

sities across the Continent. Many of them met for the first time and were encouraged to learn that they were not alone in the academic community. A worldwide talent bank of Christian scholars could be developed by a computerized directory that would make it possible to identify some of the most powerful minds in the academic world. As members of an "invisible Christian university," they might correspond or meet for fellowship, speak together on Christian ethics, teach the doctrines of Christ and supportive disciplines, break down the artificial barriers between education and evangelism, and challenge secular scholarship. World evangelization implies the full and effective utilization of all of the resources in the Body of Christ.

Fourth, educators and evangelists must come together in *spiritual unity* around the "Wait" and "Go" decisions of Christ's world system. We are apt to forget that many of the great spiritual awakenings in the world have been ignited by youth on the campus. Perhaps we also forget that unless their awakenings fired youth and the campus, the impact is limited. Therefore, rather than educators assuming that evangelism is not their "bag" or taking the stance that "if it comes, it comes," they should be leaders in making "Wait" and "Go" decisions a part of living and learning on the campus. Evangelists, rather than assuming that they are wilderness voices for "Wait" and "Go" decisions or that their task is limited to "making disciples," should consider the campus as an ignition system for the Great Commission.

Having seen Christ's final charge to his disciples in its wholeness, the results are fresh and frightening. As a world system of the Christian mission, it has the integrity of purpose which fills every part with meaning. Christ promised the resources that would be needed, outlined the process to be followed, and set out the strategy to achieve the objective. Then he activated the system by calling for decisions that move all the parts into a powerful and expanding flow toward world evangelization. Put together as beautifully as the Body of Christ itself, a systems view of the Great Commission shows no deficiencies of design that would sabotage its fulfillment. At the same time it is frightening to contemplate the impact of the Great Commission as a world system upon evangelization. Internally, competitive ministries and wasted resources can no longer be justified. Externally, a concerted effort would lead us to an early and inevitable confrontation with the pagan world system. Are we ready for worlds in collision? Those of us who have heard the call of Christ will have to answer the question.

CHRISTIAN HIGHER EDUCATION AND THE EVANGELIZATION OF THE THIRD WORLD

Okigill Kim

Dr. Kim, Seoul, Korea, is President of EWha, Women's University.

As early as 1886, when Mrs. Mary F. Scranton opened the first school for girls in Korea, she had this to say about the relationship between Christian higher education and the evangelization of Korea:

"I emphasize the fact that they are not being made over again after our foreign ways of living, dress and surroundings, because it occasionally appears from home and even in the field that we are thought to make such big changes. This is not so. We take pleasure in making Koreans better Koreans only. We want Korea to be proud of Korean things, and more, to know it is a perfect Korea through Christ and His teachings. In the short time we have been at work here we see that we are slowly doing what is in our hearts to do and are showing Korea Korean possibilities..." (*The Gospel in All Lands*, 1888, p. 373.)

With this clear understanding of the mission of education for women in the spirit of the Christian Gospel, the present Ewha Women's University in Seoul, Korea, was founded. Mrs. Mary Scranton, an American missionary, mother of the first American Methodist medical missionary to Korea, found her mission to make Koreans better Koreans and to make perfect Koreans through Christ and his teachings. And even today we believe that our mission is to perfect our traditions in and through the life and teachings of Jesus Christ our Lord.

We Korean women, as so many other Asian people, dress and live and talk like Westerners these days. But it was not the conscious and deliberate effort of the missionaries to impose Western ways of life upon Asians. At least the American lady who made women's higher education possible in Korea believed the mission of Western education and Christian evangelization was to "show Korea Korean possibilities..." Mrs. Scranton believed that only through Christ and his teachings would Koreans be able to discover themselves and to perfect themselves as Koreans. It was not to force Koreans to give up their own ways, but to show them new ways of being Koreans. It was the purpose neither of evangelization nor of the educational mission to make Koreans American but rather to allow them to become truly Koreans. In doing this and only this, our founder Mrs. Scranton showed us the true meaning of Christ and evangelization in the name of our Lord.

"The Third World"

To our first missionaries to Korea, it appears to me, the question was not so much about the relationship between educational or medical work and evangelization. They were questioning the relationship between the Christian mission and the world to which they brought the Gospel. I was

asked today to speak on the question of the evangelization of the Third World through Christian higher education. But what is the third world? And who named it? No missionaries to the East called us the third world, though they have called us heathens.

"The Third World" is a name used in international politics, the force that was formed in the United Nations forum to stand over against the power blocs of Communists and the free nations. Now it seems to mean all those nations in Asia and Africa which have been variously called "underdeveloped" or "developing" nations or the "have nots" of the world. But it is not a religious name.

Those countries which have received the Christian Gospel in the last two centuries are not, as far as I am concerned, the religious third world. We are not religiously underdeveloped or have nots. We have religious traditions, perhaps heathen, but deep and precious. Therefore, our topic today has to be formulated as the evangelization of the Third World in its international and political as well as its economic and cultural milieu, especially through our effort in Christian higher education.

Actually we do not know exactly what the Third World is. One thing seems to be clear, that is, the peoples in the Third World want to get out of the category "third world." Another thing is that the peoples in the Third World are in the process of discovering the identity of the third world. As far as I know, we as Koreans want to get out of the state of economic underdevelopment, and at the same time we do not want to identify ourselves with either Americans or Chinese. We want to know exactly what Korean means when we say that we try to make Koreans more Korean and not Western. We call these efforts "nationalism." The Third World you are talking about is striving to achieve economic national growth and development, and to discover their nationhood culturally. The ideology of the Third World in general is neither democracy nor Communism but nationalism. The peoples in the Third World are all alert to discover national identity which has been lost through the Western economic, political, and cultural invasions. The governments of the Third World are all set for building up powers which they have lost by the invasions of the first and the second world wars in the twentieth century. They are trying to regain their power which Western nationalism of the nineteenth century destroyed. They want to gain their national identity through gaining power, just as the Western countries gained their national power in the nineteenth century. In order to maintain the newly gained independence, the peoples of the Third World have to follow the nineteenth century models of Western nationalism.

This upsurge of nationalism in the Third World has been able to mobilize its peoples to work hard for the betterment of their economic condition. The ideology was able to mobilize intellectuals to work on the discoveries of their respective cultures through the development of national language, arts, and religions. But at the same time the ideology of nationalism was able to set the people over against the Western powers and cultures. With harsh words in the English language they learned from their former masters, they sometimes reject and condemn anything that is Western. With this trend we must recognize at the same time, the peoples of the Third World were suppressed under the name of national-

tradition and in the context of his society. Hence, when we say that we try to save a person in and through Jesus Christ, we have to consider him as a Korean or a Kenyan, or a Frenchman concretely. I think, in this sense, our missionary friend was right to think that the mission of education is to make a Korean more Korean in and through the life and teachings of Jesus Christ. If we translate this into our own language, this is to say that the Christian Gospel is to make the individual person grow into his historical tradition and into his own society. Our task of education through the teachings of Jesus is to make a person anew in his historical and social situation. Evangelization is not to take a person away from his historical tradition or his social roots; it is to give a new awareness of person in his own historical and social context.

This is not to say that Christian evangelism is to let a person become an old man, let him go back to his old way of doing things. The task of Christian evangelism is to make the old new. This is to transform the old culture and traditions into the new ones. It is to make everything new in Christ. This is to be able to see things in different ways, new ways, and the true ways in Christ.

The peoples in the Third World have no way of seeing the world in Christ. We have old and deep traditions of Confucianism, Buddhism, Hinduism, Shamanism, or Mohammedanism. Christian evangelism has to work among these different religions, cultures, and traditions. Is Christian evangelism a denial of all these religions and traditions? If this is the case, Christian evangelism is a denial of a person in his social and historical context. We cannot do this. Christian evangelism is to make human beings better human beings, who are able to appreciate and understand their own nature historically and socially. Christian evangelism is to help a person to discover his own identity and to help transform and change himself in the new light of the Christian Gospel, which has this tremendous power to change people and their society and their history as a whole.

Now Christian higher education must be supportive of this notion of Christian evangelism. Christian higher education is in the spirit of Christian evangelism to make a person a better person. In this sense, and only in this sense, has Christian higher education its relevance and its connection with the Christian Gospel and mission of Christian evangelism. In this way we can say that Christian higher education is a kind of service department, as the medical mission belongs to the service department of the total evangelism of the Church. In the sense that Christian evangelism has to do with individual persons as sons and daughters of God, and in that it tries to make a person in the true image of God, Christian higher education has to do with making persons truly God's children; in that sense it is truly Christian evangelism.

In our part of the world, we have daily chapel services in our universities and colleges and even in high schools as a part of the regular curricula. I understand that this is possible only in Christian schools in the Third World. It is important to have daily chapel services and revival meetings on the college campuses as a part of evangelism in the world where only a few percent of the population have ever heard of the Bible and Jesus. But we cannot have the illusion that this is the whole of Christian evangelism on the university campuses in the Third World.

We must learn how to make the total curriculum of Christian higher education a type of Christian evangelism. Especially in the Third World where the slogan of economic and technological development is loud and clear, the question of the connection between Christian evangelism and higher education is an urgent and critical issue. Also in the Third World where Christians are in the minority, the total influence of the Christian spirit seems to have been in the minority or non-existent. If Christian higher education will dedicate itself to the task of true Christian evangelism — that is, to make a person truly a person — then the total experience of higher education in the Third World has to be related with the persons in the Third World within their social and historical context.

Some Constructive Suggestions

In the light of these ideas I would like to suggest the following implementations:

First, we must learn how to organize the curricula of the Christian higher education in the Third World. And when we consider the reformulation of our university curricula, we must concentrate on the question of the person as a child of God living in the particular society and historical setting. I have been proposing to our faculty back home to make our curricula centered around the process of self-identity of a person in the traditional cultural contexts of being Korean. So our history department and language and other humanities departments have been working to open up courses that will help our students to realize the true picture of their cultural makeup.

Second, our social studies curricula will be formulated in such a direction as to help our students to see the world community, not in terms of the relationship between the haves and the have nots, but the relationship among those nations in the Third World. It is sad to find that our students know more about America and Europe than about their immediate neighbors in Asia.

Third, in the field of fine arts and music, we have been trying to encourage our faculty and students to cultivate the educational forms of our own cultural heritage in the arts. This is not to reject the Western traditions in the arts, but it is intended to discover new forms of art which may come out of continuous work in combining the arts of West and East.

Fourth, in the field of natural science and technology, our effort is directed not only toward catching up with Western technology, but toward searching for new patterns of development unique to the people in the Third World.

Fifth, I would like to propose to those leaders of Christian higher education in the Third World to have a cooperative relationship among ourselves. We may be able to open up many areas of work together. But we may begin with opening an academic course on better understanding of the Third World in the twentieth century. And nationalism of the Third World is now affected by another ideology, Communism, especially in Asia.

Our first woman missionary and one of the founders of Christian higher education in Asia foresaw future problems and the direction of Christian evangelism in the Third World. It was the Christian mission to

help the people of the Third World to discover themselves and improve. Christian mission has to do with the national identity. But this is not to say that Christian evangelism has to do with the ideology of nationalism or any other ideologies. This is to say that the first and the foremost job for Christians in the Third World is to assist those desperate searches for identity and to solve problems of survival.

Poverty and Population

We have the problems of poverty and population. The problems of poverty and population go hand in hand. Where there is the problem of poverty, there is also the problem of population. Where there is the problem of population, this becomes a problem because it is the cause of poverty. Where there is the problem of poverty, there is also the problem of economic growth; and when the economic growth is a problem there is the problem of political system and ideology. When population grows, poverty sets in, and when poverty spreads, the sense of insecurity among the people opens up all kinds of possibilities: wars, dictatorship, communism, and the total crisis of the world. We must here underline the fact that poverty and over-population create insecurity which leads to new religious movements among the desperate poor. To put it simply, the new religious movement is nothing but superstition, a heathen movement in the twentieth century.

Evangelization of the Third World in the twentieth century cannot be something that may lead our people to other-worldly business and neglect of what is going on in the world. This is no better than those new religions which attract so many of our poor people. One task of evangelization in the Third World is to exorcise twentieth century ghosts. The contemporary ghosts in the Third World take up two forms: (1) religious or superstitious escape from this world, and (2) modern scientific solution to all problems. Religious solution cannot defeat the technological problems of poverty and population; and at the same time the technological solution cannot take care of the religious and spiritual problems of contemporary man.

We are hearing more often and more loudly that the problems of poverty and population of the Third World can be solved by making the Third World the bases of economic development of the more powerful countries of the first and the second worlds. The Third World cannot grow economically, politically, and at the same time spiritually when it only remains as another kind of economic empire of the West. Nor can the Third World solve its vast problems by just following the patterns of the European countries in the nineteenth century. We cannot exploit other poor countries in the Third World. Nor can we solve our problems if we are poor and miserable. This is the dilemma we are all caught in and we just cannot escape from it.

We as evangelicals have thought in the past and think even now that evangelism will somehow solve the problems of poverty in the world; it is not our direct problem to tackle. By taking this line of thinking we become quite removed from the concrete and desperate problems of the world. We have been accused of being incapable and incompetent in vast areas of our endeavors — in medical and educational fields especially.

Social Gospel

The so-called liberal Christians have brought the Third World version of the social gospel in recent years. Economic development and growth have been associated with Christian mission. This gives us the impression that Christians have taken up all the problems in the world. And the effort was nothing but an imposing of a Western way of growth and modernization upon the peoples of the Third World. Now they do not seem to be able to solve various difficult problems that have come out of the rapid and all-out effort of gross national economic development. Revolution of any kind cannot be accepted any longer; for the peoples of the Third World have been sick and weary of revolutions in their lifetime.

The best and simple answer would be to say that we need both kinds of evangelization to the Third World. But I think this is too easy an answer, but it is simply too difficult to follow in action. Yes, we need both kinds of emphasis, but at the same time neither will solve our problems in the Third World today. We have to go back to our first proposal. The question has to be tackled from the point of view of the people of the Third World. We have to find our own problems and we have to find our own solutions to the problems in and through the true spirit of the Christian Gospel. We must learn in our own way how to become truly Korean, truly Japanese, and truly Brazilian in our respective ways.

I believe that the true spirit of Christian Gospel which can be powerful and meaningful to the people of the Third World is that Jesus is to make human beings more truly human. Therefore, evangelism that has nothing to do with human growth and development, and economic growth that is forgetful of human beings in the system, are meaningless. And when we say that we need both kinds of emphasis in the evangelism of the Third World, we are saying that we must commit ourselves to human beings and their growth toward Jesus Christ. Any kind of nationalism that is to sacrifice individual human beings has to be rejected by Christians. Any kind of solution to the problems of the desperate Third World that has nothing to do with the true concerns of humanity cannot be followed by Christians in the Third World today. For we believe that Christ came to the world to save individual human beings, and not to save the authority of a human ideology, and not to maintain the human economic and political systems. He has not come to the world to save the laws of one government or the doctrines and decrees of the Christian world.

Christian Education

Man is not only a social animal. He is also a historical being. To save an individual human being, one has to think about him with his historical own cultural area. This would lead to exchanging of information and professors and students among Christian institutions of higher learning in the Third World. And through this kind of cooperative endeavor in Christian higher education, we may be able to organize ourselves regionally in order to improve the conditions of Christian higher education for excellence in academic work. And perhaps through these organizations we may request financial as well as technical assistance from friends in the first world.

In closing, I would like to introduce to you the spirit of our work in Korea which was set by our first Korean president of Ewha Women's University, Dr. Helen Kim. She writes her experience of her school day as follows:

"I fell upon the floor and asked God to forgive all my sins committed against Him. I immediately felt His forgiveness. This was followed by a remarkable vision. I seemed to see Him take the three bags of my sins away, showing me what to do the rest of my life. He pointed out to me a big dug-out moat where a mass of Korean women were crying out for help with their hands outstretched from the haze and confusion that covered them... From that time on, my life has been directed by God's hand toward the one course of humble service to the womanhood of my country and the emancipation of the women of the world..." (From *Grace Sufficient*, pp. 29-30.)

Dr. Helen Kim's vision was people's hands stretched out to her for help. It came to her through her prayers. Our evangelical mission can take no other way than to go to the world to serve for them and to emancipate them for a better life.