

Universities on the Mission Field?

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

by Joel Carpenter

Joel Carpenter and Paul Scotchmer (see his article in this issue) complement each other nicely, the latter explaining what ought to be and what could be and what he and the International Council for Higher Education are trying to make happen.

Carpenter begins with a survey of what is actually happening—41 evangelical Protestant degree-granting institutions of the arts, sciences, and professions that have been founded outside of North America and Western Europe [largely] since 1980. But he also probes keenly into the diverse futures of this recent development. He is very candid about the widespread nearly total irrelevance of the curricula of these new schools to an integrated understanding of the Christian faith. Thus, a problem unsolved in the North Atlantic is still unresolved in the world of the South.

This is a long-overlooked frontier of mission. A missionary doctor just wrote to me about the long nearly total absence in US Christian colleges of post-graduate degrees in medical research. He could have added graduate work in engineering, law, etc. Many Christian colleges in the US have a background of wanting to produce mainly Christian workers, not Christian citizens. Many of Carpenter's 41 overseas schools may be taking the opposite tack, trying to produce Christian citizens, not Christian workers. One of his stinging quotes is that of an overseas professor who said when he enters a classroom he leaves his religion in the hall.

This is also true more and more in the USA. One Christian college one year had 156 business majors graduating and only one student in history.

Sad to say that neither the vocationally trained Christian citizens nor the scripturally trained Christian workers are primarily Christian thinkers—people who can seamlessly put the two together.

In any case, we need to realize that cell phones, McDonalds, and the university pattern have caught on more widely around the world than Christianity itself. It is not reasonable for missions to close its eyes to this phenomenon. This is a valid, exciting frontier.

Ralph D. Winter, Editor

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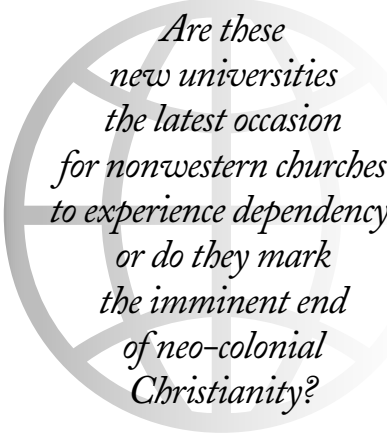
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There is no other event in the world quite like a university convocation. Esteemed members of the faculty, board and administration, dressed in colorful regalia, bearing mace and medallion, salute, admonish, and encourage the students, whose uniform apparel can scarcely diminish their smiling faces and brimming hearts. Given the worldwide reach of higher education, few celebrations have such global universality today. These academic ceremonies are as likely to be celebrated in Bombay or Banjul as in Boston. Indeed, higher education is one of the most striking contemporary forms of globalization. Universities, one might argue, form a system of interdependent links involving both sovereign states and economic institutions in the exchange of students, professors, ideas, technology and money. Emanating historically from a still-influential North Atlantic core,

this great “knowledge industry” reaches around the globe in complex networks of institutional interaction.¹

Comparative studies of global higher education abound, but there are some new participants in this vast and complicated enterprise who may surprise even some of its more careful observers. From Seoul, San Salvador, and even the shores of the Baltic, some new universities are arising, and they are coming from an unexpected source, the varied expressions of revivalist Christianity. “Evangelical University” may look like an oxymoron to the average academic, who knows that the world in which she lives and moves is resolutely secular, and that evangelicals, however defined, operate from a quite different angle of vision.² Yet there are new universities arising out of Protestant movements for evangelization and spiritual renewal in many parts of the world. Using the scattered and fugitive materials most readily available for charting these new agencies, I discovered 41 evangelical Protestant, degree-granting institutions of the arts, sciences and professions that have been founded outside of North America and Western Europe since 1980. No doubt there are more, because this movement is quite dynamic, and new institutions often escape detection from afar. Yet virtually anywhere in the world that a significant pentecostal, charismatic or other evangelical movement has taken root, it is now engaged in higher education beyond the training of church workers.³

Any attempt to investigate the relationship between the spread of evangelical forms of Christianity in the nonwestern world and the forces of globalization would do well to consider these educational movements. They are responding to global economic and political conditions, and they are addressing local dynamics as well. Evangelical universities raise questions, furthermore, about globalization of the more religious sort. Are these new universities the latest occasion for nonwestern churches to experience dependency and domination from churches in the West, or do they mark the imminent end of neo-colonial Christianity? Given the pervasively secular character of higher



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education worldwide and the tensions between Christian values and global economic imperatives, what are the prospects for these new institutions to sustain their religious view of reality and promote a Christian mission in the world?⁴ This essay will offer some preliminary responses to these questions, even as it pursues its more basic task of providing an initial reconnaissance of a little-known movement.

New Universities in the Making: A Global Tour

The new evangelical universities are not evenly distributed around the world. I found 11 in Latin America and the Caribbean, 10 in sub-Saharan Africa, four in Eastern Europe and the former Soviet Union, one in India, one in Thailand, four in Indonesia, one in Taiwan, one in Japan, and eight in South Korea. A worldwide survey of these universities and their varied contexts would take us beyond the constraints of a chapter-length essay. This chapter will concentrate, therefore, on the three most active contemporary venues: Latin America and the Caribbean, sub-Saharan Africa, and South Korea.

Latin America

Each region of the globe presents a different context for the development of Christian higher education, but Latin America and the Caribbean are definitely hot spots. The rapid growth of pentecostal and other evangelical movements over the past three decades seems to have provided Latin America with the critical mass of prospective students, faculty and leaders to make universities possible. Several of the new institutions were formed

from the prior educational efforts of missionaries and local Christian leaders. The Universidad Evangelica de las Americas (UNELA), in San Jose, Costa Rica, came about in 1999 as a merger of a thirty-year-old study center that was a partnership of local and expatriate mission theologians, and a collegiate venture that the Church of the Nazarene started in 1992 from a pre-existing theological school, but then abandoned. The Universidad Evangelica Boliviana (UEB), chartered in 1982, likewise is the creation of seven national evangelical organizations and five North American missions to “prepare young people for service as responsible citizens, intellectuals, and Christians.” The Universidad Cristiana Latinoamericana, however, founded by Methodists in Quito, Ecuador, in 1992, is wholly home grown and independent of expatriate missionary organizations.⁵

The university incubation process in Latin America seems to have had its share of failures. There were several attempts in the Dominican Republic between 1960 and 1980 to form an evangelical university. Each succumbed to various pressures, including a government suppression of evangelicals and a mail fraud case. Yet it looks as though a core of viable institutions is being formed across the region, among them the Universidad Nacional Evangelica (UNEV) in the Dominican Republic, founded in 1986 by the survivors of the earlier attempts. UNEV has 1,300 students on three campuses and seems firmly established.⁶ The Universidad Evangelica de El Salvador (UEES), in San Salvador, established in 1981, is also well founded, with degree programs now in medicine, dentistry, agriculture, education and a variety of arts and sciences.⁷

In recent years there have been efforts to develop a network of mutual support and accountability among the region’s evangelical universities. In July of 1997, Latin American educators from 17 nations came to Bolivia at the invitation of UEB to initiate such conversations. They agreed to do some networking and investigation to find

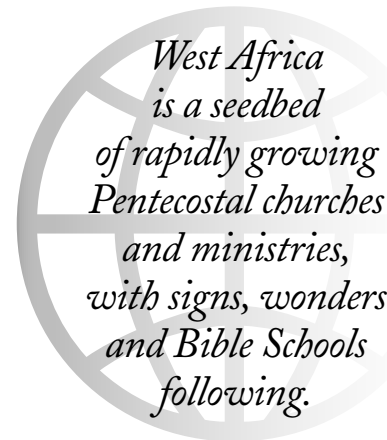
like institutions. Two years later they reconvened at Santa Cruz de la Sierra in Bolivia to form the Consortium of Evangelical Universities in Latin America (CONDUCE). This organization included the universities in Bolivia, the Dominican Republic and El Salvador as charter members, plus three other evangelical universities, including ones from Paraguay and Nicaragua, and a second institution in Bolivia.⁸ CONDUCE is a fragile entity, and it remains to be seen whether it can function effectively across so many nations and miles. The ongoing existence of Latin American evangelical universities, however, is not in doubt. Some of the older ones are major regional fixtures by now. La Universidad de Mariano Galvez (f. 1966) in Guatemala City now has about 15,000 students, while the Methodist University of Piracicaba, Brazil (f. 1975), now enrolls some 12,000 students on four campuses.⁹

Africa

The environment for creating evangelical universities is ripe to the bursting point in parts of sub-Saharan Africa. I found 10 colleges and universities formed over the past two decades by evangelicals from a variety of traditions and movements.¹⁰ Daystar University, a nondenominational evangelical institution, is the pioneer and the prototype of this movement. Daystar began in Southern Rhodesia (now Zimbabwe) in the late 1960s as an institute offering studies in communications. It added master's degree courses in the late 1970s (via Wheaton College in Illinois), and an undergraduate degree program in 1984 (via Messiah College in Pennsylvania). Daystar received its university charter from the Kenyan government in 1994, and now enrolls 1,900 students from 28 countries in eight undergraduate majors and four master's programs. Business administration and communications are leading programs.¹¹ Daystar continues to receive millions from abroad in support of its ambitious growth, but support from the region is considerable as well.

It is no accident that Daystar eventually relocated near Nairobi. The

Kenyan capital is also Africa's ecumenical, missionary and para-church ministries capital, and home to hundreds of highly educated African Christian leaders, both from the region and from across the continent. Bible schools and seminaries abound in the Nairobi area, and additional universities are springing up, such as Africa Nazarene University (f. 1993),



which now enrolls 490 students from 14 nations; and Hope Africa University (f. 2000), a fledgling Free Methodist school that started in an abandoned dance hall with 27 students.¹² Nairobi is also home to the Catholic secretariat for Africa. In addition to a variety of theological schools, the Catholics operate Strathmore College, a business college created from a merger of older schools and placed on a new campus in 1992; and the Catholic University of East Africa, organized in Karen in 1984.¹³

Elsewhere in East Africa, a number of evangelical universities have appeared recently, notably the Kenya Methodist University in Meru, near Mt. Kenya; and Meserete Kristos College in Addis Ababa, Ethiopia, founded in 1997 by the Meserete Kristos Church, an Ethiopian Mennonite fellowship. Much closer to Nairobi is St. Paul's University in Limuru, Kenya. This endeavor was launched in 1999 to build an undergraduate arts and professions program onto an old and distinguished Protestant ecumenical seminary (f. 1903). Leading the build-out of St. Paul's is Godfrey Nguru, the resourceful former Deputy Vice-Chancellor (Academic) of Daystar.¹⁴

Time will tell whether old theological seminaries make good bases for building evangelical universities, but St. Paul's is the second seminary in the region to try it. The first is Uganda Christian University, launched in 1997 with the Archbishop of Canterbury, George Carey, laying its cornerstone at the campus of old Bishop Tucker Theological College (f. 1923) in Mokono, not far from Kampala. Like African University in Zimbabwe and Daystar University, Uganda Christian University (UCU) has a support foundation in the United States. UCU has grown rapidly to 975 students, and now offers majors in education, social work, business, law and communication as well as divinity. The college's growth came in spite of trying conditions on campus, notably a non-potable water supply and frequent power outages.¹⁵ UCU leaders are well aware, as are those at other evangelical institutions in East Africa, of the religiously plural environment in which their schools compete. New Catholic institutions such as the Uganda Martyrs University, which opened auspiciously in 1994 with the blessing of Uganda's President Museveni, form part of this context. There are several new Islamic universities in the region as well. UCU Vice-chancellor Stephen Noll is encouraged that his institution's rapid growth has kept it "nose-to-nose," he says, with the new Islamic university in Mbale.¹⁶

Southern Africa shows a strikingly different picture. It has both a sturdy network of theological seminaries and Bible colleges, and a powerful array of secular universities and technical institutes. Growing universities out of Bible colleges or seminaries has been more daunting in that region than in tropical Africa, but several such moves are underway. The Africa Bible College in Lilongwe, Malawi, is just starting the process, but the Christian College of Southern Africa, in Harare, Zimbabwe, is quite far along. The latter now enrolls 3,000 with courses in computing, administration, accounting and communications. The much smaller Cape Evangelical Bible College, located near Cape Town,

South Africa, recently renamed itself Cornerstone Christian College and developed programs in management and counseling.¹⁷

None of these initiatives, however, can match the curricular depth or ability to attract support of their new regional neighbor, Africa University (AU), an upstart Methodist institution in eastern Zimbabwe. The university began in 1992 with 40 students and degree programs in theology, agriculture and natural resources management. In the academic year 1999-2000, AU enrolled 871 students from 18 African countries. New degree programs now include education, humanities and social sciences, and management and administration.¹⁸ AU is the fulfillment of a dream expressed by the African Bishops Conference of the Methodist Church back in the 1980s, and it has become a favorite cause of Methodists in the United States. Millions of dollars have been invested already in the campus at Mutare, 175 miles north-east of Harare. Various American Methodist groups, the American government's USAID program and private foundations have provided buildings, scholarships, laboratories and six endowed chairs.¹⁹

West Africa is a seedbed of rapidly growing pentecostal churches and ministries, with signs, wonders and Bible schools following. The Central University College (CUC) in Accra, Ghana, arose in 1997 out of a preexisting Bible college. It is the educational work of the International Central Gospel Church, one of the most prominent of the new independent pentecostal churches in Africa. Its pastor and the university chancellor is the Rev. Dr. Mensa Otabil, an ardent advocate of African self-reliance and an Afrocentric understanding of the Bible and the Church's mission.²⁰ In marked contrast to African University, the Central University College is for the most part locally funded. Its 1,350 fee-paying students study for bachelor's degrees in business administration, accounting, finance, agribusiness, or theology and missions in a "worker friendly" environment that offers courses in

two shifts, morning and evening, plus a weekend college.²¹

There probably are other institutions like Central University College in Accra that are making the leap from Bible school to university curricula, but my lines of communication have not reached them. There must be more like the Canaan Christian University, a Bible training institution in Lagos, Nigeria, located "behind the Shobor Alluminium [sic] Co., Ltd.," or the True Love Christian College in Ikot Ekpene, Nigeria, that are aspiring to "teach the nations" and "advance the kingdom of God on earth" beyond their current capacities.²²

Africa is not an easy environment in which to launch such endeavors, however. A hopeful letter sent to colleagues in the United States in the spring of 1993 announced the intentions of the Evangelical Friends, Methodists and Pentecostals in Rwanda to open the Protestant University of Central Africa in September of 1994. I am guessing that these efforts expired during the ethnic violence that erupted earlier that year. Even in a more stable environment, great aspirations can be forestalled. The Hatfield Christian Church, an independent megachurch in Pretoria, announced in July of 1993 that it would be building out its Training Centre into The King's University, with dreams of eventually serving 5,000 students. Something may be happening on that front today, but I could find no evidence of it.²³ Even so, with the movement to charter private universities catching on across the continent, additional evangelical universities surely will be founded.

South Korea

We end our survey of emerging evangelical universities in South Korea, where every kind of church-related college and university exists and the situation is quite dynamic. Like many Asian nations, South Korea has sustained a long and intense buildup of higher education, beginning with mission-sponsored institutions in the late nineteenth century. As in the other nations, the government has become a prominent force in higher education, but the South Korean

Christian communities continue to found new universities, and some of them have developed very rapidly. Christian-founded universities in South Korea cover the entire spectrum of academic prowess and Christian commitment. Yonsei University, at one end of the spectrum, is a century old, academically distinguished and largely secular. Hansei University, at the other end, was founded as a Bible school by the Assemblies of God in 1953, is now affiliated with the world-famous Yoido Full Gospel Church in Seoul, and has attained university status only recently, in 1997.²⁴ I found eight evangelical universities of recent vintage: Hansei University, Handong University (f. 1995), Kangnam University (accred. univ. status 1992), Chongshin University (accred. univ. status, 1995), Chonan University (f. 1994), Korea Nazarene University (accred. univ. status 1999), SungKyul Christian University (accred. university status 1991), and Hoseo University (accred. univ. status 1988). These new evangelical institutions run the range from Kangnam, which is only recently expanding out from a base in theology and social work; to Chonan, a comprehensive university with some 15,000 students in 34 undergraduate and nine graduate programs; and Hoseo, billed as a "Christian Polytechnic University," with 520 faculty members and over 10,000 students.²⁵

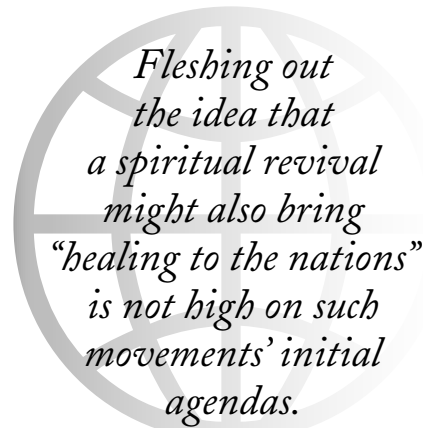
One of the most dramatic stories of academic development is that of Handong University, which opened in 1995 with 400 students, and now has a student body of 2,300. Handong's curriculum now includes about 20 undergraduate majors in two divisions—Engineering and Humanities and the Social Sciences—and five graduate programs in similar fields. Handong has a very strong emphasis on technology, shaped no doubt by its president, Kim Young-gil, an award-winning nuclear engineer in both the United States and Korea. Blessed with distinguished and visionary leaders and attracting a very strong student body, Handong won national awards for excellence three years running, which paved the way for government grants and continued growth.²⁶

Handong's board chairman and the former national prime minister, Lee Young-duk, asserted that Handong must not only produce professionals, but "people whose lives are free of shame." The university's web site masthead proclaimed that Handong seeks to combine "academic training geared for today's global and information market with moral training to develop personal dignity." Spiritual formation, the integration of faith and learning, and character education are to be the hallmarks of a Handong education.²⁷

What a sad irony, then, that the spring of 2001 brought great distress to the campus. On Teacher's Day, a traditional Korean celebration each May for students to honor their mentors, 30 buses filed out from the Handong campus and deposited 1,500 students, 200 parents and scores of professors outside Kyongju prison. President Kim and Vice-President Oh were incarcerated there, after being convicted of embezzling university funds. The crowd sang and wept, pledged their love and support, and left carnations, signifying their gratitude. Korean newspaper editorials suggested that the officials' alleged mishandling of restricted funds involved no personal thievery, but was rather the result of two earnest and dedicated teachers trying to make ends meet in a school growing faster than its resources. That they were in jail said more about their local political enemies than about their character.²⁸ Indeed, these cases were summarily overturned by an appellate court in the fall of 2001. Nevertheless, the resistance among local leaders in Handong's home province shows that there are powerful interests working against intentionally Christian universities in South Korea.²⁹

South Korea is an education-revering society, in which universities are endlessly ranked and categorized, and where one's university credentials mark one for life. Its best universities are among the best in the world, and new institutions are driven to improve their academic quality and to prove their worthiness. Seoul National University, the state-founded flag-

ship, sets the standard, and Christian professors there and elsewhere are prone to question the wisdom of establishing new evangelical universities.³⁰ Nevertheless, new ones appear regularly. Most of them evolve from Bible colleges and theological seminaries, with their emergence marking the aspirations of their host religious movements and denominations. Korea's church history has been marked by steady growth and frequent fragmentation, and each new group seeks via higher education to serve its constituents, reach out to non-Christians, and make its contribution



to national development. In spite of daunting competition and even outright opposition, new South Korean evangelical universities are rising, some dramatically indeed.

This brief and no doubt incomplete world reconnaissance provides some hints about contextual factors, both religious and secular. It raises important questions, moreover, for assessing the nature of evangelical Christianity's presence and practice in the world today.

Evangelical Movements and Higher Education

The emergence of new evangelical universities outside of the North Atlantic world suggests that these movements and traditions are following a historic pattern of development. Puritan, Methodist and Pentecostal movements alike have evolved from peace-disturbing, establishment-upsetting religious upstarts into settled denominations and fellow-

ships. With the revival fires no longer flaring and in need of some tending, institutions or "fireplaces" are built. Converts are gathered and instructed, and excitement about signs and wonders gives ground before an interest in sustaining the movement. People have been saved, sanctified, and filled with the Holy Ghost, battles have been fought to revive sleeping traditions or to break free and start new ones. But Jesus has not come back yet, so there is a new generation to nurture, and a surrounding society in which to sustain a witness. Changing times seem to mandate equipping the saints for the longer term.³¹

Some scholars would interpret this morphology as the process by which evangelical movements begin to make their compromises with the world and move toward decline. A movement like European pietism or American Pentecostalism starts as a protest against the comfortable and the compromising, but then begins to join them, undergoing what the Wesleyan theologian Donald Dayton calls "embourgeoisment."³² And what could be more middle-class than developing a university? Other observers, however, see the move from the revival tent to the university as a classic evangelical maneuver rather than a betrayal of a spirit-filled movement's essential character. Evangelicalism, especially in its present-day Pentecostal varieties, is a faith of the "aspiring poor," argues sociologist David Martin. If God is good, Pentecostals frequently reason, then the Almighty will deliver us from our hopelessness, both our spiritual emptiness and our material poverty. Rather than passively waiting for God to do it, believers live and work as if this promise is true. Pentecostals' faith-driven ambitions and enterprise may be the latest expressions of an abiding material principle in popular evangelicalism, adding a new chapter to the Weber thesis.³³ For the aspiring poor, a university education and a good job are by no means unworthy aspirations, and around the world, evangelical movements and traditions, freshly entering a post-revival stage, are building institutions to open up such opportunities.

When stating the purposes for their institutions, leaders of the new evangelical universities frequently mention two. They want to help students fulfil their aspirations, and they aim to serve the common good of their home societies. “A new generation is seeking reality in their faith in the context of a revived and developing society,” states Stephen Noll, the vice-chancellor of Uganda Christian University. “Discipleship for them includes a tremendous hunger for education,” he continues, and in equipping them for service, the new university is poised to “become the seedbed for the development of a stable, godly nation.”³⁴ National development has not been a natural first impulse for evangelical movements. The great biblical drama of creation, sin, salvation and restoration plays out in intensely personal terms early on in revival settings. Fleshing out the idea that a spiritual revival might also bring “healing to the nations” is not high on such movements’ initial agendas. Yet for a second generation of contemporary pentecostals, charismatics and other evangelicals outside of the North Atlantic, such ideas of a broader discipleship and mission are emerging.

The pentecostal leaders of the Central University College in Accra, Ghana, refer to this broader vision as “the great commission of our Lord Jesus Christ in its multifaceted dimensions.” They see their task as

sharing in God’s concern for reconciliation and justice throughout human society and for the liberation of man; evangelism and social action, without fear or favour, denouncing evil and injustice wherever they exist; being part of Christian duty and necessary expressions of Christian doctrines of God and man’s love for one’s neighbour and obedience to Jesus Christ; to exhibit His Kingdom ethics and to spread its justice and righteousness in the world.³⁵

More specifically, according to Vice-Chancellor E. Kingsley Larbi, Central University College aims to help solve “the crisis of leadership [that] is the greatest threat to an African renaissance.”³⁶ Likewise in Latin America, a Christian univer-

sity spokesman from the Dominican Republic declares, “Pentecostalism is coming of age as a second and third generation begins to ask, ‘Now what?’ Saving souls has become routine in many cases and there is a desire to make a more significant contribution to the surrounding context.” Small groups of Latin American evangelical visionaries who see Christian universities as vehicles for addressing the Great Commission’s cultural dimensions are developing educational models and partnerships with which to mount such efforts.³⁷ The rise of evangelical universities thus marks the emergence of an important second chapter in the story of revivalist Christianity’s growth in the non-western world.

Universities and the New Currents in World Christianity

This institution-building “second chapter” in the saga of revivalist and charismatic Christianity’s worldwide growth comes at a time when non-western Christianity more generally is driving a new dispensation in the world history of the faith. As historian Mark Noll recently pointed out, when the delegates at the great missionary conference in Edinburgh in 1910 surveyed the world scene and tried to envisage God’s mission in the new century, 80 percent of the world’s Christians lived in Europe and North America. Who among them would have thought, Noll asks, that in less than a century, 60 percent of the world’s Christians would live outside of that region?³⁸ In religious demography alone, the world’s Christian heartlands have shifted from the North Atlantic region to the South and the East, and we are already seeing harbingers of a corresponding shift in ecclesiastical power and agenda setting for theology and ministry.³⁹ Three major trends are riding this wave of change, and they provide a radically different context for institution building than that of the Western missionary era now passing.

First, the global church is gaining new leaders. The twentieth century was an ecumenical age, in which North Atlantic Christian leaders in

missions and theology initiated and led great global fellowships. The vision was worldwide, but the orientation and agenda were European. By the 1990s, however, ecumenical leadership and agendas were changing. In 1994, the Vatican sponsored a historic African Catholic Bishop’s Conference, which put the spotlight on one of the fastest growing regions of the church. It featured such speakers as Francis Cardinal Arinze, the gospel-preaching prelate from Nigeria, who is rumored to be a potential candidate for the papacy. At the Lambeth Conference of the worldwide communion of Anglican Churches in 1998, African and Asian bishops took over the theological and pastoral agenda. They set aside overtures for ordaining practicing homosexuals and emphasized instead the church’s calling to evangelize, combat poverty, and overcome political oppression. In 1999, the World Alliance of Reformed Churches, whose secretariat in Geneva had been dominated by Europeans, named Dr. Setri Nyomi, a Presbyterian theologian from Ghana, as its executive head. Conservative evangelical Protestants have experienced similar trends in recent years. The theological commission of the World Evangelical Fellowship (WEF) has been led by Asian, Latin American and African theologians for nearly two decades, and Jun Vencer, a lawyer and lay ministry leader from the Philippines, has been the WEF’s general secretary since the mid-1990s.

The second major trend is the changing agenda for Christian theology. The most pressing issues are shifting from what Mark Noll calls “the jaded discontents of advanced Western civilization” to matters of poverty and social injustice, political corruption and the meltdown of law and order, and Christianity’s witness in a situation of religious pluralism. World Christian thought leaders in this new century are thus becoming, as the Anglican evangelical leader John Stott once put it, both more conservative and more radical. They are more conservative in affirming the apostolic doctrines, and especially the immanent presence and power of God. They are more radical in insisting that

Christians offer a prophetic, biblically charged witness against unjust social orders and a vision for a more rightly ordered society and government.⁴⁰

The third major trend has to do with the church's world mission. There are now 400,000 expatriate or cross-cultural missionaries in the world, and those from outside the North Atlantic quadrant outnumber the European and North American missionaries. Koreans, for example, are witnessing in Siberia, Kenya and Brazil. Nigerians are going to Niger and to darkest London; Ghanaians plant new churches in Burkina Faso and in Rotterdam. Ivoireans are preaching in Bourdeaux, and Liberians are bringing the gospel to Grand Rapids.

Traditional mission societies and missiologists are scrambling to find their way in the midst of this revolution in world missions. Old-line, ecumenical Protestant agencies are devising schemes for sharing resources with Third World churches and apologizing for historic patterns of patronization and dependency, while younger evangelical agencies are now repeating the "partnership in mission" pattern with their Third World sister churches that the mainline Protestants have been using since at least the 1960s.⁴¹ Third World church leaders point out the inherent problems in such partnerships, notably their tendency to promote North-South or East-West bilateral relationships rather than local interdenominational ones, the persistence of patronizing attitudes on the part of the white partners, the great disparity of financial resources between the partners and the many attendant problems it causes, and the enduring penchant for unilateral decision making from a distance by the mission boards in the North Atlantic region.⁴² And all the while, nonWestern mission initiatives shoot off in all directions, more of them without partners from Europe and North America than with them.

So what does all this have to do with the rise of new evangelical universities outside of the North Atlantic region? Put succinctly, these institutions are creations of the new spirit of mission agency and agenda setting that is

animating non-western Christianity. They are being led by Christian professionals and intellectuals who are highly educated, cosmopolitan, more likely laypersons than clerics, frequently experienced in leadership through parachurch ministries, well networked in the North and often in other regions as well, and adept at finance and fundraising.

The initiative and leadership for the new evangelical universities are not coming from traditional foreign missions. "Partnership" is very much on the minds of North American evangelical mission strategists as a way to sustain missionary work in the new global Christian situation, where in most nations, churches have become well established. Yet these partnerships rarely involve higher education outside of theological seminaries.⁴³ Indeed, among the variety of tensions that arise from mission-church partnerships, one of the classic conflicts has been over the relative priority of institutions. The missionaries from the North very often are impatient to plant new churches in the less-evangelized regions, while the national churches are eager to consolidate and strengthen their institutional ministries.⁴⁴ This is not a new debate; over the past century and a half such disagreements have arisen repeatedly, and education often has been the central issue. In late nineteenth-century China, for example, it took the threat of a deep rift between local Christian leaders and expatriate missionaries to prompt the founding of a Methodist college in Fuzhou in the 1880s. In central Africa eighty years later, a similar deep split seemed in the offing in the Congo just weeks after national independence. The Congolese members at a meeting of the Congo Protestant Council grew impatient with their missionary colleagues' reluctance to help them develop a college. The national church leaders got up, moved to one end of the room, and informed the missionaries that they would "create a Protestant university, whether you help us or not."⁴⁵ Universities are costly ventures, and they are not principally involved in saving souls, planting new churches, or even training full-time church

workers. Local Christians may want them, but mission leaders generally do not.

Perhaps even more than in the past, today's evangelical mission boards tend to see their mandates in narrow and instrumental terms when it comes to education. Frequently they support ministry education programs, which they see as providing the trained workers for evangelistic endeavors; but universities, by comparison, seem like a diversion. The Church of the Nazarene, for example, which supports eight small universities in the United States and 40 Bible colleges and seminaries outside of North America, sponsors only two non-Western universities. The Assemblies of God (USA), which has 1,800 foreign missionaries and supports more than 1,700 overseas Bible schools and extension training programs, sponsors no universities outside of the United States. So while expatriates from the North Atlantic region frequently get involved in the new universities, their presence is no indication of mission support. Whatever the admixture of global or local dynamics and funding behind the founding of these universities, they are not simply an extension of the old missionary enterprise.⁴⁶

The more typical pattern for founding these institutions is an entrepreneurial one, whether the universities have standing with a denomination or not. Local university professors who are evangelicals, pastor-founders of megachurch congregations, evangelical business executives, and leaders of parachurch ministries are the common partners in new evangelical universities. They typically mount an "end run" around denominational and missionary decision making, priority setting and allocation of resources. Who are these educational pioneers and impresarios? Mounting a systematic study of the emerging evangelical academic leadership is beyond the scope of this paper, but here are some preliminary impressions. The key agents in this story are a new breed of evangelical leader, very much the products of the new global realities in evangelical Christianity. Let me mention just three examples, in order to suggest the type.

Dr. Kim Young-gil, president of Handong University in Korea, is an engineer with postgraduate degrees from the University of Missouri and Rensselaer Polytechnic Institute, and several years of research experience in the United States. He was a professor of the distinguished Korean Advanced Institute of Science and Technology for 15 years, and the winner of American (NASA) and Korean awards for his achievements in technology. He was also the founder of a national network of for the integration of faith and science. Since being named president of Handong in 1995, Dr. Kim has built a network of thousands of supporters, both in Korea itself and in the communities of the worldwide Korean diaspora, especially the United States.⁴⁷

Dr. Stephen Talitwala, the longtime vice-chancellor of Daystar University, is from Uganda. He is also an engineer, with a Ph.D. in mechanical engineering from the University of Leeds. He was a lecturer in engineering at Nairobi University and at Makerere University in Uganda, the editor of a regional engineering journal, and the board chair of Youth for Christ in Kenya. Since joining Daystar in 1979, Talitwala has been a frequent speaker at international Christian conferences in Europe, Asia and North America as well as in Africa. Talitwala has cultivated relationships with many Christian ministry leaders and philanthropists worldwide, and he spends much time travelling every year to sustain those relationships and raise funds for Daystar.⁴⁸

Dr. David Zac Niringiye is not the president of a new evangelical university, but he has been a board member of two of them, Daystar University in Kenya and Uganda Christian University. While currently the director of the Africa work of the (Anglican) Church Mission Society in London, Niringiye has 20 years of parachurch ministry experience in Uganda. He was the founder of FOCUS Uganda, a university student Christian ministry, in the early 1980s. Then he studied at Wheaton College in Illinois for a master's degree. Eventually the International

Fellowship of International Students named Niringiye its secretary for all of Anglophone and Lusophone Africa. Yet he found the time to help start a theological seminary and a gospel-and-culture study center in Kampala, and to earn a doctorate at the University of Edinburgh. Niringiye has built relationships with North American and European congregations and Christian philanthropists, and has graced many international student and missions conferences with his Bible teaching. Working both with his own Anglican communion and with a variety of parachurch agencies, Niringiye has encouraged much support in the global North for education and scholarship that is conceived, initiated and governed in Africa.⁴⁹

Given this kind of leadership and the transnational networks of fellowship and support these new universities enjoy, we can now answer one of the key questions concerning them. The new schools are not merely the latest occasion for nonwestern churches to experience dependency and domination from churches in the West, or for the resurgence of missionary-driven religious colonialism. They mark the rise of new players and new patterns in global Christian endeavor, and a new iteration of the “fortunate subversion of the church” as Andrew Walls put it, by the rise of voluntary societies for doing Christian ministry.⁵⁰ The parachurch agency revolution, which has transformed North American Christianity, is now making a major impact in the nonwestern world, and the growth of new evangelical universities is one of the results.

The first wave of these agencies arriving in the non-western world—groups such as World Vision, Youth for Christ, Full Gospel Businessmen, Women Aglow, Campus Crusade for Christ, Scripture Union, and the International Fellowship of Evangelical Students—looked like a new missionary invasion, and perhaps, some feared, a new form of religious colonization. In the early 1980s, Vinay Samuel, an evangelical leader from Bangalore, India, complained that these multinational

Christian agencies were “evangelical pirates” that siphoned off leaders and initiated projects with no accountability to national churches.⁵¹ By the early 1990s, however, Samuel was the executive secretary of a multinational parachurch agency he had helped to start, the International Fellowship of Evangelical Mission Theologians (INFEMIT). INFEMIT has developed a postgraduate study center in Oxford; a well-regarded periodical, *Transformation*; a publishing series called Regnum Books; and a well-networked fellowship of evangelical intellectuals and study centers around the world.

The rise of INFEMIT is but one example of a new development: the parachurch pattern, first pioneered by the mission societies themselves, is being taken up and adapted by non-western evangelical leaders. These new evangelical leaders are highly educated, well connected and widely traveled. They do not need to rely on the standard channels of support and relationships, but they have learned how to access Western evangelical networks—churchly, missional, financial and intellectual—for themselves. They have effectively “cut out the middleman”—the Western missionary, ecumenical official or expatriate parachurch leader—and have taken their causes directly to the North Atlantic evangelical networks and to potential supporters in their own regions. These are the people and the organizations that are bringing their creative and promotional gifts to bear on the launching of new evangelical universities. They are both the beneficiaries of and contributors to the current wave of religious globalization. Instead of bringing forth a new form of Western Christian imperialism, these currents in world Christianity are abetting the great global shift of Christianity's presence, influence and preoccupations toward the South and the East.

While the new evangelical universities seem to signify the shifting balance of influence and initiative in world Christianity, it would be premature to suggest that they are centers for Christian thought. Integrally Christian cultural and scientific scholarship is in

its infancy, at best, outside of the North Atlantic, and is hardly audible as a voice in non-western Christian discourse. Theology per se is still the dominant Christian intellectual preoccupation. There are trends in the development of the new evangelical universities, moreover, that cast doubt on the prospects of their ever becoming centers for Christian thought and cultural witness. It is here, in the actual structure and work of the new universities, where questions about the impact of globalization are the most pressing.

Endnotes

¹ Lawrence J. Saha, "Universities and National Development: Issues and Problems in Developing Countries," in *Higher Education in an International Perspective: Critical Issues*, International Bureau of Education Studies on Education Vol. 3, ed. Zaghoul Morsy and Philip G. Altbach (New York & London: Garland Publishing, Inc., 1996), 80-89.

² Even in the United States, where evangelical Christian movements have been around for a long time and church-related colleges and universities are common, the idea of an evangelical presence in academic life seems incongruous and newsworthy in intellectual circles. See, e.g., Alan Wolfe, "The Opening of the Evangelical Mind," *The Atlantic Monthly*, October 2000, 55-76.

³ My hastily improvised research method was to search in the correspondence files of the Council for Christian Colleges and Universities (CCCU) in Washington, D.C., and on the web sites of the Overseas Council for Theological Education and Missions, the United Board for Christian Higher Education in Asia, and the International Association for the Promotion of Christian Higher Education. Then I posted a query to the e-mail distribution network of the 100 CCCU institutions' academic officers. It yielded more leads, as did further informal personal networking and scores of hours on the Internet, both running down leads with search engines and searching through international listings of universities. My list of 41 evangelical universities includes new institutions founded by older Protestant traditions, such as the Methodists, Mennonites or Anglicans, based on the impression that the new universities reflected the impact of revival movements

within those traditions. It excludes new Catholic and Orthodox universities. It also excludes, perhaps with less justification, the Seventh Day Adventists. This tradition has a substantial record of founding colleges and universities all over the world. Since the 1890s, Adventist missionaries and local SDA church leaders have founded 40 degree-granting colleges outside of the North Atlantic region, and a dozen of these were founded since 1980. My source of information is a directory of Adventist educational institutions and personnel, kindly provided by John N. McDowell, vice-president for academic administration at Canadian University College, College Heights, Alberta. Many of the citations following will be from web sites on the Internet. Since these sites are updated periodically and materials appear and disappear, I have printed copies of each source cited and will make items available upon request.

⁴ I must thank my conference respondent, David Zac Niringiye, for sharpening these questions.

⁵ Clifton L. Holland, "Evangelical University of the Americas (UNELA) Financial Development Plan," found at www.prolades.com; "Resena Historica de la UEB," found at www.ueb.bo/historia/; interview by the author with Dr. Patricio Proano, rector of the Universidad Cristiana de Latinoamerica, in Orlando, Florida, 9 February 2001.

⁶ John William Medendorp to Joel Carpenter, 8 June 2001.

⁷ "Facultades" and "Descripcion de la Universidad," found at www.ees.edu.sv; "The Evangelical University of El Salvador: A Project Made a Reality," document from the CCCU files, Universidad Evangelica de El Salvador folder.

⁸ "Christian Higher Education in Latin America," *CCCU News*, September 1997, online edition www.cccu.org/news; "Miembro Enviado," 29 July 1999, found at www.forocristiano.com.

⁹ Universidad Mariano Galvez de Guatemala (Informacion General y Procedimientos), 1-3, and David R. Sanford to Robert C. Andringa, 16 September 1997; both in CCCU files, Universidad Mariano Galvez de Guatemala folder; "Reflecting the Past and Projecting the Future," "Affirming Our Identity," and "Four Campuses," all found at www.unimep.br/english.

¹⁰ At the conference where this paper was presented, several participants told me of other efforts of which they were aware, but I have not been able to document them.

¹¹ *Operations Report: All the Important Facts about Daystar University: Situation as of March 31, 1997*, a document co-prepared by Daystar University and the SF Foundation, CCCU files, Daystar University folder; "Daystar University," "Our History," "Our Programs," found at www.daystarus.org.

¹² "Africa Region Institutions," found at www.nazarene.org/iboe/africaninstitutions/africauniversity.htm; Mark R. Moore to Karen Longman, 4 June 1999, and memorandum from Rich Gathro to Jennifer Jukanovich and Ron Mahurin, 7 December 2000, both in CCCU files, African Nazarene University folder; "A Brief History of HAU," "About HAU," "Giving to HAU," "Chancellor's Report," and Bishop Emeritus Gerald E. Bates, "Report on Visit to HAU," all found at www.greenville.edu/hau.

¹³ "Directory of Catholic Institutions of Higher Education in Africa," found at www.rc.net/africa/catholicafrica/education.htm.

¹⁴ "Distinction between Two Universities in Africa Confusing to some United Methodists," United Methodist News Service, 15 September 1997, found at www.umms.umd.org/news97; Neal Lettinga to Joel Carpenter, 5 January 2001 (re: Meserete Kristos); Godfrey Nguru to Robert C. Andringa, 18 November 1998, CCCU files, St. Paul's United Theological College folder.

¹⁵ "An Anglican University for Africa," "Uganda Christian University," "Uganda Partners Newsletter," found at www.ugandapartners.org.

¹⁶ "History and Mission Statement of Uganda Martyrs University," found at www.fiuc.org/umu; Noll quoted in "Uganda Partners Newsletter," cited above.

¹⁷ Stanton Jones to Joel Carpenter, 4 January 2001 (Africa Bible College); "Christian College of Southern Africa: Fact Sheet on CCOSA," appendix to letter from Bill Warner to Robert Andringa, 24 October 2000, CCCU files, Christian College of Southern Africa folder; "Cornerstone Christian College: 2001 Profile," found at www.octeam.org.

¹⁸ Andra Stevens, "2000 Graduating Class Largest in Africa University History," United Methodist News Service, 5 July 2000. Found at www.umms.umd.org.

¹⁹ "A Brief History," found at www.umd.org/benevol/AfricaUniversity/history.htm; "USAID Grants \$2.98 Million to Build Library at Africa University," United Methodist News

Service, 24 September 1997; "Pastor Sees Africa University as Hope against Further Polarization," United Methodist News Service, 14 September 1999; both found at www.umms.umc.org.

²⁰ Christian van Gorder, "Beyond the Rivers of Ethiopia: The Afrocentric Pentecostalism of Mensa Otabil," paper presented at the conference, "Christianity as a World Religion," Calvin College, Grand Rapids, Michigan, 26-28 April 2001.

²¹ "A Brief History of CUC," and 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, both found at www.centraluniversity.org

²² Nse E. Ukpong, Essiet E. Akpan, and Monday E. Ukpong to Myron Augsburg, 7 September 1993, CCCU files, True Love Christian College folder; Mike Adeniran to Robert Andringa, 25 November 1996, CCCU files, Canaan Christian University folder.

²³ Willard C. Ferguson to Myron Augsburg, 29 April 1993, CCCU files, Protestant University of Central Africa folder; K. B. Murray to Karen Longman, 8 July 1993, and *The King's University: A Significant and Challenging Project Gains Momentum*, undated brochure, CCCU files, King's University folder.

²⁴ "Mission Statement," found at www.yonsei.ac.kr/eng-www/sub/welcome.

²⁵ "Introduction," found at www.han.ac.kr/english/introduction; "Message from the President of the Board," General Introduction," found at <http://sheep.kangnam.ac.kr/eng/a>; "General Information," "Academic Information," "Introduction of the Department: University," found at www.chongsbin.ac.kr/eng; Chonan University, 2000-2001, (Chungnam, Korea: Chonan University, 2000); David Strawn to Joel Carpenter, 4 January 2001; "Asia Pacific Region Institutions: Korea Nazarene University," found at www.nazarene.org/iboe/asiapacificinstit/koreanazuniv.htm; "Message from the President," "University Information," found at www.syungkyul.ac.kr/english/information; "A Glimpse of Hoseo: The Past and the Present," "Hoseo's Millennium Vision," found at www.hoseo.ac.kr/eng.

²⁶ "History and Important Facts," and "Admission Requirements," both found at www.han.ac.kr/english.

²⁷ "Chairman and President," found at same Handong website.

²⁸ Editorial, "Mismanaging School Funds," Chosun.com 21:1, 18 May 2001,

found at <http://english.chosun.com/w21/html/news>; Chung Yeun-hee, "Teacher's Day Tears that Told Volumes," *JoongAng Ilbo*, 24 May 2001, found at <http://english.joins.com/EnglishJoongAngIlbo>.

²⁹ Archer Torrey, "In the Love of Jesus Christ," suggests that there has been opposition to Handong for some time. Torrey (Dae Ch'on-dok) dwells at the nearby Jesus Abbey and is a longtime resident of Korea. His essay was found at www.han.ac.kr/english. President Kim gave me word of the successful court appeals in a conversation on 16 April 2002.

³⁰ See, for example, Bong-Ho Son, "Christian Higher Education Where Christians are a Minority—In Respect to its Curriculum," 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), 157–63.

³¹ One of the most helpful expositions of this process is in R. Stephen Warner, *New Wine in Old Wineskins: Evangelicals and Liberals in a Small-Town Church* (Berkeley, Calif.: University of California Press, 1987), 284–295, which speaks of the need to distinguish between "nascent" and "institutional" religious orientations as well as the more commonly opposed liberal and evangelical parties in American Protestantism.

³² For Dayton's argument, see his essay, "Yet Another Layer of the Onion; or Opening the Ecumenical Door to Let the Riffraff In," *Ecumenical Review* 40 (January 1988): 87–110. See also Dayton, "The Search for the Historical Evangelicalism: George Marsden's History of Fuller Seminary as a Case Study," *Christian Scholar's Review* 23 (September 1993): 12–33; and Dayton's "Rejoinder to Historiography Discussion" in the same journal issue, 62–71.

³³ David Martin, *Tongues of Fire: The Explosion of Protestantism in Latin America* (Oxford: Basil Blackwell, 1990), especially ch. 11, "Protestantism and Economic Culture: Evidence Reviewed, 205–232; "aspiring poor": Martin, "Evangelical Expansion in Global Society," Position Paper Number 115, Currents in World Christianity Project, 1999, 27–29. For an American version of the story, see Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge, Mass.: Harvard University Press, 2001).

³⁴ Stephen F. Noll, "An Anglican University for Africa," found at www.uga.ndapartners.org.

³⁵ Central University College, Undergraduate Catalogue, 2000–2002 (Accra: Central University College, 2000), 6.

³⁶ E. K. Larbi, "The Challenges of Leadership," cited above, found at www.centraluniversity.org.

³⁷ John William Medendorp to Joel Carpenter, 8 June 2001.

³⁸ Mark A. Noll, "Who Would Have Thought?" *Books & Culture* 7 (November/December 2001): 21.

³⁹ One of the best summaries of the changed scene at the start of the new century, which informs the ensuing paragraphs, is Dana Robert, "Shifting Southward: Global Christianity since 1945," *International Bulletin of Missionary Research* 24 (April 2000): 50–58.

⁴⁰ Kwame Bediako's recent essays, notably "Facing the Challenge: Africa in World Christianity in the 21st Century—A Vision of the African Christian Future," *Journal of African Christian Thought* 1 (June 1998): 52–57; and "A Half Century of African Christian Thought: Pointers to Theology and Theological Education in the Next Half Century," *Journal of African Christian Thought* 3 (June 2000): 5–11, are indicative of these emerging themes.

⁴¹ Bernard Thorogood, "Sharing Resources in Mission," *International Review of Mission* 76 (October 1987): 441–451; Nicole Fischer, "Towards Reconciled Communities in Mission," *International Review of Mission* 79 (October 1990): 479–486; Travis Collins, "Missions and Churches in Partnership for Evangelism: A Study of the Declaration of Ibadan," *Missiology* 23 (July 1995): 331–339; Joyce M. Bowers, "Partnership and Missionary Personnel," *International Review of Mission* 86 (July 1997): 248–260; Dwight P. Smith, "Slaying the Dragons of Self-Interest: Making International Partnership Work," *Evangelical Missions Quarterly* 28 (January 1992): 18–23; William D. Taylor, "Lessons in Partnership," *Evangelical Missions Quarterly* 31 (October 1995): 406–415; and Daniel Rickett, "Developmental Partnering," *Evangelical Missions Quarterly* 34 (October 1998): 438–445.

⁴² Vinay Samuel and Chris Sugden, "Mission Agencies as Multinationals," *International Bulletin of Missionary Research* 7 (October 1983): 152–155; "An Indonesian Leader Speaks to the West, An Interview with Chris Marantika by Sharon Mumper," *Evangelical Mis-*

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⁴³ One prominent exception, as we have seen, is Africa University in Zimbabwe, which has direct links to the missions board of the United Methodist Church (USA).

⁴⁴ For a paradigmatic expression of such impatience, see C. Peter Wagner, "Mission and Church in Four Worlds," in *Church/Mission Tensions Today*, ed. C. Peter Wagner (Chicago: Moody Press, 1972), 215-232.

⁴⁵ Dana Robert, "The Methodist Struggle over Higher Education in Fuzhou, China, 1877-1883," *Methodist History* 34 (April 1996): 173-89; Ben C. Hobgood, "History of Protestant Higher Education in the Democratic Republic of the Congo," *Lexington Theological Quarterly* 33 (Spring 1998): 23-38.

⁴⁶ "Africa Region Institutions," "South America Region Institutions," "Asia-Pacific Region Institutions," "Eurasia Region Institutions," "Caribbean Region Institutions," "Mexico and Central America Region Institutions," found at www.nazarene.org/iboe; "Statistics on the Assemblies of God (USA)," found at <http://www.ag.org/top/about/statistics.cfm>. On expatriates' involvement: Samuel Dunn to Joel Carpenter (re: Mariano Galvez University in Guatemala City), 5 January 2001; and "Descripcion de la Universidad," (Evangelical University of El Salvador) found at www.uces.edu.sv; Holland, "Evangelical University of the Americas (UNELA) Financial Development Plan," found at www.prolades.com, cited above.

⁴⁷ "Introduction: Chairman & President," found at www.han.ac.kr/english/introduction; "Michael Yang and David Friedman Visit Handong," found at www.han.ac.kr/english/news; author's conversations with Kim Young-gil on 16 April 2002.

⁴⁸ *Operations Report: All the Important Facts about Daystar University*, 14.

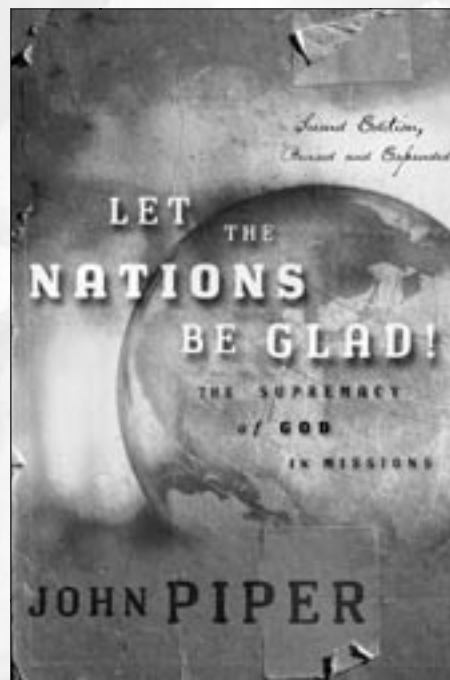
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⁵⁰ Andrew Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY: Orbis Books, 1996), 247-253.

⁵¹ Vinay Samuel and Chris Sugden, "Mission Agencies as Multinationals," *International Bulletin of Missionary Research* 7 (October 1983): 152-155. See

also Steve Brouwer, Paul Gifford, and Susan D. Rose, *Exporting The American Gospel: Global Christian Fundamentalism* (New York: Routledge, 1996), for a conspiratorial, world-systems view of the worldwide connections of American-style parachurch agencies.

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