Universities on the Mission Field?

Part II: New Evangelical Universities: Cogs in a World System, or Players in a New Game?

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Globalization and Universities

Globalization has become one of the great buzzwords of public affairs discourse. This term was born of the growing recognition among social scientists that there has been a major increase in the volume and rapidity of cross-border exchanges of goods, services, money, people, information, ideas and artistry in the contemporary world. Globalization means a variety of things to those who use the term, but a fairly standard definition might be the one offered by sociologist Mauro F. Guillén, which combines the concepts offered by pioneering theorists Roland Robertson and Martin Albrow. Guillén defines globalization as "the process leading to greater interdependence and mutual awareness (reflexivity) among economic, political, and social units in the world, and among actors in general."[1] Most of the literature on globalization focuses on its economic and political implications, but there is a significant body of thought about its cultural role as well. The deliberations and debates in both disciplinary camps are very much germane to the rise and development of new universities in the global South and East, including the university ventures mounted by evangelicals.

Higher education rarely has been linked directly to globalization theory, but it can be seen as one of the most striking forms of globalization in one of that term's classic meanings, found in Immanuel Wallerstein's theory of world systems, which sees globalization basically as a worldwide imposition of western, modernizing values and political and economic hegemony.[2] Higher education does form a global network of interdependent links involving both sovereign states and economic institutions. Global higher education, one might argue further, emanates from a North Atlantic core and reinforces western values.

In the nonwestern world, some scholars have argued, universities are modernizing forces that erode traditional values, bringing individualism, for example, over against traditional communalism. English is rapidly becoming the universal language of high-level scientific and technological study,

thus diminishing the use and influence of indigenous languages. The universities teach topics devised in the West, and thus mismatch social and economic needs at home. Their graduates are better suited, some argue, to serve Western economies, and they often do, thus contributing to a depletion of intellectual talent at home. In sum, nonwestern universities have been seen as part of a western-oriented world system, with professional inhabitants who are globally linked, mobile, and of mixed loyalties.[3]

Globalization: A Sober Second Opinion

Not only in higher education but in all other realms, notably economic, political and cultural, globalization has been seen as one of the great monolithic forces of our time, and assessments of its character have invited extremes. To some, it is the great demon of global capitalist imperialism, sweeping all before it into one world economic and cultural system, everywhere emasculating national governments, depressing wages, destroying the environment, centralizing economic control in multinational corporations, and creating social and economic upheaval in the fragile nations of the global South. Others add to this scenario the alleged impact of cultural globalization, such as the homogenization of culture worldwide, the destruction of indigenous local traits and gifts, the triumph of consumerist values, and the commodification of the values and outlook of daily life.[4]

For others, globalization is a force for salvation, bringing new competition to complacent and inefficient industries, new funding for business growth worldwide, new responsibility to corrupt and inefficient governments, better employment opportunities to the world's poor, unprecedented opportunities for cultural exchange, a "global village" of shared values, and the growth of democracy-producing civil society. These progressive cultural and political trends are being brought on, some argue, by the new world consciousness made possible by global communication.[5]

More sober assessments have come to the fore in recent years, so that virtually every claim of globalization's critics and its proponents has been contested. What has emerged is a set of moderating views among students of international political economy and sociology. Economists find that the international integration of trade and finance has advanced markedly, so there are some truly global markets. One of the main drivers of this integration has been the revolution in communications and information technology. There are very few truly global multinational corporations, but multinationals have become more mobile than ever before. Globalization does not automatically imply the depressing of wages, or the emasculation of governmental regulation, but it does have an impact on both wages and regulation. Globalization is encouraging diversification and resilience in economies. It is true that the income gap between rich and poor nations is growing, but it is not true that a globalizing economy widens income gaps within nations. According to most experts in comparative politics, modern nation-states are alive and well, but they have more rivals now as power bases, notably world-class cities. Economic regulation and the welfare state are still eminently viable, but there are plenty of new regulatory issues to consider. Globalization is not the same thing as modernization, say sociologists; it is not homogenizing world views and cultural values. It produces more cultural fragmentation and diversification than submission and conformity. Even the global spread of English has resulted in the rise of new, "creolized" versions of it. People do not respond in uniform ways to global communications; rather, mass media provoke widely varying responses, including irony, selective borrowing, re-spinning, and resistance. There is widespread cultural hybridization today; and it is producing a constant and kaleidoscopic re-creation of new and reflexive cultural forms, including new forms of traditionalism. The renowned anthropologist, Clifford Geertz, aptly sums up the current state of affairs when he reflects that the world is "growing more global and more divided, more thoroughly interconnected and more intricately partioned at the same time."[6]

Evangelical Universities and the Privatization of Higher Education

In higher education, one of the most important facets of this global pattern of interconnection and partitioning is "privatization," or the devolution of state control. Difficult governmental decisions about spending priorities, new interest in classic capitalistic themes of competition and private initiative, current democratic theories about the importance of a large and healthy non-profit and non-governmental civil society, and above all, a never-ending demand for more access to higher education, especially to meet the challenges of the new global economy, have led a growing number of nations to decide that their governments will no longer monopolize the organization and financing of higher education. Writing in the March 2001 issue of the *Chronicle of Higher Education*, David Cohen observed that "as the world's hunger for higher education has outstripped the ability of many governments to pay for it, a type of institution has come to the rescue that is well-established in the United States, but a stranger in many other countries: private colleges."[7]

The latest trend for privatization is in sub-Saharan Africa, where economic decline and government fiscal crises have eroded the quality of higher education for several decades, and prompted a continual diaspora of professors and students. At the same time, the governments, eager to keep alive the popular belief in educational opportunity, increased enrollments far beyond universities' capacities.[8] Even so, there is no way that the governments can meet the demand. In Uganda, for example, 35,000 secondary school graduates qualify each year for university admission, but the two public universities can take only 12,000 of them. Over the past decade, however, one nation after another has liberalized its rules for registering universities. When Kenya

established new rules for chartering private universities in 1989, 16 universities lined up for accreditation. More recently, up to two dozen applications have appeared in a year. As in other regions, African privates are focusing on courses that have popular demand and the universities have been slow to pick up, most notably, in communications, management, computing, tourism and agriculture.[9]

In East Asia, where private education has had a much longer history and has won a prominent place in the university landscape, the privates continue to grow in number and capacity. In Japan, the private sector provides nearly 75 percent of all enrollments in tertiary education. Korea, Taiwan and the Philippines have similar private enrollment rates. The private universities exist in much more highly regulated situations than in Africa or Latin America, and some of the older private institutions rank among the best in the region. Issues of overall quality remain, however, with the institutions often achieving cost efficiency at the expense of high student-teacher ratios and large numbers of part-time instructors. Nevertheless, the East Asian privates make their contribution by offering high-demand courses in computing, business and communications, and helping their nations rank high in the world for the access they offer to tertiary education.[10]

In Latin America, where higher education is deeply contested political turf, the privates are part of the politics. Catholic universities came into existence in the mid-twentieth century to protect traditional values and to resist the secular, leftist milieu of the state institutions. Elitist secular privates soon followed, and for three decades now, non-elitist privates, focusing on business courses, have opened doors to fee-paying lower-middle-class students. Pressure from international financial agencies such as the World Bank for governments to curb higher educational costs and allow for more privatization has deepened the animosity in the educational sector, but students continue to throng to private institutions. In Brazil, for example, nearly 60 percent of the enrollments are now in private universities.[11]

When private colleges and universities began appearing in larger numbers in Latin America and in Asia ten to fifteen years ago, the response from the established educational community was almost wholly negative. Daniel C. Levy, a leading U.S. scholar of Latin American higher education, led the critics. He argued that the region's growing private university sector was achieving its own educational goals and satisfying its own constituencies, but it succeeded because it left the tougher goals to the public sector.

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These institutions, Levy alleged, siphoned off students, consumed governmental subsidies, priced out the poorer students, and specialized in only the least expensive and most popular courses. They often provided shoddy quality, and added to the number of the unemployed graduates. It might even be argued, Levy suggested, that the private universities did not improve higher education overall, and that they flourished "parasitically—off the public sector." An Indian educational planner had a similar verdict: "the goals and strategies of the private sector are on the whole highly injurious to the public interest."[12]

While issues of quality and quality control remain, the perspective over the past decade or so seems more favorable. It is clearer now, for example, that public universities and the governments that fund them simply cannot keep up with public demand. Privates fill in the gap and provide broader social and economic opportunity. Although the experts predicted otherwise, privates have seriously upgraded their facilities and quality of instruction, added socially responsible (and not just market-demanded) programs of study, and increased student financial aid. In many countries, the privates are still largely unregulated. Shoddy and even fraudulent practices still exist, but overall, the experts seem to be saying today, privatization is a beneficial trend.[13]

It is obvious, strikingly so, that the new evangelical universities are riding this wave of privatization. The evangelical universities are showing up with greatest number and vigor in countries that are liberalizing educational structures. In their course offerings, the evangelicals tend to follow the privatizing trends toward providing the skills students want and will most likely need to get entry-level jobs in the new global workforce. Nevertheless, recently founded evangelical colleges do not follow the curricular pattern of the new privates exclusively. Many of them have found ways to respond to local needs that go beyond training for careers as operatives in the global economy. African institutions are attending to agriculture as well as to accounting. Some of the Korean evangelical universities are pushing into the higher-tech and higher-cost fields of engineering and biotechnology. Latin American evangelicals are likely to have programs in health care in their new universities, and to reach out to the poorer rural and small-town districts with extension campuses. For all of their common curricular trends with the new secular private universities, the new evangelical universities are responding to local needs as well. Even so, it is critical for evangelical colleges to consider what they will do in the years ahead to distinguish themselves from the common run of entrepreneurial institutions and to articulate what is in fact Christian and Christ-serving about the curricular patterns they are following.

Knowledge Workers for the Global Economy?

Universities have always lived with the tension between the disinterested

pursuit of truth and the need to put knowledge to practical use, but in a new era of privatization and globalization, it is quite clear that "usefulness" is winning out. The world is experiencing cultural and economic change of enormous velocity, and the realm of higher education is scrambling to equip people to work effectively within the emerging world market. The result, as we have seen, is that the new privates, evangelical universities included, are not trying to replicate either the liberal arts college, with broad general education requirements, or the comprehensive university, with scores of different concentrations to offer. They are often what one commentator called "boutique" colleges, which offer only a few programs targeted to respond to growing areas in market demand. Daystar University, which asserts a liberal arts approach, listed 1,213 students in bachelor's degree programs in 1997. Yet 1,094 of its students were enrolled in one of three programs: Commerce, Communication, and Community Development.[14]

Another important globalizing feature of the new evangelical universities is their ready adoption of computer-based communications technology. Even the poorest African institutions have e-mail, and several of those, which do not have the infrastructure yet to mount web-based communications, have their stories out before the global public via websites constructed by their supporters in the global North. Researching and writing this paper in such a short space of time would have been impossible had I not been able to make electronic contact with so many of these new institutions via the World-Wide Web.

Notice too how many of the institutions have English versions of their web pages available. Internet English has become a global phenomenon, and few self-respecting East Asian universities, for example, neglect to connect with English speakers. Beyond the Internet per se, English has become this age's lingua franca in both the academy and of the business world. This practice has not brought on the destruction of local languages or diminished their role as the most profound conveyors of cultural meaning, any more than did the international use of Latin in late-medieval Europe or of Swahili over vast stretches of contemporary East Africa. Yet it clearly has been extended and abetted by the global revolution in communications technology.[15]

The new evangelical universities' leaders recognize some of the global economic and technological challenges, and are earnestly promising that their institutions will equip students to meet them. "Our society has impatiently demanded . . . professional workers," says Dr. Sung Kee Ho, president of SungKyul University in Korea. "We are recognizing today's problem and making the well-fitted and capable people prepared for tomorrow in our global community. It is the mission of our University to educate and train the faithful, competent, professional and creative leaders."[16] Likewise, insists Central University College's vice-chancellor, Kingsley Larbi, church-related universities "must relate their programmes to the needs of tomorrow's labour market. The stakeholders of these emergent private institutions must be willing to adapt faster to changing technologies, else they will soon become irrelevant in the realisation of the African dream."[17] These institutions are in fact providing an education for "knowledge workers," or operatives with the technological skills, to plug into the lower-level professional jobs of globalizing economies. But is that enough?

Yet one should not dismiss the new evangelical universities' emphasis on professional and technical education.

One Indian Christian critic of globalization, who lives in Bangalore, sees little good coming from such trends. Bangalore, he laments, was once called the "Garden City," with verdant parks, clean air and a lower cost of living than other large Indian cities. Today it is the rapidly growing home of computer software and related companies, 135 of which are foreign-owned. Bangalore's skies are obscured by high-rise buildings and a haze or air pollution, its streets are clogged with traffic, basic utilities strain and break down, and the job-seeking poor raise new shanty towns on all sides.[18] This is not exactly the new global community for which leaders of the new evangelical universities would want their students to be "well fitted."

Yet one should not dismiss the new evangelical universities' emphasis on professional and technical education. If, as theologian Max Stackhouse suggests, economic globalization is a dominant and enduring force of our time, approximating the "Mammon" of New Testament admonition, then Christians should assert Christ's authority over such powers, and seek to discipline and transform them to serve God's purposes.[19] Contemporary Catholic social teaching may provide a strategic understanding of that task. According to Catholic ethicist Dennis McCann, the recent papal encyclicals on such matters, *Laborem Exercens* (1981) and *Centesimus Annus* (1991), reassert the priority of labor over capital. They argue that the new technological advances emphasize the role of organized intelligence, and they have the potential to help make work more humane in a number of respects. In the emerging global economy, the encyclicals argue, access to technology and skills is a form of ownership, no less important than land or money. The problem of world poverty, they assert, is more a matter of marginalization, of people's lack of access to skills and technologies, than of overt exploitation. People need the means to make their work more knowledge-laden, and thus more valuable. A new assault on poverty thus cannot be simply the redistribution of wealth or the fencing out of foreign capitalists. It has to involve the sharing of skills, so that needy people and nations have

the opportunity to add more value to their work.[20] If social justice is tied in fundamental ways to providing more opportunity to acquire skills to participate in the modern, technologically driven economy, then the new evangelical universities are acting as agents of social justice, whether they recognize it or not.

The Future of the New Evangelical Universities

It is better, of course, to recognize such strategic agency, and better yet to lead students to a fully orbed Christian perspective on globalization and other current realities. Given the new evangelical universities' aims and professed values, one might expect to see signs that they are developing ways and means to sustain such an outlook. Integrating a sturdy and lasting Christian approach into the new evangelical universities will be important for their ability to sustain a Christian identity and mission into the future. Yet it is difficult to see how faculty and students can cultivate a fully orbed Christian perspective within the narrowly focused curricular tracks that most of these universities have developed. Unless students take courses that address social, economic, theological, cultural and ethical issues that form the world in which their professions operate, they will have few resources for understanding and applying the Bible's call to work for justice and to love mercy.

There are a few of the new evangelical universities that are providing this sort of educational breadth. Africa University in Zimbabwe emphasizes its "compulsory foundation courses in ethics and Christian values and African history and culture" in fulfilling its aim to produce "well-rounded, socially aware and active professionals." Likewise, Daystar University in Kenya has developed what it calls "a culturally appropriate Christian liberal arts method" with core courses that "provide a basic understanding of Africa's traditional societies, religions and art" as well as "a Christian approach to socioeconomic and political development."[21] Much more common, however, is what one might call a hyper-focused approach, with Christianity appearing as a "value added" around the curricular and co-curricular edges of a narrowly specialized professional or technical education. Hoseo University in Korea, to cite one example, emphasizes professional and technical specialization, and locates its Christian approach in "bimonthly attendance at chapel" for freshmen and sophomores, and a required course, "Introduction to Christianity," for all students. It relies mostly on the co-curricular to make its higher education Christian, with a Pastoral Care Center for counseling, "instructive sermons from the President and pastors," student Christian organizations, a "Gospel Song Contest," and "many missionary programs" for evangelization and service in the region.[22] Such work can sustain a Christian presence and support personal piety, but it has little to offer by way of Christian intellectual depth and breadth. It is difficult to see how the new evangelical universities can sustain a Christian outlook without offering a curriculum that pushes students out into the broad realms of nature and culture that the Bible claims for the Lordship of Jesus Christ, and that equips students to bring a "big picture" Christian perspective to bear on the principalities and powers of this age.

In many of these institutions, Christian professors are not encouraged to integrate their faith into their academic subjects.

The key to sustaining an integrally Christian identity and mission lies as much with the faculty as with the curriculum. In North America, many a church-related liberal arts college or university with a broad and well-balanced curriculum has become secularized when its faculty no longer cared about making its education distinctively Christian. What are the prospects in the new evangelical universities in this regard? In many of these institutions, Christian professors are not encouraged to integrate their faith into their academic subjects. One veteran Christian educator in Korea recalls a conversation at a conference of Korean Christian professors from church-related universities, where he asked one of the professors how he related his theology to his classroom work. The distinguished gentleman said, "Young man, when I go into the classroom, I leave my religion in the hall."[23] As the newer evangelical universities grow and mature, they face these same pressures. In East Asia especially, where there are now several generations of Christian-founded colleges and universities, there are also several generational stages of secularization as well.[24]

In addition to the tensions inherent to sustaining a Christian purpose and character within a faculty and student body, there are great pressures to secularize from within the academy, because secularity is its dominant ethos. Post-Enlightenment science and the scientific method mandated an approach to scholarly inquiry that excluded all but empirical evidence and shaped a campus ethos, now common worldwide, that is skeptical of received wisdom and claims of divine revelation. Even so, much of the secularization of higher education has come not from a head-on assault against supernaturalism, but from the idea that empirical study is theologically neutral and universally beneficial. Both the natural sciences and the technical and managerial professions have pragmatic, instrumental norms. For them, a Christian morality or view of reality seems not so much at odds with their outlook as irrelevant. What does the Book of Revelation have to do with the price/cost curve? Does a Methodist do chemistry differently than a Buddhist? Perhaps, at best, the secular academy could allow Christianity to be one of the traditions that feeds into an auxiliary add-on to professional or scientific studies,

such as ethics. Such is the dominant ethos in higher education, and for Christians not to address their views of God, the creation, morality, nature, and human nature within the disciplines they study is to concede higher learning to secularism.[25] Over time, especially as evangelical fervor cools a bit, the add-on strategies of including a Bible and theology department, or fostering religious activities out in student life, will seem less and less relevant to the real business of the university.

In many non-western settings, the great student demand for university admission and the tiny relative size of the Christian community put pressure on Christian universities to admit large numbers of non-Christian students. Burgeoning enrollments then pressure these universities to hire non-Christian professors to cover all the teaching. Before too long, non-Christian students and professors come to resent the universities' reserving a privileged role for the Christian faith. As early as the 1920s, Chinese Christian colleges encountered student resistance and governmental discouragement concerning their older missionary aims of evangelization and Christian formation.[26] The new Christian universities of Taiwan and Hong Kong in the 1950s were careful, therefore, to state their purposes in the broadest liberal Protestant and humanitarian terms, stressing education for "the whole person, . . . character and personality development, and . . . service to humanity," as Tunghai University's 1953 founding statement of principles put it. Tunghai aimed to convene a dialogue, its founders stated, between "the Christian faith, Chinese traditions, and new ways of thought and life."[27] These universities today are fairly large, well-established and mostly secular institutions, where Christianity shows up in student circles and has some vestiges in the curriculum, but is not a driving force in the institution. So as new evangelical universities arise in Korea and elsewhere in Asia, one cannot help but wonder how they might resist the secularizing trends of the past.

Might there be some way to break the pattern of progressive secularization? Reformed, Anabaptist, Catholic and Lutheran theologians, philosophers and historians of ideas in the global North have been coming up with responses lately, and they are well worth pondering. Despite their differences, they agree, as one American Catholic intellectual recently put it, that "the gospel and its Church are gifted, that together they offer a privileged insight" on the realms of thought and research, of scientific and cultural development.[28] A Lutheran theologian puts it this way: "the Christian faith provides an account of all of life, not just of 'private' or 'spiritual' life." Christian teaching and scholarship, he believes, should be "relating Christianity to those many 'non-religious' facets of human life—economic, political, social and cultural."[29] Whether one's university is a place where all faculty members are Christians and are pledged to work according to Christian norms, or whether it is by necessity or principle a more diverse place, there must be a critical mass of leaders who profess this Christian approach. Developing a Christian approach within the "secular" disciplines and professions does not come easily, for it flies in the face of the dominant academic culture. Organizations of Christian professors, such as the Korean Christian Scholarship Institute, founded in 1980, or the Disciples with an Evangelical Worldview, founded in Korea in 1981, are sorely needed to help sustain and develop thinking along these lines, but they simply do not exist in many places outside of North America.[30]

What Christian scientists and humanists need is cultural theology, public theology, theology of mission.

Evangelical universities and their professors would be helped mightily if theologians would take up these themes and lead the way, since in most settings in the non-western world, theologians are virtually the only integrally Christian scholars. The International Fellowship of Evangelical Mission Theologians (INFEMIT) has launched some pioneering efforts in this direction, attempting to move evangelical theology out of its self-referential ghetto and into the contemporary world's great public debates. What Christian scientists and humanists need is cultural theology, public theology, theology of mission. They need theological reflection on how the Gospel can be brought to bear on society and on the ideas and techniques that drive the current world. Theologians, of course, cannot develop such perspectives out of their own disciplinary realms alone; they need to engage Christian thinkers in other disciplines: philosophers, literary scholars, historians, social scientists, and natural scientists. Out of such discourse may come the insights, convictions and commitments that will strengthen and enrich the new evangelical universities. The conversation needs to be planted and to grow within these new institutions, and it needs to mold them in ways that reflect a more holistic understanding of their mandate.[31]

Conclusion

The new evangelical universities have arrived at a time when the world is exceedingly protean and kinetic. Ideas, ideologies, people, goods, images, money and technologies are sailing about with great speed, and they are being exchanged, borrowed, reacted to and transmuted more rapidly than ever before. The evangelical and Pentecostal movements that are creating these new universities are themselves a global phenomenon; they are at once a product of this speedup of cultural transmission, but everywhere transmuting into unique local forms and expressions.[32] The new evangelical universities are at once the responses of local change agents to urgently felt local needs, and reactions to global economic and cultural trends. These young and fragile institutions rise on the hopes and dreams

of the born-again and Spirit-filled of their regions to provide a better life for the eager and aspiring students who enter their portals, to further the welfare of their homelands, and to respond, out of a Christian imagination, to the dynamic forces they see at play in the larger world.

As part of the first wave of non-western Christian institutions beyond the churches themselves, the new evangelical universities have the potential to play a seminal role in the formation of Christian thought and action in the decades to come. Christianity, Andrew Walls keeps telling us, enters the twenty-first century as a mainly non-western religion. While the demographic center of the faith has shifted southward, its ways of thinking and engaging culture have not yet caught up with that shift. Thus "the quality of twenty-first-century Christianity as whole," Walls concludes, will depend on the quality of its interaction with the cultures of Africa, Asia and Latin America. "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 on the thinking" of these emerging heartlands of the faith. "If the quality is poor," Walls warns, "we shall see distortion, confusion, uncertainty and, almost certainly, hypocrisy on a large scale." There is much riding on the quality of Christian scholarship arising from these regions, so there is much at stake in the intellectual maturation of the new evangelical universities. At present, original Christian scholarship is far down these institutions' lists of urgent priorities. Given their structures and orientations, the new universities run a great risk of missing this deeper calling. Yet there are resources available nearby, especially in the quickening movement of evangelical "mission theology," to help these uncommon schools become agents for "thinking Christ into the entire cultural framework" of their lands.[33] **IJFM**

Endnotes

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[2] Immanuel Wallerstein, *The Modern World-System* (New York: Academic Press, 1974).

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[6] Geertz, "The World in Pieces: Culture and Politics at the End of the Century," *Focaal: Tijdschrift Antropologie* 32 (1998): 107, quoted in Guillén, "Is Globalization Civilizing, Destructive or Feeble?", cited above, 253.

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[7] David Cohen, "The Worldwide Rise of Private Colleges," *The Chronicle of Higher Education*, 9 March 2001, A47.

[8] Mary Antoinette Brown Sherman, "The University in Modern Africa: Toward the Twenty-First Century," *Journal of Higher Education* 61 (July/August 1990): 363-85; "African Universities: The Staff Dilemma," *West Africa*, 29 May – 4 June 1995, 843-44; Eugene H. Amonoo-Neizer, "Universities in Africa—The Need for Adaptation, Transformation, Reformation and Revitalization," *Higher Education Policy* 11:4 (1998): 301-09.

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[13] Cohen, "Worldwide Rise of Private Colleges."

[14] *Operations Report: Situation as of March 31, 1997* (Nairobi: Daystar University and SF Foundation, c. 1997), 7-8.

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[17] E. K. Larbi, "The Challenges of Leadership," speech delivered by the Vice Chancellor on the third matriculation ceremony of Central University College, 13 January 2001, found at www.centraluniversity.org

[18] K.C. Abraham, "Globalization: A Gospel and Culture Perspective," cited above in note 4, p. 85.

[19] Max L. Stackhouse, "Globalization, Faith and *Theological Education*," Theological Education 35 (Spring 1999): 67-77.

[20] Dennis P. McCann, "Catholic Social Teaching in an Era of Economic Globalization: A Resource for Business Ethics," *Business Ethics Quarterly* 7 (March 1997): 57-70.

[21] "Africa University: A Mission to Educate, Empower and Transform," found at http://users.harare.iafrica.com/~auinfo/au.html; Andra Stevens, "2000 Graduating Class Largest in Africa University History," *United Methodist News Service*, 5 July 2000, found at www.umns.umc.org; *Operations Report: All the Important Facts about Daystar University*, 7.

[22] "Hoseo University, Light and Salt in the World," found at www.hoseo.ac.kr/english/christian3.html.

[23] Dae Ch'on-dok (Archer Torrey), "In the Love of Jesus Christ," www.han.ac.kr.english/news.

[24] T. Valentino Sitory, "Rainbow in a Fallen World: Diversity and Unity in Christian Higher Education in Asia Today," 137-152, and Bong-Ho Son, "Christian Higher Education Where Christians are a Minority—In Respect to its Curriculum," 157-63, both *in Rainbow in a Fallen World: Diversity and Unity in Christian Higher Education Today,* proceedings of a conference sponsored by the International Council for the Promotion of Christian Higher Education, Lusaka, Zambia, 29 July – 5 August 1987 (Sioux Center, IA: Dordt College Press, 1990).

[25] Two definitive studies of the role that the growing influence of scientific naturalism played in the secularization of the American academy are Douglas Sloan, *Faith and Knowledge: Mainline Protestantism and American Higher Education* (Louisville, Ky.: Westminster John Knox Press, 1994); and Jon H. Roberts and James Turner, *The Sacred and the Secular University* (Princeton, N.J.: Princeton University Press, 2000).

[26] Edgar A. Knight, "Christian Education," in *Laymen's Foreign Missions Inquiry, Fact Finder's Reports: China*, Vol 5, Supplementary Series, Part Two, ed. Orville A. Petty (New York: Harper & Brothers, 1933), 354-408; see also Wen-Hsin Yeh, *The Alienated Academy: Culture and Politics in Republican China*, 1919-1937 (Cambridge, Mass.: Council on East Asian Studies/Harvard University, 1990), 49-88.

[27] *Tunghai University: A University with a Pioneering Spirit* (n.p., circa 1996), 6; Correspondence files, Tunghai University folder, Council for Christian Colleges and Universities, Washington, D.C.

[28] James Tunstead Burtchaell, *The Dying of the Light: The Disengagement of Colleges and Universities from their Christian Churches* (Grand Rapids, Mich.: Eerdmans, 1999), 851.

[29] Robert Benne, *Quality with Soul: How Six Premier Colleges and Universities Keep Faith with Their Religious Traditions* (Grand Rapids, Mich.: Eerdmans, 2001), viii.

[30] Youn-Sik Han, "Status of Korean Christian Scholarship," document in the author's possession (n.d., circa February 2002).

[31] One pioneering effort in mounting and sustaining these lines of thought and discourse is the International Association for the Promotion of Christian Higher Education (IAPCHE). This international network was founded a quarter-century ago by Reformed educators, at first mostly of Dutch heritage, who eventually welcomed other evangelical Christian educators and some Russian Orthodox professors as well. IAPCHE has held a number of regional conferences in Asia, Latin America, Africa and Eastern Europe for Christian university professors and officials to share ideas regarding the integrality of faith and learning and to plan further organizational moves. In August of 2000 IAPCHE met at Dordt College in northwest Iowa, and attracted Christian educational leaders from 30 nations. Out of that meeting have come new initiatives to organize and operate on a regional basis.

[32] Peter L. Berger, "Four Faces of Global Culture," *National Interest*, no. 49 (Fall 1997): 23-29.

[33] Andrew F. Walls, "Christian Scholarship in Africa in the Twenty-First Century," *Journal of African Christian Thought* 4 (December 2001): 44-52, 46,48 (quotes).