

**A Phenomenological Reflection on Integrated Learning at a Christian University for
Community Transformation in the
Democratic Republic of the Congo**

by

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SUMMARY

This study investigated integrated learning at a Christian university, the Christian Bilingual University of the Congo (UCBC) with the view to improving higher education practice in the Democratic Republic of the Congo (DRC) which is tasked with addressing social problems. Higher education in the DRC is shaped by its colonial legacy and a teacher-centred approach focused on theory, typical of a banking-type learning and a lack of integration. These factors stifle critical thinking and initiative in students and prevent them from developing into service-oriented agents for change in their communities. The advent of Christian universities has heralded a quest for holistic training to foster character and produce civic-minded and service-oriented citizens. A qualitative study using a phenomenology as methodology investigated the lived experiences in integrated learning and service in the community of twelve purposefully selected UCBC alumni. Data was obtained through semi-structured, in-depth interviews. Findings indicated that integrated learning is holistic education which engages mind, heart, soul and body; it combines practice and theory in training and prepares students to contribute to national welfare. It occurs in a multiple component and dimensional context and is characterized by learner-centeredness, active learning and constant interaction among the school community members. It is focused on the building of the inner person of the learner. Further, participants understood transformation as part of personal development, a lifelong process that moves a person to act differently in community after his personal assumptions have been deeply revised through his encounter with integrated learning. Its impact is character development as foundation for bold action in the community, the rediscovery of one's identity, the development of servant leadership, team work and social networking and dependence on God. Findings revealed that transformed learners initiated a change of mentality and experienced culture conversion in their communities through confronting problems and modelling servanthood. It also established the enactment of integrated learning as a contributor to personal and community transformation as a result of students' 'echoed words' and actions as learning-teachers. Based on the findings recommendations were made for the strengthening of integrated learning in Christian universities.

KEYWORDS

- Christian university
- Civic engagement
- Community transformation
- Faith-shaped learning
- Integrated learning
- Integration of faith and learning
- Phenomenological reflection
- Servant leadership
- Service-Learning
- Work program

DECLARATION

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A Phenomenological Reflection on Integrated Learning at a Christian University for Community Transformation in the Democratic Republic of the Congo.

I declare that the above dissertation is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references. It is submitted in accordance to the requirements for the degree of Doctor of Education, in the subject of Philosophy of Education at the University of South Africa, Pretoria. It has not been submitted before for any degree or examination in this or any other university.



SIGNATURE

18 February 2016

DEDICATION

To **KAHINDO KALIBO Decky**, my wife and **Samuel DRAMANI KWANY, Martha ZAWADI BUNDUKI, Joël WASINGYA KWANY** and **ZOOLOSI BUNDUKI Ann-Margaret**, our children.

To all those who long for transformation and servant leadership through the renewal of mind and total surrender to the Lordship of Christ, the risen King, I dedicate this work.

Change is possible, and you can ignite hope in a weary soul, life in a dry heart. You choose!

BUNDUKI K.H.

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LIST OF ABBREVIATIONS

CI	Congo Initiative
DRC	Democratic Republic of the Congo
ELSR	Education for Leadership and Social Responsibility
FA	Faculty of Applied Sciences
FC	Faculty of Communication and Information Sciences
FE	Faculty of Economic Sciences
FT	Faculty of Theology
GER	Gross Economic Revenue
IAPCHE	International Association for the Promotion of Christian Higher Education
LMD	Licence–Maîtrise–Doctorat (BA Degree–MA Degree– Doctorate–Degree)
MDG	Millennium Development Goals
MONUSCO	Mission de l’Organisation des Nations Unies pour la Stabilisation en République Démocratique du Congo (Mission of the United Nations for Stabilisation in the Democratic Republic of the Congo)
NEGST	Nairobi Evangelical Graduate School of Theology
PP4	Post Primaire 4 (Post Primary year 4)
PP5	Post Primaire 5 (Post Primary year 5)
PADEM	Pacte de Modernisation de l’Enseignement Supérieur et Universitaire (Pact of Modernization of Higher Education)
TLT	Transformative Learning Theory

UCBC	Université Chrétienne Bilingue du Congo (Christian Bilingual University of the Congo)
UCC	Université Catholique du Congo (Catholic University of the Congo)
UNAZA	Université National du Zaïre (National University of Zaïre)
UNIKIN	Université de Kinshasa (University of Kinshasa)
UPC	Université Protestante au Congo (Protestant University in the Congo)

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CHAPTER 1

INTRODUCTION

1.1 INTRODUCTORY ORIENTATION

In the attempt to build a world with communities in which people can live happy lives, the importance of learning cannot be overlooked. Learning, formal or informal, integrated or not, is the chief means through which experiences are shaped to edify humanity; this process is known as education. In the years when the independence movement swept the African continent, Broudy (1961:8) referred to education as “the process or product of a deliberate attempt to fashion experience by the direction and control of learning.” Two decades later, Robbins (in Clark, 1988:xii) acknowledged the outcome of education as not simply the production of carpenters, engineers and plumbers or doctors, lawyers, good citizens and scientists, but basically “*men*”¹ as the final goal. Similarly, in their assessment of student learning in Africa, Kellaghan and Greaney (2004:39) envision universal goals: the promotion and advancement of a culture of peace, the protection of the environment, the fostering of social justice and the provision of a response to the basic learning-related needs of fellow citizens to make them active agents of development and change in their contexts (See also Freire, 2010).

Since the independence movement in the 1960s, Africa has undergone crises in all spheres of life ultimately resulting from a crisis in *man*. According to many scholars, the solution to some of these challenges resides in education, particularly higher education. Higher education trains leaders, or to coin Robbins’ “*men*”, to serve in society, including lower levels of education. For instance, Turnbull (2011:16) strongly asserts that “from the political perspective, the solution to Africa’s development plight, corruption and poverty is believed to be through education, specifically higher education”. This statement concurs with Jan Vansina’s reflection in the foreword to the book edited by Afolayan (2007) entitled *Higher Education in Postcolonial Africa: Paradigms of Development, Decline and Dilemmas* where Vansina states that “no modern nation can survive without institutions of higher education. As

¹ In line with Robbin’s use of “men” which is taken to imply both men and women, the researcher has used the masculine form of the personal pronoun, third person singular, throughout this thesis.

the pinnacle of the whole system of education they are essential for the training of professionals in the health sciences, law, administration, engineering, and teaching, without whom no modern society can function, while they are also generators of further knowledge and novel thought addressing the particular philosophical, ethical, and practical issues that beset any society” (Afoláyan, 2007:xi). To be able to tackle philosophical, ethical, and practical issues that beset the society, education should address all social needs, improve living conditions and uplift *man* in his whole being (mind, heart, soul and body) and in his way of acting and relating to his fellow citizens with the view to a common and shared well-being.

This work is situated in the field of philosophy of education as it attempts to examine and reflect on how efficient an integrated and holistic education in an African, and particularly a Congolese context, can be both for personal and community transformation as literature on higher education on the African continent suggests. It certainly needs to be an education that is firmly rooted in the African context but with a special emphasis on critical thinking and spiritual, moral and ethical values that challenge and change the initial narrow and interest-oriented assumptions of learners into more encompassing, nobler and life-changing frames for the benefit of their communities (Akilagpa, 2004:26; Olukoshi & Zeleza, 2004:617; Ntamushobora, 2008; 2012:5).

This study, therefore, investigates how and to what extent integrated learning can critically influence students to become “*men*” and agents of change knowing that the aim of education is development; that is, “the complete fulfilment of *man*, in all the richness of his personality, the complexity of his forms of expression and his various commitments – as individual, member of a family and of a community, citizen and producer, inventor of techniques and creative dreamer.” (UNESCO, 1998:95) The study specifically purposes to reflect on the contribution of integrated learning in students’ lives at a Christian university as agents of transformation in their respective communities. The first two sections of the chapter outline the background and the context to the problem and present a formulation of the problem being investigated and its significance. The next section states the purpose of the study followed by the conceptual framework, the research design, methodology and methods, its delimitations, and the definitions of concepts. Finally, the last section gives an outline of the study. This having been said, it appears important to examine the general background context of

education in the Democratic Republic of the Congo (DRC) in order to locate the problem under study.

1.2 BACKGROUND AND CONTEXT OF THE STUDY

The modern Western education system, at all levels –primary, secondary and higher education– was brought to Africa by Christian missionaries concomitantly with the colonization movement. While missionaries looked at education as a means for evangelism, colonial rulers saw it as an opportunity to have indigenous auxiliaries trained to serve in their administration and for their interests (Van Der Walt, 2002:198; Malengreau, 2008:11). This parallel has marked African education systems ever since.

Most of renowned higher education institutions in Africa (Makere in Uganda, Ibadan + in Nigeria, Lovanium in Kinshasa, to mention a few) started as extensions of metropolitan universities, with curricula that, in many cases, were foreign to the African reality (Mazrui, 1984:273 in Altbach & Gail, 1984: 273-291). Instead of being the potential force for liberation, as Mazrui (1984:275; 1992:105) states, many universities have rather become “the manifestation of cultural domination” and largely contribute to perpetuate cultural dependency and have basically served as “transmitters of Western culture in African societies”. In the same vein, Devisch (2007:26) perceives and asserts the dependence-mindset of universities that function adequately on the African continent, but are constantly under the influence of the Western-imported flow of money, infrastructure, cultural demands, as well as of models of education and social, legal, administrative or technical organization from the West. African universities have authentic values and gifts to contribute to humanity and need to free themselves from such dependency to write their own history on their own soil in order to be able to participate in the global economy.

1.2.1 Higher education in the Democratic Republic of the Congo

The history of higher education in the DRC is closely tied to that of the first university of the country, Lovanium. Devisch (2007:32) reports that the University of Lovanium was founded in 1954 as a Christian university by the Catholic Church in the colonial period and as “a daughter-university of the University of Louvain” in Belgium. Matangila Musadila (2003:18-

19) and Malengreau (2008:11) acknowledge that Lovanium was created as a way of channelling the rapid transformation of the indigenous masses in the late 1940s to equip, or rather “westernize”, the leadership class which arose as the result of this transformation through sound academic training backed with strong moral Christian training.

In the early 1990’s as Mazrui had already noted, and Ntamushobora (2012) also insisted, in most countries in Africa where universities were established after their metropolitan counterparts, the curriculum was generally imported from abroad, totally ignoring the local context and its reality. Such was the case of Ibadan in West Africa where the humanities were basically founded on the study of the Greek and Latin languages and their histories; at Makerere in Uganda, no local or African language was included in the curriculum. Both Mazrui (1992:277) and Malengreau (2008:35, 36, 46, 49) notice that, unlike the two other universities, African languages formed part of the Department of *Philologie Bantoue* at Lovanium. However, the rest of the curriculum and the teaching methodology largely remained (and have remained to date) predominantly attached to and inspired by the Belgian paternalistic system modelled during colonization. It is a methodology that is basically content-driven, teacher-centred and memorization-oriented, which leaves no room for critical thinking but rather fills the mind with knowledge about science (UNAZA, 1971:10; Matangila, 2003:44). Class textbooks and reading notes have been unchanged for years and the quality of education at higher level has eroded in the course of time. In brief, higher education and education in general in the DRC has its own problems which affect the outcome and products of the system and has a direct impact on life in the community. The next section briefly presents a few of these problems which are directly related to and are of significance to this research.

1.2.2 Problems particular to higher education in the Democratic Republic of the Congo

1.2.2.1 Poor budget share allocated to education and massification phenomenon

The World Bank attributes the rapid degradation of the quality of the Congolese education system to two concurring factors: the significant reduction of the government’s share of budget on education and the rapid growth of enrolment at universities (World Bank, 2005;

Mohamed Bhai, 2008). The immediate consequence resonates with what Matangila (2003:38-39) pointed out earlier, the massification of higher education institutions in the last two decades, outgrowing the infrastructural capacity of all public institutions and the deterioration of the old infrastructures. The education share of the national budget progressively dropped down from 25% of the total budget in 1980 to 6% in 2002, all levels included (primary, secondary and higher education). Of that share higher education is allocated 26,3% on average while primary and secondary education are allocated 73,7% on average (World Bank, 2005:48-49). With such poor funding of higher education, there is no chance to see the country come out of its multidimensional crisis. However, noticing the acuteness of the problem, the government of Matata Ponyo, prime minister of the DRC, is making efforts to counter this problem by prioritising funding educational actions. If they persist, efforts of the government will be affirmed by noticeable fruits in the sector in the next few years and the release of official statistics on the current situation.

As an example of massification, the University of Kinshasa (UNIKIN) exemplifies the phenomenon in the public higher education sector in the DRC. From 5000 students enrolled in 1989, the original capacity for which the campus was designed, according to reports in the Pact for the Modernization of Higher Education (PANDEM) (Kasongo, 2003:9), enrolment progressively grew to reach 34,526 in the year 2000 while almost no additional infrastructure has been added (World Bank, 2005:105). Records of the Academic Services and the Direction of Informatics from the university reveal that in the academic year 2009-2010, enrolment dropped from 35,135 in 2007-2008 to 32,488 in 2008-2009 and again to 26,725 because of the incorporation of new higher education admission criteria: a mandatory admission test initiated by the government for all candidates who obtained their senior certificates with less than 60 %, the lowest pass flagged at 50 %². Enrolment has plateaued ever since, yet the infrastructures have gradually eroded.

In 2007, Devisch (2007:22) already noticed a reality (that continues to date) when he asserted that on the campus of the University of Kinshasa all student accommodation rooms built for two lodge an average of six people and “all refectories and meeting-rooms serve as

² Figures obtained from the Director of Academic Services and the Director of Informatics Office of UNIKIN on 8 October 2015.

classrooms.” This considerably reduces students’ chances for support, guidance and quality education. This situation has not improved and calls for rapid intervention as no additional buildings have been built, but the number of students has remained relatively the same.

1.2.2.2 Increasing ineffectiveness in quality insurance and integrated learning

A university is valued for the quality of education it offers and quality assurance entails several conditions to fulfil, of which the most outstanding are “a compelling vision and goals, the talent and expertise of the teaching staff, admission and assessment standards, the teaching and learning environment, the employability of graduates (relevance to the labour market), the quality of the library and laboratories, management effectiveness, governance and leadership” (World Bank, 2007:3; 2009:3).

The University of Kinshasa, which used to rank among one of the best in Francophone Africa, has lost its position among the top 100 universities on the continent, a position which it proudly held with the University of Makerere in Uganda and the University of Ibadan in Nigeria up to the 1970’s. In his address during the official launch of the Academic Year 2011-2012 at the University of Kisangani, Professor Mashako Mamba, Minister of Higher Education of the DRC, acknowledged how the last two universities have continued to rank among the top 100 on the continent while the University of Kinshasa had disappeared from the list:

These last two have continued to rank high on the list of classification of the top 100 African universities up to these days while UNIKIN had disappeared from the list and no other public or private university was to be found in the classification without the least concern of Congolese intellectual leaders. (Mamba, October 2011) [Translation from French to English by researcher]

The government needs to reinvest in education in general and in higher education in particular as research shows that there is a close relationship between investment in higher education and the growth of national income. Fehnel (2003:80) asserts that “international lessons demonstrate a close relationship between sustained investments in higher education and the

growth of national income resulting from participation in the global economy.” He also acknowledges the low rate of participation in higher education that is pervasive not only in the DRC but in Sub-Saharan Africa in general, despite the massification phenomenon in universities and advocates for the expansion to meet unmet demands in higher education, the improvement of quality of education to meet regional economic development policies and the steering of all social stakeholders in the direction aimed at uplifting the economy of the region.

In Congolese higher education context, the loss of quality which has resulted in the total disappearance of the country’s universities from the list of top 100 universities in Africa is tributary to several problems of which we can mention just few: shortage of financial support by the government; massification of universities due to constant increase of number of young people who complete their high school studies - from 53,359 in 1989–1990 to 107,671 in 1999–2000 (Kasongo, 2003:16); deterioration of infrastructures; lack of infrastructure development while the student number is constantly increasing; lack of curricula review and contextualization; and lack of integration of mind, heart and body to educate the student as a whole person. These challenges have largely contributed towards the government’s opening up its higher education policy for private agencies to start universities. The first to take their chance in the endeavour were churches, followed by philanthropic organizations and individuals.

1.2.3 Christian universities in the Democratic Republic of the Congo

Literature places the first initiative of private universities in the DRC, the then Zaïre, in 1993-94 with the founding of sixteen private universities often under the initiative of churches, with bishops and church leaders as chairs or board members and very little funding to function in adequate facilities. Most of those universities were scornfully called ‘the universities under the mango trees’ (Devisch, 2007:25). The only Christian universities that were viable at that time and which both departed from the University of Kinshasa’s Theology Faculty were the *Facultés Catholiques de Kinshasa* and the *Facultés Protestantes au Congo*. Both *Facultés* have today become Christian universities of reputation; the former, established in 1957, turned into *Université Catholique du Congo* (UCC) in 2003 and is owned by the Catholic Church and the latter, established in 1959, turned into *Université Protestante au Congo*

(UPC) in 1994 and is owned by the Church of Christ in Congo. Matundu (2003:268) says that “according to the data of the Ministry of National Education, in 1996, there were 263 private educational institutions: 28.9 % were approved; 32.3 % were authorized to operate; and 38.8 % were being considered for authorization. Some of these universities proved to be of good quality.” A substantial number of these universities that proved to be of a high standard were owned by churches and church leaders.

In the east of the country, several new Christian universities came into existence in the 1990s and the early or mid-2000s after the rebellion wars and ethnic conflicts that cost approximately five million Congolese lives. New Christian universities emerged as part of an awakening aimed at contributing to the rebuilding of the nation whose economic, social and political tissue was deeply torn by repetitive wars and internal conflicts. A selection of these new Christian universities in eastern DRC and their year of founding, or, for some, their years of transformation from seminary to university follows:

UAC [n.d.]	<i>Université Anglicane au Congo</i> (Anglican University in the Congo/Bunia)
UCB (1989)	<i>Université Catholique de Bukavu</i> (Catholic University of Bukavu)
UCBC (2007)	<i>Université Chrétienne Bilingue du Congo</i> (Christian Bilingual University of the Congo)
UCG (1989)	<i>Université Catholique du Graben</i> (Catholic University of the Graben/Butembo)
UEA (1991)	<i>Université Évangélique d’Afrique</i> (Evangelical University of Africa/Bukavu)
ULPGL (1990)	<i>Université Libre des Pays des Grands Lacs</i> (Free University of the Countries of the Great Lakes’ Region/Goma)
UNILUK [n.d.]	<i>Université Adventiste de Lukanga</i> (Adventist University of Lukanga/DRC)
UDG (2000)	<i>Université Divina Gloria</i> (Divina Gloria University/Butembo)
URPA [n.d.]	<i>Université du Réveil Pentecôtiste en Afrique</i> (Pentecostal Revival University in Africa/Beni)
USB (2007)	<i>Université Shalom de Bunia</i> (Shalom University of Bunia/DRC)

Upon witnessing the mushrooming phenomenon of new Christian universities, Carpenter (2012:24-25; 2014:20) pinpoints a recurring term, 'nation-building', in their language and rightly notices the scarcity of a comprehensive study available on their mission and vision. He also acknowledges how nation-building or rebuilding, a common aim for higher education on the African and Asian continents which is also a government-mandated university mission, has persistently been on the minds of educators as individuals. He then moves to a series of queries, attempting to understand what Christian educators could actually mean by this term, 'nation building/rebuilding'. Do they mean something deeper - an application of the Christian faith to the public state of affairs - and to what extent would that be possible? Or better, do they simply mean and follow the privatization of purpose and values that influences and guides the new secular private universities? No matter what the connotation attributed to the concept, this research investigates the issue in response to Carpenter's query and concern. It does so by looking into the example of one new Christian university to understand and describe its contribution to integrated learning for community transformation. The next subsection presents the university selected for study, the Christian Bilingual University of the Congo (UCBC).

1.2.4 The Christian Bilingual University of the Congo (UCBC)

UCBC is an interdenominational Christian higher education institution founded in 2007 under the initiative of Professor David M. Kasali. The Strategic Plan of the Congo Initiative (CI-UCBC), which is the organization under whose auspices the university operates, states the reason for the founding of the university in these words:

It exists as a way of seeking to respond to the multidimensional crisis that affects the progress and welfare of the Congolese society. It is driven by the desire to promote integrated development characterized by the renewal of the intelligence of Congolese citizens for the change of mentality and the awakening to the maximum potential with the purpose to provide for the Congolese people an excellent education and the best services (CI-UCBC, 2007).

1.2.4.1 Vision, mission and values of UCBC

The vision of CI-UCBC which is “*to train and develop strong, indigenous Christian leaders to transform their communities and their nation of the Democratic Republic of Congo*” was birthed from the biblical text of Isaiah 43:18-19³. The university thus has as mission “*to model, nurture and shape an authentic, redemptive community of Christ’s followers whose calling is to transform the society in the Democratic Republic of Congo*”. To translate this mission into achievable objectives and to make assessment possible, the mission of the university was restated in terms of student outcomes and what graduates should be able to do upon graduation from UCBC. Five characteristics are given to portray the ‘student’ who has gone through training at UCBC. They should be able to:

- (1) a. Conciliate knowledge and practice to formulate relevant solutions.
- b. Demonstrate expertise in their fields of study.
- c. Demonstrate expertise and competence in dialogue and interactive learning.
- (2) Integrate mind, emotion, and body in theology, politics, and business for individuals and communities.
- (3) Exhibit a Christ-like servant character as agents of transformation.
- (4) Model, nurture, and shape an authentic Christian community in the process of transformation.
- (5) Lead the transformation of their communities, nation, and the world.

To provide training that achieves these aims, UCBC curriculum offers general education courses and faculty core courses which only address the first mission of the university. To fully address the other four missions, UCBC supplements its education with extra-curricular activities: Chapel every Monday and Friday from 12:00 to 1:00 pm; Reflection Days the last Wednesday of the month from 12:00 to 3:00 pm; Mentoring Groups once a month at chapel time; Peer groups once a month at chapel time; Exposés every Wednesday from 12:00 to 1:00 pm; Clubs organized by students for community outreach and personal development, such as, African Youth Leadership Forum (AYLF); Youth With a Mission (YWM); University Youth

³ *Forget about the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland.* (Holy Bible, Isaiah 43:18-19).

for Development and Change (UYDC); Truth and Transformation (TNT) Movie Club; radio broadcasts every day; sports, music and excursions. At UCBC there is a constant pursuit of “academic excellence, specialization within faculty, interdisciplinary competency, bilingual education, character formation, service-learning and community engagement” (UCBC, 2009) UCBC organizes four faculties: Theology, Economic Sciences, Communication Sciences and Applied Sciences. A Law School is underway to train lawyers who will have the mission to impact the judiciary system of the country.

To foster its vision, the Christian Bilingual University of the Congo (CI-UCBC, 2007) has also defined four values that guide its endeavours: *community life* which seeks “to create opportunities for sharing experience and spiritual practices by promoting a learning process based on spiritual principles of mentoring and discipleship through various programs and activities”; *service-oriented training* “to create an environment and to develop a Christ-like servant character in men and women who will become agents of transformation”; *reflection* “to allow and promote dialogue and interactive learning in groups, so as to conciliate knowledge and practice and to formulate solutions that are relevant to the context of DRC”; and *integration* “to develop a holistic ministry associating the mind, emotion and action in theology, politics and business for both individuals and communities”.

1.2.4.2 Triadic training at UCBC

UCBC offers a triadic education that combines academics, work and service. The first develops students’ critical thinking and academic inquiry to find solutions to problems. The second not only provides them with the opportunity to develop a work ethic but also to identify with the community with a mainly farming population who lives on agriculture. Two types of services are offered through this program: (1) on campus service, where students are organized in crews and they serve for two hours each week as a compensation for a percentage of their tuition; (2) in community service, which also involves all staff in a collective work in the community. These community services have had huge impacts on the population and on students from other universities in emulating them towards collective actions for the benefit of the community.

The last component is Service-Learning, which takes students from classroom to the field and to the wider community as agents of transformation. The entire process of education and the teaching methodology are learner-centred. Service-Learning projects are blended in the curriculum to allow equal benefits for students and the community they engage with. Through this type of training UCBC seeks to foster character, leadership skills, team work and transformation⁴ in its students who are “being transformed to transform” (UCBC motto).

1.2.4.3 Learning and Teaching at UCBC

At UCBC learning is understood as a continued process which grows in a spiral. Every person has a specific size of spiral depending on the amount of knowledge they have already acquired since their childhood. This spiral is built up of a set of concepts directly related to human existence and acquisition and it starts with the need. Every need generates an interest which allows the need to be met. Once an interest is created, there needs to be an engagement or the desire to experience and know more. Once engagement takes place, knowledge is created; knowledge generates discovery and each discovery often creates a new need. Thus, the spiral continues and grows bigger and bigger.

Based on this theory, people have different size spirals in different areas of learning and knowledge. Consequently, there is no room for comparison or envy because one can be very knowledgeable in one area and not in another. At UCBC, students are not viewed as *tabula rasa* because they also have their own spirals of knowledge which, in some areas, may be larger than that of the teacher. Teachers and students are all learning, one from another; however, teachers are assumed to have expert knowledge in their field of specialization not only in order to coach and mentor students but also to serve as a model for them. The simplest implication of this is that both the teacher and the student are continual learners and researchers; everyone seeking to enlarge their spiral.

⁴ The concept of transformation as used at UCBC also finds its roots in the Holy Bible in Romans 12:2: “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is – his good, pleasing and perfect will.”

As a consequence of the definition of learning provided by UCBC, teaching is simply the fact of creating a context in which there can be exchanges and interactions between the teacher and learners and among learners themselves to allow everyone to grow their spiral of knowledge. The teacher is a facilitator and not a *magister*, who knows all. He/she is also a mentor, a guide, a monitor and a model for the tender minds in search of knowledge that will allow them to mature cognitively for the benefit of their communities and of the world.

1.2.4.4 Teaching methodology at UCBC

UCBC purposes to make students agents of change so the teaching methodology is learner-centred and prone to foster excellent academic training. All teachers at UCBC are, therefore, required to remember the following methodological truths:

- Clearly define objectives or results to reach by the end of the training. Those objectives are formulated in terms of actions to be performed by or behaviours to be observed in learners at the end of the teaching or learning process.
- The pyramid of Bloom's taxonomy. Any action of training should target to take learners from the level of mere comprehension and memorization to the level of manifested creativity through critical reflection which allows the analysis of issues and problems in the context and environment of the learner and the suggestion of adequate solutions.
- Prepare procedural questions to be implemented during the teaching process and assessments. Teachers are strongly advised to use open ended questions to foster critical thinking in students.

Bloom's taxonomy is emphasized and this has two major sections which correspond to two categories of capacities in a learner: the category of intellectual skills and the category of knowledge and comprehension. Each category has its own characteristics. The first section, intellectual skills, which are higher level capacities, has four characteristics: evaluation, synthesis, analysis and application. Through evaluation, which stands on top of the taxonomy pyramid, the facilitator/teacher allows the learner to make fundamental judgements built on solid knowledge. He/she solicits the learner's intellectual skills into pure critical thinking.

Types of verbs often used to formulate tasks are the following: *judge, assess, compare, review, estimate, give a percentage, give your appreciation on.*

All three other characteristics that come below ‘evaluation’ are problem solving-oriented. Closely following ‘evaluation’ is ‘syntheses’. Synthesis activities push learners to suggest special solutions to problems but with more or less broad ends. Verbs that express such types of activity are: *compose, plan, suggest, conceive, formulate, arrange, assemble, collect, build, create, organize, set up, manage, prepare.* Below ‘synthesis’ comes ‘analysis’ which is also problem solving-oriented but with open-ended solutions. Verbs that formulate these types of activities are: *distinguish, analyse, differentiate, calculate, experience, test, check, compare, contrast, criticize, give the diagram, discuss of, question, solve, examine, categorize.* Finally, as the starting point of the intellectual skills category is ‘application’. Application activities are situations where learners are given the task of solving close-ended solution problems. This often occurs in the sciences, mathematics and sometimes in arts as well. Verbs often used in this case are: *interpret, apply, use, demonstrate, practice, illustrate, operate, program, play.*

Bloom’s taxonomy gives a lower level category of capacities in learners: knowledge and understanding. Each concept of this category names its own characteristic. Understanding activity consists of bringing the learner in the action of explaining an important fact/information. It is formulated with verbs such as *translate, say in other words, discuss, describe, recognize, explain, express, identify, locate, write a report on, review, say.* But, knowledge, which is at the foot of the pyramid, simply consists of crafting activities that help the learner remember a fact/information and is expressed with verbs like *define, repeat, give the list of, enumerate, remember, name, tell, underline.* This level is basically memorization oriented and is extensively used in the banking-type education. An educator who wants to take learners from the memorization level to the critical thinking level will make sure that the curriculum used by the faculty emphasizes intellectual skills’ activities and moves from application to evaluation type activities, not putting aside analysis and synthesis.

At UCBC, the course syllabus constitutes the contract between the teacher and learners. It comprises the following rubrics to be carefully filled and presented by the teacher: (1) all identification and contact information about the instructor and the class he/she will teach; (2) a short description of the course; (3) the general purpose of the course; (4) the general and

specific objectives of the course; (5) the teaching methodology that will be adopted; (6) the grading methodology and the assessment criteria; (7) expectations (from the teacher and from students); (8) the teaching tools and didactic materials; (9) an up to date bibliography and (10) a breakdown of the teaching on a time line according to chapters or sections. This also includes all assessments (quizzes and tests) and assignments' stating dates and due dates.

After examining the background to the problem from the very general context to the more specific context of UCBC, the next section attempts to make a statement of the problem through its general presentation, demarcation and formulation.

1.3 FORMULATION OF RESEARCH PROBLEM

The quality as well as content of training in higher education and its infrastructural environment have significantly deteriorated in the DRC in the last few decades, particularly from the 1970's (Matundu, 2003; Devisch, 2007). According to some Congolese educators and scholars (Matangila, 2003; N'Sial, 1989; Kasongo, 2003), education that is offered does not allow young people to be trained to live responsible lives in society, that is, life characterized by reflection, judgement, critical thinking and an effort to contribute to humanity. The society is rather caught between the whims of anti-values and a rush after easy gain which is contributing towards the establishment of a culture of egotist ambitions and mediocrity instead of the promotion of a culture of excellence, service and collective welfare. While reasons that have contributed to that situation are multiple and have motivated the carrying out of this investigation, the role that the DRC is expected to play on the continent is not negligible. In fact, on many occasions, the DRC's role in contributing to development on the African continent and on a global scale has been noted, provided it comes out from its lethargy. For example, in the foreword to the country study of the World Bank on education in the DRC, in 2005 Birger Fredriksen, senior education advisor for the Africa Region, pointed out the need for a focus on education in the DRC in order to realize the Millennium Development Goals in Africa by 2015. He (in the World Bank, 2005: ix) said:

Realization of the Millennium Development Goals (MDGs) for achieving universal primary education by 2015 in the world as a whole,

and for Africa, in particular, requires concentrated attention on the Democratic Republic of Congo, one of five countries in the world with the largest number of out-of-school children.

Fredriksen (in The World Bank, 2005) noted that a decade of successive wars and conflicts, which moved hundreds and thousands of people away from their homes and prolonged economic deprivation in the wake of the vast strife, have all contributed to a visible decline in the education system in the country. From the status of one of the sub-Saharan countries with the best Gross Economic Revenue (GER) just a few decades back, DRC's GER fell below that of many African countries. Also, its universities that once used to attract students from all Francophone Africa are in shambles and have curricula and programs that are not only outdated but also decontextualized and facilities that are dilapidated. Thus, the revival of the education sector as central to the strategy for accelerating development in the DRC is to be once again to be given due and diligent attention by government authorities and international community donors. (The World Bank, 2005)

One of the major causes why education has so drastically deteriorated in the DRC is the progressive decrease of budget share allocated by the government to education, while, on the other hand, enrolment has rapidly grown particularly in higher education, 3.7 times (271% increase) between 1986/87 and 2001/02 (The World Bank, 2005: xviii). Another factor is that the outdated curricula and programs (mentioned by Fredriksen) are compartmentalized in their implementation, mainly training the mind and not the total person, a fact that Kasongo (2003:69) also points out as an educator in the DRC. This consequentially leads to what Van Der Walt (2002:209) calls the 'compartmentalization' of life itself. These curricula and programs, for the great majority, function in an 'ivory tower' style, totally independent from the community that they are intended to serve and collaborate with to provide a humanistic education that is rooted in the community for the benefit of the community. (Buckley, 1992:77-105; Hatcher & Erasmus, 2008; Mark Ravizza, 2010:112).

In his opening address for the academic year 2011-2012 at the University of Kisangani, the then Minister of Higher Education reminds us that the universal mission of universities comprises three essential aspects, supplemented by a fourth aspect. He (Mamba, 2011) described the mission of universities as being:

...teaching, research and service to the community... and now the mission of the university has to be enriched with a fourth aspect which is the professional insertion of the young graduates. The mission of higher education apart from Teaching and Research, is to serve the community and to be the light in the milieu where it is established.
[Translation from French to English by researcher]

Thus, even for the government, the focus of education is to be on preparing graduates through whom it can respond to the basic needs in the community. Universities hence have the calling to become light to their communities and leading powers and role models for change and development. Private institutions strongly felt this calling, particularly Christian institutions, church leaders and Christian scholarship, who in the last decade have devised initiatives of new universities which provide education intended to bridge the divide gap between student life and academic life (Heyer, 2010:110; Meyers, 2009:374) through holistically training students –mind, heart and hands– to act as agents of change in Community (Van Der Walt, 2002:210; Meyers, 2009; Turley, 2009). Beyond the mission of the university, the Minister’s words also resonate with the biblical concept of Christians as the “*light of the world*”⁵. Christian universities (as well as other universities) have the calling to be the light or role models to their communities always contributing towards nurturing, consolidating, and building life in community through research, dissemination and implementation of knowledge.

1.3.1 Demarcation and formulation of the problem

This research is carried out against the background of the higher education context in the DRC and emphasizes the urgent need for integrated learning and education that impacts the whole person: mind, heart and body for the benefit of the community. If that mission is not considered seriously, it stands as a big hindrance to training future leaders capable of

⁵ “You are the light of the world. A city on a hill cannot be hidden.” Holy Bible, Matthew 5:14.

impacting their communities. If neglected, it will contribute to their misdemeanours because of what can be termed 'poor training'.

Although many reasons for poor training of future leaders may exist in the African context (Van Der Walt, 2002), one reason is that such an education only focuses on training the mind and misses to impact the heart and the hands of the person. It consequently widens the gap between academic learning and real life situations and makes African universities become what Van Der Walt (2002:199) calls "mere factories, churning out half-baked rote learners, ill-trained and ill-equipped for the few available job opportunities" and for integration in the community in which they function as aliens right from the stage of training. Leaders trained under similar conditions enter life with the narrow mindset of what they can take out of their community or what the community can offer them to satisfy their selfish cravings rather than what they can contribute towards bettering life conditions in their community. Patriotism requires asking yourself what you can do for your nation as expressed by President John F. Kennedy (1961) who challenged his fellow American citizens, saying: "Ask not what your country can do for you; ask what you can do for your country."

Education has to be intentional in targeting to impact the whole person as an individual and as a person living in society. Van Lierop (1992:22) argues that education in the modern world is to take full recognition of the learner in his total personality. It needs to deal with him in his wholeness, as having unity of living, acknowledging his surroundings in totality, to be able to engage in the community, the home and the school in a process of mutual nourishment. Van Lierop's argument sets a strong case for character education that is turned more towards the other than towards the self as the new Christian universities approach it and claim to provide it. Van Lierop (1992:22) defines character as:

personality that is judged or appraised by ethical standards... what the person has made of all experiences, what he has done in response to his unique hungers of life, the outcome of the organization of his drives, the axioms of behaviour, his ideals formed, and his total behaviour pattern.

Acknowledging the primacy of character in education Martin Luther (2010:1) took a radical position and declared as corrupt an institution where “men and women are not unceasingly occupied with the Word of God” (Robinson & Jeynes, 2010:297).

Anastasios Ladikos (2010:76), tapping into the Aristotelian philosophy of education –more practical and empirical – stresses the importance of character education in the curriculum as a way to develop the learner’s potentialities. He (2010:76) states:

The curriculum is an essential means of the actualization of the student’s physical and spiritual potentialities.... The realm of ethics and its concomitant practical applications would then assist in training the mind and help produce a steadfast character in learners.

Character is developed for the good of shared life and for the benefit of the community. Expanding his thought on the issue, Ladikos (2010:80) sets a high standard for a worthy political community: to care about moral education, education in virtue for good life of its members, beyond the simple fact of protecting life, liberty and the property of the people. He (2010:80) concludes:

A community, on this view, is more than merely a collection of individuals and above all, it is a shared way of life. But a community’s way of life, Aristotle argues is sustained primarily by the character of its members, and character is mainly formed by education.

In fact, when people develop good character and virtue, life in community becomes an experience everyone longs to have and be part of. In such a situation, life protection, liberty and property protection naturally occur as a collective effort in which all community members are actively involved of their own will.

In the society, character education is largely the responsibility of every member but primarily of educators and parents through formal teaching and role modelling. McKenna (1995:133) acknowledges the shared responsibility of family and educators in the training of ‘virtuous citizens’ in ancient times. He points out that in the early, Homeric times, young men learned

to be virtuous citizens—politicians and soldiers by associating with family elders and family friends. Virtue, he says, was taught orally and by imitation and political power was transmitted from generation to generation of the citizen class. But when the Sophists and Socratics began teaching publicly, McKenna notes that a number of things changed: family tutoring began to be replaced by the emerging higher education and a re-evaluation of social customs, traditional religion and law also occurred. Of note here is that in ancient times elders taught virtue to young people; with the emergence of higher education, the role of teaching learners virtue falls on the shoulders of faculty and staff who are to be elders who can mentor and coach young ones to grow in virtue and character. This has been the desire of many universities in history.

The majority of the world's major universities started out as Christian institutions: in the United States (US): Harvard, Princeton College, Columbia University, Duke University and many others sought character formation as an essential ingredient in training virtuous citizens (Jeynes & Robinson, 2010). In Africa and even in the DRC, the University of Kinshasa and the University of Kisangani also started as Christian based institutions. All these institutions were moved by the desire of training citizens who are solidly grounded in character and are prepared to be *men*, responsible leaders for the nation. Today, most of these universities have experienced the strong counter wind of empiricism and the academic freedom movement and have become fundamentally secular. To what extent this affects the leadership produced by these universities which are operating in their own contexts is a good question to investigate but is beyond the scope of this study.

However, overlooking or failing to address the issue in the DRC will jeopardize the future of the nation because university graduates have served and will continue to serve in all spheres of life. Already in 1998 in the DRC, Bishop Tshibangu, president of the Governing Council of Universities, clearly acknowledged the proportion of positions that university graduates occupy in public and private sector, thus placing all responsibility of the country's situation on them. He (1998) said:

...in the 1990s all senior political and national positions were filled by university graduates. Graduates occupied between 5 and 15 percent of

the positions of technical advisers, 80 percent of the public sector, and 60 percent of the private sector.

Despite the presence of these highly trained university graduates in leadership, the world has witnessed the Congo sink into poverty in spite of its huge mineral and natural resources and into repetitive wars and ethnic conflicts that occurred first in the 1990s and then in the early 2000s, sometimes fuelled by certain educated leaders themselves. The DRC has its own history written through the legacy of colonization, the atrocities of dictatorship, the turmoil of repetitive rebellion, war and the cruelties of ethnic conflicts, with significant consequences for students and their communities partly as a consequence of compartmentalized education. New Christian universities have perceived the problem and suggest a holistic approach to education to empower students for the rebuilding of the nation through community transformation, an endeavour that takes shape one story at a time (Ewell & Baxter–Brown, 2011).

At this point in higher education in the DRC, the task of training “professionals in the health sciences, law, administration, engineering, and teaching, without whom no modern society can function” (Afolayan, 2007:xi) is carried out; however, training people with “knowledge and novel thought addressing the particular philosophical, ethical, and practical issues” is omitted. The direct consequence is compartmentalization in education which is manifested in many ways: the separation of formation of mind, soul, heart and body, the separation between faith and learning, the demise of character formation and the alienation from both nature and the community that education is expected to resolve. Such compartmentalization epitomizes the dualistic view of life which sets a clear division between the sacred and the secular, positioning itself in sharp contrast to the African traditional religious perspective which approaches life in a holistic way and wants nature, man and the world to make one coherent unit (Turnbull, 2011:17).

In African traditional society the individualistic life style and social evils, such as corruption, divisions, segregations, rivalries, theft, rape and all sorts of abuses, bribery, embezzlement, quest for personal interests, appropriation or destruction of common good, which are common nowadays particularly in Congolese society, were not frequently witnessed. In her reflection on community learning as a legacy that African traditional education lends to modern education, Kaswera Kasali (2005:20) recognizes that a wide range of literature sees the goal

of traditional African education as closely related to basic social values. She further adds that teaching occurred in a systematic way and in three settings: at home, in the community, and in the institution. This concurs with the account of McKenna (1995:133) concerning the training of young men by family elders and friends to become virtuous citizens, politicians and soldiers in Homeric times. Man affects man, in a holistic way and in permanent interaction with the community, to become a good/virtuous person in and for the community.

However, the foundational assumption and general problem in this study is that in higher education institutions in the DRC greater emphasis is on training the mind/intellect and this produces intellectuals without much concern for the well-being of their fellow citizens. Yet, it is possible to train service-oriented citizens through holistic education that impacts all aspects of the learner's life as Jenks (2001:135) suggests:

In order that the child become, with increasing years, a more efficient citizen and man who can render more and more aid to the state, he needs to be trained so as to develop to the best advantage all his powers, physical, mental, moral, and religious, and then to devote them to the service of society.

In the context of the DRC, N'Sial (2007:99-100), an educator and researcher attached to the Ministry of Higher Education's permanent commission for studies, rightly insists that many complaints about university graduates are related to their moral behaviour which is lacking in terms of punctuality, sense of organization, assiduity in work, the spirit of initiative, availability [as well as dependability], honesty and servanthood. He also notes that international organizations and institutions, such as the International Monetary Fund and the World Bank, constantly insist on the absolute necessity to cultivate moral and human values for the development of a country. Concurring with Jenks (2001), N'Sial advises that the solution lies in implementing integrated learning, learning which cultivates the mind, skills and ethical values. However, it can be asked how much of this is happening in higher education institutions in the DRC, which are vulnerable to massification problems, poor government funding and the increase of unethical practices, such as corruption, nepotism, traffic of influence and sexual favours for grades.

The general problem faced by higher education in the DRC is also set against the background of education overall where learners are characterized by the search for ‘personal good against public good’, ‘information against formation’ and ‘skills and techniques against perspective and judgment’. This concurs with the description Carpenter (2012:18; 2014:12) gives of the *leitmotif* behind the pursuit of education by students in many African universities where governments are failing to provide much needed resources for institutions overwhelmed by the demand of young people who want to study. The blend of all these factors shapes prospective leaders and builds the legacy that each student carries with him in his career and life of service.

In the context where the government is overwhelmed by the educational situation, the Dean of Education at Uganda Christian University, Professor Ruyendo (2015:18) justly acknowledges the critical need for Christian universities that has arisen in the African region. In Kenya, for instance, he says, “Many Christian schools were started by Christian entrepreneurs who observed the gap that resulted when the public schooling system did not provide any spiritual nurture for students.” I concur with Professor Ruyendo and believe that, in the DRC, the same *leitmotifs* have worked towards the creation of Christian universities, among which is UCBC. This foregoing discussion has led to the formulation of the main research question as presented in the next section.

1.3.2 Formulation of research questions

The lack of integrated learning and its consequences for the outcome of higher education in the DRC as stated in the formulation of research problem section and described in the background to this study requires deeper investigation. This problem raises a series of questions that this research proposes to address through a phenomenological reflection and a critical evaluation of integrated learning at the UCBC.

The main question that this research addresses is twofold: the first part focuses on the enactment of integrated learning through accounts of lived experiences of alumni; the second part reflects on the impact of integrated learning in students’ lives as they serve in their communities. The main question is, therefore, formulated as follows: *Is there an enactment of integrated learning at the Christian Bilingual University of the Congo as one of the Christian Universities in the DRC, and what is its impact in students’ lives and respective communities?*

Four sub-questions that stem from the main question are the following:

- (1) What is integrated learning and what is integrated?
- (2) What does an integrated learning curriculum at a Christian university entail? What components does it integrate?
- (3) How does integrated learning impact students to become agents of transformation in their communities?
- (4) How does an integrated learning curriculum at a Christian university contribute towards transformation in the community?

1.4 SIGNIFICANCE OF THE STUDY

This study envisages to extend knowledge on integrated learning building on the case of lived experiences of alumni from a Christian university in a Third World country devastated by various social evils and challenges. It also seeks to add knowledge about integrated learning in similar contexts to the DRC where there is an emerging need to revisit the educational approach to make an effective impact on society as emphasised by N'Sial (2007) in his book, *Former pour Transformer*.

1.4.1 Significance on students as individuals

Congolese students, both in the public and private sector, have the reputation of disruptive behaviour and they are feared by all community members for their reckless actions and ways of claiming their rights. An invisible divide has thus developed between students as prospective leaders and community members. Students also tend to make inconsistent decisions in some contexts. They lack the ethical judgment required to follow the right procedures to channel complaints. The following anecdote exemplifies the case:

In 2010, a public university in Kinshasa received a gift of about 500 computers in a 40 feet container as outcome of partnership between the DRC and South Korea. Unfortunately, as the container was still parked in front of the administrative building of the university waiting for an

official handing over of the material to the department responsible for its management to improve the quality of education, a sad incident occurred: a student got murdered and hanged by unknown people near one of the dormitories of students. In retaliation, the demonstration of students, backed by some young people from the neighbouring community, ended up in the total looting and destruction of the 500 computers in the container, the setting on fire of the gas station on the campus, the Rector's house and the burning of several cars including one of the students' buses.⁶

While in many cases in the past student activism has been geared towards the right cause, Matundu (2003: 269) notices, with the introduction of the multiparty system in the 1990's, students clashed with each other, sometimes in inter-ethnic confrontations. However, in above case, the tragedy could have been the result of poor individual and collective ethical judgment. Thus, these young people set a model that nullifies their impact as prospective leaders in the same community. Character education fosters decision and choice making in learners' lives because it is out of a good choice that happiness results as a good of the soul. (Ladikos, 2010:75) Good choices also set a model for other people to follow and they trigger respect for the person who made the right choice in a given circumstance.

1.4.2 Significance on communities of which students are part

Communities in the DRC are also affected by the compartmentalization of education which results in a dualistic life style. For many Congolese, educated or not, the sacred is separated from the secular. For instance, Sunday is recognised as the day of meeting with God in a specific setting, that is, the church building. The rest of the week is to be disposed of as one wishes, separate from any thought of God.

⁶ Account from NS1, student in last year in Nursing School and living on the university campus during events.

The Western individualistic mind-set of ‘me’ and ‘my interests first’ are supplanting the traditional African community mind-set. During the most recent rebellion and ethnic wars, many perpetrators of violence were people who had attended the same school as their victims and the same church, played on the same recreational grounds, grew up in the same villages, but were divided on the basis of the tribal ‘we/us’ against ‘them’. Character education provides a broader understanding of the ‘we’ as first and foremost humankind, people who have personal rights and dignity. Christianity opens a door to redefine the ‘we’ from the biblical perspective of the kingdom of God where, although we are many, we are one body and members of the same family, the family of God. (Holy Bible, 1 Corinthians 12:12-27; Galatians 3:28)

Another account that exemplifies this point is the refusal in the early 2010’s of an offer by university authorities in a university in the DRC to have their registration as well as financial system computerized by a South African Company of Computers and Technology⁷. In the 21st century, at the time of the global technological revolution which uses technology to facilitate transactions and other business within companies and institutions, it is intriguing to see that some communities with highly educated intellectuals can reject an offer for such improvement of service. A possible covert reason for the refusal was the poor management built into a system over years. Computerizing the system would have suddenly exposed the actual funds generated by the university, thus uncovering the system put in place to embezzle money through irregular admission statistics, irregular student lists, fictional agent lists and many other irregularities. Personal interest is placed before collective interest and an opportunity is missed for a whole community, as well as for a nation.

To turn the focus back on new Christian universities, Carpenter (2008:181) states the importance that integrating a sturdy and lasting Christian approach into the new evangelical universities has for them to be able to sustain a Christian identity and mission in the future. Observing the mushrooming of new Christian universities in Africa, I am personally intrigued by the need to determine if there is substantiated evidence of community transformation as professed by these new Christian universities through their missions and the integrated

⁷ Account from UT1, a Congolese doctoral student in South Africa and faculty member at one of the higher education institutions in the Democratic Republic of the Congo.

learning that they aim to provide. It is true, and I agree with Andrew Walls (in Carpenter, 2008:186) that Christianity has entered the 21st century as a mainly non-Western religion because of the radical shift of the pole of Christianity from the West and North to the South and East. New Christian universities in Africa and the south and east in general are part of this shift (Carpenter, 2012). However, Andrew Walls (in Carpenter, 2008) cautions that if the way of thinking and engaging culture and interacting with the worldviews of that new pole of Christianity does not radically change, its quality will remain a puzzle: the flourishing of Christian living and thinking or confusion, distortion and the rise of blunt hypocrisy. He (in Carpenter, 2008:186) expresses it in these terms:

If the quality is good, we may see... a great creative development of Christian theology; new discoveries about Christ that Christians everywhere can share; mature, discriminating standards of Christian living;... [and] a long-term Christ-shaped imprint of the thinking... If the quality is poor, we shall see distortion, confusion, uncertainty and, almost certainly, hypocrisy on a large scale.

Leaders are called to be models and students as prospective leaders are not an exception. Professor Mashako Mamba, former Minister of Higher Education in the DRC, says that higher education institutions are the place where leaders are trained for the good of the community and should be the light to these communities both through research and the model that they set. While prefacing Mulop Kibwind (2014:11) to emphasize this reality, Professor Mashako Mamba quotes Matthew 5:15: “Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house.” Education, therefore, has a noble purpose as also defined by the Bible for each life that is meaningfully lived: to serve others and the community as acts of reverence to God and not to satisfy selfish cravings and ambitions. In the next section the purpose of the study and its aims are stated.

1.5 PURPOSE AND AIMS OF THE STUDY

The purpose of this study is to reflect critically on the contribution of integrated learning in students’ lives to act as change agents in their communities. The study focuses on the

Christian Bilingual University of the Congo as a model of integrated learning in a Christian university in the Democratic Republic of the Congo.

1.5.1 Research aims

The aim of this research is to provide a description of the nature of integrated learning in a Christian university. It also aims at examining how integrated learning prepares students to act as agents of change and community transformation through the critical assessment of the views of 12 UCBC alumni of the academic years, 2010-2011 and 2011-2012.

1.5.2 Research objectives

The general objective of this research is to establish an enactment of integrated learning at UCBC and unveil its impact in students' personal lives and in their respective communities through an analysis of lived experiences of former UCBC students. In more specific terms, this research first provides an articulate definition of integrated learning as experienced at a Christian university in the Congolese context also stating what is integrated. Secondly, it describes the integrated learning curriculum and presents its components and dimensions. Thirdly, this research explains how integrated learning impacts students to become agents of transformation. Finally, it explains how integrated learning curriculum contributes towards transformation in the community.

Beyond the objectives stated above, this research seeks to present the implementation of integrated learning as a need and alternative for reform in the education system in the DRC to enhance the positive impact of learners in their respective communities upon completion of their studies. There is no doubt that results of the research will also help institutions that are already implementing integrated learning, particularly UCBC, to improve practice by listening to and learning from the views and experiences of alumni.

Most importantly, this research sets itself as a frame of reference to all institutions of higher education functioning under similar conditions as the UCBC to influence decision making with regard to the nature of the curriculum at the macro, meso and micro levels in order to realise good education. And according to Jenks (2001:136), a good education experience

triggers satisfaction in learners which allows them to fulfil their duties toward the state and find full satisfaction in altruistic service. Integrated learning presents learners with an opportunity and an invitation to such unselfish service to the nation. The next section presents the conceptual

1.6 RESEARCH DESIGN, METHODOLOGY AND PROCEDURES

The design in this research is qualitative. It attempts to respond to research questions by generating empirical evidence through the analysis of data from lived experiences (McMillan & Schumacher, 2010:20; Creswell, 2013:45). The purpose is to understand and describe the nature of integrated learning in a Christian university and how it impacts students to act as agents of transformation in their respective communities. Research data was collected in the natural setting and data relate to the multiple views of UCBC alumni, concerning their experience of integrated learning during training and how this impacted them to act as change agents.

Since this study aims to look into lived experiences and draw a description of their ‘essence’ which, in turn, allows for reflection and analysis, the researcher used the phenomenological method in order to understand participants’ lived experiences. As such, the attempt was to grasp the particular aspects and essence of the integrated learning phenomenon (Van Manen, 2014:27), which resulted in a thick, textural and structural description (Creswell, 2013:226). Research data was collected through qualitative, semi-structured, in-depth interviews with purposefully selected participants. According to Van Rensburg and Smit (2004:71) and McMillan and Schumacher (2010:326), purposeful selection is when the researcher chooses ‘information-rich’ interviewees or participants with optimal information to give on a specific phenomenon that is being investigated. Twelve alumni from UCBC who are working in their communities in various positions were selected as participants in this research. They all experienced integrated learning and were prepared to take transformation back into their respective communities as the motto of the university suggests: ‘Being transformed to transform’. The selection of the research participants was done so as to obtain maximum differences of perceptions about the topic under study as recommended by McMillan and Schumacher (2010:326). The UCBC has four faculties and three representatives of each

faculty were selected to represent the framing population and four girls were also included in the sample to cater for gender sensitivity.

Data captured from the alumni through semi-structured and recorded interviews were transcribed, and translated into English in some cases, prior to being processed through a qualitative content analysis procedure. Significant statements obtained as result of coding were grouped according to formulated meanings which were in turn built into theme clusters. Ten major themes were found. The final results were presented in form of a thick description following the research question thread lines in reporting the views of participants on the nature of integrated learning and its impact on them for community transformation. Participants' consent and permission from UCBC were duly sought prior to embarking on the data collection and ethical considerations relating to anonymity and free participation were also respected.

1.7 CONCEPTUAL FRAMEWORK

This research attempts to reflect on and describe how in integrated learning in a Christian university has impacted learners to be agents of transformation in their communities. An interpretivist paradigm is therefore required. Elaborating on the interpretive theory of knowledge, Van Rensburg and Smit (2004:20) assert that construction of knowledge occurs both through observable phenomena and through descriptions of people's intentions, beliefs, values and reasons, meaning making and self-understanding. The goal of this study is not to search broad and vague laws and rules, but rather to dig into students' lived experiences through semi-structured interviews with open-ended questions in order to produce a descriptive analysis that focuses on their understanding of the phenomenon under scrutiny and the impact of their education in community in terms of transformation. No other method suits such inquiry better than phenomenology which has as its major characteristic to gaze toward the origin of meanings and understandings. It is further driven by the only pathos that Van Manen (2014:26) describes as the researcher's spirit of wonder about phenomena in their total given-ness, that is, as they appear, show, present, or give themselves.

Methodologically the researcher, therefore, uses qualitative data analysis to capture what Van Rensburg and Smit (2004:20) term 'insider' knowledge. This is a requirement that needs to be met particularly because of reasons that Garrick (1999), echoed in Van Rensburg and Smit (2000:21), sets forth as constituting foundational assumptions for the interpretive paradigm. According to him:

- (1) Individuals, far from being passive actors in social as well as historical events (including the learning process) are rather people with the inner ability which allows them to make their own judgments, perceptions and decisions;
- (2) Any fact, event or action can be explained in terms of multiple factors that fall in play or process;
- (3) Complete objectivity is a hard thing to attain particularly in the area of human subject observation as each of them has their own system of meaning;
- (4) The aim of research is basically to build an understanding of individual cases and not to draw universal laws or generalizations that are predictive;
- (5) The world, as it is given to us, has multifaceted realities which need to be studied as a whole not minimizing the importance of the context in which the phenomenon occurs;
- (6) All investigation has value for itself and such value affects how the researcher frames, focuses and conducts the research.

The phenomenological reflection that this inquiry endeavours to undertake is built on all these assumptions. In a learning context, whether integrated or not, there is always interaction, whether in small groups or in larger groups, whether in-doors or outside, between the various components of the community: between learners themselves (peers, freshmen and seniors), between learners and teachers and/or staff, and between the learning providing institution and the larger community. Such interaction emphasizes the importance of not neglecting the active role that all these components play in the integrated learning setting to allow each member to critically build their own perceptions, judgments, and decisions. The only common thing suggested to all components in the context of the UCBC is the Christian worldview of the institution deeply rooted in the vision, mission and values of the organization. An education process accordingly benefits from the contribution of many factors: the political context in which the institution functions, the economic conditions of the learners and their

respective communities, the infrastructural development of the institution, the organizational as well as leadership model of the institution and lastly, the motivational factors, both from within and from without. The result that naturally follows in such a context as this is that each member of the community builds their personal perspective but framed in a common endeavour, which, in the case of the UCBC is summed up in its motto: 'Being transformed to transform'.

In researching a case such as this, objectivity becomes an ideal to be found in the sum total of the lived experiences of learners. Through a qualitative data analysis it is possible to capture the prevailing essence of different lived experiences in order to build an understanding of the phenomenon being studied, in this particular case, integrated learning and its impact on learners for community transformation in the context of the DRC.

Hart (2009) emphasizes the close relation that exists between education and learning and community and personal transformation. How much education and/or learning impacts or transforms the learner depends on the type of learning being provided. Freire (2010) strongly opposes the banking type education where the learner passively receives knowledge from the teacher and is left with the paralyzing attitude of being totally dependent on the teacher and his/her class notes. Contrarily, critical thinking leads to self-actualization. Freire (2010) as well as Mannoia (2012), therefore, emphasize liberating education which impacts the learner integrally, that is, mind, heart and body. It equips him/her with the capacity to make judgments for the benefit of the other and of humanity, and transformation occurs. Mannoia (2012), thus, advocates for the revisiting of the place of liberal arts in all university and college curricula, if something is to be spared in man's humanity that is facing the strong wind of technicality and specialization.

For learning that generates effective student transformation, Hart (2009) and McCahill (2006) have suggested different steps which the learner goes through as he/she is in the learning process. The former has presented a more psychological view, while the later draws from theology, particularly, from the biblical accounts of the woman of Samaria⁸ and Mary

⁸ Holy Bible: John 4:4-41.

Magdalene⁹. These points, which serve as reference theory for this inquiry, are elaborated on in the literature review section. Nevertheless, for Hart (2009), transformation in the learning process evolves through six steps: Information, Knowledge, Intelligence, Understanding, Wisdom and Transformation, which occur in a single event (a course, an assignment, a game, a community gathering) or during the process of education with all organizational systems put in place. The learner progressively grows into a changed person through various experiences. He/she shifts his/her frames of references from old assumptions to new assumptions that from that point of transformation on become the foundation on which all judgments and decisions pivot (Mezirow, 1997).

Unlike Hart, McCahill (2006) simplifies the process and only suggests three spirally evolving stages: Engagement, Reflective Action and Transformation. Through these stages the learner interchangeably plays the role of learner and learning teacher. The second role results from the release of what she calls ‘echoed words’ by the learner at various stages. McCahill defines ‘echoed words’ as factors connected to personal experiences and which propel the learner from his/her initial position into the position of a ‘learning teacher’. That is the level where the learner begins to impact others in the community. These two theories, which elaborate on Mezirow’s Transformative Learning Theory (TLT) for adult learning by emphasizing the psychological dimension of transformation in learning and appeal to two biblical examples of transformation, fit this research; they can serve as an appropriate frame to understand the experiences of learners in a Christian university and how they are prepared to be agents of transformation in their communities.

To wrap up this section, it is important to recall that this research is nested in the interpretive paradigm which in turn requires the use of qualitative research methods for data collection and analysis approached from a phenomenological stand. The next section presents the definition of some terms that are recurrently used in the research.

⁹ Holy Bible: John 19:25-20:18.

1.8 DEFINITION OF TERMS

1.8.1 Phenomenological reflection

Phenomenology, besides being a science, is a philosophical perspective that roots its particularity in the questioning of meaning of life as lived and the nature of responsibility of personal actions and decisions (Van Manen, 2014:13). As science, it examines phenomena as distinct from the nature of being. It is an approach that concentrates on the study of consciousness and the objects of direct experience. (The Oxford Dictionary of English, 2005:1321) According to Higgs and Smith (1997:137), ‘phenomenon’ means an event and/or an object, and ‘logos’ means word or knowledge, and so phenomenology refers to a methodical unveiling, revealing or showing. Building on Higgs and Smith’s definition, Mamabolo (2002:27) recognizes that phenomenology is the approach which can be implemented to permit the phenomena to reveal themselves as they are, that is, as they give themselves to us in original form. Stating this same reality in more elaborate terms, Van Manen (2014) asserts that in practice phenomenology concerns itself with how something appears or shows itself in experience or consciousness and he adds that it is “oriented to the singular, the phenomenality of the phenomenon made knowable through the example.” He builds his definition on Agamben’s (2002) thought. Van Manen (2014:177) explains:

[T]o show a phenomenon in its original paradigmatic character means to exhibit it in the medium of its knowability. You have no presupposed principle, it is the phenomenon itself which is original. No more origin, but an original phenomenon.

In his use of the phenomenological approach in this inquiry the researcher presents the views and experiences of research participants as they originally appear or as they are revealed.

The word reflection comes from the Latin verb *reflectere* where the prefix *re-* means ‘back’ and the root *flectere* means ‘to bend’. So to reflect literally means ‘to bend back’ or simply to “think deeply or carefully about” (Oxford Dictionary of English, 2005:1479).

A phenomenological reflection is therefore a careful and deep thinking about a certain phenomenon with the purpose to unveil or reveal its original given-ness. In the present work

the task is to describe and deeply think about the lived experiences of alumni from a Christian university in integrated learning and how it has impacted them to be agents of change in the communities where they are serving.

1.8.2 Integrated learning

Integrated learning emphasises the coherent learning of different skills and knowledge necessary to carry out definite tasks in professional life. It relies on approaching learning theoretical knowledge, technical skills, personal abilities and attitudes not as isolated learning elements but as a complex file of interrelated qualifications (Laur-Ernst, 1999:160). UNESCO (1998: 94) recognises this as a fundamental principle in education stated as follows:

Education must contribute to the all-round development of each individual –mind and body, intelligence, sensitivity, aesthetic sense, personal responsibility and spiritual values. All human beings must be enabled to develop independent, critical thinking...

In the same vein and as an African contribution to the definition of the concept, Mothata, Lemmer, Mda and Pretorius (2000:87) present the integrated approach to education as “a new approach that implies a view of learning which rejects a rigid division between academic and applied; theory and practice; knowledge and skills; head and hand.”

Integrated learning also referred to as holistic education is a concept that is taking ground today in the field of education. In this work, integrated learning refers to education that focuses on the training of the whole person - mind, heart and body- for a greater social impact and for individual and collective well-being. Heron (1999) states that “[T]o be holistic, educators need to work on looking at the whole of our practice without dissecting each piece looking for what is missing or broken” (English, 2003:82). Integrated learning is intended to train students to have tough minds, that is, learners who are able to reflect critically on issues and come up with constructive solutions to care for and improve life conditions of the community to which they belong. This implies tender hearts and souls, filled with compassion, empathy and character that promotes unity, human dignity and the welfare of all, and skilful as well as generous hands, that develop work ethic as a passion and calling to

serve in order to foster participation, equal opportunities, change and development in society beginning with the immediate neighbourhood.

1.8.3 Christian university

Etymologically, the word university finds its roots in the word ‘universal’ (comprehending the whole, extending to the whole) which stems from the Latin *universum* meaning ‘universe’. So a university is defined as a school for universal knowledge (Skeats, 1924:680). Christian, on the other hand, comes from the Greek *Χριστος* (Kristos) meaning ‘Christ or the Anointed one’. The suffix ‘-ian’ which is added to the noun is active and refers to acting like Christ or the action to make or become Christ-like (Skeats, 1924:108). As adjective, the Oxford Dictionary of English (2005:308) states that Christian means “relating to or professing Christianity or its teachings” or simply “having qualities associated with Christians.” Moving to a much detailed level of definition, Webster’s Third New International Dictionary of the English Language Unabridged (1981:400) explains Christian as:

One who believes or professes or is assumed to believe in Jesus-Christ and the truth as taught by Him; an adherent of Christianity, one who accepted the Christian religious and moral principles of life; one who has faith in and also pledged allegiance to God thought of as revealed in Christ; one whose life is conformed to the doctrines of Christ.

A university is said to be Christian through what its founding documents express and what the people in it have agreed to abide by in the endeavour of educating men. In more recent literature, Carpenter (2014) and also Mannoia (2015) define a Christian university as a university or college “that currently acknowledges and embraces and shapes a Christian identity and purpose in its mission statements and shape aspects of its governance, curriculum, staffing, student body, and campus life in the light of its Christian identity”. In short, and as Robert Benne states it, “Christian universities give a central, privileged place to Christian beliefs and practices” (in Carpenter, 2014:5; Mannoia, 2015).

In this study a Christian university is understood as a higher education institution founded on the Christian worldview with a vision and mission drawn from the Bible, emphasizing

character formation with the endeavour to train the whole person, the integration of faith and learning for community transformation, and the redemption of all components of society life. According to English (2003:79), Christian universities have made a shift from what was of value to what is of value now. She states that:

...qualities of thinking, feeling, and human will, which were once ignored as part of the educational experience, are now seen as valuable. Whole person learning is valued because spirituality and religion are not tacked on as a separate learning module. Rather, spirituality is embodied in care and concern for learners, creation of a sacred space for open discussion in the educational environment, and by structuring experiences that invite learners and educators to ask questions of meaning.

Striving to embody spirit, intellect and wisdom, heart, soul and body to serve humanity would be one of the common characteristics of Christian universities. The entire educational task in Christian universities, as Glanzer (2008) says, is undertaken with the acknowledgement of the fallen nature of man, the need for redemption through the work of the Christ on the cross and for the benefit of the community. It is an act of transformation and conversion which stems from a vision and purpose for the change of “ways of thinking and learning so that the spiritual basis of the institution is lived and breathed in daily life” (English, 2003:74). Christian scholars, therefore, have the divine calling to not only create knowledge but also to redeem it from the patterns of the fallen humanity so that it will serve to improve life conditions for all human beings on a daily basis.

1.8.4 Community transformation

The etymological root of the word community lies in the Latin *communis* where *com* means ‘with’ and *munis* means “complaisant, obliging, and ready to serve” (Skeats, 1924:124). The Oxford Dictionary of English (2005:350) thus defines a community as “a group of people living together in one place; especially, one practicing common ownership or the people of a district or country considered collectively, especially in the context of social values and responsibilities.” So, intrinsically speaking, the word community carries the essence of

common ownership, service towards other members within the community and shared values and responsibilities by which members abide.

Transformation comes from the verb to transform which stems from the Latin *transforma* where *trans* means ‘across’ and *forma* means ‘form’. So, to transform means “to change the form of” and transformation is the action of changing the form or moving across the form that already existed (Skeats, 1924:660).

As used in this study, community transformation is the act of change in the community as promoted by people from within the community for the benefit and well-being of all members of the group. Every member of the community can be a potential agent of transformation. Transformation in the community starts with the inner transformation of each member of the community following the processes stated by Hart (2009): Information, Knowledge, Intelligence, Understanding, Wisdom and Transformation and McCahill (2006): Engagement, Reflective Action and Transformation. Education provides an ideal context for such inner transformation as an effort is made to train virtuous citizens who are ready to serve and devote themselves for the common welfare rather than seeking selfish interests. This is education that aims to train servant leaders, leaders who have a different mind-set from the traditional leaders, but are educated with the concern for social responsibility (Nemerowicz & Rosi, 1997). These prospective leaders are groomed to grow with the desire, not to rule over others and to be hailed, but to sacrificially serve and to serve with others (teams) and live for others, as Jenks (2001:136) asserts:

In social as well as personal relations the essence of devotion is not merely the willingness to render service, but to sacrifice if need be. Service which does not include some element of sacrifice fails often to accomplish the best for the doer even in enjoyment. It should therefore be the aim of the schools to put into the pupil, as far as possible, not merely the essence of obligation to the state, but also the desire to render glad service to society, even though at the cost of great personal sacrifice.

1.8.5 Service-learning and civic engagement

Service-learning is an educational approach that is integrated in the curriculum and allows students to achieve learning objectives through community actions that benefit them and the community (Wall & Weily, 2011). Service-Learning entails students not working for a community but with the community. The National Youth Leadership Council (NYLC) (2012) illustrates what Service-Learning is not and what it actually is with the following example:

*Picking up trash on a riverbank is service [not service-learning].
Studying water samples under a microscope is learning [not service-learning].
When science students collect and analyse water samples, document their results, and present findings to a local pollution control agency – that is service-learning.*

Echoing Youniss and Yates (1997), Sherrod (2004) has eventually noticed a certain transformation as result of students' involvement in service-learning. It contributed to develop in them character that favours social benefits displayed through greater levels of social responsibility, volunteering, high possibility of donating to charity organizations, appreciation of others, and civic-mindedness.

UCBC) has integrated service-learning in its education as a way to train students' hearts and prepare them to serve. Service in the UCBC context is a divine requirement of which Jesus sets the example in the Holy Bible¹⁰ when he literally washes the feet of his disciples and commissions them to go and do likewise for others. Genuine service, in this case, is sacrificial and altruistic. It is not a denial of personal dignity but the fruit of willingness to humble oneself to consider interests of others first. If all are driven by such motivation, then all will benefit and there will be collective improvement of life conditions.

Meyers (2009:380) concludes by saying that service-learning is about “reaching out, reaching in, and reaching around...[which] allows students to become more self-aware, sensitive to the

¹⁰ Holy Bible: John 13:12-15

plight of others, and engaged in their communities.” The natural outcome of a successful service-learning are triple: (1) it prepares civic-minded graduates, (2) it fosters a transformational role of higher education in society supported by stakeholders both within the institution and among non-profit and nongovernmental organizations, and (3) it gives the state the opportunity to maximize higher education mission to serve the nation and bring transformation and change (Hatcher & Erasmus, 2008:54). Civic-minded graduates in this context are students who are prepared to participate in society or public affairs of their nation as citizens, in brief, citizens who are civically engaged. (Sherrod, 2004)

1.8.6 Work program

In this research Work Program refers to the third component of triadic training that combines ‘academy’, ‘service-learning’ and ‘work program’ at UCBC. Work Program is designed to give students the opportunity to participate in the care taking of their campus. It aims at fostering students’ individual skills that *inter alia* comprise time management, team work, community life, mutual respect, sense of responsibility, leadership skills, work ethic, identification with the immediate community members, and preliminary induction into work life. The Work Program as used in this study is entirely part of the school curriculum at UCBC and is built on the Biblical view of creation care as a responsibility given to man by God as found in the Holy Bible¹¹.

1.9 DELIMITATIONS OF THE STUDY

This study is limited to one Christian university in the east region of the DRC, the UCBC, focusing on alumni of the academic years 2010–2011 and 2011–2012. The selection of this institution of higher education is motivated by the fact that it is Christian and it intentionally provides integrated learning for community transformation through its triadic training that combines academy, work and service-learning. The motto of UCBC: ‘Being transformed to transform’ largely affirms its commitment to integrated learning for community transformation.

¹¹ Holy Bible: Genesis 2:15.

This study focuses on alumni as participants and those who have already experienced integrated learning at UCBC as they were ‘being transformed to transform’. Only 12 of the alumni who are serving in their respective communities as agents of change and transformation were purposefully selected as research participants. Students who are still studying at UCBC were not targeted because they are considered to still be in the process of training. Also, they have not yet had the chance to serve full time in their communities. UCBC authorities, staff and faculty and parents of students’ perceptions could also be taken into consideration concerning how much they think integrated learning at UCBC has impacted alumni, but for the sake of an in-depth investigation that aspect is left out to be covered by a separate study.

1.10 OUTLINE OF THE STUDY

Chapter 1: Introduction to the problem

Chapter one gives a contextual background on education in the DRC. It not only demarcates and formulates the research problem but also enunciates the purpose of the study, the research aims and questions. Finally, this chapter briefly mentions the research design, methodology and procedures, the conceptual framework, and it also presents the definition of key concepts, the delimitation of the study and the outline of study.

Chapter 2: Literature review

Chapter 2 consists of an extended integrative literature review on Integrated Learning and all that it entails in the context of higher education and particularly of Christian universities. It also briefly discusses the theory of transformative learning and how integrated learning in Christian universities fosters community transformation. It finally ends with a conclusion which also presents implications for the field of education.

Chapter 3: Research design, methodology and procedures

Chapter 3 presents the research design and it extensively examines the research methodology which in this case is phenomenology chosen as the lenses through which the problem under

scrutiny is investigated. This chapter also describes the research methods and procedures focusing on the instrument of research, the population and sample, the procedures for data collection, analysis and interpretation. The chapter finally presents the geographical location of the study, its limitations and the ethical considerations.

Chapter 4: Presentation of research findings

Chapter 4 constitutes the pinnacle of the work and it presents the findings of the research following the thread line of research questions and the demands of the phenomenological approach which is the theoretical framework of the study. It reports findings from the collected data in a thick narrative description supported with excerpts from participants' interviews.

Chapter 5: Discussion of research findings

Chapter 5 is directly tied into the previous chapter as it discusses the findings that were presented in chapter 4. Research findings are also discussed as pertaining to the research main question and to research sub-questions. The end result is a textural and structural description of the phenomenon under scrutiny.

Chapter 6: Conclusions and recommendations

Chapter 6 draws a final conclusion on the research and it recalls the research questions, the research procedures and the major results and findings and their implications for different stakeholders. Finally, this chapter formulates recommendations as well as suggestions for future research.

In the next chapter, an attempt is made to examine the work of those who have widely researched and published in the area of integrated learning, Christian universities and community transformation. The literature review reveals a niche in which the contribution of this work to the field of philosophy of education can be nested; particularly, that of integrated learning in Christian higher education and community transformation.

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

This study consists of a phenomenological reflection on integrated learning in a Christian university for community transformation. The previous chapter discussed the research problem and its context, the research questions, research aims and objectives, and the conceptual framework that undergirds the study as well as the research methods used in this study and limitations and delimitations of the study.

This chapter concerns itself with a literature review on the theme of the study and in so doing stands on the shoulders of those who have already studied the problem under scrutiny. The first section briefly reviews the background on higher education in the DRC and integrated learning in Christian higher education. The second section elaborates on the understanding of integrated learning and also gives a glimpse to integrated learning in Christian higher education for community transformation. The following section expands on the theory of transformative learning as one of the current approaches to adult education for transformation and also discusses three of its many dimensions that are of value to this study. The section also examines and critically reviews literature on education for leadership and social responsibility (ELSR) and education for community transformation which are two key aspects that this study investigates.

Inclusion in the last three sections of the literature review was guided by the understanding of integrated learning from two perspectives. First, integrated learning is perceived from the stand point of the integration of faith and learning, a topic extensively discussed in Christian higher education. Secondly, as presented in the definition of key terms, integrated learning affects all aspects of the learner's life to lead to transformation at personal level and also in community. This perspective is supported by selected theories of transformation which are all briefly presented in the conceptual framework –the map of knowing and learning (Hart, 2009), a three stage transformation process (McCahill, 2006) and the Transformative Learning Theory (Mezirow, 1997). All other literature that did not fall within these perspectives were excluded from the review.

2.2 BACKGROUND DISCUSSION

In the 1960s, the Caldwell (1959:145) report that was released on the state of education before the decolonization period already pointed out the importance of trained African leaders who would govern themselves to solve their emerging problems, to change the living standards and to compete as equals in international relations. Today, more than fifty years after the general movement of independence in Africa, most African countries, and particularly their education systems, have reached the juncture that education in Ethiopia faced in pre-independence period. When other countries were striving for ‘education for independence’, Ethiopia, following the approach of education for social change in a country which had never experienced colonization, posed the question: “what to achieve with the freedom the nation has always enjoyed?” (Wodajo, 1960: 160).

This very question prevails today in countries such as the DRC. Now that it is an independent nation, with an education system in place to train ‘leaders to become a medium for social change’, what has changed in the society 50 years after that independence because of the presence of the many educated leaders? This is one of the foremost questions that prompted the idea of undertaking this research. It is not true that the DRC has not trained qualified teachers and leaders, but in the course of years, the quality of education has eroded drastically to the point that in 2003, after seven educational reforms, six major problems in the system were stated as a rationale for the launch of yet another and eighth reform in 2003 named *Pacte de Modernisation de l’Enseignement Supérieur et Universitaire* (PADEM), followed by a ninth one in 2009, initiated after the Bologna process in Europe.

2.2.1 Brief overview of educational reforms in the DRC

2.2.1.1 Reform of 1961

In 1961, the government undertook to reform the education system and the reform mainly targeted secondary schools. Noticing the difficulty that students that come straight from primary schools had to choose the right orientation and adjust to secondary school, the government created a two year program before access to secondary school called *Cycle*

d'Orientation (CO). This program aimed at preparing a large number of youth for high school education and for the orientation that corresponded to their skills and motivations.

2.2.1.2 Reform of 1963

The 1963 educational reform simply unified the primary school system into a six year program with the purpose to prepare all young people for secondary school studies and then for university. No more could a person go straight to work after few years of training in primary school as was the case immediately after independence when there was lack of qualified workers. After four or five years of studies in primary school, one could seek a job and be hired as PP4 or PP5. A whole generation of young people was thus levelled down which intellectually and socially crippled them to adapt to the constantly changing reality.

2.2.1.3 Reform of 1971

The educational reform of 1971 particularly affected higher education and revised its organization to suit the political demands of the time which was strongly leaning towards Zairianization¹². A unified structure of higher education called UNAZA was created. Not only did UNAZA consist of the unification but also the retrocession of all higher education institutions (colleges and universities) to the state under the name of the National University of Zaïre. The aim of this reform was to promote the training of technicians with skills, people who could create employment, leaders and agents of development with a totally 'Zairianized' and 'patriotic' mind-set:

Our educational training must justify the political regime that has been put in place, to consolidate it and amplify its actions in order to safeguard its conquest. It is in this context that the Congolese youth has to totally involve itself in the Nation in order to understand the specific problems of the country and consequently present an attitude which will

¹² Zairianization simply refers to the fact that all matters regarding business ownership and cultural identity issues were turned back to Zairians and the Zairian culture. Many farms and plantations that belonged to colonialists were given to Zairian owners. Europeans names were rejected and all names were culturally bound.

be the image, the fruit of the new Congolese society, and they will first think nation instead of thinking contest which resulted from certain old structures not adapted to the new realities. (Mafema, 1971:7)

Basically the reform had two themes and was motivated by two reasons as stated by Mafema (1971:7-8): (1): to shape consciences in order to make the Congolese student an authentic Congolese nationalist; (2) to provide scientific training to make the student an operator, an efficient entrepreneur that the economy and the society required at the moment. Two root causes were identified for the university's inability to meet these aims. First, it was believed that higher education was organized according to the foreign cultural model. Second, a lack of intermediate class that could serve as conduit for knowledge and modern attitudes to flow freely in the social body was noticed. So the new university owned by the government had to provide that intermediate class.

2.2.1.4 The counter-reform of 1981

Upon noticing the inefficiency of a unified and solely government owned structure in 1981, a counter-reform to the 1971 educational reform was initiated. This reform abolished the UNAZA and brought back autonomy to higher education institutions. It also crowned the principle of liberalization of higher education and a political decree was passed to allow private institutions to function. The state thus lost its monopoly over higher education. However, some legacies of the reform continue to date: the definition of the status of higher education personnel, curricula, regulations and constitutions guiding the functioning of the higher education system in the country.

2.2.1.5 The Higher Education Rationalization project of 1987

In 1987, the World Bank decided to get involved in attempting to provide much needed support to higher education in the DRC. A project named Higher Education Rationalization was launched and funded by the World Bank under the terms of a special agreement signed with the republic in August 1987 to save what could be saved of higher education in the DRC, the giant in Central Africa, whose fate in all aspects could also affect that of neighbouring

countries and of Africa in general. The continuing outcome of this project is the funding of statistical data collection by the World Bank every year throughout the country.

2.2.1.6 The Round Table of 1991 on education

In 1991, shortly after the opening up of the country to a multiparty system in April 1990, the education system needed to be re-examined. This occurred during the period of the Sovereign National Conference which was flagged as a turning point in the history of the DRC towards democratization. A forum was organized to make a general assessment of the situation of higher education in the country in 1992 and it revealed: the insufficiency of the education system in Congo, the need for education for all and serious constraints on the Congolese education system. A review of the educational curricula in higher education was also suggested and initiated. The curricula, thoroughly affected by the legacy from the colonial and neo-colonial period and characterized by memorization, teacher-centeredness and theoretical training, had to be opened up to democracy and learner-centeredness following the trend towards political democratization.

2.2.1.7 The National Workshops on the Assessment of the Educational System and of the State Exams

This reform came as a result of the National Workshops on the Assessment of the Educational System and of the State Exams organized by the new regime in place after the fall of the Mobutu regime. These workshops were held from December 2001 to January 2002. In these sessions, a general diagnosis of the education system in the DRC was made, principles were formulated for the functioning of the system and recommendations were made at all levels, including:

- The prioritization of education and scientific and technological research at national level;
- The definition of a good salary policy;
- The harmonization and adoption of legal texts that regulate education (*Statuts, Loi-cadre* and *Plan Cadre*);

- The finalization of the reform of curricula
- The training of faculty at doctoral level to prepare the future and replacement of faculty members.

This reform hinted at the right issues but for lack of follow up justified by the lack of will and needed means, it did not bear fruit.

2.2.1.8 *The PADEM reform*

The PADEM reform occurred in 2003. It was a Pact for Higher Education Modernization signed between the government and all stakeholders in the higher education sphere. The immediate result was the production of the reviewed curricula implemented to this day. The curricula only give lists of courses required for obtaining degrees in all faculties and tracks but do not define the brief contents of the courses which are left for each institution and the teacher to define. The same course varies from one pole and tendency to the other pole according to the will of teachers who are the real masters of their courses. The trend to bring democracy in higher education ended up strengthening teacher-centeredness in education rather than learner-centeredness.

Private and Christian universities have taken advantage of the situation to adapt the content of the courses to their vision and philosophy and to open up, in some cases, to learner-centeredness as an approach to training leaders and responsible citizens who can freely, but efficiently grapple with issues that beset their communities. They seek to break the dichotomy between teacher-centred learning and ‘learner-centred’ learning through integrated learning. In fact, more recent literature has revealed that a community of inquiry to learning which make the teacher and the learner collaborators in inquiry is more integrative and strongly contributes to stimulating critical thinking (Lipman, Sharp and Oscanyan, 1980; Paul, 1993; Elder, 2013).

2.2.1.9 *The Licence–Maîtrise–Doctorat (LMD) Reform*

Following the Bologna process that attempted to re-unify the education system in Europe, many countries in Africa, DRC included, have embarked on the same route. In 2009 the Ministry of Higher Education of the DRC expressed the desire of the government to see all

higher education institutions move progressively and selectively into the LMD framework. This meant moving from the three-year undergraduate and two-year *Licence* program to a three or four year *Licence* program depending on the track. Many have considered this to be a return to the old program which existed before the *graduat* and *licence* 1971 reform which created UNAZA. Before 1971, there were two levels in higher education before Master's level: two years of Candidature which gave foundational education and two years of Licence for specialization. Only at the end of the second level, Licence, did the student write, present and defend a final paper and receive a degree certificate. This shift also came as a result of globalization which affects education in Africa due to an increasing need to readjust education systems to match the global trend.

Writing on the dialectic of the global and the local, Arnove (2007:2-3) points out the impact of globalization on education systems on the African continent. He raises questions which directly touch on the viability of the nation-state and the role that education on the continent is supposed to play in making citizens. He formulates these as follows:

*Who has access to what levels of education and with what outcomes?
What types of jobs will be available for whom? Will decentralization
and privatization of education—promoted by international donor
agencies as well as by national elites—lead to greater equality,
efficiency, and quality? What will be taught and in what language?*

This research is carried out with these questions in mind but particularly looking at the role of the education system in producing responsible 21st century citizens through integrated learning in the DRC. The objective of this study is not only to look at the enactment of integrated learning and describe its nature in a Christian university but also to find out its impact in students' lives and in their communities through their lived experiences so that a case can be made for much stronger and efficient educational reform. But prior to getting into the heart of the matter, examining what constituted the justifying causes for the many reforms that the DRC has undergone and broadly elaborating on the views of some scholars on the issue of integrated learning itself becomes a necessity for this study.

2.2.2 Brief overview of root causes for educational reforms in DRC

Kasongo (2003) numbers six major problems that justified the many reforms that the education system in the DRC adopted. They are:

- 1) Inadequacy between what education offers and the real social needs;
- 2) Discrepancies between areas of training and the sector of employment;
- 3) Discrepancies between the value of degrees that are issued in the same field but from different institutions;
- 4) Discrepancies between training and social needs;
- 5) A very low budget share that the government allocates to education;
- 6) The loss of ethical and moral dimensions in higher education training.

Many scholars (Caldwell, 1959; Afolayan, 2007; Turnbull, 2011) believe that the answer to the many problems and challenges that Africa is facing resides in education. For Turnbull (2011:16) and Vansina (in Foreword to Afolayan, 2007: xi) higher education is the solution, also from a political perspective, to the many developmental challenges that Africa faces, among which the most outstanding are corruption and poverty. To combat these, the education system has to train men and women who are morally upright, socially just, with empathy for their people and physically strong, courageous and concerned with the well-being of men. What is the nature of the education that would fulfil such a monumental task of nation building? The answer appears straightforward: a university that remains faithful to the traditional role that it is assigned, that is, to serve the community. There should be a fit between what education offers and the real needs of the society.

In an analysis of higher education in Africa, a Christian scholar of reputation makes an appealing remark concerning the shift in perception of the role of higher education institutions on the continent. He notices the huge change in values in African universities that have moved from the traditional role of a university to that of providing education as something that individuals acquire to build personal fame and enhance their own interests. Traditionally, he says, a university existed to make discoveries and inventions, build critical thinking and keep mankind's store of wisdom and cultural achievement on the one hand and to allow individuals to acquire knowledge and skills needed to become functional in community and

for its benefit on the other hand. In brief, a university existed to equip graduates to serve the community. However, the value of higher education in Africa has largely shifted as people seek private gain more than public good, information more than formation, and skills and techniques more than perspective and judgement (Carpenter, 2012:18; 2014:20).

In this study, the researcher argues that it is time to turn back the clock and return higher education to its position to serve the community through integrated learning that prepares men and women in a holistic manner. As early as the independence of the DRC, Carpenter (1960:192) already presented what proper education should be concerned with. He stated:

When education is properly provided, it never only affects the mind, but rather the whole person that is, it should be concerned with 'bodily welfare' and with the moral and spiritual health of the community.

Such education is costly and requires the willingness of the government to invest in the training of its prospective leaders and citizens in a diversified skills curriculum. Further, character education through the liberal arts should cross cut all disciplines and touch the souls of learners to build perspective and judgement and become servant leaders.

Hence, this study is built on the premises that integrated learning, expressed through service-learning targets three levels of preparation for such an endeavour: the macro or societal level, the meso or college and/or university level and the micro or curriculum and/or course level (Hatcher & Erasmus, 2008:54). These two scholars only focus on the macro level whereas integrated learning, experienced through service-learning accomplishes three purposes: (1) it prepares civic-minded graduates, (2) it fosters a transformational role of higher education in society supported by stakeholders both within the institution and among non-profit and nongovernmental organizations, and (3) it gives the state the opportunity to maximize the higher education mission to serve the nation and bring transformation and change. This study stands on these premises to describe the lived experiences of alumni from a Christian university in the eastern DRC to see how their description fits those three dimensions and to understand if, in their experiences, there are traits of preparation at the meso and micro level which Hatcher and Erasmus (2008) do not focus on.

2.2.3 Brief overview on integrated learning in Christian higher education

2.2.3.1 *Understanding Christian Universities*

a) Definition of Christian Universities

In the literature on Christian universities and their mission, different synonyms are suggested for the term, Christian University. Bower (2009:7) prefers the much broader and encompassing term of Christian Higher Education, while Swezey and Ross (2012:96) choose to speak of religious university or college. In her attempt to give the meaning of the term, Bower (2009:32) adopts the definition of Sloan (1999) which states that:

Christian higher education is nothing less than the attempt through the individual and communal activities of thinking, teaching, researching, discussing, performing and living to understand the totality of life, history and the universe in relationship to the lordship of the crucified and risen Jesus Christ.

Swezey and Ross (2012:63-64) align with O'Connell (2002) and Benne (2001), emphasizing the direct influence of the 'founding or sponsoring' religious group on the institution of higher learning. That direct influence is translated in terms of a strong and direct involvement in the definition of not only the identity and mission of the institution, but also all other aspects of its life and existence –governance, administration, faculty hiring criteria, curricula, life of students, ministries on campus, policies, operations and procedures and so forth.

However, Swezey and Ross (2012:103) insist that while defining Christian universities, in the first place it is all about the people in the university or institution because they make the policies, design and carry out all activities and curricula, and give a certain perspective to the institution, defined and inspired by their worldview. In that way, they define the identity of the institution both through documents, deeds and behaviour within the school community and with the people in the outer community. If there occurs a significant change in their worldview, that is reflected in and through the institution as well.

Discussing this issue in his book, *The Idea of a Christian College*, Holmes (1987) perceives a connection between the church and Christian universities and affirms that Christian universities are not just academic institutions, but also an extension or an arm that supports the church in its mission to bring the Kingdom of God to all people. He insists that they do not only focus on good education, offering biblical and theological studies, promoting a pietistic style of life and a religious devotion but they distinguish themselves from other universities/colleges and institutions by the fact that they set forth as objective to let the Christian faith significantly impact and imprint itself into all aspects of learners' lives and learning experiences through liberal arts education which also serves as unifying factor in all degree programs. (Holmes, 1987:45)

Concurring with Holmes' view, VanZanten (2011) recognizes a Christian university simply as a 'mission-driven institution' with three major characteristics: (1) a private institution which has the right to hire its faculty and staff, define its own objectives and practices and create programs and curricula in a different manner from a public institution; (2) an institution which apprehends its mission as closely related to religious belief; and (3) a mission-driven institution which constantly and intentionally keeps its mission abreast in order to initiate new members into the mission's crucial importance and to seek ways to improve it as it is being implemented and adapted to new challenges that arise.

Finally, the point of view in this study aligns with the worldview and identity perspective of Bryant and Craft (2010:418), which states that "a person's philosophical worldview— whether spiritual, religious, or otherwise – represents a core component of her or his identity". Similarly, the researcher believes that in Christian universities the overall and prevailing view is Christianity which consequently shapes the missions, identity and behaviour whether partially or totally pointing them towards the same goal and purpose, shaping and modelling lives for personal benefits and for the welfare of the community.

b) Purpose of Christian Universities: to prepare educated Christians

The purpose of education Aristotle states is to "prepare a person for an active life marked by excellence... self-actualization." Holmes (1987:101) agrees and adds that an educated person, in general, is a person who is developed "not just as a farmer or a physician or a businessman,

but as a human being, a person that is reflective and moral in everything that they do and become a thoroughly responsible agent”. Humans are different from animals because their decisions and actions are thought through, reflected on and guided by moral and intellectual capacities unlike animals that simply enjoy intense pleasure and are satisfied.

Robbins (Clark, 1988: xii) also concurs with this view of education when he says that the end of education is not the creation of carpenters, engineers, and plumbers, nor even doctors, lawyers, good citizens, and scientists, but *men*... Taking it from a more biblical perspective, John Milton, also quoted by Holmes (1987:102), states the purpose of education as “to repair the ruins of our first parents, by regaining to know God aright...that which fits a man to perform justly, skilfully and magnanimously all the offices, both private and public, of peace and war” (cf. Milton, 1942:664, 667). If that be the purpose of education in general, what can we say of Christian education?

Holmes’ (1987:101) response to this query indicates that the purpose of Christian education is to help people – in this case, learners – to use their God-given gifts well in every circumstance and context in which they happen to be. In other words, the purpose of Christian education is to allow learners to discover the God-given gifts that are in them and to prepare them to be good stewards of these gifts by using them well, for the glory of the Creator and for the welfare of humanity in all contexts and circumstances, whether they serve as a teacher, a pastor, a farmer, a statesman, a businessman or an artist.

Mindful of the dynamic nature of time and context, Holmes (1987) seems to be dissatisfied with such a purpose of education and opens it up to encompass the context of the modern world which is full with novel social, political and economic challenges. The purpose of education, he adds, should move farther to the pursuit of “justice, peace and love in this world, so as to produce responsible agents rather than mere spectators on the events and social evils of our times” (Holmes, 1987:102). If we are to be mindful of the dynamic nature of the world around us, what then is the distinctiveness of an educated Christian?

According to Holmes (1987), there are five layers of distinctiveness for an educated Christian. The first layer consists in the development of ‘spiritual virtues’ which bring purposefulness, expectation and humility to the life of the mind. The second layer stands on the building of

moral virtues, which are “qualities of character like love and fairness, the courage of one’s convictions, a thorough-going integrity, and a commitment to justice and love in every area of life”. The third layer stands on intellectual virtues which consist of the “breadth of understanding, openness to new ideas, intellectual honesty about other views and about the problems in one’s own, analytic and critical skills, not just verbal skills and powers of communication but grace and eloquence therein as well, the ability to say the right thing in the right way at the right time – not only in business reports, sermons, and obituaries, but also in family, in constructive conversation, in meeting strangers”. The fourth layer is founded on distinctiveness through responsible action in areas of life including “conscientiousness, helpfulness, a servantly but not servile manner, decisiveness, self-discipline, persistence, the ability to correct one’s course and start afresh, to maintain good family relations, active involvement in church and community, to be an effective agent of needful and helpful change”. Finally, the fifth and last layer of distinctiveness of an educated Christian refers to qualities of self-knowledge which suppose “an honest appraisal of our own strengths and weaknesses, no false modesty and no overconfidence, a willingness to address those weaknesses and do something about them and an equal willingness to invest one’s strengths”.

Education is a lifelong process and it encompasses all aspects of life (Leone, 2013). An educated Christian is, therefore, a person that knows God as Creator of all things as well as Lord and Saviour, and commits him/herself to live a life that purposes to serve God and humanity with self-devotion exemplifying moral virtues, qualities of mind, qualities of responsible actions and self-knowledge. It is a person who knows how to face life with wisdom, commitment and engagement characterized by openness to learn new things as they contribute towards bringing well-being around them and in society. To accomplish this, different types of Christian universities exist.

c) Types of Christian Universities

i) *The systematic vs. umbrella model*

Swezey and Ross (2012) and Liftin (2004) identify two types of Christian higher education institutions: the systematic model and the umbrella model. The former aims “to make Christian thinking systematic throughout the institution: root, branch and leaf” as O’Connell

(2002) terms it. In such a model Christianity permeates all aspects of the institution: its identity, mission governance, administration, faculty hiring criteria, curricula, student life, campus ministries, policies, operations and procedures. Unlike the first, the umbrella model “welcomes a diversity of voices, even non-Christian, within the institution, as long as they can acquiesce to nominal support for the broad religious mission of the school”.

ii) *Variations within mission-driven institutions (EEEEP)*

In her attempt to define a Christian university and its different types, VanZanten (2011:2-3) prefers to wrap them all under the common name, “mission-driven institutions”. She then breaks down the models presented by Swezey and Ross (2012) and Liftin (2004) to acknowledge their connections to religious beliefs in some way and their focus primarily on an integrated learning experience that aims to impact the learner intellectually, emotionally, spiritually as well as ethically for a much higher goal: training humble servant-leaders. She states this about the graduation outcomes of mission-driven institutions:

Their expected graduation outcomes move beyond imparting knowledge and skills to assisting students to develop moral commitments and ethical practices. Such schools may strive to graduate involved citizens, people of good character, or humble servant-leaders, to name just a few of the more common values-related outcomes.

Hence, mission stands out as the first parameter in classification of Christian universities for VanZanten (2011:6). How much mission drives the hiring of faculty, she says, determines the different types of Christian universities. Based on that principle, she points out four types of Christian universities: (1) ‘The Exclusive College’ which consists of mission-driven institutions that “want either all or a critical mass of their faculty to belong to a specific church, denomination, order, or theological perspective; (2) ‘The Evangelical College’ which “requires all or most of their faculty to subscribe to a general statement of faith” (not necessarily denominational but could be interdenominational); (3) ‘The Ecumenical College’ which simply look for “committed members of any Christian church, whether Catholic or Orthodox or Protestant”; and (4) ‘The Pluralist College’, mission driven institutions without any religious hiring restrictions. Such institutions, she points out, “deliberately cultivate a

plurality of religious positions among their faculty, including non-Christian religions and non-belief, but faculty typically are asked to agree ‘to support the mission’ in some kind of fashion, whatever their own religious convictions might be.”

Frequently some institutions move from one type to another for reasons that are typical to themselves; often it is to sever the connection with the denomination but to keep the identity with all the risk that it entails. VanZanten (2011:10) notices that for some historians and scholars such moves often constitute the beginning of the slow but evident slide that with time leads to total secularization. However, other historians believe that an institution can remain mission-driven without being church controlled or without restricting hiring on religious requirements. Even in such a case, because people affect people (Chickering & Reisser, 1993), it will still require the institution to have a certain number of individuals who totally believe in and embody the mission of the institution and willingly work towards seeing that it prevails to keep the institution from sliding into secularization. History has shown that many renowned universities of the world which started as Christian have finally turned to be totally secular in the course of time.

iii) A continuum perspective: Fully Christian vs. completely secular

In 2010, Bryant and Craft (2010) did a case study with the purpose to explicate relevant features of the spiritual climate at one liberal arts religious college and also highlight the diverse ways in which students, faculty, and staff identities shaped the experience of climate. The results of the research indicate that several factors shape the spiritual life of the college: (1) diverse and voluntary spiritual expressions, (2) the effort to balance the institutions’ denominational heritage with the commitment diversity, (3) and community fragmentation brought on by conflicting ideologies. Points raised by Bryant and Craft (2010) take us back to the two models of Christian universities suggested by Swezey and Ross (2012) and Liftin (2004). There is an assumption that in the systematic model, the apprehension that faith hampers learning would be greater yet in an umbrella model it would be less.

Swezey and Ross’ (2012) results built on Benne’s (2001) model and postulate that “Christian Universities occupy a place on a continuum between ‘fully Christian’ and completely secular poles examined through nine factors related to religious heritage: (1) the relevance of the

Christian vision, (2) public rhetoric, (3) membership requirements, (4) religion/theology departments, (5) religion/theology required courses, (6) chapel, (7) ethos, (8) support by church, and (9) governance”. Each Christian university remains a case that can be studied to see where it stands. Regent University in the US, for instance, was found to still strongly balance religious identity and academic reputation, thus integrating faith and learning with a consistent academic reputation as a participant concluded when asked about how he saw the future of the university:

There is certainly a spot for us because we are nondenominational, have a good reputation, quality faculty and notoriety (Swezey & Ross (2012:112).

2.2.3.2 Christian Universities and the integration of faith and learning

a) The integration of faith and learning vs. academic freedom

The terminology ‘integration of faith and learning’ and ‘faith-shaped learning’, most preferred in this study, are widely discussed. In the US the debate originates from the ‘character education’, which played a central role in the curriculum of higher education institutions in the early days of the American nation (Dowling & Scarlett, 2006; Jeynes, 2007a; Jeynes & Robinson, 2010). The notion of ‘character education’ takes us back to the roots and aim of education itself and the Aristotelian essence of a person. Building on the latter’s notion, Ladikos (2010:75) contends that the central goal of education is an effort to help the student develop and self-actualize all his potentials, physical and spiritual. In alignment with Aristotle’s view, Ladikos (2010) acknowledges the supremacy of the spiritual in man over the physical when he states:

Therefore in the process of education, while the aim is the realization of the student’s physical and spiritual being, the former is subordinate to the last mentioned, the body is to be trained for the sake of the soul.

Indeed, Jeynes and Robinson (2010:296) admit that all philosophers and thinkers of antiquity (Plato, Aristotle, Cicero, Quintilian) and the early Christian thinkers (e.g., St. Augustine,

Martin Luther, Calvin, Erasmus) believed character to be the most indispensable component in any educational endeavour. Character was viewed as closely related to and embedded in the soul and spirit of the person, thus transcending the physical and the mind as well. However, John Dewey's philosophy of education came to postulate learning by doing, consecrated experimental and scientific thinking as the best way of thinking and denied the transcendent nature of morality and character. For him morality was rather a socially constructed reality of groups of learners within a healthy school community, a social context of interaction where learners were perceived as discoverers involved in experimental as well as democratic problem solving activities (Dewey, 1944:219-239; Robinson & Jeynes, 2010:322-323).

With this new perspective and understanding on morality, the debate on academic freedom was opened and quickly grew. For Hiebert (2010:423) and Furedy (2009) academic freedom is to be understood as the liberty that a scholar has to teach, publish and research any subject and idea but only within the limitations prescribed outside the criminal law. However, Hiebert (2010:428) further notices that the moment a university prescribes content for its faculty in the form of educational goals or learning outcomes, it impeaches on the academic freedom of the faculty by limiting them. He also argues that, the notion of academic freedom has to be considered within one's worldview because the worldview of a person defines the person's basic assumptions and beliefs. It is not conceivable for a person to undertake teaching and learning outside of their own basic assumptions and beliefs because they are always present whether one is aware or not of (Hiebert, 2010:430). So, it would be hard to speak of an academic freedom per se, because even secular universities have a certain worldview that consciously or unconsciously shape everything they do. This is also probably one of the factors that made universities that started as Christian slide towards secularization.

In his study, *Academic Freedom in Public and Christian Canadian Universities* conducted with twenty professors with experience in teaching in both public and Christian universities, Hiebert (2010) found that in both sectors participants had experienced limitations to their academic freedom. In Christian universities, they reported that the limitations mainly consisted in abiding by the faith statements and codes of conduct. Concerning limitations in public universities, comments from two participants in the research present ideological pressures from superiors and the increase of a materialistic worldview which stifles the emotional, derides the spiritual and does not allow scholars to be fully human as characteristic

of secular universities (Hiebert, 2010). Although academic freedom constitutes an ideal that needs to be cherished, in the following lines Hierbert (2010:435) states the type of pressure which is put on the scholar in public universities which affects academic freedom. One is expected:

...to conform to the preferences of one's departmental superiors who will be deciding on one's tenure and promotion, to the fads of one's discipline and to the priorities of granting agencies.

In another personal experience, a Christian faculty member interviewed about academic freedom in public universities acknowledges the pressures and treatment, which do not necessarily portray academic freedom. This affected decisions making and even the humanness of those who are involved in working with public universities:

Although my time in the secular university was positive in many ways, I felt hampered. The ideal of free and open discussion within the academy is often far from being reality, and that is because, I think, the scholar in the public university is not encouraged to be fully human. (Hiebert, 2010:436)

As we look at the integration of faith and learning the focus should not primarily be on the discussion of 'academic freedom' because it would be difficult to find a common ground between two worldviews. O'Brien (2004:279) describes how the clash between religion and academic discourse goes deep to the fundamental posits of the differing projects that the two preponderates that academy and religion are in this case. For the academy, he suggests, issues are guided solely by rationale and are admitted at arm's length while religion operates in the sphere of the metaphysical which moves beyond discussion to trust and faith. Indeed, in concurrence with O'Brien, it is not that there is no discussion in the sphere of religion, but it goes beyond mere discussion; therefore, the two cannot match just as it is difficult to glue a smooth metal and a rough piece of wood together expecting to have a strong and consistent adhesion.

What then can be said about the integration of faith and learning?

b) Christian universities and the integration of faith and learning

By essence, a Christian university is an institution of faith and learning in which ‘faith gives direction and meaning to learning’ and the two are not parted or disconnected from one another. Holmes (1987:77) insists that a Christian university is basically and firstly a community of Christians which sees to it that all its undertakings, actions whether social, intellectual or cultural are led by Christian values. In such a context, learning is perceived holistically as an educational act that approaches life as a whole and from a purely Christian perspective. He describes it as a situation crafted to help students develop virtue and relate all they do and are involved in (curricular and extracurricular activities) to their faith.

Can virtue, therefore, be taught? According to Plato, if it is a form of knowledge, then it can be taught (Holmes, 1987:82). The most important question thereafter is to know how it could be taught. Holmes suggests that while values can hardly be taught, they are rather transmitted in the following contexts: (a) through examples more than through precepts, (b) more from peers than from elders, (c) more by being involved than by being spectators. A well designed organizational structure, Chickering and Reisser (1993) contend, greatly contributes to such endeavour. And Holmes (1987:82) also advises some precaution concerning the teaching of virtue and emphasises its transmission in well-structured organisational settings. He says:

A virtue is not just an idea; a positive Christian attitude toward liberal learning, while a virtue, is not a form of knowledge to be taught that simply. The instructional process cannot ensure it. Yet the climate of a community helps create attitudes and impart values. A community that reflects and speaks and prays about what it is trying to do, that structures its life accordingly and enjoys itself in the process, creates levels of expectation.

The integration of faith and learning is an ongoing debate among the higher education scholarship and an important reality which calls for due attention in the context of instruction in the context of Christian faith (Schroeder, 2008). Several studies from a variety of positions have been conducted on the issue to collect faculty and students’ perceptions on the matter in the Western world, while very little research is available on the issue in Africa. On the

African continent, a significant effort has been made by some Christian universities united under the International Association for the Promotion of Christian Higher Education (IAPCHE) to promote the integration of faith and learning in higher education.

In the Eastern and Central African Region, Daystar University (December, 2006) in Nairobi, Kenya is leading the trend with the organization of conferences and workshops on the issue and the publication of a booklet entitled: *Integrating Faith and Learning, Interdisciplinary Perspectives*. This booklet first defines the integration of faith and learning in the context of African higher education institutions. For evangelicals, the integration of faith and learning addresses three major purposes: preservation of the Christian distinctive in higher education; development of an ecology for students' spiritual development; and development of a viable theory of faith-learning integration by its three main characteristics. These are as follows. Firstly, administrative control takes place whereby the sponsoring Christian religious organizations select the trustees who in turn select the president. The president in his/her turn selects the deans. This administrative arrangement is meant to ensure that the policy making body of each college identifies with the college's Christian vision and mission. Secondly, there are academic requirements for biblical and theological studies, attendance at chapel services and community project programs. Thirdly, there is a mechanism of maintenance of Christian ethos and environment for the purpose of encouraging spiritual development and providing opportunities for Bible study, Christian fellowship and ministry (Kitui, 2006:9). The booklet also elaborates on what Christian higher education can do to promote educational well-being in Africa. Education is closely linked to economic and social development. Thus, Africa needs to invest in education and particularly in higher education as it feeds into lower levels of education and all sectors of life to promote development. "If Africa is to overcome the present crisis and know peace and prosperity, African Christians must become more active participants in the economic, political and social development of their nations" (Nguru, 2006:35). Another discussion is presented on the integration of faith and learning as a theological fallacy because it is all about "Christian teaching and the cultivation and enhancement of the Christian faith" for "the content of lectures in class is deeply rooted in what the instructor believes to be the teaching and instruction of Scripture for the development of Christian knowledge and maturity in the lives of students" (Boyo, 2006:46). Then, examples of the integration of faith and learning in various teaching domains are given: health communication, musical arts experience, literary critic, study of language and

experiences from teaching and scholarship. (Ann Miller, Florence Miya, Mike Kuria, Levi Obonyo, Stephen Nyambegeera and Rebecca Oladipo)

Taking an altogether different view on the integration of faith and learning, Glanzer (2008:42) argues for totally discarding the ‘faith and learning integration’ language from Christian universities for the evident reason of the thinking habit that it fosters than for the ‘integration model’ itself. He consequently ends up suggesting an alternative language that aligns with the “theological mission of Christian scholars and retains and expands a basic integration paradigm”. Indeed, Hasker (1992:234) describes the integration of faith and learning as “a scholarly project whose goal is to develop integral relationships which exist between the Christian and human knowledge, particularly as expressed in the various academic disciplines.” He then clarifies the meanings of the two terms. Here faith and knowledge are used in a rather broader sense where the focus is on the cognitive content of faith while speaking of the ‘Christian faith’ and where integration looks at global relationships that exist between faith and knowledge. It is a relationship that is inherently present between faith, content and any subject or discipline that is taught with reference to the general biblical narrative thread.

Glanzer (2008) suggests the term, ‘creation and redemption of scholarship’, for Christian universities to use instead of the ‘integration of faith and learning’. Glanzer evokes Niebuhr’s (1951) categories that set up the task of creation and redemption of scholarship as “the tasks of rejecting, accommodating, synthesizing, or transforming scholarship”. The language of ‘integration of faith and learning’ fails such a wide meaning, only giving the impression that ‘synthesizing’ is the primary and only task. According to Glanzer (2008:44), creating scholarship is not synonymous to making or doing scholarship which seems to be an underlying understanding in the ‘integration of faith and learning’ language. He concludes in these terms:

The creation scholarship I have in mind discovers and draws upon God’s good created order. Yet we also know that the fall penetrates, fragments, and distorts all aspects of this work. Therefore, the twin themes of creation and redemption must always be emphasized together.

Glanzer's articulation calls for the creation redemption theme to be seen in all aspects of man's life, even in academia and in science. Glanzer (2008) then proceeds to give six reasons that back up his suggestion of the 'creation and redemption of scholarship' language. First, this language communicates the Christian scholar's highest calling to imitate the model and actions of the triune God (Glanzer, 2008: 43). Secondly, it counters narrow conceptions of both the Christian scholars' task and the Christian student's calling. Glanzer (2008: 44-45) notes that when scholars 'integrate faith and learning', they have already admitted that the original learning created failed to demonstrate 'faith' and therefore the faith must now be integrated. He acknowledges that this is certainly sometimes the case but this perspective leaves out the responsibility of Christians to be involved in creating scholarship also. Thirdly, using language drawn from Christian narrative to articulate the mission of Christian scholarship "could help identify problematic understandings and critiques of the Christian scholar's task" (Ganzer, 2008: 45). Fourthly, this language "avoids two dangerous vices that are reinforced if we label the Christian scholar's task as the 'integration of faith and learning'. These dangers consist of epistemological arrogance (reminding scholars that their work always needs redemption "because we are fallen and finite") and timidity which could assume that the only task of the Christian scholarship is "to integrate faith into what the secular folks have produced" (Glanzer, 2009: 46-47). Fifthly, it may help reshape views about the limited relationship between Christianity and disciplines not always seen as amenable to integration, such as science, music, engineering and graphic design (Glanzer, 2008: 47). Lastly, the creation and redemption of scholarship language "captures both the conservative and progressive perspective the Christian scholar should take when engaging in scholarly work" (Glanzer, 2008: 49)

Finally for many Christian scholars, integration should simply be understood as the "recognition and practice of the unity of all truths as grounded in ultimate Truth", God's Truth (Gabelein, 1954; Holmes, 1987; VanZanten, 2011). Such integration is facilitated through various situations: curriculum design, the teaching methodology, the community life, mentoring, and so on. These three channels of facilitation are examined below.

i) *Faith-shaped learning through curriculum design*

While designing the curriculum, many mission-driven institutions follow the model typical of other institutions: general education and courses of specialization. However, VanZanten (2011) recalls that institutions differ on how they classify general education courses. Building on her perspective, we will retain the terms competency, foundational and exploratory in this work to describe the content of general education courses. Competency courses are “basic skills courses such as college writing, mathematics or statistics, oral communication, and foreign languages”. Foundational courses are often required by the institution for all students because they are related to the philosophy, vision and mission of the institution. In many cases they include: “courses in Bible, theology, spiritual formation, church history, worldviews studies, or philosophy and critical thinking viewed as essential building blocks for college-level study”. Exploratory courses fall either under the introductory model or the relevance model. The former includes courses that provide introduction to a discipline (basic concepts, ways of pursuing knowledge, vocabulary, skills and methods) that prepare students to move to a more specialized course while the later targets to give students some ways of thinking about or of employing the discipline in their ordinary lives (VanZanten, 2011:173).

In the faith-shaped learning through curriculum, some foundational courses are presented as core for all students to root them in the philosophy, vision and mission of the institution and to give them broad views on the Bible and on the Christian faith. The teacher who is called to teach any general education course needs to have a good knowledge of the foundational courses that the university offers to be able to align his own class with the vision of the institution and with the Christian perspective that the school promotes.

ii) *Faith-shaped learning through teaching methodology*

In the practice of faith-shaped learning the teacher’s capacity to communicate and involve the student in active learning is important. Bain (2004) asserts that “good teaching revolves not around exercising power or brilliance at the cost of the students, but rather centres on care and concern for students and their learning”. VanZanten (2011:49) identifies five characteristics of a good teacher: (1) demonstrating enthusiasm about both the subject and the process of teaching, (2) having clear communication skills, (3) having personal organization skills, (4)

having the ability to stimulate students to learn, and (5) showing genuine care and respect for students. She provides a list of methodological practices and activities that stimulate students to become active learners and the list comprises activities such as: student presentations, panel discussions, symposia, group exercises, debates, dramatizations, role-playing, simulations, problem-solving, case studies, guided journal writing, independent study projects, game-playing, open-ended and closed small-group discussions, ‘fish-bowl’ discussions, puzzles, interactive games, roundtables, mini-lectures, brainstorming, partnering, computer software development, polls and surveys, field trips, multimedia presentations, service-learning projects, video productions, web site constructions, wiki constructions, peer teaching, interviews, impromptu speeches, one-minute quizzes and/or papers, concept mapping and writing test questions (VanZanten, 2011: 66-67). In faith-shaped learning, methodological practices and contents are informed by the teacher’s knowledge of the Christian perspective from which he is operating so that in any circumstance, he can prompt reflections and processing on what the activity means for students as human beings and carriers of God’s Truth to the people around them.

iii) Faith-shaped learning through community life and mentoring

Most of our life experience is learned either through parents or through other people from whom we have learned. Community life gives a power setting to empower people and impact their lives. This approach is one most adapted for the new generation that VanZanten (2011) calls the ‘Millennials’ as opposed to the Boomers (born between 1943 and 1962) and the Gen Xers (1963-1981). Millennials live in a multi-cultural and multi-generational world that is in constant change but with a supra culture that transcends all trends and generations, the Christian worldview. VanZanten (2011:59) describes the ‘Millennials’ as those young people who are readily recognizable, born after 1982 and are very ambitious who portray the following key characteristics:

...feeling ‘special’, being protected, having had their lives structured, exuding confidence and optimism, aspiring to high achievement, and feeling pressured... they work together, play together, date together, and stay constantly connected by means of cell phones, laptops, BlackBerries, iPods, Facebook, and Twitter... they prefer cooperative

learning and collaboration rather than sitting alone in a library carrel reading a book.

In the context of integrated learning such characteristics are not to be looked at as a threat to a truly Christian education but as an opportunity to have tender souls that can be ignited with a new fire for God's Kingdom, in a community and collaborative context that permeates the teaching and learning style of the institution and is sensitive to the larger community and the demands of the Christian faith. In fact, the Christian faith as the Bible presents it in both the Old and the New Testament is also lived in a community context where each person is the keeper of his brother and love is turned towards God and the neighbour first and for the collective good of the members of the larger community.

2.2.3.3 Models of integration and mission of Christian higher education

a) Four models of integration

The notion of models of integration in Christian universities was primarily documented by Holmes (1987) in his book *The Idea of a Christian College*. He presents four approaches to integration which are all affirmed by most recent research: the attitudinal approach, the ethical approach, the foundational approach and the worldview approach (Holmes, 1987; VanZanten, 2011). Holmes indicates that each approach has its own characteristics and contributes towards integrating faith and learning in Christian universities/colleges. The first is founded on the attitude of the teacher and of the student even towards areas which seem to be alien to Christian influence, such are the sculptor, the vocalist, the pianist, the gymnast, the chemist and the mathematician. However, "the attitude of the teacher or student is the initial and perhaps most salient point of contact with the Christian faith... [For] the Christian faith rightly understood creates a positive attitude toward liberal learning because in God's creation every area of life and learning is related to the wisdom and power of God. All truth is God's truth" (Holmes, 1987: 47) Education therefore becomes a calling or vocation to love, serve and worship God as a response to his undeserved love to mankind and the end result for the learner should be 'disciplined scholarship and intellectual and artistic integrity' (Holmes, 1987:49).

The second approach, which is more ethical, makes a deep assessment exploring the fundamental values and God's purpose for work. Holmes (1987:51-52) insists on the fact that in this approach the learner continually explores "the intrinsic relationship between the facts and the values of justice and love, a relationship that goes beyond the question of consequences... [as it focuses on] the meaning of and God's purpose for work, punishment, and marriage, drawing on both biblical teaching and theological reflection related to these particular areas."

The third approach is foundational and it identifies realms, such as history and philosophy as foundational to education. However, to these realms, the integration of faith and learning adds a third foundational realm which is theology. While the historical foundation reveals "the significance of ideas and values out of which people (reflective and valuing agents) have acted", the philosophical foundation basically reviews "methods of knowing and interpreting (epistemology), conceptions of reality (metaphysics), and basic values" (Holmes, 1987:55). He (1987:55) believes that ..."every discipline has such foundations and they are utterly strategic for Christian integration"; and the theological foundation which also has philosophical implications is no wonder taken into account because it "underlies a Christian ethic, a theory of social change, an aesthetic... pointing constructive directions on foundational issues."

Finally, for Holmes (1987) the fourth approach is holistic in the sense that it emerges from the "all-encompassing world and life view" that characterizes both Christianity and human learning. The worldview approach allows him to conclude that "the Christian faith enables us to see all things in relationship to God as their Creator, Redeemer, and Lord, and from this central focus an integrating worldview emerges" (Holmes, 1987: 57). Such a worldview, he acknowledges, has four characteristics: (1) it is holistic and "sees things not just as parts but also as a whole. It is a systematic understanding and appraisal of life, and none of the academic disciplines is exempted from contact with it"; (2) it is exploratory and is a, "endless undertaking that is still but the vision of a possibility, an unfinished symphony barely begun... exploring the creative and redemptive impact of the Christian revelation on every dimension of thought and life..."; (3) it is pluralistic because "we explore Christian perspectives on the world of thought at different points and by different paths and with different concerns and backgrounds..."; (4) finally, it is confessional because it starts with "a

confession of faith, with an admixture of beliefs and attitudes and values” and not denying the “universal and necessary truths, from either axioms or scientifically demonstrable propositions – ‘presuppositions’” but simply looking at life from a confessional stance, a Christian point of view (Holmes, 1987: 57). Such explication establishes the Christian point of view which prevails in Christian universities as is the case of the UCBC. However, how does this connect with the mission of Christian higher education?

b) Mission of Christian higher education

Literature establishes that traditionally universities have four major missions stated as (1) the discovery of new knowledge through empirical research, (2) the development of new knowledge built on existing knowledge, (3) the dissemination of new knowledge through publications and presentations, and (4) the transmission of new knowledge through teaching (Ream, Beaty & Lion, 2004; Franz, 2009; Altbach, 1987). Franz (2009:37) goes further and adds a change level with three practices that occur if the scholarship is engaged: change in learning, change in behaviour and change in conditions. VanZanten (2011:64) claims that change in learning requires teachers to bring students to the level of active learning which prompts the processing and assimilation of materials rather than simply giving information. Change in behaviour is translated through commitment to values and opinions after critical reflection and free choice that is informed by the outer horizon or the worldview that is promoted by the institution.

As early as in 1961, Broudy admitted, in line with the point of view taken in this study, that the change in conditions is demonstrated through achievement, self-realization and reaching the good life. Müller (1996:144) calls such change empowerment which he sees as enabling students, as young people, to become what God intended them to be and do what is in within the limit of their ability as co-labourers with God and as stewards of the gifts that he has endowed them with. Müller also notices that the feeling of personal wellbeing derives essentially from the feeling of empowerment that a person has to be somebody capable to do something that can contribute to harmony and development in society. Such empowerment enables the voices of those who have been silenced and excluded from the mainstream of life for so long to be heard and taken notice of. It yields liberation to face the future with confidence, as Freire (1970) contends. All three changes referred to in the preceding lines can

occur at a personal level for the learner and scholarship as well as collective level when they affect a community that has benefited from the engagement of the scholarship. Building on the study they conducted on *Balancing Religious Identity and Academic Reputation at a Christian University*, Swezey and Ross (2012:112) conclude that it is possible for Christian universities to engage in consistent academic inquiry and still “maintain their religious identity as an evangelical Christian university” and thus meet the requirements of the holistic model of engaged scholarship presented by Franz (2009). The latter comprises six practices: discover knowledge, develop knowledge, disseminate knowledge, change learning, change behaviour, and change condition.

At present, beside the traditional mission of a university, Christian scholars are lobbying to determine the role and mission of Christian universities in the 21st century. Carpenter (2012:15) notes that a strong discussion is going on about the subject in North America while “nothing or very little seems to occur in the South which has become ‘the faith’s new heartland’ ”. What then is the role of Christians and Christianity in Africa, Asia and Latin America?

Professor Andrew Walls (2002), a world known historian of missions and world Christianity, suggests an answer echoed by Carpenter (2012) in his article asserting that apart from their mission as traditional universities, ‘New Christian Universities’ also have the mission to foster ‘cultural conversion’, which consists of bringing the Gospel to the point of impacting the very deep core of cultural identity. In saying so, Carpenter (2012) directly presents the new mission of Christian universities as a response to what, according to Van Der Walt (2002) and Fowler (1995), constituted the weakness of the proclamation of the Gospel in Africa. This view allows addressing issues at the heart of the gospel in Africa and closing the circle of the mission work that was still wide open in individual memories as well as in the collective memory. The first-mentioned weakness leads to a dualism in life, “the secularization of public life and the parallel privatization of religious faith”, resulting in the separation of the days of the week: considering Sunday as a sacred day and the rest as ‘normal’ days when God is out of business in one’s personal and public life affairs. (Turnbull, 2011:17; Van Der Walt, 2002; Fowler 1995; Van Der Poll, 2003)

If cultural conversion is to happen, Carpenter (2012) further states, “the thought processes of the whole civilization” need to be engaged. Indeed, one of the best channels to do so is through education and higher education specifically. A revived and redefined perspective is required that allows ‘cultural identity’ to be shaped not by knowledge of what it means to be African, Western or intellectual but by what it means to be a Christian who is, in the Apostle Paul’s terms, “transformed by the renewal of the mind” (Holy Bible, Romans 12:2) and is living his faith in his immediate context (Van Der Walt, 2002; Mejia, 2002). Van Der Walt (2002: 210-211) contends:

The renewal of our minds has to do with the development of our lives as Christians. Our perspective on the world and our place and task in it are clarified. We acquire what is today called a Christian worldview or, in theological terms, a kingdom perspective. For about a century, evangelism and missionary activities have been directed at saving people spiritually, but leaving their minds without a clear, Biblical direction. The consequence is that while sub-Saharan African countries boast an average of over 50% Christians, these Christians have very little impact on society.

The genocide in Rwanda, a largely Christian country as noticed by Katongole (2010:13), the repetitive ethnic conflicts in DRC, the high level of corruption, killings, bribery, rape and many other social evils in both countries known to have a large majority of Christians in the population, eloquently testify to Van Der Walt’s perspective as expressed in the last lines of the quotation. It hence concurs with Turnbull’s (2011:17) statement about the mission for the African Christian University, a Christian higher education institution in Zambia, which very well sums the overall mission of Christian universities in Africa as seeking “to formulate such a presuppositional Christian education that fully embraces dependence on God’s grace through Christ in the transformation of the African mind to the glory of the Creator with an indigenous sensitivity, maintaining African distinctives for the betterment of God’s Kingdom.”

2.2.4 Summary

The background discussion above has presented the need which emerged during the independence movement on the African continent, namely to train leaders who could become mediums of change in their respective communities, as the traditional role attributed to a university. The many attempts of educational reform in the DRC (nine in total) expresses the desire and struggle of the nation in trying to make its citizens responsible and efficient change agents through the provision of an education that impacts their lives. Despite such efforts, the nation continues to face many social evils.

Carpenter (2012; 2014) has asserted a strong shift in value observable in African universities: students no longer study to fulfil the role that was traditionally devoted to universities and its graduates, serving the community, but merely look at education as a way of enhancing individual benefits. But could the advent of new Christian universities bring hope as they seek to train educated Christians and thus bring a cultural conversion where university graduates can be trained to become responsible citizens, ready to sacrificially serve their communities and nation? What type of education would best carry out such mission? These are some of the general issues that this research would like to elucidate.

However, more specifically, the point in this study is to reflect on the impact of integrated learning on students of Christian universities, a new phenomenon that is fast growing on the African continent. Integrated learning points to integration of faith and learning and a holistic education which is needed for educated young Christians to make a difference in their communities. This work examines the lived experiences of 12 alumni from a Christian university in the DRC to determine the nature of training that they received and examine how it has impacted them to act as agents of change and transformation in their communities. At this stage, understanding integrated learning in Christian universities and in the African context where community transformation is at the forefront of the concern of all social stakeholders is a necessity.

2.3 UNDERSTANDING INTEGRATED LEARNING

In the case under scrutiny, the UCBC, a Christian university in eastern DRC, has chosen to provide integrated learning to its students to prepare them to be agents of change in their communities (CI-UCBC, 2007). Like many other Christian universities on the African continent, UCBC prepares its students to be agents of nation building by providing them a holistic education through integrated learning that combines academics, service-learning and work program. Hence, understanding the nature of integrated learning in Christian universities and how and/or why it has the potential to contribute towards community transformation needs to be examined. Uncovering this reality establishes the potential role that Christian universities can play in nation building and in restoring universities to their traditional role of serving and transforming communities.

2.3.1 Integrated learning: Definition and perspectives

Mothata et al. (2000:87) define the integrated approach to education or training as:

A new approach that implies a view of learning which rejects a rigid division between academic and applied; theory and practice; knowledge and skills; head and hand.

Their perspective on the concept aligns with the definition of UNESCO (1998) which ineluctably points at integration in education as a fundamental principle. On one side, education should contribute to the holistic development of every person –mind and body, intelligence, sensitivity, aesthetic sense, personal responsibility and spiritual values. On the other side, it should enable the learner, as a human being, to develop independent and critical thinking. These dimensions of man are captured through UNESCO's defined pillars of education which are 'learning to know', 'learning to do', 'learning to live together and with others', and 'learning to be'.

Before moving further, it is necessary to establish the link between integrated learning as discussed in this study and human nature itself. Philosophers such as Plato, Aristotle, Saint Thomas Aquinas, René Descartes, only to mention these, have all linked human nature to the

fact of having a soul within. So, *man* is not merely a physical living thing like other living and non-living things. He/she is a complex natural being that has a body with a soul within. And from the Christian perspective, man also has a spirit within him/her which allows him/her to connect and fellowship with God.

Elaborating on human nature, Mittleman (2015:8) considers as detrimental to the peculiarity of the human personhood Aristotle's perspective that considers the human being as in continuous natural alignment with the world. Mittleman rather espouses Augustine's view which, he believes, constitutes a good ground for wholeness and, I suggest, for the unveiling of the essence of integration and holism from the Christian perspective as examined in this work. Augustine, Mittleman (2015) says, sees human beings as divided against themselves, as trapped between 'good' and 'evil', between 'the kingdom of darkness' and the 'kingdom of light', between 'heaven' and 'earth'. This perspective explains the prevalent duality in human life, among humans and in the world where there is good and evil, love and hatred, blessing and curse, etc. It is a constant dialectical clash between body/flesh, soul and spirit, virtue and evil in man.

The Bible traces the source of evil which represents the negative force opposing the good in human beings in man's fall. It opened a door for sin to enter in man's life and sin brought disintegration and corruption (Esqueda, 2014). The dualistic reality that man experiences has permeated not only his personhood but also the environment in which he lives, and all his undertakings, including academia where, since the advent of rationalism, faith and science tend to be placed one against the other. This situation calls for a reconciliation and restoration partly provided for by integrated learning where learning addresses man as a whole "—mind and body, intelligence, sensitivity, aesthetic sense, personal responsibility and spiritual values." (UNESCO 1998:94)

Research shows that integrated learning is not a novel term in the field of education. Some researchers prefer to use it interchangeably with the term holistic education. But integrated learning has been mainly used to address various realities in the realm: integration of races and religion in the same learning setting (Jones, 1960), curriculum integration where science subjects are taught concomitantly with the humanities and arts (Lake, 1994; Hinde, 2005), integration of theoretical knowledge and skills' mastery to promote professionalism and to trigger attitudinal advantages (Van Merriënboer, 1997; Lewis and Shaha, 2003; Jian, Qi &

Xin, 2011); and integration in a holistic education setting, where learning is organized to train the mind, the heart, the soul and the body to trigger genuine and relevant competency, character formation, civic engagement, personal transformation, and the integration of faith and learning (Hasker, 1992; English, 2003; Meyers, 2009; Ditta, 2010; Jeynes, 2012; Carpenter, 2012, Ntamushobora, 2012).

In his attempt to understand integrated learning and complex qualifications brought about by the expansion of information technology, industrialization and the computerization of services, Laur-Ernst (1999) calls for a new approach to educating people. He advocates for education that can break the discrepancy which has been noticed in many countries between demand and supply of skills and new knowledge needed to hold the socio-economical tissue in place. Laur-Ernst reports the results of a research project carried out by an expert team towards the end of the 70's in Germany to develop new learning concepts and learning material for new skills acquisition, knowledge and attitudes needed to cope with modern work tools and contexts.

The team was confronted by a set of four problems, particularly in the context of vocational training, to which they responded by suggesting the use of integrated learning, the identification of long term valid qualifications, the definition of theoretical references for educational transformation and the provision of new learning means. The problems were: (1) the lack of curricula which dealt with modern technologies integration in learning; (2) the necessity to include in general education skills-oriented training so that learners would be able to acquire competencies that are needed for more complex, abstract and responsible tasks; (3) the establishment of a close connection between theoretical and practical qualifications; (4) the controversy in the role of vocational training in supporting the development of the personality of learners. Regarding integrated learning, the team described it as bringing together technical skills, theoretical knowledge and personal abilities and attitudes in learning so that the learner is holistically empowered in relation to his personality, his professional and his learning responsibilities (Laur-Ernst, 1999:161).

Laur-Ernst (1999) draws a sharp line between the traditional perspective and the integrated learning perspective. The former did not look at a learner in his total being but as a set of cognitive (while involved in abstract knowledge processing), psychomotoric (while doing

manipulations and practical work) and emotional (while experiencing fear or joy) sub-systems depending on the subject or the type of work that the learner was involved in. To dispel this traditional perspective and advocate for a more integrated approach, he (1999:161) insists:

A human being is never split up but behaves always as a holistic system. The different sides of a personality are involved in every situation, not always in the same degree, but they are all activated or ready to be activated to a particular degree.

Integrated learning, therefore, looks at the learner as a holistic system and purposes to bring him into the learning and transformational process as such, not in pieces as the traditional perspective of education did. This kind of education, Laur-Ernst (1999:164) acknowledges, prepares learners to anticipate how work is organized and to be prepared to master work demands and habits right from the training stage.

As for the identification of long-term valid qualifications, the team of experts ran three projects in which they defined and transformed qualifications packages that reflect different levels of integration in curriculum design. As first project of integration, they came up with learning that connected theoretical and practical learning knowledge to skills. As a second project, they “combined technical qualifications with overbridging, personal and social key competencies such as communication and co-operation, work organizing and decision making, problem solving, and flexible thinking and behaviour.” In the third and last project they looked for learning concepts that could back up holistic and systemic thinking in the workplace. To support their advocacy for integrated learning as a means for educational transformation, the experts used two theories: the cognitive development theory of Piaget (1978) and Leontjwe’s (1977) theoretical reflection of *Tätigkeitspsychologie* or the acting psychology.

Both theories support experiential learning where knowledge is developed through the interaction of the learner with people, objects and nature/environment. In the same vein as Freire, Laur-Ernst (1999) states that “learning is an active and productive process, not a passive one in which prepared information is only received and stored”, which is what Freire (1978) called ‘banking education’. Learning requires acting from learners and acting involves

the whole person in the task of changing, shaping and transforming while remaining sensitive to the environment and context. In conclusion, Laur-Ernst (1999) acknowledges that the idea of integrated learning of complex qualifications is being adopted by many but still needs to be improved in terms of proving its feasibility. Could capitalizing community life, which is a typically biblical and also an African concept, developed through well-designed organizational structures be one of the feasibility canals for integrated learning to become meaningful by impacting students in a holistic manner?

This present study on integrated learning in a Christian university for community transformation in DRC has as one of its aims to evaluate how well integrated learning has been implemented at UCBC and what definition or description of the concept can emerge from students' lived experiences in such learning. The purpose is not to necessarily come up with a completely new concept, but rather to build on the work of predecessors, such as of Laur-Ernst (1999) and the team of experts, albeit diversifying the fields of implementation and not limiting it solely to vocational training as they did. UCBC's integrated learning approach moves through the structure of the organization and across all tracks of training that it offers, from skill-based education such as in the Applied Sciences Department (Computer Engineering, Electromechanical Engineering, Mechanical Engineering and Electrical Engineering) and Economics (Management) to Arts (Communications Department) and Divinity (Theology Department).

Though there could be many perspectives to integrated learning, the comprehension of the term retained in this research is that of Laur Ernst's (1999:160-161), who argues that integrated learning means that different skills and knowledge needed to carry out a definite task are learned coherently. Also, the technical skills, the theoretical knowledge and the personal abilities and attitudes are not to be divided into small, isolated learning elements, but they must be understood as a complex file of interrelated qualifications. English (2003) concurs with Laur Ernst's idea and adds "[To] be holistic, educators need to work on looking at the whole of our practice without dissecting each piece looking for what is missing or broken". Laur Ernst's (1999) definition emphasizes the holistic nature of integrated learning approach as opposed to the view of compartmentalized education inherited during the colonial and neo-colonial period in Africa and particularly in the DRC.

2.3.2 Integrated learning as a process

One of the most recent reports on the process of integrated learning comes from Alexandrov and Ramirez-Velarde (2013:147). They build their case on the natural learning cycle as described by David Kolb (2001) which goes through four movements: Concrete Experience, Reflective Observation, Abstract Hypotheses and Active Testing. The way the cycle functions is that in the process of learning, a person usually perceives the information in the first place and then there is an integration of the information with previous knowledge that resulted from past experiences. After that, the newly stored knowledge is applied to solve problems, to create action plans that are implemented as part of testing the person's skills. Then test results are communicated back to the person's senses either to indicate that the problem was solved or the plan was successful or to communicate the contrary. A new process is then initiated based on these results and the cycle goes on and on. This cycle, as Alexandrov and Ramirez-Velarde describe it, does not have a beginning but evolves in a continual movement where the order of actions can still be altered to produce sequences, such as experience-abstract-act or act-experience-abstract, and or, abstract-act-experience.

In the learning process which is integrated, the facilitator should be able to create a setting in which students can freely and naturally move and act in such sequences to develop critical thinking, innovative actions and emancipatory will. In the case of a Christian university, all these are to happen in the frame of the Christian worldview (Esqueda, 2014). To achieve such integration in learning, Alexandrov and Ramirez-Velarde (2013:148-149) advocate active learning because research has shown that regions of the brain related to pleasure are also related to movement. Thus, they suggest three moves in education that intends to foster motivation for achievement in students: (1) Focus on students' background, interests, responsibilities, culture and environment. This boots interest and makes learning a fun experience directly related to life; (2) Provide active learning to keep learners motivated; (3) Provide achievement-based evaluation and feedback to boost students capacity to overcome 'fear and concerns', two elements that have the capacity to affect the learning process negatively. They draw attention to the need to account for social interaction, balancing learning between the traditional teaching approach (which calls for explaining and demonstrating with drills, practices and problem solving but with the teacher playing most of the active role while learners are passive) and the new approach to education (which is action-

based, characterized by problem-based learning and project-based learning) emanating from social constructivism, which builds new knowledge on previous knowledge through social interactions.

Social interaction gives room for students to be more active learners and opens up collaborative learning. Collaborative learning epitomizes the capitalization of community, a naturally African legacy, in education. The sense of belonging and acting in community is naturally wired in all human beings and should be taken into account in education as Alexandrov and Ramirez-Velarde (2013:151) assert it:

Human beings have within their brains a wiring that compels them to form groups in order to gain support and strength, and to exchange useful information about the environment through speech. Not only that, but whenever different groups find themselves side by side in most situations, they will feel a strong urge to compete. Thus, learning environments that enable students to collaborate, debate, and discuss, while presenting dangers because of the possible competition that might follow, will have a positive impact on student motivation as they mimic how human beings conquered nature.

Involving students in acting in groups and developing the sense of belonging to the community, not to compete but walk, live and act together, allows them to better understand what it means to be a member of a good community and challenges them to be more empathic towards the larger community to which they belong. It gives them the desire to impact the community and act on its behalf. It also brings students to the point of wanting to make a difference and to bring change.

However, the context of working in groups that Alexandrov and Ramirez-Velarde (2013) refer to, seems to be very narrow and does not encompass learning in a community setting as envisaged by the UCBC. Although classroom collaborative learning is important, this research attempts to go beyond it to the larger campus community context learning to see how it equally empowers students. It envisages to identify possible collective activities that students acknowledge as having impacted and empowered them, besides collaborative

learning and group activities in class during their training stage, and how that has prepared them to act differently in their service in community.

2.3.3 Integrated learning educational challenges in the African context and holistic education

2.3.3.1 Educational challenges in the African context

Elaborating on the challenges of education in Africa, Ntamushobora (2012) raises four critical issues. The first issue is related to the medium of instruction in education. Using foreign languages to teach in African schools is a legacy from the colonial period which significantly limits some learners in developing comprehension and critical thinking. The double effort of learning the language besides the content adds an extra burden to learners. Further, where learners reach the upper levels of education, a lack of courses that introduce them to their own culture while acquiring the foreign culture (language is the vehicle of culture) further detaches them from their roots.

The second issue that Ntamushobora (2012) pinpoints pertains to the lack of relevance in curriculum. Most curricula are geared towards preparing learners for what he calls 'book-related' jobs or formal office jobs rather than field work or rural area jobs. All graduates are concerned with migrating from rural areas to cities or even abroad in search of the 'decent' job. The massive rush in cities, he concludes, leads to competition for jobs in which the fittest succeed and most girls are left in villages. Thus, very few females are found in jobs in urban settings and the majority of those who are in rural areas end up in domestic work. This is a challenge that is still being faced in Africa and in the DRC and for which the government and some educational institutions are addressing. One effort to address this is the sensitization campaign, *Toutes les filles à l'école*, (All girls to school) also supported by the United Nations through its agencies and through MONUSCO on its mission in the DRC. UCBC has taken the same step in its admission policy where 40 to 44% of its students are girls.

The third issue identified and which also clearly appears in the DRC context, is the lack of funding from the government. Its direct consequences are the lack of physical infrastructure, poor salary schemes, very few committed teachers, overcrowded classrooms and the burden

of paying teachers that is relegated to parents even in higher education in the DRC. The very last issue is poor quality of education mainly because of the pedagogical legacy of banking education that fosters memorization, fact-giving and is teacher-centred. It therefore tampers with learners' ability to develop critical reflection capable of bringing transformation. These issues, Ntamushobora (2012:61-62) concludes, constitute stumbling blocks for sustainable development in Africa and he calls for integrated and holistic education as the only way out for the continent. He concludes:

Even if Africa received millions of dollars for education, if Africans themselves are not able to be innovative, the funding can work for some time but cannot solve the problem of Africans. It is only after Africans have been transformed and equipped to transform their society that true development on the continent will occur.

2.3.3.2 Holistic education

A holistic approach to education is among one of the factors that triggers holistic transformation in learners. Elaborating on the subject, Ntamushobora (2012:62) defines holistic transformation as a process of becoming critically aware of one's personal, historical, cultural, social, relational and spiritual contexts. Such knowledge, he adds, leads to the changing of assumptions and frames of references which in turn result in meaning perspective transformation and therefore empowers the learner to respond to his/her life circumstances with an array of possible actions. It is all about developing critical thinking. He also alludes to Fetherston and Kelly (2007) who acknowledge that problems are not only recognized through reflection but also framed through it to allow action steps towards solving them. Developing the capacity to reflect critically puts learners on the track of searching for meaning which, according to Mezirow (1990), is one of the characteristics that naturally lies deep in every human heart.

In integrated learning, it is the role of the educator(s) to set conditions such as to allow learners to dig deep in their wealth of potentials and God-given gifts and give to humanity all that is in their capacity. Richards (1975) believes that for this to occur, there is need to strike the balance between learners' personal desires, social requirements which are context-

sensitive and ethical requirements of the society in order for them to act as agents of change and transformation. According to Ditta (2010), education that is integrated and holistic avails two ingredients for such empowerment to take place: character education and service-learning. The former allows one to be proactive and preventive in preparing students to choose to act with character for the simple reason that it is right to do so and not as an apology or consequence; the latter, enables students to apply what they have learned in class to real life situation and it promotes their achievement, growth in self and in social setting and professional and life development.

2.3.3.3 Holistic view of education and the integration of faith and learning

In her attempt to define integrated learning VanZanten (2011:113-114) objects to the use of the term integration in the context of Christian education for the simple reason that “integration is conceptually and linguistically embedded in Enlightenment dualism; it begins by accepting the premise of the separate realms of faith and learning and then explores ways of bringing them back together.” If faith is inherently attached to the existence of man through the transcendental move that every human has, it becomes absurd to think of separating the realm of faith and reason in the existence of man or of the learner in this case. The modernist assumption is that faith is informed by the heart while learning is informed by the mind and faith is sacred and learning is secular, therefore, there is need for integration (VanZanten, 2011:114). This conception tears human existence apart for no clear lines can be drawn between what ought to depend on the realm of the heart and that which depends of the realm of reason. They need to operate in an eclectic way to foster a balanced personality that accounts and cares for others for the realization of the good life characterized by justice, love and truth. So, the understanding in this research is that integrated learning is holistic learning which trains man – heart, mind and body – simultaneously, to empower him to think critically and to face all situations of life as an act of devotion and worship to the Creator and to others. The end result of such learning is believed to be transformation which seeks to transform others as well.

2.3.4 Integrated learning in Christian universities and community transformation+

Research findings highlight a close connection between education and learning and transformation at the personal level and at the community level. To better capture transformation that occurs in learners at a personal level, Hart (2009) presents a map of knowing and learning which he says unfolds through six interrelated layers running from information to transformation. Hart (2009:155) concedes that transformation manifests itself both as an outcome and a process being the force that puts in motion self-actualization and self-transcendence emphasizing “liberation, fluidity and flexibility, movement and freshness, destruction and creation”. It is a process of creation, regeneration, and liberation or freedom. Hart (2009) goes further and joins Pagels (1979:12) equating deep transformation with the Christian process of resurrection or “migration into newness... and a revealing of what truly exists”.

Transformation process occurs at personal as well as community level and results from what Hart (2009:159) calls earthquakes in our worldview and from tiny sparks that offer a glint of insight –a child learning to spell her first words, facing and overcoming a fear of speaking in public, asking someone out for a date, or resisting the pressure to conform when it does seem right, expressing ourselves successfully through writing or dancing, speaking a ‘true word’, not just an accurate or self-serving one (perhaps this happens as we point out and do not participate in some small unkindness that diminishes another or speak clearly in the face of some injustice), loving someone and receiving the love of another, facing our personal limitations squarely and honestly, even loving and accepting them for their offerings of humility and compassion, learning about a foreign country or how birds fly, sitting with conflict just long enough for it to yield its fruit, saying ‘no’, for example, when we assert our conscious power over something or someone that drags us down, saying ‘yes’ to life, implying a willingness to be here fully, giving anything freely, being present, only to mention these few.

For such change to come Hart (2009) suggests six steps: information, knowledge, intelligence, understanding, wisdom and transformation. Information opens up into Knowledge, a stage where direct experience brings together the many pieces of information crafted into the whole of mastery and skill. Knowledge paves the way for developing

intelligence in an intentional way, which concomitantly can cut, shape and create information and knowledge through the dialectic relation between the intuitive and the analytic. Intelligence ushers in understanding which takes the person far beyond the power of intelligence to gaze at facts and things through the eye of the heart, a way of knowing that builds character and community. Understanding wrapped up in experience cultivates wisdom which consists in knowing to put together in one action and setting what is accepted to be true with an ethic of what is universally right. The final and ultimate result is transformation which can be ‘microgenetic’; that is, imbedded in a single process which can occur instantly or over the course of an activity (assignment or course).

In earlier research, McCahill (2006) describes the same process in three basic stages – engagement, reflective action and transformation – and in the form of a spiral evolution with constant ‘echoed words’ at all stages. ‘Echoed’ words is the factor whereby the personal experience of the learner makes him/her shift category from ‘learner’ to ‘learning teacher’ both in time and space because the ‘echoed’ word is not just for one time or place but will have its impact in times and places unknown to the learning teacher, for all things happen according to God’s initiative (Figure 2.1).

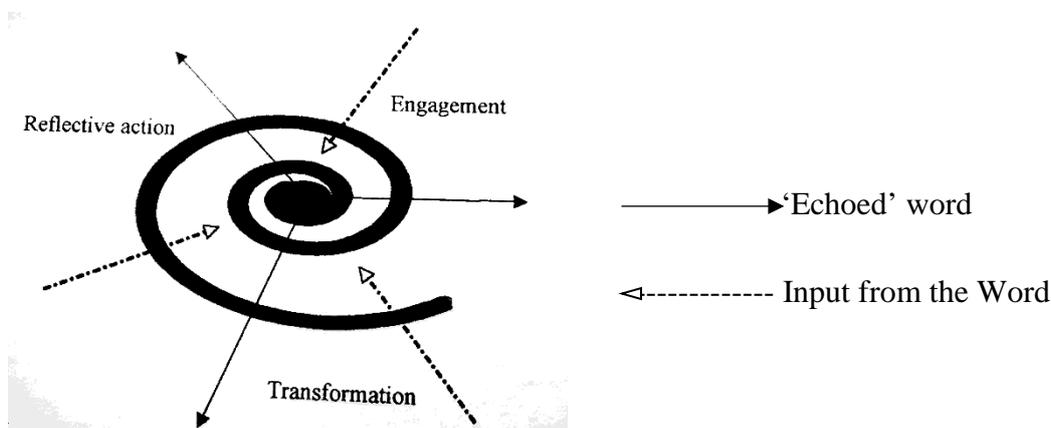


Figure 2.1: The educative spiral of Engagement, Reflective action and Transformation
(Source: McCahill, 2006)

Transformation, once experienced, explains how a simple citizen and lawyer fighting for social justice can end up becoming famous and respected in history and a strong leader who takes a decision for social justice and equality can end up being remembered for ages even

after he has departed. McCahill (2006:22-25) gives two biblical examples to illustrate the case: the woman of Samaria in John 4:4-41 and Mary Magdalene in John 19:25-20:18.

In the first example, the woman of Samaria presents a case of multifaceted spiral. It starts from her desire to get water and her engagement with Jesus. This brings in a deep reflective action which allows the woman to know the identity of Jesus and her own identity and to thirst for living water. McCahill (2006:22) notices that “her eager and rapid departure back to her people in Sychar (John 4:28) suggests that her learning has been, in Mezirow’s language, transformative”. Mezirow and Associates (1990: xvi) define transformative learning in these terms:

...the process of learning through critical-reflection, which results in the reformulation of a meaning perspective to allow a more inclusive, discriminating, and integrative understanding of one’s experience. Learning includes acting on these insights¹³.

At the end the account shows how the Samaritan woman rushes to her community and acts as a learning teacher through the ‘echoed’ words of the learning that she has just received from Jesus. She succeeds to impact her community and involves them all in the spiralling process towards their personal transformation as each community member encounters Jesus (McCahill, 2006:22). The woman is reignited with hope for her personal future and she also ignites hope in her community. Butcher et al. (2009:2) contend that truly transformational education is education that, beyond and above all, fosters hope because hope empowers people to pursue their personally defined goals. Also, when the setting in which education occurs allows genuine engagement and mutually beneficial partnerships, such education bears greater potential to foster true hope. The transformed woman and her community are transformed and filled with hope as she hears herself echoed by the community leading her and the entire community to new belief and hope (McCahill, 2006:23).

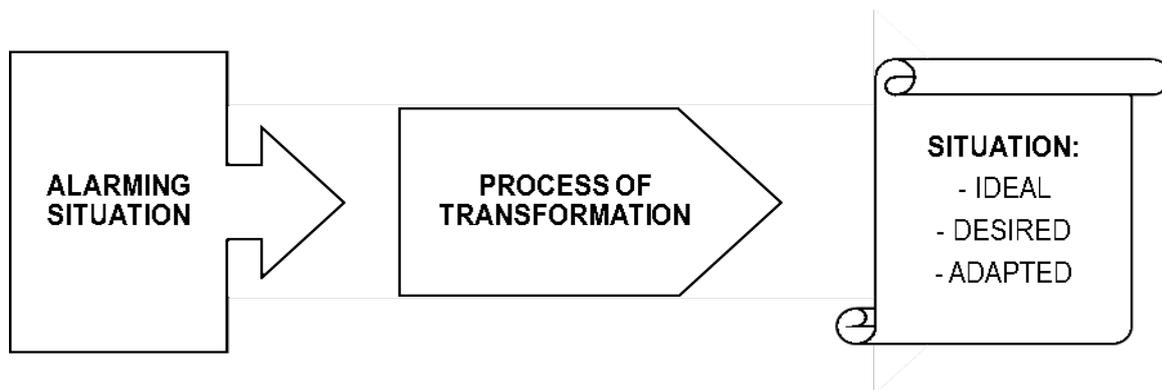
¹³ The next section in this thesis particularly discusses Mezirow’s Transformative Learning Theory (TLT) which also serves as a frame for the comprehension of the change that has taken place in UCBC alumni as a result of training in integrated learning.

The second example of transformation from personal level to community level through engagement, reflective action and ‘echoed words’ that McCahill (2006:23) gives is of Mary Magdalene in John 19:25-20;18. Mary is the woman who was saved from the stoning sentence but her ultimate transformation occurs at the foot of the cross and on the first day of resurrection where she is met weeping by the tomb and engages with Jesus who commissions her to go to his brothers and sisters and tell them that He is going up to his Father and their Father, his God and their God. Upon hearing the voice of Jesus calling her by her name, Mary is deeply moved and transformed from ‘a weeping woman’ into ‘an active disciple’ who actually goes as a learning teacher to tell the good news to disciples who had locked themselves in out of fear.

In attempting to define the transformation process as aligned with the CI-UCBC vision and mission and the biblical texts of 2 Corinthians 3:18¹⁴ and Romans 12:2¹⁵, Daniel Masumbuko, Chaplain of the Christian Bilingual University of the Congo (UCBC), in his communication of 17 November 2014, suggests a sketch which agrees with the process of McCahill (2006) and Hart (2009). Transformation (Figure 2.2) is considered as a process that takes an individual from an alarming situation characterized by the state that one is used to, the status quo, a disastrous situation, a situation in which the person is too comfortable yet it is overtly deficient, into a situation that is ideal, desired and adapted to the real need of the person and of his being. Such process, he comments, is entrenched with probabilities which are marked by total success, opposition to change, contentment in a deficient state, failure to adapt to, and degradation of the situation or even a deficiency which can result in gaps or discrepancies. All these probabilities need to be considered as opportunities to bring about a new and ideal thing or situation.

¹⁴ Holy Bible, 2 Corinthians 3:18: *“And we all, who with unveiled faces contemplate the Lord’s glory, are transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.”*

¹⁵ Holy Bible, Romans 12:2: *“Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is – his good, pleasing and perfect will.”*



Probabilities in the process

- | | |
|-----------------------------|---------------------------------------|
| - One is used to, | - Successful transformation |
| - Status quo, | - Degradation |
| - Disastrous | - Opposition to change |
| - Comfortable yet deficient | - Contentment in a deficient state |
| - Etc. | - Failure to adapt to new situation |
| | - Deficiency => Gaps or Discrepancies |

Figure 2.2: Process of transformation as aligned with the vision of CI-UCBC and the biblical texts of 2 Corinthians 3:18 and Romans 12:2 (Source: Chapel communication by UCBC Chaplain, Daniel Masumbuko, on 17 November 2014)

Education in the DRC is faced by similar challenges. The socio-political and economic situation of the country is not catching up with the global trend of modernization and globalization. Instead of development and change in community and after decades of training university graduates who serve in all spheres of life, rampant corruption, poverty, social injustice, economic crimes, wars and rebellion continues to plague society. Professor N’Sial (2007:96) spots this fact in his book, *Former pour Transformer* (Training in order to Transform), through a query: “Between 1971 and 1981 the National University of Zaire/UNAZA (former DRC) issued more than 35.000 diplomas. Why do these graduates not positively influence the country towards progress?” He asks the right question and suggests an answer to it with three perspectives: learner-centred education, integrated learning and training geared towards development.

Education in the DRC is more of the ‘banking’ type that Freire (2010) stigmatizes. Similarly, the Round Table on Education of 1991, one of the nine educational reforms in the DRC, decried the fact (Kasongo, 2003). It is education that leaves no room for integrated learning

and hardly serves as conduit to change or development. Instead of the banking type education, Freire (2010:83-84) suggests the consideration of problem-posing education. To establish the threat that the former constitutes to the development of learners and the opportunity that the latter offers for learners' thriving and fulfilment, he draws a parallel between the two. Banking education, he says, resists dialogue; it treats students as objects of assistance; it inhibits creativity and domesticates (although it cannot completely destroy) the intentionality of consciousness by isolating consciousness from the world; and thus denies people their ontological and historical vocation of becoming more fully human. But problem-posing education considers dialogue to be indispensable to the cognitive process which unveils reality; it makes students critical thinkers and bases itself on creative initiatives. Besides it also stimulates reflection and the desire to act upon what is real. In that way, it constitutes a response to the vocation of human beings as called to authenticity only better reflected through actions of enquiry and creative transformation.

Professor N'Sial (2007:98) insists on and advocates learner-centeredness and integration for change and development because the most important, he says, is not what teachers do but rather what is happening in the personality of learners. It is in the learner that a change of behaviour needs to occur... and he/she is the one who by the end of the day needs to educate him/herself while the teacher stands in the role of guidance, facilitator, helper, '*accompagneur*' who stimulates and leads him/her in his/her search for authenticity and fulfilment. Also, integration as advocated by N'Sial insists on training the learner for a total change of behaviour or transformation in the areas of knowledge, skills and the being. But is that happening in higher education in the DRC? Two possible answers can be given here: the first is drawn from the researcher's personal experience, and the second one comes from the reflection of Professor N'Sial (2007).

The researcher's experience follows: While in high school, one of the topics that I ended up disliking the most was geography; not because it added nothing to my knowledge of the world but simply because of the way the teacher would teach and assess. His teaching required making long notes which he would read to students together with a sketchy explanation here and there. Never were students taken out to observe nature to learn. But the most annoying were the types of questions that would be asked on assessment. He would take an excerpt of his notes, omit a few words out here and there and ask students to bring back his 'beautiful'

words, leaving no room for reflection and creativity. Memorizing the notes was, therefore, the rule, which I was not strong at. I preferred grappling with ideas, finding out for myself and asking the teacher to explain to me what I did not understand. This was thus challenging and annoying for the teacher.

When I moved to college to study English, my English literature teacher in the second year of undergraduate studies was even worse because, throughout the year, he would give no tests. He only gives one final test which would as an exam question and thus substituted for formative quizzes and assignments. In a year tests, I failed this question and was thus reduced to the level of a poor student, one who never attended class throughout the year and failed all assignments and quizzes. This dramatically affected my end of the year grades and obliged me to retake the tests all from the scratch. Both experiences did not revolve around what I learned or enjoyed but revolved about the teacher, his 'beautiful' words and his teaching, assessment and grades. This situation relates to many institutions, which follow a teacher-centred approach to education and in which learners are not empowered to think critically but only to duplicate the same mind-set as the teacher.

Professor N'Sial (2007) echoes Professor Ilunga Kabongo (14 December 1979) who, during one of his presentations in a conference on research in higher education in the DRC, came to the unfortunate conclusion that professors should be the first to be blamed by the society for the way they train learners who are tasked with bringing change in the country. He noticed increasing deterioration in certain sectors of social and public life proportionate to the number of intellectuals that they, professors, train. He concluded that the society that graciously gives the professoriate respect and special social status would one day ask them to answer to all ongoing evils in the society. He noted this:

...the rate of mortality in infancy is increasing almost proportionately with the number of medical doctors who are trained; the deterioration of roads and of public infrastructures is directly proportionate to the number of Engineers trained at university; the deficit in food industry is increasing proportionately with the number of agronomists who are trained. Government speeches convey complaints about health care, the

administrative system, the judiciary system, education, agriculture, transport, commerce, etc.

From the reflection above one can conclude that the problem is either with the professors who are not doing their job well or the education system which is not giving room for students to be genuinely transformed and thrive. I believe both factors are responsible and this requires deep educational reform and the promotion of integrated learning where the teacher is a facilitator, mentor and *accompagnateur* to the learner in the latter's process of moving from information to transformation for a better community where every citizen in their sector prospers. This sets the case for purposefully designing an education system that caters for real impact in the community.

Educating for an impact in community is one of the major, if not the most important objectives of Christian higher education, as Ruyendo (2015:17) states speaking of Uganda Christian University. He defines the aim of a Christian university as, "to produce well-rounded graduates who will be ambassadors of Christ and change agents in this challenging world."

Ruyendo gives a perspective on education as part of the fulfilment of the Christian mission to go to make disciples and change the world for the best. Cooling (2008:9) acknowledges that this happens through presenting the Christ model to learners that results in the incarnational mission described "as imitation of both Christ's loving identification with his culture and his costly counter-cultural stance with in... and the idea that Christian discipleship is essentially concerned with living a life that serves the culture in which we live, but with a view to transforming it so that more and more it reflects God's Kingdom".

In this rapidly changing world, keeping the pace and resisting the drift from the centrality of God, God's truth and God's reign is a challenge that educators and leadership in Christian higher education need to be mindful of. In his article, *Christian Higher Education: An Education that Liberates*, Professor J. Mannoia (2015) widely discusses the issue. In this article, he makes a wide-range review of a book edited by J Carpenter, P.L. Glanzer, and N.S. Lantinga (2014) entitled: *Christian Higher Education: A Global Reconnaissance*. Christian higher education is growing and its impact in the world cannot be overlooked. Professor

Mannoia starts his review by extensively analysing the opening essay of Joel Carpenter and notes the problem common to many Christian universities and public universities as well: massification and privatization, which are rapidly pushing institutions beyond cultural margins as they focus more and more on commercial fields, do not emphasize research enough, use big numbers of part-time instructors and tend to be authoritarian in their governance. He comes back to the central question which is to know how Christian universities can “develop and sustain a holistic approach to Christian Higher Education that promotes a biblical view of prospering that goes beyond commercial work and the creation of wealth?” in this context (Mannoia, 2015:91)

In early research, Carpenter (2012:18) already pointed out the movement among many Christian universities and public universities, where attention in education is shifting even on the African continent “from public good to private gain, from formation to information, and from perspective and judgment to skills and techniques”. If Christian higher education is to prepare citizens who will bring transformation in their communities, priority must be given to genuine differentiation through mission and not only in form. Such mission must focus on a much deeper and demanding goal: training and developing *men* “made in God’s image for Christ and Christ’s Kingdom and not merely citizens for this world or professionals for jobs”. Why is it demanding? Because it is a divine task that requires a close association of the divine presence in the process through deliberately creating room for the Holy Spirit to move, lead and guide every step and life at every stage in training. This in turn will lead to not giving in to mere ‘academic prestige’, ‘love for knowledge and humanity’ for its simple sake but prioritizing divine mission through community commitments. (Glanzer & Carpenter, 2014:298, 303; Mannoia, 2015:93).

Mannoia (2015) also reviews selected essays on Christian higher education in Brazil, India, Kenya and Korea which lead him to his personal reflections on education as a philosopher and as a practitioner. As a philosopher, he reflects on the sense of education for community building which presents ambiguities at two levels. Firstly, at the level of prioritizing education which “can secularize an institution by focusing curriculum on the development of students’ practical skills that will contribute to the economic growth of their nation (Mannoia, 2015:100). The training of the *man* in learners is relegated to a second position, and with it the soul of the community and of the world itself. Secondly, the term nation building,

Mannoia notices, is also used to describe “a priority in education that focuses on transforming persons into citizens of character (not just skills), who are then both able and willing to promote the common good of their neighbours and thereby build the nation in a much wider sense of the term”.

This aim which ‘traditional liberal arts’ in education was meant to accomplish was very good. But today, liberal arts are increasingly moved from the arena of education leaving space for more specialized education. He then calls on all those involved in Christian higher education “to consider how intentional kingdom building by the inner transformation of our students can also be a powerful tool of nation building more broadly understood. Speaking of liberating education that transforms students through formation and not information, Mannoia (2015:101) finally concludes:

It is about making a new person from the inside out. ...it frees students from the narrow confines of both dogmatism and scepticism. Through an intentional effort to promote and even accelerate moral, cognitive, and faith development, this liberating education moves students through a series of stages. From dualistic, black and white, often dogmatic thinking, through grey, relativistic, often sceptical thinking, they become persons who are critically committed... with a spirit of deep intellectual humility.

That is the type of revolutionary futurity education that is needed in this 21st century, which Freire (2010:84) strongly advocates for and which affirms men and women “as beings in the process of becoming – as unfinished, uncompleted beings in and with likewise unfinished reality... The unfinished character of human beings and the transformational character of reality necessitate that education be an ongoing activity... it affirms women and men as beings who transcend themselves, who move forward and look ahead, for whom immobility represents a fatal threat, for whom looking at the past must only be a means of understanding more clearly what and who they are so that they can more wisely build the future”. This study advocates such education through integrated learning and by looking into lived experiences of alumni who have experienced it. UCBC’s vision is built on that same premise and is drawn from the Holy Bible in the Book of Isaiah 43:18-19: “Forget about the former things; do not

dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland”.

As a practitioner, Mannoia (2015) makes suggestions on three lines: for faculty, related to general education and for partnerships. He points out how hard it is for students “to be taught to think in liberated, Christian ways by non-Christian faculty” and also joins Holmes (1975) in emphasizing general education as “a key factor of a Christian College’s commitment to distinctive Christian Higher Education”. Finally he recommends partnership between Christian universities not only as a sign of living Christian community but also as an indication of good stewardship in sharing resources and education. In such partnerships, Ostrander (2015) cautions us with words learned from Aschroft and Rayner (2011:82) about the danger that sets a trap for anyone who is called to serve as an expert:

you can never be the ‘expert’ from whom others should expect to learn the truth, but only an ever more expert facilitator of development, working with people who have as much to contribute as you do.

Thus, all teachers, particularly those in the DRC, who embark on the task of educating with the purpose of transforming learners into agents of change, should always remind themselves not to be the ‘experts’ from whom students should expect to learn the truth, but only expert facilitators of development, working with learners who have as much to contribute as teachers do. Also when students go in the community that same spirit of humility should characterize them in order to allow their words and thoughts to land home in the community and to be echoed for transformation and development.

2.3.5 Summary

This study looks at the problem of neglect of and/or lack of integrated learning in the education system in the DRC. Literature has shown that universities have failed to play their traditional role of service to the community for transformation and education has shifted more towards enhancing individual benefits which leave the social tissue rent by many problems despite the presence of numerous university graduates in the society. In its effort to address the issue, the government has moved from one educational reform to another without much

success. Despite these repetitive reforms, social problems remain in place and for an efficient contribution to nation building Christian universities suggest integrated learning as a new approach to education. This study seeks to investigate the enactment of such education in one of those Christian universities to see what its nature is, how it is designed and also examine how it impacts learners as transformed agents of development and change in their respective communities.

In the literature review, different perspectives have been given on integrated learning to define it, understand it as a process which also has challenges and to see its relationship to community transformation. Integrated learning is viewed as putting learners from different races and religions in the same setting or compiling a curriculum where science subjects are taught consecutively with liberal arts or where theory and skills are interchangeably used to promote professionalism. It is also viewed as learning where the rigid dialectical division is rejected so that no strong divide exists between the academic and the applied, theory and practice, knowledge and skills, head and hand.

Finally, integrated learning is seen as synonym to holistic education or education that does not divide the learner's skills, knowledge, abilities and attitudes as well as emotions and actions into small, isolated learning elements. The learner is seen, approached and understood as a whole person with complex qualifications. This type of education is a process that unfolds through the natural learning cycle from concrete experience to active testing through reflective observations and abstract hypothesis. It also calls for social interaction and emphasizes collaborative learning. Four challenges of integrated learning in the African context are also discussed: the problem of medium of instruction, the lack of curriculum relevance, lack of funding from governments and poor quality of education. For the quality of education to improve, education should be learner-centred and holistic. Holistic education is liberating and triggers transformation in learners who in turn become agents of transformation in their respective communities.

From the Christian education perspective, for an integrated learning curriculum to yield desired results, it needs to be implemented within the mould of the Christian worldview where learners are trained not only to think critically but also to act as agents who can positively impact their communities through 'echoed' words as they shift from being mere

learners to becoming ‘learning teachers’ (McCahill, 2006, Freire, 2010, Mannoia, 2015). ‘Echoed words’ consist of words, actions and attitudes conveyed by the learner who has been transformed and has shifted category to become a ‘learning teacher’ and which have the potential to impact people in the community positively. Mezirow (1970) prefers to call education that triggers authentic change in adult learners, transformative learning and he has developed a theory of the process. The next section presents an extensive review of literature on Mezirow’s Transformative Learning Theory (TLT) and the relevance of the theory to this study. TLT looks at how adults can be trained to think autonomously and critically, and be engaged in an authentic way in their communities.

2.4 THEORY OF TRANSFORMATIVE LEARNING (TLT)

2.4.1 Origin, development and expansion

TLT emerged from the thinking and work of Mezirow in the late 1970’s. Mezirow’s ideas in building this theory were inspired by the work of Freire (1970) *Pedagogy of the Oppressed* which discusses adult learning for conscientization and transformation and those of Jürgen Habermas’ through the adoption of his three learning domains – the cognitive, the conative and the affective – as involved in perspective transformation (Baumgartner, 2012:103). TLT is therefore crafted as an approach to adult education with the ultimate underlying need to develop autonomous thinking in the person. Elaborating on humanness and autonomous thinking that need to be developed in adults as part of their education, Mezirow (1997:5) states:

A defining condition of being human is that we have to understand the meaning of our experience. For some, any uncritically assimilated explanation by an authority figure will suffice. But in contemporary societies we must learn to make our own interpretations rather than act on the purposes, beliefs, judgments, and feelings of others. Facilitating such understanding is the cardinal goal of adult education. Transformative learning develops autonomous thinking.

Transformative Learning takes the adult on the move of shifting from the natural tendency to stick and act in line with preconceived ideas to a more inclusive and self-reflective and integrated way of experiencing life and circumstances that it brings one's way.

Inspired by Habermas (Baumgartner, 2012:103), Mezirow hence suggests a frame of reference with three components: the cognitive, the conative and the emotional with two dimensions each: the specific point of view vantage or codes, which he calls 'habits of mind'. These habits of mind govern all realms of human life, cultural, social, economic, political, educational or psychological. The only realm that Mezirow seems not to account for is the spiritual which is an inherent side to human life as all other sides cited above. The other dimension he calls 'the point of view' which actually stems from habits of mind. As such, points of view appear to be at the surface layer or the expression layer of an inner reality, while the habits of mind are much deeply rooted in the worldview and personality of the person. Mezirow gives the example of ethnocentrism as a habit of mind which is reflected through points of view, such as looking down on a person belonging to a different group or with a different belief or perspective which ultimately results in prejudice, segregation, racism or xenophobia. While habits of mind are durable, points of view can change according to where, when and what one experiences or reflects on. Also, he notices that points of view are more accessible and transferable from one to another but habits of mind are not. So, for an educational process to bring genuine transformation, it needs to challenge the much deeper assumptions of the learner and bring him to a point of reflection that can ultimately affect the existing frames of reference of the student/person and bring a total reshuffling of preconceived assumptions. (Mezirow, 1997:7)

Mezirow (1997; 2012) also recognizes four ways by which learning occurs and one experiences transformation: the elaboration of existing frames of reference or habits of mind, the learning of new ones, the transformation of points of view or the transformation of habits of mind. First, he says it occurs through the elaboration of a frame of reference or point of view that already exists with the support of our existing assumptions and when new evidence is encountered. Second, transformation happens through the establishment or learning of a new point of view as a result of encounter with a new reality or group. Therefore, the new reality to which learners are exposed and what is the nature or characteristic of the new group in which they are brought are two important elements in the endeavour of providing education

for transformation. Thirdly, Mezirow says transformation is witnessed through the transformation, ‘change’ or reformulation of our point of view in different and more elaborated terms after one has experienced something new which results in critically reflecting on the current condition and ultimately ends up in changing the point of view. Experiences such as bereavement, loss of job, illness and any other encounter with a reality that deeply moves the inner-man of the person are viewed as triggers in such a model of transformation. In their theory of conversion and from a typically Christian perspective, Rambo and Farhadian (1999), and Okamura (2009) call this trigger, ‘crisis’. They say that it can also include “social disintegration, political oppression or something dynamic as instigating crisis”. Lofland and Stark (1981) simply name it ‘conversion motifs’.

The fourth and last way transformation is experienced is through gaining awareness of one’s bias in the way one views others and the world. In some cases, this can mean a total transformation of habits of mind as a person shifts from one worldview to another one. This last way, Mezirow admits, is more difficult and less common, because man is wired in a way that he tends to trust himself and the way he has learned and known first. But the spiritual and particularly Christian perspective would make it possible to experience this last way of transformation. In fact, in Christianity primary trust is to be put in God no matter what the circumstance¹⁶. Trust in God will allow one to trust one’s brother/sister or neighbour as also a creature and child of God, created in God’s image. It thus appears meaningful and worthwhile to examine how learning in a Christian university impacts learners so that they can review their preconceived assumptions that they carry with them from their cultural as well as socio-politico-economic backgrounds and be committed to work sacrificially towards serving and tending humanity and God’s creation. To reach that goal, it is important to teach learners how to think and reflect autonomously, “to be held responsible for their acts to acquire or enhance their understandings, skills, and dispositions” as Mezirow (2012:89) says. Learners thus equipped can bring their contributions to the pool of experiences and thus enrich the universal set of values, which are but only legitimized through agreement and discourse.

¹⁶ Holy Bible, Proverbs 3:5-6: “Trust in the Lord with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight.” And Psalms 115: 9-11: “All you Israelites, trust in the Lord—he is their help and shield. House of Aaron, trust in the Lord—he is their help and shield. You who fear him, trust in the Lord—he is their help and shield.”

The development of Mezirow's theory is deftly captured in the works of Gunnlaugson (2008) and Baumgartner (2012). Writing on Transformative Learning, Gunnlaugson (2008) develops a meta theoretical appraisal of the field which examines the first and second wave theories that fall in the area and ends by recommending the development of a meta-inquiry subfield. Baumgartner (2012) rather explores the evolution of Mezirow's theory from its early beginnings in the 1970's to the present including external influences and critiques and projects future directions but without a specific focus towards meta theorizing. Cranton and Taylor (2012) attempt a move towards seeking a more unified transformative learning theory. However, in this study the researcher examines all perspectives with a special focus on Gunnlaugson's work, mainly not to respond to this latter's second expectation (i.e. the need for metatheorizing) but to explore his presentation of the evolution of the theory as a frame to understand how it has evolved to encompass various aspects of life, even those Mezirow did not account for. From such appraisal and the lived experience of the research participants considerations that are worth noting in the frame of the theory unification could emanate.

Gunnlaugson's examination departs from the initial accounts of Mezirow (1978) as the initiator and first wave leader of the TLT. Mezirow's views were then later critically examined and expanded to bring a more comprehensive, holistic and integrative perspective on the theory. Representatives of the second wave of the theory, according to Gunnlaugson (2005, 2006), are Dirkx (1998), Grabove (1997), Cranton and Roy (2003), Illeris (2004) and Taylor (2005, 2007). Both waves of the theory display strengths and limitations to which Gunnlaugson responds in order to provide a frame for the development of the metatheoretical analysis of both waves of the TLT.

The perspective of the first wave of the TLT was phase-based, particularly in the approach to adult education for transformation characterized by several steps in the process of transformation through learning. Sammut (2014) prefers to call these steps Mezirow's six core elements of transformation. Those elements are: Initial Experience, Critical Reflection, Dialogue, Holistic Orientation, Awareness of context, and Authentic Relationships. It is important to notice that Mezirow was also significantly informed in his undertaking by Paulo Freire's *Pedagogy of the Oppressed* (1970) which presented education through conscientization in adults as a way towards an emancipatory move for the oppressed. Later on, the concept was extended to education at all levels of life and in many other aspects of

life. Other researchers who have contributed towards the characterization of the TLT phenomenon are Robert Boyd (1991) and Larry Daloiz (1986). As TLT evolves and faces so many divergent and critical assessments, Mezirow's concepts and core steps remain prominent in the understanding of the theory.

Gunnlaugson (2008) then further elaborates on efforts to depart from Mezirow's conception of the theory that has resulted in the upcoming of the second wave of the theory characterized by the holistic perspective represented by Cranton and Roy (2003) and Dirkx (1997, 2012) and the integrative framework in which the leading figure is Taylor (1998, 2005, 2007). Among proponents of the holistic framework, Cranton and Roy (2003:126) are motivated by the desire to see respective academic perspectives of TLT be acknowledged in their pluralistic existence to give room for coexistence of views. They (2003:126) also advocate for the integration of different positions in the theory through "individuation and authenticity". But the discussion that rises up only reveals the difficulty that exists in trying to see all concepts coexist with more tolerance to the point of providing for the building of a metatheory. However, the attempt to bring together the wide range of the TLT is acknowledged. Dirkx's (1998) approach is rather summed up in four points or lenses that allow viewing TLT as: consciousness raising, critical reflection, psychological development and individuation. In his first move Dirkx is influenced by Freire's writings which advocate for raising consciousness for emancipation to occur both at personal and collective/social level. Gunnlaugson (2008:4) recognizes that Dirkx's second movement is built on Mezirow's argumentation:

For Mezirow, the outcome of transformative learning reflects individuals who are more inclusive in their perceptions of their world, able to differentiate increasingly its various aspects, open to other points of view, and able to integrate differing dimensions of their experiences into meaningful and holistic relationships.

The third lens looks at how adults navigate through phases of development and is built on the conception of TLT by Daloiz (1986). The last lens focuses on individuation and is inspired by the work of Boyd (1991) which examines the role of unconscious structures in affecting the process of TLT. Despite his praiseworthy attempt to give an interpretive layout for TLT,

Gunnlaugson (2008) says Boyd's work is far from contributing a strong metatheoretical framework that better captures all existing views of the theory.

Before suggesting a meta framework, Gunnlaugson (2008) also examines Taylor's integrative overview of the TLT field which accounts for the integration of the tensions that exist in different models of transformation (individual versus sociocultural) and the interpretation of the role of spirituality. To bridge the tensions between perspectives, Taylor (2007) suggests a framework that offers two major clusters of the restructuring of seven perspectives: the psychologically oriented perspectives which embody the psycho-analytical, psycho-developmental and the psycho-critical aspect and the sociologically oriented perspective which comprises the socio-emancipatory, the cultural-spiritual, the race-centric and the planetary perspectives. According to Gunnlaugson, although Taylor succeeds in mapping main aspects of the TLT, he like Dirkx and Cranton and Roy, does not deliver an all-inclusive meta framework for the theory, leaving yet another step needed to provide educators and learners in the field of transformative education with an innovative and more comprehensive perspective.

Although previous research, such as that of Harris (2006), acknowledges Mezirow's theory as the most comprehensive, Gunnlaugson (2008) embarks on the endeavour of providing a subfield of TL meta theory, which is important in this and future research. Building on the benefits brought forth by the literature concerning the second wave of the TL theory, Gunnlaugson (2008:129) suggests the establishment of a cumulative theorizing which accounts for "what TL educators have been doing over the past 25 years, what is taking place on the leading edge of TL theory today, and serving as a radar for new developments of theory for the next 25 years." Gunnlaugson (2008) decides to present a metatheoretical subfield which looks at TLT as a phenomenon with multiple facets which are also context bound. To come to grips with the matter, he asks two key questions within the two existing wave frames before he advocates for a metalanguage or discourse which will allow engaging with the process of theory building: (1) how does one experience Transformational Learning (TL) within the context of a given TLT theorist's sub-domain? (2) What form is transforming for a student within which context of his life? Both questions translate well into the conceptual framework of this research which attempts to describe the nature of integrated learning as a mould or form in which learners evolve and get engaged with the reality of

transformation. The second question alludes to things that contribute to the transformation of learners in the context of Christian education particularly in the context of the DRC. From the metatheoretical discourse, Gunnlaugson proposes a second level of theorization which allows monitoring the impact of theory on practice and compares divergent transformation perspectives across disciplines. He concludes by saying that a metalanguage with related terms would prompt the field towards unification and integration.

In their effort to seek such a more unified ground for the theory, Cranton and Taylor (2012:3) suggest that the main aspects of the problem which are often put in a dualistic perspective should rather be seen as coexistent. This duality exists between viewing transformation as either a “rational or extrarational process”, focused either on “individual change or social change”, and grounded in “autonomous learning or relational learning”. In each and every case, Cranton and Taylor (2012:10) believe that transformative learning is about both. This study is built on that same premise and attempts to conciliate the dualistic perspectives by presenting lived experiences of students in integrated learning to see its impact rationally and extrarationally, individually and collectively, in autonomous learning and in relational learning in learners’ personal lives and in community.

2.4.2 Dimensions of Transformative Learning Theory

In this subsection the researcher will only briefly discuss three other dimensions of TLT, besides the critical dimension. These dimensions are of value to this research and consist of the spiritual dimension, the affective dimension, and the relational, social and contextual dimension.

2.4.2.1 *Spiritual dimension*

In his discussion of the spiritual dimension of Transformative Learning Theory, Ntamushobora (2012) refers to Tolliver and Tisdell (2006) who acknowledge that to be more transformative, TLT should permeate one’s self or in other words it should also affect spirituality (which is the dimension that Mezirow and his followers did not discuss as such). The two authors echoed by Ntamushobora (2012:76-77) define spirituality as:

A connection to what is referred to as Life Force, God, a higher power or purpose, Great Spirit, or Buddha nature... different from religion (which simply provides meaningful set of rituals for a community to serve as gateway to the sacred)... Spirituality is about developing a more authentic identity.

People who attribute a value to spirituality recognize that in each individual dwells a divine spark which defines the true essence of his or her existence, his or her authentic self. For Ntamushobora (2012), those who value spirituality also deeply believe that transformative learning can bring learners to come to a grip with their core existential essence and to an understanding of their personal lives in relation to the world and to others as a basis to reclaim authenticity. This simply means that a person's authenticity can be regained through spirituality and as such, this view positions Ntamushobora (2012), Tolliver and Tisdell (2006) in agreement with Cranton (2006) about the fact that authenticity is a key factor in lived spirituality. Christianity, as a form of spirituality, therefore, is one of those transformative learning experiences that transforms not only the thinking of the person but also the being as it touches the very core identity or worldview of the person (Tisdell, 2012:25).

Literature on TLT, as mentioned earlier in this section, largely agrees that in the spiritual realm transformation is set in motion through triggers such as bereavement, loss of job, illness and any other crisis in a person's life. Rambo and Farhadian (1999), and Lofland and Stark (1981) have suggested two theories of transformation which they call conversion based on the trigger motif. Rambo and Farhadian consider that the crisis will suffice to start the transformation process which will evolve through Mezirow's core steps. Lofland and Stark (1981) give four types of conversion based on different sorts of triggers that they call *conversion motifs*: the intellectual conversion/transformation, the mystical conversion/transformation, the coercive conversion/transformation and the affectional conversion/transformation. The first, they say, "occurs when the person seeks to gain religious knowledge through media sources such as books, television programs, and lectures". The second is more of a sudden and abrupt conversion. The Biblical example of such experience

would be the case of Saul of Tarsus who experiences an encounter that transforms him from an intellectual legalistic, fundamentalist and extremist Jewish teacher of the law to a humble Christian and apostle and servant of Jesus Christ¹⁷. Another example suggested by Tisdell (2012:26) would be that of the encounter of Moses with Elohim, the Great ‘I am’ in the burning bush on Mount Horeb. Moses finds himself ushered on a “Holy Ground” where he is summoned to take off his shoes and falls in awe. As a matter of fact, Moses’ is assigned a new task, that of leading the people of God out of slavery in Egypt, and his entire being and identity are changed through this experience that touches his emotional, physical, rational and spiritual being. The third motif, Lofland and Stark (1981) say, involves brainwashing and other types of coercive persuasion. This is what often happens in religious and political ideological settings. The last type basically emphasizes interpersonal bonds expressed through community life as very important factors in the conversion process. The early church community life style, the African Ubuntu spirit and other community life promotion approaches are built on this perspective of transformation.

One of the most recent literatures on the implementation of TLT in spirituality comes from Marmon (2013:424). In her work, Marmon attempts to explore Mezirow’s TLT to examine its relevance in the field of Christian education. Upon discovering the theory while studying, she embraced it and made it her lens of examination and also of adult discipleship in her church. She sums up the transformation in Christian life as a calling “to shed the old identity of ‘not God’s people’ and take on the new identity of God’s people in light of Hosea 1 and 1 Peter 2.” She also looks at this as a lifelong process which demands a ‘holistic’ move of allegiance from one’s personally constructed world to God’s Kingdom. TLT can serve as path to walk that journey.

Of a Wesleyan background, Marmon acknowledges that she is prompted to wait upon God and His general revelation anywhere it manifests itself. Such expectancy, she asserts, aligns her Christian views with the goals and elements of TLT as it gives room to construct a new interpretation of meaning of personal experience to point towards future actions. Something that happens then is that the problematic frames of reference are altered and “made more

¹⁷ Holy Bible: Acts 9:1-22; Ephesians 3:7-11

inclusive, reflective, open, and emotionally able to change” (Marmon, 2013:425). For an adult unbeliever this corresponds to encountering something new, reflecting on it, sharing it in a ‘safe’ dialogue context and experiencing the need to change old assumptions, attitudes, behaviours and beliefs that accompany them into new ones, kingdom values. To support this claim, Marmon (2013) quotes Mezirow (2009:30):

We make meaning of our experience through acquired frames of reference –sets of orienting assumptions and expectations with cognitive, affective, and conative dimensions– that shape, delimit, and sometimes distort our understanding. We transform our frames of reference by becoming critically reflective of our assumptions to make them more dependable when the beliefs and understanding they generate make them problematic. (p. 425)

About the dynamic of Transformative Learning, Marmon (2013) states that what Mezirow identifies as learning theory, was lived by the Hebrew people and the early Christians. For them, worshipping God was nothing other than “Looking at life through the lens of God’s character... following the example of Christ which in turn meant putting others before self, refraining from court battles between believers, and understanding that circumcision was not required to be a Christ follower” (Marmon, 2013: 426).

Like many others, Marmon (2013) does not refrain herself from restating the biases that have been attributed to Mezirow’s TLT: its too cognitive approach at the expense of the affectional and spiritual aspects and its constructivist roots which question the existence of truth outside of each person’s perception. Marmon also mentions that the theory focuses more on “individual interior change than on community transformation, and it also doesn’t pay needed attention to cultural context as pointed out by Cranton and Taylor (2012). But she agrees and emphasizes that the key dynamics of the TLT constitute unquestionable elements of education that Christians value and should be geared towards “honest relationships, life experience, and thoughtful consideration of what God is teaching through the experience and possible realignment of attitudes, dispositions, and actions to reflect God’s Kingdom on earth as it is in Heaven.” (Marmon, 2013:429; Laboe & Nass, 2012; Mercer, 2006)

2.4.2.2 *Affective Dimension*

Mezirow's TLT has been reported to emphasize rational thought which is a cognitive endeavour more than the spiritual and the affective. Research by Mezirow's followers suggests that attention should also be given to the affective dimension in learning as found in Dirkx (2001, 2006) and in Logan (2009). Inspired by Dirkx, Logan (2009) agrees that the main question to explore the affective dimension of transformative learning is: What is the impact of emotions and feelings on the process of transformation? Literature on transformative learning, he says, acknowledges three aspects to affective dimension: grief, soul and authenticity (Logan, 2009:5; Boyd & Myers, 1998; Cranton & Carusetta, 2004; Dirkx, 1997). Grief in many a case serves as trigger for transformation and through it "the individual searches out meaning based on their expanding consciousness of self" (Boyd & Meyers, 1998:279; Logan, 2009:5). This change of perspective Logan (2009:5) contends situates transformation within the crucible of grief rather than critical thinking bringing in a radically different understanding of transformation and consolidating the centrality of the grief process in the affective dimension of transformative learning. In fact, when grief strikes, often emotion comes up and takes over and guides most actions. But even in grief there is need to harness emotion in order to harvest humanistic transformation as Edinger (2004) asserts:

Experience teaches us that psychological encounters with death, loss, grief, with sorrows of all kinds – when consciously met and dealt with – lead to a deepening and enlargement of personality, to a harvest rather than a loss. The tears of sorrow are in fact psychological seeds which, when harvested, bring renewal and an increase of life on a new level.
(Logan, 2009:6)

In the transformative learning process, the soul is the second aspect of the affective dimension and has to do with authenticity. It is the immense feeling of awe that fills the inner man within a person at a spectacular manifestation; it is, in Dirkx's (1997) perspective, the point of connection between the heart and the mind, between the mind and emotion and between the dark and the light. In his research on TLT and Clinical Pastoral Education (CPE), Logan reaches the conclusion that in CPE as well as in many learning situations it is not until the

heart is moved, or until the point or fact is deeply anchored in the heart and soul, the dwelling of affection and emotion, that transformation takes place. Other than that the whole process remains superficial and can sometimes be deceitful and can be likened to a snake shedding its old skin only to uncover a bright new one which does not make it less dangerous and poisonous a snake. This calls for the third aspect in the affective dimension of transformative learning which is authenticity. Explaining the concept, Longan builds on Cranton's idea that "authenticity is grounded in the process of becoming conscious, acquiring self-knowledge, and working towards individuation" as one of the cores of TLT. According to Cranton (2006), authenticity also plays into establishing genuine, healthy and meaningful relationships with learners, which have the potential to inspire them and impact their hearts and souls for life and transformation.

2.4.2.3 Relational, social and contextual dimension

The relational dynamic is one of the main characteristics of the African society. In Africa, when one member of the community is affected, all the rest of the community is also affected because of the principle stated in a famous African proverb '*Motho ke motho ka batho ba bangwe*' in Botswana (Ntseane, 2011:307; 2012:278) and '*Umntu kumuntu gabantu*' in the Ubuntu principle in South Africa (Müller, 1996:157). Both versions of the same proverb express the same reality that can be summed up in the principle 'I am because we are or no self without the collective.' Other ways of rendering the same reality are found in expressions such as, '*If we fall, we fall together and if we rise, we rise together*' all emphasizing solidarity and the fact that life has no meaning without others in the community. Müller (1996:157) concludes that as human beings we are called to be "concerned people...people who are living up to their social obligations, conscious not only of their personal rights, but also of their duties towards their neighbours... Human beings are meant to be *with* others and *for* others", a reality that transformative learning should account for as well.

Sammut (2014) suggests coaching as one of the ways in which relation can be built for transformative learning to happen. She conducted a research to find how transformative learning applies in coaching because little direct research was done to find explicit links between the two. The research was conducted using the interpretive foundation and analysis and research participants comprised coaches who had been coaching for at least two years and

had nearly 100 hours of practice in coaching. A purposeful sampling was done and the mean was used to determine 35 potential participants' groupings. Letters of consent explaining the purpose of study and stating the ethical considerations of privacy and data integrity were sent and eight coaches were selected from a framing population of 570. The study was conducted over a period of six weeks and questions were sent in advance to participants. Interview questions addressed aspects of participants' understanding and knowledge of adult learning, transformative learning and also how their coaching methodologies helped facilitate learning, change and transformation. All participants were female and coached in various areas: business, leadership and life coaching and most were also members of consulting organizations and had had formal education on coaching from institutions and accrediting bodies.

Strategies used to collect data were observations, semi-structured interviews with audio recordings and follow-up. The collected data was transcribed and then analysed through six-step process which consisted of (1) initial coding, (2) revisiting initial coding, (3) developing an initial list of categories, (4) modifying the initial list based on additional rereading, (5) revisiting categories and subcategories and (6) moving from categories to concepts. From transcripts, field notes and personal research journal, over 500 initial codes were derived and findings were analysed individually and collectively as well as in an iterative process resulting in the formation of major categories of which others became subsets and the topics which were then placed in hierarchy. All redundant features were removed to only leave critical elements that were identified and ranked. Finally definite concepts were formed through a horizontal analysis of the remaining categories.

Four themes emerged from the analysis: (1) the theme of space and context of the Coaching Environment. It must be 'safe' and must allow people to find answers in themselves. It should also be non-judgmental, with no repercussions, a trusting relationship marked by active listening and attention to body language. (2) The second theme that emerged was about learning and the coaching relationship. The relationship between the coach and the 'coachee' must portray reversed power order where the 'coachee' has the power and is the one in charge of his/her own learning and agenda related to it. (3) The third theme concerned dialogue referred to as the language and communication aspect in the relationship. The use of appropriate terminology that refers to the level of action on the self-discovery level from the

coachee/client rather than using the term 'issue' to refer to 'problems' is required. (4) The last theme was about transformation, defined in different terms, that is, seen as small or large, expansive, the 'caterpillar to butterfly effect', non-linear but circular, without start or end, sometimes a 'ka-boom', sometimes a 'eeke', sometimes incremental, or altogether different after a 'wow' experience, all in all it is that change that occurs when the coach, in his catalyst role, allows the right button to be hit inside the coachee.

These themes were discussed in light of Mezirow's six core elements of transformation as implemented in coaching: Experience as a starting point in a transformational action; Critical Reflection as the predicate to transformational learning and which questions the integrity of habits of minds founded on previous experience and constituted of assumptions and beliefs; Dialogue as medium through which transformation is promoted and developed (Taylor, 1998, 2007); Holistic Orientation opening up to different ways of knowing, both affective and relational, and avoiding only a focus on rationality and discourse, awareness of context, developing the deep appreciation and understanding of personal as well as socio-cultural factors that influence the process of transformative learning; and Authentic Relationships or meaningful and genuine relationships. Regarding the latter, research has shown that the capacity to deal properly with learning at an affective level is developed through building relationships of total trust between learners and their mentors; in such situations transformation can be looked at as an emotionally loaded experience, which in itself can sometimes also constitute a threat (Sammut, 2014).

The findings of Sammut's research revealed an undeniable link between the fields of coaching and adult learning theory, particularly through Mezirow's six core elements of transformation, each of which is actively used by coaches even if they were not overtly aware of the fact that they were using them. How much true building such a personal and safe-place relationship can be for the coaching of the youth, adolescents and young adults such as university students is what the study does not focus on. Also, it does not investigate the perspectives of coachees on how their relationship with their coaches during coaching has contributed towards bringing transformation in their lives.

At social level, transformative learning needs to take into account the colonial legacy of Africa, poverty that has crippled the society and the call for an empowerment. Freire's

approach which served as basis for Mezirow's TLT emphasizes empowerment as a way out for the transformation of a community. Ntamushobora (2012:81), drawing on Kaber's (1999, 2005) perspective, defines empowerment as "a process that refers to the ability of individuals and community groups to see their own goals and to act collectively upon them as well as the ability to make their own choices."

To exemplify empowerment through transformative learning, Chen carried out a study in 2012 to explore how transformative learning affected indigenous college students' self-development and collective action in the attempt of identity reconstruction. Participants in the study were seventeen college students who had experienced transformative learning and were all from the Formosan people, a marginalized indigenous community in Taiwan. The research aimed to understand the empowered identity and transformative learning experiences of these indigenous college students from diverse backgrounds. A non-formal program of the government named "Return to Village and Serve Program" (RVaSP), sponsored by the Aboriginal Council but administered by the Sprout Foundation from the year 2000, was chosen as the frame through which research was carried out. Open-ended interviews with qualitative research devices were used to collect the data and the Director of the RVaSP was also interviewed.

All interviews were recorded, transcribed and then analysed. Documents related to the program funding and organization were also consulted. After analysing the data, three themes directly related to transformative learning experiences and identity empowerment emerged. The first theme which serves as the starting point was identity conflicts. Research revealed that in course of transformative learning, participants' became aware of how they and their community members were ostracized and treated as subordinates. This brought them to the second theme and triggered in them an identity reformation process. The reformation was shown to occur through interpersonal as well as organizational and leadership skills development for the reconstruction of the self and ethnic identity. The last theme that was identified was identity action. At this stage, all participants reached an identity reaffirmation which resulted in alternative choices in career paths and fields of study as well as participation in community development programs with the perspective to empower the larger community members.

Research also revealed that living in urban setting and studying in schools in urban areas had a great potential for Formosans to attain a higher education while in rural areas this was hypothetical. But children in rural school settings were reported to be happier and prouder of their origins while those in urban settings would lack time to have fun and socialize, thus losing contact with their very roots as a community-oriented people. Also, moving from the rural area to the urban area was the cause of cultural shock or racism in many cases as students from the city would look down on those who had come from rural areas and offended them through stereotyped probing only to inhibit the potentials, personalities and the joy of belonging to their roots. Chen's statement on this point is noteworthy:

Racial prejudice negatively affects interpersonal relationships. However, racism and identity conflicts can serve as contextual awareness to raise consciousness of unequal power relationships in Formosans and motivate them to pursue self-empowerment and collective action for social change. (p. 169)

In the attempt to lead learners on the path of transformation, it is not how bad the experience which students have gone through personally or collectively which constitutes the major problem, but it is the inability of the teacher or learner to apprehend that each problem or situation actually constitutes an opportunity to move out of the despised situation. As Chen reveals, transformative learning constitutes a good approach to inspire students to self and collective empowerment for change.

How would the experience such as of the Formosan students apply to the context of the African, Congolese students in a Christian university is one of the points this study has purposed to examine. The UCBC was founded in the year 2007 but the initiative can be traced back into 2004, a few years after the ethnic war that destabilized the Oriental province, a neighbouring province to the North-Kivu province. In the midst of the rebellion, conflict swept the country from the east to the west and then back to the east. Students at UCBC came from such an immediate context and some belonged to ethnic groups that were direct enemies in ethnic conflicts and others belonged to minority groups that were trying to find a way out for their people.

The broader context is also that of colonialism, followed by neo-colonialism where dictatorship inhibited potentials and personalities to the point that Congolese reached a point of resignation in their lives remaining only with two alternatives: either to flee from the country on the first occasion that arose or to adopt a fatalistic attitude and accept the situation as it is and live one's life quietly. Such attitudes are reflected in the educational realm through the brain drain as most Congolese intellectuals who go out of the country for studies found this an opportunity to stay and never return to their country upon completion of their studies. It is also manifested in education in the country, by the perpetration of the paternalistic approach inherited from colonialism, which has permeated the educational and pedagogical approach and has put the learner on the periphery of the learning process while the teacher is in the centre. He/she, the teacher, knows all and can never be challenged by his/her students.

As an example, on being corrected for a mistake made on the chalkboard by the teacher, a bright student in Civil Engineering at a Congolese university had to retake the same class twice only to drop out and stay home a whole year because of discouragement and loss of self-esteem. After a year, he went back to study at an Architectural Engineering College where he completed his studies with excellence. His dream of becoming a civil engineer was abruptly stopped by the egotist attitude of a teacher. Rather than inhibiting potentials in learners, Transformative Learning is learner-centred, triggers empowerment for change in students and is not only a wish but a felt need for higher education institutions in the DRC. But such education should be culturally sensitive.

How cultural sensitivity enters into play in transformative learning is another very little explored area. Ntseane (2011) elaborates on the subject as she presents a conceptual piece which discusses Mezirow's TLT and how it applies to the cultural learning values of Botswana. She points out the collective and communal nature of learning that prevails in Africa when it comes to knowledge acquisition and construction. She also mentions spiritual obligation that is characterized by the rule and control of the metaphysical over all, even knowledge context. She argues that, in the African context, knowledge is communal, touching on the collective responsibility that falls in play when it comes to change. Finally, she emphasizes the role of gender expectations in knowledge processing.

Ntseane is careful to notice that Mezirow's TLT portrays features relevant to cultural and social values of learning in adulthood but particularly in the Western cultural context which hitherto sets apart the global cultural context. She postulates the necessity to find lenses that are culturally appropriate to examine the phenomenon and how it translates in the African context. According to Ntseane (2011), although Mezirow's theory addresses the learner's capacity to use critical reflection, it fails to account for culturally accepted collective learning as recognized by Johnson-Barley and Alfred (2006). So the major question Ntseane (2011:308) asks is: How can we make transformational learning culturally sensitive? She finds the answer to this question within the combination of TLT and an Afrocentric paradigm. She builds on reports on Indigenous Ways of Knowing as voiced by Merriam and Associates (2007). To support her case she evokes interconnectedness that exists in Botswana and probably all over Africa, between the individual, the community and other forces, be it natural or spiritual. In a context where "there is no self without the collective", Preece (2003) suggests that even leadership, concerned with change fostering, is a group process. This is in accordance with Brady and Hammett (1999) who also argued that "there is a shift from leadership that derives from a privileged identity to a collaborative style that values change and connectedness." Ntseane (2011) cites the tribal parliament deliberation as an exemplar of how knowledge production is collectively owned and also disseminated to the rest of the community through songs, poems, dances, theatre and storytelling. But in the formal education systems, all these learning paradigms are ignored while foreign ones are imported and even imposed in some contexts. Ntseane concludes the section by acknowledging that all these considerations can be tapped into when seeking to bring change. She suggests an Afrocentric paradigm and quotes Asante (1995; 1987) to emphasize its demands to focus on African identity and to relocate the African from his marginalized position where colonialism, neo-colonialism has put him and where globalization, if not taken wisely, threatens to marginalize him again culturally as well as economically.

Ntseane (2011, 2012) and Mazama (2001) all agree with Asante (1995) who defines Afrocentricity as giving a place to the African voice. He explains that,

As a philosophy, Afrocentrism is opposed to radical individualism as expressed in the postmodern school... in the process Afrocentrism also

means viewing the European voice as just one among the many and not necessarily the wisest one.

One thing that Afrocentrism does is to look at life as one and with interconnected forms where life, learning and death are connected to one's relationship with other people, and spiritual forces are connected with natural forces. Such a perspective though good in its conception, is an area for further studies, as it could easily constitute a danger to Christian perspective if too much emphasized. Instead of trusting God, the Creator and the Bible, people trust nature, spirits and African traditional beliefs more, to the point that existence without those spirits and beliefs is considered to be impossible. (Kato, 1985) This is not said to oppose Christianity and Africanism or to deny the value of African culture that has much to contribute to the global culture. African culture and its communal way of life described by Ntseane (2011) is authentic and not distant from the biblical understanding of life in community found in the book of Acts of the Apostles. It must be maintained and integrated learning offers a context in which it can be promoted. Finally, cultural sensitivity to transformative learning also largely depends on reconciling faith and learning to let both equally play their role in transformation as knowledge is sought after.

2.4.3 Learning for leadership, social responsibility and community transformation

2.4.3.1 Education for Leadership and Social Responsibility (ELSR)

Every educational action seeks to impact learners to be good citizens and men and women of character. Furthermore, people learn from examples and personal experiences and those of others. In educating for leadership, educators are called to set a model of leadership which will inspire learners to become good leaders. However, there are two approaches to leadership that affect leaders and can equally affect learners as they long to grow into responsible people. Those two approaches are traditional leadership versus inclusive leadership, which is a much more recent approach.

Elaborating on the two sets of concepts, Nemerowicz and Rosi (1997) start with the postulate, "It is futile for leadership and social responsibility, if we believe people are born leaders". This statement arises from the dissection of the old and the narrow view of leadership which

stands in sharp contrast with the current view. The current view has led many educational institutions to embark on the business of educating leaders for social responsibility. In fact, in its narrow connotation, which is the most popular, leadership connotes exclusivity, hierarchy, traits of personality and positions defined by power. Because of such perceptions, Nemerowicz and Rosi (1997:3) reach the unfortunate conclusion that a leader was for long seen as something few could be, but many should aspire to be. Like heroes they were supposed to be cultural role models. The inherent dichotomy that this connotation of leadership carries is between leadership seen as something that all should aspire to and the fact that it is actually a position only few qualify for because to be a leader one was supposed to have special personality traits, innate capacities that are not given to all so that they can aspire to leadership positions. That connotation of leadership that stems from the traditionalist perspective, though refuted by Nemerowicz and Rosi, aligns with how spiritual leadership is viewed. According to Sanders (2007:18-19), spiritual leadership has its own criteria and conditions. Although teachings on leadership show that some people are naturally gifted to be leaders and others enhance qualities within them through intellectual and personal forcefulness and even enthusiasm to qualify as leaders, spiritual leadership, which should be the direction in which Christian universities head, has its own definition. He states:

True leaders must be willing to suffer for the sake of objectives great enough to demand their wholehearted obedience. Spiritual leaders are not elected, appointed, or created by synods or church assemblies. God alone makes them. One does not become a spiritual leader by merely filling an office, taking course work in the subject [not even necessarily studying at a Christian university]¹⁸, or resolving in one's own will to do this task. A person must qualify to be a spiritual leader.

From this perspective and in God's economy, ordinary unschooled fishermen such as Peter and John, young shepherds and people such as David and Daniel, and educated scholars such as Paul all equally qualify to be leaders according to God's standards and because they were

¹⁸ From the researcher

moulded and made by him and never knew failure according to God's standards but all sacrificially acted as humble servants.

The current common move in apprehending leadership is to look at it as a human process to which anyone can have access and have responsibility for as long as they strive for the promotion of quality and good life for all people. This connotation is referred to as inclusive leadership which is all about cultivating how to influence people not with positional power a person holds but with the innate capacity to rally people together, behind one cause or for some 'greater good'. In agreement with Hestenes, Longman (2012:24) recognizes that "leadership is about people –influencing people, listening to people, understanding what makes them tick, forming networks, relationships, and alliances."

For a better comprehension of the two perspectives mentioned in the preceding paragraphs, Nemerowicz and Rosi (1997:16) draw a sharp contrast between traditional leadership and inclusive leadership. First, traditional leadership is position and hierarchical structure oriented. It promotes and rests on rational model of human behaviour and thus is prone to depersonalize relationships. Inclusive leadership on the contrary rests on the quality of relationships and interaction that is developed among people. Secondly, traditional leadership is evaluated by the capacity the leader has to solve problems. In other words, a leader is expected to have the ability to provide answers and solutions to systematically all problems. But, in inclusive leadership, evaluation is done by considering how group members are capable of functioning as a team in their attempt to improve the state of the organization and solve problems together for a common good. The leader is simply viewed as a guide, mentor and facilitator whose role is to hold the team together by valuing each member, their skills and lending attention to how each member is doing socially and personally.

Thirdly, traditional leadership draws a clear line between the leader and his colleagues who are in the leadership position and the rest of the group. Moreover, leadership assumes the rest of the group are not able to motivate itself. On the other hand, inclusive leadership looks at group members as active agents who are also in the process of developing leadership skills at the respective positions. Thus, there is a permanent interdependence between the leader and the rest of members of the group. Fourthly, traditional leadership considers the leadership position as the privilege of just a few, lucky and good men who come from a thorough,

sometimes divine, sometimes institutional selection. Inclusive leadership is rather based on characteristics that are totally human and can be taught, learned and developed in people. These characteristics include love, empathy, creativity, initiative, cooperation, curiosity, only to mention few. Fifthly, traditional leadership does not encourage frequent communication between the leader and members of his group. There is little or no consultation. Decisions are taken unilaterally and are communicated or sometimes retained as source of power to exercise control and authority over the rest of group. Inclusive leadership on the other hand sees communication as a critical element for the smooth functioning of the organization. Information is therefore sought and freely shared. A particular emphasis is put on listening to workers and other members of the group.

Finally, in traditional leadership ethics is seldom taken into consideration because it is deemed incompatible with this type of leadership which largely relies on secrecy, deception and payoffs. But in inclusive leadership democracy is valued; honesty, transparency and shared ethics are promoted while common good within diversity is deliberately sought. Nemerowicz and Rosi do not elaborate on each point. Also, they do not emphasize the decision making process which is important in leadership. While the traditional leadership style tends to take decisions alone or in a very restricted group, inclusive leadership, as the name indicates, emphasizes consultation where everyone freely contributes to make decisions on issues that relate to the general policy of the organization. When policies are put in place, then they are implemented but still with a clear consideration for the humanness and human dignity of the person involved. The underlying motivation for any action in genuine leadership should be love which is context sensitive, values one's person but also seeks the common good and the betterment of the condition of all. Such leadership is what has brought about the notion of spiritual and servant leadership which derives from the biblical example of Jesus Christ, a model not examined by Nemerowicz and Rosi (1997).

The common and prevailing belief in the society today is the narrow perspective that leadership is based on qualities. It occurs in special people who innately have them, these qualities are considered rare and difficult for a person to cultivate and the way the concept leadership is viewed can affect the educational process. This is the reason why Nemerowicz and Rosi (1997) suggest a curriculum to educate learners for leadership and social responsibility. They build it on the perspective of inclusive leadership that creates room to

consider every learner as a potential leader who needs to be trusted, nurtured and carefully guided towards his empowerment. Their suggestion naturally brings up the need to design a special curriculum and co-curriculum that can allow learners to experience Education for Leadership and Social Responsibility. The starting point for such curriculum, they say, should be the repositioning of students at the centre of all operations, assumptions and activities of the school.

Education is never primarily about the staff, faculty and leadership of the school or even the fame of the school but about students. All other components are but a support to their training through modelling, shaping and nurturing the sense of responsibility and leadership in students. Nemerowicz and Rosi (1997) also suggest that all constituencies on campus and in community must have a very clear understanding of the student centeredness and of the vision, mission, values and learning goals of the institution. These elements, they say, can be posted and published everywhere (in halls, classrooms, on office walls, outside, in the school manuals, in course syllabi, in various manuals, in other publications that market the institution) always reminding everyone of the purpose of their membership of the school community.

Other points that Nemerowicz and Rosi (1997) insist on as prerequisite that guarantee needed results for an ELSR curriculum are: the breaking of boundaries between students and other constituencies on the campus, the bridging of the academic-student divide that often exists between students and faculty, the integration of ELSR in major disciplines by faculty members as they craft the new curriculum in teams gathered around various fields and the integration of ELSR in General Education courses from the first to the last year in order to bring coherence in the entire school program. Nemerowicz and Rosi (1997:104) give the condition for any institution that would like to experience student-centeredness in a context of education for leadership and social responsibility and serve as a model of less rigidity among all groups involved in the endeavour. They emphasize:

...serious attention must be paid to the existing boundaries among divisions and be integrated around the leadership learning goals and their application for both current students and for the constituencies

with which the office has most contact (alumni, corporations, foundations, parents, legislators, community groups).

Each constituency and division of work in the institution needs to constantly ask and seek how the learning goals of students can be enhanced by their work and apply to the tenants in the division. Any area of improvement calls for collaboration among divisions, offices, services and even among individuals. Such action is what brings about cross-fertilization which has the highest potential to keep an institution built around student success as acknowledged by many researchers in the field of education. (Lawler, 1992; Sayles, 1993; Johnson and Johnson, 1994; Nemerowicz & Rosi, 1997).

The integration of ELSR in disciplines is another area that Nemerowicz and Rosi (1997) suggest. Accordingly, faculty should determine together with other colleagues and consultants the contribution that each specific field makes to the general understanding of leadership and social responsibility as defined by the institution. Teams of faculty can be built around each field and a leader can be appointed to organize and facilitate the work, not overlooking current and contextual realities such as technology and values, cultural diversity and inequalities, humanizing or dignifying work and service within organizations and global interdependency. Integration of ELSR in General Education courses, they conclude, is crucial as it unites the degree programs into a coherent unit built around the broad worldview and philosophy of the institution. So, ELSR themes and teaching methodologies need to be implemented in all general education courses and at all levels also promoting the interdisciplinary approach, team teaching, active and collaborative learning and the integration of faith and learning, an aspect that Nemerowicz and Rosi do not develop but which Christian scholars have largely elaborated on.

According to VanZanten (2011:97), besides all other educational components, Christian faith is a crucial element of education in a Christian university and the frame within which faculty and staff need to take seriously the hunger that students display for meaning and they should believe that education includes addressing all issues of human life (spiritual, philosophical, moral, and ethical). This brings us back again to the Christian understanding of leadership which should prevail in Christian education. Nemerowicz and Rosi (1997) have mainly favoured the humane perspective to leadership in general and in education as a way to train

responsible citizens capable of meeting the many challenges of the diverse and constantly changing 21st century world.

The biblical perspective on leadership, as already mentioned, is that of servanthood because a leader is primarily called to serve. The guiding principle in God's economy is that there are only two positions in the Kingdom: the position of the Master and the position of the Servant. The first position is already taken by the Lord Himself only leaving the second position vacant, that of servant. Thus, Christians are left with no option but to be servants as the best they can, knowing that this is the only way to greatness from God's perspective. Even when God calls a few people to leadership positions in the Bible (Moses, David, Joseph and others), they are rarely referred to as leaders but often as 'servants'. Sanders (2007:21) points out that the Bible (King James Version) mentions the word 'leader' six times but for the rest of the cases the role is called 'servant'. Never does the Bible say 'Moses, my leader' but rather 'Moses, my servant'.

The UCBC, the focus of this research, has adopted education as an approach to train students as prospective leaders and for social responsibility. It offers integrated learning that aims at educating to transform and release out transformed agents in the community to lead the change at the broader community level. The leadership approach suggested for this is inclusive leadership, but far more importantly, servant or spiritual leadership. The former applies to all students without distinction of belief and faith while the latter would apply specifically to those who are or have become committed Christians and are called to serve as part of their calling and worship to God, their Creator and Father, because of their faith and allegiance to Christ. How to know them would simply be by the fruits of the Spirit, the true catalyst and maker of spiritual leaders.

2.4.3.2 Education for community transformation

Literature reveals that there has been ongoing research in the field of education and psychology on learning for transformation in community. From a much more psychological stand, Hart (1997), Professor of Psychology at the University of West Georgia and Co-founder and President of the ChildSpirit Institute, a non-profit educational and research hub that explores and nurtures the spirituality of children and adults, has come up with the

mapping of how knowing and learning which results in transformation evolves through six layers: information, knowledge, intelligence, understanding, wisdom, and transformation. Hart's findings provide a much needed direction for transformational education. But much earlier, Freire (1970) had already suggested adult education as an approach to bring consciousness in the oppressed, particularly lower class people, with the purpose to transform them. Transformation that is acquired is then capitalized to liberate or emancipate the person out of their condition. Acquisition of the concept which ultimately results in transformation calls for the concerned person to move through the pyramid of change which has hearing and/or information for the lower layer and behavioural change as the top. In between stand understanding and commitment which in Hart's terms are embodied in knowledge, intelligence and wisdom as layers.

Freire's concept has been widely used in other realms of life: in politics to support movements of political liberation, in the feminist movement to trigger and nurture the movement of women's rights and emancipation, in theology as a basis for the theology of liberation and in education as a foundation for the pedagogy of the oppressed, and so forth. Drawing from Freire's *Pedagogy of the Oppressed*, Mezirow (1978; 1997) builds a theory of adult learning called the TLT built on six core steps: foundational experience, critical reflection, dialogue, holistic orientation, awareness of context, and authentic relationships as discussed earlier in this work. Mezirow's theory is later on developed and improved by his followers Grabove (1997), Dirkx (1998) Cranton and Roy (2003) Illeris (2004), Taylor (1998, 2005, 2007), Mercer (2006), Gunnlaugson (2008) and most recently, Sammut (2014) and Marmon (2013) to encompass and cover aspects such as holistic perspective (Cranton & Roy, 2003; Dirkx, 1997), the integrative framework (Taylor, 1998; 2005; 2007), the relational layer (Sammut, 2014) and the affectional and spiritual aspects (Mercer, 2006; Marmon, 2013). Most, if not all, of these perspectives remain basically Western. Some African perspective on how the theory functions in transforming learners as agents of change in their respective communities was much needed. The very first African contribution came from Ntseane (2011) who elaborates on the social dimension of TLT, and the most recent Christian voice in the debate is that of Ntamushobora (2012) in the context of higher education in Kenya, both Christian and public.

In his dissertation entitled *From Transmission to Transformation: An exploration of Education for Holistic Transformation in Selected Christian and Public Universities in Kenya*, Ntamushobora (2012) purposes to investigate the impact of learning on the intellectual, spiritual and community lives of Kenyan alumni who graduated from Master's programs in Christian and public universities in Kenya between June 2006 and 2010. Three questions that guide his investigation are formulated as follows: (1) In what ways did learning experiences in master's programs impact Kenyan Christians' intellectual life? (2) In what ways did learning experiences in master's programs impact Kenyan Christians' spiritual life? Finally, (3) in what ways did learning experiences in master's programs impact Kenyan Christians' community service involvement?

Ntamushobora's investigation is basically exploratory and to understand the issue being studied, he opts for the grounded theory approach which he says, according to Stern and Porr (2011), consists of an evolving method built on the inductive generation of a theory from the data. A pilot study which allowed testing the internal consistency of the research questions was conducted among three colleagues in the researcher's learning institution. Data was collected through semi-structured interviews from 23 purposefully selected alumni (11 females and 12 males) from master's programs from two public and two Christian universities. All participants were Christian: five from the Catholic Church, and 18 from the Protestant Church (8 from the Pentecostal church and 10 from the mainstream churches).

Before data is collected, the Committee for Human Rights Protection in Research from the researcher's institution of study reviewed the study information and gave permission that research be conducted. Permission from the alumni's institutions was also sought and each participant received a consent letter and voluntarily accepted to partake in the research. To account for saturation as required in a grounded theory approach, the researcher mainly relied on the three staged theoretical sampling plan of Larson and La Fasto (1989) which includes divergence, testing and saturation. Saturation was reached after 18 interviews and five more participants were interviewed to establish that no new information was coming in. The collected data was then transcribed with the help of a graduate with a major in Communication from Daystar University. A theoretical coding was thereafter done and finally data was organized in categories and concepts through the NVivo (version 9) program which is a Qualitative Data Analysis Software. More than 200 various open codes were generated

but they were all related to ‘the construct of transformation’, ‘critical thinking’, ‘spiritual formation’, ‘community service’, ‘teaching methods’, ‘relationships’, and some other constructs. During coding, the researcher worked according to Flick’s (2006:300) WH-questions (What, Who, How, When, How long, Where, How much, How strong, Why, What for and by What). Then categories were refined and differentiated through axial coding which reduced the categories from 200 to 32 axial codes, which in turn formed nine categories. The axial coding was continued at higher level through selective coding which finally reduced the codes to 23 items grouped around seven inter-connected themes with the over-arching theme of ‘the other’.

The results of Ntamushobora’s (2012) research revealed few facts about why respondents had chosen their universities, about respondents’ definition of transformation, about the means and goals of transformation and about other issues related to transformation and some challenges that respondents faced in the process of transformation. Among others, the main reasons why students had chosen their respective universities were the following: ‘credibility of the school’, ‘personal and family convenience’, ‘passion and career’, ‘service to other in community’, ‘financial considerations’ and ‘Divine direction’. (Ntamushobora, 2012:237) These reasons uncover four dimensions in choosing where to study: (1) the quality of service and product that the institution offers, (2) the issue of means and access to assets for good education, (3) the inner motivation and desire of the candidate, and (3) the divine intervention and guidance. While the first two reasons are from the world outside of the person, the last two are deeply rooted within the person and bring us into the realm of balancing ambition and faith in God’s guidance. From a Christian and spiritual leadership development perspective, God’s guidance usually prevails over other parameters that are often secondary. But this also varies with the depth of one’s faith and commitment to follow the voice of God in developing and surrendering one’s talents and gifts to God at His service. Speaking about developing gifts and ambition, Sanders (2007:13) makes a compelling statement that deserves to be considered as he says that “All Christians are called to develop God-given talents, to make the most of their lives, and to develop to the fullest their God-given gifts and capabilities. But Jesus taught that ambition that centres on the self is wrong... Ambition which centres on the glory of God and welfare of the church is a mighty force for good.” Maybe it is with this consideration in mind that Ntamushobora purposefully selected Christian students as participants.

The definition of transformation that emerged from Ntamushobora's (2012:237) investigation is summed up in the concept 'eureka' defined as "new discovery, an eye-opener taking place in the life of a person so that the person would see what he or she could not see before." This new perspective that arises in the person's life touches on their intellectual, spiritual, affective as well as behavioural life and is respectively characterized by critical thinking (Mezirow, 1978, 2007), the growing desire to serve others (Nemerowicz & Rosi, 1997; Sanders, 2007; Longman, 2012), expansion of faith and much deeper understanding of theological issues, growing confidence. Means of transformation that were uncovered are divine revelation, self-reflection and 'the other'. (Ntamushobora, 2012:238) The goal of transformation is to yield to helping others change as well. This same goal is captured by the CI-UCBC mission summed up in the motto "being transformed to transform". The research also pointed out to the need for contextualized material about transformation.

Finally, the research revealed that the one who governs and triggers authentic transformation in lives of people who attend either a Christian or a public university is the Holy Spirit or the "Great Other". Ntamushobora (2012: 239) concludes:

The Holy Spirit is the chemist and the catalyst of transformation. As author of transformation, the Holy Spirit causes different elements to come together for transformation to take place. In the process of transformation, the Holy Spirit comforts, guides, teaches and enables the person going through transformation. (p. 239)

From a purely Christian perspective, authentic transformation is not solely a human business but first and most importantly, a divine action that takes place in human life at a point and for a specific purpose: that of going to seek others joining in the process as well. Marmon (2013) acknowledges that Mezirow's perspective of transformation is too focused on "individual interior change than on community transformation, and it also doesn't pay needed attention to cultural context as pointed out by Cranton and Taylor (2012)".

In this work the researcher also considers how alumni's lived experiences either confirm or negate the possibility of seeing transformation move from individual to community level in the Congolese context. The Christian calling is expressed in Jesus' words to his disciples:

“As the Father has sent me, I am sending you’. With that he breathed on them and said, ‘Receive the Holy Spirit.’¹⁹ Today all Christians are sent into the world to bring change to be agents of transformation through their life styles, teachings and actions. The researcher concurs with Marmon (2013) that in such an endeavour, the key dynamics of the transformative learning theory constitute unquestionable elements of education that Christian value.

Nevertheless, in the move towards transformation, the biblical experience of the Holy Spirit in bringing authentic transformation reached its climax in human history on the day of Pentecost as narrated in the Book of Acts 2 as indicated by Ntamushobora (2012:249):

In our theological integration study of Acts 2 we found that emotion helped in the work of salvation of the early believers. It was found from Acts 2 that awakened emotions led to change of will and action. But we can also see another level of emotion among early believers during their phase of spiritual formation as they lived in community. They shared their possessions with others with joy, and their life was full of praise... when a person understands the Word of God and puts it to practice, the result is joy in one’s life.

Ntamushobora’s research has revealed several challenges that constitute hindrances to transformation in the African context: “lack of discipleship and mentoring, cultural hindrances such as the continuation of beliefs and practices of old traditions such as the belief in spirits and the oppression of women, and the pedagogical hindrances such as lack of appropriate teaching material” (Ntamushobora, 2012: 239). Two further areas are found lacking by the researcher and are suggested for further research: (1) initiating similar research in other parts of Africa, preferably in non-British colonized countries to give room for possible comparison, and (2) duplicating the same study in Kenya with a group of male graduates and a group of female graduates in order to examine how gender affects transformation in the African context.

¹⁹ Holy Bible: John 20:21-22.

Ntamushobora's work is acknowledged as a major contribution from an African Christian about the concept of education for transformation from a Christian perspective. This study responds to the first recommendation of Ntamushobora but it only partially touches the second. Although this research is similar in that it is also about alumni from universities and their experiences in transformation and service in community, it differs in a few aspects. Ntamushobora uses the qualitative design with a grounded theory approach and alumni from four different higher education institutions. This research is a phenomenological reflection on lived experiences of alumni from one Christian university. Ntamushobora's context is Kenya with its British colonial legacy. Education in the Commonwealth countries is relatively more of practical than theoretical because of the inheritance of John Dewey's sacrosanct principle of 'learning by doing', which resulted in active and experiential learning in most of the Anglo-Saxon education systems. The context in which this phenomenological reflection is carried out is Congolese and marked by the Belgian paternalistic approach, which resulted in a more banking type approach to education at all levels (Kasongo, 2003). The recent reform on the LMD and the initiatives of private and particularly Christian universities with a much more active-learning type approach to education is something new in the country. This newness has prompted this study to understand and establish the occurrence of transformation for community service and transformation in alumni from a Christian university who have experienced integrated learning.

As a phenomenological reflection this research emphasizes the meaning of lived experiences as Van Manen (1997:62) articulates it:

The point of phenomenological research is to 'borrow' other people's experiences and their reflections on their experiences in order to better be able to come to an understanding of the deeper meaning or significance of an aspect of human experience, in the context of the whole of human experience.

Finally, while Ntamushobora worked with 23 participants, this research involves 12 participants, four females and eight males. The gender distribution is relatively close to the gender ratio at UCBC (44 % females and 56 % males).

2.4.4 Summary

Integrated learning is intended to impact learners and transform them. Transformed learners can become agents of change on which the community can count for a better future. In this research, the focus is on integrated learning and the impact it has had on learners as individuals and through them on their communities. The Transformative Learning Theory of Mezirow, coupled with the map of knowing and learning of Hart (2009) and the three stage educative spiral of McCahill (2006) have been largely discussed in this chapter and are found suitable to address the main research question: how integrated learning impacts learners to become agents of transformation in the community.

However, Mezirow's TLT is not used in this work as a proponent of the critical theory in the examination of the case under scrutiny, but simply as a way of understanding how transformation occurs in adults to make them agents of change. As in the study of Ntamushobora (2012), TLT and the input from the other two researchers provide a conceptual framework for understanding lived experiences of transformation in UCBC alumni and in their acting as agents of change in their respective communities and places of service.

The examination of literature has uncovered the six core elements of Mezirow's theory and how they are displayed at the cognitive, conative and emotional level. Three other dimensions of the theory have also been reviewed besides the critical reflection dimension: the spiritual dimension, the affective dimension and the social, cultural and contextual dimension. From the spiritual dimension perspective, according to Ntamushobora (2012), transformative learning allows the learner to develop a more authentic identity through connection to God, the source of Life. In the same vein Marmon (2013) adds that transformation starts with the encounter with God which triggers a change in identity from the old to the new identity of being God's child who has total allegiance to God's Kingdom.

According to Mezirow, transformation occurs through becoming conscious of one's initial experience and then being engaged in critical reflection on the issue. This reflection propels the person towards engagement and transformation through various steps described by both Hart (2009) and McCahill (2006). The reflection can occur personally but also in a dialogue context which integrates or touches all aspects of life and is context-sensitive, which closely

ties into the authenticity of relationships as an ideal condition for the person in the transformation process to thrive and grow. Education aimed at transformation should reveal what is the old or initial that needs to be changed and the new that offers hope and better conditions, so that a desire for change can be triggered in learners.

At the affective level the trigger of transformation could be any crisis that occurs in the life of an adult, but at the rational level it remains autonomous and critical thinking on one's experience. Rambo and Farhadian (1999) and Lofland and Stark (1981) agree that crises in life constitute triggers that set the transformation process in motion. Those triggers are basically of affective nature and result from bereavement, loss of job, or illness. Sammut (2014), on the other hand, insists on the role that the community plays in the social, relational and contextual dimension of transformative learning. With integrated learning that is purposefully transformative, the end result is servant leaders who are prepared to fulfil their social responsibility with engagement, knowing and understanding others.

In relation to the social responsibility which implies that learners have to work for the transformation of their communities upon completion of their studies, two other cases have been examined. Nemerowicz and Rosi (1997) emphasize the point of authentic relationship and the position of learners in the educational process. They have suggested an approach to learning for leadership and social responsibility that calls for learner-centeredness and boundary breaking between learners and faculty as a starting point to develop learners into confident leaders. Their suggested curriculum insists on bringing ELSR across all areas of education in order to immerse students in a context that shapes them to become inclusive leaders, that is, leaders who lead through influence, collaboration and not through coercion. An aspect that Nemerowicz and Rosi's (1997) do not elaborate on is spiritual or Christian leadership which comes as a calling to serve as a response to God's grace.

The second case that that has been reviewed is Ntamushobora's study which directly relates to this study as it is about education for transformation and community service. He has uncovered that transformation is an eye-opener type experience triggered by the Holy Spirit operative in Christian students in universities. What he does not touch on is how these students become change agents in their communities or 'learning teachers' who can impact the community through 'echoed' words (McCahill, 2006). But Ntamushobora (2012) suggests

that a similar study should be done in a non-British country. This present study, broadly speaking, fits that gap as it makes a phenomenological reflection on integrated learning and its impact in learners for community transformation in the DRC, a former Belgian dominion.

2.5 CONCLUSION

This chapter has reviewed important aspects for this study which investigates the nature of integrated learning at a Christian university for transformation, both at personal level and at community level. Discussions have been carried out according to three sections that relate to background considerations, the understanding of integrated learning and the understanding of transformation in adult learning through a review of literature on Mezirow's TLT and other approaches.

In the background discussion section, the repetitive educational reforms in the DRC were reviewed. Reasons that urged these reforms underscored the problem of the loss and lack of reintegration of aspects of moral and ethical values in education as one of the root causes for many social plights in the Congolese society. This established the need for the training of morally upright and ethically responsible citizens, a desire that has been of the Congolese government and is perceived as pertinent for the entire African continent by many scholars. Scholars such as Carpenter (2012), Van der Walt (2002) and Turnbull (2011) have suggested a cultural conversion under the leadership of Christian higher education as a potential solution to the problem.

The section on the understanding of integrated learning has focused on it from its holistic aspect, which has the potential to impact learners as whole persons. Learners are not divided into sub-systems (cognitive, psychomotoric, emotional) but are approached as complex systems that education should address in their totality to better prepare them to face professional and community life (Laur Ernst, 1990; English, 2003). Such education is to be learner-centred, not a banking type education, but the awakening of consciousness for social responsibility and leadership in community (Nemerowicz & Rosi, 1997; Freire 2010). As a matter of fact, integrated learning empowers learners to fully represent universities in their communities and it restores universities in their traditional role of service to the community.

Finally, the section on transformation has reviewed Mezirow's TLT as an adult learning approach for change and liberation. It has examined all aspects of Mezirow's (1997) TLT: the critical thinking dimension, the spiritual dimension (which Mezirow does not emphasize), the affective dimension, and the relational, social and contextual dimension. For Mezirow (1997), transformation is a process of change that consists in the elaboration, establishment of new, or reformulation of old 'point of views' (assumptions) that occur in a learner in contact with a reality that is new and/or compelling. Habits of minds, which are very deeply rooted convictions, are thus challenged and new assumptions are freely adopted. These can serve as basis for thoughtful choices and decisions in the future. Hart (2009) describes the transformation process in six stages of knowing and learning that can occur in a single stance or in the course of time during an activity. For McCahill (2006), it is simply a three step process where there is engagement, reflective action and transformation all nourished by 'echoed' words which propels the learner into a 'learning' teacher who takes the process to others around him. She contends that the process hence evolves in an ever expanding spiral. Ntamushobora (2012) recognizes the Holy Spirit as the major 'catalyst' in addition to others. Besides looking into the nature of integrated learning, this study seeks to establish other catalysts that can trigger transformation and how this happens in the context of a Christian university in a French-speaking country, an aspect that Ntamushobora (2012) leaves for further study.

This chapter has attempted to review the literature on integrated learning and transformative learning, two key concepts in this work. Chapter 3 describes the research design and methodology adopted in order to address the problem and questions of research.

CHAPTER 3

RESEARCH DESIGN, METHODOLOGY AND PROCEDURES

3.1 INTRODUCTION

This chapter elaborates on the design and methodology of the research. The previous chapter has discussed views on integrated learning and the theory of transformative learning as they are approached in this study. Beyond putting learners from different races and religions and the fact of compiling a curriculum that combines the teaching of science with liberal arts, integrated learning has also been identified as a holistic education that purposes to train mind, heart, soul and hands. The end result of such training is to bring transformation that is reflected through the formation of character of the person towards being a more responsible citizen who strives for the collective welfare in his community.

The TLT of Mezirow (1997) requires the development of critical thinking in the learner to grow into an agent of change. McCahill (2006) adds that a transformed learner becomes a 'learning teacher' who passes the message onto his fellows and thus, a whole community can be transformed. The message can be conveyed verbally as well as through deeds that serve as model for those who see and observe the learning teacher. According to McCahill (2006), the message is passed through 'echoed words' as the person relays to others the words, actions and knowledge that contributed towards own transformation and the process grows in a spiral.

This research seeks to understand the lived experiences of alumni from a Christian university in integrated learning for community transformation in the DRC. No approach could fit such an investigation better than the qualitative design through the methodological approach of phenomenology which seeks to understand lived experiences in order to describe why is it that participants experienced what they have experienced. This chapter provides a detailed elaboration on the research design, methodology, methods and procedures used in this research to respond to the research questions in the endeavour of pursuing the objectives of the investigation: to make a thick description of what is the understanding of integrated learning for alumni from the UCBC and how it contributes towards community transformation.

In the following sections, the researcher will discuss the research design and why it fits this study and the research methodology which includes phenomenology and extended literature review. It also gives an account of the research methods and procedures stating the research questions and instruments, the research population and sample, the procedures that were used for data collection, analysis and interpretation. Finally, the researcher presents the geographical location of the study, its limitations and some ethical considerations that were judged necessary and in alignment with the design of the research.

3.2 RESEARCH DESIGN

The design of this research is qualitative based on how the study process was planned for investigation with the purpose to obtain evidence to respond to the research questions and to discover and understand the experiences, perspectives, and thoughts of participants (McMillan & Schumacher, 1996:31; Harwell, 2011:148). The investigation was carried out to understand the phenomenon of integrated learning in the natural setting in which it occurred, a Christian university, and its results in participants' lives and in their communities as they went to serve after completing their training. In agreement with the task that Denzin and Lincoln (2005:3) ascribed to qualitative researchers, in this study, the focus of the researcher was on attempting to make sense of and interpret the meanings and explications participants assigned to their lived experiences in the phenomenon under scrutiny.

Building on the views above, Creswell (2013) states four reasons why qualitative research is generally used. It allows exploring a problem or issue and gives a detailed understanding of a complex problem. It also empowers individuals by giving them a voice to tell their stories and to develop theories. Finally, qualitative design gives room to de-emphasize the power relationship between participants and the researcher by giving them the opportunity to review the research questions or by collaborating with the researcher during the data analysis and interpretation phase. As part of the validity requirement, this second strategy was used in this study by allowing participants to freely appraise the interview transcripts as a preliminary stage in data analysis which allowed them to have access to interview results prior to moving to the data interpretation step.

The phenomenon under study in this research is integrated learning in a Christian University and with the stated purpose of bringing transformation in the community. Integrated learning in the DRC is a necessity because of the historical background laid by the colonization with the paternalistic view prevailing in all aspects of life, education included. Learners are trained to be thinkers in a closed world of memorization with no room for critical thinking and other means of expression. Integrated learning addresses this learning style to give room to critical thinking, free expression and the training of the mind, the heart and the hands so that learners are developed into servant leaders with social responsibility vis-à-vis their communities and nation. In this endeavour, lending an ear to the alumni who had experienced the phenomenon appeared to be a necessity and a strategy that could respond to the requirements of the qualitative design.

3.3 RESEARCH METHODOLOGY

The methodology chosen to deepen the understanding of the phenomenon of integrated learning in a Christian university for community transformation, scrutinizing its nature and multiple facets, is phenomenology. As literature suggests (Husserl, 1970b; Schutz & Luckmann, 1973; Patton, 2002; Van Manen, 1990; 2014) and as a phenomenological research, this study focuses on the description of the experiential meanings participants have lived and as they have lived them. It is a scientific study of the integrated learning phenomenon for community transformation, as systematically, explicitly, critically and intersubjectively looked into through lived experiences of alumni.

Patton (2002:104) defines phenomenology as “a theory of qualitative inquiry, fundamentally concerned with the meaning, structure, and essence of the lived experience of a person or group of people... a phenomenological study, therefore, focuses on descriptions of what a person or a group of people experience and how it is possible that they experience what they have experienced.” It is such a way of inquiring which is essentially responsive to the phenomena being explored that is used in this study to understand and describe what former students of a Christian university in eastern DRC experienced as integrated learning, how they experienced it and how it impacted them to be agents of transformation in their communities. Nevertheless, it is important to look closely into phenomenology as a philosophic method for questioning to determine its roots and advantages for such a study in the field of education.

3.3.1 Phenomenology

3.3.1.1 *Phenomenology: Origins and development*

Husserl is known as the creator and father of phenomenology (Levinas, 1998:32). His impact on existentialism has been more effective and widely appraised through his later publication entitled *Ideas Pertaining to a Pure Phenomenology* published in 1913. Central to this work is the presentation of the theory of a transcendental constitution of the world (Collins, 1952:27). However, unlike Kierkegaard who states that the transcendental movement of the existentialist is turned towards God, Husserl posits towards a “radical transcendental idealism” which, according to Collins (1952:27), seeks to go back to the roots and to the beginning of being in examining truth and evidence. Levinas (1998), thus, proposes that phenomenology is ontological. It embarks on the study of the meaning of being such as is attempted by existentialists like Sartre in “*Being and Nothingness*” but it is also methodological.

As a method, phenomenology makes a plea for the return to the given-ness of things, their essence. Success in such an endeavour allows phenomenology to strike its epistemological neutrality. This means to overcome the conflict between idealism and realism and to draw a clear line between subject and object. For Levinas (1998:38) “to be a phenomenologist is to put everything in question again, though not in the spirit of scepticism; it is to believe in a possible answer, without having one ready made.” While methodological, phenomenology posits that essential knowledge is the ultimate goal through the suspension of belief in the given, actual world of nature that should be placed in brackets. The researcher can do so only through putting out of play his own belief through the ‘epoché’ or the suspension of the existential assent, only leaving room for apodictic truths as upheld by the principles of Descartes and Leibniz.

3.3.1.2 *Phenomenology and education*

The major concern in this section of the work is to see how education is grounded in human existence and particularly in human consciousness. It is also important to establish the connection between phenomenology and education because the lived experiences that are

scrutinized in this work have taken place in the context of education. The attempt of the researcher is not to formulate a phenomenology of education but to understand what it means to reflect on experiences that have occurred in an educational context as each learner seeks to become not anybody but somebody, a person with a social responsibility. Higgs and Vandenberg (1995:178) stated the task of the phenomenology of education to be the formulation of the basic concepts of education through the description of the main phenomena of education understood as the development of conscious existence as the child gradually becomes someone too. Just as a memory refresher, they also present the multiple goals of the phenomenology of education as an attempt to develop:

- (1) A theory of the chronological development of inwardness and outwardness, of the evolution of conscious existence as it occurs in an individual's life;
- (2) A genetic phenomenology describing the educative development of a consciously existing person who is at home in the world;
- (3) A theory of ontogenesis that emphasizes the most essential characteristics of the human being: embodied, self-conscious awareness of the world, wide-awakeness, transcendence, agency, freedom to realize one's own possibilities, responsibility for one's self, and genuine co-existence (Vandenberg, 1979);
- (4) A theory of education for human dignity (Vandenberg, 1983; 1986; 1990)

According to Higgs and Vandenberg (1995), the use of existentialism and particularly phenomenology in education emerges from the English-speaking philosophers of education such as George Kneller, Van Cleve Morris and Maxine Greene. All these philosophers explicate educational phenomena within the existential and phenomenological context, expanding issues such as awareness, self-consciousness, freedom, responsibility, becoming oneself or the search for personal significance, anxiety, concern, the awareness of death, authenticity, human dignity and finding a home in a meaningful world. How all these themes translate to fit in a philosophy of education is what grounds education in human existence and in human consciousness.

For Van Manen and Langeveld (2014), the phenomenological educational experience that brings 'self-understanding' and growth of the learner into 'a unique human personality' occurs in a place that presents no threats, a place of tranquillity, peacefulness, shelter, safety

and closeness to the intimate and familiar. As the learner makes his way through this stage, he begins to grow in consciousness about the opposition between the world and I. This prepares him to better live his life as a free citizen in an ontological world, a world with multiple realities.

As for Higgs and Vandenberg (1995), the basic existential experience and central theme of existentialism is awareness of one's finitude because "man is a sojourner on earth, and ... he experiences no earthly home that cannot be destroyed". Harper (1955:218-219) adds, "It is the homeless man who knows what there is to choose, what there is to be heroic about, namely home, family, justice, law." Knowledge of one's finitude is what compels one to try to make the most out of one's time of existence as one seeks greatness. Greatness and making the most out of one's existence is measured not in terms of what one has done for one's egocentric self but for the collective good and for the other, in pursuit of justice and truth and as a conscious act of devotion. This is the type of education which, in the terms of Nemerowicz and Rosi (1997), is for leadership and social responsibility.

Education that is grounded in existential experience and in human consciousness will, therefore, seek to lead students to be aware of their finitude. It will also seek to equip them to try to do their best to impact their community during their time of existence. In his description of such education, Harper (1955), insists on the fact that it should be education that enables learners to become conscious of what it means to be 'homeless', to 'be-at-home', and what are the 'ways of returning'. Such education has to enable individuals to get to an understanding of their conditions and their own beings. The curriculum should be designed such as to make room for learners to explore the world and the truth. In other words, it should be a curriculum that allows them 'to lose themselves' and then be able 'to find themselves' again and find their home in this world with multiple realities. Harper (1995) continues and cites some subjects that the curriculum should include, such as literacy, numeracy, some history, examples and ideas of other people who have lived good and happy lives and the humanities or liberal arts. He concludes by emphasizing the role and moves of the teacher. Higgs and Vandenberg (1995:177) note:

Teachers should honour the truth and be responsive to the individual needs of students to promote 'living in the truth'. To avoid false,

intellectual homes, 'It is even more necessary that good teacher care more for his students and for the truth...than for any particular costume of truth.

As it appears from the reflection above, the endeavour of existentialism and phenomenology in education is summed up in 'caring' or the mutuality of giving and taking in which we all personally care about, the increase of good in the world. Such an act of caring, Soderquist (1964) and Outka (1972) recognize is what the Christian *agape* stands for, which is "love in the sense of other-regarding care rather than personal acquisitiveness." Both researchers propel us towards briefly examining the connection which exists between phenomenology and Christian philosophy of education in order to better understand the experience of the alumni from a Christian university in the third world.

3.3.1.3 *Phenomenology and Christian philosophy of education*

This section purposes to elaborate on and to describe the educational phenomenon within the conditions of human consciousness from a Christian standpoint. Christian education is education that attempts to render students ethically responsive and following the religious principle consisting in placing the moral law back to its rightful place. This implies placing the moral law in God himself as source of creation and all things—and in so doing, the movement of existence in worship that is reflected through life as a whole is reflected. Beversluis (1986:11) states three major concerns in Christian education which bring the notions of human existence and human consciousness under scrutiny. The first seeks to understand if it is possible to bring together and reconcile the evident vitalities of both traditional and modern education within a Christian vision of life and the world. The second wants to know if Christian education can consolidate the rigors of the old way of schooling with the more flexible way prevalent in modern schooling without losing track of the promotion of solid intellectual, moral growth in young people and spontaneity, freedom, and self-expression. For Beversluis, the third concern is more related to whether or not all this can be done and be done, moreover, under the control of a Christian understanding of what a human being should be like, what the teaching-learning process and a good curriculum ought to be like, and what ought to characterize the Christian life for which education prepares young people.

In our world that is growing more and more multi-generational and multi-cultural, these concerns that Beversluis (1986) frames as key questions in Christian education are not to be avoided. They need to be faced and openly discussed to promote education that accounts for the balance between the traditional and the modern particularly in Africa. Discussing such topics also allows accounting for rigor in education in this 21st century and giving needed heed to the expression of the self and the being of the student. When due attention is given to these questions, the final outcome in education is the enactment of a Christian worldview penetrating all aspects of the educational process from the curriculum to classroom practices and from the practitioner to the learner through the content that is taught.

Christian scholars, such as Holmes (1975), Beversluis (1985), VanZanten (2011) and Mannoia (2012), see the answer to this preoccupation in a clear definition of the vision and mission of the school and the definition of major learning goals and the required core studies. Such an approach is right but not enough; it should also take into account the being of the facilitator him/herself, the pedagogy that he uses combined with a genuine effort to move from information to formation. This is what VanZanten (2011:105) means when she notes that “forming students to live as thoughtful Christians goes beyond head knowledge to heart conviction; forming character involves inspiration as well as information”. Inspiration touches both the existence and the consciousness and the teacher’s capacity to be inspirational, skilful and able to take learners to this level are key factors.

It thus follows that good education, whether Christian or not, should touch the inner person of the learner and equip him to personally deal with issues of balance between the traditional and modern in a multi-generational, multi-cultural and dynamic world. It should also account for the consolidation of the intellectual, moral and spiritual growth of the learner as he also enjoys freedom and self-expression, and in the case of Christian education, it should also be able to trigger the embodiment of the Christian worldview that permeates the whole being of the learner and shapes his thinking, choices, values and actions as he speaks into the immediate and broader context.

For Higgs and Vandenberg (1995), education that wants to focus on human existence and consciousness should address the issue of subjectivity in learning through considering how it affects the learner’s whole being, helps him in the search for his own being and who he wants

to become and deepens his conscious existence. In such search, the educator should avoid opening a door to Piaget's 'egocentrism'. Greene (1971) points 'epistemic subject, or objective knower' as a way out. It pushes to find the truth –epistemically valid response for all query– and make a sense for one's life. Through the art and genius of the teacher, all academic disciplines the learner is exposed to should purpose to accomplish that. The main goal is, thus, to help the student appropriate knowledge and truth in the curriculum to enrich his/her existence and consciousness in order to better face life. Taking an operational step, Greene (1973:168) suggests the teacher should take different epistemological vantage points to fit various lessons, subjects or domains, acting as a rationalist (emphasizing concepts) on some occasions, as an empiricist (emphasizing perceptions) on another, as a pragmatist (emphasizing the use of knowledge in problem-solving) and as a liberationist (emphasizing imagining possibilities) on another one. Higgs and Vandenberg (1995:185) come to the conclusion that each of these perspectives contains a partial truth and so they need to be used in a dialectical manner as a reflection of the phenomenological description of the existential learning. In the same vein Greene (1973:169) contends that a teacher choosing to be more than a technician, "not only must he/she be committed to an ideal of truth, he/she must be concerned about his/her students' taking truth as seriously as they search for being." And teaching in the sense of existential learning rejects conditioning and mere training. It strives to help learners make sense and disclose possibilities of things from the inner and outer horizons as polarities of genuine learning. The end result is to allow the student attain his/her own truth as he/she filters the self through knowledge of the world as he/she is supplied by the inner horizons which prevent impositions and the outer horizons which supply the truth because "the critical and careful student...wants the truth of reality and not the submission of reality to his own truth" (Higgs and Vandenberg, 1995:185). This represents the essence of critical thinking and autonomous thinking. (Freire, 1985:158; Higgs & Vandenberg, 1995:186, Mezirow, 1997).

In order for a student to own truth, Perry (1970) and VanZanten (2011:56-58) suggest three levels of cognitive understanding through which learners move as they grow. The first stage is that of dualism where students view the world as polarized between 'we' against 'other', 'right' against 'wrong' and 'good' against 'bad'. The tendency is to classify facts and actions and even people into those dialectical categories and provide very simple, trustworthy, correct answers for all issues in life. Students consider that the teacher has answers for all situations.

The next stage is when the student gets to the level of multiplicity in opinions and facts and actions and realizes that for some issues there are no clear right answers. In general students who reach this stage will no longer expect the teacher or professor to have the right answer but he is acknowledged as source of expertise and information. A learner who gets to this level has made a move from simplistic understanding to exposure to multiplicity of opinions, which is what is found in the reality of life. Finally, the third stage is that of commitment. Here, the learner builds his personal opinion in a relativistic world. In other words, he embraces a certain form of personal commitment after understanding that in learning at input one can have multiple pieces of information but the output must only occur after one has examined and compared them in a critical way for one to build one's own 'approximate truth solution' which one can still revise later when new information is added (VanZanten, 2011). So, the learner is not a passive in-taker, but an active thinker whose courage is expressed through the responsible and thoughtful choices and actions made. The teacher's role is to prepare the learner to reach this level and be ready to make his/her life choices which can mean a return to what parents advised him but now chosen in a critical way and with personal ownership.

In Christian education, the inner horizon for the learner is provided for through the aptitude to exercise critical thinking in different subjects that are taught and the contextual situation in which the student has evolved and still evolves. The outer horizon is catered for by the Christian worldview that encompasses how one sees life and the possibilities that it offers as foundation for a balanced and meaningful life.

3.3.1.4 Phenomenology as a philosophic method of questioning

In Husserl's terms and apprehension, phenomenology gives a person access to experience the world in a pre-reflective way, which means in the day-to-day experience and as a subject on which one can reflect to access the essence of each (Van Manen, 2014:28). Thus, for Van Manen (2014:29), phenomenology is basically a philosophic method for questioning. It is neither a method for drawing definite conclusions nor a way of merely answering or discovering. But in its way of questioning there is room for experiencing openings, potentials, understandings and insights that can in turn produce cognitive as well as non-cognitive or

‘pathic’ perceptions of existentialities that throw light on the understanding of phenomena and events in their singular state.

Building on this understanding of phenomenology as a method of questioning, this study attempts to examine the phenomenon of integrated learning for community transformation. The questioning and reflection in this study is placed in the frame of phenomenology and within the interpretive framework of social constructivism, which itself is built on the ontological nature of reality, or as seen through many views (Creswell, 2013). Fawcett and Downs (1986:6) contend that in phenomenological study “the investigator gathers data without preconceived expectations or a priori definitions of terms. Emphasis is placed on understanding individuals’ cognitive, subjective perceptions and the effects of those perceptions on behaviour.” As such, phenomenology attempts to challenge taken-for-granted assumptions in order to prompt new insights into the meaning of life in our world. In that order, its impact extends beyond philosophy to fields such as sociology, education, anthropology, politics, linguistics, psychology and even feminist studies. (Dall’Alba, 2009:7).

In the case of this study, the end goal is to yield a description of human experiences, as perceived by community members within and without, in this case, experiences of UCBC alumni as beneficiaries of integrated learning for change in community. This study looks at emergent designs that can give flexibility to investigate the shared meanings that underlie participants as well as the individuals’ descriptions of the issue at hand and of “individual lived experiences” collected through tape recorded, semi-structured, in-depth interviews (McMillan & Schumacher, 2010:23).

In its methodical questioning, Higgs (1995:9) discloses the task of phenomenology as:

To help all of us (including scientists!) re-establish contact with existence itself. It is an effort to rediscover and re-experience existence itself directly, stripping it of the layer of secondary scientific constructions. In short, phenomenology wants us to see clearly and to describe accurately what we see, before we start explaining in a scientific manner what we have seen.

In other words, phenomenology attempts to make the phenomenon be traced back to its true essence through a critical analysis of lived experiences (Dall’Alba, 2009:8). Thus, this work seeks to objectively describe, before it can explain, facts and experiences lived by UCBC alumni in integrated learning at a Christian bilingual university with a Christian worldview towards the training of prospective leaders for transformation and social responsibility. The next section expands on the extended literature review as second data collection technique used in this research.

3.3.2 Extended literature review

According to Kothari (2004), a reason for a researcher to conduct an extended research review is to get acquainted with the selected problem. In the same vein, Hofstee (2006:121) says that an extended literature review is basically conducted to overview scholarship and research works in a specific research field or in the broader research field. Letseka (2012) mentions that for the simple reason that they cannot yield new knowledge, literature reviews should not be used as research designs on their own. Thus in this study, the researcher has used phenomenology jointly with literature review. The later merely allows him to stand on the shoulders of his predecessors and a way of building a body of knowledge on integrated learning, Christian universities and community transformation against which the findings of this research will be critically examined.

3.4 RESEARCH METHODS AND PROCEDURES

3.4.1 Research questions and instruments

3.4.1.1 Research questions

One of the tools used in this research for data collection is the qualitative interviewing technique. Van Manen (1990 and 2014) cautions all researchers concerning quickly turning to different functions of interview method in qualitative research while attempting to do a conversational interviewing which is typically phenomenological. In qualitative research in general, interviews, can be used “to study ways of doing and seeing things peculiar to certain cultures or cultural groups, to study the way individuals see themselves and others in a certain

situation; to study the way people feel about certain issues; etc.” (Van Manen, 1990:66). In phenomenological, conversational interviewing the purpose is to explore and gather experiential narrative material that may serve as a resource to develop a thicker and deeper understanding of a human phenomenon. It could also be to develop a conversational relationship with the participant about the meaning of an experience (Van Manen, 1990; 2014). In this second case, the researcher is assumed to also be knowledgeable about the phenomenon he is researching. This study leans on both approaches as it seeks to develop a thick understanding of integrated learning at a Christian university and the meaning that participants ascribe to its impact in their lives and in community.

Having been a teacher in a public university for five years and a staff and faculty member at UCBC since its inception in 2007, the researcher is familiar with the education system in the DRC. Such personal background gives the researcher the capacity to assess and reflect on the opinions and personal experiences of UCBC alumni on how they experienced integrated learning and the way it has impacted them to serve as agents of change in their respective positions of assignment in the community.

The main question that this research addresses was formulated as follows “*Is there an enactment of integrated learning at the Christian Bilingual University of the Congo, as one of the Christian Universities in the DRC, and what is its impact in students’ lives and respective communities?*” This question has two sides of which the first looks into the enactment of integrated learning through accounts of lived experiences of alumni and the second reflects on the impact of integrated learning in their lives as they serve in their communities. Four sub-questions were derived from the main question for a better understanding of the phenomenon and a more systematic inquiry on the nature of the reality being studied. Those sub-questions are:

- (1) What is integrated learning and what is integrated?
- (2) What does integrated learning curriculum at a Christian university look like? What does it integrate?
- (3) How does integrated learning impact students to become agents of transformation in their communities?

- (4) How does integrated learning curriculum at a Christian university contribute towards transformation in the community?

3.4.1.2 Research instruments

Consistently with the data collection methods adapted to phenomenological studies, the researcher opted for semi-structured interview with open-ended questions to seek in-depth answers. In the interview, participants were asked to describe their experiences in integrated learning and how it had impacted them to act differently in their communities. Participants were given the freedom to explore any experience they encountered in the two settings (studies at UCBC and service in community) as related to integrated learning.

A structured frame was formulated in form of an interview guide to serve for the purpose (Appendix A: Research Interview Guide). It comprised five open-ended questions to which participants freely responded with regular promptings. The interview guide covered the following areas: (1) the identification of the participant and the reason why they chose UCBC and/or their track of training at UCBC, (2) the understanding of integrated learning per se at the UCBC, (3) the development, description and understanding of the contribution of integrated learning for Christian university students with particular reference to UCBC's final year students, (4) hints concerning students' practices and expectations concerning their role as agents of transformation in their communities.

At the operational stage, interview questions as used during data collection and connected to the four research sub-questions stated in the preceding section were as follows:

Opening:

The participant was greeted and was asked to briefly introduce himself/herself. After introduction participant was asked what influenced him/her to choose UCBC for higher studies and/or a particular training track at UCBC. This question was judged optional because it did not relate directly to the content of the study.

Transition:

Another optional question was asked to the participant to know if he or she had reached the dream of life in terms of learning in higher education.

Research sub-Question 1:

Research sub-question 1 mainly focused on seeking participants' experiences and views on the nature of integrated learning and integrated learning curriculum at a Christian university. The question was formulated as follows:

- How do you describe integrated learning at UCBC? In other words, state your understanding of integrated learning at UCBC.

Research sub-Question 2:

Research sub-question two sought to get participants' personal learning experiences in integrated learning at UCBC as a Christian university. Two questions sought participants' views and were formulated as follows:

- Describe your learning experience at UCBC in respect of integrated learning. Or, what has it been like to study at UCBC for you?
- If possible state what you liked more and what you disliked in your learning experience at UCBC.

Research sub-Question 3:

Research sub-question 3 focused on how participants felt they were impacted through integrated learning to act differently in community. In other words, it sought to get their views on their experience of personal transformation through integrated learning. One question was asked as follows:

- Describe your experience in service in community and how integrated learning that you received at UCBC has empowered you to act differently in your community.

Research sub-Question 4:

Research sub-question 4 focused on requesting participants to share, from their experience both in training and service, about the potential and the way they felt integrated learning curriculum could induce transformation in community. Two questions were asked to solicit their views:

- How do you think integrated learning can contribute towards transformation in the community?
- At what stage of education do you see that transformation being implemented and effective: before, during or after education? How do you see it being implemented and effective?

Evaluative Questions:

Three evaluative questions, of which one was optional, were also asked to participants. These questions allowed them to state felt challenges that they encountered in community as they were serving, their best and worst experiences in service. The optional question sought their views on their experience in bilingualism and how it helped them in their professional lives. Evaluative questions were formulated as follows:

- If there is any case, provide a challenging situation that you came across and in which you felt less or not prepared at all by your learning experience at UCBC and say how you responded to it.
- As you are serving in community, share your best experience in service and your worst experience in service.
- UCBC also provides bilingual education, what was your experience of that bilingualism at UCBC and now in service? (Optional)

Closing:

On a closing note, the researcher asked participants two last open questions and thanked them for the time and contribution to the research.

- In light of all that we have discussed, what pieces of advice or recommendations would you make to UCBC leadership?
- Do you have any last comment?
- Thanksgiving.

After interviews were transcribed, transcripts were sent back to participants for correction and new insights, if any. Only four participants responded with feedback after they received the transcripts: two in form of review of transcripts, with or without added comments, and two in form of short essays particularly focusing on elaborating the aspect of empowerment to act differently in community.

3.4.1.3 Pilot study

A pilot study was carried in order to test the consistency of the questions and consider their realignment. Two alumni were selected for the study, a male and female. The former was from the Faculty of Theology and the later was from the Faculty of Economics. The male participant was working as assistant pastor in a mainstream church and the female participant had stopped working with the United Nations Organization Stabilization Mission in the Democratic Republic of the Congo (MONUSCO), an international organization that continues to be operational in the region.

Upon completion of the pilot study, some questions were judged to be optional as they did not make much difference in terms of the content for the research but they were equally important for the institution being studied, UCBC. Those were questions related to participants' choice of UCBC for their higher education studies, their having reached their life dream or not in terms of education and the bilingual aspect of education in the institution.

3.4.2 Research population and sample

3.4.2.1 Research population

According to Best and Kahn (1998:12), the population is “any group of individuals who have one or more characteristics in common that are of interest to the researcher. The population may be all the individuals of a particular type or a more restricted part of that group.” The total population for this study entailed 93 alumni from UCBC for the academic years 2010–2011 and 2011–2012, of which 54 were male (58.1 %) and 39 were female (41.9 %). In the academic year 2010–2011, there were 47 students who graduated from UCBC: 3 in Theology – all male; 10 in Communications – 4 male and 6 female; 28 in Economics – 12 male and 16 female and 6 in Applied Sciences – all male. In the academic year 2011–2012, 46 students graduated and figures according to departments were distributed as follows: 1 male student in Theology; 23 students in Communications – 12 male and 11 female; 6 students in Economics – 3 male and 3 female and 16 students in Applied Sciences – 13 male and 3 female.

Though they all studied at UCBC as a Christian university, it is worthwhile mentioning that within the population there was faith diversity. Some were Christian, from the Protestant Church or from the Catholic Church, and some were Muslim. UCBC is a Christian university but it does not discriminate against students in admission on faith or gender basis. Any student who is ready to abide by the values and principles of UCBC that are inspired from the Holy Bible and from Christian ethics and values is readily welcomed as part of the UCBC community.

3.4.2.2 Research sample and sampling method

Generally speaking, a sample is “a small portion of a population selected for observation and analysis” (Best and Kahn, 1998:12). In qualitative research, information is sourced from individuals and groups who are purposefully selected. According to Patton (2002:242) in qualitative approach the researcher selects “information-rich cases for study in-depth.” Commenting on purposeful sampling, Creswell (2013) gives three considerations that go into the approach: the decision about whom to select to be a participant in the research, the type of sampling strategy and the size of the sample. Concerning the selection of participants, he

advises that in a phenomenological study, participants must have had an experience of the phenomenon being studied.

In this study, all 93 alumni who constitute the total population of research experienced integrated learning at UCBC for at least four years (the preparatory year and three years of undergraduate studies). As for the sampling strategy, Creswell insists that beyond being in the position of purposefully informing the researcher in understanding the research problem, the researcher also needs to look at the consistence of the strategy within the adopted methodological approach, phenomenology in this case. The strategy adopted in sampling in this study was both random and purposeful. From the total number of alumni, 18 who were reached filled the criteria of purposeful selection as defined in the next paragraph but only 12 were randomly selected from the group. Nevertheless, a variation was allowed according to the distribution of participants across the four faculties that UCBC organizes. Another parameter of variation which was adopted is gender. Four female participants were selected.

As the debate on the size of sample according to the adopted methodology varies from one researcher to another, Creswell (2014) mentions cases where phenomenological studies had from one (Dukes, 1984) up to 325 participants (Polkinghorne, 1989). But he mentions that Duke recommends studying three to ten subjects. In this research 12 alumni were selected from four faculties, three from each faculty. UCBC organizes the Faculty of Theology, Economics, Communication and Applied Sciences. The criteria for the selection of the 12 was that (a) the person was an alumnus who had studied at UCBC for four years, (b) had graduated in the academic year 2010-2011 or 2011-2012, and (c) were working as agents in any institution in the community at the time of research.

The sample selection procedure for this study followed two steps. The first step consisted of getting permission to carry out the research from the UCBC Management Committee (Appendix C: Permission from UCBC Management). This permission allowed the researcher to inquire from the academic services of UCBC to get information about students who graduated in the academic years 2010-2011 and 2011-2012. The office of Academic Services provided the list of graduates of the two academic years and together with academic services and the students' affairs office, the researcher traced the alumni to find out how many were working either in Beni or elsewhere. All those who were found working automatically

became potential participants. In faculties where there were female alumni as potential participants, as accessibility allowed, they were included in the research to cater for gender balance: two in Communication, one in Economics and one in Applied Sciences where the ratio of female students to male students at UCBC is generally very low. The ratio male versus female was not taken as a parameter in the data analysis stage as the goal was to produce a deepened understanding of the phenomenon being research as experienced by students in general.

The second step in selecting participants consisted in contacting 12 alumni who filled the selection criteria to seek their informed consent to participate in the research. All 12 participants consented to partake in the research and they were assured of confidentiality and anonymity in the reporting of research results, and freedom to withdraw from research at any stage as part of ethical considerations (Appendix B: Informed Consent Letter).

3.4.2.3 *Identification of research participants*

This research was conducted among UCBC alumni from four different faculties. All participants were working or had served in different services in their communities during the time they were interviewed by the researcher. In total, there were four female and eight male participants who were interviewed and all were beyond twenty and not above fifty years of age. In congruence with the anonymity policy, acronyms were used for each participant in the result presentation and interpretation chapter. Those acronyms were built from participants' faculty name initials: **FT** for participants from the Faculty of Theology, **FE** for participants from the Faculty of Economic Sciences and Management, **FC** for participants from the Faculty of Communication and Information Sciences and **FA** for participants from the Faculty of Applied Sciences.

3.4.3 Procedures for data collection

The ideal in a phenomenological study is that interviews be unstructured. However, for the sake of staying on the topic, some frame or structure was given to the interview guide as advocated by McMillan and Schumacher (2010:346). Interviews were carried out through open-ended questions with regular promptings to allow participants to reflect, deepen, expand

and recollect their experiences on the topic. All data was recorded, transcribed and reviewed by participants after they had been transcribed before analysis. Participants freely chose the day, time and place of interview. As alumni from a bilingual university, they were also given the latitude to choose between English and French as language for their interview. Four participants chose to be interviewed in English while eight chose French. Among the eight, one started the interview in English and finished it in French to better express her thoughts.

During the interview, the researcher did his best to hold or suspend his own emotions, assumptions and pre-understandings only leaving room for promptings in order to keep the thoughts of the participant unfolding. In fact, Van Manen (1990:46) rightfully says that the problem is that often we as investigators, we know too much and “our common sense pre-understandings, our suppositions, our assumptions, and the existing bodies of scientific knowledge, predispose us to interpret the nature of the phenomenon before we have even come to grips with the significance of the phenomenological question.” In some cases and as an acknowledged bias, the researcher felt that he had over stated the question for the participant to better understand, but in such occurrence, he always restated the first question again to clarify it. The pilot study allowed the researcher to prepare for such occurrences as a way of reducing all possible biases and strategy to consolidate validation (Creswell, 2013:251).

All data collected with tape recorder were filed on the computer and then transcribed verbatim following the transcription notes of Poland (2002) presented by Henning (2004:163-164). Then each transcript was named with acronyms for the identification of participants and all names of people and settings were removed from transcripts in order to respond to the ethical requirements for confidentiality and anonymity (McMillan & Schumacher, 2010; Henning, 2004).

3.4.4 Data analysis and interpretation

The analysis in this study which targets to present lived experiences of what happened and how it happened was essentially inductive. The results were presented in narrative, thick, structural and textural descriptions. Creswell (2013:194) and Moustakas (1994) argue that the structural description helps understanding and depicting the context or setting that influenced

how participants experienced the phenomenon and the textural description elaborates on what participants actually experienced. For a typical phenomenological study as this, McMillan and Schumacher (2010:346) contend that the report should include “a description of each participant’s experience, including the researcher’s, followed by a composite description and the essence of the experience.”

The analysis of all 12 verbatim transcripts that resulted from the interview comprised the tasks that Creswell (2013) and Van Manen (2014) refer to as follows:

- First, the transcripts were read several times from beginning to end in order to obtain an overall feeling and idea from them. This reading confirmed the assumption on two aspects in the data: (1) the nature of integrated learning as viewed and experienced by the alumni and (2) the views of the alumni on integrated learning as a transformational experience for service in their communities.
- Second, following Van Manen’s selective reading approach (2014:320), significant phrases and/or sentences that related directly to the experiences of the alumni were identified and were classified as relevant data while irrelevant data were simply discarded or ignored.
- Thirdly, the relevant data were formed into ‘significant statements’ (Creswell, 2013) or ‘meaning units’ (Van Manen, 2014).
- Fourthly, meanings were formulated from the ‘significant statements/meaning units’ which in turn were clustered into themes that were common to all participants’ transcripts.
- After that a thick description of participants’ experiences and understanding of the phenomenon under scrutiny and what makes that it is experienced was provided. The description followed the theme thread line as it occurs in the operational research questions, directly connected to the four research sub-questions. The end result was a structural description under research sub-questions one and two and a textural description, directly tying into research sub-questions three and four. The structural description comprised the provision of the nature and context of integrated learning and its curriculum at UCBC as a Christian university. The textural description elaborated on the experience of the alumni in personal

transformation and in their service in community for transformation and as a result of their training in integrated learning at UCBC. Both descriptions are presented in chapter four which gives the data presentation and analysis.

- Finally, from the structural and textural descriptions, a composite description that presents the ‘essence’ of the phenomenon is also presented in chapter five under the heading of discussion of research findings. The implications thereof are presented in the last chapter.

3.5 GEOGRAPHICAL LOCATION OF THE STUDY

This research is conducted at UCBC, located on a ninety acre land in the town of Beni, in the Eastern Province of North-Kivu in the DRC. UCBC is an interdenominational institution of higher education accredited by the governmental decision N⁰ 078 / MINESU / CABMIN.ESU / MM / KOB/ 2010 of April 27, 2010. It is the result of the visionary undertaking of Professor David M. Kasali in the early 2000’s when he was still Vice Chancellor of the Nairobi Evangelical Graduate School of Theology (NEGST) in Nairobi. Seeing the misery, poverty, the social, economic and political unease in which his home country was, with young people who could not have access to quality higher education, Professor Kasali, together with his wife and their three sons, decided to resign from their position in Kenya in 2004 and return back in the DRC to start the UCBC from scratch, with God and a few faithful brothers that the Lord had put around them.

In October 2006, the University got its permit to function from the government and opened its doors in October 2007 with an intake of 82 students in the preparatory year. In July 2010, the first generation of students graduated from the Theology, Economics, Communication and Applied Science Faculty, some to go out in the labour market to serve the nation and others to continue their studies at the post-undergraduate level. Today UCBC is a university committed to providing integrated learning through its triadic program that combines academy, service-learning and work program for community transformation.

The UCBC campus is a vast construction site with one school building fully completed. That building has office spaces for the Rector, academic and administrative services, two computer labs, one library, the teachers’ room, four classrooms and toilets for ladies and gentlemen.

The second building still under construction is, and will be, the largest of the campus. Its first side is completed in half and hosts six classrooms, while on the second side the construction will include an auditorium purposefully named 'Community Centre', which will seat 1600 people. In the same building UCBC has a radio station that broadcasts spiritual formation and community development programs and serves as practice site for students from all Faculties.

UCBC campus also has a fourteen bed boarding house for students and a security building where all construction materials are kept. The rest of students either commute by the school bus from the town to the campus or rent houses in groups of two or three in the neighbourhood of the university. A comprehensive master plan has been developed by eMi, an international non-profit organization based in Kampala/Uganda, for the development of the future campus of the university with recreational areas, faculty and staff accommodations, students' accommodations, a cafeteria, a dispensary and a primary and high school.

In February 2015, the leadership team of UCBC invited an international team for an organizational audit after eight years of functioning of the institution. In May 2015 the audit report came out and was presented to and discussed with the leadership of the school for further strategizing in Uganda. The researcher was privileged to be invited to attend the two-day session at Bethany House in Entebbe. Broadly speaking, the audit revealed organizational strengths and some points that needed to be revisited and consolidated. It mainly stated that UCBC had opted for the differentiation strategy to enter the higher education sphere in the DRC and so should strive to strengthen and improve its elements of differentiation.

UCBC differentiates itself in the following elements: (1) its' commitment to remain a Christian institution deeply rooted in Christian values and ethos as foundation for its mission, vision and values which are well known and owned by its community members and the larger community in Beni, (2) its deliberate decision to be a bilingual institution in a French speaking country as a means to train leaders who are aptly prepared for the global world, (3) its desire to build a campus and foster an authentic, Christian, multicultural, multigenerational, multi-ethnic and gender-sensitive community, (4) its commitment to implement and pioneer the LMD approach towards which the government in the DRC is urging all higher education institutions to turn in the coming decades.

3.6 LIMITATIONS OF STUDY

As Bell (2010) suggests, it is hard to generalize results of such a study as this, limited to the investigation and description of a phenomenon at a specific Christian university. Any attempt to generalize results of this research should rather be considered with the view of adaptability or “relatability” so that other Christian universities working under the same conditions or in similar situation might relate their decision makings to the case of UCBC as described in this work. (Bell, 2010:9) To make such relatability possible, the researcher has opted to use, among other validation strategies, the rich and thick description which, according to Creswell (2013:252), gives room for the possibility to transfer the results or information to a different setting and to determine whether or not the findings can be transferred because of what is called “shared characteristics.”

From the logistical perspective, the researcher felt limitations due to the distance in which two participants were serving, one in Goma and another in Isiro, in the Oriental province, a neighbouring province to the North-Kivu province. Despite high insecurity concerns on the road, the researcher had to travel by road to Goma, more than 400 kilometres south of Beni, to interview a participant. To the satisfaction of the researcher the participant in Isiro offered to be interviewed in Beni, at UCBC during his holiday trip to the town and thus spared the researcher a long trip.

Other limitations that occurred but were quickly addressed consisted in the language of interview, the time and place of interview. One of the participants decided to start the interview in English but upon noticing that she was struggling with the language, she spontaneously shifted to French to better express her thoughts. She is also among one of the three participants who provided feedback to the interview transcripts. Concerning place and time, the researcher had some difficulties with one of the participants who chose to be interviewed in his work environment, a studio with loud music at times, but which the participant requested his colleagues to turn down.

3.7 ETHICAL CONSIDERATIONS

The ethical considerations accounted for in this research are verification and validation which also entails evaluation. (Creswell 2013:243). Verification in this research was accomplished through the literature review to establish the assumptions of the researcher on the necessity to study the phenomenon of integrated learning as a way to enhance transformation in individuals as well as in the community. The requirements of verification were also achieved through the adherence to the phenomenological method through the suspension of presuppositions and past experiences, the writing of field notes, the use of an adequate sample and interviewing until saturation was reached. While saturation was quickly reached on textural matters such as the nature of integrated learning, on structural issues such as how and why is it that learners experienced what they had experienced, experiences varied from one alumnus to another and therefore gave rich, thick data for structural descriptions as is needed in a phenomenological study.

The validity parameter was met through regular evaluations of the trustworthiness of the study first by the submission of the work to the ethical clearance process of the College of Education. (Appendix D: Ethical Clearance Certificate). Secondly, the proposal for this research was also presented in the Research and Innovation Week organized by UNISA in March 2013 and in different workshops where students were asked to present the synopsis of their works and they were discussed with fellow colleagues. Thirdly, the researcher also worked closely with participants, first by their reviewing the interview transcripts and secondly by their also reviewing the research results after the data analysis and interpretation stage. Lastly, a fellow with a doctoral degree in education science, read the work to provide suggestions that contributed to enhance the validity parameter.

3.8 CONCLUSION

In this chapter the researcher's purpose was to present the methodological and procedural steps that were used to reach to the defined purpose of the investigation, the enactment of integrated learning at the UCBC and its impact in the lives of former students of the institution as agents of transformation in their communities. The research design was qualitative, using the semi-structured interviews aligning open-ended questions within the

phenomenological framework. Interviews were, thus, focused on lived experiences of alumni from UCBC in integrated learning, their experiences on campus during the training stage and in the community during the service stage. Twelve interviews were conducted, four in directly in English and eight in French. Interview transcripts in French were translated into English. All interviews took place in locations and at times of participants' personal conveniences. All interviews were audio taped and then transcribed and then translated into English for those that were in French.

The interview analysis followed the content or thematic analysis approach where the text is first coded and then codes are built into categories that are later regrouped under major themes. The themes served to conduct the analysis and discussion of results. The end work was presented as a thick and comprehensive description of the understanding of the nature of integrated learning and curriculum at UCBC and its impact in learners' lives and in their communities.

Chapter 4 presents, analyses and discusses the research findings.

CHAPTER 4

PRESENTATION OF RESEARCH FINDINGS

4.1 INTRODUCTION

The focus of this study was to critically reflect on the contribution of integrated learning at a Christian university in students' lives as change agents in their communities. It intended to provide a description of the nature of integrated learning in a Christian university and also sought to evaluate and reflect on how integrated learning prepares students to act as agents of change and community transformation through the critical assessment of lived experiences of alumni from the UCBC in the academic years 2010-2011 and 2011-2012.

The previous chapter elaborated on the research design which was qualitative, using semi-structured interviews. It also presented the research methodology as nested in the phenomenological framework, using Edmund Husserl's descriptive phenomenology and Van Manen's hermeneutic phenomenological reflection in its thematic analysis approach. Research data was gathered through interviews that focused on lived experiences of 12 UCBC alumni in integrated learning as a catalyst for personal transformation which was afterwards carried over into the community where students were serving at the time of the investigation.

From the 12 verbatim transcripts, a total of 414 significant statements were extracted, of which 192 pertained to the nature of integrated learning at UCBC as a Christian university. The significant statements were arranged into theme clusters. A total number of 43 theme clusters were generated. The theme clusters were then grouped into 10 major themes of which five were related to the nature of integrated learning at a Christian university and five were related to the experience of students in integrated learning and transformation at personal level and in community through service. Transformation and change in community is substantiated with accounts of impacts from participants themselves.

The main question that guided this study was formulated as follows: *“Is there an enactment of integrated learning at the Christian Bilingual University of the Congo, as one of the Christian Universities in the DRC, and what is its impact in students' lives and respective communities?”* In order to cover the entire intended scope for the study, four research sub-

questions were derived from the main research question to serve as leading threads in the investigation:

- (1) What is integrated learning and what is integrated?
- (2) What does integrated learning curriculum at a Christian university look like? What does it integrate?
- (3) How does integrated learning impact students to become agents of transformation in their communities?
- (4) How does integrated learning curriculum at a Christian university contribute towards transformation in the community?

Research findings are presented according to the major themes and their respective sub-theme clusters and as directly connected to the research questions. Each finding is supported by quotations (excerpts from interviews) that emphasize participants' experiences as related to a specific theme or sub-theme. However, the next subsection records the demographic profiles of participants in research prior to the presentation of research findings.

4.2 DEMOGRAPHIC PROFILES OF PARTICIPANTS

To facilitate identification throughout data presentation, analysis and the discussion of findings, each research participant was labelled with a symbol built from his/her faculty name initials and a numeral. Table 4.1 presents symbols used to reflect all 12 participants as sources of research data.

Table 4.1: Symbols used to reflect participants as sources of data.

#	Symbol	Source of data to which it reflects
1.	FT1	1 st Respondent from UCBC Faculty of Theology.
2.	FT2	2 nd Respondent from UCBC Faculty of Theology.
3.	FT3	3 rd Respondent from UCBC Faculty of Theology.
4.	FE1	1 st Respondent from UCBC Faculty of Economics.
5.	FE2	2 nd Respondent from UCBC Faculty of Economics.
6.	FE3	3 rd Respondent from UCBC Faculty of Economics.

7.	FC1	1 st Respondent from UCBC Faculty of Communication.
8.	FC2	2 nd Respondent from UCBC Faculty of Communication.
9.	FC3	3 rd Respondent from UCBC Faculty of Communication.
10.	FA1	1 st Respondent from UCBC Faculty of Applied Sciences.
11.	FA2	2 nd Respondent from UCBC Faculty of Applied Sciences.
12.	FA3	3 rd Respondent from UCBC Faculty of Applied Sciences.

Of 12 participants who contributed to the research, eight were male and four were female, eight were married and four were single. Regarding the years of completion of studies at UCBC, the majority of participants completed their first degree (undergraduate) in the academic year 2010-2012, except 2 –FC3 and FA2– who completed their studies in the Academic Year 2011-2012. Data collection took place essentially in Beni and in two other towns in the province of North-Kivu. In the process of data collection, the researcher conducted ten interviews in Beni and two outside of Beni –one in Goma, the capital city of North Kivu Province, and a second one in Butembo, a neighbouring town, 54 kilometres south from Beni.

Participants’ work placements covered two provinces: North-Kivu and the Oriental Province. At the time of investigation, ten participants were working in Beni and only two were serving outside of Beni, one in Goma and the other in Isiro, a town in the Oriental Province, a neighbouring province north of the North-Kivu Province. The participant serving in Goma was interviewed according to her convenience, in between her work times, on her work site, in the city of her work placement and at her residence. The participant serving in Isiro chose to be interviewed in Beni, on UCBC campus and during his holiday visit in Beni.

Referring to the language of interview, four respondents chose to give their interviews in English while eight others chose to do it in French. However, among the eight, one lady started to respond to interview questions in English and then chose to shift to French in order to better express her thoughts. All interview transcripts in French were translated into English by the researcher. In this regard, it is to be noted that the researcher had his first degree in Applied Pedagogy majoring in English Language Teaching and African Culture (from the National Pedagogic Institute in Kinshasa/DRC) and an MA in Translation Studies (from the

Nairobi Evangelical Graduate School of Theology in Kenya). Table 4.2 gives details of the demographic profile for each participant.

Table 4.2: Demographic Profiles of research participants

Respondent	Gender	Status	Year of Graduation	Service and/or Position	Place of service	Date of Interview	Place of interview	Language of Interview
FT1	Male	Married	2010-2011	Assistant Chaplain and Development Training Agent	Beni	02/11/2013	Butembo: at Baptist Guest House–Kikyo.	English
FT2	Male	Married	2010-2011	Senior Pastor	Beni	07/11/2013	Beni: at UCBC.	French
FT3	Male	Married	2010-2011	Assistant Chaplain at university	Beni	13/12/2013	Beni: at place of researcher	English
FE1	Male	Married	2010-2011	Road Toll Supervisor	Beni	27/06/2014	Beni: at home of participant	French
FE2	Female	Married	2010-2011	Managing Director	Beni	24/04/2014	Beni: in office of participant	English and French
FE3	Male	Married	2010-2011	Finance Director	Beni	30/04/2014	Beni: at place of researcher	French
FC1	Female	Married	2010-2011	Project Coordinator in an NGO	Goma	26/11/2013	Goma: at work place of participant	English
FC2	Female	Single	2010-2011	Journalist and	Beni	26/06/	Beni: at	French

				Radio Reporter		2014	home of participant	
FC3	Male	Single	2011-2012	Executive Secretary and Studio Technician	Beni	15/11/2013	Beni: at work place of participant	French
FA1	Female	Married	2010-2011	Bank Agent: Secretary and Archives	Beni	19/11/2013	Beni: at home of participant	English
FA2	Male	Single	2011-2012	Bank Agent: Accounting and Files	Beni	01/06/2014	Beni: at place of researcher	French
FA3	Male	Single	2010-2011	IT and Tele-communication Technician, and Teacher	Isiro	10/04/2014	Beni: at UCBC.	French

Finally, participants gave different reasons why they chose UCBC and their respective faculties for studies. Table 4.3 below presents the reasons. Also participants felt that they had reached their life dreams through training received in specific faculties and at UCBC in general. These comments from participants support these findings.

I decided to continue and focus in Communication in order to tell our stories to the outside world, other stories that nobody can talk about, except a Congolese who loves his country. So, that was my motivation and even if I am not dealing with Communication where I am working, I still communicate in other ways because I have my blog and I write stories and articles. So it's really my passion, communicating. [Respondent FC1, interviewed on 26 November 2013 at her work place in Goma]

I am the Managing Director of the company. My job, I have a lot of things to do... we have many services. Every time I have to solve

problems, listen to people. Information comes from all sides, my work is to centralize information and bring it to the number one responsible (CEO). It's not easy, it's really difficult but I feel that is what I like to do. I feel that my dream is now true and I am not tired of what I am doing. [Respondent FE1, interviewed on 27 June 2014 at his home in Beni]

Table 4.3: Reasons that motivated participants' choice of UCBC and faculties for studies

#	Entity	Reason of Choice
1	UCBC (Université Chrétienne Bilingue du Congo)	<ul style="list-style-type: none"> - There are values and it is a Christian university. - Its vision and mission were really motivating. - There is no practice such as bullying, corruption... - It is bilingual and no other Christian university existed then in Beni. - I knew the founder and Rector.
2	FT (Faculty of Theology)	<ul style="list-style-type: none"> - I wanted Theology and it had just come near. (FT3) - It had a leadership/Biblical Counselling track. (FT1/FT2)
3	FE (Faculty of Economics)	<ul style="list-style-type: none"> - I wanted to be a Manager. (FE2 and FE3) - I knew it was a good option that could help me in life. (FT2) - I felt it was my passion. (FE1)
4	FC (Faculty of Communication)	<ul style="list-style-type: none"> - I didn't know why at first and I didn't want to deal with numbers. (FC1) - I felt challenged to be the voice that could tell our own stories. (FC1) - Communication is an important field and quite necessary in man's life. (FC2)
5	FA (Faculty of Applied Sciences)	<ul style="list-style-type: none"> - I used to like it and I like working with computers, doing things and learning more things. (FA1) - Since High School I wanted to study Engineering Sciences. (FA2) - I did Electro-Mechanics in High School... So, I chose Computer Engineering for a good continuity. (FA3)

4.3 PARTICIPANTS' VIEWS ON THE NATURE OF INTEGRATED LEARNING AT A CHRISTIAN UNIVERSITY: DEFINITION

As primary focus in the semi-structured interview, following the general information on participants, the researcher asked each participant to give his/her understanding or description of integrated learning as experienced at UCBC. The question sought to solicit participants' understanding on the nature of integrated learning in general. It intended to discover elements that emerged as participants' definitions of integrated learning and the curriculum that is offered by UCBC for such learning.

Pertaining to the understanding and definition of integrated learning, three themes emerged from participants' descriptions: (1) integrated learning as a holistic and complete training of the human being, (2) integrated learning as an education that intentionally values the combination of theory and practice, and (3) integrated learning as being trained to become important for the community. The following subsections give details on the three descriptions of the understanding of integrated learning provided by participants.

4.3.1 Theme 1: Integrated Learning as a holistic and complete training

Most participants understood and defined integrated learning as a training that impacts more than the intellect, to touch on the body, the mind, the soul and the heart. Nine participants (FT1, FT2, FT3, FE1, FE3, FC1, FC2, FC3, FA2) described it as a holistic training organized with multiple components. By the fact that it touches not only on the intellect but also on the spiritual and moral aspect, participants also described integrated learning as a complete education of the learner as opposed to education which focuses solely on intellectual training.

Participants most frequently acknowledged that the spiritual aspect as part of integrated and holistic learning at UCBC was prevailing in an overarching manner in the school activities as a Christian institution. It is present in the school's vision and mission statement (FT3, FE1, FE3) as a Christian university and is also displayed through the lives of the leadership and full time staff of the university (FT1, FA3). One participant (FT3) specifically noted that in integrated learning experienced at UCBC, the spiritual dimension mainly provided through

listening to God's Word, was a way of developing God's image and heart in students and in members of the learning community in general.

The following comments made by some of the participants support these findings:

Integrated learning means involving the mind, the body and the soul. The mind, because you have academic learning, the body because you have manual work, the soul because you have spiritual training and also that compassion feeling. [Respondent FT1, interviewed on 2 November 2013 at Baptist Guest House-Kikyo in Butembo]

I can say that education that UCBC offers is really exceptional because it is not an education in half. I can say that it is complete education because we were trained not only in relation to courses... but we also received spiritual education, as well as moral education... [Respondent FC2, interviewed on 26 June 2014 at her home in Beni]

4.3.2 Theme 2: Integrated learning as training that values the combination of theory and practice

Besides the holistic and complete nature of integrated learning at UCBC, participants also experienced integrated learning as an education that focuses not solely on theoretical training as is the case in many universities in the DRC but mainly on the intentional combination of theory and practice in training. In other words, it is a more practical training that helps learners to combine both serving and studies as a preparation for professional life. Participants were conscious of the fact that they acquire knowledge not for its sake but to bring solutions to problems in the community. The practical nature of the education was experienced through the various components of training at UCBC. Explanations from participants consistent with these findings are as follows:

I can say my studies at UCBC were not only academic. They were both theoretical and practical... we were combining both serving, the ministry and studies... my studies were very practical in terms of Work

Program, because a week, I had two hours to work manually... UCBC has a program called Service-Learning where you go to practice what you have learned from classroom and come up with a solution. [Respondent FT1, interviewed on 2 November 2013 at Baptist Guest House-Kikyo in Butembo]

For example in Economics, there are things that we learned, they were first taught theoretically. Every teaching was followed by a practical component, practice on internet, and also in the professional... [Respondent FE3, interviewed on 30 April 2014 at researcher's place in Beni]

4.3.3 Theme 3: Integrated learning as being trained to become productive in community

A sense of integrated learning as education that cultivates a hard work ethic in learners and as a way of developing autonomy in them so to be able to face the many social evils in their communities was evident in the explanations of participants. Three participants specifically acknowledged that developing a hard work ethic through integrated learning at UCBC intended to make learners perfect at all levels (FC1, FA3) and people who are important for their communities (FC1) and will not always do things the way others do. But they are prepared to try to bring even small changes where it is possible (FA1).

Developing a hard work ethic is a necessity where the society is besieged by corruption and people easily opt for idling and they seek easy gain. Integrated learning at UCBC, thus, seeks to transform students so that they can become useful for their communities and for their nation. Participants made the following comments that support these findings:

Education at UCBC wants to bring students to work harder, to rely on their capacities... which is not the case in other universities [in the

DRC] where there is a lot of cheating, there is a lot of... in fact, we often speak of 'sexually transmitted grades'²⁰, there is corruption. But at UCBC, there are no grades of corruption. [Respondent FA3, interviewed on 10 April 2014 at UCBC in Beni]

At UCBC they don't only see the science... So, the problem is not only to communicate science but most importantly, how can a student behave to become important for his country... So, I found that very interesting because we have many students in this country, but the more they study, the more they become mischievous, if I can say so... So, there is all this holistic approach which makes the student become perfect at all levels. [Respondent FC1, interviewed on 26 November 2013 at her work place in Goma]

4.4 PARTICIPANTS' VIEWS ON THE NATURE OF INTEGRATED LEARNING AT A CHRISTIAN UNIVERSITY: CURRICULUM

4.4.1 Theme 4: A curriculum with multiple components

Pertaining to the understanding of the nature of integrated learning at UCBC, participants' comments also reported aspects related to the curriculum through which integrated learning is offered. Findings thus indicated that participants experienced education through a curriculum with multiple components and dimensions. Commenting on components of integrated learning curriculum at UCBC, some participants (FT2, FE1, FC3) specifically referred to it as triadic training. In defining what the triad comprises, FT1 pointed out three components: the intellectual component, the physical component, and the spiritual. Others (FT2, FT3, FE1, FC3) defined the triad as combining academics, service and work. The physical aspect of training was described as provided to develop manual and specific work skills, the spiritual aspect as primarily focusing on impacting the heart or building the inner person, the person

²⁰ Sexually Transmitted Grades: A concept coined from the medical term 'Sexually Transmitted Diseases' to stigmatize a social evil particularly in higher education in the DRC. It refers to girls either being sexually abused or offering themselves for grades, which is another form of corruption which degrades the human being, particularly girls/women.

which embodies the character, the values needed to be a morally upright person in the community, and the intellectual aspect as equipping learners intellectually. Academic competence developed through the intellectual aspect of training impacts learners' minds with knowledge that needs to be wisely used to serve and bring change in community.

The spiritual aspect in education at UCBC was looked at not necessarily as a component of education as such but as a dimension prevailing in all aspects of life at the university and contributing to develop consciousness to do good (FA2, FC3, FA3). Findings revealed the spiritual aspect to be present in the academic component through some biblical and theological courses (FC2). It was described as present in the work and service components because of their biblical foundation that look at work as a divine recommendation and an act of worship to God and look at service as an expression of compassion and expression of the perfect love, the agape love (FT1).

The spiritual aspect was also experienced as present in the Community Life component (FE1, FA2). Students experienced true love and brotherhood as the target was to create an authentic and model community of people who acknowledge God's Kingdom in all that they are and in all that they do together as members of one body recognizing all truth as God's truth, THE Ultimate Truth, acknowledged by most scholars in typical faith and learning integration practice (Gabelein, 1954; Holmes, 1987; VanZanten, 2011).

Besides the three components – academics, service and work –, some participants (FT1, FE3, FA1, FA2) emphasized the existence of two more components namely, the special skills component and the community life component. The former was described as closely related to training that UCBC offers in technology or computer skills and in English as part of the university's calling to be bilingual, targeting to prepare students who are able to function in a global world. The latter, the community life component, was mainly concerned with the general family-like environment and togetherness that characterized life on campus.

By and large, five components emerged as part of the integrated learning curriculum at UCBC. These comprised the triad of academics, work and service with the other two components of training in special skills and training through community life. Before closely examining participants' views on each component, comments made by some participants who

experienced integrated learning as a multiple component curriculum with a prevailing spiritual aspect that addresses character formation are provided below:

Education that we received at UCBC was first of all a triadic education. We were trained not only academically, but we also took a training in service and in work... we were also trained spiritually... we feel that we have to behave, to walk the talk... a Christian character. [Respondent FE1, interviewed on 27 June 2014 at his home in Beni]

Studying at UCBC looked like being home with your father and mother and your brothers... you were just like a family. [Respondent FT1, interviewed on 2 November 2013 at Baptist Guest House-Kikyo in Butembo]

4.4.1.1 Programs to train learners intellectually

Research findings indicated that the academic training component was matched with the intellect or mind for which the metaphorical image of ‘head’ is sometimes used, to mean the training of the mind (FT1, FT2, FT3, FC1). It is training through courses which equip the learner academically with knowledge that is intended to take the learner through the map of knowing and learning of Hart (2009) with six steps (information, knowledge, intelligence, understanding, wisdom and transformation) and intended to help him/her in professional life.

To equip students intellectually, UCBC organizes four faculties: Theology, Economics, Communications and Applied Sciences. Six participants (FT1, FT3, FE1, FE2, FC1, FA2), distributed across all four faculties organized by UCBC, reported a general experience of academic training as being education that equips intellectually not simply for the sake of having knowledge and making oneself a name, but as education for the purpose of increasing one’s knowledge, delivering and serving in the community with the knowledge that was accumulated in the course of years.

However, faced with the reality of the multifaceted curriculum, some participants’ primary reaction was dissatisfaction and a feeling of being overwhelmed (FT2, FT3, FC2). Some

expected to simply have to deal with academics (FT2, FT3, FA3), as is largely the case in most of higher education institutions in the country. But realizing how equally important other elements of education are for efficiency in service, some participants quickly adapted to the reality and learning became an enjoyable exercise and a complete preparation for autonomously and competently serving in the community. Comments supporting these findings are provided below.

I got what I longed to have just because the training that I have received for five years was helpful for me and today I am able to study economical phenomena and make economic analysis and I am able to produce certain results which can be favourable not only to me but also to others... [Respondent FE1, interviewed on 27 June 2014 at his home in Beni]

I came here [to UCBC] just to learn. I came here for academics. Why all these things? But when with time I really found it very important and I liked it... So, I can say that studying at UCBC, it is both enjoyable but also challenging, challenging especially for new students. [Respondent FT3, interviewed on 13 December 2013 at researcher's place in Beni]

4.4.1.2 Special skills' training: English and Computer Skills

Closely related to the academic training component, research findings revealed the special skills training component for which UCBC has specific programs which include the English program and the Computer Skills program. While both programs prepare students with skills to efficiently operate in a global world, the English program also particularly caters for the bilingual aspect of the university. All participants experienced training in English and eight (FT1, FT3, FE2, FE3, FC1, FC3, FA2, FA3) reported how helpful it was to them in their service settings. Training in computer skills has helped students know how to use the computer and also to conduct research on the internet (FE3). For some this has developed self-confidence and the capacity to be industrious and productive in service (FE3, FA1).

Evoking the current state of the English program at UCBC, one participant (FE2) indicated that the learning of English was decreasing at UCBC yet it is an asset and added value that is very useful in service context. Thanks to skills acquired in the English language some participants experienced connection to people that they would never imagine being able to connect to (FE3, FA2, FA3); others significantly increased their potentials and skills as a result (FT3, FC1, FE3, FA3). The following are comments of participants supporting these findings:

Where I work people wonder where I studied. People think that I studied in Kampala or in the East [of Africa] because sometimes when we receive [a request for help from MONUSCO]... so to go there you need to know English or their language. As I know English, we always go with my chief of department... when it is time to present the problem, or discuss with them, I speak English... [Respondent FA3, interviewed on 10 April 2014 at UCBC in Beni]

UCBC equipped us with the computer handling aspect which makes it possible for us to do our best in professional life today and particularly with the notions of computer skills in Excel and Word so that we can work, so that we can adapt to the purely technical and technological world... [Respondent FE3, interviewed on 30 April 2014 at researcher's place in Beni]

4.4.1.3 Training through work: Work Program and Community Service

Another component that emerged from participants' feedback on the nature of integrated learning curriculum at UCBC was what some called the physical aspect of training (FC3) or training through work (FT1, FT2, FT3, FE1, FE2, FC1, FC2). Participants consistently evoked having participated in Work Program activities which took two hours every week. Although it did not always consist in overtly physical work, sometimes the metaphoric image of the 'hand', meaning training through manual work, was used to refer to the work program component in training (FA2, FT3, FT1, FC1, FT2). It is also important to notice that participants did not experience the work program as an activity for students only, but as a

community work where learning through observing role models was maximized (FC3). Working together provided a golden opportunity to experience mentoring and coaching in practice. It laid the foundation to learn from one another in a real work setting and develop relationships that contributed to tear down the academic divide and move beyond to touch deep in the soul of students (FT1, FC3).

Participants also argued that work program was a very practical side of training but different from ‘manual work’ that exists in high schools by the fact that Work Program at UCBC is something consciously owned by students and looked at as a preparation for future life (FT1, FC2, FC3). It was described as developing in learners, work ethic which is needed for service in community (FT2, FT3, FE1, FE2, FA3); as fostering team work skills (FE2, FE3) and also allowing students themselves to clean their campus and the community as a way of appealing to the collective conscience of community members (FC3). Feedback from participants (FT1, FT2, FT3, FE1, FE2, FC1, FC3) either directly or indirectly suggested that work program allowed students to get rid of fear of all sorts of work and identify with the lowest in the social layer. Most of these lowest are peasants who toil every day to support their families, and in some cases, studies of their children who are students trained to become prospective leaders in the society.

In spite of the unpopular view held by non-UCBC students of training through manual work which they saw, according to FC3, as abnormal and childish type of work for students from university, the ownership and consideration of the work program as special was prevalent in participants’ comments. They felt that the work program did not only prepare them to recognize and affirm people from all walks of life but it mainly equipped them to serve in professional context.

Only one participant (FA2) described the work program as the component of integrated learning that he did not like at UCBC. Being from a modest family, he considered himself a farmer who already did an extensive manual work at home and felt it an unnecessary and redundant obligation to have to do it at school, but he did it anyway. Examples of participants’ comments supporting the findings above are as follows:

When we were doing Work Program, we knew it wasn't only for students... In fact, I remember we used to have groups and in each group there was a staff member, who would lead us, but there were also students. If you work with, for example, a teacher... if you are in charge of taking attendance at the end, he will also come to you... There was an 'atmosphere' which allowed everyone to express their thoughts, to give the best of themselves in everything they did. [Respondent FC3, interviewed on 15 November 2013 at his work place in Beni]

At UCBC you have that personal consciousness... you feel that it [work program] is something which prepares you for future life. You see there in High School you could even refuse to do the 'work program', but here at university, you feel that if you refuse to do it, it is a bad service you render to yourself... it is part of your life that you want to erase. [Respondent FC2, interviewed on 26 June 2014 at her home in Beni]

4.4.1.4 Training through service: Service-Learning and Community Engagement

The other component of integrated learning curriculum that was evident in participants' responses is service-learning. A large number of participants (FT1, FT2, FT3, FE1, FE2, FE3, FC1) described it as training that helps practise in the community what was learned in class and develops in learners a heart for service and servant leadership, a legacy which they carry with them in their service in community. Service-learning was thus experienced as a way for learners who are still being trained to engage the community in order to assess its problems, to bring simple and locally based solutions to them either through projects directly carried out in a specific community, or as indirect actions through handing over results of learners' investigations and solutions to a specialized organization, or through an action of advocacy on behalf of a certain group towards the solving of a specific problem. Some participants (FE2, FC1, FT1, FE1) also reported that like the work program, service-learning also contributed to remove all sorts of personal issues and prepare them to serve under all conditions; it largely helped to change the negative image that the community had of students (FE1, FC1).

However, two participants (FT2, FT3) noted that they came to UCBC with the expectation to have more theory than practice in their training as is the culture in higher education in the DRC. But encountering service-learning and other components of training revealed to them the emphasis put on the combination of theory and practice for better results in education. Despite the amount of time and work that the implementation of such curriculum required, participants confided that they came to understand the advantage this special approach to training brought to their training and the way the community saw them. The following are some of participants' responses consistent with these findings:

UCBC has a program called Service-Learning where you go to practice what you have learned from classroom and come up with a solution... we are not just there as researchers, but we are also people who can bring solutions to the community... it [service-learning] took away that inferiority, or superiority complex towards my wife or anybody. I really like to serve people in the community... when I realize I served someone, I really sleep at peace. [Respondent FT1, interviewed on 2 November 2013 at Baptist Guest House-Kikyo in Butembo]

We are not there only to sit in classrooms and deal with our notes but we have to go in the community to put in practice what you learn in class on behalf of the community, and change the image of what the community has on students. So, a student is not the one who comes and makes noise but he/she can also come and bring solutions to problems in his community. [Respondent FC1, interviewed on 26 November 2013 at her work place in Goma]

4.4.1.5 Training through community life: Family-like environment

The last component that emerged from some participants' responses as part of integrated learning curriculum at UCBC is a 'special' type of community life (FT1, FE1, FC2, FC3, FA3). They described it as characterized by social interactions with a family-like environment (FT1, FE1), accessibility to peers, staffs, teachers and school leadership (FT1, FE1, FA2, FC3, FC2) and mutual respect (FT1, FC3).

In their book *Education and Identity*, Chickering and Reisser (1993:145) emphasize the importance of relationships and connections with others as having profound impact on students' lives as through them, students "learn lessons about how to express and manage feelings, how to rethink first impressions, and how to share on a deeper level, how to resolve differences, and how to make meaningful commitments." Good social interactions also have the potential to tear down the academic divide in a context of education for leadership and social responsibility (Nemerowicz & Rosi, 1997). In fact, one participant (FE1) noted how family-like life in the school community made it easy for them, students and any school community member, to seek needed help from anybody, at any time. There was mutual support and they could easily carry one another's burdens as brothers and sisters in such cases as of sickness, bereavement or any other life circumstance. Four other participants (FT1, FE3, FA1, FA2) also expressed their appreciation of community life experience as a practice altogether different from what is common in higher education institutions in the DRC and which facilitated induction for them into professional context. FT1 clearly pointed this type of community life as a significant shift of culture in higher education context in the DRC and he commented, "Accessibility to lecturers and authorities is not a local culture in higher education institutions."

Two participants (FT1, FC3) remarked a limitation that existed in community life as integrated learning curriculum component at UCBC. This limitation consisted in a subtle but evident awareness about mutual respect guided by age and position. Thus, it was not an organized disorder or a jungle-like context where whoever wanted could do whatever they wanted in whatever way they wanted. Examples of comments made by participants who argued for community life as a component in integrated learning curriculum characterized by interactions, connections, accessibility to one another and mutual respect are provided below.

For example at UCBC, you see when somebody was sick, there were organizations... in case of bereavement, there were always organizations... So it was something formal, it was well organized because in other institutions you can hardly find someone for instance with a school authority just in a casual way. No, that doesn't happen. But here at UCBC that was the case. So, I come to you and I feel that I

am in front of my dad. I share my problem with my dad... When I share with everybody, I have solutions to my problems as if I were in my family. [Respondent FE1, interviewed on 27 June 2014 at his home in Beni]

Even if there was general friendship, but there was respect, mutual respect. [Respondent FC3, interviewed on 15 November 2013 at his work place in Beni]

4.4.2 Theme 5: A curriculum with multiple dimensions

As a second aspect pertaining to the nature of integrated learning curriculum offered by UCBC, participants evoked that it had multiple dimensions. Four dimensions that emerged from participants' responses were (a) the spiritual dimension, (2) the social dimension, (3) the moral and ethical dimension, and (4) the academic dimension. Each dimension has its own aspects and foci. The four dimensions are examined in subsections below.

4.4.2.1 Spiritual dimension

Drawing a comparison with other universities to highlight the spiritual dimension of education that UCBC offers, one participant (FA2) described it as "normal education, what other universities provide, but to this they [UCBC] adjoin biblical values and also Work Program." The spiritual dimension of training at UCBC, as described by some participants (FC1, FC2, FC3, FA1, FA3), is observed through two intentionally emphasized aspects: the sense of building relationship with God and the fact of focusing on impacting learners' souls (FE1, FE3, FC3, FA3), which one participant (FC3) termed 'redeeming or saving the soul.'

Participants noted that, from the spiritual perspective, integrated learning encouraged students to build relationship with God through spiritual disciplines and faith shaped learning. It sought to attend to the deepest needs and longings of learners by emphasizing spiritual formation through mentoring and spiritual activities. Elaborating on spiritual activities through which learners were directly or implicitly invited to build relationship with God, the majority of participants (FT1, FT3, FE1, FE2, FC1, FC2, FC3, FA1, FA2, FA3) remarked

chapel sessions and related Christian activities as the main channel through which the spiritual dimension is epitomized. Its ultimate purpose was revealed in simple words and well captured in FC1's comment as 'to bring students to enter in relationship with God.' But she also expressed her discontent regarding the participation in chapel sessions. In the beginning it was something owned and appreciated by students but with time it became more like an obligation.

Spiritual formation activities that participants enumerated besides chapel sessions and reflection days (FT3, FC3) and to which students freely adhered consisted in bible studies in small groups (FT3), , choir activities (FT1, FA2, FA1, FC3), retreats (FE3, FC3), prayer sessions, including overnight prayers, fasting and prayer sessions (FA2, FE1, FE3, FA3). All these activities were intended to trigger change in learners and contribute to their spiritual formation so that they can develop the capacity to make right decisions in time and context as a result of their surrender to the lordship of Jesus Christ. Spiritual formation induces character formation substantiated by personal choices that display a permanent sense of consciousness of who one is and the desire to behave and act in socially and contextually acceptable way.

As a result of experiencing the spiritual dimension in integrated learning at UCBC, several participants (FT3, FE1, FE3, FC3, FA2) experienced changes in their lives that moved from the simple fact of knowing to pray and lead a prayer session (FA2, FE1) to experiencing profound changes and discovering God in a new way as Creator, Lord and Saviour, and discovering themselves afresh and in a much deeper way and with a new perspective, a perspective of restoration and rebirth (FE1, FA2, FE6, FT3, FC3). Realizing who God is, eventually allowed FE1 and FA2 to open up to the Lordship of Jesus-Christ and grow in knowing themselves better. The following are some examples of participants' comments supporting these findings.

...there is science which is there, just as in all other universities... there was also the spiritual aspect to train the person, so the inner person and not only the head/mind but... I can say to save the soul... So, it was as if they were already drawing our attention on the fact that even if there is science, there is also that aspect of conscience that needs to

intervene. [Respondent FC3, interviewed on 15 November 2013 at his work place in Beni]

...I realized that God is able to reveal even problems of your future and to solve them... I had the impression that I had understood that the behaviour I had was normal... With prayer and intercession, I began to understand that such behaviour and such other thing occurred to me and it was not normal. ...if I wasn't in a Christian university, I don't know if I would have completed my studies because there was a succession of very complicated events. [Respondent FE1, interviewed on 27 June 2014 at his home in Beni]

4.4.2.2 Social dimension

Two aspects emerged in participants' responses in relation to the social dimension of integrated learning curriculum: (1) students' experiences in learning to be together with others and (2) in learning to play a positive role in community. The main focus was on social interactions on campus and on how structural arrangements created opportunities to open up to one another, to bond, and to function as an entity altogether. Appreciating the nature of social and Christian environment he met at UCBC, a participant (FA2) noticed that you can have a foundation but if you get into a bad environment, you easily lose it all. Being in a good social environment allows people to positively impact you and you can equally impact others.

A large number of participants (FT1, FT3, FE1, FE3, FC1, FC2, FA1, FA2, FA3) experienced the social dimension of the curriculum through various aspects: meetings with school leaders (FA3), interactions with peers and faculty in classroom activities and outside classrooms (FT1, FE1, FC2, FA2), mentoring groups (FA2, FE1, FE3, FE2), work program, service-learning or in extra-curricular activities such as sports, exposé, cultural activities and spiritual activities (FT3, FE1, FC1, FA1). Besides the school authorities, staff and faculty that interacted with students, one participant (FA3) indicated that the structural net was expanded to community leaders and notables who were often invited to interact with the school community and share their experiences with students.

Structurally, participants emphasized that group work and activities were capitalized for interactions and common benefit. For instance, peer groups were consistently experienced as a context which allowed students to open up and feel free to share their problems with others and receive solutions. Some participants (FE1, FC3, FA2) indicated inner change and healing that they experienced either from their interaction with friends (FE1, FA1) or simply by observing friends (FC3, FA2) in the community and emulating their examples. When you get into a community where there is consideration for one another, you start realizing how important it is to identify with others and value them just as much as they value you and how important it is to be with others and even do things with them for the benefit of the community. In the midst of such interaction, inner change occurs. Examples of participants' responses consistent with these findings are as follows:

*[At UCBC,] apart from studies, you can also learn from other friends, other students... I learned how to be good in community, because when you are living, you have to learn how others can take things differently from your way of taking life. And you can also learn from good experiences from different countries, from different tribes and...
[Respondent FA1, interviewed on 19 November 2013 at her home in Beni]*

*When I arrived to UCBC, I had many weaknesses. For example, I did not know that I could be able to stand in front of people and be able to do something on my own. So, I felt useless in front of everybody... it was in peer group that was my first experience of sharing my personal life with others, expressing myself in front of people... I realized that I had many problems and that I had solutions just around me.
[Respondent FE1, interviewed on 27 June 2014 at his home in Beni]*

4.4.2.3 Ethical and moral dimension

Related to the ethical and moral dimension of the integrated learning curriculum at UCBC, two aspects emerged from participants' responses. An emphasis was put on the development in learners of a social ethic based on moral and Christian values and the development of a

work ethic consisting of the cultivation of hard work as a virtue. These two aspects are examined in the subsections below.

a) Social ethic based on moral and Christian values

In their experiences in integrated learning at UCBC, seven participants (FE2, FC1, FC2, FC3, FA1, FA2, FA3) acknowledged the emphasis that the curriculum puts on developing values that are both moral and Christian in learners as a feature of distinctiveness in community. Participants thus indicated that integrated learning is not just about giving learners 'science' but it is also about providing them with moral and ethical education. Participants mentioned few specific courses that the curriculum provides to cater for moral and ethical dimension to education besides other dimensions through which character is also developed. Such courses included 'Biblical Ethics' (FC2), all Bible related courses, the course of civic education (FA3) and the course of DRC Realities (FC1, FA1, FA2). Chickering and Reisser (1993:235) contend that developing values provide a solid ground for interpreting experiences, guiding behaviours and maintaining self-respect.

Commenting on the 'Civic Education' course assigned as mandatory on the general education curriculum for higher education in the DRC, some participants (FC1, FA1, FA2) voiced that at UCBC it taught them the value of human beings and how to live in society. But they also noted that the course of DRC Realities, a course specially crafted by UCBC leadership to usher students into the new vision that the school suggests for the transformation of the country, served as a turning point in their commitments to serve as change agents for their country (FC1, FA2). Another participant (FA1) specifically expressed how proud she was about her experience in the course and believed that the course had built character in them and allowed them to understand the broader situation in which their country is. This situation is described in chapter one of this thesis and is characterized by various plights that besiege the Congolese society due to poor quality education, situation which calls for people with strong moral and ethical values to transform it.

These findings are supported by the following comments from some of the participants:

In comparison to other universities, there is too much emphasis on science [there]... But at UCBC, there are also other moral values, for example Christian values, and that is what makes that those who graduate from the Christian Bilingual University of the Congo are a bit more special in comparison to those who graduate from other universities. [Respondent FA3, interviewed on 10 April 2014 at UCBC in Beni]

Just in the beginning we began the transformation... the Congolese/DRC Realities [course]. It gave us a view... it helped us to understand the situation that we are living in Congo. [Respondent FA2, interviewed on 1 June 2014 at researcher's place in Beni]

b) Work Ethic: building hard work culture in learners

While the primary focus in participants' responses under the moral and ethical dimension section was on building values in learners to make them responsible and useful citizens for their nation, data analysis also revealed a particular emphasis that was put on the development of work ethic in students. All participants consistently acknowledged that integrated learning intended to build in them work ethic that sought hard work as the rule for personal discipline in academics, in service and in any other type of work in preparation for future responsibilities. Although in the beginning such hard work, particularly in Work Program (for FC3) and courses taught in English (for FC2), were negatively perceived but students later came to realize that it was for their benefit. Comments from some participants illustrate these findings.

I also liked the hard work, the chapel because I said to myself you can be a genius intellectually, you can be whatever you want, yet without Christ, it is nothing. Presidents who lack Christian values, they very often end badly because they go on to lead the country, the people, all those who are following them into ruin. [Respondent FA3, interviewed on 10 April 2014 at UCBC in Beni]

I disliked it in the beginning because we were brought teachers who only spoke English... the teacher would give us huge books, modules that you had to read in the evening in order to present the next morning... I found that it was a good exercise, it was a way of helping us to adapt to professional life. [Respondent FC2, interviewed on 26 June 2014 at her home in Beni]

4.4.2.4 Academic dimension

The academic dimension of the integrated learning curriculum mainly pertained to participants' fields of specialization which were Theology and Bible, Economics and Management, Communications and Information, and Applied Sciences, particularly, Computer Engineering. Though some participants (FT2, FT3, FA1) noticed that in the beginning of their training at UCBC they did not receive what they expected, that is, basically theoretical training or some special departmental courses only, they later experienced a much deeper and fuller training. Participants commented having been scientifically equipped in "principles, methods and techniques." They also pointed out that their trainings in class were often coupled with a practical component through service-learning to allow them to engage the community and as a preparation for them to easily shift from training to service in community upon completion of their education at UCBC. An evident sense of satisfaction and fulfilment was thus reported and participants' comments supporting these findings are highlighted below.

I never regret why I went to UCBC. I think I got all that was necessary. Specially, we were trained... Academically speaking, I have learned... I can find my way out in my field of training. So, when I am in the field, I cannot regret and say, you know I was at UCBC and I wasted my time there. [Respondent FE2, interviewed on 24 April 2014 at her office in Beni]

I came to UCBC expecting to do computer sciences but we started with Physics, Mathematics, Mechanics, etc. I did not like it but I learned it

was just to bring us to think far and deep. [Respondent FA1, interviewed on 19 November 2013 at her home in Beni]

4.5 PARTICIPANTS' VIEWS ON THEIR PERSONAL LEARNING EXPERIENCES AND FELT CHALLENGES IN INTEGRATED LEARNING

4.5.1 Theme 6: Building of the inner person

Four aspects of participants' experiences emerged as part of the building of the inner person: (1) the expression of strengthened spiritual lives (spiritual growth), (2) the expression of a growing feeling of being able (empowerment and self-confidence), (3) the expression of a heart of service (servanthood) and a sense of accountability, and (4) the expression of the feeling of being different from other students (distinctiveness in community). All these four aspects of inner person building are signs of awakened conscience, sense of responsibility and transformation as they result from the change from old assumptions to new assumptions (Mezirow, 1997) in participants' lives.

4.5.1.1 Strengthened spiritual lives (Spiritual growth)

Spiritual growth was not only a matter of depending on God through involvement in spiritual discipline and activities but also of using God given gifts and personally surrendering to the Holy Spirit for service in community. The paramount role of the Holy Spirit as the chemist in transformation, particularly when it comes to the building of the inner person was also noticeable as also emphasized by Ntamushobora (2012).

Indeed, in their comments pertaining to the building of the inner person, eight participants (FT1, FT2, FT3, FE1, FE2, FE3, FC3, FA1) described their experiences related to growth in spiritual life as a result of time spent in training at UCBC. Findings indicated that growth also resulted from the open space that the school availed for each learner who is willing to exercise his gifts.

In more practical terms, two participants (FE1, FE3) clearly stated that their spiritual lives were strengthened during training at UCBC. Two other participants (FC3, FA1) indicated that they experienced a sort of open space for the promotion of gifts and two others (FT1, FT2) described having experienced the direct empowerment of the Holy Spirit and the grace of God to face problems. Three other participants (FT2, FT3, FE2) indicated that they developed dependence on God so that anytime they encountered hard situations in service or in life they were prompted to turn to God for help. Examples below support findings pertaining to participants' experiences in spiritual growth and dependence on God.

My spiritual life was strengthened by the fact that we were spending time in prayer with friends. There were whole days of prayer, there were overnight prayers, there were gatherings with Christian friends where we would share, retreats. That also impacted, shaped my way of living spiritually. [Respondent FE3, interviewed on 30 April 2014 at researcher's place in Beni]

It might happen that others lead you into a mistake. I also take some time, I ask the Lord to help me make the decision: "Is this the decision that you really want me to make?" There are such cases that occur when you have a problem. [Respondent FE2, interviewed on 24 April 2014 at her office in Beni]

4.5.1.2 A growing feeling of being able (Empowerment and self-confidence)

Empowerment and self-confidence were recurrent in participants' experiences as part of the building of the inner person and were spontaneously expressed in phrases such as 'I can' (FE2), 'I am confident' (FE1), 'you are able' (FA3), 'you can defend what you are doing' (FA3), 'you have the capacity to find your way, to be determined, to defend yourself in front of facts and also better do what you can do' (FE3, FC2).

Indeed, a great majority of participants described having experienced empowerment and self-confidence. All components of integrated learning (academic programs, special skills' program, work program, service-learning and community life) served as channels for

empowerment. Practically speaking, four participants (FE1, FA1, FA3) felt empowered with academic competence, six (FE1, FE2, FE3, FC1, FC2, FC3) with professional competence, and seven (FT1, FT2, FT3, FE1, FE2, FC3, FA2) with competence in spiritual activities. Some participants (FT1, FT2, FE1) indicated that empowerment experienced through spiritual activities largely contributed to build in them the capacity to freely choose to do what is good and be models for others around them.

Moreover, in some cases empowerment was experienced as much deeper than the simple academic equipment to reach self-discovery (FE1). In some other cases, it led to resignation from a certain type of work that was felt as less challenging and not allowing giving the full potential within (FE2). Finally, through Work Program experiences, participants felt freed from all sort of complexes and empowered to do any type of work. These findings are supported by the following comments from some participants:

...when I arrived to UCBC, I had many weaknesses... For example, I did not know that I could be able to stand in front of people, and be able to do something on my own. So, I felt I was useless in front of everybody... I managed to get the minimum and I am able today up to a certain level to do this work or that work related to my field of training. I am confident in that. [Respondent FE1, interviewed on 27 June 2014 at his home in Beni]

I feel I was well trained... even if the problem is difficult, I manage to find a solution in time. That is what I have learned: endurance in work and it accompanies me today. And it is for ... the reason why I said I quit [names bank] because there I felt I was not working, I wasn't making my head work. [Respondent FE2, interviewed on 24 April 2014 at her office in Beni]

4.5.1.3 Heart of service (Servanthood) and a sense of accountability

The desire to serve comes from the free will of a person. In building the inner person of students, integrated learning contributed to prompt and foster a heart of service and a sense of

accountability in participants as described by all participants. Experiences of several participants (FE1, FT1, FT3, FE3, FC1, FA1, FA2, FA3) revealed that a culture of servanthood was built in them, manifested through quickness to serve people without necessarily expecting something in return and without discriminating among those they serve. One participant (FT3) rightfully noted that “knowledge itself cannot develop a community but there is need for people who are ready to serve because both in leadership and in community, service is needed.”

As directly related to servanthood, it emerged from participants’ views that students had developed a sense of humility. They did not feel confined to a position but they exhibited readiness to serve in any position and anywhere in result of work ethic developed through work program and service-learning. In fact, four participants (FE1, FE2, FC3, FA1) shared that they had no problem to clean or sweep their offices when it was dirty or to do any work with those in lowly position as was the case of FT2, a senior pastor who did manual work with his church youth. Few participants (FE1, FE2, FT2) emphasized that willingly humbling oneself to do some type of works (such as sweeping, cleaning) served, in many cases, as a model and lesson for peers and colleagues.

Furthermore, for six participants (FT2, FE1, FE2, FC1, FC3, FA1) practising and displaying the spirit of servanthood contributed to consolidate their positions in service. For four participants (FT1, UCBCT3, FE3, FA2), it gave the inner peace and joy of having been of help to somebody, and in one case (FA3) it triggered immediate material benefits. Finally, not only did integrated learning trigger and develop in learners the desire to serve but it also prompted a sense of responsibility and of accountability towards self, towards community and towards the nation. The following are comments of participants supporting these findings:

*Once I render a service, they say, “Ah, where do you come from? Who are you?” And there, someone who was going to pay, let’s say, \$ [amount], easily gives you \$ [almost ten times the amount]... Or someone himself, without me even giving him a voucher, you see a person to whom I rendered a service, render me a much bigger service.
[Respondent FA3, interviewed on 10 April 2014 at UCBC in Beni]*

It [training in integrated learning] made me become responsible and accountable towards myself and towards my community... I felt I had a great responsibility not only to complain about the country, about the situation but also to know that I am responsible to bring a change... Yeah, it made me become more responsible towards the country and towards myself. [Respondent FC1, interviewed on 26 November 2013 at her work place in Goma]

4.5.1.4 Feeling of being different from other students (Distinctiveness in community)

The expression of distinctiveness in community emerged as an outcome of an inner transformation that occurred after students were exposed to integrated learning. Three participants (FE2, FC3, FA3) understood distinctiveness as the fact for UCBC students and alumni to display different, responsible ways of behaving in community compared to students from other universities. One participant (FT3) noted how in other institutions, they focus on academics; rare are institutions where they give learners opportunity to develop other aspects of life. But UCBC seeks to make students act differently in community through intentionally emphasizing holistic education. In addition to the point, FA3 noted that the involvement of the school leadership through their teachings and modelling of Christian values within the UCBC community also contributed to create in students the desire to display distinctiveness in society. A new image of university students is being built in the community where UCBC students, FE2 clearly stated, are categorized as ‘special’. She acknowledged, together with FE1, that such recognition vests them with the responsibility to behave differently and in a responsible manner in the community, a view that FE3 also strongly presented as a recommendation not only to students but to UCBC community in general.

Though the distinctiveness resulting from the impact of integrated learning in students’ lives is evident as reported by the alumni, two participants (FE2, FC1) noticed that some students who are still studying at UCBC hardly believe in the values that the institution promotes and the impact that it can have in their lives. Referring to the fact, FC1 sarcastically paraphrased the biblical saying that states that ‘a prophet is not welcomed in his home town’. FE2 concurred to her point of view and recognized that ‘it is when you get out of the system that you begin to understand that this was quite important for me, this was very helpful for us’.

Both participants intended to emphasize the good side of the results of integrated learning of which they are fruits but in which many, particularly the younger generation, hardly believe. FC1 added and shared her own experience of how training at UCBC has opened doors for her to participate in international conferences where people are sometimes surprised and amazed when she says that she is from DRC and that she studied in a small university in eastern DRC.

The following are examples of participants' comments supporting these findings:

We understand that science without conscience is nothing... the moral education that we received at UCBC and the academic training that we got, there is also the work ethic that we learned, all these things put together, they give us a sort of experience that others don't have. It is something special. So, you realize you are special. You don't behave like others. [Respondent FE2, interviewed on 24 April 2014 at her office in Beni]

I improved my English in ways that myself I cannot explain. Whenever I travel outside of the country, they say, "how come?" I give my business card and they say, "Ah, you have a blog? Where did you learn this?" So, it's just a great privilege, something that I couldn't have the opportunity to go to study in good and big universities abroad, but I studied at UCBC. It's in DRC... it's a very high standard. [Respondent FC1, interviewed on 26 November 2013 at her work place in Goma]

4.5.2 Theme 7: Training with its own felt challenges

Five challenges were most frequently experienced and cited as having the potential to counter training through integrated learning and needed to be addressed by the school leadership. These challenges consisted in lack of congruence in planning and systematic follow up of regulations, counter effects of training through the combination of theory and practice, growth in numbers as a factor that hinders community life, students' misrepresentations as well as exaggerations of community life, and lastly, the progressive shifting of training from focusing

on the inner person towards the outer life of the person. The next subsections examine each of these challenges that participants experienced in integrated learning process and setting.

4.5.2.1 Felt lack of congruence in planning and systematic follow up of regulations

Four participants (FT2, FT3, FC3, FA3) insisted that they had experienced lack of congruence in planning and systematic follow up of regulations. They described an experience of some sort of hectic scheduling of classes which affected a good alignment of courses. For FA3, for instance, this was perceived as one of the major causes of progress delay in implementing the national program as required. Besides lack of congruence in planning and follow up, participants also noted a certain lack of proper alignment of courses that sometimes occurred and made it difficult for students with no strong prerequisites in their fields of majoring to adapt to learning.

A second aspect that participants felt as challenge to training in integrated learning at UCBC as a Christian university was the selection of faculty members. For example, FT3, an alumnus from Theology Faculty, insisted that he did not appreciate the selection of teachers sometimes because UCBC is a Christian university and not properly selecting faculty is a factor that has the potential to deter progress made in implementing the faith shaped learning aspect in integrated learning. It can, in some cases, jeopardize ownership and hinder momentum created for genuine transformation because lack of congruence and lack of diligent follow up of regulations can discourage students and the school community members who are doing their best in promoting institutional values and coherence. In community life and among members of one family, promoting equity can contribute to motivate and even foster and reinforce positive character. Comments of participants in support of these findings are provided below.

Somewhere there needs to be more work on the planning/scheduling of teachers... which course needs to come before another one and often we would face that problem. So, we study general education courses, courses related to moral education, ethical education... a course that was supposed to be a prerequisite... but we would start another and

that would put us in difficulty. [Respondent FA3, interviewed on 10 April 2014 at UCBC in Beni]

...sometimes at UCBC, you know, they would bring teachers who do not have Christian values... some students when they see that some elements of integrated learning of UCBC are not supported by that teacher, ok they see that, they find it to be less important. [Respondent FT3, interviewed on 13 December 2013 at researcher's place in Beni]

4.5.2.2 Felt counter effect of education through theory and practice

In spite of the general appreciation that participants had for the integrated learning curriculum and the combination of theory and practice in training, some participants specifically felt it to be a heavily loaded program which sometimes resulted in “the delay of program”. In wider context of higher education in the DRC, the Ministry of Higher Education insists on schools completing assigned programs, no matter what, for graduates to be considered for their degrees. So, students are aware of that reality and expect schedules to be lighter, and oriented towards theory only because practice is considered to take much of the precious time that could have been used to progress with the theory.

In fact, three participants (FT2, FT3, FA3) noted that they had heavy workloads towards the end of their degrees programs and they could not refrain from blaming spending equal time on theory and practice as the cause. FT3 even specifically named service-learning and work program as two components that not only made their load heavier but also moved them here and there instead of focusing on academics. But, for FE3, the major challenge he experienced was not in relation to the dialectic between theory and practice but it was in the limited number of computers in the lab. This negatively affected time allocated to practice per student. Of note is that, training the whole person requires pedagogical skills in good time management both for students and faculty and disposing of all necessary assets, tools, instruments and people to totally satisfy the needs of learners. These findings are substantiated by the comments of participants presented below.

For example, Service-Learning pulls you out of the classroom to go into the community and then you have two hours of work [work program], it was like wasting time, the time of learning, of academics. [Respondent FT3, interviewed on 13 December 2013 at researcher's place in Beni]

At the end we found ourselves very much burdened and the time was short. This is to say that we weren't able to finish the required program as it should be... [Respondent FT2, interviewed on 7 November 2013 at UCBC in Beni]

4.5.2.3 Growth in number felt as a threat to community life

Growth in the number of students was also reported as a challenge for integrated learning in participants' comments. Generally speaking, growth affects the size of classrooms and makes it more complicated for the teacher to manage his/her learners. In the attempt to define the appropriate size for a college or university, Chickering and Reisser (1993:304) acknowledge the evidence that "when the number of people is small, each person has more opportunities to participate and derives more satisfaction from experience." This statement alludes to the fact that growth can deter satisfaction from experiences not only in classrooms but also on the campus.

Experiences reported by some participants (FT1, FA2, FE1) confirmed the statement of Chickering and Reisser. Participants reported having experienced greater and richer interactions with one another in the early days of the school and when the number of the community members on the campus was very limited. But as the number started to grow, feelings of discontent also started to grow. Most importantly, FE1 felt that the institution was losing its vision little by little maybe as a result of growth in number, a matter not to be taken lightly as the vision constitutes the star that sheds light and understanding on the institution to lead towards the ideal it pursues. Participants' comments highlight the findings related to the dissatisfaction resulting from growth in number felt as a challenge to integrated learning.

What I disliked is that the more we had students, the less we had that community life... I felt jealous of others who came to join us because

they took away the community life. [Respondent FT1, interviewed on 2 November 2013 at Baptist Guest House-Kikyo in Butembo]

I did like the life of Christianity and community life. But when there are many people, community becomes a bit difficult. [Respondent FA2, interviewed on 1 June 2014 at researcher's place in Beni]

4.5.2.4 Felt misrepresentations and exaggerations on community life from some of their peers

In relation to the felt misrepresentations of the community life and exaggerations that go with it, four participants (FT1, FE1, FE3, FC1) described how easy it is for learners to abuse the free interactions that integrated learning encourages among learners and teachers/staffs, particularly in a context as of DRC where such practice is not common. However, for FE3 for example, the biggest concern is rather the misrepresentation of the values of the institution by some learners in the community. He noted that if learners are to be ambassadors in the community, their behaviour, wherever they are, should match with their identity as UCBC students. Though integrated learning purposes to build critical thinking and free expression in learners, they should be conscious of the big responsibility that they have to represent the institution and be ambassadors of its vision and mission in the larger community. Comments from some participants support these findings.

Some students don't know the limit between them and the lecturer or authorities and they abuse of the accessibility to them and it annoys everybody. [Respondent FT1, interviewed on 2 November 2013 at Baptist Guest House-Kikyo in Butembo]

Considering that we work in the society and that we are from a Christian school, we need to show good manners of behaving in the society because people will see who we are, they will take us as references where they can find something to imitate... So, they should see in us a sense of genuine transformation. [Respondent FE3, interviewed on 30 April 2014 at researcher's place in Beni]

4.5.2.5 *Felt shift from focusing on training the inner person towards the outer life of the person*

A sense of progressive shifting away from focusing on training the inner person of learners and emphasizing some skills and activities was clearly evidenced through responses of two participants (FE1, FE2). One participant (FE2) clearly stated it like this “I feel that UCBC is changing. It is not the same UCBC we began.” She pointed out that “values, Christian values, group work, bilingualism are disappearing.” To illustrate that the conscience is no longer as sharp and alive as before FE1 also pointed out that in their time participation in work program as well as chapel was voluntary but a change was described as perceptible. Participants’ examples that support these findings are provided here.

These days, people are not attending chapel, group activities such as mentoring, peer groups. Maybe they focus more on academics, but they forget about other values. [Respondent FE2, interviewed on 24 April 2014 at her office in Beni]

In the beginning our education was focused more on the inner life and not on the outer life. But after two or three years, it started shifting to focus not only on the inner but also on the outer or physical. And the physical seems to gain more importance than the inner. [Respondent FE1, interviewed on 27 June 2014 at his home in Beni]

4.6 SUMMARY

In themes one to seven, research findings have revealed the nature of integrated learning at a Christian university. From students’ personal experiences integrated learning was described as a holistic education with a multiple component and dimension curriculum. Integrated learning was also experienced as a learner-centred, highly interactive educational process where the teacher is a role model, facilitator, mentor and *accompagnateur*. This educational process was described as primarily focusing on building the inner person of learners to foster personal transformation, but learners also experienced challenges that acted in countering the process.

Table 4.4 below summarizes the findings described in themes 1 to 7 pertaining to the nature of integrated learning as an educational process and students personal transformational experiences in the process.

Table 4.4: Nature of Integrated Learning as an Educational Process

Definition	Curriculum	Methodology	Learners' Experiences	Felt Challenges
<ul style="list-style-type: none"> • Holistic Education • Touches mind, heart, soul, body • Combines practice and theory during training • Prepares learner to be important for his community and nation 	<ul style="list-style-type: none"> • Multiple Components <ul style="list-style-type: none"> • Training through academic programs, • Training through special skills • Training through work program, • Training through service-learning, • Training through community life • Multiple Dimensions <ul style="list-style-type: none"> • Spiritual • Social • Ethical and moral • Academic 	<ul style="list-style-type: none"> • Learner-centred • Active learning • Constant interaction <ul style="list-style-type: none"> • learner-teacher • learner-learner • learner-community • Teacher is facilitator, role model, mentor, 'accompagnateur' 	<ul style="list-style-type: none"> • Building of inner person <ul style="list-style-type: none"> • Strengthened spiritual lives • Empowerment and building of self-confidence • Development of servanthood and sense of responsibility to others • Feeling of being different and special 	<ul style="list-style-type: none"> • Certain lack of congruence in planning and follow up • Overloaded schedules as counter effect of combination of theory and practice • Growth in student number • Misrepresentations and exaggerations in community • Gradual shift of focus from inner person to outer life

4.7 PARTICIPANTS’ VIEWS ON HOW INTEGRATED LEARNING IMPACTS STUDENTS’ TO ACT AS CHANGE AGENTS IN THEIR COMMUNITIES

4.7.1 Theme 8: Transformation as preparation for professional life

The idea of integrated learning providing complete preparation for professional life and change in community was evident in experiences of all participants. One of the factors that emerged as directly contributing to such preparation was the multiple faceted nature of the integrated learning curriculum offered at UCBC. For instance, FE2 and FT2 clearly emphasized that training at UCBC contributed to build capacity in them through experiences that prepared them for service in community.

From experiences of five among the 12 research participants (FE1, FT2, FE2, FC3, FA3), it emerged as a fact that education through integrated learning moves towards the general end result which is to induce change in learners for them to impact their communities. Making a comment in relation to this fact, FA3 noted that the education students receive has to impose itself in the community. But to translate into reality, that requires preparation, hard work and

integrity. In other words, students' adequate preparation, their hard work and integrity are factors that contribute to "bring something new" where there was "an old system in place".

The next subsections examine participants' understandings and definitions of the term 'transformation', their perceptions on when it occurs, some traits of a transformed person capable of inducing change in his community and some accounts of lived experiences of impact in community as provided by participants themselves. Participants' comments supporting findings pertaining to the view of transformation as a preparation for professional life and impact in community through some of its components are given below.

Service-learning was what was already preparing us to adapt to theories that were acquired in learning to practice in the community. So, I find that it really helped us to adapt, well before, to these realities, and once you are in ministry there isn't much problem because you already know the reality. You are not a stranger... in the community.
[Respondent FT2, interviewed on 7 November 2013 at UCBC in Beni]

Today if we, for instance, continue to use all we learned in terms of transformation everywhere we are, we will always be able to demonstrate what we learned and it can begin to change others.
[Respondent FE1, interviewed on 27 June 2014 at his home in Beni]

4.7.1.1 Transformation defined by participants

- a) Transformation as moving from old assumptions to new assumptions through an encounter with integrated learning as catalyst.

The definition of transformation that emerged from some participants' responses and comments recurrently emphasized two aspects: (1) the perception of transformation as a change process which takes the learner from old assumptions to news assumptions with the direct result that consists in a redefinition of values and beliefs, and (2) the aspect of being driven by the desire not only to act and do things in a mechanical manner but to make a certain difference. While the majority of participants spoke about transformation in general

terms as change experienced in learners' lives, FT1 and FT2 appeared more articulate in their understandings and definitions of the term.

For example, FT2 described transformation as a move, a process or a chain-like developmental process with three major steps: (1) gaining consciousness and knowledge about existing challenges (old assumptions), (2) acquiring new knowledge capable to help address the challenges (turning point/catalyst), and then (3) implementing solutions thus acquired by applying them to situations in one's own life or in the community (new assumptions in play). FT1 also perceived transformation as a process but with five steps in the effort of a person seeking to be transformed: (1) first, one should know what one is doing and why one is doing it as study; (2) secondly, one should have a good orientation which consists of matching one's gift with one's passion; (3) thirdly, one should have the right motivation for studies and avoid studying a specific subject just because a friend or parents pushed them; (4) fourthly, one should set a high goal for one's studies in terms of doing something significant in the community; and (5) lastly, one should strive to acquire the capacity to solve problems.

FT1's definition appears to be more inward oriented as it looks at how one can define oneself a vision and goals that will propel one to seek new knowledge with the intention to give back to the community. The two definitions complement each other in the sense that FT1's definition mainly details what needs to be done as part of gaining consciousness and knowledge about challenges, set forward as first step by FT2. Table 4.5 presents a summary of participants' definitions of transformation as a change process from the old situation to the new situation in an encounter with a catalyst. The catalyst in this case is the integrated learning context with all its components and dimensions. This constitutes a frame within which we will explain all cases of transformation as presented in this research.

Table 4.5: Transformation process as described by participants

Old Situation/Assumptions	Turning Point (Catalyst)	New Situation/Assumptions
Description of old situation: <ul style="list-style-type: none"> - In the life of a person, - In a community, - In the nation, - In the environment, - Etc. 	Integrated Learning and Context that empowers through: <ul style="list-style-type: none"> - Spiritual Activities, - Academic Training and extra-curricular activities, - Training through Work and Service, - Training through Community life, - Learning from Models, - Etc. 	Description of New Situation: <ul style="list-style-type: none"> - In terms of change in belief, - In terms of change of attitude - In terms of change in action - In terms of change in values - Etc.

In the context of UCBC, some courses and particularly the Course of DRC realities were presented as a turning point (catalyst) in challenging learners to assess their current and previous assumptions in terms of how personal lives are lived, how community life conditions happen to be and the state of ethical and moral structures of the community in order to instil a new vision for better future conditions in communities and in the nation as a whole. The learner, thus impacted, becomes a person who leads the change in his own life as well as in his community, a servant leader who knows not only where he comes from and where he wants to head with his life, but also where his community stands and where he wants it to reach. Table 4.6 applies the transformation process frame to the experiences of FC1 and FA2 in the Course of DRC Realities.

Table 4.6: Transformation process applied to DRC Realities course and DRC situation

Old Situation/Assumptions	Turning Point (Catalyst)	New Situation/Assumptions
<p>Previous situation of Students:</p> <ul style="list-style-type: none"> - Know that their country is potentially rich, - Experience poverty as their country has very low GDP, - Experience lack of or insufficiency of primary social services and facilities such as education, health services, energy, clean water, roads... - Experience destruction of environment in their country, - Experience social as well as economic plights besetting their country, - Experience wars and conflicts, - Display complaint mind-set about the situation - Believe change is impossible or something to come from outside/elsewhere; etc. 	<p>Integrated Learning and context that empowers through:</p> <ul style="list-style-type: none"> - Teachings from the Word of God about an authentic Christian community in DRC, - Modeling an Authentic Community of Christ's followers in a training context, - DRC Realities Course: Casting the vision for a new DR Congo where all strive for change and life is better for all, - Etc. 	<p>New Situation of Students (Alumni):</p> <ul style="list-style-type: none"> - With servant leadership values and desire to bring change, - With strong work ethic and denuded of all sorts of complex, - Learning-teachers leading the change in their communities through echoed words and actions in all spheres of life in the DRC, - Focus on hard work rather than complaints, - Committed to bring their contribution to change, - Etc.

The following comments support findings pertaining to the understanding and definition of transformation by participants:

It [transformation] starts with becoming conscious of things that are not right... what are the challenges that we are facing and which need to be changed? So, that is the foundation... Now comes the study of theories in order to give solutions. That occurs during training. But

*practice allows us to live what we have learned after training.
[Respondent FT2, interviewed on 7 November 2013 at UCBC in Beni]*

...first of all, the person or the student knows what they are doing. Secondly, when they were really well oriented in university. I mean, was that my talent? If you are studying because my parents sent me there, because my friend influenced me to go there, when you finish, you will be doing any other thing... But if you went there because, yeah, 'I like to develop computer software', 'I want to do this', 'I want to improve this in my community', let me go and study Applied Sciences... during your learning experience you are putting more effort to leave something, first of all, on the campus or in your school, and go back to solve out what you realized as a problem before you came to university... [Respondent FT1, interviewed on 2 November 2013 at Baptist Guest House-Kikyo in Butembo]

b) Transformation as acting differently in the community

Explaining their understanding of transformation as acting differently, two participants (FC2 and FC3) noted that being transformed means doing one's job with professionalism that results from an awakened conscience. But note needs to be taken that in the context of participants, there is a difference between a merely educated person and a transformed educated person because, though well trained or educated, a person who did not experience transformation often continues to complain, suffer from a certain complex, or cheat, which eventually affects the quality of his work and relationship with others. This explains why in some countries where there are many educated people, change is slow to come. Education has not succeeded to shake and move habits of mind that are deeply rooted in consciousness because of the larger context in which the person has evolved.

In the context of transformation sought by UCBC, participants felt called to make the difference by consciously doing their work because they love it and not for money or any benefit in first place. Placing benefits in a primary position has the potential to bring all sorts of social plights, which naturally deter the thriving of an organization or even a community,

because people are after things rather than being concerned by serving. But this also requires a certain commitment to social justice from those who are in leadership positions so that a person who devotes himself to service receives a just compensation. Comments below support findings related to participants' understanding and definition of transformation as a process that results in doing one's work consciously.

Being transformed means doing your job consciously and in a professional manner because you were trained to do it. [Respondent FC2, interviewed on 26 June 2014 at her home in Beni]

In the other store house there was another manager. He cheated. [Name of company] would come to collect a quantity and the guy would sign out another quantity... As a result, the day we had to report... I came with my records, I presented my figures... correct, and they took it. For the other guy, there were problems to the point that I started feeling ashamed for him. He finally deserted the company because he could not control himself anymore. He destroyed his reputation, his credibility, no body trusted him anymore. [Respondent FE2, interviewed on 24 April 2014 at her office in Beni]

4.7.1.2 Time when transformation occurs in learners' lives

Sharing their experiences on time when transformation occurs in learners' lives, participants expressed varied views. While all 12 participants reported that transformation is experienced during education, five among them (FA1, FE2, FT2, FE1, FA3) insisted that it continues after training. And, for FT1, FE2 and FE1 after training transformation is a 'permanent process' (FE2), a 'life style' (FT1), and 'an ideal' that you conquer little by little, one bit after another (FE1). FE1 added that when you get closer to transformation, you grow more distinct from other members of the community. Finally, FA1, underlined that, as a process, transformation requires hard work, patience, perseverance and commitment to the ideal from all actors.

The lifelong and life style nature of transformation somehow embodies the notion of learning-teachers that McCahill (2006) uses to describe the actions of a transformed person.

Transformational education turns the learner not only into a new person with a new life style, but also a lifelong learner who takes advantage of any new situation to grow his understanding of how he needs to change and how he needs to impact those around him. So, in the best case scenario, a transformed student becomes a transformer of people wherever he goes as he himself seeks to grow.

Lastly, FC1 experienced education for transformation as a valuable process that should start as early as possible in the life of a person because it has the potential to trigger social change and development. She recommended that UCBC initiates a primary school, a secondary school and campuses of UCBC throughout the country. The following comments from participants are consistent with these findings.

I cannot say today that I am already transformed because transformation is a process... So, transformation is an ideal... you need to pursue it. The more you get closer to that ideal, the more you become different from other people. [Respondent FE1, interviewed on 27 June 2014 at his home in Beni]

The sooner the better... I mean from the low level of education, not only at university level... So really to start this at low level of education, because the sooner you learn, the better you keep it. [Respondent FC1, interviewed on 26 November 2013 at her work place in Goma]

4.7.1.3 Transformation as part of personal development

As part of their personal development, participants' experienced transformation from four perspectives that all stand as needed requirements for a transformed person to impact others in the community: (1) developing and displaying character as a foundation of all actions, (2) knowing oneself, which Hart (2009) would classify within the layer of *Understanding* as it opens the eye of the mind to the wisdom of the heart so that a person acts knowing who he is, (3) practicing balance in life, and (4) learning to be pro-active in making different moves for change. The next subsections examine participants' experiences in each of these perspectives.

a) Displaying strong character

All participants described building a strong foundation in character as a primary condition to have an impact in community. Participants spontaneously described character that was formed in them and was experienced as useful in living and demonstrating transformation in service through the following traits: ‘humility’, ‘simplicity’, ‘integrity’, ‘righteousness’, ‘honesty’, ‘transparency’, ‘compassion’, ‘readiness to help/serve’, ‘gentleness’, ‘politeness’, ‘punctuality’, ‘rigor’, ‘discipline’, ‘openness’, ‘hard work’ as contrasted with laziness and ‘sensitivity to different worldviews’ encountered in the community. However, humility and integrity were the most recurrent among these traits. The following illustrations from participants provide evidence for findings pertaining to strong character displayed in service as transformed people.

I have learned how to serve, not to be there as a leader to be served, but a leader in order to serve other people... I'm working with people who are highly educated than me, old men. So, they didn't trust me at first but they keep saying, 'Ah! ...it's good that you are our chief.'... [Respondent FC1, interviewed on 26 November 2013 at her work place in Goma]

I went there [work placement] to replace a friend... that friend was involved in a lot of cheating... When I came, I was working in integrity, I was serious and it triggered a lot of things. [Respondent FA3, interviewed on 10 April 2014 at UCBC in Beni]

b) Knowing your identity

A few participants (FE1, FE2, FE3, FC2, FC3) experienced becoming conscious of their identity as UCBC students as part of their development and recognized that it vested them with the responsibility to behave well in the community. Some (FC3, FE3, FA3) noticed that, as UCBC alumnus, the simple fact of mentioning that you studied at UCBC, often almost immediately puts you on the hot spot because everybody spontaneously start watching you to see what you are capable of and how you behave. This denotes of the high expectations that

the community has developed of students and alumni as UCBC ambassadors. One participant (FC3) noted how displaying character sets UCBC students apart and stands in contrast with what he has often heard some university students say “when you are a student, do all you want; break, don’t build”. But FC3 commented, “You can break, but you will never bring a positive change.”

In fact, most people who have remained respected celebrities in history are those who chose to invest their lives in something valuable and positive rather than negative. Further, when you know your identity and you behave consequently, it opens a door for impacting people around and leading the change and for a transformed person; conformism and compromise become life styles that are ruled out because leadership capacity is inherently connected to values that are inwardly built and are hosted in the wisdom of the heart constantly monitored by a renewed mind. Comments from participants in support of knowing oneself as part of personal development and transformation are presented below.

So, there is always that difficulty to do your work because they [some colleagues] feel that you have come from a university faculty and you have studied [names majoring field], so they are often a bit tough on you. But as long as you know that I went to school and I know what I am doing, you will do your best to manage the atmosphere and to be in good relationship with them. [Respondent FC2, interviewed on 26 June 2014 at her home in Beni]

Everywhere I go, I am conscious of my identity as a fruit of UCBC and I have it in me in terms of values... Christian values, an inward voice which always tells me you have to make a difference in acting and doing. [Respondent FC3, interviewed on 15 November 2013 at his work place in Beni]

c) Living a balanced life

Some participants reported the need to have all dimensions of integrated learning balanced in the endeavour of developing a learner into a transformed person. FC3 illustrated the case with

two people, one being very spiritual and another one being too much focused on science. The two will have different ways of acting which will hardly allow them to impact people around them holistically. One participant also emphasized that she tried to not only balance her personal life as related to dimensions of integrated learning but also from the perspective of giving needed time to her family as she learned from a class on life adjustment at UCBC. The following comments made by two participants support these findings.

No aspect should be favoured over the other. There needs to be a balance between the spiritual, the manual and the intellectual to make a difference. [Respondent FC3, interviewed on 15 November 2013 at his work place in Beni]

I know that I am working but I don't forget that I am also a mother and that my children need me. So, at personal level it helps me a lot. I know how to balance my life. I have time for myself, time for the children, time for socialization. It helps me. [Respondent FC1, interviewed on 26 November 2013 at her work place in Goma]

d) Developing pro-active attitudes for doing good and change

A sense of pro-active attitudes and actions were reported in relation to personal development and the effort to bring change in service. Initiating change that seeks to improve or replace the common way of being and of doing things of people is not always easily accepted. For instance, two participants (FE1, FA1) reported having encountered resistance to their pro-active actions in work context. But after the ideas were implemented and turned out to be successful, attitudes towards participants changed.

However, participants described opposition to pro-active ideas and behaviour as having been explicitly or implicitly expressed in such paraphrased terms as, “You young people think that you know much”, “You must keep silent”, “Do you think you will change this country” and “This is how things work here and you aren't going to change anything”. In various cases, it is the courage and determination of the participant that finally yielded fruits. Indeed, repeated pro-active actions for a good cause, no matter what the reaction from people, often lead to

success. When single successes, no matter how little they appear to be, are compiled together, they make a big change for the very simple reason that Bishop Desmond Tutu²¹ eloquently expresses when he says: “Despite all the ghastliness in the world, human beings are made for goodness.” And so when everyone does their bit of good where they are, the world is overwhelmed by the outcome.

The findings above are supported by the following comments from the two participants.

Then he said, that’s a good idea but you young people, you always like... you are lazy and you want us to buy things and always waste money... But he understood and one day he came and said, that was a good idea, I think. [Respondent FA1, interviewed on 19 November 2013 at her home in Beni]

So, I did my investigations, had documents to prove my case up to the last minute. When I arrived there, the [big boss] came in town, they met with the people from [he names the company] who came to see him... And finally they called me and they told me, the [big boss] is here, so you have to understand. This file is history now... you must keep silent. [Respondent FE1, interviewed on 27 June 2014 at his home in Beni]

4.7.1.4 Traits displayed by a transformed person

Research participants described that a person is transformed not for the simple sake of being transformed but to make an impact on others in the community. It was prominently highlighted throughout different responses from participants that a transformed person displays certain traits that can be grouped into three categories: volitional traits, relational traits and traits related to spatio-temporal considerations. Subcategories related to each trait are analysed in the following subsections.

²¹ Desmond Tutu Biography, published by Biography.com Editors on *The Biography.com website*. URL: <http://www.biography.com/people/desmond-tutu-9512516>. Accessed on February 1, 2016.

a) Volitional traits

Three volitional traits were specifically depicted throughout participants' experiences: dependence on God, a spirit of determination both during training and in service, and peace of heart coupled with a feeling of joy and fulfilment that follows any rendered service. Volitional traits are those developed within the person and are directly connected to and act on the will power of the person but with external expressions. Findings related to each trait are presented below.

i) *Dependence on God*

Eight participants (FT1, FT2, FT3, FE1, FE2, FE3, FA1, FA3) reported dependence on God as something they had built inwardly and which guided them in difficult situations in general. For instance, FT3 reported having experienced dependence on God in trusting Him to solve two repetitive conflicts that emerged in his pastoral ministry with his colleagues and which he described as his worst experiences. FE2 described that she depended on God mainly when she had a difficult leadership decision to make at work and for FA3 mentioned that depending on God brought him to display humility and forgiveness towards his supervisor who despised and hated him. For FA1, a lady who works in a bank, dependence on God was experienced and demonstrated through prayer in the midst of a difficult technical situation in which she appealed for help from her colleagues and a classmate but without success. However, a simple prayer of faith the following morning sufficed and her machine could work properly again. The following comments made by participants FE2 and FA1 support these findings.

...God revealed which strategy to use, it was to be patient and to not attack verbally but to keep quiet. [Respondent FT2, interviewed on 7 November 2013 at UCBC in Beni]

[The next morning] I went to work and that morning I just said, 'Oh, God help me! When I will start [the machine], let it just work.' And when I went in, I started [the machine] and it worked without doing anything. [Respondent FA1, interviewed on 19 November 2013 at her home in Beni]

ii) *Spirit of determination*

Some participants (FE1, FE2, FC1) described determination as the inner power that kept them moving in their attempts to achieve self-defined goals and in facing the existing evil system in community pursuing collective benefit. FT3 and FC1 also reported having experienced determination as what contributed to their good performance in class, in general, and in the English class particularly. As illustration, participants gave specific examples of how they had to face difficult situations with determination in community, sometimes challenging the corrupt system in public services (FE1, FE2), sometimes travelling into war zones facing dangers for service purpose (FC1). The following comments support findings from participants.

We who were trained in transformation when we run into problems, sometimes you feel entangled. You even feel like quitting... but you make an effort to move on because you have to keep on moving ahead.
[Respondent FE2, interviewed on 24 April 2014 at her office in Beni]

First, it was not easy with the flight. There was a bad weather and then when we got there, they killed this Colonel... And then they said no flights anymore. Then, we started wondering, what are we going to do? ...it was a chance for me the flight that we came with was the last flight.
[Respondent FC1, interviewed on 26 November 2013 at her work place in Goma]

iii) *Peace of heart and feeling of joy and fulfillment*

The majority of participants described a general satisfaction and peace of heart that they felt after serving someone or a group. Different services that participants rendered to individuals or groups of people consisted in impacting them with teachings that contributed to change mentality as described in examples of FT1 and FC1 (Appendix E and G) and the case of ministry to church youth through modelling (FT2), ministry to fellow pastors (FT3). Other services consisted in dismantling rings of corruption through displaying integrity (FE1 and FE2), and being loyal and truthful in service (FE3, FA1, FA2, FA3). For instance, called to

choose between attending a meeting on behalf of the population and attending a physical control session at work and carrying some academic requirements, FE1 deliberately chose to serve the people and sacrifice all his other commitments. He described it as his best experience ever. Comments denoting of felt peace of heart and joy after serving made by FE1 and another participant are provided below.

The best experience is that I was proud of myself when I was able to sacrifice my job for the cause of the community. [Respondent FE1, interviewed on 27 June 2014 at his home in Beni]

I think it was the first time for me to have a group of God's servants for three days, being taught by me. It was the first experience after graduation and their response to the teaching really touched me, because after teaching they had time to give feedback... I really enjoyed staying with them, teaching again and again because their feedback was greatly encouraging. [Respondent FT3, interviewed on 13 December 2013 at researcher's place in Beni]

b) Relational traits

i) *Expanding social networks through good relationships*

Several participants (FT2, FE1, FE3, FC1, FC2, FC3, FA3, FA1) experienced a development and expansion of their social networks through relating and interacting with people and colleagues in service. Channels that were cited as having usefully contributed to such expansion were 'team work' (FE2, FE1, FA1), 'coaching' (FE2), 'mentoring' (FE2), 'teaching' (FT1, FT3), 'dialogues' (FT2), 'sharing problems' (FE3, FA1), 'demonstrating compassion' (FT1, FE3), 'advising' (FT2), and in some cases, simply 'listening to people' (FT2, FT3).

Of note is the fact that interactions also resulted in a sort of echoing of participants' actions and deeds, which in turn brought in a layer of connection at second, third or even fourth level. As an illustration, FT2 and FE1 reported that when people hear that you have been of help to

a person, they also come to you. These experiences relate to the echoed words of McCahill (2006) as a method through which the message of transformation is carried from one person to another. In other words, those who have experienced transformation become carriers of the message to others who also benefit and share with others until a village is reached out and a whole community is impacted.

However, FC2 reported a relatively different experience where, in her work place, she noticed that people hardly approached and opened up to one another. She emphasized that it was much easier to access people at UCBC and declared that ‘education at UCBC equips you with when and how to approach people and interact with them.’ So, based on her experience from UCBC, FC2 developed the attitude of taking the first step to approach her colleagues. It appears that expanding one’s network depends on how much one wants it and opens up to people, and opening oneself to people can make one vulnerable to some extent because one decides to share aspects of one’s life with them and give them permission to say a word on it. However, positively interacting with people can open a big door and opportunity for further transformation as research participants experienced during training in integrated learning at UCBC because through interaction old assumptions of a person can be challenged and new ones can be built. The two comments below illustrate the findings above.

I receive, not only people from our denomination..., but it is almost from all denominations that they come... not taking into account their religious belonging... Once people learn that I am ready to listen to them, so it is those helped who pass the information... So, that channels people to see me. [Respondent FT2, interviewed on 7 November 2013 at UCBC in Beni]

When I notice that, I say to myself, maybe they have a different type of education from ours. It is I who rather try to go towards them... I try to go to them and share a little bit... I have often noticed that you have to make the first step. [Respondent FC2, interviewed on 26 June 2014 at her home in Beni]

ii) *Servant leadership characterized by modeling and team work*

Participants explicitly or implicitly described servant leadership as leadership that acknowledges the people as the priority and as those you serve. The trait of servant leadership that the majority of participants (FT1, FT2, FT3, FE1, FE2, FC1, FC3, FA1) described and displayed as key to a leader is servanthood, which is the capacity to humble oneself and lead through modelling. Through personal experiences that participants shared it appeared that there are things that people think a person in a certain position cannot even dare do, but when they find you doing it, it becomes a powerful lesson that everyone should do it, not because they fear someone else but because it is a good thing to do and everyone is able to do it.

However, one participant (FT1) also noted that it is not the people or those that you lead who serve you but they become your boss. Also by the fact of admitting to act as servant to the people, true servant leadership becomes a mutually beneficial interaction between the one serving and those being served. The leader benefits even more as he serves because he gets new insights and reaches self-fulfilment and achievement which he could not have reached if he was not given the privilege to serve. The direct benefit that such a leader reaps is to win the support of the people and significantly make a difference in his community. These findings are supported by the following responses from some of the participants.

...she is an authority that you cannot come close to just anyway. But when someone comes and sees me sweeping with the broom... next time when they find another person working in a dirty office, they will say: "Come on! How dare you work in a dirty office? Even the boss sweeps the office." [Respondent FE2, interviewed on 24 April 2014 at her office in Beni]

Being a leader means you are a servant and a servant always hears and follows the steps of his boss... It's like you don't depend on who you are, but you depend on those people. You don't consider that, yes, 'I know everything, they are going to follow me, or to follow my principles.' But it's like you are helping them and they are also helping

you... [Respondent FT1, interviewed on 2 November 2013 at Baptist Guest House-Kikyo in Butembo]

c) Temporal and spatial traits

i) *Time-sensitiveness*

Four participants (FT1, FT2, FT3, FE3) consistently experienced time-sensitiveness as a factor that contributed towards their actively implementing transformation in community. Awareness of the reality that they were going to serve the community harnessed in learners higher desires of not failing the community but the desire to give oneself fully to it. Time-sensitiveness as described by participants here is not necessarily in terms of time keeping or punctuality, which is also a trait of responsible character, but it is in terms of acknowledging that there is a time to give back to the community. The two examples below from participants support and highlight these findings.

... After studying, compulsorily you are going to work for some people. You are going to serve the community. [Respondent FT1, interviewed on 2 November 2013 at Baptist Guest House-Kikyo in Butembo]

All knowledge in academics is used to help other students, also to guide in field ministry and supervise students, prepare Bible study materials for them and contribute towards their spiritual formation. [Respondent FT3, interviewed on 13 December 2013 at researcher's place in Beni]

ii) *Context-sensitiveness*

Five participants (FT1, FE1, FE3, FC1, FA2) described adaptation and adjustment to the context and situation as a necessity for which they felt prepared by education at UCBC. It entails using knowledge acquired at school wisely to adapt to situations and to the context so that the person properly fits into the social and contextual space in which he is supposed to bring change. For example, there are things that the culture of those among whom one is called to serve demands; insensitivity to those things can hinder transformation actions either

because one becomes judgmental of the community and their way of living or doing things or because one is simply ignorant and ends up frustrated by what one encounters.

As an illustration, FT1 explained how during his service in a community, he encountered a reality which reinforced his understanding of how important it is to respect context. He went to give training to a pastoralist community and convened the meeting at 8:00 a.m. only to have attendants report after 11:00 a.m. When he attempted to insist on time management notions, the reaction from the audience suggested to him that he had offended them by transposing his notions of time management on them and ignoring their contextual reality. Within their circumstances, these pastoralists first had to take their herds of cattle to graze early but after the morning dew had subsided. Then they had to water the cows and finally report to FT1's training session after 11:00 a.m. Ignoring this contextual reality meant that community members were offended by the facilitator. Comments from FT1 and those from FC1 concerning how they had to review their approach to adjust to context substantiate these findings.

...there are some words and ways you don't need to behave, you don't need to act because they are offending to the community. So, you need to be aware of their culture, aware of the way they do this or that so that you work according to their ways because in leadership if you don't know how to cope with culture you are going to fail. [Respondent FT1, interviewed on 2 November 2013 at Baptist Guest House-Kikyo in Butembo]

...we've been working with women for decades fighting against FGBV [Fighting Gender Based Violence]. Then at the end of the day we did a study on masculinity and we realized that if men are really resistant to all programs that come and tell them about women promotion, gender equity and why, it is because they are not on board. So, whenever programs come, they [men] are looked at as perpetrators, they are not looked at as agents of change... we need to work with men if we want to see FGBV's end. [Respondent FT1, interviewed on 2 November 2013 at Baptist Guest House-Kikyo in Butembo]

4.7.1.5 *Accounts of impact in community*

a) **Servant leadership and leading through modelling: Story of the youth in a church**

For FT2, as a senior pastor in a church, integrated learning impacted him with the capacity “to lead not only with words but also through example and deeds.” He provided an illustration of how the youth in his church were impacted when they saw him involved in manual work with them. As a flock shepherd, FT2 decided to lead through modelling which became a powerful lesson on servant leadership. This set the occasion to strongly appeal to the conscience of the youth and challenge their old assumptions. Tables 4.7 and 4.8 present the transformational process for FT2 and that of the impact of his action in the youth in his church and the short story below from FT2 substantiates findings pertaining to servant leadership in community and leading through modelling.

One day some youth members came to ask me and they said: “How come pastor you are not... you seem to be different from others because we witness that whenever there is a work to be done in the church, work where all Christians are gathered, Pastors tend to isolate themselves, and only give directions, lead but without putting their hands into it.” So, this was a remark that they gave me as something positive... and I responded: “You know, I was trained, we were taught to lead not only with words, but you also have to lead through work, through putting your hands into it.” [Respondent FT2, interviewed on 7 November 2013 at UCBC in Beni]

Table 4.7: Transformation process in UCBC student (FT2)

<i>Description of old Situation/Assumption</i>	<i>Point of Transformation (Catalyst)</i>	<i>Description of New Situation/Assumption</i>
A leader does not do manual work. A leader is not trained to put his hands to the plough but to lead from his position. Subjects do manual work.	Training in Integrated Learning at UCBC: Particularly work ethic through Work Program.	A leader can do manual work. Manual work with congregation/subjects can be a good way of leading through work and impacting lives. [the youth]

Table 4.8: Transformation process in Youth at a church

<i>Description of old Situation/Assumption</i>	<i>Point of Transformation (Catalyst)</i>	<i>Description of New Situation/Assumption</i>
<ul style="list-style-type: none"> - Pastors don't work with members of congregation when it comes to manual work. - Pastors organize and monitor work from far. 	FT2 leading through modelling: Senior Pastor's involvement in manual work.	<ul style="list-style-type: none"> - Manual work is for all. - You can be highly positioned but still serve. - Humility (It's important to learn to get rid of titles when it comes to serving)

- b) Expressing love and care to change lives: Story of orphans in a high school last year (6th Form, a correspondent to Metric Year in SA Educational System)

FT1 reported that he had chosen UCBC particularly because it organized a Leadership Track in the Theology Faculty. Studying leadership was a deep longing of his heart well before he came to UCBC. He even studied Bible and Theology at a Theological College in a neighbouring country but it did not satisfy his desire. Thus, when he came to study at UCBC, his very first opportunity of taking a class in Introduction to Leadership became catalytic for him in looking at how he could bring solutions to problems in the community. From a self-oriented person, FT1 grew into an outgoing and people-oriented person. Table 4.9 presents FT1's process of transformation.

One of FT1's early examples of impact in individual lives was achieved through a Service-Learning project that was part of his Introduction to Leadership class. This project resulted in

five orphans being helped to complete their studies thanks to the generosity of the team members to which FT1 belonged. Four orphans, who would not otherwise have made it because of poverty and loss of their parents, completed their secondary school studies. By willingly giving away the little they had, FT1 and his team ignited hope in the hearts of five orphans and high school finalists. Table 4.10 shows the perceived process that the orphans went through in their studies. Findings pertaining to love and care expressed by FT1 and his team as part of their impact in the community are supported by this short story:

I remember we had an Introduction to Leadership class and we went to the community and we visited an orphans' school and we found out that there were seven... there were five high school last year students who were not able to pay their fees for state examinations. We came back with the team and we said: "What can we do?" And we paid for those students. And when we went back five months later, we found that four of them made it. They succeeded. Unfortunately one failed. [Respondent FT1, interviewed on 2 November 2013 at Baptist Guest House-Kikyoo in Butembo]

Table 4.9: Transformation process for UCBC student (FT1)

<i>Description of old Situation/Assumption</i>	<i>Point of Transformation (Catalyst)</i>	<i>Description of New Situation/Assumption</i>
<ul style="list-style-type: none"> - I am responsible for my life. - Service is good when I do it to better my personal life condition. 	Training in Integrated Learning at UCBC: Particularly servant leadership through the class of Introduction to Leadership.	<ul style="list-style-type: none"> - I am responsible for bringing solution in my community and making somebody's life better. - It is the greatest privilege and lasting legacy that I can leave on this earth.

Table 4.10: Transformation process for five orphan students in a high school

<i>Description of old Situation/Assumption</i>	<i>Point of Transformation (Catalyst)</i>	<i>Description of New Situation/Assumption</i>
- Orphans without means to pay for their last year tuition in High School. - Hopelessness	Service-Learning by FT1's team. The team pays tuition for five orphans.	- Four orphans successfully complete high school. - Hope is reignited for a better future.

c) Community development: Story of change of mentality

To illustrate impact and transformation in community, FT1 gave the account of one of his trainings in community and he described it as “one of my best recent experiences”. The story (full account is provided in full Appendix F) tells about training in community development in a community of pastoralists. Each member of the community may have hundreds to thousands of cows to be milked and taken care of. They prefer to live in very poor conditions, typically in old mud and thatched roof huts. Their major concern was described as making sure that the cows are healthy, provide milk and grow in number. Some members of the community could have up to 1,500 cows of which each was worth \$1000 US. During the training FT1 decided to challenge these people and they quickly crafted a budget for an iron sheet roofed house and found that with \$ 1530US, the cost of barely two cows, one could build a relatively decent house. Then he told them about investing in things that could not easily perish like a house because with any conflict or disease, cows are easily exterminated as it was experienced during the repetitive ethnic wars that devastated the District of Ituri. Two weeks later, FT1 received news that one of the men with more than 1,500 cows had started building an iron sheet roofed house and had decided to buy a plot in the nearby city to build houses and invest in something durable.

This experience presents members of a community that started to experience transformation and change of mentality at two different levels as a result of FT1’s training on development. First, they started valuing their wealth in a new and different way. They started looking at it, not as wealth for the sake of having it, but as something that they are blessed with in order to enjoy life which included having good living conditions and a relatively good shelter. They started changing their way of thinking from the simple conception of accumulating wealth

into seeking to invest into something much more sustainable. Table 4.11 presents the transformation process for these pastoralists.

Table 4.11: Transformation process for pastoralist community members

<i>Description of old Situation/Assumption</i>	<i>Point of Transformation (Catalyst)</i>	<i>Description of New Situation/Assumption</i>
<ul style="list-style-type: none"> - Cows are wealth for the sake of having it. - Living conditions are not much important despite the number of cows. - Contentment in poor living conditions because it has always been so. - Fear of being bewitched if seen living in good conditions. - Animistic worldview: fear of people and what they can do to you more than the fear of God. 	<p>Community Development Training given by FT1: Change of perspective on wealth: From the animistic Worldview to the biblical Worldview.</p>	<ul style="list-style-type: none"> - Change of mentality: I can enjoy my wealth (Expressed through project of building an Iron Sheet house and purchasing property in city to build for business.) - Invest in something more sustainable: Buildings. (Even if conflicts break, you can still fix a house or own a property after.) - Biblical worldview: Fear God rather than people.

d) **Daring to lead the change: Standing against and dismantling a corrupt system**

FE1 is an outgoing young man and son of a local traditional chief. He graduated from UCBC in Economics and Management and was hired as road toll agent. His training at UCBC shifted his view of life from a predominantly animistic worldview to a much more biblical worldview, from a person with total lack of self-esteem to a young man who experienced achievement, the joy of living and above all the desire to live and serve in integrity. Table 4.12 presents the transformation process for FE1.

Table 4.12: Transformation process for UCBC student (FE1)

<i>Description of old Situation/Assumption</i>	<i>Point of Transformation (Catalyst)</i>	<i>Description of New Situation/Assumption</i>
<ul style="list-style-type: none"> - Animistic view of the world. - Lack of self-esteem - Lack of self-confidence - Isolation and fear to open up to people - Fear of people. - Uneducated 	Training in Integrated Learning at UCBC: Classes, Christian values, Community Life, etc.	<ul style="list-style-type: none"> - Biblical view of the world. - Self-esteem. - Self-confidence - Trust in God. - Serving with integrity - Educated young man who is useful to his nation and to his people.

Once hired to serve as road toll agent for the provincial government, FE1 displayed integrity and rigor but he also encountered many challenges from within and from without due to corruption, smuggling and embezzlement built into a strong system. For example, some customers simply preferred to by-pass him and go straight to his direct chief before they come back to him. However, in pursuit of truth and change, he described how he finally succeeded to recover \$25,000 US from a group of smugglers and dismantled their network. The business woman who was involved discovered that she had also been cheated by her customs agency and she decided to pay all due taxes regularly from then on. A full account of the story is given in the Appendix G and the transformation process for the business woman who was impacted is presented in Table 4.13.

Table 4.13: Transformation process for business person

<i>Description of old Situation/Assumption</i>	<i>Point of Transformation (Catalyst)</i>	<i>Description of New Situation/Assumption</i>
<ul style="list-style-type: none"> - Cheated by her customs' agency. - Involved in smuggling. - Not paying due taxes to Provincial Government. 	Service with integrity and justice by FE1	<ul style="list-style-type: none"> - Discovers she is cheated by customs' agency. - Regularizes past situations. - Follows normal procedures from there on.

e) Fighting for social justice and gender equity: Story of male group therapy

FC1 is an alumnus from UCBC Communication Faculty and in her learning experience she felt unprepared to work in the field of Fighting Gender Based Violence. However, she quickly resolved to learn and work hard to carry the service to another level of efficiency and saw her efforts crowned with successes which led her to Washington, D.C. to sit on an international panel discussing violence against women in the Great Lakes' Region. They then launched a project of Male Group Therapy to address domestic violence and violence against women in general. The project aimed not only to regard men as perpetrators of abuse but also as seen as agents of change.

While Integrated Learning at UCBC broadly contributed to transformation in her personal life, FC1 reported the class dealing with DRC Realities as the turning point in her perspective of what it means to be educated as a black woman particularly in the Great Lakes Region. From a crushed young lady with poor self-esteem, she quickly felt empowered to tell the story of the suffering women in her region. From the challenge she received in class particularly in the media course, she felt committed to bring a new perspective on life in the Great Lakes' Region, a perspective of inspiring stories of hope through her personal blog and the service that she is rendering to the community. Table 4.14 presents the transformation process for FC1.

Table 4.14: Transformation process for UCBC student (FC1)

<i>Description of old Situation/Assumption</i>	<i>Point of Transformation (Catalyst)</i>	<i>Description of New Situation/Assumption</i>
<ul style="list-style-type: none"> - Low self-esteem. - I cannot do something significant for my country. - Others can give sensational news about my region. - Limited bilingual experience (English and French) 	Training in Integrated Learning at UCBC: Classes, Christian values, Community Life, etc. (Particularly DRC Realities and Media Practicum)	<ul style="list-style-type: none"> - Good self-esteem - I can do something significant for my country. - I am in the best position to tell the story of my people. - Full bilingual experience (English and French) - Successful Male Group Therapy Project

Pertaining to her experience with the Male Group Therapy, FC1 described how the project decided to bring healing among men and in households through training men on domestic violence and violence against women. They formed seven groups of men who met in fourteen sessions to discuss what violence is, its causes and its consequences on life in family. In some sessions women were also brought introduced to testify to their experiences in their families since their husbands were involved in the therapy group. During the fourteenth session, all family members were invited, together with notables, to a final session which consisted of a banquet where occasion was given for testimonies and sharing. Transformation did not only occur in men who were members of the groups, but it reached as far as their wives and children, the notables and all people who were invited to attend the banquet as all had the opportunity to hear testimonies. (Full account provided in appendix H) Table 4.15 presents the transformation process for the families of the members of the Male Group Therapy Project. The following comments from FT1 support these findings.

[Reporting a lady's comment]: I have spent seven years with my husband but he had already chased me. So I was sleeping in children's bed, but ever since you started this program... [Respondent FC1, interviewed on 26 November 2013 at her work place in Goma]

[Reporting a child's comment]: Ever since I'm born I have never seen my father and my mother walking together, but from this Male Group Therapy, now my father and my mother can walk together, and my mother has clothes. My father never bought clothes. My young brothers were at home since three years. They couldn't go to school but thanks to the... [Respondent FC1, interviewed on 26 November 2013 at her work place in Goma]

Table 4.15: Transformation process for Male Group Therapy Project members' families

<i>Description of old Situation/Assumption</i>	<i>Point of Transformation (Catalyst)</i>	<i>Description of New Situation/Assumption</i>
<ul style="list-style-type: none"> - Men seen as abuse perpetrators: Men not taken aboard in FGBV projects. - Abuses in homes. - Husbands and Wives are not in good relationships - Children are denied opportunity for schooling. 	<p>Male Group Therapy Project led by (FC1)</p>	<ul style="list-style-type: none"> - Men are looked at as agents of change: Men brought aboard in FGBV project. - Restoration of relationships between husbands and wives. - Parents model good relationship for children. - Children are given opportunity for schooling.

4.8 PARTICIPANTS' VIEWS ON FELT CHALLENGES TO TRANSFORMATION IN COMMUNITY DURING SERVICE

4.8.1 Theme 9: Felt challenges to transformation in community

This theme cluster mainly reports findings about the factors that participants described as constituting challenges to transformation and impact in service in community. Three major categories of factors were brought up by participants as challenges to transformation in community: problems of unpreparedness in some areas during training in integrated learning, the issue of lack of trust and neglect in service in community, and facing poor services, evil systems that have been in place for years. Participants also pointed out some additional factors as obstacles to transformation impact in community. The next subsections present and analyse these sub-themes.

4.8.1.1 Sense of unpreparedness

Pertaining to the sense of unpreparedness research findings pointed out that participants did not receive training from UCBC in some specific areas of their education. Of note is to say that fields where unpreparedness was felt were not in the direct scope of participants'

specializations. Half of participants mentioned four major fields of unpreparedness: Conflict Resolution, particularly for alumni from the Faculty of Theology and Economics (FT2, FE3), Counselling, for alumni from Theology Faculty, Leadership Department (FT1, FT3), Management and Accounting, for participants from Theology and Applied Sciences (FT1, FA2), and Social Sciences with areas such as Anthropology, for participants from Theology Faculty (FT1) and Gender issue related courses, for participant from Communication Faculty (FC1).

The DRC is coming out of three decades of bloody wars and conflicts that have cost many lives and have traumatized many. Having courses on general notions, gender related issues and conflict resolution in an integrated learning curriculum would be an idea to consider by the institution for students to be more effective in community service. While the implementation of integrated learning curriculum requires learner-centred teaching methodology, specific courses, particularly in general education that Nemerowicz and Rosi (1997) describe as having the power to unite degree programs, require teaching provided by teachers who are well immersed in the local context. In support of these findings, participants provided the following comments:

I felt that the class of Anthropology that I took at UCBC did not prepare me to face the local realities. I have to deal with cultural realities and the training I received seems to be out of context. So, I just go back to the basic education I received from home to cope with situations. I also use what I learned from friends. [Respondent FT1, interviewed on 2 November 2013 at Baptist Guest House-Kikyo in Butembo]

I studied communication but I started working in a gender advisory office. So I did not know much about gender and I keep on learning. So, it was not easy for me at first, but my supervisor was very aware about that so she kept coaching me and I'm learning new things. And I learn quickly... through coaching and through auto-education. [Respondent FC1, interviewed on 26 November 2013 at her work place in Goma]

4.8.1.2 *Lack of trust and neglect at service*

Research findings brought forward the understanding that participants experienced lack of trust and neglect from colleagues in service as challenge to transformation and service in community. Three participants (FC1, FA1, FA3), two ladies and one gentleman, identified the causes for the lack of trust and neglect as their youthfulness and physical appearance (e.g., being younger than others, being slim, being short), the fact of being a woman and having to lead a team of men older than oneself, the fact of being a woman who comes up with a useful idea, the fact of others thinking that one is not up to the task and the fact of not being liked by the direct chief in service.

For example, FA1, a young lady working in a bank, noticed the disorder in the filling of papers in their archive's section. She undertook to arrange everything with the help of some crew members to the satisfaction of the bank manager. Ironically her colleagues, mainly male, did not give her credit for the work, turned the incident into an issue of gender and ascribed her good work to her gender and not to her competence. One of her colleagues acknowledged her work as a mere result of orderly personal habits. Another participant was simply neglected by his students because he was younger than them. The following comments provided by participants are illustrations of these findings:

...the manager was really happy of that and everyone said: 'hey, [name of respondent] has arranged everything. Now you can just go inside and take.' Then they said, that's the importance of wives [women]. They turned it into gender situation... somebody else came and said: 'no, she is just organized. She came and put things in order.'
[Respondent FA1, interviewed on 19 November 2013 at her home in Beni]

Well, you see my height [slim, not tall]... on the other side, people have many problems of education. You see somebody is thirty years old, twenty five years old and he/she is still in 5th form in high school and seeing me coming to teach them, I who look like their young brother,

they automatically started looking down on me. [Respondent FA3, interviewed on 10 April 2014 at UCBC in Beni]

4.8.1.3 Facing poor services, evil systems and other aspects

Findings indicated that half of participants (FT1, FT2, FE1, FE2, FA2, FA3) experienced challenges to transformation related to poor services and evil systems in the community. Indicators were the display of religious fanaticism in church, being overlooked because of participants' rigor and right living, excessive taxes on businesses and collected dues seldom placed in public accounts, being threatened for standing firm on moral issues, ingratitude and criticism from people whose account a participant mistakenly credited, language barriers exploited by people against a participant and encountering distorted views caused by NGO's who unwisely gave communities free goods.

As an illustration, after giving a very successful training on change of mentality among a pastoralist community, a participant (FT1) went to another village in which he found a totally different mind-set. Due to the influence of NGO's who handed out free gifts, the community members in the village had lost the capacity to command their own destiny and use their local resources to ease their desperate situation.

Finally, five other participants (FE3, FC1, FC3, FA1) added other factors that were also experienced as challenge to transformation in service: separation from husband/wife who had to serve in another province, difficult conditions of traveling and accommodation in ministry, malfunctioning of work tools and blame from the boss. The following comments from participants illustrate these findings:

I was very much disappointed... finally at the end I discovered that this is the village where many NGO's are operating. And you know these NGO's, they just come with free things: receive this, receive things. So, those people, their minds are just, NGO's... we cannot do this unless an NGO comes to help us. So, that is the worst experience that I had recently. [Respondent FT1, interviewed on 2 November 2013 at Baptist Guest House-Kikyo in Butembo]

Another thing that I can mention as problem is that, we work in evangelical field, we sacrifice ourselves, for example, to travel in rough conditions... sometimes with any car, provided you reach somewhere. Sometimes you sleep where there is no house... It has also happened that when we travel, you get somewhere and they refuse to welcome you. You have to find a way out of the situation. [Respondent FE3, interviewed on 30 April 2014 at researcher's place in Beni]

4.8.2 Theme 10: Developed mechanisms to face challenges

In the efforts of facing challenges to transformation in their service in community, findings revealed that participants developed several strategies of which one was directly related to learning. Others were connected to attitudes adopted and displayed as result of training in character. In support of the fact that learning is a lifelong process, some participants (FT1, FE1, FC3, FA1) distinctly acknowledged that they often used self-training to face challenges. Self-training was exercised either through reading books or appealing to the help of those assumed to be knowledgeable in the matter.

As far as displaying the right attitude and character are concerned, the first was to seek advice and appeal for help either from colleagues, friends or even from God. In other cases, participants simply displayed humility, integrity, transparency, self-control or the desire to try to do the best they could. This last attitude denoted determination, a hunger for excellence and avoiding grumbling and the fear of the unknown. The following comments from participants stand in support of these findings:

How did I cope with these challenges? Through self-training with books, as well as through seeking advice from experienced people and allowing them to criticize reports and works. [Respondent FT1, interviewed on 2 November 2013 at Baptist Guest House-Kikyoo in Butembo]

I also do my best not to complain and learn fast. This attitude is much appreciated by my supervisor. UCBC taught me how to do the best and

be the best I can become. [Respondent FC1, interviewed on 26 November 2013 at her work place in Goma]

4.9 SUMMARY

Research findings pertaining to participants' views on how integrated learning impacts learners to act as transformation agents in the community and felt challenges to transformation in community have indicated that personal transformation is a foundational condition prior to serving as change agent in the community. Findings revealed that during their training participants underwent significant changes of personal assumptions and developed new ones basically rooted in character and servant leadership. Integrated learning shifted participants' perspectives from low self-esteem and a spirit of complaint in front of adversities and challenges to a mind-set of hope and confidence. Challenges were perceived as opportunity to contribute in solving whatever could be solved with any means at one's disposal. After experiencing personal transformation, participants took their experiences into the community where they went to serve acting as learning-teachers and ignited hope and change in people around them. Table 4.16 presents a summary of participants' views on the understanding of transformation and how it impacts personal lives and community members.

Table 4.16: Understanding of transformation as change process that Integrated Learning triggers at personal and collective level

Definition	Time when it occurs	Impact in personal life	Impact in community	Felt Challenges
<ul style="list-style-type: none"> • Move from old to new assumptions in encounter with integrated learning • Process that moves a person to act differently in community • Part of personal development. 	<ul style="list-style-type: none"> • During and after training • Starts with reviewing old situation, • Occurs with acquiring new knowledge that allow to discard of review old assumptions • A life long process which makes learning become a life style. • Suggestion: • Implement integrated learning earlier in education process; that is, from primary school. 	<ul style="list-style-type: none"> • Development of character as foundation for bold actions in community • Discovering of one's real identity • Development of servant leadership and a proactive attitude to do good • Living a balanced life • Some traits of a changed person: <ul style="list-style-type: none"> • dependence on God • Good social relationship and network expansion • Team work and Modeling • Time and context sensitiveness • Peace and joy and a sense of fulfilment that results from serving • Humility, integrity, transparency, etc. 	<p>Culture conversion:</p> <ul style="list-style-type: none"> • Servant leadership • Leading through modeling • Expression of love and care for orphans • Fighting evil in community • Change of mentality: <ul style="list-style-type: none"> • Among pastoralists (from animistic worldview to biblical worldview) • Among youth in a church (servant leadership) • Among men in a community where women are victims of violence (restoration of social justice and gender equity) • Business people (transparency and integrity) 	<ul style="list-style-type: none"> • Sense of unpreparedness for some aspects in practical life • Lack of trust in service context • Neglect in service context • Evil practices established in system in community (corruption, embezzlement, bribery, nepotism, etc.)

4.10 CONCLUSION

Pursuing the purpose of this study which consisted in critically reflecting on how integrated learning prepares students to act as agents of change and community transformation, this chapter has presented views of 12 participants. Data presentation has resulted in a thick description of integrated learning at a Christian university and how participants experienced transformation in their own lives and then ignited transformation in communities during their service.

Describing the nature of integrated learning, findings have shown that integrated learning was experienced as a holistic and complete training that combines theory and practice and touches on learners' minds, hearts, souls and bodies in the endeavour of preparing them to become important and responsible citizens in the community and in the nation. It is training with multiple components and dimensions. It trains through academic programs, special skills,

work program, service-learning and community life. Its dimension is fundamentality spiritual but also social, ethical and moral, and academic. It is a basically learner-centred education where the teacher mainly accompanies the learner in his process of growth and transformation towards a responsible citizen whose character has been reshaped and whose assumptions have been revised. The new perspective that he/she carries is that of hope and confidence in self and trust in God to accomplish tasks that he is assigned in community with boldness.

A number of challenges have been uncovered as existing at the training stage as well as at the service stage in community. At both levels, character that is developed in learners serves as an inner motivation to seek to learn more and do better no matter what the situation. In brief, integrated learning is an education that empowers learners to act as responsible citizens in their communities without losing sight of the fact that they are lifelong learners and also made to serve to experience fulfilment.

Chapter 5 discusses findings presented here above examining them in relation with the literature in Chapter 2 to establish the contribution of this study to the field of education.

CHAPTER 5

DISCUSSION OF RESEARCH FINDINGS

5.1 INTRODUCTION

This research was undertaken with the purpose to provide a thick description of the nature of integrated learning in a Christian university and to examine and reflect on how integrated learning prepares and impacts students to act as agents of change and transformation in their respective communities. Twelve verbatim transcripts reporting on the lived experiences of the alumni from a Christian university, namely the UCBC, were analysed following the meaning-giving method in phenomenological research and writing as suggested by Van Manen (2014) and Creswell (2013).

The previous chapter has presented research findings which mainly pertained to participants' views on the nature of integrated learning at the UCBC, participants' experiences in integrated learning and felt challenges, how integrated learning impacts students to act as change agents in their communities, and finally, felt challenges to transformation during service in the community. This chapter undertakes to discuss the research findings. It first discusses findings from participants' demographic profiles as preliminaries and then looks into other major findings. The major findings will be discussed based on the main research question and the research sub-questions.

5.2 DISCUSSIONS PERTAINING TO PARTICIPANTS' DEMOGRAPHIC PROFILES

For the presentation of findings, research participants were labelled by symbols built from their faculty name initials and a numeral. Each faculty, therefore, had three participants identified as the first, second and third participant. The equal number of participants taken from each faculty (3) displayed an aspect of maximum variation sampling, an approach that allows obtaining varied perspectives about the topic under study (McMillan & Schumacher, 2010:326). The same concern also prompted the researcher to include female participants.

These two factors did not affect participants' views much because the emphasis was not on capturing their perceptions but their lived experiences and each experience is authentic on its own right.

The general and common reason that was given for the choice of UCBC as institution for higher studies was its vision and mission and the values that go with it. One participant (FT3) clearly expressed how he wanted to be part of the vision and be involved in the mission. Values such as 'community life' and 'transformation' promoted by UCBC were also emphasized as valuable standards that guided choice of the school for studies. Participants acknowledged that there were no practices that demoted human dignity and personality and named such practices as 'corruption' and 'bullying'. Absence of corruption was pointed out as a factor that enables someone to succeed because of what he knows; corruption makes it possible for incompetent people to pay for promotion and become a source of trouble to the community.

Some variation was noted in findings related to participants' choice of faculty for studies at UCBC. Generally participants chose their study faculties at UCBC based on the desires of their hearts or passion, expressed through words such as, "I felt it was my passion", "I used to like it", "I wanted it", "I wanted to be." Furthermore, UCBC offered the track that participants had longed for since high school. Another prominent reason was that UCBC offered good quality education, which included Christian values (FT3, FT1, FC3, FC1). The importance of the chosen fields of studies in life in general and for the continuity of what had been learned in high school was also emphasized (FC1, FC2, FA2, FA3). Only one participant said she did not know why she first chose her faculty, but with time the role that she could play in telling the story of her people from a more positive perspective became clearer and was a source of hope and blessing.

As could be noticed from participants' work placements, only two provinces (North-Kivu and the Oriental Province) were covered. This is due to the limited number of research participants. UCBC has alumni who are serving in the capital city Kinshasa and in other provinces of the country as well. Also all interviews did not necessarily take place where participants worked. Three interviews took place at participants' work places, in spaces that they had prepared and found comfortable; three others took place in participants homes, three

more at the researcher's home, two at UCBC and one in a Guest House. Interviews did not interfere with work requirements because participants were prepared and had the time to prepare suitable spaces. Those who chose the researcher's home did it because they were available after work and they wanted to avoid sources of disturbance. At the researcher's home a room was set up as an office to provide a quiet and comfortable space.

The next sections discuss research findings pertaining to the research main question and research sub-questions.

5.3 DISCUSSION OF FINDINGS PERTAINING TO RESEARCH MAIN QUESTION

Is there an enactment of integrated learning at the Christian Bilingual University of the Congo, as one of the Christian Universities in the DRC, and what is its impact in students' lives and respective communities?

Findings from the research provide evidence that there is integrated learning at the UCBC. Research participants all indicated that they had been trained through academic programs, special skills' training, work program, service-learning and community life. Education was both theoretical and practical and with an overall and prevailing spiritual dimension. Personal transformation which entails inner change and character building was experienced by learners. They described having carried transformation into their communities as illustrated by the accounts of their best experiences which support the findings.

In the following subsections, the three key findings pertaining to the main research question will be described and discussed: the enactment of integrated learning at UCBC as a Christian university in the DRC, the impact of integrated learning in students' personal lives and the impact of integrated learning in communities through students' services.

5.3.1 The enactment of integrated learning at the Christian Bilingual University of the Congo (UCBC)

Research findings attested an evident enactment of integrated learning at UCBC as a Christian university. Participants consistently confirmed having experienced an education that impacted their total beings: intellect, body and character. Moreover, according to participants, integrated learning focused on the combination of theory and practice as a preparation for professional life, for their communities and for their nation.

As presented in the background discussion in the literature review chapter of this thesis, the advent of integrated learning as experienced by UCBC alumni should be traced back to the broader context of education in the DRC characterized by successive educational reforms since independence in 1960 and the rise of Christian universities in the 1980's. Nine different educational reforms have been carried out in the country since independence. Kasongo (2003) pointed out six factors that justified the many educational reforms that the DRC has undertaken up to date: (1) the inadequacy between what education offers and the real social needs, (2) the discrepancies between areas of training and the sector of employment, (3) the discrepancies between the value of degrees that are issued in the same field but from different institutions, (4) the discrepancies between training and social needs, (5) a very low budget share that the government allocates to education, and (6) the loss of ethical and moral dimensions in higher education training. The last factor particularly suggests that education does not touch the moral and ethical dimensions of learners' lives (Kasongo, 2003).

With the advent of Christian universities, the necessity to provide an education that touches learners as whole beings was evidenced as a probable response to one of the challenges justifying repetitive educational reforms. Integrated learning engrained in that perspective is foreseen as a way to prepare morally upright leaders who can help face the many plights that besiege communities, particularly on the African continent as suggested by reflections from several scholars (Caldwell, 1959; Carpenter, 1960; Jenks, 2001; Afolayan, 2007; Turnbull, 2011). Such leaders are to be people who are, in Holmes's (1987) terms, "reflective and moral in everything they do" and who understand life and the universe "in relationship with the Lordship of the crucified and risen Jesus Christ" (Bower, 2009).

As an institution, UCBC came into existence to train a new generation of leaders through a new approach to education, integrated learning. In his discussion of integrated learning, Laur-Ernst (1999) considers it as purposing to train students as holistic systems. The same perspective was taken by the UNESCO report of 1998. And from a Christian view point, Mittleman (2015) builds on the perspective of St. Augustine to establish the complex nature of *man* which calls for wholeness in consideration. Students are thus whole beings and their training needs to account for that reality by touching not only on the cognitive sub-system (intellect), psycho-motoric sub-system (body) and the emotional sub-system (soul) as suggested by Laur-Ernst (1999) but on the intellect, the body, the heart, and the soul combined. The final result is a sharp mind, a skilful hand, a tender and generous heart and a peaceful soul, all of which is denoted through a character that guides the mind in all choices, decisions and deeds. In other words, integrated learning is an endeavour to train students to be leaders who are responsible agents conscious of their responsibility to act for change in their communities, a role that literature ascribes to all higher education institutions wherever they are (Afolayan, 2007; Hatcher & Erasmus, 2008; Mamba, 2011, Carpenter, 2012; 2014, UNESCO, 1998).

The findings indicate that UCBC as a Christian university is providing education described as holistic and complete, both theoretical and practical, and as having impacted participants' minds, hearts, bodies and souls with the clear desire to serve. This is a type of education that responds to the four pillars defined by UNESCO (1998) as capital to training learners who can face all situations in life independently because they have learned 'to know', 'to do', 'to live together and with others', and 'to be' socially responsible.

In fact, Jenks (2001) emphasized that universities should develop character and virtue in learners to serve the community so that they can transcend personal ambitions to act for the supreme cause of the nation; sometimes this occurs through sacrificial acts. In attempting to translate their commitment to transform their communities, participants displayed a strong altruistic character and sacrificial virtue in facing social evils rooted in systems in their communities. Through the holistic training that empowered learners to act positively in the community as solution finders, the university has served as a light to the community (Mamba, 2011; Mulop Kibwind, 2014) and provided hope for the nation (Turnbull, 2011; Afolayan, 2007).

So, in response to Carpenter's (2012, 2014) query to know what Christian universities mean by nation rebuilding, it appears that they long to deeply impact learners to become professionals with strong inner sense of social responsibility and who can act as change agents in their respective communities. These are African young people who have learned not only 'to know' as a lifelong practice, but also 'to do' as an act of servant leadership, 'to live together with others' as a secret to self-actualization and personal and collective achievement and 'to be' as the deep essence of their ultimate calling to contribute to better life conditions for all. This is not only in consideration of education as an end but as a means to development as advocated for by UNESCO (1998) but also as a divine calling for each person to develop their God-given gifts and put them at the service of humanity.

5.3.2 Transformation in students' lives as impact of integrated learning

Findings indicated the impact of integrated learning as personal transformation in participants' personal lives. These transformations consisted in a shift in assumptions reflected through a move from a certain lack of confidence to an empowerment tangible in expressions, such as "I am able...", "I can defend myself...", "I can do something for my country", "I don't want to be good but the best." The empowerment covered areas such as academic competence, professional competence and competence in spiritual activities. Transformation in personal lives was also reflected through the strengthening of spiritual lives experienced by eight participants (FT1, FT2, FT3, FE1, FE2, FE3, FC3, FA1) and through the development of a heart for service also experienced by several participants (FE1, FT1, FT3, FE3, FC1, FA1, FA2, FA3). Transformation was experienced not only as a process within the scope of rationality with academic competences, but also within that of extra-rationality with the spiritual which is far beyond the scope of rationality.

Change of assumptions is a key step in Mezirow's (1997, 2012) adult learning and a move towards autonomous and critical thinking that undergirds transformation. For him, education needs to challenge 'habits of mind' which are much deeper assumptions of the learner. Change occurs after a person has been engaged in a situation, goes through reflective action and is elevated from the level of mere information and knowledge to wisdom and transformation, a level where the wisdom of the heart renews, controls and guides the mind and the emotions (McCahill, 2006; Hart, 2009). Furthermore, McCahill underlines that a

person who has gone through such process of transformation and becomes a 'learning-teacher', who can impact others through 'echoed words' of the input that he received through words or modelled actions. UCBC students observed how the staff, faculty and leadership of the school model values and actions that they undertook to emulate as they became aware of the essence of their being in community and sought to either elaborate or change their 'points of views' to establish new life styles.

Mezirow (1997, 2012) provides four ways in which a person experiences transformation. It occurs when the person encounters a new reality, evidence or group and then has to either elaborate their existing point of view or establish a new one or even reformulate it in a different term. The person can also gain awareness of their bias and decide to readjust themselves to the truth as discovered. This reality perfectly rhymes with the three levels of cognitive understanding through which a learner, also in the context of Christian education, has to go to own the truth (VanZanten, 2011:56-58). From a polarized and dualistic, simplistic view, learning must bring the student to multiplicity of opinions and finally to the level of building a personal opinion in a world where things are mostly relative. But VanZanten also points that two perspectives or horizons must guide the whole process: the inner horizon where there must be free access to personal ownership and the outer horizon which is made of encompassing and culturally bound contexts. In the case of this study, the context was of integrated learning with a biblical worldview, which is the unifying fact for all forms of life and existence in the world (Esqueda, 2014).

All four ways of experiencing transformation that Mezirow (1997) suggests were validated by participants' experiences. All ended up building personal truths and ownership but in different contexts and with different prompting factors. As an illustration of elaboration of existing 'point of view' in encounter with new evidence, FE1's experience with God reveals how he changed from knowing God through accounts from other people to a personal understanding that God is able. He experienced and saw himself, his wife and his child and his troubled marriage healed as he put his trust in God and interacted with brothers and sisters in prayer. His understanding of God was elaborated further and he moved from an animistic view of the world, as a son of a local chief, to a biblical and Christian view of the world. In the same vein, FE2 resigned from her job where she was not giving all she had as potential to get a new job where she could solve problems and engage her mind. Also, with his shifts from the animist

view to the Christian view of the world, his commitment to communal life as characteristic in African traditional setting is not overridden in the sense of exclusion by the Christian perspective. But it is rather sharpened, perfected and placed in the frame of the agape love of God that Soderquist (1964) and Outka (1972) recognize to be “love in the sense of other-regarding care rather than personal acquisitiveness.”

The second way of transformation is through establishment of a new ‘point of view’ which results from the encounter with a new reality or group. In the case of FE1, his encounter with the mentoring group established self-esteem and confidence in him. From the “I am hopeless, I can’t speak in group” mind-set he moved to the “I have hope, I can voice my thoughts in any group” mind-set. He took this legacy with him in his professional life. FC1 also experienced empowerment through training in integrated learning in using media tools to tell her story and that of her country. From the mind-set of “Western journalists can tell the story of my country better”, she moved to the mind-set of “I am equipped to tell my story and the story of my people”, “I cannot only do good but better”. As part of change or reformulation of ‘point of view’, cases of FA2 and FC1 are outstanding illustrations. FA1 stopped using alcohol as part of his encounter with a new reality in the worship team. In his work setting, he also reformulated his ‘point of view’ on his role. After inadvertently accrediting the wrong account, he almost lost his job and came to realize that in life you should never say, “it is as usual.” It is important to always stay focused and double check particularly when you are in a bank.

Lastly, as part of gaining awareness of their biases, a case which Mezirow noticed is rare because people seldom admit their flaws, two participants experienced change as a result of observing their friends. It triggered in them a strong desire to also change. For example, FA2 observed that a classmate was very good academically and committed to spiritual activities. He concluded that spiritual activities do not pose a risk to academic excellence. He decided to follow the steps of his mate. For FC3, observing his colleagues triggered in him consciousness about his identity as UCBC student who should act differently in all circumstances, whether in the company of people who know him or not.

As an example, findings on personal transformation in the context of higher education for masters’ level students are also noted in a study conducted by Ntamushobora (2012:187)

among Christian alumni from public and private – mostly Christian – universities in Nairobi, Kenya. His findings revealed that the perfect catalyst or author of transformation was the Holy Spirit. His findings also indicated that transformation occurred as “result of some new knowledge that was a new discovery, a testimony, an experience that came as a new revelation or a thought that provoked deep thought.”

In the context of UCBC alumni, findings revealed that the catalyst role for transformation was the whole context of integrated learning characterized by specific courses, class activities, group activities and gatherings, various components of the training, all permeated by a prevailing Christian view. Findings revealed that Christianity was experienced in chapel sessions, in classes, in social interactions, in community life, in work program sessions, in service-learning activities and in extracurricular activities. In brief, Christianity shaped the whole approach to education and training, suggesting a case for consideration of faith-shaped learning instead and in place of the integration of faith and learning, a concept discussed by many Christian scholars (Holmes, 1987:57; VanZanten, 2011:113-114; Glanzer, 2008:42)

5.3.3 Transformation in community as impact of integrated learning

Impacted learners became learning-teachers (McCahill, 2006) who carried transformation with them into service in community. Channels that were used to impact the community were teaching, mentoring, coaching, modelling actions and displaying exceptional character. For example FT1, FT2, FT3, FE1, FE2 and FC3 acknowledged that for them doing work, such as cleaning and sweeping the office and doing manual work was no longer unusual. Through acts of humility, integrity, honesty, openness and transparency participants impacted many lives in the community and secured a good reputation for their school. Swezey and Ross (2013) note that the deeds and behaviour of people within the school community and with the people of the outer community is a factor that defines the identity of a Christian university. Participants modelled good character that they had learned and observed in their school authorities and in peers and these became ‘echoed words’ that impacted the community.

Research findings also revealed true accounts of impact as reported by participants; five are included in the appendix. Aspects of participants’ lives and actions through which the community was impacted consisted of servant leadership and leading through modelling

(account from FT2), expressing love and care for the hopeless, shift in attitude and locally rooted development (account from FT1), leading the change and standing against evil in society (account from FE1) and change of attitude towards women through male group therapy (account from FC1). Findings of the research bring forth the fact that integrated learning in the context of the biblical worldview but also sensitive to the African cultural context, an aspect strongly emphasised by Ntseane (2011) in transformative learning, and here represented by the family-like organisation of social life in the educational community at UCBC, prepares students to contribute to transformation in community and this is a reality in the Congolese Christian higher education. A detailed discussion of research findings are provided in the following subsections as pertaining to specific research sub-questions.

5.4 DISCUSSIONS OF FINDINGS PERTAINING TO RESEARCH SUB-QUESTION ONE

What is integrated learning and what is integrated?

In relation to the nature of integrated learning and what is integrated, research findings uncovered three major realities. Firstly, participants experienced and presented integrated learning at UCBC as holistic and complete. They also experienced it as a preparation to make learners become important for their communities and country. Finally, findings revealed that what was integrated was not certain subjects but the dimensions of the human being as a whole: mind, body, heart and soul. In the following subsections, the researcher discusses findings pertaining to the nature of integrated learning as experienced by UCBC alumni.

5.4.1 Integrated learning is a holistic and complete training that intentionally emphasizes the combination of theory and practice

Research findings revealed that integrated learning touched on learners as whole human beings. It impacted their minds through academic programs and specific skills training; their hearts and souls through service-learning; and community life and their hands through work program activities. No aspect of the being of learners was left unattended. It was therefore presented as a holistic and complete education devoid of any aspect of compartmentalization of learners' beings.

Literature on Christianity and Christian higher education on the African continent (Van der Walt, 2002) and on the integration of faith and learning (Holmes, 1987; Glanzer, 2008; VanZanten, 2011) shows that compartmentalization and the dissociation of faith from science in education in Christian context is an old challenge to be met. Integrated learning that is faith shaped and permeates man's entire personality offers the occasion to respond from the Christian worldview. Also, in African context life is communal and flows in a fluid environment where everything is tied together and cannot be dissociated. This is a reality that should resonate with the concept of integrated learning but is also affected by the dualistic vision of the world that rationalism tries to inculcate in minds even on the African continent. On the other hand, there is a great risk to let the animistic view of the world engulf the physical side of life. This results in metaphysical living in an idealistic reality which, in many cases, has developed an unjustified fear of any manifestation of the new or a new reality as a direct threat to the old or existing reality. This is unfortunately dealt with from egocentric perspectives. A more altruistic and integrated perception of life in community needs to be developed.

In the literature review chapter, Mothata et al. (2000) referred to integrated learning as an approach to education which rejects compartmentalization, which draws sharp boundaries between the academic and the applied, theory and practice and the head and the hand. While they touch on real aspects of integration at academic level, at the human level, Mothata et al. (2000) see only the possibility of compartmentalization between head and hand. Another dimension that this research brings forth and is also emphasized by Van der Walt (2002) is the heart and the soul. In the review of literature, it has been noticed that in the endeavour of transformation, the wisdom of the heart is supposed to lead the mind so that a person displays transformation and character that align with personal, social and contextual demands (Hart, 2009). Thus, complete education should attend to the heart of the learner through the development of virtue which will allow the learner to make choices led by the wisdom of a renewed mind and heart (Van der Walt, 2002). Such mind and heart are turned towards the pursuit of social justice and collective welfare.

By and large, as a holistic and complete training, research findings indicated that integrated learning directs learners' volitional longings towards dependence on God, developing upright character and an altruistic spirit of service. Learners are given the opportunity to serve the

community through service-learning and work program while being trained, maximizing the combination of theory and practice as an integral preparation for professional life. All these factors are in support of the complete nature of integrated learning presented as contrasting with other higher education institutions in the DRC, which were perceived and described as teacher-centred, focused on training learners intellectually and basically in theory and memorization, in short, a banking-type education (UNAZA, 1971; Matangila 2003; Freire, 2010).

What makes integrated learning described by participants complete and different is also its nature as liberating, learner-centred, focused on developing autonomous thinking and its faith-shaped approach to education. Findings established that learners were liberated from their fears, doubts and uncertainty about the future and how they could be of help to their communities and nation. They also felt liberated from the fear to take charge of their personal destinies, a role denied them in family and in educational settings. This fear was described in the 1991 Round Table on Education which aimed to open up democracy in education and promote learner-centeredness. However, during the 2003 reform, teacher-centeredness was strengthened by making each teacher master of the content and the organization of his/her course (Kasongo, 2003). Holistic and complete education provided through integrated learning as experienced by participants brings learners back to their rightful position, that is, in the centre of the educational action which prepares them to be agents that the community can trust in for change.

5.4.2 Integrated learning trains learners to become important for their communities

Findings pertaining to the nature of integrated learning at UCBC as a Christian university also revealed that the training students received prepared them to become important for their communities and nation. They felt prepared to be change agents in a broader social context where higher education was perceived and described as deficient. In fact, FT1 and FC1 described their role in community as “solution bringers”, a role that they felt should be typical of all students. Both acknowledged service-learning as the integrated learning component that directly prepared them to play this role. For almost all participants the importance in community was translated through humble service resulting changed lives and restored hearts. For instance, FA2 allowed a relocated park guard to have access to his salary as provision for

his desperate family; FE1 recovered needed money for the provincial government through integrity; and FE2 challenged the customs' agency to establish transparency.

In the first chapter of this dissertation, a significant deficit in training in university graduates in the DRC was noted epitomized through a systematic lack of “punctuality, sense of organization, assiduity in work, the spirit of initiative, the availability [as well as dependability], honesty, servanthood” (N’Sial, 2007:99-100). As a solution to the problem, N’Sial advised the provision of training that would empower learners’ minds as well as their skills and ethical values, three aspects participants in this research attested they experienced.

Findings pertaining to the nature of integrated learning at UCBC, therefore, address the preoccupation of N’Sial. By describing integrated learning as complete, as opposed to education in other higher education institutions in the DRC, findings suggest a culture conversion in education, a concept brought forward as an agenda for Christian universities on a global scale by Carpenter (2012:18; 2014:20) with the purpose to take learners’ minds from the pursuit of private gain back to seeking public good, from delighting in information back to formation, from contentment in skills and techniques back to seeking to acquire perspective and judgment. Thus, descriptions of the nature of integrated learning as experienced by all participants are relevant to realities mentioned before. They create hope for the future of higher education in the DRC and for the nation as learners are trained academically but also in character to act as change agents in the society.

5.5 DISCUSSION OF FINDINGS PERTAINING TO RESEARCH SUB-QUESTION TWO

What does integrated learning curriculum at a Christian university look like? And what does it integrate?

In relation to the curriculum, findings of the research indicated that UCBC’s integrated learning curriculum has multiple facets. It is a curriculum with multiple components. According to FT2, FM4 and FC3, this was called triadic training, training with three components combining academics, work and service. However, other participants revealed more than three components to the curriculum. It is also a curriculum with multiple

dimensions. The following subsections presents discussions of findings pertaining to the research sub-question two.

5.5.1 Integrated learning: A curriculum with multiple components

Findings revealed integrated learning at UCBC to be training with five basic components. Besides the three major components (academic programs, work program and service-learning), some participants (FT1, FM6, FA1, FA2) acknowledged two other components, namely the specific skills training and the training through community life. All components work in a perfect interconnectedness, feeding into each other as they contribute towards impacting members of the school community – students, faculty, staff and leadership, which stand in the centre of the educational and transformational process as illustrated in Figure 4.3. However, while all community members are involved in the learning process, in the centre of the training activities are students themselves, both individually and collectively.

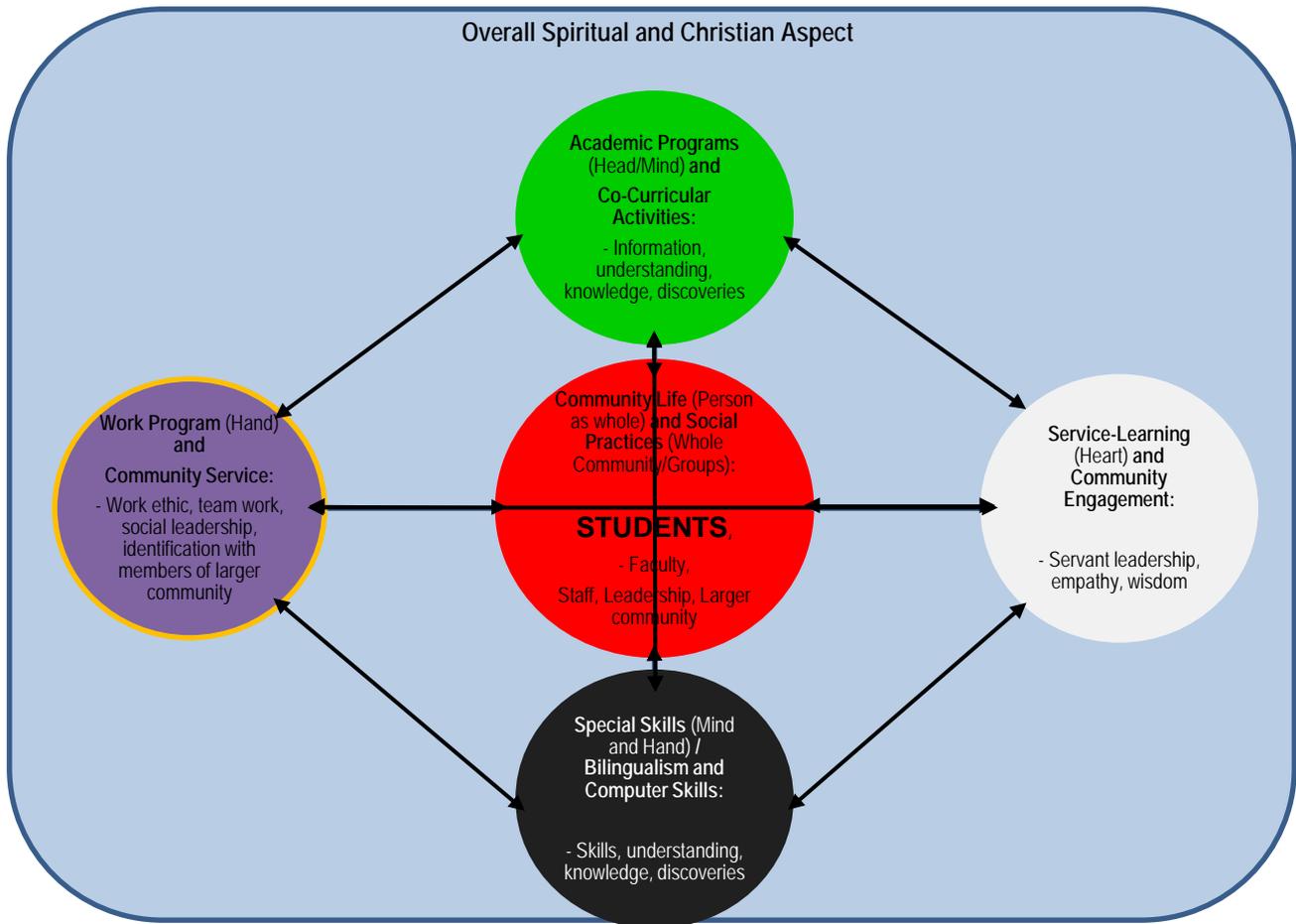


Figure 5.1: A representation of the interconnectedness between components in an Integrated Learning model working towards transformation.

All educational actions are built around them and for their maximum equipment for service to the community. In the integrated learning as experienced by participants, the spiritual aspect provides an encompassing frame in which all components are experienced for the better achievement of the vision and mission of the institution. The subsections below discuss findings related to the five components in integrated learning curriculum.

5.5.1.1 Specific skills training and academic programs

The specific skills training component is closely attached to the academic program component where UCBC offers degree trainings in Theology, Economics, Communication and Applied Sciences. However, the specific skills training component offers English and computer skills as preparation of learners to face linguistic challenges and technological challenges. Breaking

the linguistic and technological barrier in education helps to prepare citizens who are capable to bridge the dialectic of the global and the local in a world where the viability of the nation-state is challenged particularly on the African continent (Arnove, 2007).

The academic or intellectual training that students experienced embodied all six steps of Hart’s (2009) map of knowing and learning from Information to Transformation. Students acquired knowledge and understanding that empowered them to act wisely and apply accumulated knowledge to collective benefit. For example, one participant (FE1) explained how going through integrated learning curriculum impacted him intellectual. He turned from a fearful, hopeless young man with no special knowledge in economics into a confident entrepreneur who could provide employment, electricity and other services to many in his community. Table 5.1 below presents how the steps on the knowing and learning map of Hart (2009) are present in FE1’s intellectual training experience.

Table 5.1: Descriptors of Hart’s steps in student’s experience in intellectual training

Layers	Steps	Descriptor from FE1’s Experience
Surface	1. Information	I am able to study economical phenomena and make economic analysis
	2. Knowledge	I am able to produce certain results which can be favorable
Intermediate	3. Intelligence	I am able to produce certain results which can be
	4. Understanding	favorable not only to me but also to others
Deep	5. Wisdom	I have a pharmacy... (Entrepreneurship) I also have a cafeteria... (Entrepreneurship) We have a group of people with whom we work. (Team work)
	6. Transformation	We have a generator... (Collective Entrepreneurship) We are already providing electricity. (Service to community) I am also part of a group of carpentry. (Team work)

Hart looks at the learning process as a microgenetic development or a series of changes that occur in the learner's life and which take him from the surface layer of simple information and knowledge acquisition, where the mastery of skills and the capacity to do occur, through the intermediate level of intelligence and understanding, to the higher level of wisdom and transformation where the learner learns to act in accordance with the ethic of what is right, not for selfish interest but for collective benefit.

FE1 acquired knowledge about which he is confident and he acknowledges that he can produce results not only for personal benefit but also for others' benefits. FE1 also initiated and is part of initiatives that are benefiting many in the community. FE1's intellectual empowerment denotes an education for wisdom and transformation, which is not primarily concerned with someone being taught but with the waking up of one's conscience (Freire, 2010) and turning the heart of understanding within every human being towards the wisdom of mind which sees beyond immediate self-interest to serve collective growth. (Hart, 2009:112) It is training built both on humanism and criticality.

From the academic perspective, integrated learning is focused on fostering motivation for achievement as advocated by Alexandrov and Ramirez Velarde (2013). To achieve this, under its academic component, the curriculum intentionally emphasized the context and background of the country through the course of DRC Realities. This course also helped defining the role and responsibility that each citizen has to contribute to the betterment of life condition in community. It envisaged awaking in each student hope and the desire for change, both at personal as well as corporate level. Apart from that most courses were provided through active learning thanks to service-learning and a more interactive teaching methodology where students' evaluations were taken seriously and corruption and negative influences were discouraged.

5.5.1.2 Training through work program

Findings also indicated that the work program component and the service-learning components sought to bring students to engage with themselves and with the community. Work program as offered at UCBC was experienced as accepted and owned by students and different from manual work in high school. Although it was despised by students from other

universities as childish, the work program was accepted and owned by UCBC students as part of their training. Findings indicated that it developed in learners, work ethic, team work skills, leadership skills and built in them a sense of responsibility, accountability and ownership for the care of their campus and the wider community. The result of service actions in the wider community was found to be a change of student image in the community. FC1 noted that the community realized that students do not bring havoc but are the solution to certain issues in the community.

As prospective leaders, students are called to bring light in their communities as indicated by Professor Mashako Mamba, then Minister of Higher Education in the DRC, who strongly referred to Mulop Kibwind (2014). The Minister quoted the gospel of Matthew where Jesus Christ insists on his disciples being called to be the light of the world; no one can light a lamp and put it under a bowl, instead they put it on a stand to dispel darkness and cast light on everyone.²² Likewise, higher education institutions are called to shine in the community. Christian scholars, such as Swezey and Ross (2013) and Holmes (1987), concur and add that Christian academic institutions are the arms that support the church in bringing the Kingdom of God to all. This mission is fulfilled through scholarly works, but most importantly through deeds within the school community. Findings have shown that community service stands as a way through which institutional visibility is assured and it is an occasion to display positive and tangible distinctiveness.

5.5.1.3 Training through service-learning

Research findings also revealed that service-learning leads students to engage the community with equal benefits for each group. Students reap academic benefits as well as ethical and moral benefits. They maximize retention as service-learning is tied up to a specific course. They develop civic-mindedness and a spirit of service, particularly servant leadership. The community benefits as service-learning allows their problems to be assessed and addressed

²² Holy Bible: Matthew 5:15. "Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house."

with informed solutions which are implemented directly by students, through specialized organizations who are recipients of students' research or through advocacy by students or a specialized group. Findings revealed that through service-learning participants were transformed and developed into service-oriented citizens as Jenks (2001:135) recommends:

In order that the child become, with increasing years, a more efficient citizen and man who can render more and more aid to the state, he needs to be trained so as to develop to the best advantage all his powers, physical, mental, moral, and religious, and then to devote them to the service of society.

Participants also became more self-aware, sensitive and engaged as a result of training through service-learning. As Meyers (2009) conveyed, they have developed the capacity to reach out, reach in and reach around and thus displayed impact at all three levels, macro, meso, and micro, mentioned by Hatcher and Erasmus (2008). At the macro level, participants engaged the community through service-learning and work program, responded to community problems and empowered community members as they were modelling transformation through deeds. At the meso-level, the impact resulted not only from service-learning but from all components of integrated learning as they impacted personal lives and lives of UCBC community members in general. FA2 and FC3 explained how looking up to their colleagues and to the school leadership (FE1, FT1) impacted their lives in a positive way. Finally at micro-level, in classroom settings, mentoring group settings and personal contacts, participants experienced events that triggered instant change in 'points of views' at times. For example, in the mentoring group meeting, FE1 redefined his identity, and through service-learning FT1 discovered how it takes a simple act of love and care to ignite hope in a desperate heart.

5.5.1.4 Training through community life

Findings in research also uncovered community life as a component through which training was experienced in integrated learning. While all participants described the general benefit gained through community life as the accessibility to one another without distinction of position, age, gender or race at all time, six participants (FT1, FM4, FM6, FC3, FA1, FA2)

added three specific benefits: the opportunity to share burdens and problems and always have a person on whom you could lean, the preparation received in order to adapt to professional life context and the shift of culture that it constituted in higher education context in the DRC. Learning took place in a safe-place environment, a reality that constitutes one of the key factors for fruitful exchanges and interactions which lead to healing and transformation (Sammut, 2014).

Despite the breaking of the academic divides, an aspect that Nemerowicz and Rosi (1997) point out as key in a curriculum that targets to develop learners for inclusive leadership as opposed to traditional leadership, FT1 and FC3 emphasized mutual respect that was kept as a sacred rule. Although the academic divide is broken, boundaries of respect which is a character-related issue are kept, denoting a certain maturity in learners.

5.5.2 Integrated learning: A curriculum with multiple dimensions

Related to the integrated learning curriculum at UCBC, research findings indicated its multiple dimensions as the spiritual dimension, the social dimension, the moral and ethical dimensions and lastly, the academic dimension. All findings pertaining to these dimensions are respectively discussed in the following sections.

5.5.2.1 *Spiritual dimension*

Findings revealed that integrated learning experienced by participants was a normal education as organized by other universities but with strong biblical or spiritual aspects. The majority of participants (FT1, FT3, FE1, FC1, FC3, FA2, FA3) acknowledged that the spiritual aspect of education was intended to encourage students build a relationship with God who is source of all truth (Holmes, 1987) through the acknowledgement of the Lordship of Jesus Christ as Redeemer and the one who reconciles everything with God (Bower, 2009).

Findings showed that three things resulted from the experiencing of the spiritual dimension of training: students demonstrated spiritual growth displayed through dependence on God and surrendered all their gifts to God. They developed servanthood and they also started displaying traits of character that Christianity acknowledges as fruits of the Holy Spirit

(humility, compassion, joy, integrity, honesty, etc.)²³ Ntamushobora (2012) recognizes the Holy Spirit to be the first and most efficient catalyst of transformation.

Findings also revealed that channels used to implement the spiritual dimension in all aspects of training comprised chapel sessions where there were teachings from the Word of God, testimonies, praise and worship, reflection days, Bible studies, prayer sessions, retreats and choir activities. All these contributed to develop in learners a spirit of caring and love which is other-oriented and for the increase of good in the world (Outka, 1972). Attaining such a state is what constitutes the essence of a person finding himself and ‘being-at-home’ (Harper, 1995; Higgs & Vandenberg, 1995).

5.5.2.2 *Social dimension*

In accordance with the social dimension of the curriculum, findings indicated the development of the growth of interactions and building of relationships with one another without discrimination in the endeavour of learning to be together as a family. Participants described the environment as family-like, full of opportunities to learn and as loving and enjoyable. These findings consistently support the perspective of collective and communal nature of learning as a dimension in transformative learning theory. Participants experienced learning through being, living and doing things together (Ntseane, 2011; UNESCO, 1998).

One factor that emerged as having induced fruitful and meaningful social interactions was the structural arrangement in the institution. Various group settings were organized for learners to express themselves, open up, share and experience inner healing. Structural arrangements of an institution, Chickering and Reisser (1993), contend may support or inhibit the form and frequency of interaction on a campus. They also insist that, above all, people affect people where structural arrangements are set for such to occur. Good social interaction is, therefore, equally key to impacting both learners and faculty in an integrated learning setting.

²³ Holy Bible: Galatians 5:22-23. “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law.”

Findings uncovered several structural arrangements that the institution intentionally purposed to support rather than inhibit the form and frequency of interaction on the campus. They consisted in the organization of the house system²⁴ with peer groups and mentoring groups within each house, the organization of family talks²⁵, the organization of faculty retreats²⁶, the organization of staff retreats, meetings, classroom sessions, extra-curricular activities and the promotion of student-initiated organizations²⁷. Although participants did not literally name them all in the same order, these activities were experienced as settings of fruitful interactions.

Healthy social interactions have the power to trigger a process of inner healing or restoration which in turn prepares a person to genuinely give back to the community as a ‘learning-teacher’, as recognized by McCahill (2006) through the story of Jesus’ interaction with the Samaritan woman at the well²⁸. McCahill records three steps in transformation: engagement (involves interaction), reflection (assessment of assumptions and personal situation) and transformation (awakening of new assumptions on basis of which the person acts). When such transformation occurs, life becomes a beautiful melody where each person plays a note and part not only ‘for’ the community but more importantly ‘with’ the community.

In the story of the Samaritan woman, her encounter with Jesus at the well sets an occasion for engagement. She interacts with him only to rediscover her brokenness and her need for restoration/transformation. Through reflective actions embedded in her dialogue with Jesus,

²⁴ **House System:** Houses are four large groups in which all UCBC authorities, staff, faculty and students are assigned for their whole time of service or studies at UCBC. Houses are represented by four colors taken from the UCBC logo (White, Black, Yellow and Green). Members of each group are assigned into small groups for peer and mentoring activities. Each small group has representatives of staff and faculty who serve as mentors for the group members. The leadership of houses and small groups are given to students

²⁵ **Family talk:** Gathering in which the school leadership have free discussion with all students together or with boys and girls separately on a specific topic. Staffs and faculty members are not allowed in family talk meetings just as students are not allowed in staff retreats.

²⁶ **Faculty retreat:** Each Faculty at UCBC is given the opportunity to organize an annual retreat that gathers all students, faculty and members of staff in a specific location for two to three days of reflection, prayer and discussions of specific academic topics.

²⁷ **Student-initiated organizations:** Apart from the student body organization, students are given the opportunity to initiate organizations as an exercise to develop their personal leadership and also to serve the community. UCBC counts five student-initiated organizations to which students freely adhere: African Youth Leadership Forum (AYLF), Youth With a Mission (YWM), University Students for Development and Change (UYDC), Truth and Transformation (TNT), Creation Care Volunteers (CCV).

²⁸ Holy Bible: John 4:4-30. Jesus and his disciples are going from Judea to Galilee through Samaria. It is the sixth hour (twelve o'clock) and they decide to stop for a rest at a well, meanwhile the disciples go in the city to buy some food. A woman comes to get some water from the well and finds Jesus. The two engage in an interaction where by Jesus introduces himself to the woman as the living water that removes thirst forever. Soon follows a reflection on the status of the woman, on true worship, the result of which is transformation as the woman's inner eyes are unveiled to realize that Jesus is probably the Messiah. From a simple learning interlocutor she turns into a learning-teacher, runs back home to call the whole village to come and meet the one she met, who told her everything she ever did and can surely be the Christ.

she obtains inner healing (restoration/transformation) and rushes to the village to give the good news as a learning-teacher. Like the Samaritan woman who is prepared to act as a learning-teacher in her community through meaningful interaction with Jesus, research findings have revealed that participants were prepared by their experience through the social dimension of integrated learning to act as learning-teachers who could replicate their experiences in community at the stage of professional service.

5.5.2.3 *Ethical and moral dimension*

Findings about the curriculum of integrated learning also revealed an ethical and moral dimension. All participants experienced this dimension but seven (FE2, FC1, FC2, FC3, FA1, FA2, FA3) specifically acknowledged that, at UCBC, the curriculum puts a particular emphasis on developing values and work ethic. This dimension is first promoted through the prevailing Christian worldview in the educational process, through the lives and models set by faculty members and staff and through Christian teachings and courses that fall in two categories: Bible related courses (such as Biblical Ethics) and specialized general education courses (such as Civic Education and DRC Realities).

The ethical and moral dimension of education also contributed to develop a service-oriented and civic character in students. While other universities also provide certain civic education oriented courses, the social dimension (its specific perspective, methodology and overall Christian perspective) brought an extra note of distinctiveness that research participants recognized.

5.5.2.4 *Academic dimension*

Research findings on the academic dimension of integrated learning revealed that students were trained in their respective fields of specialization, which were Theology, Economics, Communication and Applied Sciences. As a result of their training all respondents developed confidence concerning their ability to accomplish all tasks that fall in the scope of their areas of specialization as denoted through the expressions: “I can...”, “I am able to...”, “I am confident.”

However, findings also indicated how in the beginning, some participants, found the program and curriculum at large to be overwhelming because of its many components and the emphasis on the combination of theory and practice. But with time they all came to enjoy and appreciate it as a holistic and complete preparation for their professional lives. By and large, integrated learning is an academic endeavour that holistically prepares students to be competent agents of change in their professional placement points.

5.6 DISCUSSION OF FINDINGS PERTAINING TO RESEARCH SUB-QUESTION THREE

How does integrated learning impact students to become agents of transformation in their communities?

In relation to the way integrated learning impacts students to become agents of transformation, research findings have revealed that prior to moving into the community to bring change, participants experienced personal transformation as a result of going through integrated learning at UCBC. This was experienced as a process that started somewhere, acted on them and took them to a next step characterized by the development of distinctiveness traits. For some the process started during their training at UCBC, for others it was triggered by some specific aspects of the training and was described as a lifelong endeavour. As such the process of transformation started with the building of the inner person, which led to the development of traits displayed by a transformed person who is ready to bring change in the community. Transformation through integrated learning is therefore a process in which the learner gets involved as he is being equipped holistically for professional purpose; as a process it becomes an ideal that the learner who has been impacted purposes to pursue for the rest of his life.

Three aspects can be underlined in the way integrated learning impacted participants to become agents of transformation in their communities, the first being how integrated learning impacts students to become agents of transformation. The second aspect concerns the time when transformation was experienced and how long it was expected to last. The third aspect deals with the work that integrated learning did in participants' lives along with their move

towards being transformed and that eventually resulted from such change. These findings will be respectively discussed in the next subsections.

5.6.1 How integrated learning impacts students to become agents of transformation

Research findings revealed that in the process of transforming students, integrated learning equips them to assess previous reference frames critically and develop new ones to act on in community. All participants understood transformation as a change process that occurs in one's life in encounter of a new or more elaborated reality (Mezirow, 1997). Two participants articulated specific steps in the transformational process. FT2 pointed out three major steps: (1) gaining consciousness and knowledge about existing challenges (old assumptions), (2) acquiring new knowledge capable to help address the challenges (turning point/catalyst), and (3) implementing solutions thus acquired by applying them to situations in one's own life or in the community (new assumptions in play).

FT1 gave five points as the preparation for a person aspiring to transformation: (1) need to know what to study and why; (2) need to have a good orientation (match gifts with passion); (3) need to have right motivation for studies (not be pushed or influence by external factors); (4) need to define a vision and set a high goal (contribution to community); and (5) strive to acquire the capacity to solve problems.

FT1's definition appears to be more inward oriented as it looks at how a person can define himself and a vision and goals that will propel him to seek new knowledge with the intention to give back to the community. However, the two definitions complete each other in the sense that FT1's definition mainly details what needs to be done as part of gaining consciousness and knowledge about challenges, set forward as the first step by FT2.

Literature on transformation and transformative learning (Pagels, 1972; Mezirow, 1990; McCahill, 2006; Hart, 2009; Boutcher 2009; Freire, 2010; Ntamushobora 2012), emphasizes understanding challenges and gaining consciousness in a reflective action as an important step to moving towards new assumptions and transformation. Integrated learning provides a setting in which learners are able to assess their own assumptions, beliefs, context and broader environment with the view to build new assumptions or elaborate old ones so that these can

propel them into action in pursuit of new goals defined for self (personal) or for community (social).

At a personal level, assumptions on learners' personal value structures are challenged and redefined and result in character building and at a social level, assumptions on the socio-ethical value structures of the community and the nation are challenged and change is brought in the community. All participants experienced these two levels in one way or another and naturally, sometimes met challenges as their new assumptions seemed to counter existing practices established in the community.

These findings concur with Ntamushobora's (2012) view which apprehends transformation as becoming critically aware of one's personal, historical, cultural, social, relational and even spiritual context. While Ntamushobora's study was carried out in an Anglo-Saxon education context, understandings and experiences of transformation of alumni from UCBC, a school in a French-speaking country with a Belgian educational legacy where only theory and memorization were encouraged, show that integrated learning has the potential to induce needed change in learners in a non-Anglo-Saxon context as well. It has displayed its potential to awaken learners' consciousness and turn them into critical thinkers who ponder on their own lives, context and environment to bring new perspectives and act as change triggers everywhere they go.

Indeed, becoming critically aware of one's situation is the concept very much favoured by Mezirow (1990) and Freire (2010) in the context of adult transformative learning. Mezirow (1997) insists that adults possess frames of references constituted by structures of assumptions through which experiences are understood. These frames of references directly affect people's expectations, perceptions, cognitions and feelings. Research findings have revealed a set of expectations, perceptions, cognitions and feelings that learners had and which affected their way of thinking and acting, but changed as a result of training through integrated learning at UCBC as a Christian university.

For instance, participants recognized that they expected to only have academics and theory during their training, displaying the common expectation in university students in the context of the DRC. But after experiencing integrated learning at UCBC where there was a

combination of theory and practice (academics with work program, service-learning, special skills and community life), their assumptions significantly changed as expressed by some participants in phrases and expressions, such as “You can break, but you will never bring a positive change”, “You have to make a difference in acting and doing”.

Another example of cognitive assumption that changed pertained to the common perception of university students as disruptive and mischievous. But participants reported that they no longer looked at themselves as people who cause havoc in the community but as ‘solution bringers’, as people who can positively contribute to the welfare of the community. Prior to their training in integrated learning, participants also had perceptions that manual work is not for ‘educated’ and highly positioned people, but for uneducated and lowly people. Upon completion of training at UCBC, participants described that they enjoyed manual work, which had taught them a work ethic, respect for all types of work and identification with the lowly as a way of positively impacting others.

Finally, before their training at UCBC, students also displayed feelings such as hopelessness, individually but mainly for their country, and poor self-esteem. However, as result of their training they were empowered and confident that they could contribute to their communities and have meaningful life experiences. The training students received also ignited hope in them and the spirit of servant leadership, a typical characteristic of a truly transformational education for social responsibility (Butcher, 2009:2; Nemerowicz & Rosi, 1997).

In summary, research findings have shown that transformation was experienced by UCBC alumni as a move from old assumptions to new assumptions prior to them moving into the community to bring change. Transformation, because of its lifelong nature and the higher ideal that it pursues, fostered hope in learners for better life conditions both personally and in community, which is the characteristic of a truly transformational education as stated by Butcher (2009:2). Findings also revealed that transformation was triggered by the general context and content of integrated learning curriculum offered by UCBC: academic programs, specific skills training, work program, service-learning and community life within the encompassing mould of the Christian view of the world.

5.6.2 Experience of time when transformation occurs and how long it lasts

As pertaining to the time when transformation is experienced, research findings revealed that the majority of participants (eleven in total) experienced transformation during their training period in integrated learning at UCBC. Among them six (FA1, FE2, FT2, FE1, FA3) specifically noted that it is a process that continues after training and was qualified as a lifelong process by FA1, FE2 and FE1. One participant (FE1) rightfully noted that transformation is an ideal that needs to be pursued day by day, little by little and one step after another; the closer one pursuing the ideal gets to it, the more one displays distinctiveness that sets one apart in the community as a model that people look up to for inspiration. Another participant (FC1) suggested that integrated learning that aims to transform learners into agents of change should start at an earlier stage of education, at primary and high school. This is an idea that deserves to be matured considering the returns that integrated learning brings in building citizens who are service-oriented and upright in character.

Beyond the development of character, autonomy and critical thinking in students in the context of integrated learning, research findings have demonstrated that students have developed skills in learning to learn. They have displayed characteristics that support that learning, as Leone (2013) and Cropley (1980) recognize. Learning for the most part occurs outside the formal educational situation (family-life environment, mentoring, service in community, extra-curricular activity, chapel and spiritual activities). Sometimes it mainly occurs when students face challenging situations. Death and serious sickness in the community served as trigger of transformation as FE1's personal experience showed. This supports the literature's perspective on grief and other soul-shaking events as transformation triggers (Longan, 2009; Dirkx, 1997). Daily experiences and challenges during training and in service in community also developed in participants the attitude to seek to know more and learning became a 'life style'.

5.6.3 Transformation as result of integrated learning focuses on building the inner person: Impacting heart and soul besides mind and body

In the first chapter of this dissertation it was noted how important Christian universities found it to bridge the gap between student life and academic life through the training of the mind,

the heart and the hands for community transformation (Van Der Walt, 2002:210; Meyers, 2009; Turley, 2009). In relation to the contribution of integrated learning towards being transformed, research findings indicated that it mainly focused on building the inner person of participants. It prioritized impacting the heart, mind and soul even more than the body. Impacting the inner person is the most important thing because it is within the person that lays the power of decision and choice. What a person does, puts on, or says, reflects what the heart has chosen and decided to do. Learners are, therefore, to be equipped into active thinkers capable to make responsible and thoughtful choices and decisions, relevant in time and context. One of the participants noted the reason why it should be so and stated that once a student completes his studies, he is alone in the community facing all the challenges.

As part of inner person building, findings indicated that learners developed strengthened spiritual lives as indicated by six participants (FT1, FT2, FT3, FE1, FE2, FE3, FC3, FA1). Spiritual growth was expressed through personal involvement in spiritual activities, through surrendering all gifts to the God and service in community and the development of total dependence on God, a reality experienced by FT1, FT2, FT3, FE1, FE2, FE3, FA1 and FA3. Findings also showed an empowerment and the development of self-confidence, which could also be portrayed as a spirit of readiness and determination to face all challenges in the community and in personal lives. The empowerment was in academic competence (3 participants), in professional competence (6 participants) and a certain competence in spiritual activities (7 participants). All felt motivated and prepared to bring transformation in their communities with the knowledge acquired academically and the change experienced in character.

VanZanten (2011) and Ntamushobora (2012) emphasize that the role of teachers is to bring students to develop the capacity to make free choices informed by commitment to values and altruistic commitment. Character displayed by participants as result of training in integrated learning reinforces the capacity it has to foster servant leadership. In fact, participants developed a sense of urgency to give back to the community and a spirit of servant leadership, accountability and humility which were helpful in professional life and often gave inner peace and joy as a result of having been of help to somebody. All this put together promoted distinctiveness. A specific case that stood out was of a participant who considered the general good first and ran the risk of being fired from his job and failing in school. He sacrificially

chose to attend the meeting where he could be the voice to the voiceless and thus missed an important meeting at work place. His choice was later honoured by his superiors when they learned who he was, what he had been doing and why he had been doing it.

The spirit of servant leadership displayed by research participants aligns with the Christian perspective on leadership, an aspect that Nemerowicz and Rosi (1997) did not tackle in their discussions of education for leadership and social responsibility. They simply discuss inclusive leadership as opposed to traditional leadership. But Sanders (2007) describes servant leadership as a God given ability which entails willingness to suffer for the cause of the people and for objectives that are great enough to demand a wholehearted obedience of the leader. Thus, from the Christian perspective, whether in a leadership position or not, the perfect way for one to enter the arena of leaders and impact the community is through becoming a servant of those who are led. Jesus Christ emphasized the importance of serving in order to be first and great according to Mark's gospel:

*You know that those who are recognized as rulers among the gentiles lord it over them, and their superiors act like tyrants over them. That's not the way it should be among you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first among you must be a slave to everyone...*²⁹

Jesus surrounded himself with a team of 12 whom he taught and for whom he modelled servanthood by willingly humbling himself. He washed their feet and lay down his life for sinners who hailed him as king and thereafter insulted him, spat on him and killed him. Great leaders who have impacted the world such as Mahatma Gandhi, Martin Luther King, Nelson Mandela, to mention a few, were imbued by the desire to serve others and accepted, if need be, to lay down their lives for their cause. They denied selfish cravings and ambitions and did not go unnoticed in history. They earned respect over generations. They stand as icons and inspiring models in our memory decades after their death.

²⁹ Holy Bible: Mark 10:42-44.

5.7 DISCUSSION OF FINDINGS PERTAINING TO RESEARCH SUB-QUESTION FOUR

How does integrated learning curriculum at a Christian university contribute towards transformation in the community?

Findings in research revealed that integrated learning curriculum at a Christian university contributes towards transformation in the community in two basic ways: in an indirect or diffused way and in a direct or active way. In an indirect way, there is impact where students who have experienced personal transformation as result of integrated learning –and have now become educated Christians that Holmes (1987) largely speaks about, are serving. When they willingly display character and distinctiveness in the community by acting differently, they impact people around them. This is the reason why building the inner person and character in learners stands as an imperative and pre-requisite for transformation in community. As educated Christians, learners are people who choose to live transformation and be the change agents. For a person to be a servant/spiritual leader, the one who perfects transformation work, no matter what people can do is the Holy Spirit (Ntamushobora, 2012) while others simply acquire skills of leadership to become inclusive leaders (Nemerowicz & Rosi, 1997).

In a direct or active way, when transformed students start acting as learning-teachers; they influence other people and change occurs. The active way includes teaching others and doing things with others differently, thus echoing the message or input of transformation that they experienced. In other words learners display layers of distinctiveness that Holmes (1987) attributes to educated Christians. According to Holmes (1987), the distinctiveness that an educated Christian displays has spiritual virtues that bring purposefulness, expectation and humility to the life of the mind as its first foundation. It also adds to other foundation which are moral virtues consisting in character traits and qualities such as love and fairness, determination and the courage of one's convictions, integrity and commitment to justice and love in every aspect of life. It also requires intellectual virtues: critical thinking, breadth of understanding, openness to new ideas, intellectual uprightness concerning other people's views and problems, personal, analytic, critical and verbal skills. Grace and eloquence embed such verbal skills and include the ability to say what needed to be said, the way it needed to be said and when it needed to be said in all settings (administrative, economic, social,

academic, political, spiritual and cultural). Such distinctiveness demands actions that are responsible and rooted in conscientiousness, helpfulness, servanthood, decisiveness, self-discipline, persistence, capacity to correct oneself and start afresh, genuine and good social relations and involvement for needed change. Finally, it requires knowing oneself and being prepared to deal with one's weaknesses as well as give the best of oneself.

In the following sub-sections, the two findings pertaining to how integrated learning curriculum at a Christian university contributes towards transformation in the community are discussed further.

5.7.1 Students willingly display character and distinctiveness, leadership and social responsibility in community

5.7.1.1 Character traits and distinctiveness in community

Pertaining to students willingly displaying character and distinctiveness in community, findings indicated that participants (FT1, FT2, FT3, FE1, FE2, FA1, FA2, FA3) did this by displaying genuine love, integrity, initiative and orderliness in their service and relationship with people around them. They did not necessarily speak to people to convince them but their actions and way of doing things spoke louder than any word that they could utter. To concur with Swezey and Ross (2013), it not only defined their identity but also brought changes in their immediate surroundings.

For instance, FT1 and his student colleagues displayed love to a group of orphans devoid of means to support their studies and impacted them for life by restoring hope. FE2, a lady managing a company, displayed integrity in managing a store after her colleague had kept truncated records and lost his job. FA1, a lady serving in a bank, displayed initiative and orderliness by arranging all files in the archives and documents room in the bank to ease the working process for all agents when they needed to get hold of a specific file.

Research findings also revealed that participants (FE1, FE2, FC2, FA2, FA3) demonstrated courage and determination in challenging a corrupt system in a community. As an illustration, while faced with retrieving provincial tax money lost due to corruption, FE1 investigated the

case, displaying courage and determination and recovered \$ US 25.000. When he undertook to investigate another case that was worth \$ US 53.000, he encountered harsh resistance that involved people at the highest level in his own hierarchy.

Finally, posing actions that display servanthood and love made participants experience a feeling of being different from students of other universities. Terms such as “You feel special”, “You feel you are different” were often used by participants to emphasize the fact. A transformed person feels different and operates in the sphere of the special not out of pride but as a result of the spirit of servanthood and integrity.

5.7.1.2 Leadership and social responsibility in community

In agreement with Nemerowicz and Rosi’s (1997) perspective on education, research findings indicated that students displayed leadership and social responsibility by importing their transformational experiences into their respective communities where people were impacted and also changed their frames of references and assumptions. For example, the business woman who was being cheated by the customs agents and was involved in an evil network, uncovers the truth and decides to regularly pay all that is due to the public account. Men and husbands who had a wrong image of women reviewed their perceptions and healing occurred in families and in personal lives as expressed in FC1’s account. Furthermore, a community that attributed a wrong value to wealth began viewing it in a new way to respond to their basic needs. The impact of participants in the community touched the habits of minds and points of views of the community members, which affected change in community in its social, affective, spiritual and intellectual. Participants as well as community members became critically reflective of their assumptions, developed authenticity and experienced transformation as a result of such reflection. (Mezirow, 1997; Marmon, 2013; Ntamushobora, 2012; Longan, 2009).

In summary, participants displayed spiritual and moral virtue that put them in the position of courageously living their identity as educated Christians and they were able to face challenges such as lack of trust and neglect and a corrupt system. Participants demonstrated that they knew themselves and their community. They decided to face weaknesses in themselves and in the community and used their strengths to the service of the community and nation. All these

facts point to actions of a transformed person and a renewed mind that critically assesses the social, economic, spiritual conditions and problems of his context and undertakes to act on them as solution bringer. This is the result of an awakening experienced through integrated learning.

5.7.2 Students acting as ‘learning-teachers’ in community

In relation to students acting as ‘learning-teachers’ in the community, research findings revealed that all participants chose to model servant leadership in the community; as part of their jobs, some gave training/teaching for change of behaviour and mentality (FT1, FC1). The modelling of servant leadership was mainly shown in context of service with peers and neighbours and resulted from a heart characterized by humility, altruistic service and integrity. All participants modelled humility in the service context, particularly as a result of the work program and service-learning, the two components of integrated learning that focus on training the body and the heart. In other words they focus on developing character in learners through spiritual and moral values to become educated Christians.

Findings revealed that two participants (FT1 and FC1) were directly involved in teaching or organizing teaching and training towards a change of mentality and behaviour in community. Both projects were successful and were recorded by the two participants as their best experiences. FT1, acting as a community development trainer, trained a community of rich pastoralists how to value their wealth (cows), enjoy it and invest in more sustainable projects. A community member undertook construction projects in the city nearby while others built iron sheet roofed houses in place of thatch-roofed huts for themselves. FC1 was involved as coordinator in a male group therapy project. The project targeted to combat gender based violence by involving men who are often only looked at as perpetrators. As a result remarkable changes of behaviour were testified in families of violence victims and survivors.

Though they also encountered challenges related to a sense of unpreparedness in certain fields, in teaching and acting as servant leaders, participants demonstrated intellectual virtue, assimilation of training as being a lifelong process, consciousness of their identity and a sense of responsibility and the capacity to do the right thing, in the right way and in the right time. The result was eventual change in the community as participants acted as ‘learning-teachers’.

To sum up, two strategies were mainly used to impact the community: modelling and teaching in respect of what participants had directly or indirectly learned at school. The latter suggests McCahill 'echoed words'. An impacted person acts as an agent who carries transformation to others by constantly and explicitly or implicitly echoing what contributed to change his own frames of references and assumptions (McCahill, 2006).

5.8 CONCLUSION

Through the discussion of findings this chapter has addressed the research main question and sub-questions. Findings attest the enactment of integrated learning at UCBC as a Christian university and the transformation that it induces in learners' lives and in their respective communities during service.

Research findings have also shown that participants experienced and understood transformation in the context of integrated learning as a lifelong process that starts during training and entails learners' old assumptions being challenged and replaced by new ones that forecast hope as expressed by Mezirow (1997). Integrated learning, through all its components and dimensions serves as the catalyst for change in learners towards the building of their inner persons as a preparation for them to carry change in the community. This preparation takes them through Hart's (2009) map of knowing and learning from information to transformation as they engage with learning subjects and realities in their lives, take reflective actions on them and eventually get transformed (McCahill, 2006). Once transformed, learners become conscious, responsible 'learning-teachers' who transmit transformation in their respective communities through teaching, modelling and displaying distinctiveness built in them through character formation.

To ignite change in their service spaces and community, results have shown that participants separately or in some instances concomitantly experienced or did four things: (1) depend on God by putting him first in all, (2) build the inner understanding that they are responsible to give back to the community, (3) understand and adjust to the context in which they serve not in a sense of blindly conforming to it or compromising newly built assumptions but by displaying openness and understanding which one allows to put oneself into the shoes of

others with the purpose to lead them to develop new assumptions, and finally, (4) display a particular leadership style mainly characterized by humility, servanthood and integrity. In many cases, rather than them compromising their role as agents of change, participants often succeeded in turning the situation around as was captured through such expressions as, “Everywhere I go, I know I have to behave as a transformed person...”, “I have to have a different perspective of things from others...”, “I have to be a model in a group...”, “I am responsible to bring a change...” “A degree without values cannot transform a community. I have and am still experiencing that.”

When transformed, students developed the desire to not only be good but the best in whatever they do. They excelled in work ethic as well as in character and ignited remarkable changes around them. Thus, it is not about simply professing to be transformed but about actually acting differently in the community and in service context, being either an inclusive leader or a servant/spiritual leader, no matter the price. As can be expected in such a case, challenges and difficulties are numerous. Three major categories of challenges were encountered in the task of leading the change in community and work place: issues pertaining to unpreparedness, the sense of being neglected and not trusted and evil practices put in place which had developed into systems over years. Research participants particularly encountered the last two challenges as a materialization of Mezirow’s (1997) ‘habit of mind’ reflected through ‘points of view’ developed by people in the community and which contrasted with the newly adopted assumptions and ethical stands of research participants. What resulted from the clashing perspectives was the classification of participants as separate by those who felt challenged in their evil practices and considerations. But it also contributed to the consolidation of the position of participants to do what is good no matter what. Such determination is what finally births substantial change in the society. Until there are people who are determined to defend good and justice, there will not be change in the community but only false appearances and superficial actions.

Research findings also indicated that participants experienced all six core steps of Mezirow’s (1970) TLT and their experiences lay a case for the breaking down of the dualism between rationality and extrarationality, individual change and social change, autonomous learning and relational learning in the transformation process during integrated learning. Cranton and Taylor (2012:3) suggest the tearing apart of this dualism as a key step towards the unification

of TLT. In fact, while academic and intellectual training was consistent, some social practices including classes (particularly DRC Realities and Biblical Ethics), spiritual activities and community life contributed to redefine students' assumptions and thus build a new foundational experience in them. Social activities such as mentoring, house sessions, class sessions and other meaningful interactions (family talks) with a learner-centred teaching methodology and with the academic divide removed gave way to the development and practice of critical reflection and dialogue. The triadic training (academic programs, work program and service-learning in a community life context) responded to the requirement of the holistic orientation in awareness of the Congolese context and with due consideration of a global impact as intentionally catered for through developing bilingual (French and English) and technological skills in learners.

To carry transformation forth into the community, research participants implemented the three stages of McCahill (2006) as a useful preparation for transformative action in the community. Through the components of education (academics, skills trainings, work program, service-learning, community life immersed in the Christian spiritual aspect) participants experienced activities and actions of reflection and engagement with the community. In the whole process, the Word of God and teaching received in class provided inputs which refined and adjusted assumptions for students to be able to produce 'echoed words' as agents of transformation in the community. Those 'echoed words' resulted in several transformations of which five major ones were illustrated through stories of impacts from participants.

In the next chapter, the researcher draws final conclusions of this study. The chapter summarizes the findings, presents their implications and then provides recommendations for educators and suggestions for further research.

CHAPTER 6

CONCLUSIONS AND RECOMMENDATIONS

6.1 INTRODUCTION

This study purposed to investigate and reflect phenomenologically on the nature of integrated learning at UCBC, a Christian university in the DRC and how it impacts students to act differently in their communities. It was organised in six chapters of which the first made a general introduction to the study, examining the background context to the study, formulating the research problem and questions, stating the significance of the problem and the purpose and objective of the study. It also presented the design, methodology and procedures adopted for the inquiry followed by a brief discussion on the conceptual framework, the definition of key terms and the delimitation of the study.

The second chapter in this study gave an extensive literature review on the nature of integrated learning and Christian universities and on transformative learning from the perspective of three authors, Mezirow (1997), Hart (2009) and McCahill (2006). The third chapter provided a detailed presentation of the research design methodology and procedures. Chapters four and five constituted the pinnacles of the study. The former presented the findings of the study as they resulted from the phenomenological meaning giving approach of Van Manen (2014) and Cresswell (2013), and the latter discussed the findings in relation to salient views highlighted in the literature review. Finally chapter six served to draw general conclusions on the study. It also gave implications of the findings for educational practices and curriculum design and recommendations to Christian universities and educators followed by suggestions for further research.

This chapter particularly presents the conclusions of the study. It comprises an overview of the study, the summary of findings and emerging conclusions, the implications of the study for educational practice and curriculum design, recommendations for implementation in Christian universities in general and at UCBC in particular, a summary of contributions and suggestions for future research. The next section presents an overview of the study.

6.2 OVERVIEW OF STUDY

From its strongly paternalist colonial legacy, the DRC inherited a banking type, teacher-centred approach to education completely devoid of critical thinking but mainly focused on memorization. Few decades later, the moral and ethical dimension in training was lost and for decades, the mind of the learner remained the sole focus of training. Character was demoted in training opening a door for a social as well as moral and ethical crisis which has translated in the society in the form of a variety of societal evils decried not only in the DRC and on the African continent, but in the world. Different scholars (Vansina in Afolayan, 2007; Turnbull, 2011; Carpenter, 2012; 2014) have foreseen the restoration of the moral and ethical dimension in higher education as an alternative to allow African countries transcend their many social ills. As an insider's perspective from within the DRC, Kasongo (2003) has suggested the same solution.

In the context of the DRC, the advent of Christian universities in the 1980's marked the beginning of a new era in the contribution of private higher education institutions towards nation building, with an emphasis intentionally put on the conversion of the cultural tissue distorted by the aftermath of colonization and three decades of dictatorship. Some Christian universities, to the number of which UCBC was officially added in 2006, chose the path of emphasizing the moral and ethical dimension in education. For the sake of efficiency, UCBC adopted an innovative approach to education focusing on the mind, body and hands and called the approach triadic training. This approach consecrated the implementation of integrated learning seeking to transform students to act as agents of transformation in their communities. This study sought to establish, from the lived experiences of 12 UCBC alumni of the academic years 2010-2011 and 2011-2012, the enactment of such education through the description of its nature (understanding and curriculum) and the potential it has to impact students' lives and through them, their respective communities.

The study was qualitative in design and it used phenomenology as methodology. Data was collected through semi-structured, in-depth, tape-recorded interviews conducted at places and times of participants' convenience. Data hence obtained was transcribed verbatim and was analysed following the phenomenological meaning giving approach of Van Manen (2014) and Creswell (2013). The analysis resulted in ten themes all related to four research sub-questions

ultimately connected to the research main question which was formulated as follows: *Is there an enactment of integrated learning at the Christian Bilingual University of the Congo, as one of the Christian Universities in the DRC, and what is its impact in students' lives and respective communities?* The next section presents a summary of findings and emerging conclusions.

6.3 SUMMARY OF FINDINGS AND EMERGING CONCLUSIONS

6.3.1 Research main question: Enactment of integrated learning

Research findings pertaining to the research main question indicate an enactment of integrated learning at UCBC. This learning was described as a holistic education that emphasises theory and practice and prepares students to be important for their country. The experience of integrated learning as holistic was due to students' immersion in an educational experience which touched all layers and aspects of life: intellectual, spiritual, physical, emotional, psychological and social. Inputs that impacted students were described as rooted both in the content of the learning that they received and in the context or form in which it was provided. From the content of learning, students' minds and whole beings as humans were impacted through various teachings (courses, chapel teachings, teachings during reflection days, teachings through 'exposé' sessions, etc.) and through community engagement actions (service-learning projects especially). The impact of these teachings on students was both cognitive (mind) and conative (heart and soul). Teachings affected students' ability to reflect on different phenomena that fall in the scope of their major areas and specialities and they felt capable to give solutions to economical, technical, communicational, theological problems in the community and to initiate activities that could serve the community solve its own problems. Students' hearts and souls were also affected and became empathic for the people in the community and thus embraced service that aims to better life conditions for all.

From the context of the learning vantage point, different organised activities and particularly the social organizational structure that the university had put in place, contributed to impact students. Some activities in the organizational structure that were experienced as directly touching the heart and soul were formal and informal meetings, such as in mentoring groups,

peer groups, house activities, family talks, and all extra-curricular activities (sports, choir, student clubs, students' organizations, etc.). Besides these, the work program component in education and the English program also contributed to touch the body/hands and the mind and heart of students. For example, it is through the attitude of his English teacher who was saddened by a student's failure that a participant learned a life changing lesson: when your troops fail, it is you, the chief of the troop, who have failed. He felt challenged to always do his best to assist all members of the group succeed for whom he would take responsibility in future.

Another element which deeply impacted students from the social organizational structure of the institution was the way in which social interactions were carried out among UCBC community members. No perceivable academic divide existed between students and faculty/staff. There was a fluid flow of interaction which allowed all to nourish souls and minds and sharpen minds in an environment where all felt safe and free to express their deepest thoughts. Such interaction, which Sammut (2014) describes as the perfect social and relational ingredient for transformative learning to happen, occurred in the classroom setting, outside the classroom and in the community when students and staff lived in the same area. It also happened in some specific contexts, such as during funerals, parties, celebrations and weddings. From the biblical perspective to which the African point of view is close, social events are opportunities for hearts and souls to reconnect again with self, with others and with God, the Supreme source of life, as all reflect on the meaning of being.

6.3.2 Research sub-question 1: Integrated learning as Holistic Education

The review of literature defined integrated learning as education that takes into account the head, the heart and the hand. The learner is approached as a complex system but channels or components through which such education is provided were not specifically named. Participants in the research also described integrated learning as an education that touches on learners' beings in a composite way combining skills of the mind, hands and heart, but much more deeper also those of the soul and spirit as a total preparation for useful and sacrificial service to others and to the nation in general. Elements being integrated were all dimensions within the human being taken as a complex system where the conative (heart and soul), the cognitive (mind/intellect), the psycho-motoric (body) were all accounted for at the same time.

Research participants often presented this understanding of training in opposition to the existing approach to education. Table 6.1 presents a comparative appraisal of participants' understandings of an existing educational approach in DRC and integrated learning at UCBC. As channel through which such education is provided, research participants described a multiple component and dimension curriculum and the role of each component is summarized in the next sub-section.

6.3.3 Research sub-question 2: Integrated learning curriculum

While the literature review did not provide any specific curriculum components for each aspect of the human being to be addressed in the integrated learning context, research participants numbered five components of education that they experienced as channels through which they were impacted: academic programs, special skills programs, work program, service-learning and community life. Four dimensions were also pointed out as provided or covered by the curriculum: the spiritual dimension, the social and relational dimension, the moral and ethical dimension and the academic dimension.

Pertaining to components, the academic programs and courses, for instance, served to equip students intellectually. Together with special skills programs, they allowed learners to acquire skills that prepared them to reflect and act on issues in their communities and suggest solutions that are efficient and adaptable. The work program developed work ethics in learners and gave manual training in all sorts of work to develop identification with all layers of the society in which they are called to serve. Service-learning shaped not only students' hearts but also their souls to sacrificial. This was meaningful service with a dual benefit (for the community in terms of their problems being addressed and solved) and for students (in terms of increasing retention and preparation for professional life). Community life awakened in students the ability to open up and seek solutions for their deepest problems and build confidence and strong self-esteem. Finally, spiritual activities served to anchor students' commitment to service and change to God's perspective. They also helped them to form strong character foundations before moving into communities for service. Such systematic and complete preparation was of paramount importance because it kept students from conforming to the world patterns once in service and from compromising in various situations always having sharpened consciences and inner strength to face challenges in the community.

Pertaining to dimensions, the spiritual aspect was experienced throughout all components of education. It served as the major worldview that framed all undertakings of the school as a Christian institution and helped to biblically root each action, character trait, ethical decision and academic endeavour. The faculty and staff were therefore the first role models and mentors that learners looked up to in spiritual as well as other matters. The social and relational dimension was embedded in the organizational structure of the institution designed to promote an authentic community of Christ-like people imbued with the desire to serve, love and support one another in all situations and conditions. Community life was also the major contribution of the Africanism in the framing of integrated learning.

The moral and ethical dimension served to provide direction for all actions and deeds in alignment with the prevailing biblical worldview. While students were not obliged to become Christians, many made personal decisions to stand for integrity, justice and righteousness. One participant shared how he decided to quit drinking alcohol after measuring risks that it represents for him: “I am a Catholic but people tell me I don’t take alcoholic drink... It is from Ebenezer... it is from the retreat there that one day I finally understood that alcoholic drink is not good.” (FA2) The academic dimension was realised in UCBC’s academic training in four fields: theology, communication, economics and applied sciences.

Table 6.1: Comparative view on the understanding of Integrated Learning (IL) in literature review, at UCBC and in participants’ description of educational practice in DRC Higher Education (HE).

Integrated Learning in Literature Review	Integrated Learning at UCBC	Educational Practice in DRC HE
1) Nature and focus		
- Holistic education: Head and hand (Mothata et al., 2000:87, UNESCO, 1998)	- Complete (holistic) education: Head, Heart, Body and Soul	- Education in half: Head mainly
- Focus on whole person as a complex system: Cognitive, Psycho-motoric, Emotional (Laur-Ernst, 1999:161, UNESCO, 1998)	- Focus on whole person as a complex system: Cognitive, Psycho-motoric, Emotional, Social and Spiritual	- Focus on person as set of sub-systems with emphasis mainly on the cognitive
- Focuses on developing self	- Focuses on developing self and	- Focuses on developing

in students	God's image/heart in students	self in students
- Emphasis on character formation (Holmes, 1987; VanZanten, 2011)	- Overall spiritual aspect that accounts for character formation and development of values	- Lack of emphasis on character formation
2) Components, content and aim		
- Components not specifically provided.	- Multiple components: Academic programs, special skills program, work program, service-learning and community life	- Academic programs mainly
- Dimensions not specifically provided with integrated learning (but Critical, Spiritual, Affective, Social & Relational dimensions mentioned in TLT)	- Multiple dimensions: Spiritual, social, moral and ethical, and academic	- Academic mainly with some social aspect
- Combination of theory and practice as part of integration (Mothata et al., 2000:87)	- Combination of theory and practice as part of integration	- Focus on theoretical training basically
- Preparation for social responsibility. (Nemerowicz, & Rosi, 1997)	- Preparation for service in community.	- Preparation for professional life.
- Develop in learners a strong sense of being capable and important for the community	- Develop in learners a strong sense of being able and important for communities	- Develop in learners the sense of being important in the community
- Students should be perceived as morally upright (Homes, 1987)	- Positive image of students in community (solution bringers)	- Negative image of students in community (described as mischievous)
3) Nature of interaction among educational community members		
- Academic divide should be torn down (Nemerowicz & Rosi, 1997)	- No perceived academic divide	- Strong academic divide perceivable

- Accessibility to all stakeholders on campus encouraged (Nemerowicz & Rosi, 1997)	- Easy accessibility to faculty, staff and school leadership (Family-like environment with mutual respect)	- Scarcity of accessibility to faculty, staff and school leadership (Highly regulated interactions)
4) End result		
- Learners are prepared to be citizens for a global world and context	- Learners are prepared to be efficient and functional in a global world and in professional context	- Learners are prepared to be cognitively functional in professional context
- Nothing mentioned	- Fear of all category of works removed in students	- Prevailing sense of preparation for fancy office works
- Learners are to be developed into inclusive leaders with social responsibility (Nemerowicz & Rosi, 1997)	- Learners are developed into inclusive as well as servant/spiritual leaders with social responsibility	- Learners are developed into leaders, mainly traditional leaders, in the community

6.3.4 Research sub-question 3: Impact of integrated learning in students' lives: transformation

6.3.4.1 Understanding transformation and time when it occurs

Mezirow (1997) states the goal of adult education as the process of developing autonomous thinking in learners to help them make their own interpretation of experiences instead of acting on other people's purposes, beliefs, judgments and feelings. All experiences, he notes, are deeply rooted in "habits of minds" which result from people's personality and worldview and of which the surface layer expression are in terms of "points of view" (surface expressions of inner reality). For transformation to occur in a person, Mezirow like Lofland and Stark (1981), and Rambo and Farhadian (1999) recognize that a trigger must act on these old assumptions (habits of mind and points of view) so that the person can freely elaborate, reformulate or change their assumptions and adopt new ones after autonomous, critical reflection.

Research findings have indicated that participants at UCBC had similar understandings of transformation but for them the trigger or catalyst was integrated learning itself through all its components. First, participants experienced a sort of eye-opening like process such as described by Ntamushobora (2012). It allowed them to become conscious of their contextual and situational challenges and defined elaborate life goals both for their personal lives and for their communities. After that, participants set on the venture of acquiring needed cognitive, conative, psycho-motoric and social/relational knowledge for them to turn the uncovered challenges into opportunities. As an example, FT2 stated that he experienced transformation as a chain-like process of development:

I consider it to be like a chain. It is a development. It starts with becoming conscious of things that are not right, old things... What are the challenges that we are facing and which need to be changed? Now comes the study of theories in order to give solutions. That occurs during training. But, practice allows us to live what we have learned after training. (FT2)

Concerning the time when transformation occurs, all participants affirmed it happens during training and continues after training as a lifelong process. However, one participant expressed the desire to see education that triggers transformation in learners provided earlier in children's lives because it would be better kept and would eventually contribute to change a whole nation: "The sooner the better, I think... Not only at university level but from very low level of education... So, really to start this at low level of education because the sooner you learn the better you keep it." (FC1)

6.3.4.2 Transformation in students' lives: part of personal development

Alongside the enactment of integrated learning, research findings have shown that students' experiences in integrated learning resulted in transformation of lives as part of personal development. Development that students experienced was described in relation to a clear sense of the building of the inner person. Some participants expressed the inner building in terms of spiritual growth and said that their spiritual lives were strengthened. Others expressed it in terms of empowerment and a growing sense of self confidence. The majority,

if not all participants, said that they felt confident and able to do the task for which they were trained. They also emphasized that they no longer looked forward to being good but they felt a calling to be the best in whatever they do. “UCBC taught me how to do the best, the best that I can become. So, I’m not satisfied to be good, but I want to do the best.” (FC1)

As part of cultural conversion pertaining to transformation in students’ personal lives, a desire to earn rather than buy grades in school was displayed. Grades thus earned because of subject knowledge were a source of a deep satisfaction and pride in students. Corruption kills personal pride and encourages compromise with the system in place. Actually, the absence of corruption in education at UCBC was pointed as a major reason why students chose to study there. This denoted of a strong shift in personal perspectives in a context where education has come to be viewed as a formality because what tends to define a person in the community is unfortunately not what the person does or the knowledge the person has, but what the person has and how clever he is able to play around with people and circumstances. Corruption is hence established in a system and the focus is no longer on serving people but rather on serving oneself or finding how people can serve one. Nevertheless, research findings have shown that students were empowered to do the best for others and be part of the solution in their respective communities. One participant declared this as his best experience: “I was proud of myself when I was able to sacrifice my job for the cause of the community.” (FE1)

6.3.4.3 Development of social responsibility

Another way that students experienced inner building was through the development of a heart for service. A heart of service was described as what is needed to develop a community. A comment from one of the participants (FT3) emphasized it in these terms: “Even in leadership... if you don’t have a heart of service, you will not lead the community well and develop the community. So, both in leadership and life in community, we need service.” Committing oneself to serve is not easy task. It can raise threats to one’s life in a crooked context and inhibit good initiatives if there is no solid foundation and total devotion to the vision. Two participants (FE1 and FE2) expressed how threatening it was to stand against the corrupt system on several occasions. FE2 explained in spite of attempts to negotiate, one is drawn into a world of permanent threat: “To allow work to move on, sometimes we negotiate. You try to negotiate with them [*people who are part of the evil system in public services*].

Sometimes they are categorical and it brings you troubles and even threats. So, you find yourself in a world of threatening.” (FE2) At this point the sense of sacrifice intervenes that Jenks (2001) emphasizes and the right character foundation for genuine servant leadership to be exercised is required to avoid compromise.

For Sanders (2010) servant leadership equates with spiritual leadership, a concept of which the deep essence slightly departs from inclusive leadership described by Nemerowicz and Rosi (1997). While both seek serving for social responsibility, inclusive leadership has the capability to positively influence people (without coercion) for a cause. But servant leadership is a quality of an educated person: whatever the position that he/she is given to serve in, to look at him/herself first as a servant to all and not as a leader, an act that requires humility and sacrifice. By their meekness and self-abnegation, servant leaders set a model that win hearts for their cause. However, leadership in traditional sense (also the common understanding in Congolese society that is strongly patriarchal) is a position for those who rule it over others, more often for selfish benefits which are usually well hidden from those who are being ruled. Such a mind-set is a factor that has and is ruining many communities and countries. It is also a root cause of violence against women in strongly patriarchal communities.

A primary objective of Christian universities is to train people with social responsibility, particularly servant leaders. But the literature review has shown that there are two perspectives on leadership for social responsibility. There are those who develop leadership skills that are inclusive and socially oriented through the acquisition and interiorizing of ethical values and traits of character. They are inclusive leaders as opposed to traditional leaders. Further, as mentioned above, they can influence people and even be hailed as leaders with social responsibility because of the paramount contributions that their undertakings bring in their communities, but this does not necessarily make them servant leaders understood from the Christian perspective that Sanders (2010) presents. Servant leadership from this perspective is a God given gift and the person exercising it has the full understanding that it cannot be otherwise because the position of the master is readily taken by Christ himself.

Research findings have indicated that students experienced and implemented social responsibility and leadership in their communities without drawing a clear line between whether it was a merely inclusive leadership or servant/spiritual leadership, two options

possible in case of training offered by any Christian university. This is a point that further research can elaborate on in the context of Christian universities on the African continent. Do students who are being trained simply develop skills in inclusive leadership that serves the purpose of social responsibility, something that the continent and communities need, or do they receive the gift of servant leadership by the fact of aligning themselves with the divine plan for their lives and surrendering to the will of God as did biblical leaders, such as Moses, David and Esther, to mention a few? The latter would be a much preferable scenario for any Christian university.

A last aspect through which inner building was experienced as a result of integrated learning was the growth of a sense of being different. Students became conscious that they are trained to act differently and they translated this in acts personally and collectively. Referring to their attitudes in community and professional life, two participants explained, “We act differently because when we are in the midst of professional life we have that consciousness and we know that we have learned to do this and have also learned not to do that.” (FC2) “In everything you do, people around you need to perceive the person in you, feel that consciousness which pushes you to do all that you do.” (FC3) For instance, one participant noticed that during mourning, the way they would act denoted a sort of formal organization and consciousness of a role as a comfort and not a problem to the bereaved family. This stands in a sharp contrast with the common practice of students in the DRC on such occasions. Often it becomes an opportunity even for young people in communities to join in and destroy as much as they can. But research findings revealed a shift of culture that is being established as result of integrated learning that participants received in a Christian university. However, it would be of value to initiate new research to study perceptions of community members to confirm the findings that emerge from personal experiences of participants.

6.3.5 Research sub-question 4: Impact of integrated learning in community

6.3.5.1 Students acting as learning teachers for culture conversion

The literature review has revealed that transformation can be carried out in community through learners’ actions and service, particularly when they act as ‘learning-teachers’ (McCahill, 2006). In this role, learners adopt a servant leadership attitude which speaks for

itself but they also release ‘echoed words’ which reflect the new assumptions and ‘points of view’ that they acquired during their training in integrated learning contexts. Research findings have shown that participants affected people in their communities either through direct teaching in their service roles or through simply modelling change to community members around them. In both cases, participants released ‘echoed words’ intentionally or in a diffuse way by adopting behaviours that speak into situations in the community.

As in the case of the example that McCahill (2006) evokes of the Samaritan woman confronted by Jesus at the well concerning her true identity, participants also felt personally confronted in the context of integrated learning. In some cases, inspiration came from models among friends (FA2, FC3) “So, those are friends who inspired us. And you say to yourself, no, I must be like friends who are successful everywhere [spiritual and academic activities].” In other cases, inspiration came from models among staff and faculty (FT1, FE1, FA2, FC3). “There were some people who were real models for us. For instance the teacher of English... in fact, he has given me another perspective on education, because in education in Congo, the teacher is happy when a student fails. Yet, he was rather sad when you failed in his class. That is something which really touched me and even up to today it has remained in my mind. It means if in my troop somebody fails, so it is I who have failed.” (FA2)

Just like the Samaritan woman became the ‘learning-teacher’ who rushed in the village to give the good news in the community, participants also went into their respective communities to bring good news of hope, restoration and transformation that are possible if everyone works on their old assumptions to adopt new ones. Five examples of old assumptions that were revised as result of participants’ acting as ‘learning-teachers’ were provided. In the first case, a participant who was appointed senior pastor impacted the youth in his church through modelling servant leadership. During a collective work in church he joins the group and starts working like any other person in the group to the amazement of the youth. The lesson learned was that position cannot stop a person from doing a certain category of work; it is rather a golden opportunity to teach through deeds.

The second and third examples came from a participant FT1. The first occurred during his training at UCBC where his team of a service-learning project impacted five orphans by restoring hope in their desperate hearts by paying their tuition and allowing four of them to

complete their high school studies. In the other example, FT1 undertook a teaching session in a pastoralist community and succeeded in bringing a major change of mentality. From a community with a basically animistic view, these people shifted to the biblical worldview which allowed them to regard their wealth not as an end but as a God given gift for them to enjoy life and make sustainable investments that can benefit all.

The fourth example consisted in challenging corruption and evil in public services. FE1 undertook to dismantle a network put in place to leak public funds and the business person involved in the process finally decided to revert to normal procedures. The last example consisted in challenging men in families concerning the role that they can play in fighting violence against women and domestic violence. Families became stable, relationships were restored between parents and children could go to school again as FC1 expressed:

Someone (a grown up girl who came with her parents) said, “ever since I’m born I have never seen my father and my mother walking together, but from this male group therapy, now my father and my mother can walk together. And my mother has clothes. My father never bought her clothes. My young brothers were at home since three years, they couldn’t go to school but thanks to the... (FC1)

In all examples, there is a move from hopelessness to hopefulness, from a crooked situation to normal procedures, from gender-based violence situation to social equity. From all examples above it can be concluded that integrated learning transformed students who in turn positively impacted their respective communities as they served as ‘learning-teachers’ and released ‘echoed words’. When each student is impacted to act in this manner, structural evils in the society are addressed and change occurs in form of culture conversion. However, cases examined in this study are exemplars taken out of lived experiences of a few alumni.

The transformation that participants took into their communities triggered culture conversion at personal, institutional and community levels. Research findings revealed a growing change in the way students are perceived in the community, not as people who destroy and create havoc, but as people who can contribute to the betterment of life in community. Students themselves have also changed their mentality regarding their role in addressing issues in the

community. They feel more responsible to act and do something to change the situation than complain or run away from the context. Students have also interiorized the notion that they can do any type of work, which is a major shift in culture in the context where education is sought basically for skills, positions and gain than for perspective, judgment and service to community. In the learning community, participants have also perceived an absence of a visible academic divide common in higher education institutions and they have noticed the combination of theory and practice in education which contributes towards providing a fuller education.

In the community, three major examples of conversion were provided as part of change of mentality. Men were perceived not only as violence perpetrators against women but as change agents. Thus, they were involved in the therapy process which resulted in reconciled families where the issue of domestic violence against women and children was addressed as one participant reported as she quoted family members. A case of a business person who was being cheated and finally got released from the entanglement of the customs agency was also given. Money for personal gain was finally redirected to the provincial government account to serve the community. Finally, a community that was devastated by the animistic worldview has been liberated to enjoy the benefits of wealth in a new way. Table 6.2 presents instances of participants' views related to conversion of culture mainly pertaining to change of mentality.

Table 6.2: Summary of participants' views on cultural conversions

Description of previous view	Description of Converted view	Supporting comments from participants
- Students perceived as part of problems in community	- Students perceived as solution bringers in community	"We are not only there to sit in classrooms and deal with our notes but we have to go in the community to put in practice what you learn in class on behalf of the community, and to change the image of what the community has on students. So, a student is not the one who comes and makes noise but he can also come and bring solutions to problems in his community." (FC1)
- Attitude of	- Attitude of	"My learning experience I can summarize it. I can say that

complaint and expecting solution to the country's plights will come from outside	hope and determination, considering themselves as part of solution to the plight that besiege the country	it made me become responsible and accountable towards myself and towards my community. So I felt that I had a great responsibility not only to complain about the country, about the situation but also to know that I am responsible to bring a change ..." (FC1)
- Intellectuals are good for fancy office works and not all sorts of works in community	- Intellectuals can do all sorts of work in community	"We were there in the office and when I would take the broom myself to sweep the office, for instance, and clean the windows, the chief was surprised... 'There are people to do that.' So, I would often reply to him: 'No, that is my training, we were trained so. It is a way of training people as well.'" (FE1)
- Strong academic divide between students and faculty and staff	- No academic divide between students and faculty and staff	"I come to you [referring to faculty or staff] and I feel that I am in front of my dad. I share my problem with my dad and that itself proved to me that we are a community... where I can share with everybody. When I share with everybody, I have solutions to my problems as if I were in my family." (FE1)
- Students are in lower position than faculty and staff in educational community	- Mutual respect among faculty, staff and students as members of educational community	"Studying at UCBC looked like being home with your father and your mother and your brothers. You were just brothers and sisters and you were just like a family. So, you were a family but you had a level of age and respect." (FT1) "I also liked the respect, mutual respect among students because even if there was a general friendship prevailing, but elders, seniors were respected. (FC3)
- More time should be allocated to	- Equal importance is given to	"...in the beginning, when I first came to UCBC, looking at all these programs, the schedule, it was like boring. It was like a lot to do... at UCBC, you see, you are in class and

academics (theory) as the most important part of training	academics, practice and other components of training	they tell you, you must go for Service-Learning... and they tell you, you have two hours of work each week... 'I came here just to learn. I came here for academics. Why all these things?' So, it was not easy at the beginning... But then with time I really found it very important. And I liked it. I even started encouraging those who could not understand thus far how important all this was." (FT3)
- Men are merely perpetrators of violence against women	- Men can also be involved to be agents of change to fight violence against women	"Then at the end of the day we did a study on masculinity and we realized that if men are really resistant to all program that come and tell them about women promotion, gender equity it is because they are not on board. So, whenever the programs come, they are looked at as perpetrators, they are not looked at as agents of change... we need to work with men if we want to see FGBV's end." (FC1)
- Business person caught in the corrupt system with custom agencies	- Business person freed from corrupt system to normally pay dues to state	"From that day, [names business person] also was cheated by the customs' agency that she was using. When she discovered that, she began processing her products herself through customs' services... Up to this date there is a good system in place. Even if there are 10 trucks, she comes and does the declaration for the 10 trucks and the trucks are allowed to pass without any problem." (FE1)
- Wealth (cows) considered as an end and something for which you can be bewitched if you build a nice shelter for yourself or	- Wealth (cows) perceived as a means to enjoy life, have a relatively good shelter and invest in other business such as	"God's plan is that the resources we have, we take care of them, but also we enjoy them. And when I talked about animistic worldview, where people think that if I get rich, I will be bewitched; so, let me just be poor so that these witches will not come and bewitch me... Then, one or two weeks later, when I came back, someone came from that village and said, 'You know what, that man has decided, first of all, to build an iron sheet in his village. Secondly, he is in the process of buying a land in the city, in [names

enjoy your wealth.	building infrastructures for renting in town	the city] to build a good quality of house for business." (FT1)
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6.3.5.2 Transformation in community: Challenges

Three major challenges were encountered by participants in their attempt to bring transformation in community. First, they felt unprepared in some areas of community life during their training at UCBC. Main areas of unpreparedness that participants pointed out and can be suggested for consideration by UCBC in enriching its curriculum are ‘Conflict resolution and peace building’ and gender related issues. As servant leaders called to work in a conflict and war torn country, participants expressed how they would have loved to have some basic notions to face those two aspects. Other areas of unpreparedness were limited to different faculties. For instance, those from Theology and Applied Sciences expressed that they had very limited or no knowledge in areas of accounting and administration, two aspects that they constantly faced in real life context. Those in Theology faculty presented the need for a much deeper knowledge in counselling because in the community, people expect a pastor to provide counsel in all aspects of life not just the spiritual.

The second and third challenges were in direct relation to the nature of services in the community. First, participants experienced a certain lack of trust and neglect that colleagues and some people in the community manifested towards them. Secondly, poor conditions of service and particularly evil systems embedded in work contexts made it difficult to make direct changes in service. Many times participants had to show determination and pro-active attitudes to see their ideas and actions accepted. This clearly demonstrated that bringing transformation in community is not an easy task because it implies facing people’s egos and complexes and also systems that are set in place. The best solution that most of participants adopted directly tied into the character that they had developed. Some showed humility, servanthood and acceptance, others took the initiative to approach colleagues to break down barriers between them and others demonstrated determination in facing evil and succeeded in inducing change.

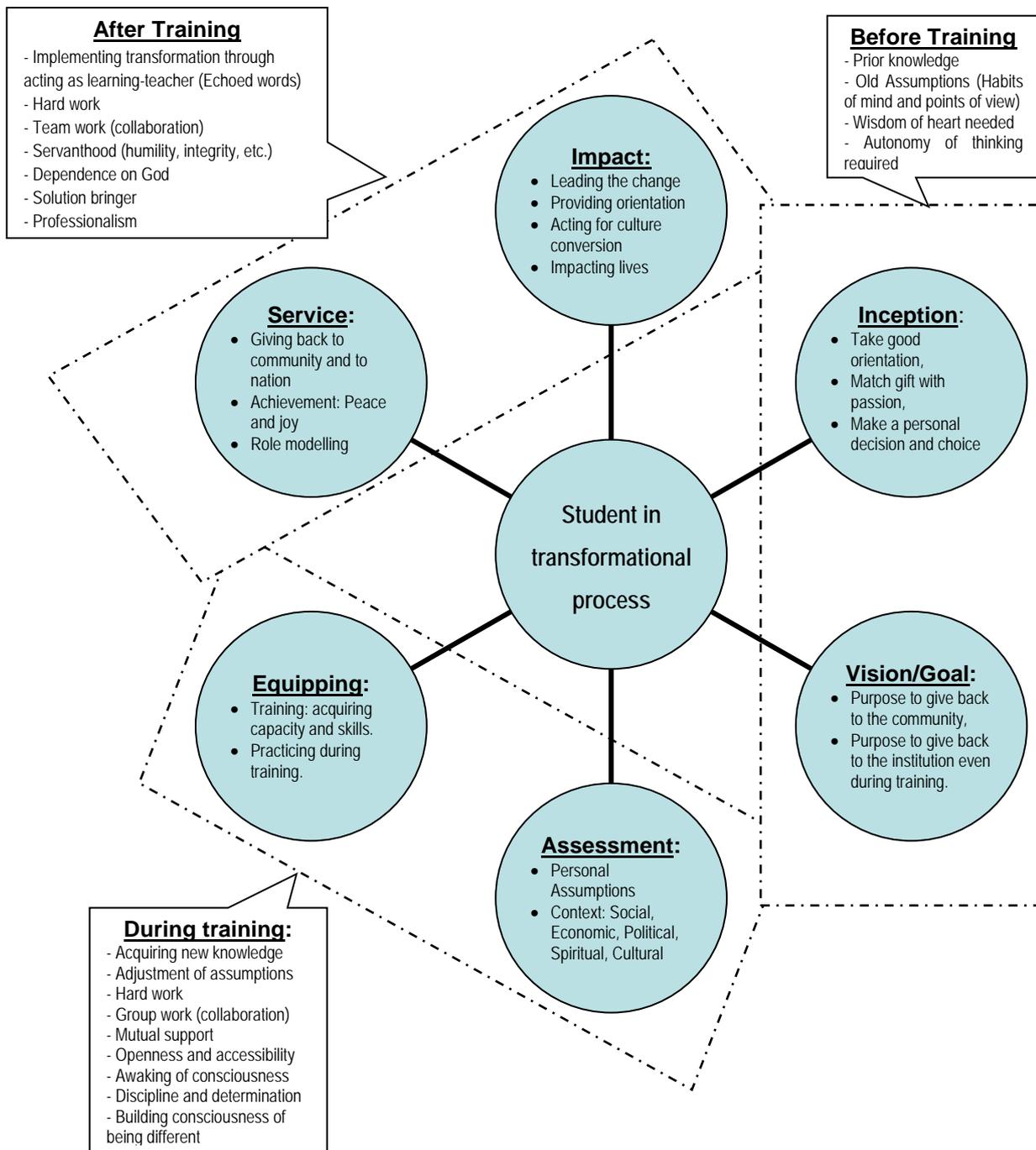


Figure 6.1 Summarizing cycle of transformational educational process as experienced and described by research participants

6.4 IMPLICATIONS FOR EDUCATIONAL PRACTICE

Talking of research implications can naturally raise flags about generalization which in a purely empirical, factual or quantitative sense of the term is not technically possible in a phenomenological study such as this. However, it is always possible to draw an existential and singular generalization as Van Manen (2014) suggests. He contends that such generalization points towards “eidetic or essential understanding” which directs towards the universal or essential about a phenomenon in an existential sense. Existential generalization allows one to capture recurrent aspects of the meaning of a certain phenomenon as oriented to what is singular or unique.

In other words, for Van Manen (2014), phenomenological examples can be considered singular generalizations that make it possible to recognize what is universal about a phenomenon. Such existential and singular generalizations drawn from the essence of the phenomenon of integrated learning at a Christian university as experienced by UCBC alumni swings open a window and makes it possible to draw practical implications with universal understandings from the findings of the study for better educational practices and curriculum design in situations similar to that of the UCBC and of higher education institutions that aspire to be transformative and change inducing.

6.4.1 Implications for educational practice

Understanding the nature of integrated learning in a Christian university and how it impacts learners to act as agents of transformation might be an efficient source of inspiration for higher education institution leaderships and community members to organize their educational practices for actual impact in personal lives and in community. However, it seems important to state what is meant by educational practice. It is practice in the sense of training that goes beyond simple learning of skills to ground the learner into thoughtful learning that transports him back into the traditional affiliation with the conception of the ‘good’ as a major pursuit in man’s life and not the pursuit of “the useful (manageable, the pragmatic, the efficacious) as purported by the modern, positivistic conception” (Van Manen, 1990:157). Educational practice that phenomenological reflection purposes to attain stands against the current tendency of pursuit by students in many African universities of “personal good against

public good, information against formation, skills and techniques against perspective and judgment” as examined by Carpenter (2012; 2014) and Mannoia (2012; 2015). Findings of this research have shown that it is possible to bring back the pursuit of the ‘good’ in the centre of the educational practice for collective benefit and not selfish ambition. Students can be trained for service with and for the community and not simply in the community. But purposing to serve the community with integrity and devotion, students willingly chose the pursuit of the ‘good’ which in turn enriches everybody in the community, including the student himself.

An educational practice that intends to be integrated and transformational for learners’ personal lives and the community ought to prioritize the ‘man’ in every human being. The latter includes the learner, community members and the learning context. Its inputs target to impact the learner holistically – mind, heart, body and soul – and all walls of the academic divide ought to be levelled down but with corporately understood boundaries so that mutual respect among educational community members is preserved. It is also of great importance that all members of such a community have a shared understanding that each is a candidate for transformation and has the responsibility to give back to the community in one way or another. Such responsibility, in the context of a Christian university, is not merely a social and civic requirement but a divine mandate that directly stems from the biblical commandment for each Christian to “love God with all the heart, with all the mind and with all the strength and the neighbour as you love yourself.” In educational context, learners, faculty and staff are neighbours of one another, no matter what their positions, titles, social ranks, levels of knowledge, ethnical groups, faith and origins, and are called to be a family-like community to which the direct neighbours are the wider community that they are called to impact.

As learners are at the centre of all educational actions, they should be given room to develop into responsible, autonomous citizens who can exercise critical thinking in any circumstance. This widely depends on the attitude, behaviour and methodological tact of the faculty, staff and leadership in all social activities that are organized for and with learners. Everywhere and at any time, faculty, staff and the school leadership are respected interlocutors in interactions and primary role models that learners look up to for guidance through words and deeds knowing that “people affect people”. Members of the school community are equally looked up to for guidance by the larger community in which the institution functions, a role that has

to be well played, lest misleading the community as one of the research participants stated in his recommendation: “As a Christian school UCBC should show good examples to the community for them to imitate and it should bring them genuine transformation examples. It should also reflect the life of Jesus in the society so that people will not speak evil about UCBC.” (FE3) If one of the key reasons of existence for universities is to serve the community and promote development and social reconstruction, it is a responsibility that universities are to set constructive examples that people can imitate in the community. Social reconstruction as part of transformation is a quest to reconquer and rebuild what has been lost in history since the fall of man. This is perceivable in the course of the dynamic social changes successively experienced in the midst of modernism, postmodernism and now globalization. Modernism is, thus, apprehended by Diggins (1994) and Stanley (2006) as:

The consciousness of what was once presumed to be present and is now seen as missing. It might be considered as a series of felt absences, the gap between what we know is not and what we desire to be: knowledge without truth, power without authority, society without spirit, self without identity, politics without virtue, existence without purpose, history without meaning.

In the course of time, and under the strong desire to compete with one another and be the best higher education institutions, many Christian universities have gained knowledge but have run out of ‘The Truth’ that makes it unshakable. Many have gained power but are depleted of the authority that comes from putting first things first, namely God’s Word. Many people have lost their identities only to grow in selfish cravings and societies have lost their spirits but yearn for a deep change as they crumble under the yoke of politics without virtue, existence without purpose and in many cases, history without meaning. Instead of learning lessons from the mistakes of the past, some people and societies continue in the mud of cravings for the new without any consideration for the moral and socially upright. Findings of this research strongly state that integrated learning as an education that purposes to revert life in community back to what it should be, through the promotion of “cultural conversions” as advocated by Carpenter (2012), is far from being a dream. It is a reality that is possible with the implementation of the right curriculum in a purposefully and specially designed context.

6.4.2 Implications for curriculum design

In general, curriculum for integrated learning targets all three levels of implementation and impact that Hatcher and Erasmus (2008) have examined: the macro (societal) level, the meso (university) level and the micro (course) level. Though they only focused on the macro level where through service-learning students are prepared to be civic-minded and foster transformation in community, this study gives implications in curriculum crafting for the meso and micro level.

Luke, Woods and Weir (2013:6) acknowledge that when education is under fire for its poor levels of basic skills, declining outcomes and complaints from employers, there are two sources to which these problems tie ostensibly: the curriculum and teachers (what is being taught and who teaches it). Generally, attention is very little turned to other factors such as the general politics or the vision of the institution. This statement rightfully points to the importance of the curriculum and teachers in any context of education. In the context of integrated learning, the role that these two factors play in making students shift from mere learners to learning-teachers and from passive observers in the community to transformed agents of change at the macro level is not negligible. While Kelly's (2004) perspective on curriculum seems to be very concise but limited, "what is taught and learned in schools", we have adopted the understanding of Luke et al. (2013:10) which is more detailed and encompassing. They consider a curriculum to be:

the sum total of resources – intellectual and scientific and linguistic, textbook and adjunct resources and materials, official and unofficial – that are brought together for teaching and learning by teachers, students and in the best case community, in classrooms and other learning environments.

Another reality that they also emphasize is that a written document is rarely the same as the real lived experience of the curriculum in the classroom. The professionalism and personality of the teacher and the ownership and involvement of students play a significant role into producing desired outcomes for a curriculum. So, by and large, the written curriculum simply serves as a 'guide' or a simple orientation tool for the teacher (Westbury, 2008; Schwartz,

2006). It is no more than a map that allows teachers to have a clear direction to the goal which the school wants to reach, an overview of subjects with contents that they are expected to teach, with a description of operational moves and standards that allow to gauge the performance of learners in terms of key knowledge, understandings, skills, competences, processes as well as experiences.

6.4.2.1 Implications for university level

At the university level, the implication of findings for a curriculum design for integrated learning requires the six elements that act in synergy on actors involved in the teaching and learning action: students, faculty, staff and leadership and the larger community as note in Figure 5.1. Those six elements of the curriculum at the university level are (1) the school vision, mission and values, (2) the infrastructures (provide varied settings), (3) educational and pedagogic resources, (4) assessment and evaluation processes in place, (5) educational process and the immediate as well as general context, and (6) the Christian worldview that transcends and permeates all activities. Figure 6.2 stages these core elements and how they are interconnected.

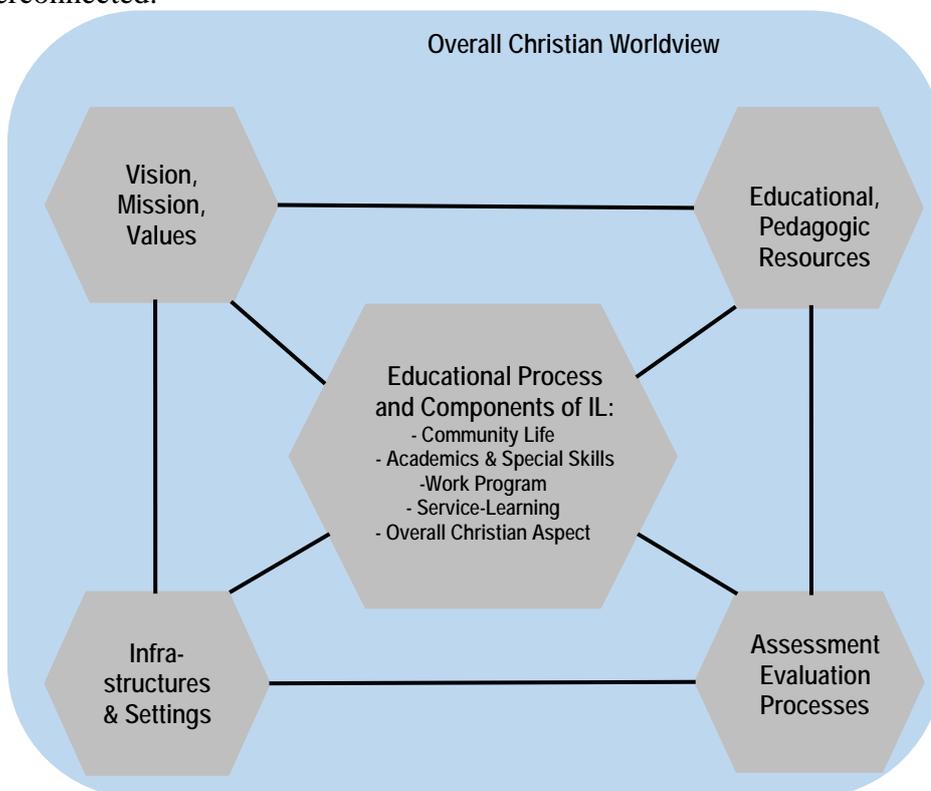


Figure 6.2: Core elements of the Integrated Learning curriculum at the university level. [Adapted from Luke A., Woods A. and Weir K (2013)]

The school vision, mission and values define the ideal or end goal that the institution pursues and the road map to get there and the attitudes and values to be adopted by all those who are involved in the process in order to reach the defined institutional goal and objectives. At this level, institutional ownership and interiorization of the ideal and goal of the road map as well as attitudes and values to be adopted by all members of the educational community is key to the success. Every member needs to know why the institution exists, where it is heading, what its compelling values are, and why they have chosen to be part of it. The vision is operationalized in a setting and infrastructures provide various settings that serve as interaction spaces among students, between students and faculty/staff, between students and the members of the larger community. Places such as classrooms, offices, the chapel, benches on the courtyard or under trees, spaces on the lawn, the dormitory, the library, the garden, the studio, labs, the bus, homes, recreational spaces and many more, all constitute settings where learning takes place.

However, educational and pedagogic resources are tools and materials that facilitate learning and are used by teachers and students in the process of discovering and creating new knowledge. Resources consist of text books, books, syllabi, computers, lab tools, projectors, sound systems, national program (if any) and notes. Assessment and evaluation processes are mechanisms that are put in place to assure that the train is moving in the right direction and with everybody on board. It is important to assure that a group of people are not intentionally or unintentionally left out of the process. In any such case, assessment and evaluation allow the design of strategies to remediate the situation and keep the process on the move as intended.

Educational processes and the context stand in the centre of the other four elements described above. It is where the teaching activity is located and any other activity that is organized to further the process of transformation through integrated learning (teaching activities, chapel sessions, house meetings, sports activities, work program activities, service-learning sessions, Bible studies, choir activities, club activities, student body and student organization activities, etc.). All these activities are organized in a way not to impinge on the general context of life in community on campus but rather to fit into it in a manner to consolidate it. Activities are also in alignment with the broader context of the wider community so that the institution becomes a leading force that does not work against the cultural and social values and wealth

that already exist in the broader context, but rather contributes towards bringing only needed cultural conversion in fulfilment of the God-given role of man to work for the betterment of life conditions in the fallen humanity. This action is founded on the reconciling and redemptive work of the Christ on the cross which brings in the sixth element present in an overall way in all activities (personal and collective): the Christian worldview. It works as a unifying motif of all actions within the curriculum and has been articulated by many scholars (Holmes, 1987; VanZanten, 2011; Glanzer, 2009; Esqueda, 2014) in different terms but can be summed up in the acknowledgement of four fundamental truths that lead any Christian action: (1) God is the Creator of all, (2) the whole humanity is fallen and under the power of evil and in need of salvation, (3) God provided for the salvation of humanity through the redemptive work of Jesus Christ on the cross, and (4) as the One who was, is and is to come, Jesus Christ will come to take all those who have willingly chosen to surrender to his Lordship to live with him in eternity. In Christian belief these fundamental truths transcend all realities and they eventually bring all realities to reconciliation with the Creator God.

A detailed example of the Integrated Learning Curriculum implemented at UCBC for transformation and servant/spiritual leadership is presented in appendix I. It is an educational process built on an eclectic model that incorporates elements from the Social Reconstructionist, from the humanist and liberationist and critical theory model of Curriculum (Cranton & Taylor, 2012). In the examination of the Social Reconstructionist Curriculum, McNeil (1985:25) contends that it is built on the commitment to foster a new culture, what Carpenter (2012) calls ‘culture conversion’, a concept also embodied in UCBC’s motto: “being transformed to transform”. This type of educational model involves the learner and the whole learning community in the transformation process to serve as model to other members of the community and trigger a reconstruction of mentalities and the social tissue. The aim is to foster change in the society starting with personal transformations. How students navigate through the cycle was presented in research findings summed up in Figure 6.1.

6.4.2.2 *Implications for classroom level*

At the classroom level, there are also six elements in the curriculum that can be proposed for integrated learning. These include the five traditional elements in any curriculum: the syllabus, resources, the work-plan (preparation sheet), assessment and evaluation, and

learners as central to teaching activities (Mickan, 2013:44) and the sixth element which is the overall Christian perspective. Figure 6.3 gives the core elements of the integrated learning curriculum at the classroom level. All these elements constitute tools and assets that the teacher organizes in order to take learners from where they are to a certain level of knowledge and transformation.

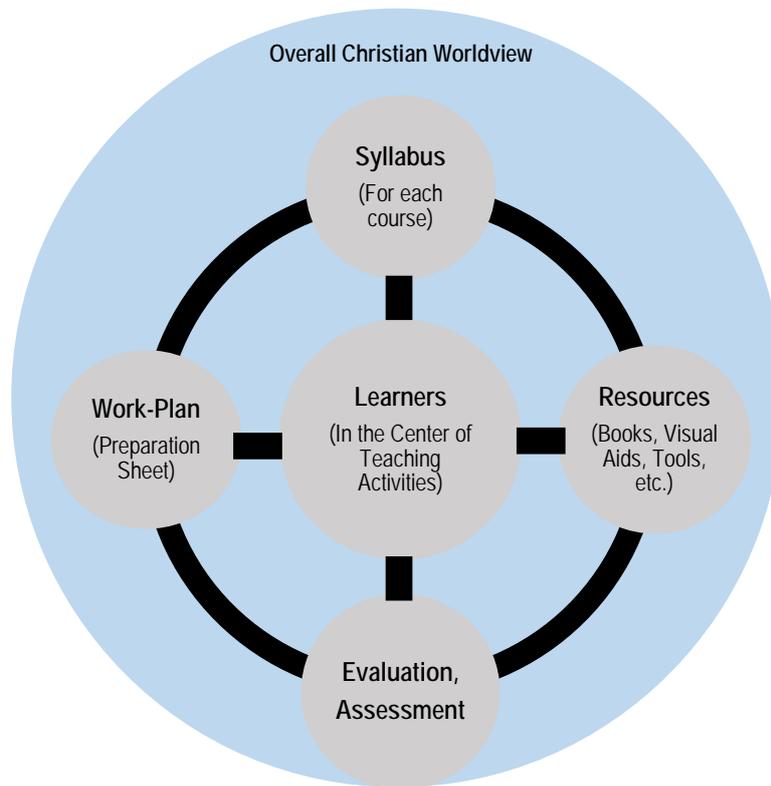


Figure 6.3: Core elements of the Integrated Learning curriculum at the classroom level. [Adapted from Luke et al. (2013)]

The syllabus defines the main goal of the course or its purpose with details such as specific aims and objectives for learners in a specific class. It also includes outcomes to serve as clue for an external assessment (Mickan, 2013:45). In the syllabus, the teacher presents his/her scheme of evaluation and assessment and all scheduled activities of evaluation (readings, quizzes, assignments and exams) preferably with predetermined dates so that learners are not surprised. The teacher also sets expectations in terms of what he/she wants from learners and what they can expect from him for meaningful interaction and successful learning.

Resources comprise all documents, texts that the teacher develops and tools, techniques or people that he/she refers learners to so that they can develop knowledge and meaning. Resources are selected based on objectives of the course (Mickan, 2013:50). The work-plan is the teaching plan of the teacher which includes all requirements set in the syllabus broken into units of work sequenced for daily implementation. While syllabi can be predetermined, the work-plan is crafted by the teacher him/herself based on the content in the syllabus and the reality of the pedagogical context and broad context in which he/she is called to work. At the centre of the educational action are teaching activities. They draw on all other elements of the educational model. In the case of the Integrated Learning such as of UCBC and described in this study, teaching activities result from the synergetic and dialectic interaction between the six elements mentioned in such model: academics, special skills, work program, service-learning, community life and social practices and the overall Christian dimension in all five.

Assessment is the stage where the teacher uses specific tools to monitor the progress that learners have made in understanding or mastering specific notions. Assessment is both summative and formative. Summative assessment occurs at any point of the lesson and purposes to solicit learners' input to see where they stand or what route they would suggest to be taken in the course of teaching. Formative assessment consists in double checking the understanding of learners on specific notions that were taught. However, all five elements of the curriculum model are used under an overall Christian perspective. The teacher's ability to nest each teaching into the broad biblical narrative builds the significance of each action and fact as well as new knowledge from the Christian worldview perspective. This prepares learners to grow into educated Christians, with critical scientific reasoning, capable to make decisions that are upright and rooted in the Word of God no matter what the field in which they are operating.

6.5 RECOMMENDATIONS FOR IMPLEMENTATION IN CHRISTIAN UNIVERSITIES

6.5.1 Recommendations to Christian universities

Based on the research findings resulting from research conducted at UCBC, we recommend Christian universities in general, and in Africa and DRC in particular, to regularly assess the

implementation of their vision and mission statements, preferably after every five years. Such assessment will assure that the institution is moving in the right direction initially assigned to it. Such exercise will require inputs from different stakeholders and perspectives: first from students, from faculty and staff and also from social partners (parents, community members) and from external partners, who can basically provide expertise for the work. In fact, in the midst of being used to the comfort of large intakes and the pride of releasing big numbers of graduates, institutions can easily lose track of challenges and problems that permanently dog them from within, as well as from without and tend to slowly push them astray from their mission and in some cases from moral and ethical considerations as they favour academic excellence and adaptation as set by the global world. Academic excellence is of value when at all time it is guided by the wisdom of a heart, softened in character to adopt a servanthood attitude and coupled with a renewed mind that seeks the good of all.

The world is fast changing, and in the course of that change, assets emerge that are useful to life in society but change also brings with it subtle but strong counter currents capable to displace values and ways that constitute cardinal beliefs and virtues for Christians in the 21st century. Among these are the dignity and value that God vests in the human – man and woman – as created in his own image and for one another, the essence of the redemptive work of Jesus Christ on the cross to save man and humanity from fallen-ness, the Lordship of Jesus Christ as the one through whom all things are reconciled with God, the central role of the Holy Spirit as the only one who has the potential to truly change man from inside to outside touching every aspect of his life, and finally, the primacy of the Word of God as major reference for Christians in all issues pertaining to humanity and the world. Adopting an integrated learning approach that operates under the overall and all-encompassing Christian worldview has the evidenced potential to train citizens who are called to be servant leaders with the capacity to reflect positively on the destiny of their communities.

6.5.2 Recommendations to the Christian Bilingual University of the Congo (UCBC)

From the findings of the study recommendations are also formulated to UCBC and all its social partners in the educational action, particularly, parents as well as the broader local community and the church. First, to UCBC we recommend:

- (1) To properly select and align courses in educational levels and re-evaluate time allocation to theory and practice so that the work load will be light but consistent to create an enjoyable learning experience for students;
- (2) To design strategies so that growth in number will not be consistently felt as a threat to community life which has revealed itself to be a powerful asset in inducing change in students' personal lives in the context of integrated learning;
- (3) To keep the focus of the educational process on building the inner person of students by fostering character and transformation of the mind so that learners can develop critical thinking that aligns with their Christian calling. They will thus be equipped to make moral and upright decisions no matter what the context in which they are called to serve;
- (4) To help students develop and keep the consciousness that they are ambassadors of the vision and mission of the institution everywhere they go so that their deeds and actions, therefore, reflect their personal identities and those of the institution as Christian in the African, Congolese context;
- (5) As an institution that functions in a conflict and war torn region where violence against women is increasing, to equip all students with knowledge in conflict resolution and peace-building and gender related issues;
- (6) To make an effort to have general education courses taught by faculty members who are well versed in Christianity, in the biblical worldview, and with a relatively good knowledge of the socio-cultural context of training so that students can appreciate what is valuable in their context and bring it as a contribution in the global context.

Secondly to UCBC's social partners we recommend the following:

- (1) Parents: that they work in synergy with the institution in shaping and nurturing students into educated Christians and responsible citizens that the nation can count

on; this recommendation also goes to the local community in general as a partner in educating responsible citizens, a partner that can also constructively advise the institution in its role to induce relevant culture conversion;

- (2) The church: that together with the university it examines and redefines African/Congolese Christianity in a way that it opens up to the dynamic nature of the world to embrace change but without conforming to the patterns of the present world and without compromising the primacy of the Lordship of Jesus Christ;
- (3) The government: that it supports all institutions that are currently implementing integrated learning and considers the implementation of this approach as a need for educational practice at all levels –primary, secondary, higher– in the country. Such practice has the huge potential of preparing a new generation of citizens from their tender age with the desire to positively contribute to the collective welfare and assure a better future for their nation.

6.6 SUGGESTIONS FOR FUTURE RESEARCH

As recommendation for further research, we suggest that a similar study to this one be undertaken from the perspective of parents and community members in general to investigate the impact of integrated learning in learners. Perceptions of organizations and institutions that employ students can also be examined to have a much more complete understanding of the transformational impact of students in communities. Secondly, we recommend that this same study be duplicated in Christian universities in Africa and in the West as grounds for a comparative study to identify the role of context in the implementation of integrated learning for transformation in community. Thirdly, it would be important that a study be carried out to clarify the nature of leadership (inclusive and/or servant/spiritual) that students develop after experiencing education for social responsibility. Lastly, a study that clarifies the contribution of Africanism towards transformation in personal lives and in community through integrated learning can also be of great value.

6.7 CONCLUSION

The purpose of this chapter was to draw a conclusion to the study by summarizing its findings and giving emerging conclusions to see how they relate to findings and ideas uncovered in the

literature review. All research questions were addressed and there is an enactment of integrated learning at UCBC as a Christian university. Learning that students received at UCBC positively contributed to their impact on and their role as agents of change in their respective communities. Change that students experienced at personal level consisted in the building of the inner person which resulted from actions and activities that challenged their old assumptions to build new assumptions after autonomous thinking and decision. These were all equally fostered by the educational program content and the interactional context designed by the institution.

Research findings thus confirmed that students experienced all six core steps in Mezirow's (1990) TLT: critical thinking, dialogue and holistic orientation in the learning community setting, and context sensitiveness and authentic relationship with one another, within the school community and with the larger community. In their process of transformation, students also experienced a growth from mere information to wisdom which translated into character establishing the learning and thinking map suggested by Hart (2009) as part of the transformational process. After being transformed, to carry transformation in their respective communities, students actively implemented their role as 'learning-teachers'. The experience of McCahill's (2006) spiral of learning for transformation better explained students' actions and 'echoed words' in the community. Although they had graduated from the institution, students viewed themselves as lifelong learners with the responsibility to convey hope and change to others through word and deed. The final result was a conversion of culture under the form of personal and collective change of mentality as advocated for by Carpenter (2012) and of which instances were provided from research findings.

The study ended with recommendations to UCBC and its local partners and suggestions for further research about the nature of leadership that results from integrated learning, to examine perceptions of other social stakeholders on transformation that integrated learning induces in learners and in communities and on comparative studies on integrated learning in Congo, in other regions of Africa and in the West to see if context plays a certain role in defining the nature of integrated learning and results that it produces in students and in communities.

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APPENDIX A
INFORMED CONSENT LETTER

Dear UCBC Alumnus,

I am carrying out a doctoral study at the University of South Africa (UNISA) in Education Science; particularly, in Philosophy of Education. The topic of my doctoral thesis is “A Phenomenological Reflection on Integrated Learning at a Christian University for Community Transformation in the Democratic Republic of the Congo”. This research attempts to critically reflect on, with the aim to describe and evaluate the contribution of integrated learning at UCBC in students’ lives as agents of change in their communities. Your lived experiences in integrated learning and as a former UCBC student might be helpful to carry out the study and yield results that will be beneficial for other universities as well as for UCBC itself in perfecting its practice in integrated learning.

I am writing to request your informed consent and participation in order to do the study. Your input is requested through a recorded interview with semi-structured and open-ended questions. Please be assured the interview will take no more than two hours and that any information that you provide will be totally confidential and no name will be reported. Your participation in the study will be voluntary and you can withdraw at any time during the study without any penalty. However, in the course of the study, a second round of interview might be judged necessary.

I am looking forward to hearing from you.

Yours sincerely,

Bunduki Kwany Honoré
College of Education (Student 47977884)
UNISA, Pretoria, RSA
Cell Phone: +27728331457 and +243994079719
E-mail: 47977884@mylife.unisa.ac.za and honore@congoinitiative.org

I acknowledge that I am informed of the nature and aim of this study and I freely consent to participate in it.

NAMES: _____

MONTH AND YEAR OF GRADUATION: _____

SIGNATURE: _____ DATE: _____

APPENDIX B

LETTER OF REQUEST OF PERMISSION

The Rector, UCBC
P.O. Box 78, Beni
North-Kivu, DR Congo
Date: 15 October 2013

Dear Rector,

I feel privileged to write to you and I express my gratitude to you and to the UCBC Management Committee for allowing me to do my doctoral studies at the University of South Africa (UNISA) in Education Science. The topic of my doctoral thesis is “*A Phenomenological Reflection on Integrated Learning at a Christian University for Community Transformation in the Democratic Republic of the Congo*”. The overall purpose of my study is to critically reflect on, with the aim to describe and evaluate the contribution of integrated learning at UCBC in students’ lives as agents of change in their communities. Lived experiences of former UCBC students might be helpful to carry out the study and yield results that can be beneficial for other universities as well as for UCBC itself in perfecting its practice in integrated learning.

To conduct the study, I need to interview 12 of the UCBC alumni that are currently working in the community. This group is selected because they have gone through integrated learning at UCBC for at least four years and are now serving in the community. The interviews will be semi-structured, with open-ended questions and will take no more than two hours. However, it might become necessary to have a second round of interview in the course of the study. I sincerely assure that consent of participants will be sought with the guarantee for them to withdraw from the study without penalty, and all interviews will respect the confidentiality and anonymity of the participants.

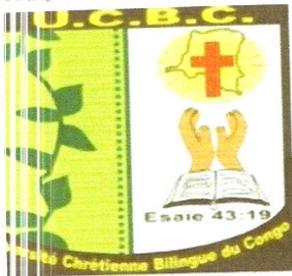
I do believe that this study is about UCBC, though through its alumni, and I will appreciate your consideration to give me permission to have access to the list of all alumni of the academic years 2010-2011 and 2011-2012 and to interview them. I am looking forward to hearing from you.

Yours sincerely,

Bunduki Kwany Honoré
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APPENDIX C

LETTER OF PERMISSION



Université Chrétienne Bilingue du Congo
Academic Inquiry • Community Engagement • Student Service

20 October 2013

Bunduki Kwany Honoré
College of Education (Student 47977884)
UNISA, Pretoria, RSA
Cell Phone: +27728331457 and +243994079719
E-mail: 47977884@mylife.unisa.ac.za and honore@congoinitiative.org

Dear Mr. Bunduki,

RE: PERMISSION TO UNDERTAKE RESEARCH

We greet you in the name of our Lord and Saviour Jesus Christ!

I acknowledge receipt of your letter requesting permission to conduct research for PhD on the topic: *A Phenomenological Reflection on Integrated Learning at a Christian University for Community Transformation in the Democratic Republic of the Congo.*

Your request is hereby granted. The Office of Academic Affairs will provide you with needed information and contacts.

We wish you God's blessings and success in your research.


Professor David M. KASALI

*President and Founder of CI-UCBC
And Rector of the Christian Bilingual
University of the Congo, UCBC
Beni, North-Kivu, DR Congo*

Mobile Phone: +243 81 26 23 655

E-mail: dkasali@congoinitiative.org

Website: www.ucbc.org or www.congoinitiative.org

APPENDIX D

ETHICAL CLEARANCE CERTIFICATE



Research Ethics Clearance Certificate

This is to certify that the application for ethical clearance submitted by

Honore BK [47977884]

for a D Ed study entitled

A phenomenological reflection on integrated learning at a

Christian University for Community Transformation in the
DRC

has met the ethical requirements as specified by the University of South Africa
College of Education Research Ethics Committee. This certificate is valid for two
years from the date of issue.

A handwritten signature in black ink, appearing to read "CS le Roux", is positioned above the printed name of the signatory.

Prof CS le Roux

CEDU REC (Chairperson) lrouxcs@unisa.ac.za

Reference number: 2013 Aug/47977884/CSLR

15 August 2013

APPENDIX E

RESEARCH INTERVIEW GUIDE

1. How do you describe integrated learning at UCBC? In other words, state your understanding of integrated learning at UCBC.
2. Describe your learning experience at UCBC in respect of integrated learning. Or, what has it been like to study at UCBC for you? If possible state what you did like more and what you disliked in your learning experience at UCBC.
3. Describe your experience in service in community and how integrated learning that you received at UCBC has empowered you to act differently in your community.
4. If there is any case, provide a challenging situation that you came across and in which you felt less or not prepared at all by your learning experience at UCBC and say how you responded to it.
5. How do you think integrated learning can contribute towards transformation in the community? At what stage of education do you see that transformation being implemented and effective: before, during or after? And how do you see it being implemented and effective?

APPENDIX F

CHANGE OF MENTALITY: THE STORY OF COMMUNITY DEVELOPMENT

I talked about what is the plan of God in our daily lives. We have resources around us, what is God's plan? Go back to Genesis, God said: "Rule over... and cultivate..." Now God's plan is that the resources we have, yes we take care of them, but also we enjoy them. And when I talked about animistic worldview, where people think that if I get rich, I will be bewitched. So, let me just be poor so that these witches will not come and bewitch me. So, talking [about] all these things and talking about creativity, you have resources, what can you do, what can come out of what you have around you?

I don't know what happened but that day I took my marker and I said, let us right now work on a medium budget of having at least an iron-sheet-house. Yes, might it be with mud, but at least with iron sheets. We [calculated] and the budget went to \$ 1530US. Yet the cows of that man, one of them can cost \$ 1000US. And I said ... 'how many people have less than 10 cows?' No one showed up his hand. 'How many people do [we] have here who have at least 10 cows, to go beyond?' All of them raised their hands. I said, 'Do you believe that all of you can have iron sheets [houses] in your village here?' All of them said: 'Uhhmmm.'

Then, one or two weeks later, when I came back, someone came from that village and said, 'You know what, that man has decided, first of all, to build an iron sheet in his village. Secondly, he is in the process of buying a land in the city, in [names the city] to build a good quality of house for business.' Yet, that is something I mentioned, I said, 'You have cows here. Don't think that this is an investment because war or anything can come and it goes, and you become as poor as I [am]. So, please, do something, use your cows, sell them, and buy a [property] here and there. Build houses. People have money, they need to rent your houses but you don't have houses.' And exactly that is what he is doing now. And that is my best experience.

I contributed to that man... because I know, and I really believe, and I told people there, I said, 'Don't think that someone who loves you or who estimates you, who gives you value is the one who gives you material things. But the one who loves you and who wishes your

prosperity is the one who gives you knowledge.’ And I’m very happy that tomorrow or after tomorrow, who knows maybe tomorrow, he will build a hotel and I will go and sleep in that hotel and I will pay money for that. I will be very proud, ‘Yes, this is a house that is the result of my teaching.’

[Interview excerpt from Respondent FT1, interviewed on 2 November 2013 in Butembo]

APPENDIX G

CHANGE OF BEHAVIOUR: DARING TO LEAD THE CHANGE THROUGH RECOVERING ROAD TOLL TAX DUE TO PROVINCIAL GOVERNMENT ACCOUNT

... At [names place], people were afraid of [names business person], her trucks. No, [names business person], she is terrible. If you dare touch, you directly touch the Governor and they will fire you from here. So, I said to myself, 'Who has sent me here? It's the Governor. To do what? To check documents. Well, if he will fire me just because of [names business person], I agree.' I stopped her truck full of gas. I stopped the truck to the point that there was a regularization of about \$25,000 US.

And there was a terrible smuggling which was well organized when they started that thing over there (Points towards a big gas station built by the business person and later on leased to the government) Ah, yaya! They were doing import services and after importing, they stocked there. So, the truck would come, they unload the fuel there and the truck goes back. Now they come with another truck to take fuel from there to [names place]. And that gets you in a terrible confusion. During entry the truck did not pay. They come and take the fuel from here and they say, 'No, all was already paid. We are only expediting, but the car has already gone through customs... through customs' declaration and all is paid.' And they present the expedition voucher. I said, 'Wait a minute, there's a problem here. Please, show me the customs' declaration document.' I looked at the customs' declaration document, the plate number for the truck on it is different from the one from the truck now. I tell them, 'Show me the receipt of payment at entry point... what you paid.' They couldn't give that document. And we were able to do the regularization.

From that day, [names business person] also was cheated by the customs' agency that she was using. When she discovered that, she began processing her products herself through customs' services. Now she knew how to follow up customs' agencies. Up to this date there is a good system in place now. Even if there are 10 trucks, she comes and does the declaration for the 10 trucks and the trucks are allowed to pass without any problem.

[Interview excerpt from Respondent FE1, interviewed on 27 June 2014 in Beni]

APPENDIX H

CHANGE OF BEHAVIOUR:

PROMOTING GENDER EQUITY AND SOCIAL JUSTICE, A STORY OF MALE GROUP THERAPY

... We call it [the project] in Swahili: KUNDI YA UPONYAJI YA WABABA (Male Group Therapy). ... It's a new approach working with men, because we've been working with women for decades fighting against FGBV (Fighting Gender Based Violence). Then at the end of the day we did a study on masculinity and we realized that if men are really resistant to all program that come and tell them about women promotion, gender equity it is because they are not on board. So, whenever the programs come, they are looked at as perpetrators, they are not looked at as agents of change... we need to work with men if we want to see FGBV's end. So, that's how we started.

So my project is a pilot project, the very first one. And at the beginning we wanted to work with young men but then the World Bank, the one funding the project, when I presented in US about the sexual violence survivors, they said, 'No, instead of working with the young men, let us work with partners of these survivors but also we will work with male who are very aggressive.' So, this is how we changed the target and we were wondering, what the result will be like. But we started, we had fourteen sessions. We had two facilitators for each group of ten men and there were six groups in all [names place]. We still have one group for military, they're the seventh. So, men started meeting. They had many problems. We started talking about the consequences of war. What's a good man like? What... how can somebody be responsible for his own act? Sexuality, how does it happen in our homes? Only to difference and to show them how we can also have sexual violence in our own homes.

So, at the tenth session, we invited the wives to come and testify because the husbands were always saying, 'I have changed this, I have changed that, I do this, I am now giving money to my wife, I am doing this...' But at the tenth session women came, they testified. And when we finished the fifteenth, the last session, they came with their families. It was very touching what they were saying. Someone would say, 'I have spent seven years with my husband but he had already chased me. So I was sleeping in children's bed, but ever since you started this program...' So, we were very proud.

And everybody who was invited, because we invited the chief of quarters, people from the communities, it was very touching. Someone said, a girl, a grown up girl, she came with her parents: 'Ever since I'm born I have never seen my father and my mother walking together, but from this Male Group Therapy, now my Father and my Mother can walk together, and my mother has clothes. My Father never bought clothes. My young brothers were at home since three years. They couldn't go to school but thanks to the...' So it was very, very touching. We were very proud, so we said, 'Ah we didn't work in vain.'

[Interview excerpt from Respondent FC1, interviewed on 26 November 2013 in Goma]

APPENDIX I

INTEGRATED LEARNING CURRICULUM AT UCBC

1. Generalities on curriculum

Generally, there is an array of approaches to viewing the curriculum, but McNeil (1985) breaks them into four basic conceptions: the Humanistic Curriculum, the Social Reconstructionist Curriculum, the Technological Curriculum and finally the Academic Subject Curriculum. Each conception presents its own sub-entities which give varied understandings and sides to the same reality.

To come back to each conception, the Humanistic Curriculum purposes to provide personally gratifying experiences for each and every learner and for self-actualization. Directions within this conception consist in the confluent curriculum where there is an integration of the affective aspect of the life of the learner with the cognitive domain characterized as add-on. The second direction is the consciousness and transcendence approach which uses transcendental meditation to alter the inner states of the learner touching on his consciousness, will and growth beyond the ego in the attempt to reduce addiction and similar parameters among students (McNeil, 1985:14). Finally there is the response to depersonalization approach which promotes self-directed learning that takes into account the achievement motivation, the attributive theory, children's interests and the locus of control meaning. This locus simply refers to the level to which people believe they have control over their own fate or destiny.

The Social Reconstructionist Curriculum is considered as a way to foster social discontent and change expressed through the building of a new culture. Learners are trained to induce social change and be active participants in social planning together with the community through engagement. Let's note that a Social Reconstructionist Curriculum can be built on different views such as Paulo Freire's conscientization (to awaken the oppressed), the Neo-Marxist approach (where there is need to rally the working class for control and power), the Futurologist view (in which deliberate choices are made about the world of the future), and the Social Adaptation which is slightly different from social reconstruction by the fact that it

trains with the purpose to respond to social need while the reconstructionist curriculum training moves beyond a simple response to social needs to develop critical consciousness of social problems with the purpose to do something about them. The targeted end result is to foster change in the basic structure of the society. Unlikely, adaptationists only believe that finding out what learners need to fit into the real world is sufficient.

The Technological Curriculum is recognized for its use of technology in education. It significantly reduces the role of the teacher from an imparter or conveyer to a simple manager of the learning material as the content and application of instruction are pre-set. Often courses are fragmented into smaller units of learning with a test at the end of each. The last conception of curriculum, which is one of the most widely spread is the Academic Subject Curriculum. It emphasizes reaching excellence by giving learners a list of needed academic subjects which will prepare them for equity and social justice. (McNeil, 1985:58). Within the Academic Subject Curriculum there are three major directions: the forms of knowledge approach (where students learn acquire, justify and not simply recall facts); the integrated studies (which advocate for choosing unifying themes around which learning from different subjects and in different modes can be integrated) and finally, the basic education (Insists on returning to the basics: reading, writing, solving mathematical problems and the starting point for an educational activity).

While all these forms, conceptions and approaches to curriculum are good, it seems of importance to have an approach that functions in a more eclectic way and not only focuses on developing students to be excellent but also to be lifelong learners whatever the educational activity in which they are involved so that at any stage in their lives they can continue to grow in knowledge and respond to societal needs. It is on such premise that the UCBC curriculum is crafted and it wouldn't be over stating to say that it has some similar points with the Integrated Learning Curriculum and Co-curriculum suggested by Nemerowicz and Rosi (1997) for Education for Leadership and Social Responsibility from which it departs on four aspects: (1) its Christian aspect, (2) its triadic training approach, (3) its bilingual and technological skills' component, and (4) its emphasis on community life through social practices. Beyond all these points, the UCBC curriculum also seems to be more eclectic in approach in the sense that it blends elements from the governmental curriculum which is typically academic subject oriented and the social Reconstructionist approach that it has

adopted to train transformed learners to bring cultural conversion in their communities. To effectively play such a noble role, learners need to grow in their humanness and altruism as an inspiration from the Christian and biblical worldview and in competence and autonomous and critical thinking.

Contrarily to what some minds may think, thinking critically does not oppose man to God nor does it oppose the Bible and Science only if the starting point is to acknowledge that God is the source of the ultimate truth. And the thinking hereby articulated about critical thinking that doesn't bring the Bible and Science to enter in shock heads-on is to be nested in the principle that Briscoe (1987:33) eloquently states:

Scripture rightly understood is the final authority and science properly conducted and applied serves to amplify and elaborate on the gracious revelation God gives mankind.

This principle is foundational in any Christian education endeavour that wants to promote sound reflection on Bible and Science. And if all is taken from this perspective and understanding, then the biblical worldview, such as used by UCBC in an overall way in its educational approach, provides an encompassing frame within which genuine personal transformation occurs as a preparation for servant leadership and social responsibility.

2. Integrated Learning Curriculum at UCBC

Christian Worldview in Education for Transformation and Servant Leadership

The Christian worldview is the encompassing frame within which education is provided at UCBC for personal transformation of each member of the school community and an impact in the larger community. The Christian worldview that is conveyed here follows the biblical narrative string with four nodes which are crucial to the holding together of the view within which every educational action should fit. These nodes are (1) the acceptance that God is the Creator of everything and that all is under His authority as the ultimate source of truth. (2) Humanity as of now is experiencing all sorts of plights and evil brought about by the fall of

man which ushered sin in the world. Humanity in such state is in desperate need of redemption altogether. (3) Redemption for humanity and man has been offered by God the

Creator out of love, through the propitiatory death of Jesus Christ on the cross. He is the only one who reconciles everything with God and everyone who believes in Him shall not perish but have life, eternal life. So, the solution to the many plights of man and of the world is provided. It is up to everyone either take or ignore it. (4) Finally, Jesus who died to pay the ransom for the fallen humanity, rose again and ascended in heaven and He will come to judge the world and the unbelievers while he will take those who believed in him to eternity with Him.

So, even in the realm of science and academics, redemption is still a needed reality because science and academics are part of things that need to be reconciled with God, as much as are people. Such reality makes sense in a country such as the DR Congo where poverty, corruption, bad governance, violence and all sorts of evils are common practice and no political program or intellectual performance has been able to bring a tiny piece of hope in any heart in the country. The country has moved from one crisis to another. But Christianity postulates that the answer to all problems of man and humanity is in the Creator himself and making his perspective the overall frame within which education is provided only makes sense in the context of a Christian university such as UCBC. Education that results is, thus, built on altruistic love which is love for the other and for creation. It is love that calls a person to the readiness to forget himself/herself and clothe himself/herself with servant leadership and humility and be the change that can inspire many others to act for change.

Developing a Model Community and Fostering Diversity

Though the education at UCBC is community life-oriented, in the centre of this community are students as the primary group that come to seek knowledge and growth. The vision and mission of UCBC clearly state and emphasize the need for developing a model community of people who are followers of Christ and exhibit Christ-like character of servanthood and concern for the collective welfare. Therefore, the university goals of UCBC capture the need for providing a setting capable to foster learning and transformation so that when students graduate from UCBC, they are able to do, to be and to display things summed up in six

characteristics that should be visible in their lives as a result of their having gone through the educational process at UCBC: (1) Graduates from UCBC conciliate knowledge and practice to formulate relevant solutions to problems in communities. (2) Their living and particularly work style demonstrate expertise in different fields of study and expertise as well as competence in dialogue and interactive learning both in French and in English, not setting aside technology. (3) They also naturally integrate mind, emotion, and body in theology, politics, and business for individuals and communities and (4) exhibit a Christ-like servant character as agents of transformation. (5) UCBC graduates are learning-teachers who model, nurture, and shape an authentic Christian community in the process of transformation through echoed words that testify to the change they have gone through and the vision they have for their communities and for each individual person as created in God's image. (6) Finally, they are the change and they lead the transformation of their communities, nation, and the world.

To reach such goals, UCBC's community serves as a setting where diversity is cultivated through the admission policy where students from all faiths, ethnic groups and cultures are welcomed to build a new community. And within the UCBC community, there is a free interaction between students and faculty and staff and all walls or academic divides are torn down to allow every personality to express itself and be built into an autonomous, critical thinking mind. It is this freedom of accessibility to one another that provides a perfect context where mentoring and coaching naturally occur, souls and hearts are healed and reconciled with selves and with God and new hope is ignited in lives and for the nation.

One of the collective experiences of such time is through the initiative of the Rector that he calls "family talk". All students are gathered to talk about a specific problem that the school community is going through with the leadership and no staff or faculty is allowed. The same meeting occurs with the staff and then there are reflection days where everybody is together to discuss life in community and share the Word of God as the source of all truth and as the ultimate authority.

Transformation and Servant Leadership in General Education and Disciplines

In general education, transformation and servant leadership are emphasized through certain classes. Though there are many general education classes, let's mention these main ones. The class that constitutes a turning point where students are exposed to the dilemma of dialectical

truth about their country and the new vision that UCBC suggests for its transformation, DRC Realities. DRC is a country that is potential rich (minerals, forest, cultural diversity, waters, rain throughout the year, fertile land, etc.) but among the poorest of the world. DRC has provided some of the most needed resources to the world but at the cost rather than benefit of its populations (Rubber, during the rule of King Leopold II, Slavery, Uranium to make nuclear bombs that destroyed Hiroshima and Nagasaki, gold, copper and diamond that have enriched many neighbouring countries and individuals in the past decades and still do, timber that has enriched some neighbouring countries most recently and still does, coltan which is fuelling the industry of technology and accounts of many in the world except of the DR Congo). The poor population is not only looted of its wealth that God has endowed it with but worst of all, killed, raped and deprived from the most basic human rights such as education, food, shelter, health and so on.

The '*DRC Realities*' class goes along with the '*Civics*' class which teaches what it means to be a good citizen and what are the responsibility of a good citizen in his country. The class features Service-Learning projects and Social Research projects of which introductions are taught for students to know how to take knowledge from theory to practice in community through the course of '*Introduction to Social Research Methodology*'. This class with all its other components are taken in Year One, preferably in the first Semester. In that same semester and towards the very beginning of the school year, students are initiated to life and studies at university to reduce frustrations and allow adjustment through the course entitled '*Adjustment to University Studies*'.

As a complement to the DRC Realities class, comes the course of '*Biblical Ethics and Worldviews*' which takes place in Year One but preferably in the Second Semester. In this class students are introduced to different worldviews with a special emphasis on the Christian or biblical worldview that UCBC has adopted as a channel of response to the many challenges that beset the Congolese society. The course not only casts views on worldviews, but it also challenges learners' assumptions founded on other views from the Christian perspective and presents the possibility of transformation that the Christian worldview presents through the work of incarnation and redemption as a possible model for all, a model that UCBC has resolved to adopt for transformation. Identifying with the suffering population is an act of incarnation which can only be possible if one forgets himself and clothes himself with

humility and servant leadership. Still in the second semester of the Year One, students take *'Bible Survey'* to give them an overall view of the biblical narrative and how incarnation and redemption and the pursuit of justice are recurrent themes which speak to their context as learners in the DR Congo.

The DR Congo has gone through atrocities for decades and to allow students to practically touch that reality, the course of *'Introduction to General Psychology'* preferably taught in Year Two, First Semester induces students in community work of 'being with and doing with' victims of war, violence and all sorts of abuse. This gives first-hand experience of what it means to be an Internally Displaced Person or a victim of rape, which are experiences that are to be ruled out of the society and the victims approached and restored into normal life again. Another general education class which intervenes in the third year, because by then students have acquired the capacity to use English as medium of instruction contributes to build motivation for servant leadership in students. The course ends with a Service-Learning project which touches on some practical issues in the community with practical solutions that students bring after uncovering the problems.

Concerning general education in the last years, there are Capstone classes in fields of specialization. These capstone classes are intended to be taught from the biblical perspective and with consideration of globalization and all that it carries with it. Examples of such classes are: (1) *'Christian Ethics and Media Communication in the era of Globalization'* in Communication Faculty. (2) *'Christian Ethics, Good Governance in the 21st Century'* in Economics and Management Faculty. (3) *'Christian Ethics and Technology in the Era of Globalization'* in the Applied Sciences' Faculty and (4) *'Church and Christianity in the Era of Globalization'* in the Faculty of Theology. Generally, these classes try to cover up all the major points that students have learned in the four years of their training so that they can build an ethical foundation with which they are released into the community as agents of transformation.

In all other disciplines, transformation and servant leadership are integrated through the Faith-Shaped Learning approach and the Service-Learning component where possible. Faith-shaped learning approach to teaching is built on the prior knowledge of the Biblical narrative and worldview in order to find the place of the discipline or a subject in the discipline in the

biblical narrative. If all truth is God's truth, then every new topic that is learned can fit in the biblical narrative as the account of God's truth. Thus students are also given a course of '*Bible Survey*' which covers landmarks in the Old Testament and the New Testament and allows learners to have a grasp of the unfolding of the story of God's redemption of the fallen man and of humanity in general.

However, for faculty to know how to articulate these realities, they need to have series of development trainings on the integration of faith and learning or better faith-shaped learning. Faith and learning are not to be taken as two separate realities that we try to bring together for coexistence, but as two realities that permeate one another and complement each other, faith explaining learning from the ultimate perspective and learning amplifying what was and is in place since the conception of the universe. (Briscoe, 1987).

Transformation and Servant Leadership in Community Engagement

UCBC's component of education for community engagement is *Service-Learning*. Service-Learning is not a simple opportunity given to students to do practice in the community that is internship and in the context of the DR Congo comes towards the end of the training of a student at university. *Service-Learning* is a pedagogy and an educational philosophy which learners from the classroom to the community as part of a specific class teaching to assess the needs of the community, bring them in class or in groups for discussion and suggest relevant solutions which are either directly implemented or indirectly implemented through organizations or through advocacy. As a pedagogy *Service-Learning* provides an opportunity to students for collective learning, peer teaching and increased retention. As a philosophy, develops learners' capacity to reflect on life, life conditions and our humanness and how to respond to the deepest needs of man.

Every course can have a Service-Learning project, which unfolds through four different steps: *Preparation, Action, Reflection, and Evaluation*. The *Preparation* stage is the longest as it means defining all needed resources, stakeholders and assets, gathering and contacting them. The *Action* step is one of the shortest as it can occur within hours or a day on which students get into the community and do the action that they have planned for, for weeks or months. The *Reflection* step brings learners back to the classroom to process what they have

experienced. It is at this stage that all that has been learned during the experience is firmly grounded in students. And it can result into the fourth step which is *Evaluation*. Lessons learned can push students to evaluate their assumptions, lives and situations again and start a new action and the process continues in a closed cycle where well implemented. It often impacts and empowers students to do 'good' and have the desire to give more knowing that they also receive through giving which is the deep essence of servant leadership and a sign of a transformed heart.

Transformation and Servant Leadership in Work Ethic Development

UCBC develops work ethic in students to prepare them for transformation and servant leadership in community through its *Work Program* component. Each student gives two hours of work per week or 30 hours of work in one academic year. As a compensation for the work that the student has offered as part of his training, 40\$ are cut off from his/her tuition. Apart from building work ethic, team work skills, humility and identification with the lowly in the community, *Work Program* allows students to take care of their campus and of nature in general. *Work program* involves students and faculty altogether and it contributes to foster community life where the academic divide is not experienced.

There are three levels of works that the community does through Work Program: cleaning the campus, providing a collective service in the community and Creation care. Campus cleaning works consist in slashing and/or mowing the lawn, cleaning the garden, cleaning the classrooms and offices, typing in offices, working in the carpentry shop, planting the lawn, trees, etc. In the larger community, work program actions have consisted so far of cleaning the market, cleaning the area around the mayor's office, cleaning the main roundabouts and the boulevard of Beni. Creation care is an annual activity that lasts a week and features activities and conference on being good stewards of the creation that God has blessed us with. As a result UCBC students have developed a permanent team of Creation Care Volunteers who work closely with the Work Program Office to planning activities related to environmental care at the campus or community level.

Transformation and Servant Leadership in Bilingualism and Technology

Bilingualism and technological skills are promoted as part of general education through the teachings of English and French. French being the official language of the country, it is well spoke by the majority of students. Education at lower levels in the DRC are given in French. However, loopholes were noticed in the efficiency of students in the language and so besides the general class of 'Techniques of Oral and Written Expression' suggested by the government on its Academic Subject Curriculum, UCBC also offers a French Skill class to all freshmen. Classes are taken in small groups to maximize interaction and build community. Also faith-shaped learning is favoured as all English Teacher are full time faculty and are all Christian.

As far as English is concerned, it has a curriculum that is organized in levels and subjects. The level component of the curriculum has four major levels: '*Basic or Foundational Level*', '*Beginners Level*', '*Intermediate Level*' and '*Advanced Level*'. All freshmen are taken into either the '*Basic or Foundational Level*' for those who have zero prior knowledge in the language and into the '*Beginners Level*' for those who have some level. A proficiency test designed by the UCBC English Teachers' team allows to classify new comers. Besides the level curriculum, all those in these first two levels, have their classes organized according to subjects and language skills. The four subjects which are consecutively taught are: *Grammar, Conversation, Reading and Writing*. The duration of training in any of these two levels is of a whole academic year.

The intermediate level has two classes: '*Intermediate I*' and '*Intermediate II*'. Each class lasts for one semester and simultaneously teaches *Grammar, Conversation, Reading and Writing* as a way to start inducing students into academic English that they need to take classes in English. The advanced level is also broken into two classes: '*Advanced I*' and '*Advanced II*'. In '*Advanced I*' students learn *Academic Writing and Reading* while in '*Advanced II*' they take subjects related to their fields of specialization known as '*English for Specific Purpose*' (ESP). For example, in Economics and Management they take '*Business English*', in Communication they take '*Public Speaking*', in Applied Sciences they take '*Technical English*' and in Theology they take '*Public Speaking and Homiletics*'.

In technological training, all freshmen are offered a class in computer skills as the computer and internet will be their tools for research and work at school. UCBC has three computer labs (one common, one for Applied Sciences, and one for Multi-media) where students have the opportunity to practice, take classes and do research as related to their subjects. UCBC also provides a digital library with approximately 40 desktop stations where students can do research and have access to J-STOR and e-granary. In a context that is remote in the countryside and where access to computers, electricity and internet are still challenges and huge barriers to education, such effort triggers instant change and the desire in learners to become more familiar with these tools and to know more.

Transformation and Servant Leadership in Academic Inquiry

To make the faculty familiar with the learner-centred methodology, faculty development workshops are offered either once or twice each month as time allows. During these workshops faculty discuss issues pertaining to good learner-centred teaching practices including syllabus writing, evaluation and assessment under the facilitation of an expert in the field and peer teachings on various subjects. Similarly to these workshops, the UCBC Integrated Research Institute offers, brown bag reading and discussion group sessions for faculty on topics that are related to good teaching practice and research in the academic context. Research projects can also be discussed in these sessions to provide enrichment before the work is released to the outside audience through publication.

CURRICULUM VITAE

BUNDUKI KWANY Honoré

Date of birth : 30 May 1969

Place of birth : Kinshasa, DRC

Nationality : Congolese

Marital Status: Married (to Kahindo Kalibo Decky, 4 Children)

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EDUCATION

Nairobi Evangelical Graduate School of Theology (NEGST), Nairobi, KENYA

M.A. TS (Master of Arts in Translation Studies)

2004

Thesis: "The Particle rò in Bbaledha (Lendu)"

National Pedagogic Institute, Kinshasa, DEMOCRATIC REPUBLIC OF THE CONGO

'Licence' in English and Applied Pedagogy

1996

Thesis: "Freedom and Democracy in Langston Hughes Poems"

National Pedagogic Institute, Kinshasa, DEMOCRATIC REPUBLIC OF THE CONGO

B.A. Honors

1993

Areas of Concentration: Applied Pedagogy (Education and English Language Teaching),
Literature (African, British, American), Linguistics

Minor: African Culture

Honors Thesis: "The Reason behind Nwoye's Conversion to Christianity
in Chinua Achebe's Things Fall Apart"

Blukwa Mbi Secondary School, Ituri, DEMOCRATIC REPUBLIC OF THE CONGO

State Diploma

1988

INTEREST FIELDS

Education and Research Methodology

Leadership and Administration

Theology and Ministry

Translation and Mediation

TEACHING EXPERIENCE

Christian Bilingual University of the Congo (UCBC), Beni, DRC

Lecturer: - English, Hermeneutics, Greek I and II

2007 - 2010

Developed syllabus, overall course structure and administered all grades

Oicha Nursing School (ISTM), Oicha, DRC

Adjunct Instructor: - 'English for Specific Purpose'

2008 - 2010

Developed syllabus, overall course structure and administered all grades

CECA-20 Teacher Training and Technical College (ISPT), Bunia, DRC

<p>Adjunct Instructor: - ‘British and American Literature’ Developed syllabus, overall course structure and administered all grades</p> <p>National Pedagogic Institute (IPN), Kinshasa, DRC</p> <p>Teaching Assistant: - To Professor Dika dia NZINGA in English Department - Conversation, Reading, Grammar, Composition, Special Methodology</p> <p>Collaborated on syllabus and overall course structure development, taught courses and administered all grades</p> <p>National Pedagogic Institute (IPN), Kinshasa, DRC</p> <p>Teaching Assistant: - To Professor Dika dia NZINGA at Translation School. - General Principles of Translation and Simultaneous and Consecutive Translation</p> <p>Collaborated on syllabus and overall course structure development, met with students upon request and graded all written work, including final exam papers.</p> <p>National Pedagogic Institute (IPN), Kinshasa, DRC</p> <p>Adjunct Instructor: - ‘English for Specific Purpose’ at Agronomy Department Developed syllabus, overall course structure and administered all grades</p> <p>Elynd Institute, Kinshasa, DRC</p> <p>Instructor - Language Art and Reading Developed syllabus, course structure and administered all grades</p>	<p>2003 - 2005</p> <p>1997 - 2002</p> <p>1998 - 2002</p> <p>1998 - 2002</p> <p>2000 - 2002</p>
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RELATED EXPERIENCE

<p>Christian Bilingual University of the Congo (UCBC), Beni, DRC</p> <p>Academic Dean <i>Administration and establishment work of CI-UCBC (2005-2006), coordinating academic activities of the university – curriculum design, admissions and registrations, courses and faculty organization for efficiency, compile reports (2006 – 2014), Acting Rector (2014), on study leave (2015 – Present).</i></p> <p>CECA 20 Francophone Church, Beni, DRC</p> <p>Assistant Pastor <i>Collaborate with Senior Pastor in Organizing English Service and Church Life related activities in general.</i></p> <p>Lendu (Bbaledha) Bible Translation Project, Oicha, DRC</p> <p>Bible Translator <i>Translation, typing and proofreading on paratext, minor administrative tasks</i></p> <p>ACTEA, Nairobi, Kenya</p> <p>Volunteer Translation Consultant <i>Translation of monthly Newsletters (English to French)</i></p> <p>National Pedagogic Institute Protestant Chaplaincy, Kinshasa, DRC</p> <p>Member of Elders’ Board <i>Church Secretary and Coordinator of Worship Department</i></p> <p>National Pedagogic Institute, Kinshasa, DRC</p> <p>Secretary of English Department <i>Coordinate Research related activities in department</i></p>	<p>2005 - Present</p> <p>2008 - Present</p> <p>2004 - 2006</p> <p>2002 - 2004</p> <p>1997 - 2002</p> <p>1997 - 2002</p>
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PUBLICATIONS AND PAPERS

- “Le Système LMD, nouvelle approche à l’éducation: Cas de l’Université Chrétienne Bilingue du Congo ”*
Presented at Expo 2014: National Gathering of Higher Education Institution Leadership in Kinshasa, DRC. **2014**
- “Education pour Développement ou Enveloppement: Etat de lieux en RDC”*
Presented on Scientific Reflection Days at UCBC, Beni, DRC. **2013**
- “Service-Learning in the DRC: 3-year Experience at the Christian Bilingual University of the Congo”*
Presented at Panel Discussion on “Service-Learning in Sub-Saharan African Countries” with Naomi Tutu at the Jimmy Carter Center, Atlanta, Georgia, USA. **2011**
- “Eduquer pour Transformer : Système LMD a l’UCBC ”*
Presented at Reflections on LMD System with Shalom University of Bunia, Anglican University of Congo and the Christian Bilingual University of the Congo, Bunia, DRC. **2010**
- “Theology of Church Growth: Quid of Reformed Churches in the DR Congo. Case of CECA 20 Church”*
Paper presented at Pastors’ Reflection Workshop in Butembo, DRC. **2010**
- “Know Yourself”*
Paper presented at CECA-20 Youth Retreat, Beni, and DRC. **2009**
- “The Impact of Church Proliferation on the Development of the Democratic Republic of the Congo”*
Paper presented at the Theological Consultation organized by the Pentecostal Bible School of Beni, Beni, DRC. **2008**
- “The Church and Globalization”*
Paper presented at CECA-20 Church Leaders’ Reflection Seminar, Beni, DRC. **2007**
- “From the Source Language to the Target Language”*
Paper published in the Monthly Revue of the CRPA (Research Center in Applied Pedagogy), National Pedagogic Institute, Kinshasa, DRC. **2001**

LANGUAGES

- Bbaletha (Lendu) – Native Language (*Speak fluently and read/write*)
Swahili – National Language (*Speak fluently and read/write*)
Lingala – National Language (*Speak fluently and read/write*)
Kikongo – National Language (*Only fairly understand*)
French – *Speak fluently and read/write with high proficiency*
English – *Speak fluently and read/write with proficiency*