A Global Perspective on Education in Mission

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Abstract: The article provides a global overview of education in mission, and it proposes frameworks for dialogue on education in mission in the twenty-first century grounded in the field of Comparative and International Development Education (CIDE). The author calls for a global mapping of Lutheran education in mission and explores its potential uses. She also offers a theoretical framework of critical components or "commonplaces" of educational thinking to stimulate global, intercultural dialogue on education, especially schooling, in mission.

Education in *Mission*

> Schools had not yet been built in Ah Cher's village in northern Thailand in 1995, but bulldozers had plowed dirt roads to the edge of the community of thatched houses. With the roads came a few government services and more than a few charlatans who would pay fathers to send their daughters to the city for "work." At the suggestion of an Akha community development worker, Ah Cher's father sent his daughter to a hostel in Chiang Mai instead. There, he was told, she would learn to read and write, and could then get a job to send money home.
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> Christian women from Ah Cher's Akha tribe and from other tribal groups ran the hostel. Over time, Ah Cher not only learned to read in evening school, she also learned about Jesus and she was baptized. When interviewed by an evaluation researcher about her life and education at the hostel, Ah Cher remarked, "The difference between being here and my life before is like the heaven [sky] and the earth!"[1]

Ah Cher's exclamation captures the sheer joy of one who has come to know Christ, who is learning to read, and who has the opportunity to study in school—something she could only have dreamed of while living in the village in 1995. Ah Cher's whole life had been transformed, and it now opened up before her like the bright blue sky over the northern Thailand rice paddy.

Education for Ah Cher was made available through a Thai government school

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that offered education to older children and young adults for several hours every evening. There she learned to read in a second language (Thai), the language of the country where she lived and one day would acquire citizenship papers. Ah Cher's own understanding of being in mission grew through Bible study and devotions at the hostel and after church on Sunday. By attending Akha church in Chiang Mai with other girls and with Akha families, she learned hymns, heard the Scriptures, and even began learning to read in Akha, her first language.

The mission under discussion is the Lord's. We are baptized into His mission. Through Baptism we are incorporated into the death of Jesus and become participants in His risen life, and thus we share His ongoing mission in the world.[2] Christ's Spirit creates opportunities for His people to do His mission; and, in faithfulness to the risen Christ, we become the place where the Spirit speaks and acts.
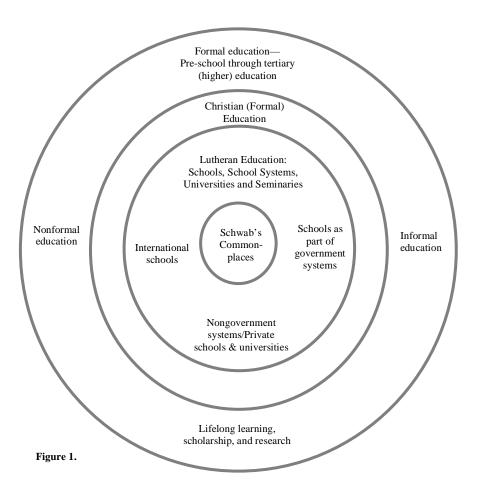
Education in Mission

During the last 150 years, greater proportions of children and youth from each successive generation have attended school longer and have reached more sophisticated levels of schooling from primary (elementary) school through higher education. For example, at the turn of the nineteenth century, less than one percent of the world's youth of university age were enrolled in higher education. As of 2005, 20 percent of the eligible age cohort was attending, and the percentages are increasing.[3] Baker argues that this "education revolution" has become a major transforming cultural phenomenon of contemporary society, not unlike large-scale capitalism or widespread representative democracy."[4] As the world increasingly becomes a "schooled society,"[5] mission in education increasingly will take place in or in relation to schools and universities. This trend is worth exploring in greater breadth as well as in greater detail. The field of Comparative International Education (CIE), in which Baker's scholarship is positioned, is an appropriate discipline in which to ground this exploration. An overview of the discipline will be discussed after framing the outline of this article, as shown in Figure 1.

Figure 1 shows the structures of education in concentric circles as they are treated in this article, ranging from the broadest, most general structures in the outer ring to the most specific "commonplaces" of educational thinking in the center circle.

In the outer circle is education writ large, where all forms of education and all schooling lie. Education is usually defined in terms of formal education, i.e., school and university systems, seminaries and some theological education; informal education, which is relatively unstructured and spontaneous; and nonformal education, which, like the three-hour evening classes that Ah Cher attended, has some structure. Some combination of these three areas, along with ongoing research

and scholarship, constitutes lifelong learning—an area that receives increasing emphasis as the literate population increases with each new generation.

Formal education—
Pre-school through tertiary
(higher) education

Christian (Formal)
Education

Lutheran Education:
Schools, School Systems,
Universities and Seminaries

Nonformal
education

International
schools

Schwab's
Common-
places

Schools as
part of
government
systems

Informal
education

Nongovernment
systems/Private
schools & universities

Lifelong learning,
scholarship, and research

Figure 1.

Christian formal education comprises the next ring of the circle diagram in Figure 1. Lutheran formal education, a subset of Christian formal education, is located in the third ring of the diagram. The text in this circle indicates that formal Lutheran education, i.e., pre-school through higher education, including seminary, is configured differently in different countries, according to a nation's educational structure and its education laws. In many countries, Lutheran schools and universities are part of the nongovernmental, nonpublic or private system of education. In other countries, all schools, including Lutheran schools, are part of a

government's education system and receive government funding; and schools affiliated with particular religious bodies are allowed certain latitude for curriculum, e.g., for moral or religious education, or other areas. International schools differ from national system schools; typically, they use a "nonnational" curriculum from another country, and they are part of the nongovernment sector.

Finally, the center circle in Figure 1 draws attention to the dynamic intellectual work of schools and universities built on Joseph Schwab's framework of "commonplaces" for curriculum development. Schwab's framework (further described below in "A Framework for Dialogue") is included here to foster dialogue on education in mission in any formal or nonformal educational context.

While God's people live out their lives in His mission in the various areas of education, this article, grounded in Comparative International Education, focuses on a global perspective of Lutheran formal education that spans pre-school through higher education.

The Field of Comparative and International (Development) Education

Comparative International Education (CIE) began to emerge in the nineteenth century at the same time as other social sciences, e.g., psychology and sociology, were also developing.[6] The field informally dates back to the earliest travelers who visited other countries, observed their schools, and passed judgment on the "better" or the "best" systems.[7] For example, already in *The Republic*, Plato drew on the ideas of education and society he admired in Sparta, and he concluded that Sparta had "greater discipline and order than his native Athens."[8] Around the turn of the nineteenth century, other comparative studies analyzed education "from the past and the present in order to determine which was superior."[9]

CIE also compares education reforms that take place at similar time periods in different parts of the world. For example, in the sixteenth century, Martin Luther set about reforming education in the university and in the church,[10] as well as promoting education for all children—girls and boys alike—at the primary school level. In this way, all would be prepared for their vocation, and at least some boys could continue their studies to be pastors.[11] Also in the sixteenth and seventeenth centuries, Jesuit scholars who had traveled to China were taking careful notes on the Chinese system of education. They were impressed with the meritocratic system, which was the path to the civil service for any boy who was prepared to take the examination of Confucius' Five Great Books. The Jesuits wrote up their observations and carried them back to France.[12] They influenced the development of the highly selective examination system in France's Grandes Écoles, which assured employment in the nation's civil service. As part of France's colonizing expansion, a similar examination system was then established in countries of West Africa and other

former French colonies, and it still influences the lives of citizens in those countries today.

Marc Antoine Jullien is often regarded as a founder of the field of comparative education, based on the plan for comparative education that he published in 1817, after traveling widely across the European continent and corresponding with progressive educators. Jullien's plan called for the establishment of a Normal Institute of Education for Europe, which would educate teachers in the best-known methods of teaching. At the proposed institute, education would be developed into a "positive science," based on principles derived from a comparison of the facts and observations from different countries, arranged in analytical charts for comparison."[13]

In the early twentieth century, comparative education was introduced as a course of study in the university.[14] After World War II, and with the establishment of numerous international agencies, e.g., UNESCO, the World Bank, and UNICEF, comparative education developed rapidly as a field of research and practice. Later in the twentieth century, CIE theoretical perspectives moved beyond temporal and cross-national comparisons to explore education in the context of theories of globalization, international development, and other social science theories.[15] As academics, practitioners, and university programs focus increasingly on education in international development contexts, the work and scholarship are referred to as Comparative and International Development Education (CIDE).

Using the CIDE approach as a lens through which to view mission in education can bring into sharper focus key educational insights in global perspective, thus increasing the ways in which we are mindful of the myriad of ways in which the Holy Spirit is at work in and through education in mission.

Call for a Global Mapping of Lutheran Education

A comprehensive overview of Lutheran Christian education in global perspective would be a valuable contribution to our twenty-first-century understanding of education in mission. It would fill a gap that currently exists in the literature. It would provide a basis for global dialogue on education in mission broadly and for exploration of Lutheran education reform and improvement for the schooled society, as well as for individuals in the twenty-first century.

The 1989 publication, *Lutheran Churches in the World: a Handbook*,[16] mapped geographically by region the presence of Lutheran churches and Lutherans in countries around the world. It was done according to organized Lutheran bodies, and, where the numbers were small, even by individuals. Some entries mention the presence of Lutheran schools from primary grades through higher education, including seminaries. Regrettably, the book did not spark the production of a parallel publication on Lutheran education, Lutheran school systems, or Lutheran higher

education and seminaries. Some books and print materials are available on Lutheran education in certain countries,[17] and information on Lutheran education systems and schools is now available electronically on websites of the national school systems, universities, and church bodies,[18] e.g., Australia, Brazil, Lutheran Church—Missouri Synod (USA); however, the information is not presented systematically. Publications from select countries also provide the historical context for the origins of individual Lutheran schools or school systems. Once again, however, the information is not available in a format that would allow it to be viewed and analyzed comparatively. The next necessary step will be to compile this information and to make it widely available in the languages of the school systems and national church bodies.

Besides filling a gap in the literature, a systematic global mapping of Lutheran education would both forge a dialogue and raise questions at different levels of complexity that would serve education and mission policymakers, individual educators,[19] and students. Selecting the questions to ask is central to this task. A proposed global mapping of Lutheran education in mission is shown in Table 1 through the example of Lutheran-affiliated schools and school systems.[20] The discussion that follows illustrates the value and uses of such a mapping.

Table 1.

Query by Country (Language of Instruction)	**Australia[i]** (English)	**Brazil[ii]** (Portuguese)	**Hong Kong, SAR of China[iii]** (Chinese/English)	**USA[iv]** (English)
Descriptive Questions				
1. Are there Lutheran (-affiliated) schools?	Yes	Yes	Yes	Yes
2. No. of schools (2014)	**85 Lutheran schools** 40 primary schools 7 secondary schools 38 combined primary/secondary schools 56 kindergartens and early childhood centers	**17 Lutheran schools**	**42 Lutheran schools** 6 primary schools 6 secondary schools 6 evening schools 10 nurseries 12 kindergartens	**959 Lutheran schools** 871 elementary schools 88 high schools 1,376 early childhood centers
3. No. of states or provinces with Lutheran schools	6 out of 6 states 1 territory	6 out of 26 states	(does not apply)	49 out of 50 states
4. No. of students (2014), teachers and administrators (F/M)	39,764 [v]	140,000 -	-	230,000+ -

[i] *Our history*, accessed September 2015, http://www.lutheran.edu.au/about-lea/our-history.
[ii] *Rede de escolas da ulbra*, accessed September 2015, http://www.ulbra.br/educacao-basica.
[iii] Dr. Richard E. Carter, e-mail message to author, October 10, 2015.
[iv] *U.S.A. The Lutheran Church—Missouri Synod, Educating Our Children*, accessed September 2015, www.lcms.org/unitedstates.
[v] "-" indicates data not readily available to author at the time of writing. Readers are most welcome to submit information that would fill in the gaps!

Table 1 continued.

Query by Country (Language of Instruction)	Australia (English)	Brazil (Portuguese)	Hong Kong, SAR of China (Chinese/English)	USA (English)
5. Increase/decrease in student population since 1990? (%?) (F/M)	Increase	-	-	Decrease
6. % of Lutheran students in Lutheran schools (F/M)	25% Lutheran	-	-	- (17% have no church affiliation)
Context Questions				
7. First Lutheran school(s) established when, by whom, and why? (Update to present)	1839	1911	-	1752
8. Are Lutheran schools in government (public) or non-government sector?	Non-government	Non-government	Government	Non-public; most affiliated with congregation(s)
9. Source(s) of school finance by percentage	-	-	-	Financed by church members, student fees, gifts
10. Country rank on Human Development Index (HDI) and other salient country information	.933[vi]	.744	.719 (China)	.914
Program Questions				
11. What are the system's/school's statements of mission and/or philosophy?				
12. Formal curriculum of Christian Education exists? Adopted system-wide, by school or by class? System-wide standards and indicators exist?	-	-	-	-
13. Exchange programs exist for schools (e.g., online), students, and/or (intern) teachers?	-	-	-	-
14. Extent to which Inclusive/Special Education is available to all students	-	1 Special School	2 Special Schools	-

[vi] Table 1: Human Development Index and its components, accessed September 2015, http://hdr.undp.org/en/data.

Questions 1 to 6 in Table 1 request descriptive information, beginning with, "Does a country have a Lutheran school system?" If the answer is "No, a Lutheran school or education system does not exist in a particular country," a logical follow-

up question would be, "Would it meet a need and is it feasible to establish one or more Lutheran schools?" If the answer is "yes," the next questions would ask for more information: How many schools are there at the various levels? How many students and teachers? Where are the schools located geographically within the country?

Answers to this first set of questions would provide an overview of which of the nearly two hundred countries of the world have Lutheran schools or a system of Lutheran education. The questions and their answers would also indicate the levels of schooling the system spans, e.g., through secondary school and higher education, or pre-schools or primary schools only; the number of schools and how they are distributed geographically; the number of students and teachers at present; and whether these numbers represent an increase or decrease over the last two decades or more.

The partial answers provided in Table 1 for Australia and the U.S. show that question 5 (the increase or decrease of the schools' population) could immediately raise another question that could provide valuable information to decision-makers in Australia, the U.S., and beyond: "Why has the student population of Lutheran schools in Australia increased, and the Lutheran school student population in the U.S. decreased?" Attempting to answer this more complex question points to the value of the second set of questions in Table 1 on context. What are the particular contextual factors in Australia that have influenced this increase, and how are they different from the contextual factors of Lutheran schools in the U.S.? For example, is the organization of Lutheran education in the U.S., which is highly decentralized and funded by congregations, very different from Lutheran schools in Australia?

Other comparisons across this first set of questions could reveal other useful information for making policy and program decisions about the roles of education in mission. At the very least, the added information would provide current data for understanding the breadth of a shared heritage internationally and for celebrating how Luther's vision of education for all children came to include Lutheran schools internationally, and even Lutheran education systems. Finally, through this mapping, one could also come to see where in the world one is located in education in mission in relation to God's people in other countries around the globe.

The second set of questions in this proposed mapping—the contexts in which Lutheran school systems operate—is central to understanding the structures, constraints or challenges, and opportunities for education in mission. Questions 7 to 10 in Table 1 ask about the historical context, from the first Lutheran school established to the present; and, further, whether Lutheran schools are part of the government, i.e., public, or a nongovernment sector of schooling. Understanding how Lutheran school systems are financed, in terms of the various funding sources on which they draw, e.g., funding from government, a national school foundation, individual Lutheran churches or congregations, student tuition and fees, individual or

foundation donors, provides information both on resource distribution and on where human and material resources are needed. Additionally, it is essential that Lutheran schools/systems in different countries are understood in terms of the diverse socio-cultural, economic, political, and religious contexts in which they operate. The Human Development Index (HDI) is suggested as one source of data for this kind of comparison. The HDI is "a summary measure of average achievement in key dimensions of human development: a long and healthy life, being knowledgeable and have a decent standard of living."[21] It ranks the information related to people and their capabilities as the ultimate indicator of human development, rather than comparing contexts on the basis of economic growth alone.[22]

A third set of questions for the global mapping would explore education programming, such as curriculum in the context of mission, vision statements, and exchange programs between and among Lutheran schools and school systems. Given the wide variation of national contexts and the innumerable variety of regional and educational contexts within each country, including schools' relationships to governments and laws of a country, the content of Lutheran school/system vision and mission statements in various countries could be expected to vary widely, while, at the same time, communicate a common commitment to Christ's mission and to educating the whole person, the whole child.

With regard to curriculum, when considering the set of macro questions in Table 1, a broad system-level question such as this might be raised: "Has the school system developed a set of standards for Christian education, with related indicators for determining whether students are learning what is expected at their particular level of development, i.e., learning outcomes?" Another question could examine the assumptions, content, and major themes designed for the religion curriculum of a particular country or regional context. To illustrate, from a comparative perspective, the "Christian Studies" curriculum used in Australia is designed for a largely non-Lutheran student population (25%) in nongovernment schools. In contrast, "Teaching the Christian Faith" could be expected to be the religion curriculum in Lutheran schools in the U.S., where schools are closely linked with local congregations and where "making disciples" is an expected part of the school's mission. But what of the U.S. Lutheran schools, perhaps urban, with even fewer than 25% Lutheran students? "Christian Studies" as taught in Australia's Lutheran schools could offer important insights to Lutheran schools in these settings in the U.S.

In countries where all schools, including Lutheran schools, are required to follow the national curriculum, some discretion may be allowed for a "morals" or "religious studies" class, as was noted above. Questions to be raised might include "What are the opportunities for exploring mission in this kind of class?" For countries and schools where the explicit teaching of the Christian faith is not

allowed, questions might address the opportunities for being in "mission" in such settings.

To promote global dialogue on education in mission face-to-face, another question asks whether the school/system has exchange programs for students, for intern or student teachers, or for practicing teachers or administrators. With regard to partnerships and/or exchanges, if a student, school, or class were looking for a "sister school" or a "partner class" elsewhere in the world to communicate with electronically on a sustained basis, this comparative mapping would quickly provide the desired information. Many such relationships and exchanges already exist, but a systematic mapping is not yet available. For the high school or university student aspiring to study or to work internationally, or for the primary or secondary school teacher or the professor seeking professional development by teaching in another setting, the possibilities (assuming the availability of this information on the internet) would be immediately apparent.

Meeting the needs of all children, and of the "whole child," as Lutheran school systems aspire to do, raises the last important question in this mapping about Inclusive Education and Special Education. How are special needs children served by a school system? Are there schools for children who are deaf, as in Brazil and Hong Kong, and for children who have other special physical or cognitive needs? Do the Lutheran schools/systems have school plans for dealing with children's learning needs, e.g., cognitive and social-emotional, that can be shared with educators in other countries?

The proposed global mapping activity just presented, which is illustrative and by no means complete, progresses from descriptive, macro-level questions, such as the number of countries with Lutheran education systems or factors related to the percentage of population increase or decrease, to questions requiring comparisons of greater depth and complexity, such as the content of mission statements in particular contexts and how they communicate the Church's mission in a particular context. From the macro-level, the questions of program begin to move onto the campus and into the school and the classroom, focusing on the "whole person" work that goes on in schools: intellectual, emotional/psychological, spiritual, community-building/service, and other areas. While the mapping stimulates dialogue and invites macro-level questions, the questions related to work "inside schools and inside classes" warrants a new framework for examining existing practice and for promoting lively discussion on the future of education in mission.

A Framework for Dialogue: The "Commonplaces" of Education

Malawi in Central Africa is a resource-poor country; it is one of the ten poorest countries in the world.

In Malawi, nearly all children are enrolled in primary school Grade 1, but over half of the students drop out before finishing Grade 8, and only 35% of girls and 41% of boys continue to Grade 9, i.e., lower secondary or Form 1.[23] For girls, there is pressure to marry soon after puberty. (One in two girls is married before age 18). In years of drought or floods, both of which occurred in 2015, extreme hunger can push children out of school, as can increases in school fees and poor educational quality.

Improving educational quality in any country requires that interrelated aspects of education be addressed at the same time. Joseph J. Schwab's four "commonplaces" of educational thinking provide a basic framework to ensure that the key components of teaching and learning are addressed systematically when planning, implementing, or evaluating an education program.

Drawing on a lifetime of study, research, university curriculum development, and award-winning teaching in the Humanities and Sciences at the University of Chicago, in 1969 Joseph Schwab developed a framework of four areas or "commonplaces" of educational thinking: subject matter, students (learners and learning), teachers (and teaching), and the context or socio-cultural milieu. Schwab argued that each commonplace was "equally indispensable" in curriculum development in higher education. Together with the facilitation of a curriculum expert who would ask hard questions, informed expert voices in these four areas would help weave together a viable curriculum.[24] This framework is viable for pre-school, primary school, and secondary school, as well as for higher education—and not only for curriculum development.

In an education partnership project for one hundred schools in the tea-growing region of southern Malawi, the project team[25] used this mnemonic for Schwab's commonplaces as a discussion guide for planning the work: "Someone Teaches Something to Someone Somewhere." The goal of the project is to increase the number of girls and boys who complete primary school and who are successful learners in lower secondary school. Since English is the national language and the language of instruction in secondary school in Malawi, the partners agreed that increasing students' success in school would need to include professional development for teachers ("Someone") in the teaching of English ("Teaches Something") to upper primary and lower secondary students ("to Someone"). The socio-cultural context ("Somewhere") included the need to identify the challenging English language topics for these students, whose first language was Chichewa, a Bantu language. As each team member contributed ideas to the project design, the mnemonic device was a reminder of the equal importance of all four commonplaces and of the teachers' pedagogy. It also ensured that the education project components were designed to work together and, thus, to have greater potential impact on students' learning, on teachers, and on thoughtful teaching of the curriculum in a resource poor environment.

In the years since Schwab challenged the field of education with his provocative statements about the equally indispensable perspectives necessary to curriculum development, there has been an explosion of education research internationally. In the late 1980s, U.S. scholars further explored Schwab's framework of commonplaces in seminal research on teachers and teaching, as well as on teacher education.[26] They reasoned that since teachers also take into account their own practical knowledge of the commonplaces when they are teaching, this practical knowledge, or the "wisdom of practice,"[27] should be documented and shared widely, particularly with novice teachers. With regard to learners and learning, wide-ranging studies on brain research, teacher-student interactions, student assessment, and research from related disciplines, such as developmental psychology, offer valuable new information. For example, in "Confirmation—A Developmental Understanding," David Rueter reviews the human development theories of Piaget, Fowler, and others. Rueter states that the course of study for Lutheran youth in Confirmation (the "Something") is "well established and truly foundational." He then makes the case for exploring the theories of human development in order to understand how the content of the Christian faith "can best be taught to Confirmation-age youth, so that they can discover their identity in Christ."[28]

For Christians and in Christian communities, the commonplaces are a vivid reminder of where the Spirit is at work in education in *mission*: in and through teachers ("Someone"—called teachers, lay people, clergy, and all who live out their vocations in education); in and through the teaching and learning process, which communicates the Word of God and knowledge about the Triune God's activity in the world ("Teaches Something") to learners of whatever age, whether in formal, nonformal, or informal education ("to Someone"), in particular contexts all around the world ("Somewhere"). The "wisdom of practice" for those who participate in the Lord's mission is this: The Spirit of Christ will continue to work in the common places and in the particular places, bringing all people to Himself.

Conclusion

Readers of *Missio Apostolica* pray, think, learn, teach, preach, and act locally, globally, and everywhere possible in between. They share the Good News of Jesus Christ and live out lives of service to God and to one another through formal, nonformal, and informal education. They do this in classrooms or under trees, in daycare centers and retirement homes, from lecterns or pulpits, in coffee shops and tea houses, and in a myriad of other settings. For the readership of *Missio Apostolica*, the focus of this issue, Education in Mission, requires no explanation. At the same time, these readers seek eagerly and continually to understand education in mission more deeply and more broadly from a Christian, Lutheran, and global perspective.

In order to broaden and deepen an understanding of opportunities for education in mission in the schooled society of the twenty-first century, this article first called for a global mapping of Lutheran education systems by proposing progressively more complex questions to be asked from a comparative international perspective. Themes from CIDE research and scholarship offered insights into ways in which to explore issues related to education in mission.   Finally, Schwab's four commonplaces—"someone teaches something to someone somewhere"—were presented as a framework for planning education projects, for reflecting on teachers' knowledge, and for examining education research. The author hopes that this article and the other articles in this special issue will spark new and fruitful discussions on education in mission in the twenty-first century, locally, nationally, and globally.

Endnotes

[1] Adapted from Shirley J. Miske, "The Sky and the Earth: Program Evaluation of the New Life Center." (An unpublished report, Chiang Mai and Chiang Rai, Thailand 2001).

[2] Lesslie Newbiggin, *The Gospel in a Pluralist Society* (Grand Rapids: Wm. B. Eerdmans, 1989), 119.

[3] Evan Schofer and John W. Meyer. 2005. "The Worldwide Expansion of Higher Education in the Twentieth Century." American Sociological Review 70 (4): 898–920. As cited by David Baker in "Minds, Politics, and Gods in the Schooled Society: Consequences of the Education Revolution," *Comparative Education Review*, 58, no.1 (February 2014), 7–8.

[4] Baker, *Comparative Education Review*, 6.

[5] Ibid.

[6] Ruth Hayhoe and Karen Mundy, "Introduction to Comparative and International Education: Why Study Comparative Education?" in *Comparative and International Education: Issues for Teachers*, eds. Karen Mundy, Kathy Bickmore, Ruth Hayhoe, Meggan Madden, Katherine Madjidi (Toronto: Canadian Scholars Press, 2008).

[7] William W. Brickman, "A Historical Introduction to Comparative Education," *Comparative Education Review*, 3, no. 3, (February 1960): 6–13.

[8] Hayhoe and Mundy, "Introduction to Comparative and International Education," 2.

[9] Brickman, "A Historical Introduction to Comparative Education," 7.

[10] Robert Rosin, "Luther on Education," *Lutheran Quarterly*, 21, no. 2 (Summer 2007).

[11] Martin Luther, "A Sermon on Keeping Children in School," in *Luther's Works*, American Edition, 55 vols, eds. J. Pelikan and H. Lehmann (St. Louis and Philadelphia: Concordia and Fortress, 1955ff.), 46:215–57; Marilyn Harran, *Learning for Life* (St. Louis: Concordia, 1997), 237; Rosin, "Luther on Education," 204; Shirley J. Miske, "A Lutheran Vocation in Education for All," *Lutheran Forum* 48, no. 4 (Winter 2014).

[12] Hayhoe and Mundy, "Introduction to Comparative and International Education," 3.

[13] Ibid.

[14] Ibid., 5.

[15] For an easy reading of four of these development theories (though not applied specifically to education), see Roland Hoksbergen, *Serving God Globally: Finding Your Place in International Development* (Grand Rapids, MI: Baker-Academic, 2012).

[16] E. Theodore Bachmann and Mercia Brenne Bachmann, *Lutheran Churches in the World: A Handbook* (Minneapolis: Published in cooperation with Lutheran World Federation by Augsburg Fortress Press, 1989), https://www.lutheranworld.org/content/member-churches. This information is now updated electronically on the LWF website, for LWF member countries/organizations only.

[17] See, for example, Australia: *Our history*, accessed September 2015, http://www.lutheran.edu.au/about-lea/our-history.

[18] Brazil: *Rede de escolas da ulbra*, accessed September 2015, http://www.ulbra.br/educacao-basica; United States: *U.S.A. The Lutheran Church—Missouri Synod*, "Educating Our Children," accessed September 2015, www.lcms.org/schoolministry.

[19] Called "educationalists" in some Anglophone countries.

[20] Table 1 is configured for Lutheran schools, primary and secondary education only. A mapping of Lutheran higher education would ask similar questions appropriate to colleges, universities, and seminaries.

[21] *United Nations Development Programme, Human Development Reports: Human Development Index (HDI)*, accessed September 2015, http://hdr.undp.org/en/content/human-development-index-hdi.

[22] Ibid.

[23] Malawi Ministry of Education, Science and Technology, 2012.

[24] Joseph J. Schwab, *Science, Curriculum, and Liberal Education*, eds. I. Westbury and N. J. Wilkof (Chicago: University of Chicago Press, 1978); J. Schwab, *The Practical: A Language for Curriculum* (Washington, DC: National Education Association, 1970).

[25] Creative Centre for Community Mobilisation for Malawi (CRECCOM), Zomba, Malawi, implements the project in partnership with Miske Witt & Associates Inc. and the University of Wisconsin—Madison School of Education, with funding from the Echidna Giving and Dubai Cares foundations.

[26] G. Williamson McDiarmid and Deborah Loewenberg Ball, "The Teacher Education and Learning to Teach Study: An Occasion for Developing a Conception of Teacher Knowledge," (East Lansing: Educational Resources Information Center [U.S.], 1989), accessed October 2015, http://education.msu.edu/NCRTL/PDFs/NCRTL/TechnicalSeries/TS891.pdf.

[27] Ron Brandt, "On Research on Teaching: A Conversation with Lee Shulman," *Educational Leadership* (April 1992), 16.

[28] David L. Rueter, "Confirmation—A Developmental Understanding," *Lutheran Education Journal*, 142, no. 1 (2010), 11.