information for this thesis was gathered through the writer’s personal visits and interviews with other educators in Christian schools in several countries. The study begins with the understanding of the Biblical mandate concerning Christian education and the responsibility of parents and the church to provide this education when sending missionaries and their families to the foreign field.

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CHAPTER I

INTRODUCTION

I. Need for the Study

God created man in His image and calls each person to an individual responsibility to extend His Kingdom. God calls men into full time ministry, empowers them with spiritual gifts (Eph. 4:11,12) and sends them into the world to share the Gospel of Christ with those who would not otherwise hear of His love. The Lord Jesus Christ has commissioned His Church to make disciples of every nation. Every Christian in every local church and in every country of the world is called upon to be a witness to the saving power of Jesus Christ. No matter who we are and where we are, if we claim Jesus as Lord, God wants us to proclaim our faith by what we say and how we live. For this purpose, some of His servants are sent by the church as missionaries to other nations and cultures with the love of Jesus Christ in their hearts to share the Gospel. It is estimated that over three billion people in the world have never heard the name of Jesus Christ. This number is increasing rapidly as the world population continues to explode while fewer and fewer missionaries are being sent.

When the missionaries work on the mission fields, they are faced with the need for the education of their children. Concerning this, the
Director of Intercultural Programs at Houghton College David C. Pollock says:

The chronicles of missionary history show an evolution in the care and education of missionary children. Early in the modern missions movement a significant percentage of children's education was carried on in the home country with children under the care of relatives or other surrogate parents. Soon the demands for closer relationships between parents and children led to the establishment of boarding schools in or near the native country. A kind of surrogate parenting took place in those schools, but the children had more frequent access to the parents through visits from the parents and more frequent and extended vacation periods. The separation experience at any level, depending upon many variables including the personality of the child, the intra-family dynamics, the attitudes and behavior of the teachers and surrogate parents in the school, and the length of separation, produced a variety of results in the children. Some of these results were positive, but some were negative with life-long implications.¹

When missionaries begin their ministry on the mission field, they are faced with the agonizing questions: "How should we raise our children?" or "What is the best way to educate our children?" Responsible missionary parents are concerned that their children will receive the best possible education. They are also concerned about what religious beliefs and practices their children will receive. They also realize that their children must be educated according to the educational standards of their own culture so that when they return home, they will be able to fit in and function normally. This is especially true when they come from a technically advanced culture and go to minister in a second or third culture. Many of them recognize that there is a vast cultural difference on the mission field in which they have been called to serve. They think their children need to be educated according to their own cultural standards. A missionary

might be called, but this does not mean his children are. The children deserve an education that will allow them to fit back into their own culture. But the question of what is best for the children is still an agonizing one, especially in cases where educational standards in local schools fall woefully short of international comparisons.

In an exaggerated act of penance, they may feel that they have to send them away from their home circle to an enclave school where they can get, "a good education." But this is not a decision to be taken lightly or automatically. The decision puts the burden of surrogate parenthood on school authorities, which, in the nature of the schooling institution, are not well equipped to bear. Certainly schools for missionary's children (MK school) must be established and developed not only for the MKs’ educational, spiritual and emotional stability but also for the glory of God in keeping with the parents’ biblical responsibility. The children of missionary families cannot become the victims of parental neglect. This does not bring glory to anyone, especially to God.

\section*{II. Purpose of the Study}

It is the purpose of education for the missionary's children to be exposed to the same biblical, spiritual and cultural standard they would find in their native country. In most cases, missionary parents fail to find suitable places on the mission field for a good level of education for their children.

According to the writer's experience on the mission field, there are at least four reasons why the MKs cannot find suitable places to study.
First, there are no schools, nor even local schools, on their mission fields because the mission fields are located far from towns. Second, if there are local schools nearby, missionary parents cannot send their children to the local schools because of religious differences. In Thailand, for example, the local schools follow Buddhism, and all teaching materials are made by Buddhist monks at Buddhist temples. Most Christian parents do not want their children in schools heavily influenced by Buddhism. Third, even though there are some international schools nearby, missionary parents cannot send their children because they do not have enough money to support the expense of education, which can cost over $1,000 per month. Fourth, if they have enough money to pay, the international schools require competency in English greater than the students' ability level for the English second language students. In some cases there may be insufficient space for the MKs in the classroom. As a result, many missionary mothers have decided to teach their children themselves. Some missionaries spend half the time available for mission work teaching their own children. Consequently, the need to establish quality schools for missionary families on the mission field is very important for effective mission work as well as for the missionaries' stability and satisfaction.

Nevertheless, some MK schools are closing because of financial and other problems such as fewer missionaries and fewer qualified teachers. The absence of educational opportunities also discourages long-term missions. The writer's strategy to solve this budget problem is to let the MK schools grant admission of business kids (BKs), which will be discussed in detail in a later chapter.
This study was based on the writer's experiences on the mission field as the founder and principal of the "Bangkok International Academic School (B.I.A.S)" in Bangkok, Thailand. The writer has thirty years teaching experience at secondary public and private schools in Seoul, Korea. He also graduated from three theological seminaries, gaining knowledge of the concept of Christian education. The writer has inspected schools in sixteen countries besides Korea, and has some experience in school administration.

Having inspected many MK schools around the world, he was interested in their teaching method and materials, curriculums and facilities, teacher's qualifications and management, school and the students' attitudes.

III. Statement of the Problem

Overseas Mission Fellowship (O.M.F) in Singapore, one of the biggest mission boards in the world, for example, is going to close their MK schools such as Chefoo School of Malaysia because of school financial problems. One staff member said to the writer that they are going to close all their MK schools one by one. The main reason they face the budget problem is that the number of students decreased because the number of missionaries has decreased. For the past few years the largest number of students was 150, but now they have only 37 students. Students are the source of income. Another reason is the donation money has decreased from $72,000 to $30,000 per year. Although there are many volunteer teachers there, the school needs a lot of money to remain in operation. If the
school wants to survive, they must have at least $154,000, but they have only $104,000 per year.\(^2\)

The issue concerning the "crisis in MK education" is not simply to survive but rather, thrive. We are engaged as co-laborers in the task of Christ's Kingdom and the outcome of our strategy must be a positive, healthy development of the MK schools of that Kingdom to the honor of our King, Jesus Christ. Jesus Christ's priorities must be our priorities if we are to be truly successful in establishing and developing MK schools. A critical part of this task is the proper care and development of the children of those ministering in cross-cultural situations.

Therefore, careful consideration of the task of successful establishment and development of MK school is not a side issue in the missionary community but, rather, a key part in the process of accomplishing our task. It is true that the missionary's primary task is to reach the unreached of our day with the gospel of Jesus Christ. However, much of the missionary work is directly or indirectly family-related.

Furthermore, the internationalizing of education is a critical issue in a multinational and multicultural missionary community. Missionary parents face the additional task of making decisions within the complexities of cultural variation (internationalizing) and unique pressures of a mission subculture (nationalizing). In their task of caring for their offspring, most parents choose the internationalizing of education over nationalizing of education. In addition to the

\(^2\) Janet Chapman, interview by Eun-Moo Lee, GP International Director, 5 August 2000 (e-mailed from OMF Head Office in Singapore,).
internationalizing of education, it is essential that we in the missionary community who are responsible for the MK education bear in mind the issue of the pursuit of educational excellence.

When the writer was on the mission field, he observed many cases in which some missionaries returned to their home country to solve the education problem for their children. If proper intervention had been employed, or if there had been an appropriate MK school, their leaving would have been unnecessary. This phenomenon of missionary attrition due to the problem of MK education is proved by the seminar, which was held in England in March 1996 managed by World Evangelical Fellowship.³

There are many books and theses about MK education, but there are few about MK schools. Consequently, not only will this study contribute to encourage the mission community to establish international MK schools and to use internationalizing curriculum, but it will also contribute to promote the opportunity to develop the MK schools as well as to develop the unique potential of the third-culture kids (TCKs) to be cross-cultural communicators and negotiators.

IV. Definition of Terms

For the purpose of this study, certain words are defined as follows:

A. Strategy: Lexical meaning; "the science and art of employing the political, economic, psychological, and military forces of a nation or group of nations to afford the maximum support to adopted policies in peace or war".  

Edward R. Dayton and David A. Fraser explained strategy like this:

Strategy is an attempt to anticipate the future. Strategy, like plans and goals, is our statement of faith as to what we believe the future should be like and how we should go about reaching that future. Strategy is a way of communicating our intention to others. It helps us to communicate with one another within our own organization as well as with other Christians, organizations, and churches. Strategy gives us an overall sense of direction and cohesiveness. It also helps us in deciding what we will not do, for it excludes certain ways of doing things. For example, on a worldwide basis, we might decide to work primarily with people who are very receptive. This excludes for the moment all non-receptive people.

There are many different approaches to strategies, but as Christians, when we think of strategy, we must seek the mind of God and the will of the Holy Spirit. Our concerns must be what God wants, how we may glorify God, and what is the best means for Christian living in the future.

B. Successful: It is difficult to establish criteria for successful MK schools on the mission field, because success regarding schools is difficult to define. When we establish a school, there must be some desired objectives. When we achieve these objectives, we can say it is successful.

If we want to establish a successful school, we have to try to improve the school in regard to quality and quantity. The school should have a pleasant

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environment and appropriate facilities. As a Christian school, the curriculum must be excellent. If the students' academic levels increase, after the students finish high school, they can attend good colleges, and then the parents will be satisfied with their children's education. If the students want to study and teachers want to teach, student enrollment will increase, and then the school budget will profit. If anyone wants to build a successful MK school, he must be of service to the missionary parents. The MK school is responsible for the education of their children, and if they are ineffective, missionary parents cannot perform their own missionary duties.

C. Christian education: This term points out a distinctive type of religious education. The writer defines this as the process of teaching and following Christ's teaching with the end being the learners becoming Christ's disciples. For this to happen, teaching the Bible and using it effectively in their own Christian living is the main curriculum.

The Goals of teaching the Bible for Christian educations presented by H. Edward Everdin, Jr.:

If the main purpose of teaching the Bible is to help the student interpret, then one goal for the student is to learn how to read what the text says. Teaching frequently informs the student of the Bible, but does not enable him to work with the text and hear it for himself. Second, to discover the meanings of the text is certainly the ultimate goal of biblical interpretation and teaching. But meaning is determined as much by the interpreter's presuppositions as by what the text says. A third goal is to help the student understand himself in relation to the text's meaning. When the scope of interpretation is broadly defined to include the active involvement of the interpreter, the Bible becomes an interpretive tool, which interprets the interpreter. The Bible can have this effect whether it is viewed as the literal Word of God, a source of revelation, the primal form of Christian tradition, or just good literature. In any case,
confrontation with the text enables the student to learn about himself, to restructure his way of thinking, and therefore to shape his life values.\(^5\)

Professor George Herbert Betts stated the general aim of Christian Education in three separate requirements which life itself puts upon every individual:

1. Fruitful knowledge: knowledge of religious truths that can be set at work in the daily life—now and in the years that lie ahead.
2. Right attitudes: the religious warmth, responsiveness, interests, ideals, loyalties, and enthusiasms which lead to action and to a true sense of what is most worth while.
3. Skill in living: the power and will to use religious knowledge and enthusiasms supplied by education in shaping the acts and conduct of the daily life.\(^7\)

The report of the International Missionary Council at Jerusalem in 1928 defined the purpose of Christian Education:

Religious education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christ like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine.\(^8\)


\(^8\) Ibid., 28.
Werner C. Graendorf defined:

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<th>Descriptive</th>
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<td>Philosphic</td>
<td>On Christ the Master Educator’s Example and Command to make Mature Disciplines</td>
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Dr. Graendorf explains:

There are three aspects of this definition of Christian Education. First of all is the simple, descriptive identification. In it we define learning as personal development toward mutuality, and teaching as providing for and encouraging effective learning.

However, to adequately understand Christian education, there needs to also be a functional delineation of the basic description. For example, process becomes concerned with individuals, as was also the ministry of Christ. Where teaching is focused, as in our definition, on being a provider and Jesus here is the expressive picture of the shepherd (John 10).

Finally, in seriously coming to grips with the meaning of Christian education, there is the aspect of purpose, sometimes identified as philosophy. Here we summarize Christian education as a teaching-learning process with the overall focus (purpose) on Christ the master educator’s example and command to make disciples (Matt. 28:19-20).

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10 Ibid., 16-17.
D. MK school: According to the journal *Evangelical Missions Quarterly* Vol. 31. (Apr 1996) in an article *Directory of MK schools,* there are 98 MK schools in the world. Among the 98 schools, there are 62 single mission schools, 30 multi-mission schools and 6 private schools.\(^{11}\)

An MK school is a school for the MKs at home or on the mission field. The school curriculum must have teaching materials as multicultural and internationalizing for the TCKs. The MK school must emphasize teaching the Bible, Christian living, and spiritual life because these determine eternal destiny. Education without the spiritual life is unbalanced education. Modern education, without God, must assume its share of balance for the present increase of disrespect and lawlessness. The Scripture is the Word of God, which is the source of the Christian life.

In MK schools, the teacher should use as many methods as possible, but the foundation of instruction is explaining the text of the Bible. Dr. Elmer Towns says, “The Word of God gives a foundation of doctrine (II Timothy 3:16); it cleanses the life (Psalm 119: 9, 11); it gives power (Matthew 4:6-9); it comforts (Jeremiah 15: 16); it gives direction for living (Psalm 119:105); and is the source of eternal life.”\(^{12}\)

MK school education is a process like secular schools. The process includes the student, teacher, textbook, and method. The teacher teaches the

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student with selected materials through his teaching method. In the MK schools, when committed Christian teachers teach the MKs with good textbooks produced and developed by good Christian institute training methods, the education of students through the MK schools is successful.

V. Limitation of the Study

There are many limitations to intensive research concerning establishment and development of schools for missionary kids on the mission field from the evangelical Christian point of view. Some of the difficulties in considering MK education are complexities surrounding an individual's life, behavior, and situation. Some of the limitations in detail are:

• As this study deals with the MK school only, the whole school education is limited.
• As the writer's experience as a principal is short, the administrational practice is limited.
• As there are few books and theses about MK schools, the review of the literature is limited.

As a model for an MK school, the writer used Bangkok International Academy, and the materials about this MK school were limited.

VI. The Biblical/Theological Basis for the Study

The major biblical passages dealing with Christian education both general teaching and spiritual teaching will be investigated. General teaching passages, such as; Deuteronomy 6:1-9; Proverbs 22:6; Ephesians 6:1-4; Colossians 3:21; 1 Timothy 3:4-5; and Matthew 28:18-20 will be examined. Children’s spiritual education examples, such as: Abraham, Moses, Esther, Samuel, Jesus, Paul, and Timothy will be studied. The teaching method of Jesus Christ will be studied. Through the years, many teaching methods have been changed, but Jesus Christ’s
teaching methods such as; storytelling, hyperbole, contrast, simile and metaphor, puns, irony, parables, and the use of visual aids, etc. continue to be used. Our Master Teacher Jesus Christ’s teaching methods are as important as His lessons themselves.

VII. Methodology

This study will be accomplished through the following, based on the writer’s experience of an MK school as a founder and principal. Chapter One is the introduction. Chapter Two will attempt to clarify the biblical foundation of Christian education. Jesus Christ’s teaching methods will be investigated in this chapter. Chapter Three will be the present status of MK schools divided into three sections. The first section will evaluate the survey of MKs’ problems. The second section will evaluate MK schools’ problems. The third section will evaluate MK schools such as Faith Academy and Bangkok International Academy, as successful models and Chefoo School as a closing model school. Chapter Four will suggest the strategies of solving the budget problems. The writer suggests that MK schools grant admission of business kids for meeting the school’s financial needs. The strategies of MK school curricula and MK school manuals will be introduced. Chapter Five will be the conclusion. Finally, draft copies of the research will be used as appendices.

VIII. Review of the Literature

There will be a summary of the major current helpful literature including books, articles, theses, journals and magazines.
CHAPTER II

BIBLICAL/ THEOLOGICAL FOUNDATIONS OF CHRISTIAN EDUCATION

Education is a desirable change of behavior. Dr. Wayne Van Gelderen defined it as follows:

Education is the transmission of communication skills and the accumulated knowledge of society along with principles (especially moral) to individuals. This is more effectively done by teachers having authority who present the material to students trying to motivate them to endure the pain of learning in order to reap the fruits of intellectual attainment. Character is developed by decisions made as principles are presented. Honest presentation will cause there to be decisions made with the full knowledge of consequences either way.¹

Christian education is more than this definition.

We believe that “The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding.” (Proverbs 9:10) and that all knowledge has its foundation in the ultimate Standard of Truth, the Bible. This fact should be evidenced in every class, subject, teacher, and textbook in all areas of the Christian education. Christian schools have to teach the children to love the Lord their God with all their heart and with all their soul and with all

their mind and with all their strength. And also has to teach the children to love their neighbors as themselves (Mark 12:30,31).

I. Scriptural Examples of Educated People

There are many important educated people in the Bible:

A. Abraham and Isaac

In the Old Testament, the book of Genesis tells us that Abraham taught his son, Isaac through his nomadic lifestyle at home. God used the descendants of Abraham and Isaac to make the nation of Israel, because Abraham's teaching Isaac at home (home school) was sufficient for God's plan. The climax of Abraham's life is when God tested Abraham (22:1-19). God said, "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about" (Gen 22:2). By obeying God's command himself, Abraham taught his son Isaac how to obey God's order.

B. Moses

Moses was the Hebrew who was taught Egyptian Royal Family education at the Egyptian Royal Court, equivalent to a modern-day national school (private school) (Ex 2:1-25). Obviously God led the Israelites to the land of promise through Moses' leadership (3:1-22). Moses' leadership must have come from not only the wisdom of God, but also his learning at the Egyptian Royal Court.
C. Esther

A Hebrew woman, Esther was taken to the land of Persia, where she was educated in the way of that culture (boarding school) Esth 2:1-20. She proceeded to save her people from destruction by boldly approaching the King with a request of assistance (5:1-8). If Esther had not been educated, when Mordecai persuaded Esther to help, she could not have saved her people.

D. Samuel

I Samuel chapter 1-3 tells us that Samuel was an answer to his mother Hannah’s vow, and so she fulfilled her vow by dedicating him to the Lord. Hannah sent Samuel to the Jewish temple in Jerusalem “although the child was young” (1:23), where he served and learned from the priest, Eli. Some missionaries have used Samuel’s situation to support sending their children to boarding school. Samuel’s boarding school education prepared him to be God’s leader of Israel as a prophet, priest, and judge.

However, it is obvious that Samuel’s education and rearing were quite abnormal. We cannot use Samuel’s case for every mother to drop off her firstborn child at the temple for the priest to raise. When the Lord gave Hannah five more children after Samuel (2:21), she did not send them off to the temple boarding school. We cannot support the common practice of boarding schools by pointing to Samuel’s uncommon situation.
E. Jesus

In the New Testament, there are also great-educated people. The four Gospel books show us how Jesus received education. As Jesus Christ is almighty God and knows everything, He needs no education. But being raised in a Jewish family, Jesus was taught at home from his parents. Luke said, “The child grew and became strong; he was filled with wisdom, and the grace of God was upon him.” (2:40) “And Jesus grew in wisdom and stature, and in favor with God and men.” (2:52) From these verses we can deduce that according to the Old Testament, in particular Deuteronomy 6:4-9, Jesus parents educated their children in the ways of God, and there is no reason to believe that Joseph and Mary were an exception to this practice.

Another facet of Jesus’ training was His trade in carpentry. Although not stated in Scripture, from the reference in Mark 6:3 to Jesus as “the carpenter,” He adopted the trade of Joseph. The Scriptures do not specifically mention any formal training that Jesus might have had. However, “there can be no reasonable doubt that at that time . . . schools existed throughout the land.”14 “At an early age Jesus would be sent to school at the synagogue; there to be taught by the Hazzan, or schoolmaster, to read and recite the Jewish Scriptures”15

When we read Luke 2:46-47, “After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone who heard him was amazed at his understanding and his

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answers.” We can deduce Jesus attended such a synagogue school because such activities as discussing, asking, and answering were school activities.

F. Paul

Acts tells the story of Saul, later re-named Paul, who was educated by the Jewish Rabbi, Gamaliel strictly according to the law of his fathers. (22:3) Paul was born “of the tribe of Benjamin, a Hebrew of Hebrews” (Phil.3:5). It is probable that Paul’s parents raised him up in the Scriptures as a child and then provided for him to receive further education; first in the elementary school connected with the synagogue and then in the academy of Gamaliel, a respected teacher of the law (Acts 5:34). Gamaliel represented the school of Hillel, “the liberal wing of the Pharisees,” and was “one of the leading (if not the leading Jewish teacher) of [Paul’s] time.”* Paul’s training under him can definitely be classified as a formal education. Paul was in the multicultural society (TCK). He was trained to reach many nationalities with the message of Christ’s love.

G. Timothy

The most explicit scriptural example of spiritual education is found in the life of Timothy. Paul, in his second letter to Timothy, reminds him of his training. Paul reminds him of the faith that existed in his grandmother, mother, and in Timothy himself (2 Tim. 1:5). Paul expected that the faith would be

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passed down to each succeeding generation through the parents’ personal training, not through a formal education.

Timothy was raised under the tutelage of his Jewish mother and Greek grandmother, who taught him spiritual training at home. Therefore, it is seen that the spiritual training by his mother and grandmother had a lasting effect on Timothy. Paul, in his later training of Timothy, based his work on the foundation already laid by the spiritual education he received in his home as a child. He became like a son of Paul and assisted him in reaching the nations with the Gospel of Jesus Christ.

II. General Educational Passages

A. Deuteronomy 6: 1-9

This passage deals with the parent’s responsibility in regard to their children’s education. Verse two, which alludes to the fact that the law relates to each succeeding generation, which reads, “so that you, your children and their children after them may fear the Lord your God as long as you live by keeping all his decrees and commands that I give you, and so that you may enjoy long life.” In verse five, there is a message of what and how we should do, “Love the Lord your God with all your heart and with all your soul and with all your strength.” This is the law, which parents must obey. The parent’s first responsibility is to personally love the Lord with all their heart, soul, and strength. Mark later used the same message at 12:30 in his book. In verses six and seven, God’s method of teaching the following generation is revealed.
These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.

Deuteronomy 6:7

According to verse seven, the parents’ second responsibility is to teach their children about God. The parent’s love for God should be taught at any time, any place, and any method. Effective teaching about the love of God happens as the children observe and listen to godly parents living a God-centered life.

At this point, one observation needs to be made. “It is made quite clear in Deuteronomy that the primary responsibility for child training rests with the parents.”

B. Proverbs 22:6

There are many verses in Proverbs, which speak of parent-child relationships and parental responsibilities to teach their children. But the verse of Proverbs 22:6 is the most commonly quoted and trusted verse. “Train a child in the way he should go, and when he is old he will not turn from it.” Solomon did not use the common word for “educate,” but it is clear and the promise a rich one. There are two principals in this verse, which need to be mentioned. First, training should start at birth and builds each day. There is a very good motto at Liberty University, which says, “Changing Lives . . . One Degree at a Time.” No matter how a desirable change occurs, it must be changed step by step. When we train a person, we have to think of a saying: “the earlier, the better.” There is also a good

motto in the Orient about early education, which says, “The habit obtained at three years old, the habit will go until eighty.” This means parents who want their children to grow up into spiritually mature adults must begin training them from the day they are born. The reason is that habit is the second nature. It is easy for a baby to form a habit whether it is good or bad.

The second principle is derived from the phrase, “in the way he should go” or “according to his way,” which is given to qualify the type of training. What is “in the way he should go?” The way must be the upright living or wise way that leads his living. Therefore the writer most likely meant the training to be “in accordance with the manner of life to which he is destined, and the manner of life will be morally good.” The primary understanding of the nature of the training is moral character training.

Charles Swindoll makes the comment based on this verse that “in every child, there is a bent—a set of characteristics already established by God. And the parent who wants to train his child correctly should discover that bent.”

Therefore, the two principles gleaned from this verse are training should begin at birth and training should be centered on developing the positive moral and character traits already existent within each child.

C. Ephesians 6:1-4

Parental responsibility of children’s education is also taught in the New Testament when people are no longer under the Jewish law or its strict

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regulations. The apostle Paul speaks of specific relationships between parents and children. Paul ordered, “Children, obey your parents in the law, for this is right.” The children’s responsibility is to obey their parents, which is based on the fifth commandment of the law. “When the child is born, the father’s responsibility begins. The child has to be brought up and raised up by parents. The parents have to provide bodily nourishment first and then education in its entirety.” As the child grows, it is the father’s responsibility to provide a setting that is full of godly discipline and teaching. This verse is in full agreement with Proverbs 22:6 as to education beginning at birth.

However, Paul adds another sentence concerning the father’s responsibility to their children. The father is responsible to provide discipline for his children. This discipline is qualified by the phrase, “of the Lord.” It is discipline, which would teach his children to respect and love the ways of God; discipline that would cause his children to turn away from that which displeases God. This discipline is also in agreement with the teaching of Proverbs that often instructs fathers to discipline their children (3:12; 13:24; 19:18; 22:15; 23:13-14). However, as the rest of Scripture affirm, “discipline must always be exercised in love.”

Finally, the father is responsible to provide instruction or teaching in the Lord for his children. Essentially, the thought intended by Paul is for parents to correct their children, “by word of mouth.” This includes advice and encouragement.

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as well as reproof. Children are to be brought up with their education centered on the Lord and their responsibility to Him. Parents are responsible to give education to their children. It is spiritual and character-building traits that the Bible holds parents responsible to instill within their children.

D. Colossians 3:21

This verse is a parallel passage to Ephesians 6:4, which gives important instruction regarding the father’s responsibilities in raising children. Although not directly stated, the cause of embitterment seems to have been an “unreasonable exercise of authority.” So instead of the discipline being an encouragement toward better behavior, the discipline was causing the children to lose heart and turn away from the seemingly unreasonable goal of their fathers’ expectations.

Fathers should neither expect nor demand too much of their children. High goals need to be set, but not unobtainable ones. According to the writer’s experience, when the father expects too much or overcorrects the children, they are exasperated. Rules and discipline should be set which will cause the children to strive for maturity but will not be overly oppressive in their demands. The goal of the father is to instill within his children a mindset that is geared to a lifetime of willing obedience. A positive outlook of obedience to parents will later transfer to a positive outlook of obedience to God.

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9 Wood, 82.


E. 1 Timothy 3:4-5

This passage presents the required qualifications of an overseer in the church as regards his family. As missionaries are usually in some position of leadership in the church on the mission field, this passage can be applied directly to them. The qualification of the overseer is the same as a father. Donald Guthrie said,

Two principles can be drawn from these verses. First, father is to keep control of his children with all dignity. Control is not to be in the form of producing fear or guilt within the child in order to cause a forced obedience. Instead control is to be with all dignity that implies firm leadership that the children will willingly and naturally respect. Second, before a man is to be put in position of leadership in a church, he is to exhibit the quality of leadership within his own household. This verse is in simply speaking of qualifications of the minister and not priorities within the ministry.\(^\text{12}\)

However, by application, it can be stated that the overseer is responsible for both his ministry and his family. There exists a need for balance. It is unbiblical to spend so much time in God’s work that one neglects his God-given responsibility toward his own family. The reverse is true as well; it is unbiblical to spend so much time with one’s own family that one neglects his God-given ministry. When the writer studied the course ‘Growth and Development of the Contemporary Ministry’, the professor Dr. Tim Clinton said, “Family takes

\(^{12}\) Donald Guthrie, *The Pastoral Epistles* (Grand Rapids: Eerdmans, 1957), 81-82.
precedence over ministry.” But as a missionary, the writer has always considered ministry before family. The missionary may not ignore his family in the basis of his “high calling” of God. Instead he must maintain proper control over his household in order to remain eligible to continue God’s work.

F. Matthew 28:18-20

This is the Great Commission that Jesus Christ gave to us. The writer thinks that this is His last injunctions as well as His last command. Moreover, verse nineteen says, “go and make disciples” as the command. This command must be obeyed. To become a disciple means not only to be a converted man but also to be a student and a learner. The student must not only study the Word of God, but also dwell with God. To make disciples takes concrete shape through baptizing and teaching. Teaching here means to let the disciples obey everything that Jesus had commanded them to do. This is our task of evangelizing, enlisting men under the lordship of Jesus Christ. The word, “surely I am with you always to the very end of the age,” is a blessed promise that Christ’s presence as well as His authority shall empower His servants to perform this commission.

III. The Teaching Method of Jesus Christ

It is an important issue for the teachers in the classroom every day to decide on teaching methods. How a lesson is delivered and taught is as important as the lesson itself. Many different kinds of teaching methods have been

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13 Tim Clinton’s lecture notes titled “Growth and Development of the Contemporary Minister,” 1.
developed, applied and evaluated in the classrooms. Many different styles of teaching methods can be followed, but the methods of our Master Teacher, Jesus Christ two thousand years ago are still being used. Jesus Christ is universally recognized as the world’s greatest teacher. That would leave no reason why He should not be the one whom we exemplify in all of our teaching methods. We are living in the 21st century now, but we have to study Jesus’ teaching methods and need to be conformed into being more like the Master Teacher.

The writer had the experience of teaching for thirty years in both public and private schools before he became a missionary, but he never had the experience of teaching at Christian schools. When he established an MK school, he asked himself, “Why should Christian school education borrow a system of education from a secular world instead of from God’s revelation to man?” The best system of teaching that could be followed would be the system that Jesus used as opposed to a system developed by man. Of course the writer acknowledges that the secular educators have studied the teaching methods and the learners much more thoroughly than Christians have and that there will be many correlations between the secular and the spiritual because both deal with the same human learners. But, this study will show that many new methods that teachers are using today are replicas of those of Jesus, and it will also unveil a few other methods from Scripture that teachers are not presently using. In essence, most of the teaching methods of Jesus Christ will be addressed so that future teachers can manage and teach their students as the Master Teacher did.
A. Jesus as a Teacher

Jesus has frequently been called the greatest Teacher who ever lived, even by those who have openly rejected His message. How can Jesus’ message have caused Him to become the world’s greatest Teacher? The answer lies in the methods of teaching that he used. Pinkard says, “There are over forty-five examples of the name of “Teacher” given to Jesus in the Gospels, and Teacher was the common name of Jesus. People called Jesus “Rabbi,” Jesus Himself told His disciples that there was only a Rabbi, which was Christ Himself (Matthew 23:8)”14

Thus, it is obvious that one of the most prominent works of our Lord during His public ministry was teaching as a teacher. Jesus spent most of His time on earth teaching, and He is more often called “Teacher” than “Preacher.”15 In the book of John 3:2, Nicodemus said to Jesus, “Rabbi, we know you are a teacher who has come from God.” This was a correct response of Nicodemus to Jesus. Glover says, “But he [Jesus] dealt with men, he taught and he influenced them, and it is worth our study to understand how he did it —to master his methods”16

Jesus has been considered to be a credible teacher in the present as well as in past history. Pinkard continued, “Therefore, His methods should be esteemed

14 Trista D. Pinkard, “The Teaching Method of Jesus in the 21th Century Classroom” Senior Thesis in the Honors Program in Liberty University (Spring, 1999), 7.
as credible as well, which establishes that every teacher and potential teacher should follow these methods in order to become the best teacher possible.”

B. Attitude toward Students

Student, teacher, and textbook are three essential elements for education. The student is more important than the others because the main subject of education is the student. Students are the reason that there are teachers. Therefore, the teacher’s attitude toward students is decisive in successful education. At the beginning of every year, teachers receive a list of the students who will be in their classrooms for the year. Among the list, some are good students and some are not good students. Almost every teacher wants to have good students. If teachers had a choice, many would have chosen only a good student.

Bruce said,

“Jesus had the ability to see the potential of each of His students and He had the right to choose His twelve students, but the way in which Jesus responded to and handled His students was not the same as that of teachers today. Jesus did the unlikely and chose students that would have been characterized by many teachers as “bad.” At the beginning of Jesus’ ministry, the pupils that Jesus chose were “exceedingly ignorant, narrow-minded, superstitious, full of Jewish prejudices, misconceptions, and animosities. They had much to unlearn of what was bad, as well as much to learn of what was good, and they were slow both to learn and unlearn.”... Even though these students were slow in understanding, Jesus taught them with patience. Most of these students had never had a formal education nor had much contact with those in society who had."


18 A.B. Bruce, The Training of the Twelve (Grand Rapids: Kregel Publications, 1984), 14.

19 Ibid., 15.
Wilson says,

"Luke speaks of how little these students understood when Jesus again predicted His death (18:31-34), but Jesus did not go ahead of them nor rush them to the next level. He had only three years to impart the Gospel to His students in such a way that it would remain a permanent belief and teaching on the earth after He was gone."20

John speaks of Jesus’ foretelling His death and ascension into heaven (13:33). Jesus says, “My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come.” Knowing to whom He was speaking, Jesus began talking to His disciples with a nursery dialect, “children”. The fact that Jesus was leaving was difficult for the disciples, so Jesus chose words that were comforting and on a child’s level in order to alleviate some of their fear and sadness. A.B. Bruce states that the “kind Master alters His language, in gracious accommodation to childish capacities.”21

Jesus had no prejudices about His disciples. No special treatment was given to any of the disciples. For example, even though Peter may have spent more time with Jesus, he was probably the most disciplined of any of Jesus’ students, but Jesus did not treat him special. If the writer were Jesus, he would not allow Judas to stay. Instead he would expel Judas. Jesus gave no preferential treatment but would teach all equally. In fact, He found more joy in finding the people that

20 Clifford A. Wilson, Jesus the Master Teacher (Grand Rapids: Baker Book House, 1975), 64.

21 Bruce, 394.
were spiritually lost and needed help, and spent more time with these kinds of people than anybody else.

C. Use of Circumstances

Jesus’ techniques and lessons varied according to circumstances. He did not have a particular class or classroom, but He performed His teaching in excellent ways. For example, in Luke 5:1-3, Jesus was standing by the Lake of Gennesaret, with the people crowding around him and listening to the word of God and He got into Simon’s boat, and asked him to put out a little from the shore. Then he sat down and taught the people from the boat. In this story, Jesus used the circumstances in many ways.22

- First, He knew the need of the people crowding there. They wanted to listen to the word of God. As a teacher, we should know what the students want.
- Second, He used the boat at the water’s edge, because the boat was a good place to teach the many people.
- Third, He asked Simon to put out a little from the shore, because when the boat was close to them, only a few people could see and listen. But when the boat was a little out from the shore, all the people could see and listen to His teaching.
- Finally, another important thing was the surface of the water could make Jesus’ voice louder just like a loudspeaker. Jesus knew these phenomena and used the circumstances.

Another example, in John 6:25-32, Jesus said, “Look at the birds of the air; they do not sow or reap or store away in the barns, and yet your heavenly Father feeds them.” He asked, “Are you not much more valuable than they? Who of you by worrying can add a single hour to his life? Why do you worry about clothes? See how the lilies of the field grow? They do not labor or spin.

22 Dr. Daniel Kim’s Exegetical Preaching class lecture notes, 13.
Yet I tell you that not even Solomon in all his splendor was dressed like one of these.”

When Jesus taught the people on the mountain about anxiety, He used the natures of the birds, lilies, and grass of the field. As there are no allusions in the Scripture about the circumstances at that time, we do not know the situations. But, whenever the writer reads these passages, he imagines that there might be birds flying in the air and there might be lilies and grass beside where they were sitting. Horne said, “Jesus was a master opportunist in seizing on every occasions, as it arose, to impart his precepts.”23 As students learn more from these life experiences and actual occurrences in the teaching field, so teachers should learn to draw on these for the most effective teaching as Jesus did.

D. Use of Visual Aids

Jesus used visual aids in teaching because His students were as children concerning spiritual matters, and they needed visual instruction to help them learn. All of Jesus’ miracles were actually visual aids in showing God’s power. For example, Jesus turned water into wine, raised people from the dead, healed the blind with mud, created food for 5,000 people with five loaves of bread and two fish, and caused many lame to walk again. Pinkard says, “In Matthew 18:2-3, Jesus used a child as a visual aid for the greatest in the kingdom of heaven. Jesus said, “I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like

this child is the greatest in the kingdom of heaven.” At that time, the child was a powerful visual aid.\textsuperscript{24} In Matthew 22:19-22, Jesus asked for a coin to solve a dispute about taxes among the people. When a Pharisee brought Jesus a coin, He showed them the picture and the inscription on the coin, and then He told them to “give to Caesar what is Caesar’s and to God what is God’s. Jesus used a coin as a visual aid. Today’s teachers should know that when Jesus used nature as visual aids, His teaching was more effective than without them. The children today love to learn more, when teachers use the sky, clouds, trees, birds, flowers, and stones as visual aids.

E. Use of Questioning

When Jesus was teaching, He used hundreds of different questions. Some of these questions were direct and simply intended to secure information. Sometimes He used questions for the students to think before giving the answers, and some were offered as rhetorical questions needing no verbal response. When an answer is drawn out of a student by the asking of a question, the student remembers the answer better than if the answer had just been by the teacher. Good questions make good answers, and then teaching is successful. There is a good example of Jesus’ use of questioning to draw out good answers.

Wilson says, “In Matthew 21:23-27, when Jesus entered the temple court. The chief priests and the elders of the people came to him and asked Him, “By what authority are you doing these things?” they asked. “And who gave you this authority?” For this question, Jesus replied, “I will ask you one question. If you

\textsuperscript{24} Pinkard, 26.
answer me, I will tell you by what authority I am doing these things. John’s baptism—Where did it come from? Was it from heaven, or from men?” They answered Jesus, “We don’t know.” Then Jesus said, “Neither will I tell you by what authority I am doing these things.” Jesus found out a good answer by asking them. He need not tell them by what authority He was teaching the people. Jesus used two other questions to let them know the secret of Kingdom of God.”

Jesus tells the chief priests a story about two sons: one son told his father that he would not work in the field, but he did away. The other son said to his father that he would work in the field, but he never did. Jesus asks the religious leaders which of the two sons obeyed his father. From their answer, Jesus told them about the Kingdom of God (21: 28-32). Jesus told another parable of the tenants. He also questioned what the landowner would do to those tenants. After He listened to their answer, Jesus revealed to them their plot to kill Him (21:33-46).

F. Simplicity of Teaching Style

Pinkard says,

“Jesus’ method of teaching was excellent because it was so simple. One way in which Jesus kept His teaching simple was through using illustrations. He used natural examples such as birds (Matt. 8:20), hair (Matt. 10:30), lilies (Matt. 6:28), salt (Matt. 5:13), wind (Matt. 7:25), grapes (Matt. 7:6), and fig trees (Matt. 24:32) which all create effective word pictures. Jesus deliberately took these objects from everyday life so that his audience would understand and apply spiritual truths through them. He took the simplicity of the known and transferred it to the unknown; He built concepts from the concrete to the abstract.”

25 Wilson, 113.

26 Pinkard, 12-13
Teachers should remember that children’s minds are so simple that it is more effective to take the difficult concepts down to their level. The use of simple terms and simple examples can help children to understand abstract concepts.

G. Storytelling

Jesus used the method of storytelling. He told His stories in a gripping way that used vivid imagery. Pinkard says,

“In Matthew 12:40-42, Jesus told His students about the story of Jonah and the whale. He explained how Jonah was in the belly of the whale for three days just as He would be in the grave for three days. He continued to tell the story of how Jonah preached to the evil people of Nineveh, and they repented. Jesus explained that this generation had not yet repented even though someone greater than Jonah was now preaching. Retelling this Old Testament story aroused the people’s interest.”

Wilson said,

“Jesus kept the interest of voluntary audience that numbered in the thousands for several hours at a time. He immediately gained the interest of this crowd; He used many descriptive words that helped the listener to visualize the story. The story was also kept very concise in order to hold the attention of the students.”

Jesus demonstrated storytelling as an effective teaching method.

H. Overstatement

Pinkard says,

“Jesus used several teaching methods within storytelling. One of these methods is overstatement. Jesus sought to capture the attention of his listeners by overstating a truth in such a way that the resulting

27 Ibid., 13.

28 Wilson, 42.
exaggeration would forcefully bring home the point He was trying to make. For example, Luke 14:26 states, “If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters—yes, even his own life—he cannot be my disciple.” This is clearly an overstatement because Jesus could not ask someone to hate another person. This would be a clear contradiction of Jesus’ other commands in Scripture to love one another, respect parents, and love enemies.”

Stein said,

“Jesus used overstatement in order to make a point. The point is that even natural affection for our loved ones should not interfere or take precedence over our loyalty for Him. Therefore, overstatement is a useful teaching method when the teacher needs to emphasize a specific point such as Jesus did with the requirements for being His disciples.”

I. Hyperbole

Hyperbole is another method that Jesus used when telling a story. Hyperbole is an overstatement that is exaggerated to the extent that it is not physically possible for it to be true. Stein says,

“Jesus used the hyperbole in the book of Matthew 7:3-5, Jesus asked, “Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? How can you say to your brother, ‘Let me take the speck out of your eye,’ when all the time there is a plank in your own eye?” He told them, “You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.”

Jesus also states in Mark 10:24-25 that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

These two examples are clearly exaggerated to the point of impossibility: a plank cannot fit into someone’s eye, and a camel cannot fit through the needle. Jesus


30 Ibid., 32.

31 Ibid., 14.
used somewhat humorous teaching method in order to make a strong point to His students. If Jesus' teaching is true, judging others is impossible, that it is impossible for riches to get one into heaven. The hyperbole in these examples brought force and effectiveness into the points that Jesus was trying to make. Teachers should incorporate hyperbole into their teaching methods when they are trying to make a strong point in their lesson.

J. Contrast

Contrasting opposites against one another reveals their differences. Jesus used contrast in His stories. Pinkard states,

"Matthew 25:1-13 states that the wise virgins were prepared because they had oil for their lamps, but the foolish virgins were left behind because they had to go buy oil when the bridegroom was coming. Jesus used contrast in teaching about the treasure in the heaven and treasure on earth (Matt. 6:19-21), the sheep and the goats (Matt. 25:31-46), the lost son and elder brother (Luke 15:11-32), and the rich man and Lazarus (Luke 16:19-25)."

Contrast was an effective teaching tool in these stories because Jesus' students could understand what they were supposed to do, and they could also understand what would happen if they did not do what was expected.

K. Simile and Metaphor

Similes and metaphors are just the opposite of contrast; they compare the similarities of things instead of pointing out the differences. Typically, a simile uses the words "like" or "as" in its comparisons. Pinkard's example of Jesus using

[32Pinkard, 15.]
a simile would be in Matthew 23:27 where He compares the hypocritical Pharisees to being like whitewashed tombs. Jesus says that they have the appearance of being beautiful and clean on the outside, but they are really filled with dead men’s bones and all uncleanness. Another example is in the book of Luke 17:6 that “if you have faith as small as a mustard seed, you can say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it will obey you.” Jesus uses the simile here to compare the amount of faith needed to be as small as the size of a grain of mustard seed. The simile was effective in making His point because it gave His disciples something to visualize that they could understand.

A metaphor is also a comparison, but it usually compares unlike things and does not use “like” or “as.” The Gospels contain numerous examples of such figures of speech, because Jesus was fond of using analogies. Pinkard stated, “In Matthew 23:33, Jesus calls the Pharisees “serpents” and “a brood of vipers.” Jesus does not say that the Pharisees are like serpents or vipers: He says that they are serpents and vipers. It is more direct way to compare two things than by using similes. Jesus calls His followers the “salt of the earth” and the “light of the world” (Matthew 5:13-14). In John 15:5, Jesus says of Himself, “I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.”

33 Ibid., 16.
34 Stein, 35.
35 Pinkard, 16.
Pinkard continued, “No comparison of Jesus is ever in simile form. He is the “Vine”, the “Shepherd,” the “Light of the World,” the “Rock,” the “Way,” the “Truth,” and the “Life.” Jesus is not similar to these things; He is the essence of each one of them. Jesus strongly emphasized His point through the method of metaphors.”

Similes and metaphors are frequently used not only in literature but also in teaching today, because they are effective methods of making strong points and in giving the audience something to visualize and compare.

L. Irony

Irony is a statement or expression in which the intended meaning is the opposite of the literal meaning. When Jesus spoke to the Pharisees in Mark 7:9, He used irony by saying, “You have a fine way of setting aside the commands of God in order to observe your own traditions!” Jesus did not literally mean that they were rejecting the commandments of God in a great way, but this method of using irony was effective in strongly stating the point He intended for the Pharisees to receive. Horne says, “Jesus did not use irony very often in His recorded teaching, but irony can be very effective when used in a direct, harsh way as Jesus did with the Pharisees or also in a humorous way.”

36 Ibid., 17.

M. Parables

The most popular teaching method of Jesus is the use of parables. A parable is considered to be a short story that uses a comparison of familiar facts to explain spiritual truths. Therefore, parables contain many contrasts, similes, and metaphors that have been previously discussed: “Next to examples, the chief means used by Jesus to make Himself popularly intelligible were comparisons.”

Wendts also states that parables are the highest “role” of comparisons over simile, metaphor, and other comparative methods.

Jesus speaks in parables more frequently than any other method. The term “parable” occurs over fifty times in the New Testament. In the book of Mark chapter 4 alone, there are four parables such as sower, lamp, seed growing gradually, and mustard seed.

Pinkard says, “The parables of Jesus are common to the Christian and non-Christian alike. In Luke 15:8-24, Jesus gave the parable of the lost coin and the supplementary parable of the lost son. Some examples include the parables of the “lost sheep” (Luke 15:3-7), the “hidden treasure” (Matt. 13:44), the “pearl of great price” (Matt. 13:45-46), and the “unjust steward” (Luke 16:1-13).

The effectiveness of this teaching method is evident in the fact that so many people have heard and remembered these parables through the years.


39 Ibid., 115.

40 Pinkard, 21.
Therefore, parables should be used again in the classrooms of the twenty-first century.

N. Other literary forms

Jesus used many other rhetorical and literary forms during His teaching. *Personification* was a literary form frequently used by Jesus. For example, when Jesus told Nicodemus that the wind blows where it wants to (John 3:8), Jesus used this form of personification to the wind.

*Paradox* is another form that Jesus used. His most famous paradoxical statement is in the Matthew 20:16 when Jesus says that the last will be first and first will be last. In Matthew 19:24, Jesus said that it is easier for a camel to go through the eye of a needle than a rich man to enter the Kingdom of God. Jesus used the form of metonymy and apostrophe in His cries of sorrow as in, “O, Jerusalem.” *Metonymy* was used in the sense that, even though He addressed the city, He was really referring to the people in it. This cry is also considered an *apostrophe* because Jesus dramatically addressed the city as though it were a person.\(^{41}\)

Wilson says,

\[\text{"The qualities that the Master Teacher displayed in His teaching were truly impressive in His use of the literary forms. He had a picturesque style that was simple yet profound. When Jesus was teaching, He kept the students interested by using many kinds of teaching methods such as questions, group discussions, storytelling, and a variety of literary forms in appropriate and complete ways."}\]\(^{42}\)

\(^{41}\) Pinkard, 19.

\(^{42}\) Wilson, 35.
As Jesus perfectly understood His students, and used perfect methods in order to change them, Jesus' instructions were contagious. After Jesus left, the students performed the work alone because they were trained agents ready to share what they had learned from Jesus, the Master Teacher. Wherever they went, they could heal the sick, cast out demons, and teach and preach the Gospel of kingdom of God.

When we read the word of Jesus in the Gospels, we are struck with His fresh and creative teaching methods. Therefore, we can conclude that the Scripture is full of teaching methods of Jesus Christ that should be used in the classroom of today.
Chapter III.

THE PRESENT STATUS OF MK EDUCATION

I. Advantages for the MKs from Non-formal Education

Very few MKs see themselves as having suffered because they were raised abroad. Most feel that it is a great advantage for them. Statistics indicate that MKs are more mature and possess a broader world view than other children. Advantages that are often listed include exposure to travel, language, and cross-cultural friendships. MKs have learned to accept people from different lifestyles, customs, values, and cultures without degrading them in the process. They have learned how to cope with such adversities as poverty, disease, and death, which are all around them in ways that most non-MKs never experience.

Other points that have been brought up are the lack of cultural facilities such as outing places (recreational), game rooms, sports, television and movie houses, because many of these and other forms of entertainment were non-existent. Many MKs learned to be much more creative in their own entertainment. They carry this over into their daily lives as adults and into their occupations. Also, many of them learn how to provide for themselves and fend for themselves in nature just by being with the nationals who learn from very

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2 Ibid.,
early childhood how to care for their basic needs. They as well learn from their MK experience how to distinguish their needs from their wants.

They are conditioned by their environment to make decisions for themselves when necessary, without having to depend on others. In other words, they develop their basic human instinct for survival in ways other children don’t. This bent towards independence often motivates them as adults into leadership positions. The most important benefit of all was the spiritual foundation developed on the mission field. They were being exposed constantly to parents working with people and watching God change lives.

All of this points to the advantages gained from the MK experience on the mission field. As the writer and others have experienced, these MKs are much better prepared for college education than most other students. They have already learned how to handle themselves away from home and in different situations. They are conditioned by their experience to expect change and adapt to it. They have also learned good work and study habits that will be carried with them throughout their lives. Disciplinary habits like Bible study comes naturally from the encouragement gained by being raised in a missionary home by dedicated parents.

One adult MK raised in Thailand by missionary parents who completed a Bachelors and a Masters degree in the United States wrote an article titled “Great Privilege” in the *Global Partners Quarterly*. He says, “In retrospect to my MK life, there are good memories as well as bad memories in my mind. The MKs’ situation is never a disadvantage. Rather than that, we enjoyed many advantages.
We were raised up in a multi-cultural environment. We learned to speak at least three languages without any problems. From the early childhood, we lived in a Christ-centered home environment. And we learned that living for God is more important than anything else. We were inspired to be missionaries ourselves. We learned first-hand how to sacrifice and how to serve others from our parents' ministry. We were raised free from the materialism yet, we can keep company with the people of high or low social status.\(^3\)

II. The MKs' Problems Encountered

The missionary children on the field are still children. They also have normal problems and frustrations any other child has, but they relate to them and express them in different ways. The adult MK mentioned above said that he also experienced many problems when he was on the mission field. He said, "I had to change schools eleven times during my elementary school and high school days. Two and a half years was the longest period of time I stayed in one place after coming back from furlough (sabbatical) in England. During that time, I had to experience the trauma of parting from the close intimate friends and the insecurity of making all new friends. I had a hard time making deep friendships because of my unconscious fear of separation. Sometimes I felt that I had no place to go and I was cut off from the outside world. As I was an MK, it was difficult for me to develop myself in unrestricted ways and to express myself without being aware of

This feeling is common with children raised by missionaries in another culture. They learn through their experience to develop a wide range of relationships much like children of military families do, but habitually refrain from developing close relationships.

A. Multi-Culturality

The first major factor affecting an MKs’ development is the multi-cultural lifestyle. Adjustments to a different way of life are never easy, especially when a whole family is involved. The MKs often face a unique mixture of struggles as they are being raised in a culture that is very different from that of their parents. This multi-cultural upbringing is often the source of much confusion during the MKs’ development.

For example, as Korea is one tribe, one language, one culture, and one society, the confusion of the Korean MKs about multi-culture is much more serious than other nationality MKs. When Korean MKs go to another country such as Thailand, for example, they will be shocked. There are seventy-six languages and over thirty tribes in Thailand. They have Buddhist culture. Wherever the MKs go, even to schools, they can see the idols. When the MKs enter school, they have to study with friends who have different religions and languages. Missionary kids such as Korean MKs are not unique in their desire for identification with their peers. However, their living situation is such that they are not able to fully associate with one particular culture. Therefore, the MKs must adjust themselves to this multi-culture.

4 Ibid.
These MKs have been designated "Third-Culture Kids" or "Trans-Cultural Kids" (TCKs) by those who are striving to make their adjustments to life easier. TCKs live with a sense of being in the middle of two cultures, of not completely having one of their own. D. Davis said, "These MKs, as TCKs, often experience a great deal of identity confusion as they strive to establish their roles in their society. The amount of emotional energy required to deal with this confusion can be a cause of much psychological stress throughout their development."5

B. Frequent Mobility

A second major factor involved in the lives of MKs is frequent mobility. Like the case of the adult MK, mentioned above, who changed school's eleven times during twelve school years, not a few missionaries constantly move their work places. Davis said, "This transient moving of the entire family can influence the MKs causing psychological insecurity and depression. It can cause the MK to develop a tough exterior, which hampers intimacy with others. And the Mks in turn can become independent and self-contained, reluctant to reveal their feelings to others or to invest in close relationships."6 These traits reflect the following inner struggles of MKs as their personality can be affected by their constant moving.

There are three factors that occur as the result of frequent mobility:

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5 D. Davis, "Teaching MKs is Real Missionary Service," Mission Today (3 November, 1994), 75-77.

6 Ibid., 277.
1. Identity formation

One psychological issue that is affected by frequent mobility is that of identity formation. This is not a problem claimed by MKs alone, however. The factors associated with a cross-cultural upbringing add a new dimension to the effort. Davis said, “The continual moving often required in overseas work can negatively affect a child’s sense of security, as he cannot establish a stable environment. Also, the value system that he has internalized in one culture may clash with the one that he faces in the new culture. He must constantly examine his concept of reality to determine his identity in terms of the culture in which he lives.”

2. Displacement anxiety

Another problem that may result from the frequent mobility of mission life is displacement anxiety. This disorder is characterized in a child by a difficulty in developing and maintaining relationships, due to constant disruptions to his attachment bonds. Hazan and Shaver have proposed three adult attachment styles, which are greatly affected by the style of attachment that is developed in childhood. The secure style allows for a person to feel comfortable in interdependent relationships. A person with an anxious ambivalent style

7 Ibid., 278.
desperately wants close relationships but perceive that others do not want to get close with them. 8

Emotional attachments are made when a person feels secure. The author of MK Identity Crisis, F. White suggests, “the quality of attachments in these first years of life plays a role in determining how that child is going to develop socially, intellectually and emotionally.” 9

Anxiety is sure to occur when a child does not perceive that he is able to develop permanent attachments. B. Bushong believes that young adults who moved frequently as children “may sometimes end a relationship without even meaning to. They have a kind of alarm clock that goes off every two or three years.” 10 The continual upheaval of a child’s relational structure can negatively affect his ability to form personal bonds with those around him.

3. Separation anxiety

A third major psychological issue resulting from frequent mobility for MKs is that of separation anxiety. Dr. M. D. Bullock defines this disorder as “excessive anxiety for a duration of at least two weeks, involving separation from those to whom the child is attached.” 11 Environmental changes such as a school

8 Jana Lynn Wonderland, “Educating the Children of Foreign Missionaries: Options and Psychological Effects” Senior thesis in the Honors program, Liberty University (Spring, 1999), 8-9.


change or a move to a new neighborhood provides another category of precipitating factors. Freud theorized, “Anxiety is produced when a child is separated from a person he or she loves as an example of an unsatisfied libido transformed into anxiety. The anxiety arises out of stimulation that has mounted to an unpleasurable height without being satisfied or discharged.”

As the adult MK said above, the constant moving causes separation periods of great length from all that the child has become familiar with. Along with this event, many MKs receive their education at a boarding school and must deal with their parents’ absence. This factor will be further discussed in the paper when the boarding school option is explained in greater detail.

C. Re-entry

A third major factor involved in missionary life is the re-entering of the parents’ home culture, whether temporarily when the family returns on furlough, or more permanently at the end of their missionary career. The child has become familiar with the foreign culture he has been growing up in, while the parents’ sending country is foreign to him. Furloughs are terms spent in the parents’ home culture and are generally taken every few years. These times of change can also produce much anxiety, as the child must adjust to relating with unfamiliar people.


12 Jana Lynn Wonderland, “Educating the Children of Foreign Missionaries: Options and Psychological Effects” Senior thesis in the Honors program, Liberty University (Spring, 1999), 8-9. Quoted in Mark D. Bullock Ibid.,
in a different culture, and then re-adjust to the people of his home culture when he returns.

David Pollock, Director of a ministry to MKs and their families called Interaction, is especially concerned with the trauma that re-entry can evoke. He describes this emotional experience as being “characterized by a sense of chaos . . . Problems are exaggerated and . . . typical experiences include . . . feelings of isolation, anxiety, and self-centeredness.”

The problems that result from frequent mobility (those involved with identity formation, separation anxiety, and displacement anxiety) are often exaggerated as a consequence of the child re-entering his home culture. He struggles to create an identity for himself in the new environment, while grieving about his separation from those he has become emotionally attached to on the field. The adult MK mentioned above said to the writer, “Re-entry is hardest for me because I have no place to call home, no familiar face or place to retreat while becoming familiar with the new. Moreover, I have to serve in the army as a soldier for two and one-half years according to the military service law right after I enter my home country.” There are many stories such as the above, which detail personal struggles as a result of experiencing an entirely new culture.

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14 Yul Yoon, interview by the writer, April 6, 2000.
D. Resiliency

Resiliency enables a person to return to a sense of peace. In order to alleviate the negative effects of psychological factors, it is necessary to enable an MK to develop resiliency. *Webster's New Collegiate Dictionary* defines resiliency as "an ability to recover from or adjust easily to misfortune or change." After facing a conflict he refreshes himself spiritually, emotionally, and physically in preparation for his next challenge. A person who is resilient knows who he is and is able to easily return to his inner strength when faced with shifts to his reality. This ability can be developed as he learns to apply the principles he has gathered from life experiences, so that he can adjust to each new situation accordingly. The development of resiliency in a child is not a simple task, especially in an MK. The parents, teachers, and other adults involved in his care giving must help him to focus on the importance of the central purpose of life, that is, to love and serve God with all of his being.

Nick and Dora Pauls have served with Wycliff Bible Translators since 1975. They have developed a list of "C" words that are crucial to resiliency: communication, continuity, collaboration, cultural confirmation, closure, and cultivation of personal faith in God. These elements can positively influence a child’s character as the adults around him actively commit to promoting his

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healthy growth. The development of resiliency can greatly reduce the negative effects associated with identity formation, separation anxiety, and displacement anxiety.

III. The MK Schools’ Problems Encountered

A. Political Problems

According to Dr. Edward E. Danielson, who was a missionary to Philippines, J. Hudson Taylor, founder of the China Inland Mission (now Overseas Missionary Fellowship), believed that the children of missionaries should be educated overseas in a location near the parents’ ministry. As the result of this strong commitment to the missionary family, he opened a school in Chefoo China in 1881. This Chefoo School was the second oldest MK school in the world. (The first MK school is Woodstock School in India which was established in 1854. This school is continuing to offer educational and boarding services to the missions community). Danielson stated:

Taylor’s vision for on-the-field training of missionaries’ children cannot be overemphasized. His thinking in this area was as revolutionary as many of his other ideas. Once the Chefoo School was opened, missionaries around the world were assured that such a thing could be done. MKs could remain on the field rather than be returned to the home country for their education. 17

Danielson considered the Chefoo School to be the forerunner of all other schools for missionary children. However, the school was closed in 1949 when the Communist took over China, and students were evacuated. This school closed

because of political problems. Even though the Chefoo School was closed, as missionaries were dispersed to other parts of Asia, new schools for their children came into existence.\textsuperscript{18}

Another case of political problems is when an MK school is going to get an international school license from the government, and the government does not give the license because of the religious difference. In many oriental countries, it is against the educational law when more than ten students study at home without permission. If the parents want to teach their children, they have to get the permission from the government as a school or an institute. It is very difficult for missionaries to get the international school license from the Moslem and Communist government. When the country has a different religion, it is more difficult to get the school permission.

B. Accreditation Problems

Accreditation is a complex process of self-study and evaluation by which a recognized agency certifies that a school meets formal requirements of academic excellence. MK schools should get accreditation.

According to statistics, only about five percent of the overseas schools for MKs are accredited.\textsuperscript{19} Identification of the specific reasons why more schools are not accredited will help educators understand the nature of these overseas schools,

\textsuperscript{18} Ibid.

and help mission leaders to determine the steps that need to be taken to increase this low percentage.

Mr. Russel Lambert, Jr., Acting Superintendent of Faith Academy in Manila, is a qualified school administrator and recognized educational leader among those interested in overseas schools. He has served as a member of the Western Association's overseas accreditation visitation team, and as a consultant on accreditation to other missionary schools in Asia. Mr. Lambert, in an interview conducted at Faith Academy in Manila, stated, "I think it would be safe to assume that the vast majority of these schools would apply for accreditation if they thought they could make it." In the light of this observation, the fact that only five percent of MK schools are accredited by the United States regional accreditation agencies becomes a serious problem.

Why were so few overseas MK schools accredited? Could some specific reasons be identified, such as:

1. Unwilling to do work for self-study
2. Lack of qualified staff?
3. Insufficient library holdings?
4. Incomplete programs?
5. Poor financial base?
6. Inadequate physical plant?

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20 Russel Lambert, Jr., interviewed by Everett R. Boyce, Ibid.
C. Staff Problems

Almost every MK school faces a staff problem. According to the ACSI (The Association of Christian Schools International which was founded in 1978) among the membership schools, 72 schools have been sending advertisements for staffs on the website: www.acsi.org/intmin/oto.com.\(^{21}\) The title is “Overseas Teaching Opportunities.” They need administrative, support, residence staff, and teachers. One of the biggest problems the writer experienced was in recruiting teachers. When he established the MK school, he visited the United States two times to recruit teachers. He thought if he could recruit good a staff, Christian education might be successful.

D. Financial Problems

Overseas Missionary Fellowship (OMF) is going to close the Chefoo School which belongs to their mission board because of financial problems. One of the OMF staff emailed this writer, “At present, OMF is running only one MK boarding school, Chefoo School in Malaysia. Unfortunately, this is the last MK boarding school run solely by OMF and is going to close down this coming June. The other Chefoo school we used to run in Japan was closed down a few years ago. There are many reasons attributing to the closing. One of the main reasons is that more and more educational options are now available on the mission field.

Parents have more choices and they would like to keep their elementary age children with them.\textsuperscript{22}

The operation of a school for missionary children is an integral part of the missionary program. The responsibility of giving their children a well-rounded social, spiritual, and academic education accompanies missionary parents as they respond to Christ’s command to preach the Gospel. MK schools must assure the missionary parents that everything possible is being done for the welfare of their children. Bressler reasoned that the missionaries’ heart is with their children, and if their children are content and happy at the school, it is much easier for the parents to carry out their missionary mandate.\textsuperscript{23} When an MK school has a financial problem, that problem produces other problems. As a result, the school might have to close.

IV. The Present Status of Model MK Schools

There are many MK schools in the world today. This writer chose ten schools as samples. Faith Academy in Manila, Philippines is one of the biggest schools, Ukarumpa International School is in Papua New Guinea, which is the model school of Wycliffe, Black Forest Academy is in Germany, Christian Academy of Guatemala is in Central America, West Nairobi School is in Africa, Korean Academy is in Manila, and Bangkok International Academic School is the

\textsuperscript{22} Polly Chan, “Please send me OMF MK school materials” E-mail to the writer on February 23, 2001, 1.

\textsuperscript{23} Ralph Bressler, “MK Education---What’s the Score?” Alliance Witness (November 7, 1973), 34.
school established by this writer.

The average number of students is 371 and average staff size is 47. Therefore, one teacher teaches about eight students, which means it is lower than America (one teacher teaches twenty students). The average school fee is $2,607 per annum. Comparing this to other international schools, this school fee is much lower. Still this amount of school fee is high for missionaries. If a missionary has three children, how he can survive after paying these school fees? Seven of the ten schools have accreditation from WASC (Western Accreditation of Schools and Colleges) or ACSI. The following section further describes each of these ten schools---This source came from the Summer Institute of Linguistics Overseas School Profile in Dallas, Texas.

A. Faith Academy

Description: Faith Academy was established on April 24, 1956 and classes opened in 1957 with 49 students. The present campus was established in 1962. Faith Academy is the largest MK school in the world now, with 600 students on its campus in Manila and 60 at a branch campus in Davao City. Each part of the present campus, as well as the faculty, staff, and dorm parents are evidence of the faithfulness of God.

Location: Metro Manila—the 12 acre school campus is situated on a low hill overlooking metropolitan Manila. It takes an hour or two to reach the campus from the airport.

Facilities: The school is very well equipped with science and computer labs, a home economics room, industrial arts workshop, photography darkroom and AV center. The school has a music room with a full range of brass and woodwind
instruments for hire. Two covered playgrounds, two soccer fields, a gymnasium and weight training room combine to offer an outstanding sports program.

**Affiliation:** Faith Academy is an inter-mission school. It is accredited with the American WASC (Western Association of Schools and Colleges) and is affiliated with the American ACSI (Association of Christian Schools and Colleges). It is a registered center with the University of Cambridge, UK, for GCSE examinations.

**Curriculum:** Although the school has an American ethos successful steps have been taken to an international curriculum and a significant number of the staff are non-American. The British IGCSE program of study offered in the international study program is excellent academic preparation for students, including New Zealanders, who will return to non-American countries.

**Extracurricular:** A varied sports program runs throughout the year catering to all ages. There are both fun clubs and competitive teams. Piano lessons can be arranged locally at personal expense.

**School year:** The school runs two semesters, Aug-Dec and Jan-May with a 3 weeks Christmas break. One week mid-semester breaks are in October and March. OMF boarding home parents usually work with parents to organize a vacation program during this break.

**Student Statistics:** Total enrolment is 608 with a teaching staff of 98. Approximately 195 students are in elementary, 122 in middle school and 291 in high school. 139 students are boarders—nearly all of these are in high school (including the Southern Baptist and OMF dorms). 98% of the students are children of missionaries; 80% are Caucasian. Students are from many countries with 68% being American, 12% Korean, 5% Canadian, 3% from other Asian countries and 7% from Britain, Europe, Australia, New Zealand, South Africa, etc.
School fees: all figures in US$ per year.
Elementary $ 1,290,  Middle school $ 1,480,  High school $ 1,530,
Boarding from $ 3,000,  Capital fee $ 2,536,  Registration fee $ 60

Accreditation: Western Association of Schools and Colleges (WASC).  

B. Morrison Christian Academy
Description: Since its founding in 1952, Morrison Christian Academy has existed primarily to meet the educational needs of MKs throughout Taiwan. Morrison seeks to develop a Christ centered school culture where all students, from missionary and non-missionary families, experience a Biblically integrated quality education.

Location: 136-1 Shui Nan Rd. Taichung 406 Taiwan ROC
There are two Morrison Christian Academies in Taipei and in Kaohsiung.

Facilities: Morrison Christian Academy has three campuses, located in the three major cities of Taiwan. There is also a satellite school with two teachers in Yangmei. Morrison assists missionary parents who are home schooling their children.

- The Taichung campus has 18 acres with classroom/library facilities for K-12, a dining room, auditorium, two gymnasiums, a swimming pool, dormitory units, faculty residences, athletic fields and tennis court.
- The Bethany campus in Taipei has classroom/library, an outdoor playground and a gymnasium and auditorium area.
- The Kaohsiung campus is in a building program which should be completed during the 2000-2001 school year. The new campus will be on
six acres and will include classrooms, library, gymnasium, soccer/track field, softball field, tennis court, auditorium, and faculty housing for staffs.

**Organization and Affiliation:** Morrison Christian Academy is governed by a Board of Trustees appointed by the school's four founding missions: CB International, OMS International, the International Mission Board of the Southern Baptist Convention and The Evangelical Alliance Mission (TEAM). Affiliated with the American ACSI (Association of Christian Schools International), Morrison Academy is jointly accredited by the American Western Association of Schools and Colleges and ACSI.


**Extracurricular:** Special curricular: art, chorus, band, physical education, vocational. Extracurricular: drama, choral music, instrumental music, yearbook, photography, and field trips. Sports: basketball, soccer, tennis, track, softball and volleyball.

**School year:** The school year begins the third Monday in August and usually ends during the first week of June. Children are in school from 8:00 am to 3:15 pm Monday through Friday.

**Student Statistics:** Total enrolment is over 750 with a full time teaching staff of 85 and nearly 30 part time teachers. Enrolment in Taichung is 436, Taipei is 210, Kaohsiung is 120 and Yangmei is 12. Children of missionaries make up about 40% of the total student body.
School fees:  Kindergarten $3,400,  Grades 1-5 $3,400,  Grades 6-8 $3,671,  Grades 9-12 $4,098,  High school boarding $4,196,  ESL $853,

Accreditation:  Association of Christian Schools International (ACSI).  

C. Hebron School

Description:  Established in 1899, Hebron is an independent international school recognized by the government of India. The school aims to provide high quality education suitable for expatriate children preparing for life and further study or training in the Western world.

Location:  Occupying the grounds of the nineteenth century Lushington Hall bungalow. Hebron School has 19 acres of grounds on a wooded hillside overlooking the town of Ootacamund. Situated in the Nilgiri Hills, Hebron School is seven thousand feet (2,250m) above sea level with a healthy, bracing climate.

Facilities:  Several buildings house dormitories, classrooms, a sports hall, student common room, kitchen and dining hall, staff flats and a medical center. A swimming pool and playing fields are on the school grounds.

Affiliation:  Hebron school is an independent, non-profit school operating under the direction of the Hebron Schools Association and its Council. Hebron affirms its original purpose of providing sound education and a healthy boarding life for missionary families at a reasonable cost.

Curriculum:  The school is divided into 13 standards. The upper standards prepare students for the UK General Certificate of Secondary Education (GCSE) and the GCE'A' level.

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Hebron has a good sports and music program. Sports played at inter-school level include soccer, cricket, basketball, and badminton. The choir, band and musical dramas are a regular feature on the school calendar. Individual music tuition is a personal expense.

**Extracurricular:** A broad range of activities includes: mural painting, horse riding, golf, fishing, oriental cooking, dress design, first aid, cycling and camping. Student can choose to enroll in the Duke of Edinburgh’s Award scheme.

**School year:** August term: mid Aug until mid Dec with a 10 days mid-term break, early Oct. Winter holiday: 7 weeks
February term: mid Feb. until end of June with a 10 days mid-term break in April.
Summer holiday: 6-7 weeks.
Drama week is prior to the October half term while Parents’ week is usually held just prior to the April half term and includes various activities designed to present a wide spectrum of school life.
Mid term: Parents are responsible for their children during the 10 days half term holidays. Parents often share the responsibility for caring for other missionary children.

**Student Statistics:** Just over half of the students are MKs and the children of Indian Christian workers. Other students are from the expatriate and Indian business community. The student body is very multinational and the school is characterized by a friendly, supportive atmosphere among students and staff who have a strong sense of vocation to nurture the Christian ethos of the school.

**School fees:** School fees are $1,100-1,600 per annum depending on the age of the students. This includes education, the school improvement fund and board. One term cost for student $600, half term cost $300.
Accreditation: GCSE

D. Ukarumpa International School

Description: Ukarumpa International School is a SIL, co-educational, day school. This school was founded in 1962. The language of instruction is English and curriculum, taught from a Christian viewpoint, is Australian, UK and US based.

Location: The primary school campus is located 3 kms from Ukarumpa next to the Aiyura airport and the secondary school is located at Ukarumpa, Papua New Guinea.

Facilities: The primary school has an auditorium, computer room, library, art room, and 14 classrooms. The secondary school has a 5-acre campus with 8 buildings, a library, 22 classrooms, an auditorium, 7 tennis courts, a play field, 2 science labs, a computer lab, and an AV room.

Affiliation: Summer Institute of Linguistics (SIL)

Accreditation: Western Association of Schools and Colleges (WASC)

Curriculum: The primary provides a village correspondence course for children living in villages with their parents. The school provides curriculum materials and lesson plans, and maintain regular radio contact with parents to keep the children up with the rest of the class. The secondary offers AP classes. It also offers French, German, Japanese and Spanish. Specialists are learning disabilities, music, art, computer, band, a mother tongue program (primary) for families with non-English mother tongues, and home economics and industrial arts (secondary).

26 Summer Institute of Linguistics Overseas School Profile, October 1998, 7500 West Camp Wisdom Road, Dallas, TX 75236. T. 972/708/7400
Extracurricular: Primary: sports day, book week, cultural arts fair, and an annual music complement for the academic program.
Secondary: basketball, computer, drama, instrumental music, yearbook photography, soccer, softball, volleyball, and track and field.

School year: Early July to late June.
Holidays: Two or three weeks in September, depending on the year; six weeks between December and January; two weeks in April; three weeks between school years.

Student statistics: 500 students enrollment with 48 full time and 13 part time faculties.

School fees: Primary: SIL=$498.60  Secondary: SIL= $697  missions= $1,912
Commercial= $5,829  Bus use fee= $60

Accreditation: Western Association of Schools and Colleges (WASC)\textsuperscript{27}

E. North Jakarta International School

Description: North Jakarta International School is an international, co-educational, day school. The language instruction is English and the curriculum, taught from a secular viewpoint is US based. The school was established in 1990.

Location: Street address is Jl. Raya Kelapa Nias, Kelapa Gading Permai, Jakarta Utara. Located in a self-contained suburban village 2 miles from Jakarta.

Facilities: The 2-hectare campus has more than 45 airconditioned classrooms, 2 computer labs with more than 55 MacIntosh computers, science lab, theater,

\textsuperscript{27} SIL Overseas School Profile, October, 1998.
infirmary, covered play area, playing field, 25-meter swimming pool, library, music and art rooms, and a popular-among-students climbing wall.

**Affiliation:** Governed by appointed Board of Governors.

Accreditation: Western Association of Schools and Colleges (WASC).

**Curriculum:** Core subjects are English, mathematics, social studies, and science. Bahasa Indonesia, PE, art and music are also offered. Band is offered in upper school. Staff specialists are a counselor and a nurse. ELS is offered. Academic electives include Advanced Math, Environmental Science, Video Club and Law. An “Exploratory” class offers students choice for Outdoor Education, drama, French, or ESL.

**Extracurricular:** Options include field trips, sports (soccer, basketball, swimming, volleyball, gymnastics), drama and journalism (school literary magazine and yearbook).

**School year:** August to June

Holidays: Indonesian national holidays and traditional western holidays.

**Student statistics:** 357 students are from 33 nationalities with 33 full time from 6 nationalities (USA=66%).

**Tuition:** $5,000 - $9,900, Capital charge $5,000 for two years. Thereafter, $2,500 per year. Admission=$100

**Accreditation:** WASC

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28 SIL, Ibid.
F. Black Forest Academy

Description: Black Forest Academy is a mission, co-educational, boarding and day school. The language of instruction is English and the curriculum, taught from a Christian viewpoint, is International and Christian based. The school established in 1956.

Location: Street address is Hammersteinerstrasse 33, 79400 Kandern, Germany.

Facilities: High school facilities include computer lab with 18 net-worked PCs, 18,000-volume library with internet research capabilities, three science labs, email available for all dorms, tennis court, new gymnasium, and auditorium with plans for cafeteria.

Affiliation: Janz Team Ministries. Run by Board made up of Janz Team Min. and nine other mission members.

Accreditation: ACSI, Middle States (MSA), ECIS

Curriculum: Developed locally for all grades. Bible is a major subject. AP courses offered. Specialists offer NILD therapy, ESL/EFL; drafting, accounting, home economics, fine arts, graphic arts, drama offered; 50 service hours per school year enrolled at BFA required to graduate.

Extracurricular: Activities include basketball, volleyball, soccer, track, cross-country competition both with other schools and intramural; band choir, vocal ensemble, hand-bells, voice and instrument lessons; an evangelistic outreach through mime, sign language, organized mission trips, Friday night social activities, and weekend retreats; local community outreach includes an annual drama production.

School year: September to June
Holidays: 4 weeks at Christmas; 2 weeks at Easter; all German holidays.

**Student statistics**: 260 students (80% MKs) with 35 faculties.

**School fees**: Missionary Grades 1-6 = DM 2,525, Grades 7-12 = DM 3,040, Capital Assessment fee = DM 3,200, Boarding fee = DM 17,000, MKs = DM 7,880.

**Accreditation**: ACSI, ECIS

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**G. Christian Academy of Guatemala**

**Description**: Christian Academy of Guatemala is an independent Christian, co-educational, day school. The language of instruction is English and the curriculum, taught from a Christian viewpoint, is US based. The school was founded in 1974.

**Location**: The school is located near the capital city of Guatemala on 4 acre campus. US Mail address: C.A.G. (M-299), P.O. Box 02-5345, Miami, FL 33102.

**Facilities**: The present facility has classrooms, a library, teachers workroom, educational resource center, computer room, chapel, playground, and basketball courts. 4 acre campus (soccer field, teacher’s administrative offices, kitchen, teacher’s lounge, home-economics room, darkroom, school store, art and music room are part of the facilities.

**Affiliation**: SIL highly involved. Sponsor org.: Parent Sponsored.

**Accreditation**: None; member ACSI.

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Curriculum: There is an emphasis on the life and culture of Guatemala and Central America. The goal of CAG is to provide a Christ-centered education for those MKs in attendance. The languages taught are Spanish.

Extracurricular: Art, band, choir, computer, drama, soccer, basketball, volleyball, and track.

School year: Mid August to end of May
Holidays: 2 weeks at Christmas, 1 week at Easter.

Student statistics: Enrollment: 211 students with 20 full time and 11 part time missionaries from U.S and Canada.

School fees: K and FES(field education system) = $1,170, 1-12 grades = $1,800. Missionaries pay ½ tuition.

Accreditation: None, ACSI member.30

H. West Nairobi School
Description: West Nairobi School is a SIL, co-educational, boarding and day school. The language of instruction is English and the curriculum, taught from a Christian viewpoint, is US based. The school was founded in 1996.

Location: Address: P.O.Box 44456 Nairobi Kenya, East Africa.

Facilities: At the end of March 2000, West Nairobi School moved into new, expansive and modern facilities, in Nairobi.

30 SIL, Ibid.
Affiliation: Sponsor: SIL

Accreditation: None.


Extracurricular: Music, art, Kiswahili, volleyball, basketball, track, and field.

School year: August 30- July 19.
Holidays: November 25- January 2; March 25- April 24; July 1- August 30.

Student statistics: 150 students enrolled with 14 faculties.

School fees: Mission: K = $1,260; 1-5 = $ 1,890; 6-12 = $2,190  Bus: $360.
Accreditation: None

I. Korean Academy
Description: This school is a nation school for Korean MKs who can adjust themselves to their home culture well when they return to Korea. The Korean missionaries in Philippine and their supporting churches united to build this school because they recognized that their children are forgetting Korean spirit and identity. The school motto is “Let us acknowledge the Lord.”(Hosea 6:3) They have three goals: True Christian, Traditional Korean, and Talented International Man. The school was established in 1994 with over a hundred students.

Location: Address is Bock 3-4 Lot 1C Lawis St. Brgy San Luis Antipolo City Philippine. The location is an hour from the airport and downtown.

Ibid.
Facilities: 10 classrooms, kindergarten room, music, science, library, kitchen, chapel room (auditorium), basketball, and volleyball court.

Affiliation: Korean Academy registered Korean World Mission Association (KWMA) and a membership of ACSI and ACEP. Got a licensed from Ministry of Education of Philippine. Registered Korean Embassy in Philippine as a school abroad.

Curriculum: The school has many subjects such as Korean, mathematics, social science, Chinese letter, English, science, Tagalog, and Chinese language.

Extracurricular: There are many activities such as choir, orchestra, individual musical instrument teaching such as flute and violin. They teach Taekwando for boys and Korean traditional dance for girls.

School year: School year is the same as Korea. The first term is March to July, the second term is September to February.

Holidays: Summer vacation- from second week of July to third week of August
Winter vacation- from third week of December to first week of January.
All Korean national holidays.

Student statistics: 68 students enrolled with 14 full time teaching faculties and 4 part time teachers 3 administrators

School fees: Primary school = $766, secondary school = $1,000, MKs = $787

Accreditation: Korea Government approved.\(^\text{32}\)

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\(^{32}\) Korean Academy email, December 5, 2000.
J. Bangkok International Academic School (BIAS)

Description: Bangkok International Academic School established in August, 1997 by the Korean Missionary Fellowship. BIAS is an independent international school licensed by the government of Thailand. This school is founded on the Christian Spirit of love and concern for human dignity. The school fosters a family atmosphere for young people of all races and creeds which leads them to respect and have concern for others, open mindedness, self esteem, and self discipline. These qualities should enable young people to be good citizens and to prepare them for future studies and for the responsibilities of their future lives. We believe that strong Christian education based good academic programs and moral principles will meet the challenges and responsibilities in the changing world. The main goal is to raise up disciples of Jesus Christ who will be leaders of the twenty-first century. The school vision is “complete education which transforms the student’s life into the image of Jesus Christ.”

Location: BIAS campus is situated Bangkok downtown at a residential district. It takes forty minutes to reach BIAS through the high way from the airport.

Facilities: The school has enough classrooms, library, computer labs, science room, music room, swimming pool, auditorium, kitchen and dining hall, gymnasium (2 tennis courts and 3 badminton courts and 25m swimming pool) available, children play- ground, Korean language room, Thai language room, etc.

Affiliation: BIAS is an independent, inter-mission, and non-profit school operating under the direction of the BIAS School Board. The school is accredited by School of Tomorrow and is going to get accreditation from WASC and ACSI.

Curriculum: BIAS uses the curriculum of School of Tomorrow ACE program. School has the Retention Study program and ESL language program and Special services ESL Shelter program. Shelter English program serves as a bridge for
students who have recently exited from the ESL program and are having difficulties with the regular curriculum.

Special Education: The primary function of special education services is to meet the instructional needs of children whose educational needs cannot be successfully met entirely in the regular classroom. The ratio of teachers to children in the special support programs is related to the type of exceptionally needs and age range of the group.

Instructional materials are modified to fit the needs of the child as dictated by intellectual functioning academic skills, and type of exceptionality.

Remedial Services: Remedial Services assist students who would not benefit by retention in the regular classroom and whose performance has been consistently poor over time due to such factors as change in curriculum, low attendance, home situation, etc.

**Extracurricular:** A various sports program runs throughout the year catering for all year groups such as: swimming, badminton, soccer, baseball, basketball, volleyball, golf, and taekwando. Club activities such as: drama, band, art, choir, home economy, and story telling. During summer holidays for two weeks, these club activities practice more lively.

**School year:** The BIAS runs two semesters, The first semester starts on the second Monday of August- second Friday of December with 4 weeks Christmas break. One week mid-term breaks are October and March. The second semester starts on the second Monday of January- last Friday of May. ELS study starts first Monday of June and finishes last Friday of June.

**Student statistics:** Total enrolment is 150 with a teaching staff of 23. About 90 students are in elementary and 60 students are middle and high school first grade. There are no students in second and third grade of high school. Two years later, there will be students in all grades. There are students from six countries, and among them, approximately 50 % are MKs and others are BKs (businessman’s
kids). 75% of them are Koreans and 20% are Thai and 5% are from other countries.

School fees: Grades 1-5 $2,430, Grades 6-8 $2,860, Grades 9-12 $3,430, ELS $600.

Accreditation: Thai Government.
Chapter IV

THE RECOMMENDED SOLUTIONS OF MKS' PROBLEMS

I. Multi-Cultural Problems

Dr. Brian V. Hill, professor of Education at Murdoch University, believes that “there is a reluctance on the part of some missionaries to let their children attend a local school or learn about local traditions. Some parents choose to send their children to missionary boarding schools even when, strictly speaking, it is not necessary to do so. And those schools, in turn, often exclude the study of the local indigenous culture on the basis that the missionary parents claim the local culture has nothing to do with their children.”

Dr. Pollock, who wrote The Third Culture Kid Experience, stated,

“Closely tied to the first concern is the matter of the potential of the MK. With all of the complicating issues in the growth of an MK there are the expanding, developing, growing factors that produce an individual with a worldview and a God view that are usually better developed than in the non-MK counterpart. The MK’s linguistic and cross-cultural skills uniquely equip one for early and ongoing relationships across cultural barriers.”

Dr. Pollock continued,


“The internationalizing of education is a critical issue in a multinational and multicultural missionary community. The educational needs of non-North Americans must be considered and be factored into our consideration of alternatives in education. Altering our existing institutions and structures may be a costly and confusing task, but an essential one if we are to meet cross-cultural requirements. Inter-culturalizing our curriculum will also further the opportunity to develop the unique potential of the TCK to be a cross-cultural communicator and negotiator.”

For these reasons the writer recommends that when MK schools are established, the school should use international school curriculum if possible. This may not always be possible because such curriculum isn’t always readily available.

Ruth Hill Useem, pointed out that because third culture families share the common experience of moving into an unfamiliar culture, they depend on each other for mutual support in the face of change and strangeness. As a result, the overwhelming majority of third culture children develop a respect and strong emotional attachment to their parents. These shared experiences are different from those of the people with whom the TCK interacts when he returns to the United States. It is not surprising then that only seven percent report feeling ‘at home’ among their peers in the United States.

Missionary to Micronesia Rev. Harold L. Roberts explains that they had to make a hard choice when they arrived in Micronesia with four school age daughters. Should they send their children three thousand miles away to a

3 Ibid.


5 Ibid., 105.
missionary school in the Philippines, or send them to the local school they were associated with for nationals in Micronesia? They chose to keep their children with them and sent them to the local mission school for nationals and supplement their education though the International Correspondence School. The reason they made this choice was because they knew that many MKs who were sent away to boarding schools by their missionary parents did not develop strong bonding or emotional ties between parents and children.6

Interaction with the national children in the country in which the MK lives provides interesting materials for observation. In a limited study Gross investigated the effects of missionary children’s contact with national peers. He found that while only nineteen percent of his subjects would have liked more contact with the other missionary children, sixty-four percent of them desired more contact with national peers. No apparent attempt was made to explain the causes for the failure to obtain this contact, and the reader is left to ponder if lack of permission by parents, poor interpersonal relationship skills on the part of the child, or some other factor was the causes.7

Troutman contrasted the lifestyle of diplomatic and business people stationed overseas with that of the missionary.

"Governmental representatives and employees of businesses typically live within an American colony, a “little America,” and in reality never leave the United States in their attitudes, he reported. The missionary family, on the other hand, identifies and lives


7 Cliff Gross, “Missionary Children’s Contact with National Peer,” seminar paper, Graduate School of Mission, Columbia Bible College (1975), 27.
closely with the local people in all aspects of life, often living outside the large metropolitan areas where they meet few Americans other than missionaries.

Troutman proposed,

"this is strong identifications and confusion for the missionary child. Although the foreign country is actually his home, the child is taught both consciously and unconsciously that "home" is the United States. Usually his only experience in the United States is on furlough where he must cope with constant traveling, new schools, new friends, and the expectation of returning to the field in a year.

Furlough time is not a settling experience, nor is the time when the missionary child returns alone to the United States for high school or college. It is not surprising that many missionary children feel as though they have been cut adrift in an unfamiliar vacuum, separated not only by geographical distance, but by emotional distance as well. It is even possible that they will feel they are burdens to their families, and their being sent away to school is to enable their parents to be more "effective" missionaries, unhampered by their roles as parents."

Missionary Harold L. Roberts tells of the time when his daughters returned to America to attend Liberty University. They were American in looks, but they were not culturally. They experienced culture shock like any other international student. "They did not know how to use a Coke machine or know how American women are expected to conduct themselves. The transition was a lot more difficult for them because no one at the university recognized that they were experiencing culture shock. After all, they looked like other American women."

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Probably the soundest missionary societies today are those, which are genuinely multinational, not those whose boards of management are still dominated by one particular nation. Multinational missionary societies are the hope of the church. Their hope rests on the shoulders of young internationalists who have had a genuinely trans-cultural education. The cultural enrichment available, in the bicultural or multicultural experiences of missionary families, is a positive feature for most normal children.

Again, missionary Harold L. Roberts stated that he agrees with the concept of a multinational missionary society. He believes that in the liberty of obedience to the Holy Spirit, a church established in another nation and or another culture dose not have to be a carbon copy of the church from which the missionary is sent. The established missionary church must reflect the culture and character of the local community in order to identify. Otherwise, as has happened in so many parts of the world, the people will pick up on the outward expression or methods of Christianity and miss the true message of God’s grace. Roberts explained that he found many churches in Micronesia that had been in existence for a hundred years or more that did not have any idea of the true message of the Gospel. The early missionaries who mostly came from Germany and New England established the churches as expressed copies of the churches from where they came. The island people picked up on the methods or outward expression of Christianity but in the process missed the message of the Gospel of grace. Multicultural missionary societies in his opinion would have a better chance of avoiding this problem simply because the society is multicultural in concept and
understanding. He believes that God's Holy Spirit can establish the principals of the Gospel message in any culture in a way that is relevant and meaningful to that culture.\textsuperscript{10}

II. Frequent Mobility

A. Separation Anxiety Problems

As the result of frequent mobility of missionary family, missionary children face anxiety on the separation from his or her parents, brothers and sisters, relatives, and friends. These reasons, or perhaps excuses, seem to involve an unwillingness to part with personal possessions and to be separated from parents. Many people give these excuses for not taking a personal part in the Great Commission to preach the Gospel to the all world.

In Mark 16:15, Matthew 28:19-20, and Acts 1:8 the commandment is given for New Testament believers to go into all the world and preach the Gospel to all creation. Accomplishing this commandment, some prayerful missionary families decide that sending their school-age children to a boarding school seems the best option. Difficult for most missionary parents, this temporary separation seems part and parcel of the cost of serving Christ. They have already left houses, brothers and sisters, parents, relatives, and now tearfully willing to also separate from their children for a time.

Dr. Bullock suggests four treatments: First, mission leaders and boarding school personnel should be aware that MKs are vulnerable to excessive separation

\textsuperscript{10} Ibid.
anxiety. Second, the separation anxiety of MKs can be successfully addressed through strategic intervention. Third, the diagnostic and intervention concomitants of separation anxiety should be assimilated into the pre-field orientation of all mission appointees whether or not they are parents of MKs. Finally, it is hope that this study will stimulate investigation into other facets of separation and separation anxiety.11

B. Educational Options Available

Missionaries predominantly choose to have their children trained in those schools that have been established by mission organizations specifically for their children. As missionary families move from time to time to follow their ministry, their children’s education cannot be maintained in one place on the mission field. In many cases, if there is no MK school around, they have to find another option available on the mission field.

Below are listed these options in what missionaries believe to be the order of use by missionaries.

1. Correspondence or Home Study
2. Local Public Schools
3. Home Country Schools
4. Mission Schools for Nationals
5. Boarding Schools in the Home Country
6. International Schools

1. Correspondence or Home Study:

Although correspondence courses and home school courses are different, they are being placed together because both are taught at home. Because there are so many types of correspondence courses available, it is impossible to go through and analyze them all as to their strong and weak points. However, a number of the more popular ones will be mentioned here.

The Calvert Correspondence course, which is one of the older correspondence schools and used to be most frequently used, came directly from a school that uses the same courses. This school is in Baltimore, Maryland and was founded in 1897, is one of the older correspondence schools and used to be the one most frequently used. Before on-the-field schools became available, numerous missionaries used this method.12

Danielson said about MACE program:

More recently Missionary Accelerated Christian Education (MACE) is being employed. Many educators in MK schools do not seem to be highly impressed with the quality of this program. Frequently students seem to flounder in regular classes after taking the program. Transcripts are difficult to interpret. For example, 80 percent appears to be the lowest grade recorded. If a student does less than 80 percent no score is recorded. He must repeat the course until that percentage is earned. Some parents who were under the impression that they would just hand their children the books and tests soon learned that there was a considerable amount of work for them. Since the MACE courses have been a concerted effort by dedicated evangelicals to provide a good education for missionaries' children, the expectation is that they will improve with time.

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Meanwhile, if correspondence courses seem to be the answer, perhaps it would be best to stick with those which are well recognized and accredited, such as those available from the University of Nebraska. Some countries, such as Canada, provide quality correspondence courses free.¹³

The Calvert School pamphlet reads; “These courses are called “enriched” which means they are for the above average Christian kids. They feel that they have added the extra ingredient that is essential for good Christian education and that is a biblical viewpoint. They have two programs depending on how much help you want from them in your course work. This is a very well respected correspondence course and has an excellent teacher’s guide which goes with it".¹⁴

The Pensacola correspondence course put out by A Beka Inc. is a very good correspondence course, and is set up well for a mission school atmosphere. There are many helps in the teacher’s manual and the children’s books, which are very colorful. The cost of these correspondence courses start at $260 for the Kindergarten and go to over $450 for the eighth grade.¹⁵

The Basic Education courses are Mennonite in background and have a Christian curriculum. They have a testing program in order to help in the placement of a child at particular points in his or her education. There is not a lot that the teacher needs to buy or look for in this type of correspondence course because everything comes in the teaching package.¹⁶

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¹³ Ibid., 33-34.

¹⁴ Calvert School pamphlet (Baltimore, Maryland), 5.


¹⁶ Basic Education Curriculum Sampler (Reform Pub, 1982), 7.
The Christian Liberty Academy courses are a little less expensive and have pooled resources from other schools in order to get exactly what they want in their correspondence courses. They seem to have a very good and sound course of study but they do insist that all their materials are used. There is a good teacher’s manual as well as good teacher to student relationship. These courses run from $125 to $185 through the eighth grade.\textsuperscript{17}

The A.C.E. program of correspondence, or Accelerated Christian Education, is the pattern for basic education. This correspondence course is set up for very little parent or teacher involvement. These are excellent courses for highly motivated children. This would also be excellent for someone who wants to get all the materials from one place and have the complete course. They use what are usually called consumable work books, which means the children fill in the workbooks and use them up.\textsuperscript{18} Most educators feel this is more a stop-gap type of course if used in a home teaching atmosphere rather than a classroom atmosphere. It would be very good for a year or two in that capacity however.

The major complaint heard about these courses of study is the lack of a good teacher’s guide. The reason for this is that these courses are more a self-study program for the student with very little interaction with the overseer. These courses cost about $150 for the course, plus some small fees for registration and record keeping.\textsuperscript{19}

\textsuperscript{17} Helen Jones, \textit{Celebration 20 Years of Christian Home Schooling}, Alpha Omega Publishers, (Fall, 1983), 3.

\textsuperscript{18} Helen Jones, \textit{A.C.E. Flier}, (Fall, 1983), 6.

\textsuperscript{19} Ibid.
The advantage of a correspondence course or home study is that there is no separation. This usually means more to the mother than the child, although she may not realize it.

The disadvantages include the lack of classroom interaction and competition. Correspondence courses seem especially weak in the areas of physical education, laboratory science, music and foreign languages. The greatest drawbacks in correspondence courses are the study habits that they seem to produce. Students tend to spend the most time on subjects they like. Furthermore, since there are almost no deadlines, they may procrastinate. After all, if they don’t feel ready to take a test today they can do so tomorrow. In the everyday world we are not always blessed with such options.

One way to determine if correspondence study is the best option is to ask those who have studied by correspondence rather than those who are currently in it. Ask how it was having mother for a teacher.

The writer who has thirty-five years of teaching experience strongly recommends those who go to their field of service, with the idea that they will teach their children by correspondence for some time, talk to the teacher in the school where the child will eventually be enrolled. Teaching all the subjects to their own children is not easy as they think.

1. Local Public Schools

Most MKs are fluent in both English and at least one other language, but very few become totally literate in both. Public schools in areas where
missionaries work may have large classes with 50 or 60 students, and are less well equipped than in their home country. The teacher may dictate the subject matter or have students copy it from the board. There may not be any books, maps, or libraries. The teachers must be firm in order to handle so many students. Punishment may be harsh. One MK was punished by having to stand and stare at the sun. Another had to kneel on Mongol beans (a bean-sized seed) for a long period of time. It may be that for these reasons relatively few missionaries choose to send their children to the local public schools.\(^2\)

According to the writer's experience, letting children attend the local public school has many merits: First, their children study in the local language. Later if the children have the same mission mind as their parents, they don't have any local language problems. Second, the school tuition is free or very low. In most countries they don't need to pay until some higher level of classes. Third, the children will develop many friends where they live. They can help each other when necessary. Fourth, by their children attending the local public school, missionary parents also have many local students' parents as friends. They are all targets to reach with the gospel.

However, there are also many disadvantages. First, the MKs might have their religious minds weakened because the other students do not believe in God. In Thailand, for example, all public schools must teach Buddhism. Second, the school curriculum is not good for the MKs. In Thailand, for example, they do not teach music at all. Therefore, the students do not know music notes -- even "Do

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\(^2\) Edward E. Danielson, *Missionary Kid-MK* (Manila, Philippines: Faith Academy, 1982), 111
Re Mi.” They do not teach enough English -- only three or four hours at high schools. Third, the school facilities are poor. There is not a sitting toilet stool at the school.

There are outstanding success stories of students who spent the first few years in local schools studying the local language and later transferring to International Schools. Since educational standards have had an upward trend around the world, it might be time for missionaries and mission boards to re-evaluate the policy of not training their dependents in local schools. At the same time, it might be that the reasons missionaries have tended to shy away from the schools still exist.

2. Home Country Schools

There are many home country schools in some capital cities. These schools are meant to provide an education for embassy employees and businessman from other nations. In Korea, for example, there are many other national schools such as: Japanese, Chinese, Arabian, Indian, German, let alone American. Occasionally missionaries use these schools. The Korean government established over thirty Korean National Schools around the world—even in the Middle East and Brazil. In Manila, the Korean mission board established the Korean Academy for the Korean missionaries’ children. For the short-term missionaries’ children, this school will be helpful. There are many American Schools around the world. American missionaries can use these schools without any problems.
3. Mission Schools for Nationals

There is an abundance of overseas schools that are run by mission organizations for local citizens. Since they emphasize the Christian philosophy in the classroom, they are generally more acceptable to missionaries than the local public schools. When mission organizations established schools around the world, they wanted to evangelize the unreached through Christian education. Frequently these schools offer instruction in two languages, English and Spanish or French. English is the drawing card. Most teachers are from America. The Association of Christian Schools International (ACSI), which was founded in 1978, sent an advertising e-mail for recruiting staff such as: administrative, business administrative, residence staff, supporters, bookkeeper, maintenance, librarian, nurse, secretary, home school coordinator, and teacher. The ACSI wants to send staff to over one hundred schools now. This means that there are many good mission schools around the world.

Many missionaries are able to recount the benefits which their children derived from them and will readily recommend the same to others. The school fees are expensive, but they discount the school fees for MKs. All these schools use a Christian education curriculum. Missionaries see these schools as a place where their children can establish wholesome relationships with national Christians.

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21 Helen Jones, 3.
4. Boarding Schools in the Home Country

Missionaries sometimes board their children in the home country. When their children reach the high school level, parents want to allow their children to prepare to enter college. Since the parents are not satisfied with the teaching of the schools on the mission field, they send their children to their home country to finish high school. Most United States boarding schools are not for the younger children of missionaries, but they are often used for older children. Wheaton Academy in Illinois, Toccoa Falls Academy in Georgia, Markoma Academy in Tahleque, Oklahoma, Ben Lippen Academy in Asheville, North Carolina, and Hampton DuBois in Florida are a few of the schools frequently used by missionaries. There is also a more elite boarding school in New York known as the Stony Brook School. These schools provide a good education for missionary children while at the same time offering help and understanding to children who have been frustrated because of their situation. The problem here lies in the fact that because of expensive travel costs the parents and children cannot even get together during the year or summer but only at the time of furloughs. 22

In addition to those boarding schools, a few missions maintain boarding homes with friends or relatives in the home country and send the children to public schools.

5. International Schools

Embassy employees and businessmen may send their children to international schools. These schools usually located in capital cities, used to be

22 Danielson, 38.
known as American schools. The trend has been to replace “American” with “International.” International schools receive subsidies from the U.S. government, since they enroll so many U.S. citizens. There is an important distinction here in that the federal government does not pay for student tuition as in the schools for military dependents, but funds are available for school use.\textsuperscript{23}

The greatest distinction between international school students and MKs is wealth. Embassy employees and businessmen may provide chauffeur driven cars for their children. Furthermore, these children tend to wear more expensive clothes and have more “cold cash” available. An MK attending an international school will sense the peer pressure to “Keep up with the Joneses.” In spite of the fact that international schools are heavily subsidized by the U.S. government, tuition is high enough to eliminate many MKs.\textsuperscript{24}

Missionaries often choose international schools because of their proximity. Rather than sending them off to boarding schools, they keep their children at home. Naturally most parents prefer to have their children with them as long as they are able to receive a good education. International schools are well equipped and their budgets are enviable. Parents may also like the idea of their children associating with the “higher society” but are not always happy with the peer group value system which may run counter to Christian standards. Satisfied parents say, “it is expensive, but worth the sacrifice.”\textsuperscript{25}

\textsuperscript{23} Ibid.

\textsuperscript{24} Ibid., 33.

\textsuperscript{25} Ibid.
Considering the missionaries' dilemma of their children's education on the mission field, educational options are available such as: International Schools, Correspondence or Home Study, Mission Schools for Nationals, Local Public Schools, and Third Language Schools. The writer recommends that establishing an MK school on the mission field is the best way to solve the MKs' education problems. When schools are established, international schools are more practical than other optional schools.

III. Re-entry Problems

Almost all missionaries, whether adult, teen-agers, or children, encounter cultural shock as they return to the United States. Many recount stories about how clothing, lingo and habits have gone completely out of style while they were on the mission field. For those who come back to the United States while their parents remain on the field there is a sudden realization of complete, independent decision-making such as: finances, bank accounts, driver's licenses, income taxes, social security numbers, insurance polices, doctors, dentists and life services. All crash in at once on the unsuspecting young adult. Then, there are also the value conflicts with which the young person comes in contact.

The average American places a great deal of value on material things. Yet, in the same realm, a missionary child will find that many students have little

26 Ibid., 111.

27 Clyde Austin, "Reentry Stress: The Pain of Coming Home," Evangelical Missions Quarterly 19 (October 1983), 278.
appreciation for money. In his survey at Ben Lippen School, Jack Layman noted that the hardest and most substantial adjustments for missionary children, upon returning to the United States, were things like bad language, the ways kids think, selfishness, coldness, and a hurried ways of life. Culture shock can be extremely painful and stressful for a person, so parents as well as friends, need to be sensitive and helpful whenever possible.

It is important to remember that these kids are normal everyday kids with hang-ups just like American kids and even though their parents are missionaries they are still allowed to have problems with all the adjustments and changes they must deal with. "It is important to note that overseas-experienced adolescents are not less psychologically healthy, but their sojourn has given them some different values and attitudes."

IV. Parental Helps

What can be done to aid the hard times of the missionary children? How can they be helped through the culture shock of each furlough and the problem of leaving home for college? Parents are definitely the key here and their attitudes and efforts are what will make life easy or tough for their children.

The first and most important thing is for the missionary parents to commit the whole situation to the Lord. They can supply all the children's needs. Parents

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30 Jack Layman, interview by Ben Lippen, former School Headmaster.

then must take the initiative to search out what they feel will be the best type of
education for their situation.

When parents seek to choose the school, the following questions are to be asked:

1. Does the school have a Christian aim?
2. What is the doctrinal stand?
3. What are the religious programs students are required to attend or participate?
4. What is the educational philosophy?
5. Does the school make accommodations for fast or slow learners?
6. How are discipline problems handled?
7. What are the social opportunities?
8. What are the athletic opportunities?
9. Are there special education opportunities?
10. What is the dorm-life structure?
11. When are vacations and how long?
12. What curriculums are used?

After everything has been checked and a decision made, the children need to be made aware of the situation. If the child is in high school when the parents are going to the mission field, he or she should be given a choice as to whether to go or not. It does not matter if it is going to be a school at home or a school 300 miles away; the child must be prepared for what is coming. A visit to the school

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33 Danielson, 73.
itself where the child can get acquainted with the classrooms, dormitory, and teachers is often helpful.

One of the most difficult responsibilities for missionary parents is to pay the school fees. The availability of financial help may cause a parent to make a decision one way or another but the freedom to decide should rest with the parent.

Another important thing for parents and children alike is writing letters. Today most parents and students use computer e-mail in writing letters. Some of them may use a telephone or a tape recorder. These seem to keep close ties with the parents as well as giving the children stability.

Finally, it should be remembered that each parent and each child are different and there are no two alike in either category. Each will have to decide what is the best method. It is the parents’ responsibility biblically and should not be taken away from them. No mission organization or church organization should have the authority to decide how parents educate their children. Therefore, children are the parents’ first responsibility, even though it is difficult for missionary parents to keep their responsibility toward God’s heritage and God’s work in balance.
CHAPTER V

THE RECOMMENDED SOLUTION OF MK SCHOOLS' PROBLEMS

I. Political Problems

The Chefoo School was opened in Chefoo, China in 1881, which was the forerunner of all other Mk schools. However, when the Communists took over the country in 1949 and soldiers occupied and controlled the school, the school had to close the doors.¹

Up until World War II very few high school students were educated on the mission field. Students were returned to their home country as soon as they were ready for secondary education. High schools did appear in the years following the Second World War. In 1979 approximately 9,000 MK students lived in foreign countries. High schools on the field are common enough today so no missionary is forced to send their children out of the country in which he works.² But, even now we are experiencing the evacuation of missionaries from various countries. In Indonesia, for example, some MK schools had to close because of racial and religious problems. The Moslem rioters have disturbed Christian education in Indonesia. China does not officially allow setting up Christian schools.

¹ Danielson, 16.
² Ibid.
Almost every Communist country and Moslem county do not allow establishing Christian schools.

That is the reason why we have to be "wise like a serpent." Almost every country in the world needs to teach English for the next generation. Americans are welcomed as English teachers in every country. Nowadays, computer education is necessary in every country. We can use these needs to obtain the technical school license from the government. When we want to establish an MK school and want to get the international school license from the government, we have to maintain good relationships with the government officers, and then help them to understand why we want the school. Preferentially, we have to ask God's help because He has the power to help us for His glory.

If the Lord is pleased with us (Numbers 14:8), an MK school can be established. For example, the writer established an MK school in Bangkok, Thailand with the help of God. Thailand is a Buddhist county. It was difficult for the writer to get a government license for an international school. The writer served as an English teacher at a Thai public high school that was established by the Queen's foundation in Bangkok, Thailand. Since the school was founded by the Queen's foundation, people call the school "Queen's School." The principal of the school was a very intimate friend of the writer. One day the principal became the secretary to the Minister of Education. He definitely helped the writer to obtain the international school license from the government. The writer thinks that up until now, "God did the work by Himself for the BIAS because He needed
that school.” The Lord will continue to watch over His own people. “Never will I leave you; never will I forsake you” (Hebrew 13:5).

II. Accreditation Problems

Only about five percent of the overseas schools for MKs are accredited. To increase this low percentage to a higher level, mission board members and the school staffs must cooperate. In most cases, the lack of qualified staff, insufficient library holdings, incomplete programs, poor financial base, and inadequate physical plants are the main problems why they cannot get accreditation.

A. Lack of Qualified Staff

Recruiting licensed teachers is very difficult on the mission field. In Thailand, for example, one who has graduated from college but does not have a teacher’s license, can teach at the international schools. The school principal can ask for permission of the teaching position from the government after the teacher is hired. Recruiting committed Christian teachers is the key to having good Christian schools. The most important factor in getting accreditation is the appropriate quality and quantity of the staff.

B. Insufficient Library Holdings

According to the criteria of the ACSI, when a school wants to get accreditation, the school library must keep the volume of books large enough for
the students. These criteria are not easy. To fill the insufficient library holdings, the school and mission board must cooperate in collecting the books needed. BIAS, for example, collected 3,000 books by advertising in newspapers and magazines about collecting books, and by asking the churches to help. One Korean church in Chicago sent 20,000 books to the BIAS.

C. Incomplete Programs

When schools open, they must think of a complete education for the students such as: curricula and sub-curricula, and facilities for a variety of activities such as: sports, music, art, languages, science, computers, etc. When schools do not have enough facilities, they can rent from neighbors. BIAS, for example, rents some sport facilities such as: two tennis courts, one swimming pool, three badminton courts, and land for soccer and volleyball.

D. Poor financial base

Money problems are the most difficult problems to solve as a missionary. Since missionaries do not have credit from the bank, they cannot obtain loans. MK schools cannot collect money from the students’ parents, so they have to prepare operating expenses beforehand.

III. Staff Problems

One of the most important factors of Mk schools is how to recruit qualified and committed good Christian staff. If there are good teachers in the
schools, the education will be successful no matter how poor the facilities they have. While, if there are few good teachers in the schools, the education might be a failure no matter how good the facilities they have. When schools get and keep quality Christian teachers, they will be good schools.

Recruiting good teachers is not only one of the most difficult jobs for the principal, but also an ever lasting unsolved problem. The next example shows how difficult this is. Faith Academy in Manila is one of the biggest MK schools in the world. There are 675 students and 96 faculty members. They have good facilities and excellent curriculum. They pay good salaries to the staff, but in 2001 they need many staff such as: High School Assistant Principal, Assistant to Superintendent, High School Principal, Middle School Principal, Boarding Administrator, Business Administrator, 3 Boarding Parents, Elementary Boarding Parents, 18 Satellite School teachers, 11 Support teachers, and 37 teachers from Kindergarten to High School.\(^3\)

This is the reason why almost every MK principal or school director visits the United States to recruit teachers every year. They may stay in the United States for two or three months for recruiting staff. The writer spent a month, and at last he recruited two teachers from Liberty University and Pennsylvania State University. When schools can supply good salaries, it is much easier to recruit staff, but when the school offers low salaries, it is very difficult to recruit good teachers.

According to the writer’s experience, when recruiting teachers, the school principal must consider the teachers’ nationality. When American teachers and

British teachers are teaching together, the students have confusion with the teachers' pronunciation. If there are many teachers with different nationalities in a school, students have various experiences, but it is very difficult for the principal to control them without any problems. To solve this problem, the writer recommends that schools keep good relationships with American universities, churches, and mission boards and then visits them regularly.

**IV. Curriculum Problems**

Like most parents, missionaries want the best for their children. For them this includes a good education in the Scriptures as well as in other subjects which will prepare them for college. To the best of our knowledge, over 90 percent of the MKs do go to college.⁴

Danielson added,

Granted, studies are not the favorite task of most students, but MK seems to be willing to put forth his best efforts as though he is doing it 'heartily as to the Lord,' (Col. 3:23). For most MKs there is a desire to please the Lord, obey authority and honor their parents. Apart from the college preparatory courses, there has been an increasing offer of technical and business courses in the last few decades. These include industrial arts, home economics, photography, aviation ground school, computer science and individualized seminars for students with specialized interests.⁵

MK schools are to be commended for the variety of course offerings in spite of their small school size. For the most part, Mk schools follow the curriculum common to the United States, with occasional exceptions for students

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⁴ Danielson, 23.

⁵ Ibid., 24.
from other countries. A few schools incorporate two or more systems such as Canada, Australia, and British systems into American curriculum. BIAS combines the Korean curriculum for the Korean students and Thai language for Thai students. There is a special reason why they teach the Thai language to all the students. When the students learn the Thai language, they can evangelize the Thai people without any language problems in the future.

A. The Task of Christian Education

L. B. Griffith stated,

Christian education is the education to teach the people a growing knowledge and appreciation of the revelation of God in the Bible; to show them its influence on the life and culture of man; to help them enjoy the Bible and use it effectively in their own Christian living.  

He said that there are two elements of the Christian education task given particular attention: the personal involvement of the Scripture to the life situation of the students and the teaching of the specific objectives of the Christian faith.

1. General aims of Christian education

Roger E. Coon stated,

Cross-cultural missionary enterprise in the modern world is faced with two major challenges, both of which call for theological knowledge combined with educational skills. One challenge lies in those lands where there has been a great response to the gospel. It is the challenge of helping a young church become more firmly rooted in Christian truth. The second challenge lies in those lands where the people have resisted the gospel, whether because of

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7 Ibid.
religious antagonism or ideological antipathy. This is the challenge of leading them to a realization of the basic truth of the Christian redemptive message.  

Roger E. Coon continued, “The great need is for missionaries, trained in the basic principles and philosophy of biblical Christian education, who are able to apply those principles to any culture.”

Lois E. LeBar stated in the article, “Proposed International Standard for Vacation Church School,” that the International Council of Religious Education gave the following comprehensive statement:

The aim of religious education from the viewpoint of the evangelical denominations is complete Christian living which includes belief in God as revealed in Jesus Christ and vital fellowship with Him, personal acceptance of Christ as Savior and his way of life, and membership an a Christian church: the Christian motive in making of all life-choices, and whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles.

From these general statements of the aim of religious education, we conclude that we must teach the basic principles and philosophy of biblical Christian education.

2. The teaching of Doctrine in Christian education

Christian education is vitally linked with mission enterprise, both in evangelism and nurture. A biblical expertise in missionary Christian education methods as well as biblical knowledge of the mission message is needed if we are

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9 Ibid., 390.

to realize our goal: the creation of the church—a redeemed people of God united by the Holy Spirit into a functioning Body of Christ. It is to be a maturing church in which the believers grow together into Christ’s image, live according to His intended pattern, and carry out His mission.\textsuperscript{11}

One of the Christian educators in the United States, Dr. Kienel quoted two great American presidents’ sayings.

Abraham Lincoln said, “The philosophy of the classroom is the philosophy of the government in the next generation.” The true purpose of Christian school education is to hand the torch of a Bible-centered, Christ-honoring philosophy of education to the next generation.

George Washington said, “True religion affords government its surest support. The future of this nation depends on the Christian training of the youth. It is impossible to govern without the Bible.”\textsuperscript{12}

Dr. Kienel continued,

“Both of these great leaders affirm that we need to be vitally concerned with the education of youth and that the Bible must have a central place in education.”\textsuperscript{13}

Park Hays Miller, the author of Christian Doctrine for Sunday School Teachers, has said:

Those of us who are attempting to teach others should first organize our own beliefs so that what we teach may be in harmony with the basic Christian truths that we accept. Furthermore, we should never forget the relation of Christian doctrine to everyday Christian living.\textsuperscript{14}

\textsuperscript{11}Roger E. Coon, 391.


\textsuperscript{13}Ibid.
His eight basic doctrines have furnished a satisfactory content from the Scriptures with an evangelical background. The specific objectives of spiritual teaching the Scripture are the foundation stones of the evangelical faith. Their origin and authority emanates from the divine revelation of the Scriptures. But the writer added that these doctrines could not be the same according to their school denomination. The following eight basic doctrines should be taught to the students.\textsuperscript{15}

a. **God:** God is briefly described: “God is a Spirit, infinite, and unchangeable, and truth.” God is a Trinity and is sovereign over all that He has created. Scriptures for studying about God are:

- God the Creator (Genesis 1:1-31)
- The Sovereign God (Psalm 2:1-12)
- The Holiness of God (Isaiah 6: 1-8)
- The Love of God (Romans 8:31-39)
- God is a Spirit (John 4: 5-26)

b. **Man:** Man was made in the image of God, but that image has been spoiled by the presence of sin. Man was made superior to all of creation because he was endowed with personal intelligence for choosing between an evil law and a right law. He chooses the wrong because an evil law

\textsuperscript{14} Park Hays Miller, *Christian Doctrine for Sunday School Teachers* (Boston: W. A. Wilde Company, 1947), 12.

\textsuperscript{15} Ibid., 20.
holds him in bondage. Therefore, man is in desperate need of salvation from the evil law and its results. God has provided the only way of salvation as a gift through Jesus Christ. These Scriptures help to explain God’s plan for man:

Man’s fellowship with God (Psalm 23: 1-6)

Man’s need of a New Birth (John 3: 1-12)

Man’s need of a Savior (Romans 1: 14-17)

The Gospel for man (Romans 1: 14-17)

The Destiny of man (I John 3: 1-3)

c. Jesus Christ: Jesus was a man as others are in stature, but He was more than just a man. He was divine, being conceived by the Spirit of God and born of a virgin. As most men will agree, Jesus lived an exemplary life in relation to others and God, but He was more than an example. He was Savior, the Son of God. He was the creator of all things. Before the world was created, He was; He came into the world as a man; He lived the only perfect life; He died upon the cross as Savior; He arose as the victorious Redeemer; He ascended into heaven at the right hand of God, and He is coming again to claim His own and to rule. Here are some glimpses of Jesus:

Before the World was (John 1:1-15)

The Virgin Birth of Jesus (Luke 2: 1-20)

The Humiliation and Exaltation of Christ (Philippians 2: 5-11)
The Deity of Jesus (John 14: 1-11)
The Humanity of Jesus (Hebrews 4: 14-16)
The Cross of Christ (John 12: 20- 33)
The resurrection of Jesus (John 20: 11- 18)

d. **The Holy Spirit:** The Holy Spirit is the third person in the Trinity, God the Father, the Son, and the Holy Spirit. He is equal in essence with the Father and Son. He quickens the consciences of man and reproves of sin, of righteousness, and of judgment. He is present at salvation, and helps man to understand Scriptural truths. Possessing a life, He gives new power for Christian life and service. He is the Spirit of Christ in the Christian's heart. Notice some of the responsibilities of the Holy Spirit:
The Holy Spirit as the inspirer of the Scriptures (II Tim. 3: 14- 17)
The Holy Sprit as man's Teacher (John 16: 7- 14)
The Holy Spirit and New Birth (John 3: 1- 8)
The Holy Spirit and Prayer (Romans 8: 27-27)
The Holy Spirit and Newness of Life (Romans 8: 11-18)

e. **Salvation:** The Old Testament practice of sacrifices for sin and atonement as expressions of repentance was consummated when the sacrificed animal suffered for the transgressions of the sinner. Understanding that the sacrifices suffered in place of the guilty party helps a person understand the sacrifice made by Christ in the place of sinful
mankind. Jesus, the Lamb of God, takes away the sin of the world. In Christ the Christian is provided spiritual power to overcome evil and to live for God’s glory. A full armor of God is provided. Salvation begins when a person accepts Jesus as his personal Savior. It is characterized by growth and maturity to a place of full surrender. From that point on sanctification is refined by the presence of the Holy Spirit. In the end Christ is able to present His people faultless into the presence of God.

An Example of Repentance (Luke 19: 1-10)
Confession and Forgiveness (I John 1: 5-10)
Salvation by Faith in Christ (Romans 5: 1-11)
Deliverance from the Bondage of Sin (Romans 7: 14-8: 4)
New Life in Christ (Ephesians 2: 1-10)

f. The Church: The Work of God has been given to the world through the Church, which is the body of believers who have accepted Him as their Savior and Lord. The Church has been organized with different forms of denominational government, but all of them which are true to Jesus Christ belong to His Church. The Church is both to preach and teach the Gospel in order that people may turn to Christ for salvation and that may grow in faith and knowledge. The Church is to reproduce Christians. There are two ordinances given by Christ to the Church, baptism and the Lord’s supper. Baptism is to be the visible witness of a new life in Christ. The Lord’s supper is a memorial of the death of Christ as our Savior. It
emphasizes man’s dependence upon Him for spiritual life and power.

People join the Church so that they may be identified as fellow members and workers in God’s kingdom. The Church is the place to worship God.

Here are some interesting Scriptures concerning the Church:


The Church the Body of Christ (Ephesians 4:11-16).

The Ordinance of the Lord’s Supper (I Corinthians 11: 17-34).

The Mission of the Church (Matthew 28: -20).

Jesus’ Prayer for the Unity of the Church (John 17: 1-26).

g. The Future: God will one day be triumphant and will establish His own rule over all things both in heaven and on earth. All people will stand before the Lord. In that day those who have accepted the Savior and have followed His plan of life will receive the rewards for service rendered. Some will be cut off from God forever because they have always rejected Him and light that He offered. Eternal life is not among the rewards, because it is a gift of God given to persons who have complete faith in Jesus Christ. Scripture is plain in its teaching of the last things and eternity.

The Assured Triumph of Christ (John 16: 25-33).

An Eternal Home for Believers (John 14: 1-3).
Life's opportunities and Death's rewards (Philippians 1: 12-23).

The Parable of the Judgment (Matthew 25: 31-46).

The Assurance of the Believer (Romans 7: 24-8: 11).\textsuperscript{16}

\textbf{h. The Scripture:} The authority of the Christian religion is a divine revelation from God. This revelation is of God's relationship to man and His plan of redemption for mankind. God revealed Himself and His purposes for man and the world in the Bible. The Bible is made up of sixty-six different books which were written by many writers. Each writer was inspired by the third person of the Trinity, the Holy Spirit. He wrote in his own way and in his own styles, and the Spirit of God kept him from error in content and message. The Scriptures are the final authority in matters pertaining to God and true righteousness. Every believer can find the standards for a full Christian life in the Bible. Here are some of the basic teachings concerning Scriptures:

The Purpose of the Scriptures (John 5: 39).


The Inspired Scriptures ( II Peter 1: 20-21, II Tim. 3: 16-17).


The Power of the Word of God (Romans 15: 4).

Scripture teachings are to be lived (Matthew 7: 24-27, II Tim.2: 15).

According to \textit{ACSI Statement of Faith}, they have seven basic doctrines:

1. We believe the Bible to be the inspired, the only infallible,
authoritative inerrant Word of God (II Timothy 3:16, II Peter 1:21).

2. We believe there is one God, eternally existent in three persons—Father, Son, and Holy Spirit. (Genesis 1:1, Matthew 28:19, John 10:30).

3. We believe in the deity of Christ (John 10:33); His virgin birth (Isaiah 7:14, Matthew 1:23, Luke 1:35); His sinless life (Hebrews 4:15, 7:26); His miracles (John 2:11); His victorious and atoning death (I Cor. 15:3, Eph. 1:7); His resurrection (John 11:25, I Cor. 15:4); His Ascension to the right hand of the Father (Mark 16:19); His personal return in power and glory (Acts 1:11, Rev. 19:11).

4. We believe in the absolute necessity of regeneration by the Holy Spirit for Salvation because of the exceeding sinfulness of human nature: and that people are justified on the single ground of faith in the shed blood of Christ and that only by God’s grace and through faith alone are we saved. (John 3:16-19, 5:24, Rom. 3:23, 5:8-9, Eph 2:8-10, Titus 3:5).

5. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life, and they that are lost unto the resurrection of damnation. (John 5:28-29)

6. We believe in the spiritual unity of believers in our Lord Jesus Christ. (Rom. 8:9, 1 Cor. 12:12-13, Gal. 3:26-28).

7. We believe in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life. (Rom. 8:13-14, I Cor. 3:16, 6:19-20, Eph. 5:18)\(^{17}\)

B. Faith Statement of BIAS

BIAS declares this statement of faith based on the foundation of God’s infallible Word, the Scriptures of the Old and New Testament as explicated in the creed and the confessions of the reformed tradition:

\(^{17}\) ACSI Website: [www.acsi.org](http://www.acsi.org) 3/28/01
**God:** There is one infinite and holy, loving and personal God who speaks to us in Scripture and reveals himself to us in his acts of creation, salvation, and renewal, as Father, Son and Holy Spirit. As finite human beings created in God’s image, we declare that it is our purpose, our privilege, and our joy to worship, honor, serve and obey Him.

**Creation:** The world, which is our home, belongs to God, who created it and faithfully sustains it by his providence. Creation is the theater of God’s glory, displaying his power and majesty. He calls us to discover creation’s resources, to receive them with thanksgiving and delight as his gift, and to use them wisely as stewards and caretakers responsible to God and to our neighbor.

**Sin:** Our ability to carry out our human calling to honor God, serve our neighbor, and care for the creation, is marred by the corrosive effects of sin which touch every part of life. When our first parents listened to Satan’s lie, questioned God’s Word and rebelled against Him, they brought His judgment upon themselves, their posterity, and creation. Brokenness, disease, hate, arrogance, alienation, abuse of creation, and ultimately death, are the inevitable fruit of sin in our world.

**Covenant:** However, God has not rejected or abandoned His world but turned to it in love. He gave the rainbow sign to Noah as a pledge of His promise to care for all creatures. He covenanted with Abraham, promising to be a faithful God to him and his children, and through them to bless all nations. Through His servant Moses, God disclosed His law for the human community, promising rich blessings as the fruit of obedience. God always keeps His promises. We acknowledge with gratitude and joy that He is our God, we are His people, and this is His world.

**Redemption:** As He promised, God in love sent Jesus Christ into the world to save it from the sin and its consequences. The atoning death of the Son of God is the only payment for the debt of human sin and His resurrection is the only liberation from the powers of evil and death. The victorious Lord sends the Holy Spirit to create faith, cleanse and renew hearts. And build a community of love and holiness. It is this community’s mission to proclaim and live this good news and to disciple the nations.

**Kingdom of God:** Jesus Christ is King and Lord of Lords. His kingdom is an everlasting kingdom. And He reigns over all things for our good. To be a citizen of this kingdom is a privilege, a joy and a responsibility. Led by His Spirit, cultivating the fruit of love, joy and
peace, we place our every thought, word, and deed in the service of Christ’s present and coming reign and live daily in the confident hope of His triumphant return.\textsuperscript{18}

3. The teaching of Morality based on the Bible in Christian education

Glen L. Schultz stated, “Today’s society brings into question various standards of morality. Situation ethics and humanistic values have created an amoral climate in America. Many are asking the question, “Are there immoral and moral acts that are absolute and unchanging?” The Christian believes that God is holy and has determined certain things to be immoral and that all men will be accountable to Him in these areas. Scriptures that support this belief include II Cor. 5:10, Prov. 20:11, and I Peter 1:15-16.\textsuperscript{19}

Enderlin noted that a Christian believes that

Jesus Christ is our standard, our rule, and our measure. Authority rests in the Scripture; not in the church and the Scripture or the state and Scripture. True morality comes from God’s Word and is lived out in an individual life. The only morality that has credibility for any generation is the moral standard of Christ as revealed in the Bible.\textsuperscript{20}

As Enderlin mentioned, MK school should teach the students that certain acts are correct according to the moral standard of Christ as revealed in the Bible.

a. Stealing

Stealing is a moral issue that Christian schools should address. It is a habitual problem. Habit is second nature. There is an old saying about stealing in

\textsuperscript{18} Bangkok International Academic School, student/parent Handbook (1999), 8-10.


the Orient, which says “Steal a needle, steal an ox.” It was so important that God listed stealing in the Ten Commandment, “You shall not steal.” The Christian school should teach the students that stealing is wrong from the early stage of life.

Woodcock noted that the concept of stealing covers a very large spectrum of one’s life.

Few cultures in the world place any virtue in stealing, and some even exact such penalties as hands being removed, or, in the extreme, the death penalty. Broadly speaking, stealing encompasses not only common theft but such things as stealing another’s purity, as in immorality, stealing another’s words, ideas, or music, as in plagiarism, stealing from the government, as in tax evasion, and stealing from the truth of Scripture as in heresy.  

Morris explained how this principle relates directly to students.

Students must respect the property of others. Not only outright theft, but also failing to take care of borrowed property (Ephesians 4:28), carelessness which results in damage to someone else’s property, unfair business practices, failure to provide adequate work for one’s wages (1 Thessalonians 4:11-12) and other such practices (e.g. “goofing off” on jobs for which one is paid), are all forms of stealing and must be scrupulously avoided by Christians.

b. The use of tobacco

The use of tobacco in various ways has been linked to numerous health problems. The Christian school would agree with health officials that individuals would be healthier if they did not use tobacco. However, Christian school educators should instruct their students to avoid the use of tobacco on moral

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grounds. Miller noted "there are spiritual values that are more important than the physical satisfaction of using tobacco." He went on stating that:

> When we satisfy physical appetites to the harm of the body, we are sinning against God who created our body. We are spiritual beings, not physical animals. When we do something that hurts us physically, it becomes a spiritual sin.\(^{23}\)

The Bible reference that is used most often by these educators in teaching this area is:

> Or do you know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's. I Corinthians 6: 19-20.

Smoking is also one of the habitual problems. Christian schools must teach the students that smoking is wrong from the early stage of life.

c. Alcohol

Most Korean Christians do not think of drinking alcohol after they have been converted. The Roman Catholic church allows alcoholic drink. Many Christians still drink. Smith posed the question, "Do Scriptures support the practice of Christians drinking alcohol?" This is another moral issue that is dealt with in the curriculum of the majority of the Christian schools. According to Smith,

> The answer is a resounding no, if one accepts the admonition in the Old Testament and wants to live in accordance

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with the character of out Lord Jesus Christ, who was sinless and who gave us a perfect example.\textsuperscript{24}

Key Bible references used by Christian schools to support their teaching that drinking alcohol is wrong are:

Wine is a mocker, strong drink is a brawler, and whoever is led astray by it is not wise. Proverbs 20:1

Do not look on the wine when it is red, when it sparkles in the cup, when it swirls around smoothly; at the last it bites like a serpent, and stings a viper. Your eyes will see strange things, and your heart will utter perverse things. Proverbs 23:31-33

Billy Graham supported these admonitions when he dealt with this issue.

As I see it, under present conditions, there is but one safe and Christian solution—total abstinence. Liquor is not necessary either for health or for so-called gracious living. On the other hand, it is the cause of untold sorrow, suffering, and material loss, not to mention the spiritual implications of drinking.\textsuperscript{25}

Smith, therefore, wrote to Christian school students that “there simply is no biblical justification at all for Christians to drink fermented beverage of any sort.”\textsuperscript{26}

d. Illegal drugs

Gibbs stated, “of all the problems of American life today, few are more disturbing than the problems of drug use. America’s reliance on drugs is


\textsuperscript{25} B. Graham, \textit{Answer to Life Problems} (Waco, Texas: Word Books Publishers, 1960), 70.

\textsuperscript{26} Smith, 17.
unequaled in the history of mankind." Christian schools teach the students that the use of illegal drugs is immoral. One of the main Bible references used to support this teaching is found in I Corinthians.

Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For, the temple of God is holy, which temple you are.
I Corinthians 3:16-17

One of the high schools in Thailand was closed because of drug problems. The Thai government warned that more schools would be closed for drug problems. Christian schools must teach the students that taking drugs is morally wrong and that the solution to drug addiction is found in a personal relationship with Jesus Christ.

e. Pornography

Pornography is a multi-billion dollar industry in the United States today. Students can easily obtain pornography from a bookstore or a video or a computer shop without any restriction. They read or watch pornography at school. Christian school educators believe that one’s thoughts eventually influence his acts. Therefore, it stands to reason that a student must be careful what he or she reads and/or watches. Christian schools should protect their students from these damages. The teachers refer to the Bible when they instruct children concerning the issue.

Eat thou not the bread of him that hath an evil eye, neither desire. Thou his dainty meats: for as he thinks in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee. Proverbs 23:6-7

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I will behave myself wisely in a perfect way... I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: Psalm 101:2-3

f. Premarital and extramarital sex

The Bible refers to immoral sexual relations as fornication and adultery. Gallagher explained;

Both refer to illicit, immoral sexual conduct. Of the two terms, fornication is the more general, and may be used to denote all kinds of illicit sexual intercourse including adultery. Adultery, on the other hand, is a more specific term used to denote illicit sexual intercourse with another's spouse.28

Christian schools should teach these acts to be immoral based on certain verses found in the Bible.

You shall not commit adultery. Exodus 20:14

For this is the will of God, your sanctification; that you should abstain from sexual immorality. 1 Thessalonians 4:3

Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge. Hebrews 13:4

When Christian school teachers teach about moral and ethical issues, many of them refer to Francis Schaeffer. Schaeffer often wrote about sexual purity for Christians.

In our generation people are asking why promiscuous sexual relationships are wrong. I would say that there are three reasons... The first one, of course, is simple because God says so. God is the creator and the judge of the universe; His character is the law of the universe, and when He tells us a thing is wrong, it is wrong—if we are going to have a God at all of the kind the Scripture portrays.

Second, however, we must never forget that God has made us in our relationships to really fulfill that which He made us to be,

and therefore, too, a right sexual relationship is for out good as we are made... Promiscuity tries to force something into a form which God never made it for, in which it cannot be fulfilled.

The third reason, we know promiscuous sexual relationships are wrong because they break the picture of what God means marriage, the relationship of man and woman, to be. Marriage is set forth to be the illustration of the relationship of God and His people, and of Christ and His church... Both in the Old and New Testaments the Bible speaks out strongly against all sexual promiscuity... LaHaye also spoke out strongly against sexual immorality.

Adultery is a sin that the church of Jesus Christ doesn’t take lightly. Scripture so frequently castigates the sin of becoming “one flesh” with anyone other than one’s own wife or husband that it labels it a sin against the person’s own body (I Corinthians 6:18). Other passages identify it as a sin against the soul, meaning literally, “your life” (Proverbs 6:32).

This topic is stressed strongly in Christian school teaching. Gallagher stated, “to maintain personal purity in sexual relationships should be among the highest priorities for a modern day Christian, being careful always to “possess his own vessel in sanctification and honor” (I Thessalonians 4:4).

g. Abortion

Abortion is one of the most hotly contested issues of the 1990’s. Graves explained, “how Christians believe that God is the originator of all life and the right to bestow or end life is in the province of God alone. The Bible

30 T. LaHaye, If Ministers Fall, Can They Be Restored? (Grand Rapids, Michigan: Zondervan Publish House, 1990), 18.
31 Gallagher, 9.
32 Schultz, 69.
indicates that human life begins at conception.\textsuperscript{33} Christian schools must teach the students that abortion is wrong and immoral. This teaching is based on several passages in the Bible.

Before I formed you in the womb I knew you; before you were born I sanctified you; and I ordained you a prophet to the nations.

Jeremiah 1:5

For You have formed my inward parts; You have covered me in my mother's womb. I will praise You, for I am fearfully and wonderfully made; marvelous are your works, and that my soul knows very well. My frame was not hidden from You, when I was made in secret, and skillfully wrought in the lowest parts of the earth. Your eyes saw my substance, being yet unformed. Psalm 139:13-16

MacArthur stated that:

Abortion brutally challenges the fundamental determination of a person's right to live and contradicts God's declaration of life's sanctity. Because personhood beings at conception and because abortion involves taking the life of one who exists in the image of God, abortion is nothing short of killing. Abortionists have rejected God's gift of human life (Psalm 127:3) and God's gift of truth.\textsuperscript{34}

**h. Divorce**

Many Christian educators believe that family is one of God's most important established institutions—the other being the church. Many preachers preach that family is the second of God's creation. The first event that Jesus Christ started to work as the Son of God was the Cana wedding (John 2:1-11), where He changed water into wine. Marriage and the family are very important issues in Christian school education. Schultz believed that


\textsuperscript{34} J. MacArthur, The Biblical Position on Abortion (Sun Valley, California: Grace Community Church, 1980), 1, 13.
Satan knows that the home is the foundational cornerstone for a stable society. Divorce is a major symptom of a diseased view of what God considers so vital to the human race—marriage.  

There are many Bible references dealing with marriage and divorce. Matthew 19 is a passage describing what Jesus actually said about this issue.

Some Pharisees came to him to test him. They asked, “Is it lawful for a man to divorce his wife for any and every reason?” “Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female,’ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.’ “So they are no longer two, but one. Therefore what God has joined together, let man not separate.” “Why then,” they asked, “did Moses command that a man give his wife a certificate of divorce and send her away?” Jesus replied, “Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery.” Matthew 19: 3-9

MacArthur wrote a complete Bible study on the topic of divorce.

When God created one man for one woman, He set that standard in motion for all of history… Marriage is a consecration of two people to each other… that says I am totally separated unto you… a husband and wife actually become the personal possession of one another. When two people come together, in God’s view they literally become one person.

Wiersbe gave similar instruction Bible study on the topic of divorce.

Since marriage is basically a physical relationship (one flesh), it can only be broken by a physical cause. Adultery and death would be two such causes… It is God’s will that the marriage be permanent, a lifetime commitment… divorce can never be God’s first choice of a couple. God hates divorce.

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35 Schultz, 92.


Christian schools put major emphasis on the teaching of marriage and the family. Schultz gave specific instruction to Christian young people concerning how one should enter the marriage relationship.

Two people should never marry if they are not willing to make this a lifetime commitment. Marriage is not a contract or a 50-50 arrangement. It requires the giving 100% of yourself to your spouse and expecting nothing in return. Christ, the bridegroom, gave His life for the church, the bride.

Young people should not focus on whether or not there are any legitimate reasons for divorce. Their focus should be on marrying in the will of God and entering this union for life with divorce never being an option. This will ensure the founding of sound Christian homes that will provide for a strong society.38

i. Homosexuality

Christian school takes a strong position against the act of homosexuality. Miller reported, “There are eight Bible references to homosexuality. All eight condemn it as sinful, unnatural, and a brand of perversion.”39

You shall not lie with a male as with a woman. It is an abomination. Leviticus 18:22

For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the man, leaving the natural use of the woman, burned in their lust for one another; men with men committing what is shameful, and receiving in themselves the penalty of their error which was due. Romans 1: 26-27

38 Schultz, 94.

According to LaHaye homosexuality cannot be defended as being right in God’s eyes.

Homosexuality is not just a sin against one’s own body, but an offense against God. Therefore the phrase “a Christian homosexual” is really a contradiction of terms. A homosexual violates God’s clearly prescribed will, thwarts his purpose for man, and has incurred “the wrath God.” If a man persists in this sin long enough, God will “give him up to reprobate mind.”

Miller observed that Christian schools teach its students that “though homosexuality may be an acceptable lifestyle for those in today’s society, in God’s eyes it is an ‘abomination’”

j. Euthanasia

Braley defined euthanasia as “the act or practice of killing or permitting death of hopelessly sick or injured individuals in a relative painless way for reasons of mercy.” He summed up the Christian school teaching about this topic when he stated, “Christians need to view life as sacred and death as God’s prerogative. We must see that there is no such thing as life not worthy to live.”

Several passages in the Bible are used by Christians to defend this position.

Man who is born of woman is of few days. Since his days are determined, the number of his months is with you; you have

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41 Miller, 170.


43 Ibid., 111.
appointed his limits, so that he cannot pass.
Job. 14: 1, 5

All the days ordained for me were written in your book before one of them came to be. Psalm 139:16

Schaeffer and Koop explained the Christian belief about euthanasia:

We must say that we are proponents of the sanctity of human life—all human life—born and unborn; old and young; black, white, brown and yellow. We fear the attitude of the medical profession in sanctioning abortion and in moving inexorably down the road from abortion to infanticide and finally further on to what might be unthinkable today but acceptable in a very few days—such as a widespread euthanasia program. Our concern is more than not killing the elderly and the ill. It is giving them real life.44

k. Suicide

According to Tanis suicide has reached epidemic proportions in American society.

In the past two decades there has been a dramatic change in the issue of teen suicides. The number of suicides has tripled. Over 400,000 young people attempt suicide each year which translates into an excess of 1,000 per day.45

The concern over teenage suicide has caused Christian schools to be more dogmatic in teaching that suicide is an immoral act for a Christian.

You shall not murder. Deuteronomy 5:15

I (Jesus) have come that they may have life, and that they may have it more abundantly. John 10:10

Kennedy noted


Life is a gift from God. To take one’s own life is to show insufficient gratitude. Our lives belong to God; we are but stewards. To end my own life is to usurp that prerogative which is God’s alone. Suicide, the church has taught, is ordinarily a rejection of the goodness of God and it can never be right to reject God’s goodness.  

The Christian school agrees with Anderson. Christian education attempts to instill in its students that suicide is not a psychological but a spiritual one.

Christians should take note of the important relationship between suicide and secularism. Many of the factors in the rise in teen suicide are the result of society’s turn from God to self... While we should focus due attention on suicide prevention, the ultimate solutions are not psychological but spiritual. Teen suicide is but one of the many bitter fruits borne by a society that has turned its back on God.

4. Salvation

The topic of salvation is one of the central themes of Christian school education. Christian school teachers instruct their students that all people are born with a sin nature and, therefore, eternally separated from God. The writer of God’s Choice, Peshkin was told by a Christian school administrator that he must “First, become a child of the King, and then you can pursue your study in Christian schools.” This instruction caused Peshkin to realize that parochial schools that he had observed, “neither claimed to be, nor acted as though they were, fully committed to establishing a school suffused with doctrinal orientation.


In contrast, Christian schools were.  

The Christian school relies upon the Bible as their source for instruction in this religious belief.

But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Romans 5:8-10

for all have sinned and fall short of the glory of God, Romans 3:23

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 3:16

Chafer described salvation in its fullest meaning.

According to its largest meaning as used in the Scriptures, the word salvation represents the whole work of God by which He rescues man from the eternal ruin and doom of sin and bestows on him the riches of His grace, even eternal life now and eternal glory in Heaven.

Billy Graham stated that salvation is available to all men because God is a God of love. The Bible teaches that God is a God of love. He wanted to do something for man. He wanted to save man. He wanted to free man from the curse of sin.

A Christian philosophy of education stresses that man’s efforts at improving life cannot have any eternal meaning. Unless an individual accepts the


death, burial, and resurrection of Jesus Christ as payment for one's sin debt, he or she is doomed to an eternal hell. Therefore, this becomes the first belief that needs to be realized in students attending a Christian school. One Christian school administrator, William Calderwood, summed up this philosophy when he wrote,

> When we admit that there is a God and that He has revealed Himself to us in His Word, the Bible, we must agree with Him that we have sinned against Him. We have nothing to give to God that can purchase or earn our release from the penalty of sin. Without God's help we cannot be saved from the consequences of our sin.\(^51\)

It was found that the view of the future is very important in Christian school education. Toffler made an interesting observation concerning the view of the future and the role of education. All education springs from some image of the future. If the image of the future held by society is grossly inaccurate, its educational system will betray its youth.\(^52\)

The Christian school education is based on a view of the future that teaches its students that this present life is mere preparation for real life eternity that includes a literal heaven and hell. It also instills within its students that one's decision concerning the gospel of Jesus Christ determines where each person will spend eternity.

5. God's will

Students attending Christian schools will be urged to try and find God's will for their lives. This is one of the most challenging aspects of Christian school education.

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education. Students often ask, “How can I know the will of God in individual
decisions?” Fortosis explained that God’s moral will can be found in the Bible.
God’s moral will is revealed through His moral commands in the Scriptures
which teach believers how to believe and live. The difficult one is God’s
individual will, the life plan which God has uniquely planned for each believer. 53

Christian schools stress that the Bible makes it clear that God has a specific
purpose for each Christian. “And do not be conformed to this world, but be
transformed by the renewing of your mind, that you may prove what is that good
and acceptable and perfect will of God.” Romans 12:2

Trust in the Lord with all thine heart; and lean not unto thine own
understanding In all thy ways acknowledge him, and he shall direct thy
paths. Proverbs 3:5-6

Therefore do not be unwise, but understand what the will of the Lord is.
Ephesians 5: 17

Friesen wrote a unique way of wisdom that many Christians try to follow.

(1) In those areas specifically by the Bible, the revealed commands
and principles of God (His moral will) are to be obeyed.
(2) In those areas where the Bible gives no command or principle
(nonmoral decisions), the believer is free and responsible to choose his
own course of action. Any decision made within the moral will of
God is acceptable to God.
(3) In nonmoral decisions, the objective of the Christian is to make
wise decisions on the basis of spiritual expediency.
(4) In all decisions, the believer should humbly submit, in advance, to
the out-working of God’s sovereign will as it touches each decision. 54


54 G. Friesen, Decision Making and the Will of God (Portland, Oregon: Multnomash,
1980), 45.
Christian school educators believe that one of the teacher's greatest challenges is to help students desire and find God's will for their lives. Kroll noted, "Few teachers have greater opportunity to influence Christian young people toward lifetime ministry than Christian school teachers." 55

6. Religious Practices

Christian school education aims at helping students develop a belief and value system that they believe is in accordance with the teachings of the Bible. Leaders of the Christian school movement are firmly entrenched in the belief that a student will have certain religious practices in his or her life because of the religious beliefs that have been taught to them. These religious practices are considered to be the "proof of the pudding," the end product of a Christian school education. 56

a. Bible reading

Christian schools teach students that it is important to read their Bible daily. There have been many books written and devotional studies published to help Christian develop a daily habit of Bible study. Christian schools have special times of Bible instruction as part of their everyday curriculum. There are also chapels, morning devotions, and spiritual emphasis days scheduled into the


normal Christian school’s calendar. All of these activities seem designed to show the student that the study of the Bible is a very important part of any Christian’s life.

Dr. Elmer Towns gave some ideas on how to use the Bible in class for various age levels:

(1) **Preschool.** Teach that the Bible is a special book. It is God’s book. It tells about Jesus. It tells what is right and what is wrong. All the stories of the Bible are true stories. Children should see older persons carefully handling the Bible and studying it. Show Bible pictures. The Bible story for the preschool child should be less than five minutes in length, free from much description, full of repetition, and free from fear-producing elements.

(2) **Primary.** Encourage the child to bring his Bible and to use it. Point out the differences between the Old and New Testaments. Study the children of the Bible. Help the child locate memory verses and Bible stories in his own Bible. Let the child read carefully selected verses aloud, especially the third grader. Tell the Bible story from the Bible, not from a quarterly.

(3) **Junior.** Teach that the Bible is inspired by God, that it is God’s revelation to us, that God expect us to obey its teachings, that the Bible is the final authority in all matters, and that the Bible helps us to solve our everyday problems. The junior should learn the books of the Bible in order; he should learn the chronology, the history, and the geography of the Bible. He should form the habit of daily reading, and he should memorize Scripture. Encourage juniors to read their Bibles by having some form of group reading in every class session: Unison, responsive, antiphonal (boys vs. girls), or by rows. To answer, students must read the verses silently and answer in their words.

(4) **Youth.** Young teens should be learning to use Bible study helps such as a Bible atlas, dictionary, and harmony of the Gospels. Provide for participation in direct Bible study. Provide a variety of studies—Bible survey, doctrines, the Bible and science, and other topical studies. Allow opportunity for paraphrasing and Bible search.  

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Dr. Towns noted that each student should be encouraged to own a Bible. He recommend that the student should look for something and to write down what he finds. Students should ask the following questions:

- What does this mean to me?
- Is there an example for me to follow?
- Is there a command for me to obey?
- Is there a sin for me to avoid or forsake?
- Is there a promise for me to claim?
- Are there conditions to that promise?
- What does the chapter teach me about God?
- What does it teach me about Jesus Christ?
- What does it teach me about the Holy Spirit?
- What does it teach me about sin?
- What does it teach me about Christian living?
- What is one practical verse for me to apply to my own life? 

b. Prayer

Most religions include some form of prayer. Christianity teaches that prayer, in its simplest form, is actually talking with God.

Calvin said that prayer needs to be of high priority in a Christian’s life.

Words fail to explain how necessary prayer is, and in how many ways the exercise of prayer is profitable. Surely, with good reason the Heavenly Father affirms that the only stronghold of safety is in calling upon His name. By so doing we invoke the presence both of His providence, throughout which He watches over and guards out affairs, and of His power through which He sustains us, and of His goodness, through which He receives us. 

Christian school education stresses the importance of praying everyday by all believers.

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58 Ibid., 92.

Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, 1 Timothy 2:1

Be worried about nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Philippians 4:6

Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you. 1 Thessalonians 5: 17-18.

According to Donehoo, the biggest hindrance to a good prayer life is not that we do not know how, but that we do not do it; this is disobedience. Every Christian should search the Scriptures of prayer, but, more importantly, should practice a regular prayer life. 60

c. Church attendance and involvement

A very important religious practice taught in Christian schools is regular church attendance. Carroll, Johnson, and Marty noted

church attendance data is one the most fully documented religious practices found in America at the present time. The Gallup organization is one group that regular attempts to gather information concerning church attendance in America.

The Christian school refers to the current time of history as the church age. This is the time in history that spans from the death of Christ until He returns for His church at the end of time. It is a belief of Christians that each believer is to be an active part in a local church and thus fulfill his or her function as a part of the body of Christ. 61

And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day (of Christ's return) approaching. Hebrews 10:24-25

Snyder said this about the importance of the church,


Spiritual growth occurs best in a caring community. There are spiritual truths the Christian will never grasp and Christian standards (he) will never attain except as (he) shares in community with other believers—and this is God’s plan. The Holy Spirit ministers to us, in large measure, through each other. 62

Vermeer noted, “The church is in place to teach us to be more like Jesus Christ. The Word of God clearly teaches that we are to come together and spiritually stimulate one another.” 63

d. Witnessing to others

The Bible gives ample instruction to Christians concerning the importance of telling others about Jesus Christ. And always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; 1 Peter 3:15

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Matthew 28:19-20

He that wins souls is wise. Proverbs 11:30

Wilson noted, “Mankind – our Christian witness – is Christ’s method of evangelism on this earth.” 64 Because of this belief, Christian school educators instruct students that it is important for every believer to tell others about the gospel of Jesus Christ. Christian schools are very much involved in teaching religious beliefs and practices to their students. These schools base the majority

62 H. Snyder, Community of the King (Madison, Wisconsin: Inter-Varsity Press, 1977), 75.


of their values on their interpretation of the Bible. Christian school educators desire that each student receives salvation and grows up to live an ethical and moral life based in the Bible. They believe that the product they are producing is morally better than that of secular education.

e. Tithing

Tithing is the giving of ten percent of one’s income to the Lord. There are several different beliefs that Christians share concerning this religious practice. Some believe that tithing was part of only the Old Testament law. Others believe that God in the New Testament requires it.

And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord’s. It is holy to the Lord. And concerning the tithe of the herd or the flock, of whatever passed under the rod, the tenth one shall be holy to the Lord. He shall not inquire whether it is good or bad, nor shall he exchange it. Leviticus 27: 30, 32-33.

Bring all the tithes into the storehouse, that there may be food in My house, and prove Me now in this, says the Lord of hosts, if I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it. Malachi 3: 10

Christian school educators would agree with Getz who stated that in both the Old and New Testaments, God teaches that giving should be systematic and regular. But even though Christians are not obligate to the [Old Testament tithing] system. [It] provides believers with a strong pragmatic model for evaluating their own giving patterns. 65

Most Christian schools would encourage students to develop the habit of giving tithes to the church regularly.

f. Fellowship

When we become children of God through faith in Jesus Christ, we immediately find ourselves related to other Christians. Hummel said, “Those who confess Jesus Christ as Lord are bound together in a family relationship. A person’s vertical relationship with God influences his horizontal relationships with other Christians.”66 The Bible says,

“He who does not love his brother whom he has seen, cannot love God whom he has not seen” I John 4:20.

“Where two or three gathered in my name, there am I in the midst of them.” Matthew 18:20

The Christian fellowship at school is to be a visible demonstration of this loving, family relationship. On occasion, one student may wrong another student at school. These cases, the teacher should let them know our Lord’s plan about how to deal with it.

“If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother” Matthew 18:15

Christian school educators should teach the students that they have the privilege of studying at the same Christian school with other Christian students and let them praise God’s grace from the bottom of their hearts. It is grace,

nothing but grace, that we are allowed to study in Christian community with Christian brethren.

g. Missionary practices

The basic characteristic of MK schools is that most students are MKs. There are great advantages for the MKs listed already. They have learned to accept people from different lifestyles, customs, values, and cultures. They have learned how to cope with adversities. Most prominent of all is the spiritual emphasis of being on the mission field. They have experienced their parents’ working for the soul of natives. Missionary endeavors are those that involve the spread of the gospel to foreign lands. Christian schools believe that it is the duty of the church to take the gospel of Jesus Christ to all the people of the world.

Christian schools, especially MK schools, involve their students in missionary activities regularly. Many Christian schools have a Mission (emphasis) Day. It is also common to have schools sponsor short-term mission trips for their students. Some of these trips may involve missionary efforts in different areas of the world.

Rev. Harold L. Roberts, a missionary to Micronesia and the Pacific Islands for 30 years, insists that; “Becoming an effective cross-cultural communicator requires opening ourselves to people and culture other than our own.”67 Ted Ward’s three prerequisites to comprehend and accept the uniqueness of different cultures are:

First, lover case must be aware of the ways culture can differ; Second, lover case must be willing to accept that our cultural values do not constitute a world-wide norm. Lover case need to begin to see difference

not as a deviation from the norm, but that other cultures have differing starting places for understanding than we do; Third, lover case must enter into cultural exchange as an opportunity to give, and as an opportunity to receive.68

MK schools teach their students that it is important to be involved in missionary efforts and to plant the mission mind in their hearts from the early stage.

7. Curriculums of Christian Textbook Publishers

There are many Christian textbook publishers that produce good Christian education products available in the United States. They are Alpha Omega, BEKA, Bob Jones, School of Tomorrow, etc. When MK schools choose or change their textbooks, they have to examine these curricula according to their school goal, vision, and philosophy.

a. Alpha Omega

*Vision:* We're here for one, hugely significant reason: To equip a generation of children and youth with the knowledge and tools for learning that they will need to help the fast changing world that we will leave them. At Alpha Omega Publications, every resource is dedicated to producing the best Christian education products available. Our future depends on it.

*Curriculum Organization:* LIFEPAC Gold organizes five core subjects---Bible, History & Geography, Language Arts, Math and Science---into one

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year curriculum units comprised of 10 LIFEPAC work texts per subject. Each work-text takes approximately 3-4 weeks to complete, and a teacher's guide helps keep you on track.

Lesson Plans: LIFEPAC Gold's strategic lesson plans follow the course curriculum and free parents to tutor, grade and encourage without the burden of having to create the educational design. Clear objectives and build-in reviews make material mastery worry free.

Individual curriculum: Alpha Omega Publications is one of the few publishers who offers a diagnostic test to customize their curriculum to fit each child. You will start the child precisely at his or her learning level. Never too easy nor too difficult.

Self-Discipline: The LIFEPAC curriculum incorporates independent projects as a teaching tool to stimulate the development of creative and imaginative thought. Your child is granted the freedom of exploration and research, but remains accountable to you. In addition, each work text develops learning skills by teaching transferable study skills within the context of the curriculum.

Parental Involvement: As your child's teacher, you are more than a guide through the LIFEPAC curriculum. You educate your children through predesigned lesson plans, pacing the materials and creating connections that make home schooling so impactful. Teacher/Parent-directed activities, self-tests and final tests let you chart your children's academic
growth. The curriculum and suggested procedures require interaction between student and teacher/parent.

*LIFEPAC Gold*:

- Integrates text with activities into easily managed sections.
- Ensures ease of use for both teacher and student.
- Eliminates the need for lesson planning.
- Helps the teacher keep track of student’s progress.
- Provides a substantial cost-savings over traditional hardbound texts.
- Personalizes the child’s education.
- Gives the teacher a clear idea of the student’s academic strengths and weaknesses.  

b. **BEKA**

A Beka Book is a ministry of Pensacola Christian College. A Beka Book is dedicated to providing quality education from a Christian perspective. The God-given ministry of Christian schools is to lead young people to Christ and train them in the Bible, Christian character, language, and traditional subject matter. Today’s students need to be taught the accumulated wisdom of the past from God’s point of view and trained in the way they should go (Proverbs 22:6) so they will have a firm foundation from which to evaluate the present and make proper decisions for the future.

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Goal: Ultimate goal is not sales but rather training young lives for eternity. The most original source is always the Word of God, which is the only foundation for true scholarship in any area of human endeavor.

Formula for success: For a Christian, success of finding God’s will and doing it. A Beka Book is a treasury of textbooks and teaching materials that reflect the very best in scholarship, design, practically, and Scriptural fidelity:

1. Scriptural foundation for academic excellence and good character training.

2. The practical experience of over forty years of leadership in Christian school education.

3. The professional expertise of dedicated scholars, educators, designers and printers.

4. The personal attention of our administrators, consultants, and service personnel.

Curriculum: A Beka Book curriculums contain day-by-day lesson plans for an entire year prepared by Christian teachers and administrators. The purpose of curriculum is to be of help to you in the Christian school. Thousand of Christian schools around the world use the A Beka Book curriculums, which are based on sound scholarship, common sense, and the Word of God.⁷⁰

c. Bob Jones

Philosophy: Our materials are pervasively Biblical, from Spanish to math. We have approached each subject from a thoroughly Biblical perspective that is logical, natural, unforced, and not simply tacked on. We have a statement of Christian educational philosophy that extends to each subject, and we stuck to that philosophy when we wrote and produced each text.

Comprehension: We are not satisfied with simple memorization and recitation of facts. In math, we help the student understand why numbers relate as they do, and thus why operations work; we do not just have him memorize formulas. In reading, mere reading out loud is not enough; after the student has read silently, we help the teacher ask questions to determine whether the student understands the passage, including the author's assumptions and implications.

Pedagogy: Our materials are top-notch teaching tools. We were delivering Christian education to our own students for nearly fifty years before we published our first textbook, and that experience is reflected in our educational quality.

Design: God has assembled here a remarkable collection of graphic talent, and our textbooks are unsurpassed in graphical quality: color, illustration, photography, and layout all contribute to the educational experience.

Enjoyment: We think that a student who loves to learn is a student whose learning will not be limited to what we can teach him. So we make our
materials engaging and enjoyable. If God is the Source of Truth, why should we present it as though it’s not interesting? We make learning fun without sacrificing academic excellence.

Christian education: The premises of Christian education are sincerely held and self-consistent, for they are convictions based on the facts and principles of Scripture. Rooted in the infallible, supernaturally revealed truth of God, these premises cohere, for they exhibit the unity of Scriptural revelation. They affect every part of Christian education—its subject matter, standards, strategies, policies, and procedures. They are ignored at our peril and must be retained at all costs.71

d. School of Tomorrow

School of Tomorrow is well known as Accelerated Christian Education (ACE), which was founded by Dr. Don Howard at Garland, Texas in 1970. Through the development of self-instructional, individually prescribed, continuous progress material, the School of Tomorrow program blossomed. Today School of Tomorrow provides curriculum and programs for an international network of nearly 7,000 schools in over 125 countries, plus thousands of home schoolers worldwide.

Philosophy: School of Tomorrow educational concept is built on five basic laws of learning:

1. Students must be at individual levels where they can perform.
2. Reasonable goals must be set.
3. Students must be controlled and motivated.
4. Learning must be measurable.
5. Learning must be rewarded.

Curriculum: The School of Tomorrow curriculum equips children to think well, act responsibly, and live wisely working from the above philosophy.

This curriculum assures parents of:

1. A solid, back-to-basics education for their children.
2. A course of study diagnostically individualized to meet students’ specific needs and learning capabilities.
3. A program incorporating character-building and wisdom principles.
4. A curriculum using advanced computer technology to help ensure the finest education possible in today’s high-tech climate.
5. Access to the latest computer video interactive technology.
6. Computerized diagnostically prescribed reading and typing programs.

In School of Tomorrow, PACE (curriculum: each booklet or unit of School of Tomorrow curriculum is referred to as a PACE) is a teacher and the teacher is a helper, because teacher is to teach students, he does not teach subject matters.

Distinctive of the School of Tomorrow program:

- Place child at exact academic ability by diagnostic testing.
- Incorporate goals setting, character building, and wisdom principles.
• Utilize multimedia and computer technology.

• Offer a superb education that is affordable.

• Encourage parental involvement.

• Stress uniqueness of individual.

• Teach critical thinking skills.

• Produce academic excellence.  

  *Academic excellence:* Individualization produces academic excellence.

School of Tomorrow students continue to demonstrate above-average achievement. One reason is because students take responsibility for their own learning. Another reason is because of the character training in wisdom. Wisdom is observable biblical principles and character action. Wisdom helps the students to walk with God, to live as He did when He was in human form. That is the purpose of education—to teach children not only about life, but how to live. 

Dr. Schmitt says, “The biggest advantage is that any church can have a Christian school by using School of Tomorrow. A very small school can be a quality school, and be done at a reasonable financial outlay. The new church with only a few children and limited facilities can provide a quality Christian school for its members. This will be the only way a new or small church can operate a Christian school.” 

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73 School of Tomorrow 98-99 Catalog, 5, 8.

74 Schmitt, 27.
curriculum. When the writer started the BIAS, there were only 43 students. But the class size was from two to seven students each grade. The school needed at least twelve teachers. By using this curriculum, only four teachers could teach all students. When the school begins, this curriculum is suitable.

V. Financial Problems

MK schools are very important for the missionaries to carry out their ministry, because missionaries' hearts are with their children. If their children are content and happy at the school, it is much easier for the parents to do their missionary mandate. But some MK schools are closing because of financial problems. Many young Christian schools are beginning to flounder and wonder what to do next. At the same time others are flourishing and seem to do more than expected. What is the difference? That is the reason why school boards are spending 80% of board time on finances and the balance on the remaining ministry of the school. During the planning stages the administrator, working with the board, must prepare a basic annual budget. Since enrollment is uncertain, have figures available for several alternatives such as: 50-100-150-200 students. Income and outgo must be figured and planned how to increase income and decrease outgo.

A. Planning for Income

Dr. Schmitt suggests, "Basically income will come from four sources: church support, usually through provision of space and services; tuition; fees for
special things; and gifts from friends.\textsuperscript{75}

1. Church support---When MK school starts, it is necessary for some churches to support the school with some amount of expenses regularly. For example, schools can ask naturally one church to provide some money for building maintenance, and one church to pay the building rent, and a third church to contribute some part of teachers salary, etc. Churches have to support the MK school because MKs are the family of the church. When churches understand the necessity of the MK school, they will support the school financially. This promotes a sense of ownership of the school on the part of the home church. At the same time the national churches associated with the school must have a sense of ownership. Otherwise they will not feel a responsibility for the school. Financial support from the home church, which allows this sense of ownership, will support the expenses of maintaining the school with their church budget. They are maintaining the school as a mission project.

2. Tuition---Tuition is the largest source of income. Check the area schools’ tuition first, and decide your school tuition rate. Staff’s salaries must be paid with the tuition income. The number of students determines the income. As more students means more income, MK schools should receive the business kids (BKs) for the school budget. With BKs’ money MK schools can teach the MKs with low tuition fees or give MKs a scholarship. BIAS, for example, the MK does not pay entrance fees ($800), and when the MK family with more than two children enrolled, the school gives a 50% discount. To raise more support, most schools

\textsuperscript{75} Ibid., 50.
accept a few more students in each classroom. Tuition should always be paid in advance. Schools should emphasize a student is enrolled for a year, and parents are obligated for a full year of tuition. Some schools give a discount if all the tuition is paid in advance. Some schools impose some extra money for arrears when they pay after due date. Dr. Schmitt suggests, "If monthly payments are allowed, then a definite procedure needs to be developed and used for the parents who do not pay on time. This may include a late fee, letters, phone calls, and even suspension of the student. Some schools have found a monthly coupon book, similar to a loan payment book." It is effective for the school to prepare about 5% of extra money to meet the beginning school year expenses or maintenance.

3. Fees for special things----Schools can impose fees to the parents when they ask for the students’ graduation certificate, transcription, and a certificate of enrollment, etc. Some charge a re-enrollment fee. Other fees are book fees, activities fees, library fees, and transportation fee. Fees should be used for the specific purpose for which they are collected.

4. Donations----Dr. Schmitt said, "A fourth source of income for MK schools will be gifts. Gifts come from churches, other groups of churches, sometimes other churches sending children to the MK school, friends, special parents of students, alumni, and other individuals. Some foundations will provide gifts for special projects." BIAS, for example, received about $30,000 after three months of the school’s opening by the writer’s asking church friends. If it had not been for this

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76 Ibid., 51.
77 Ibid., 51.
money, the school would have closed. When Christians understand the needs of MK school, they may help without any conditions. Some churches or companies, for example, donated BIOS such things as, TVs, computers, books, clothes, food, medicines, shoes, book bags, toys, and teaching materials, etc. When those things came, the school printed the school name on them and gave them to students.

B. Planning for Expenses

Dr. Schmitt states, “The following chart of accounts will cover most of the expenses in a school budget. This is a good sample for MK schools.

1. **Staff (79-85%)**
   - i. Base Salaries
   - ii. Fringe Benefits
   - iii. Conferences

2. **Instructional Expenses (10-20%)**
   - i. Textbooks
   - ii. Library
   - iii. Teachers Supplies
   - iv. Audio Visual Aids
   - v. Field Trips

3. **Administrative Expenses (5-10%)**
   - i. Office Supplies
   - ii. Building Usage
   - iii. Insurance
   - iv. Public Relations
   - v. Printing and Mailing
   - vi. Bus Operation
   - vii. Lunch Room Operation

4. **Equipment (5-10%)**
   - i. Maintenance
   - ii. Replacement
   - iii. New Items

\textit{a). Salaries}---According to the above, the largest expenses (70-85%) of school budgets are salaries and benefits for staff. Since MK schools cannot afford salaries at the public school rates, schools must have basic rules regarding teacher

\footnote{Ibid., 52.}
and administrative salaries. Schools must reduce payment for the staff’s salary rate as much as possible when they open the school. Sometimes it goes on for 3 or 5 years until they get stability. BIAS, for example, reduced expenses by inviting volunteer teachers. Four professional teaching missionaries work for BIAS. BIAS supports them only with housing and food.

- The best way to reduce the salary rate for an MK school is to recruit missionary teachers who are fully supported by churches.
- The second best way is to recruit tent maker missionary who works for schools in the morning, and works for a company in the afternoon, to earn a living.
- Another way is to recruit volunteer teachers who work for schools with his or her talent such as music, art, dance, sports or language, for service to God’s school.
- Sometimes we could consider recruiting teachers who work for half salary. As a Christian who works only in the household, the woman could help the school with the half salary.

When the school budget does not have any problems, these ways to recruit teachers are not recommended. But when a school begins, it would be worthwhile to consider.

August C. Enderlin suggests basic rules regarding salaries,

"Idealism must be matched with the reality of the school’s income. It is acceptable to pay high salaries if in so doing the tuition schedule is not priced out of reach of the average family you wish to serve. Do not allow idealism to carry you beyond realistic goals and arrive at the end of the school year with a severe financial deficit. Remember the outgo must be
commensurate with the school's income. This is not to be interpreted as opposition to high salaries.

There is no special piety derived from paying low salaries. Salaries and tuition rates are like a hand and a glove. They must grow together, if salaries go up 5% so must tuition. When considering salaries, do not forget some very important items: hospitalization insurance, increments for additional education and degrees, longevity of service both in your school and in other schools, sick leave, professional days. As a school, you can provide greater group benefits from insurance services than your teachers and staff members can obtain individually.\textsuperscript{79}

When schools recruit staff they must consider contracting the persons who work for Jesus not for money alone. If a teacher is committed, he or she will work with a low salary.

\textit{b). Textbooks}---this will be a large expense, especially the first year. Schools must purchase all the books. When a student enrolls for the first time, he or she has to pay for all the books that he or she needs, after that he or she will pay for extra volumes of books needed. To avoid delays and mail losses, consider ordering in May. BIAS, for example, orders more books than the number of students in May and pays with school money before students’ payment, because, if textbooks arrive late, it causes teaching problems. When school purchases teaching aids, Dr. Schmitt suggests, “Teachers should be allocated a realistic amount to use for teaching aids. It may be wise to budget a certain amount for each teacher, but not hold him or her to that amount during the year.”\textsuperscript{80}

\textbf{C. Administering the Finances}


\textsuperscript{80} Schmitt, 52.
A new school’s budget will need to be somewhat flexible during its formative stages. It will need to readily adjust to the size of the student body. It is impossible to order everything for the year in May in advance. School financial budgets drawn up before each new school year should be realistic. Staying within this budget is important. When schools expect large expenditures, they have to plan and prepare well in advance. Schools have to schedule all payments to be in line with income. For administering finances, Dr. Schmitt suggests,

A good record keeping system needs to be set up and used. A record needs to be made of all income, and especially any payments of tuition and fees. All payments should be made by check and a cash disbursement journal should be maintained showing every check.

Monthly reports of income and expenses should be prepared and given to the pastor, principal, and others who need to keep abreast of school finances. The report should be based on the budget and show not only expenses for the month in each account, but also for the year.

A purchasing procedure needs to be established. This should include a requisition and purchase order being necessary for every purchase. Control can be maintained this way. The school needs to be operated in a sound financial manner. Careful records should be kept and accurate detailed reports should be made of all money transactions.81

There is no easy way to manage the income and expenses in the school budget. Schools must pray, plan, and be persistent. Our good God honors the wise steward. With His help, the school has to do its best to maintain good school financial stability.

81 Ibid., 53.
CHAPTER VI

CONCLUSION

Jesus Christ has commissioned His people to make disciples of every nation. When missionaries work on the mission field, they are faced with the problem of education for their children. They believe their children need to be educated according to their cultural standards. But the question of what is best for their children is still an agonizing one, especially in cases where educational standards in local schools fall woefully short of international comparisons. To make the matter worse, some MK schools are closing because of financial problems. Consequently, the need to establish and develop an MK school on the mission field is essential for missionary stability and long-term ministry.

When a school is established a process of growth takes place. The educational process requires an understanding of teaching subject, teacher (Who); teaching target, student (Whom); teaching methods (How); and teaching curriculum (What). These "Who," "Whom," "What," and "How" are the main factors of teaching process. In this regard the teaching subject "Who" (the teacher) must be a committed Christian servant for "Whom" (his students). He must be equipped with a mission mind as well as teaching skills. He has to teach not only the secular knowledge but also the gospel with the heart of Jesus Christ. He should teach a student to grow in Christian character. Today it is more
difficult to find qualified and spiritually committed teachers willing to serve, even for one year. This problem has become a major factor in the declining number of career missionary families. How to solve the problem is one of the purposes of this study. Missionary children should not become educational casualties because their parents have answered God’s calling to serve. This paper (chapter II) has discussed many model teachers from the Great Master Teacher, Jesus Christ, to Abraham, Moses, Esther, Samuel, Paul, and Timothy.

"Whom" is the main target of education. The target students will be the children of missionary parents living and ministering in a foreign culture with special educational needs, which have already been identified in this study. These children must be changed into the image of Jesus Christ. No matter how excellent a teacher teaches, if the students do not change, the education is not successful. As the Bible says, “The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding.” (Proverbs 9:10), students must fear the Lord. A Christian school should teach the children to love the Lord their God with all their heart and with all their soul and with all their mind and with all their strength. And also has to teach the children to love their neighbors as themselves (Mark 12:30,31). But the object of education (Whom=MK) not only has advantages but also has such problems as multi-culturality, frequent mobility, and re-entry. To solve these problems, the writer recommends establishing an MK school on the mission field. The MK school needs to be more multi-cultural in scope and facilities than in the past. This will require a greater cultural diversity, which in itself is more difficult to achieve.
The “What” of education means curriculum. According to the writer’s investigation, one of the missionaries’ primary concerns is the education of their children on the mission field. They want to teach their children God's Words and principles of Christian living as given in the Bible. Therefore, MK education should incorporate the same biblical elements as in any other situation in which believers find themselves.

This study began with an investigation of the major biblical passages dealing with Christian school education and the teachers’ and parents’ responsibility of education. The biblical foundation of the study is provided in the passages of Deuteronomy 6:1-9, Proverbs 22:6, (OT) and Matthew 28:18-20, Ephesians 6:1-4, Colossians 3:21, 1 Timothy 3:4-5, (NT), etc. These passages deal with the parental responsibility of educating children with scripture truths and by applying, and interweaving them into daily living. When an MK school teaches Christian school curriculum with good textbooks produced and developed by good Christian institutions, the education will be successful.

The “How” of education is a teaching method. This study was based on the writer’s thirty-year teaching experiences and six years on the mission field as the founder and principal of the Bangkok International Academic School (BIAS). The writer examined the process of BIAS’s establishment and development as one of the model MK schools. The writer personally visited many other MK schools such as: Chief School in Malaysia, Faith Academy in Philippines, Korean Academy in Philippines, Summer Institute of Language in Papua New Guinea, William Carey Academy in Los Angeles and others. Pinkard said, “Jesus’
methods should be esteemed as credible, which establishes that every teacher and potential teacher should follow these methods to become the best teacher possible.”

LeBar & Plueddemann said, “Christ Jesus is the Master Teacher par excellence because He Himself perfectly embodied the truth, He perfectly understood His pupils, and He used perfect methods in order to change people.” Considering all of these, the belief of this writer is that the primary teaching method of a child’s education should be a biblical method. This conviction is based on our Great Master, Jesus Christ’s teaching method. He was excellent in His attitude toward students, in the use of circumstances, visual aids, and good questioning. His teaching style was simple. He used many methods such as: storytelling, overstatement, hyperbole, contrast, simile and metaphor, irony, parables, and other literary forms.

Education is a process. The process includes teacher (Who), student (Whom), curriculum (What), and method (How). But, if there is no place, no facilities, and no environment, learning is impossible. In most cases, missionary parents fail to find suitable places on the field for the education of their children. There are no suitable schools for them on the mission field. As a result, many of the missionary mothers have decided to teach their children themselves. Some

1 Trista D. Pinkard, “The Teaching Method of Jesus in the 20th Century Classroom,” Senior thesis in the honors program, Liberty University (Spring, 1999), 8.

missionaries spend half the time available for mission work in teaching their own children.

To settle the problems of MKs’ education and to teach them with the Word of God, a successful establishment and development of MK schools on the mission field is essential. Finally, the writer has discussed MK school problems such as political, accreditational, curricular, and financial, problems.

In conclusion, the solution to these problems must be a priority for those missionary families answering God’s calling to the mission field. The continuation of existing schools and the development of new ones for missionary children’s education are essential not only for increasing God’s people but also for expanding God’s Kingdom. Ultimately, every tongue, every tribe, every people, and every land will give glory, honor, and praise unto the Lamb of God. Hallelujah!
Appendix A

What are the elements of resilience?

1. A strong, supple sense of self-esteem.

2. Independence of thought and action without fear of relying on others or a reluctance to do so.

3. The ability to give and take in one's interactions with others, and a well-established network of personal friends, including one or more who serve as confidants.

4. A high level of personal discipline and a sense of responsibility.

5. Recognition and development of one's special gifts and talents.

6. Open-mindedness and receptivity to new ideas.

7. A willingness to dream.

8. A wide range of interests.


10. Insights into one's own feelings and those of others, and the ability to communicate these in an appropriate manner.

11. A high tolerance for distress.

12. Focus, a commitment to life, and a philosophical framework within which personal experiences can be interpreted with meaning and hope, even at life's seemingly most hapless moments.¹

¹ N. Pauls and D. Pauls, “Nurturing MK resilience,” (December, 1995, Internet, 5, 14-17).
Appendix B

Pros and Cons of School Options

**Local National Schools**

<table>
<thead>
<tr>
<th>Pro</th>
<th>Con</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Host Culture</strong></td>
<td></td>
</tr>
<tr>
<td>a. Bridge to reach children and parents</td>
<td>a. Often lower standard of education causes stress of MK returning to parents’ home country</td>
</tr>
<tr>
<td>b. MK becomes bi-cultural and bilingual</td>
<td>b. Teaching in local language may be a problem for MK</td>
</tr>
<tr>
<td>c. Better understanding of host culture</td>
<td>c. Different teaching methods: rote memory style</td>
</tr>
<tr>
<td><strong>Family</strong></td>
<td>d. Often over-crowded</td>
</tr>
<tr>
<td>a. Less expensive</td>
<td>e. Lack of spiritual dimension</td>
</tr>
<tr>
<td>b. Child lives at home</td>
<td>f. May take place from a national child</td>
</tr>
<tr>
<td>c. Avoids separation</td>
<td></td>
</tr>
</tbody>
</table>

| **Educational** | |
| a. Often lower standard of education causes stress of MK returning to parents’ home country | |
| b. Teaching in local language may be a problem for MK | |
| c. Different teaching methods: rote memory style | |
| d. Often over-crowded | |
| e. Lack of spiritual dimension | |
| f. May take place from a national child | |
| **Social** | |
| a. MK may be ridiculed by others for identifying with nationals | |
| b. May lead to cultural identification and disassociation with parents’ home culture | |
| c. MK may be teased by national children.1 | |

**Local International Schools**

<table>
<thead>
<tr>
<th>Pro</th>
<th>Con</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Academically high standards</strong></td>
<td><strong>Expensive</strong></td>
</tr>
<tr>
<td>Excellent facility and equipment</td>
<td>Potential lack of preparation for school in home country</td>
</tr>
<tr>
<td>Enrichment and specialized programs</td>
<td>Economic imbalance among students</td>
</tr>
<tr>
<td>Potential continuity with schooling during leave in home country</td>
<td></td>
</tr>
<tr>
<td>Usually home with parents</td>
<td></td>
</tr>
<tr>
<td>Good preparation for reentry if curriculum is based on home country’s system.2</td>
<td></td>
</tr>
</tbody>
</table>

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1 “The Tension Between Missionary Family and Assigned Responsibilities” SIM (Society of International Ministries, 1994).

2 Ibid.
## Boarding Schools

### Pro

**Family**
- Parents not required as teachers
- Parents have maximum time to build relationships in assigned responsibilities
- Family may be unified as they work through stresses of separation
- MK learns how to deal positively with life's difficulties

**Host Culture**
- MK is removed from ungodly practices and values
- MK is not distracted by non-schooling friends
- Child is removed from being "King of the Castle"

**Educational**
- Education in educational setting
- Quality education is the norm
- Curriculum addresses the multinationalness of students
- Opportunities for social and academic interaction with peers
- Greater course variety
- More extra-curricular activities
- Certified teachers
- Standardized testing available
- Students motivate each other
- Educational administrator provides oversight
- Availability of library and other resources

**Social**
- Friendships developed
- Independence is developed in controlled environment
- Interaction with peers develops social skills, necessary for reentry into home culture
- Multi-cultural environment broadens experience

**Spiritual**
- MK learns lessons in trusting God
- MK gets a view of their parents trusting God for wisdom and guidance
- Regular church services, Sunday school, etc.

### Con

**Family**
- Separation of family
- Possible suppression of emotions due to separation
- Potential for feelings of anger, guilt, sense of loss, confused sense of belonging
- Reduced family interaction time
- Peers become family
- Peer dependency for advice
- Model of family: parents and children, not as clear

**Host Culture**
- Political instability
- Poor communications
- Travel problems
- Disparity between national kids and MK
- MK may not learn local culture and language

**Educational**
- Many teachers not trained in multinational education
- Possibility of unsuitable dorm parents (insensitive, legalistic, with personal unresolved problems, etc.)
- Need for multi-national staff to meet needs of multi-national students

**Social**
- Danger of too much regimentation
- Dormitory life style is less natural than family-style living

**Spiritual**
- Attends church but may not understand implications of belonging to a local body of believers of all ages
## Home Schooling

### Pro

<table>
<thead>
<tr>
<th>Family</th>
<th>Educational</th>
<th>Ministry</th>
<th>Social</th>
<th>Financial</th>
<th>Spiritual</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Family remains intact physically, emotionally and spiritually</td>
<td>a. Adaptable to meet individual abilities and needs</td>
<td>a. Can be a positive model of the church in embryo if the family knows language and culture</td>
<td>a. Child and parents are together</td>
<td>a. Less expensive than boarding school, e.g. school fees, travel, etc.</td>
<td>a. Parents teach their own spiritual and moral values</td>
</tr>
<tr>
<td>b. Nationals see a family model of parents raising children</td>
<td>b. Opportunity for research into host culture, language</td>
<td>b. Family ties are reinforced</td>
<td>b. Family remains intact physically, emotionally and spiritually</td>
<td>b. Less expensive than boarding school, e.g. school fees, travel, etc.</td>
<td>b. Parents disciple their own child</td>
</tr>
<tr>
<td>c. Child may participate in parents' assigned responsibilities</td>
<td>c. Less time in classroom; more time for practical instruction: cooking, sewing, car repairs, etc.</td>
<td>c. Lasting friendships develop</td>
<td>c. Child may participate in parents' assigned responsibilities</td>
<td>c. Less time in classroom; more time for practical instruction: cooking, sewing, car repairs, etc.</td>
<td>c. Parents teach their own spiritual and moral values</td>
</tr>
<tr>
<td>d. Child assured of his/her own worth and importance as parents' commit time to them</td>
<td>d. Flexible schedule</td>
<td>d. Parental self-discipline needed to maintain balance between assigned responsibilities, family, school</td>
<td>d. Child assured of his/her own worth and importance as parents' commit time to them</td>
<td>d. Flexible schedule</td>
<td>d. Parents disciple their own child</td>
</tr>
<tr>
<td>e. Parent- and home-centered</td>
<td>e. Choice of suitable study courses</td>
<td>e. Potential for conflict between assigned responsibilities and family, e.g. less time for language learning and social contact with nationals</td>
<td>e. Parent- and home-centered</td>
<td>e. Choice of suitable study courses</td>
<td>e. Parents teach their own spiritual and moral values</td>
</tr>
<tr>
<td>f. System can be continued without interruption in home country</td>
<td>f. Tutorial approach can produce quality results</td>
<td>f. Additional educational resources may not be available</td>
<td>f. System can be continued without interruption in home country</td>
<td>f. Tutorial approach can produce quality results</td>
<td>f. Parents disciple their own child</td>
</tr>
</tbody>
</table>

### Con

<table>
<thead>
<tr>
<th>Family</th>
<th>Educational</th>
<th>Ministry</th>
<th>Social</th>
<th>Financial</th>
<th>Spiritual</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Less opportunity for input of &quot;significant others&quot; in child's life</td>
<td>a. Lacks social and academic interaction of traditional school</td>
<td>a. Potential for conflict between assigned responsibilities and family, e.g. less time for language learning and social contact with nationals</td>
<td>a. Limited interaction with peers can affect adjustment to home country</td>
<td>a. Less expensive than boarding school, e.g. school fees, travel, etc.</td>
<td>a. Parents teach their own spiritual and moral values</td>
</tr>
<tr>
<td>b. Parent/teacher roles difficult for some parents to implement</td>
<td>b. School time can be interrupted with demands of assigned responsibilities</td>
<td>b. Potential for conflict between assigned responsibilities and family, e.g. less time for language learning and social contact with nationals</td>
<td>b. Loneliness and isolation of child</td>
<td>b. School time can be interrupted with demands of assigned responsibilities</td>
<td>b. Parents disciple their own child</td>
</tr>
<tr>
<td>c. Isolation prevents child learning of &quot;real world&quot;</td>
<td>c. Poor study habits may develop because of flexible schedules</td>
<td>c. Social skills may be underdeveloped</td>
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<td>c. Social skills may be underdeveloped</td>
</tr>
<tr>
<td>d. Family's schedule can be dictated by child's needs</td>
<td>d. Listening skills may not develop since most instructions are written</td>
<td>d. Causes division when treated as &quot;the only way&quot;</td>
<td>d. Causes division when treated as &quot;the only way&quot;</td>
<td>d. Listening skills may not develop since most instructions are written</td>
<td>d. Causes division when treated as &quot;the only way&quot;</td>
</tr>
<tr>
<td>e. Parent may feel trapped in home with both schooling and household duties</td>
<td>e. May develop poor note-taking skills</td>
<td>e. May develop poor note-taking skills</td>
<td>e. May develop poor note-taking skills</td>
<td>e. May develop poor note-taking skills</td>
<td>e. May develop poor note-taking skills</td>
</tr>
<tr>
<td>g. Frustration and discouragement probably increases with number of children</td>
<td>g. Parents may lack necessary skills for teaching and evaluating progress</td>
<td>g. Parents may lack necessary skills for teaching and evaluating progress</td>
<td>g. Problems with postal services: sending-receiving lessons</td>
<td>g. Problems with postal services: sending-receiving lessons</td>
<td>g. Problems with postal services: sending-receiving lessons</td>
</tr>
<tr>
<td>h. Problems with postal services: sending-receiving lessons</td>
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</tr>
<tr>
<td>i. Additional educational resources may not be available</td>
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<td>i. Additional educational resources may not be available</td>
</tr>
</tbody>
</table>

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4 Ibid.
## Satellite Schools

### Educational
- **Pro**
  - a. Share advantages of "mother" school
  - b. Educational materials same as "mother" school
  - c. Same school calendar as "mother" school
  - d. Possibility of occasionally studying in "mother" school
  - e. Opportunities for social and academic interaction
  - f. Certificated teachers required
  - g. Opportunities for parents' involvement
  - h. Opportunities for research into host culture
- **Con**
  - a. Limited extra-curricular activities, material and equipment resources
  - b. Satellite school suffers if poor communication between "mother" school
  - c. "Mother" school gets first priority in teachers, resources, etc.
  - d. Shortage of teachers who can handle multi-grades with multi-systems in one room
  - e. Teachers need in-service training because of multiple assignments

### Financial
- **Pro**
  - a. Smaller property required so less expensive
  - b. May be less expensive for tuition
  - c. Lower travel costs
  - d. Usually no need for a dorm
- **Con**
  - a. Duplication of facilities and equipment for small groups
  - b. Missionary turnover affects stability of small school

### Family
- **Pro**
  - a. Students live at or near home
  - b. Parents have input into their child's life
  - c. Maximizes parents' time for assigned responsibilities
  - d. Nationals see Christian family role model
  - e. Parents can help in classroom
- **Con**
  -

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5 Ibid.
Appendix C

Becoming an Effective Cross-Cultural Communicator

Becoming an effective cross-cultural communicator involves opening oursleves to people and cultures outside our own. Ted Ward, author of *Living Overseas: A Book of Preparations* (New York: Free Press, 1984) insisted that our ability to comprehend and accept the uniqueness of different cultures requires three prerequisites:

**First:**
*We must be aware of the ways culture can differ.*

**Second:**
*We must be willing to accept that our cultural values do not constituted a world­wide norm. We need to begin to see difference not as a deviation from the norm, but that other cultures have differing starting places for understanding than we do.*

**Third:**
*We must enter into cultural exchange as an opportunity to give, and as an opportunity to receive.*

According to John Eaves of InterFACE ministries, our growth and maturity as effective cross-cultural communicators can be observed along the following continuum of change:

1) **The Cultural Isolationist:** This means that we perceive out world as the only way to live. We are intentionally uniformed about other peoples and cultures. We choose not interact with people from different races or cultures if we can help it, and like to belittle and criticize using broad generalizations.

2) **The Cultural Imperialist:** Our little knowledge and understanding of other cultures and general insecurity leads us to judge others solely on the vases of their technology and material prosperity. We tend to criticize others different than ourselves. We are generally unsympathetic to the plight of other peoples, and blame them for creating their own problems.

3) **The Cultural Generalizes:** We recognize superficial differences, such as food and customs, but we overestimate our knowledge of other cultures, believing that common sense is all that needed to understand
3) **The Cultural Generalizes:** We recognize superficial differences, such as food and customs, but we overestimate our knowledge of other cultures, believing that common sense is all that needed to understand and people or culture. Our favorite saying is “People are people, wherever you go.”

4) **The Cultural Experimenter:** As we gain increased knowledge of the customs and expectations of a new culture, we begin to experiment using its language and culture practices. Over time our appreciation for this new culture motivates us to live and act in the ways that are different than your home culture.

5) **The Cultural Integrator:** In time, we come to a place where we begin to relate to our new culture as our own. This stage of development requires us to live in the new culture. We develop a bi-cultural frame of reference to perceive the world around us.

When visiting other countries we can be every ounce an American, and with every work and act demonstrate the accumulated essence of Americanism, and not be the least self-conscious of it all. We may even see ourselves as unique among the world’s human family. And perhaps we were, until we had this thought. Have a wonderful trip and keep in mind, people may not speak your language, but if your heart is in the right place, this is a language everyone on earth understands.¹

Appendix D

12 Tips to Help Your Children Handle Stress

Change is a part of the MK's life. MKs need to learn what they can do for themselves, what they can ask others to do for them, and what they need to ask God to do for them.

Here are some suggestions:

1. **Offer love and concern**
   Make sure your kids know you love them. Discover the language of love that communicates with your child. Does your child respond best to touch, gifts, having time with you, words of affirmation or acts of service? Find the key to your child's heart and use it.

2. **Celebrate first time efforts**
   Children need to take risks in new situations. Allow and even teach child to expect mistakes. Don't always be a rescuer. Help your child to talk about ways to respond to new situations and encourage them to make an effort. Acknowledge and encourage effort rather than expecting success the first time. Pray for each other. Keep a family chart or award stickers.

3. **Recall past successes**
   All children have experienced success. Remind your children of things they can do well. Provide opportunities for success at home, e.g. favorite hobbies. This builds self-esteem to balance feelings of helplessness in new situations.

4. **Express emotion**
   Aim to be a family where feelings are openly discussed. Younger children can learn to do this by drawing, using puppets, reading and creating stories. Older children could keep a diary.

   Loss is a common experience which needs to be expressed. The more significant the loss of people, places, and things, the more intense the feelings of loss will be. Allow time for grieving.

   Emotions may be in conflict. Excitement mingled with sadness and anger can be confusing. Explain conflicting emotions are normal. Ask a young child, "Which feeling is the biggest today?"

5. **Affirm personal strengths**
   The outgoing child makes new friends easily. The less outgoing child warms up slowly but benefits from first listening and observing in new situations. Help all children develop talking and listening skills.
6. Maintain routines
Family routines and rituals can be islands of stability in the midst of overwhelming change, e.g. family devotions, bedtime.

7. Priorities family time
Plan activities you all enjoy and don’t crowd out time for your wife/husband.

8. Accept help from others
Parents are also under pressure and stress at times of family transition. Children benefit from relationships with other adults who are significant others in their lives.

9. Build a low stress home
Suggestions from Dr. Archibald Hart include:
   • helping children to organize personal space.
   • provide boxes, baskets and shelves....
   • tailor the physical environment to the child’s size, e.g. hooks that can be reached.
   • decide on acceptable levels of clutter and dirt in the room.
   • lower noise levels.
   • arrange furniture for ease of traffic.
   • make your home attractive.

10. Food, fitness and fun
Eating nutritious food helps the body in a time of stress. Do not overwhelm a child with too many few foods at once.

Keep fit. Plan for some energetic exercise. Note: competitive sports will add to stress. Have adequate rest and relaxation. In stressful times the body needs more sleep.

Laugh and have fun. Rent a comedy video. Share jokes.

11. Be patient
Don’t expect too much too soon. Relax. Things will get better. Listen to your children to let them know you want to understand. Be aware of non-verbal communication. When there are tears it can help to ask, “Do you know what the tears are saying?”

12. Be a God focused family
Continually involve your children in a sense of call to mission. Model a pattern of bringing family concerns to God in prayer the big and the small. Encourage personal and specific prayer. 3

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3 Janet Chapman, MK Care@omf.net or MK Care, OMF International.
The School Culture’s Effect on the Student
by Ken Smitherman (CSE Vol. 4, No. 3, p. 4)

Sometimes very important things are so subtle that we can easily overlook their potential impact. One of these is school culture. For some schools, the culture just happens; at others, it results from a conscious and deliberate process of development. Perhaps you have heard a school’s culture referred to as the “hidden curriculum.”

Independent School Management (ISM) conducted a pilot study related to student performance. The study identified six “affective climate enhancers”:

1. A strong sense of community in the school among students, faculty, and administration as reflected by:
   - An administration and faculty prominently involved with students’ efforts to achieve success in academic and co-curricular performance
   - A faculty uniformly skilled in preparing students to succeed in the classroom
   - Co-curricular programs (assemblies, community service, student government, athletics) led in such a way as to contribute to a sense of wholeness among members of the community (students, faculty, and administration), with emphasis on students themselves playing adult-like roles of leadership, prominence, and service

2. Student perception of teacher and administrator fairness so that neither discipline nor grading appears capricious or vindictive

3. Flexibility and variety in the daily schedule, so that some unstructured time is scheduled for each school day

4. A strategically planned annual calendar of events, including:
   - Purposeful administrative attention during high activity seasons when student stress levels tend to peak
   - Creative use of strategically placed school breaks

5. Appropriately designed examination periods, with:
   - Testing programs tailored to each discipline’s conceptually implicit needs
   - Reduction of the typical crush of minor tests and project due dates in the two-week period immediately prior to any concentration of examinations

6. Student responsibility taught systematically by developing student councils whose deliberations, decisions, and requests are taken seriously by the administration, faculty, and student body, and the students view the issues as significant

Your school might benefit from a review of the above areas as appropriate to the ages and grade levels you serve. As we strive to offer the most effective Christian schooling possible, we are challenged to address every area that impacts student learning. We must not ignore the “hidden curriculum.” It is a real part of the daily life of every school.

Appendix F

**INTERNATIONAL MINISTRIES**

ACSI accreditation is a self-study process designed for the improvement and validation of the school program. It is based upon Christian school distinctives. The school's self-study is independently validated and measured against recognized standards. Once accredited, the school receives international recognition and continues an ongoing process of self evaluation and improvement. Click here for ordering information.

**Internationally Recognized**
The ACSI accreditation instrument is internationally recognized by the European Council of International Schools, the Southern Association of Colleges and Schools, the Western Association of Schools and Colleges, the Middle States Association of Colleges and Schools, the National Council for Private School Accreditation (NCPSA), and the U.S. Federal Department of Education.

**Accreditation Self-Study Manual**
The International Edition of the ACSI Accreditation Manual adapts the accreditation process specifically for Christian schools in the international setting. ACSI accreditation emphasizes the incorporation of the school's Christian philosophy into all aspects of the school, and challenges the school to develop a curriculum that is sensitive to the host culture and the cultures of the multinational student body.

**Boarding Accreditation Self-Study Manual**
ACSI has developed a stand-alone self-study for boarding programs. However, it is most valuable when used in conjunction with the broader self-study of the full school program. The self-study includes standards and evaluative criteria. ACSI pioneered the development of this instrument with assistance from several overseas schools with boarding programs.

Appendix G

**Membership**

Note: To expedite the processing of your application, please be sure that all applicable sections are completed. Please double-check to ensure that you have supplied all requested information. Complete a separate application form for each geographical location in your school system. (For example, if elementary is on one site and junior high on another site, complete two separate application forms.)

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1. [https://www.acsi.org/membership/applications/app.cfm?type=IN](https://www.acsi.org/membership/applications/app.cfm?type=IN)
Appendix H

ASSOCIATION OF CHRISTIAN SCHOOLS INTERNATIONAL
INTERNATIONAL MINISTRIES

"That in all things He might have preeminence" Colossians 1:18

March 27, 2001

Dear Mr. Unkil Jung,

Thank you for your recent phone call to the Association of Christian Schools International in regard to the accreditation requirements and process for international schools. The two basic requirements that make a school eligible to even be considered for accreditation with ACSI are: 1) They must be an ACSI member school, (of which I have no record for Bangkok International Academy) and 2) the school must be classified as an international school, meaning that it’s primary purpose is to serve expatriate children and the school is setup on an American calendar year and curriculum with the majority of teaching being taught in English. Since I have no knowledge of the type of school Bangkok International Academy is I am not sure if it falls into this definition of an international school.

I have enclosed a packet of information on the requirements and services provided to ACSI member schools. As I mentioned above this would be the first step towards pursuing accreditation with ACSI. As I am sure you are aware the accreditation process involves a thorough analyses of every aspect of the school, which usually takes a full three years to complete. If this is the direction that Bangkok International Academy desires to pursue you will need to evaluate whether of not ACSI is the organization that you would like to seek accreditation with. If so, once the first two essential mentioned above have been verified than we would be happy to interact with you on how to begin the accreditation process.

If you have any further questions please do not hesitate to contact the office of international ministries at: 719-594-4612

Sincerely,

Rebecca Armstrong
ACSI International Ministries
International Accreditation Secretary
Children’s Education and Family Services (CHED)

CHED FS (Children’s Education and Family Services) is committed to support SIL International members by providing educational services for children and by seeking to strengthen families so they can continue as effective members of the SIL team. We acknowledge the foundational responsibility of parents in raising their families. We also recognize the pivotal role of educators in the lives of children.

Objectives

CHED FS provides information and resources to help SIL parents make wise choices regarding educational options for their children.

CHED FS assigns, orients and professionally supports educators and boarding home parents who work in traditional or nontraditional SIL related education programs overseas. All personnel are responsible for their own financial support.

CHED FS maintains a liaison with numerous agencies and cooperates closely with a variety of international schools, many of which are accredited by various educational associations.

Direct all inquiries to:

CHED FS
7500 West Camp Wisdom Road
Dallas, TX 75236 USA

Phone: 972-708-7312
Fax: 972-708-7311
E-mail: CHEDoffice_Dallas@SIL.org
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Data compiled by: Janet Blomberg

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*Open for the 1994-95 school year

**Both full-time & part-time teachers
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Books


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**Dissertation and Other Papers**


Pinkard, Trista D. “The Teaching Method of Jesus in the 20th Century


Schulz, Thomas N. “A Study to Determine the Basic Need of MK’s Upon Re-entry to the United States and to Define and Describe a Re-entry Program Designed to Meet the Needs.” Doctor’s dissertation, The Graduate College in the University of Nebraska, 1985.


