

# *Advice to the Church*

## **IN NORTH AMERICA**



**HUMAN NEEDS AND  
GLOBAL RESOURCES**

# WHAT WE WILL (TRY TO) ACCOMPLISH

## *Our goals:*

- 1) Gain feedback on this emerging project:
  - What is interesting/compelling/exciting for you as a reader?
  - What are we missing or overlooking?
  - What should we be focusing on and highlighting?



# WHAT WE WILL (TRY TO) ACCOMPLISH

## *Our goals:*

- 2) Connect what church leaders around the world are telling us to this conference:
  - What kind of engagements do universities in the so-called west have with their Majority World counterparts? Is *our posture* one of giving resources (the wealthy benefactor), listening, accompagnateur?
  - How are student development/affairs, academics, financial services, ministry opportunities, study abroad, and other aspects of Christian higher education *designed*—to listen, to do, to teach, to...?
  - How can North American and Western Christian higher education institutions reconstitute our values and begin to receive culturally, theologically, and ideologically from our brothers and sisters in the Global South?
  - As we advise and teach students, what *attitudes and skills* combat the contrived superiority western Christians have? How do we model these attitudes? How do we teach these attitudes? And how can our institutions embody these attitudes?
  - How can *international institutional partnerships* for higher education be enhanced by listening to Christian scholars from many backgrounds and experiences?



HUMAN NEEDS AND  
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# WHAT WE WILL (TRY TO) ACCOMPLISH

## *An outline:*

1. HNGR Background
2. Project Background
  - Methodology
  - Demographics of Interviewees
  - Project Limitations
3. Characterizations
  - Western church as entangled with culture
  - Western church as spiritually deteriorating
  - Western church as unaware of the world
4. Recommendations
5. The Observed Relationship (Characterization 2)
  - People
  - Resources
  - Ideas
6. The call for equality
7. The Reimagined Relationship (Recommendation 2)
  - People
  - Resources
  - Ideas
8. Conclusion & Discussion



# HNGR BACKGROUND

## *History*

- Founded in 1976: an interdisciplinary academic certificate program with preparatory coursework, a six-month internship with a host partner organization, and evaluation at the end
- 331 host partner organizations in 74 different countries
- 850+ students in our 41 year history



HUMAN NEEDS AND  
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# HNGR BACKGROUND

## *Curriculum*

- Preparatory Coursework
  - HNGR 114: Poverty, Justice and Transformation
  - ANTH 353: Biculturalism
  - Elective in Economics, International Relations, or Sociology
  - HNGR 385: Field Research Methods
  - World Relief tutoring, spiritual formation small groups, retreats
- Field Coursework
  - HNGR 496: Internship in Development
  - XXXX 495: Independent Study
  - HNGR 480/484: Global Christian Perspectives
- Post-internship Coursework
  - HNGR 494: Capstone Integration Seminar
  - Chapel, retreat, presentation of research at annual symposium



HUMAN NEEDS AND  
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# PROJECT BACKGROUND

## *Methodology:*

- 1) Who attends this church? Where are they from? What are their primary livelihood(s)? Are they of one ethno-linguistic group, or multiple groups?
- 2) Please share with me how you became a Christian. Would you share some of your life's goals?
- 3) What are some passages of Scripture that are most meaningful to you. Why?
- 4) Who do people say Jesus is among the people here (the host culture)?
- 5) How do you understand the Gospel in this culture?
- 6) What has been the role of the church here? What should be the role of the church here...and beyond?
- 7) What are the primary needs or challenges faced by people in this region? How is this church involved in addressing those needs/challenges?
- 8) Please describe the role and involvement of women in the life and leadership of the church here.
- 9) What would you say to the church in the West? In America?



HUMAN NEEDS AND  
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# PROJECT BACKGROUND

## *Demographics*

### Socio-economic Status (of church)

Lower Class: 63  
Middle Class: 36  
Upper Class: 2  
Mixed: 80  
Unknown: 76

### Gender of Respondent

Male: 222  
Female: 22  
Unknown: 7  
M/F: 8

### Geography

Urban: 146  
Peri-urban: 9  
Rural: 62  
Unknown: 46

### Denomination

Non-denominational: 31  
Baptist: 23  
Pentecostal: 38  
Presbyterian: 12  
Anglican: 12  
Catholic: 15



HUMAN NEEDS AND  
GLOBAL RESOURCES



# PROJECT BACKGROUND

## *Demographics*

### Countries

Argentina

Bolivia

Bulgaria

Burkina Faso

Burundi

Cambodia

China

Colombia

Costa Rica

Dominican Republic

Ecuador

Egypt

El Salvador

Ethiopia

Ghana

Guatemala

Haiti

Honduras

India

Indonesia

Israel

Jordan

Kenya

Kosovo

Malawi

Mali

Mexico

Moldova

Mozambique

Nepal

Nicaragua

Palestine

Peru

Philippines

Romania

Russia

Rwanda

Senegal

Sierra Leone

South Africa

Sri Lanka

Syria

Tajikistan

Tanzania

Thailand

Timor-Leste

Uganda

Uruguay

Zambia



HUMAN NEEDS AND  
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# PROJECT BACKGROUND

## *Limitations*

- 1) Varied interviewers
- 2) Not a representative sample, but a convenience sample
- 3) Group analysis/coding
- 4) The question itself begs an us/them dichotomy (i.e. we recognize the arbitrariness of 'the west' and its effects)



# *Theme 1*

# CHARACTERIZATIONS



HUMAN NEEDS AND  
GLOBAL RESOURCES

# CHARACTERIZATIONS

## *Western church as entangled with culture*

"When I went there and after I was there for some time, I realized yes, there are not so many who are coming to church, but the few who do come to church [in London]...there were people with deep, deep, deep faith that I should emulate, that I should learn from them" (7:2),

"What I see from the TV, the way they worship compared with South Africa, it is the same . . . When I see people in church, there are beautiful churches/structures" (216:2)

"The church in the West has received more blessing in terms of physical resources, given by God, to be able to help transform people, communities, and nations." (165:2)

"Faith has been well-established there (UK). There are many Christian organizations. The society is fundamentally Christian. Deep down, they are still believers." (7:4)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# CHARACTERIZATIONS

## *Western church as entangled with culture*

### Culture of West

“post-Christian” (155:10, 90:1)  
“weak” (10:23, 137:4)  
“forgotten Christianity” (224:3)  
“lost faith” (269:10, 289:1, 293:6, 7:1)  
“suffocating” (11:1)  
“more secular” (267:3)  
“spiritual things are declining” (70:4)  
“materialistic” (12:3, 173:4)  
“busy” (70:4, 80:1, 81:1)

### Church

“dying” (120:1, 3:1)  
“lost [its] compass” (9:2)  
“dropping” (13:1, 38:1)  
“struggling” (106:10)  
“unrighteous” (45:2)  
“caught up [in a] luxury life” (70:3)  
“prayerlessness” (321:4)  
biblically illiterate  
“don’t read the Bible” (70:7)  
“deaf” (264:1)



# CHARACTERIZATIONS

## *Western church as spiritually deteriorating*

### 1) Rumors and stories:

"Now, I have not been abroad. I have only been to some churches in East Africa. But I hear rumors that the church in the West is no longer strong." (3.2)

"I had the chance of going to London. When you are here, people tell us, "Oh, people in the West have lost faith."  
(7.2)



# CHARACTERIZATIONS

## *Western church as spiritually deteriorating*

2) Neglecting the whole gospel:

"I think that the majority of the church in the North has lost the compass, in much the same way as the Latin church has. The church should concern itself more and more with being conscious of every part of the message of God. I feel that the message of justice of the gospel has been silenced, or at least mutilated, coming to be only a mystical experience. Likewise, I think that the church of the North has forgotten its social responsibility, as there are now not appearing Christian leaders that are committed to justice, prophetic voices that denounce the bad that governments often tolerate." (9.2)

"I would say to the Church in America, "Christianity is holistic and Christians have to integrate their faith into every area of their lives. Christianity and your faith in Jesus should guide not only what you believe, but how you live!" (12:3)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# CHARACTERIZATIONS

## *Western church as spiritually deteriorating*

3) The western church not growing:

"The Kenyan church is flourishing while the West's number's are dropping." (38:8)

4) Liberalism:

"I have lived in England for a bit and the church in England is improving. But, the church of western Europe is struggling. It is dead. Liberal theology has taken over. And yet the church of western Europe sees itself as dominating the Christian world when in fact there are more Christians in Africa and Asia than Europe. They need to get over that arrogant attitude." (43:5)



HUMAN NEEDS AND  
GLOBAL RESOURCES



# CHARACTERIZATIONS

## *Western church as spiritually deteriorating*

5) Materialistic:

“Living the Gospel is about change and if you’re rich, you don’t want to change. And if you’re not changing (growing), you die.” (11:8).

“I think people are caught by luxury life. They have food, everything, so why are they going to pray?” (70:4)

“Most of them [cling] to materialism.” (264:3)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# CHARACTERIZATIONS

## *Western church as unaware of the world*

"We need support from the global Church if we are going to survive under the Israeli occupation and survive being such a small minority. Right now, most Western Christians act like we don't exist; this needs to change." (128:2)

"But we didn't create our situation. So you [the West] must be aware. Also, you must be conscious of other people. This would be very helpful for you. When you send people to the Third World, they see poverty and a different context of Christianity. I believe you will learn more than someone else because you lived here. It will change your theological perspective, your life, and your framework." (149:6). "

"I appreciate well the program of exchange with young students visiting. Muslims and Christians living together can help these youth to get another vision of Africa. They will see that here people are tolerant; there are many kinds of Muslims. Here they are not offensive, but tolerant and they do not hate others, and they do not hate Christians. There are many examples of Muslims like this in the world. When you visit, you will know that." (151:2)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# *Theme 2*

# RECOMMENDATIONS



HUMAN NEEDS AND  
GLOBAL RESOURCES

# RECOMMENDATIONS

## *Pray*

“I would also tell the western church that instead of supporting financially, pray more. Why is there more of a focus on giving money rather than praying? Oftentimes prayer is far more helpful than money.” (107:4)

“We both pray to the same God and [yet] we often don’t come together as if we were united in our same beliefs.” (179:5)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# RECOMMENDATIONS

## *Return to your roots*

“Also I can say to Churches in US to go back to simplicity, to the roots of the Gospel, to the Christian foundations, and also that families to be transformed from Jesus because is lot of pain when you hear ‘Fatherless of America,’ and if not a biblical family than also is not a biblical Church or if is not strong biblical family then is weak or worldly Church.” (105:3)

“The church in Uganda can teach the Western church in the following ways: One, use of Scripture as a base for Christian faith. Two, understanding and appreciating God even in little things. And three, preaching the word with boldness and not favoring those in sin.” (144:3)

“Do not forget your first love...There has been spiritual deterioration in the United States. Christians in the United States need to continue fighting for the biblical truths.” (150:4)



HUMAN NEEDS AND  
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# RECOMMENDATIONS

## *Reconciliation and responsibility*

“The Church in the West needs to be in the forefront seeking the same reconciliation from God. It is first vertical and horizontal. The horizontal part of the Church in the West is wanting. The emphasis has been more vertical and homogeneous. The Church in the West needs to seek partnership with the rest of the world.” (164:3)

“Well, for one, if I may start by being harsh. I think the church in America needs to understand their sphere of influence and start acting responsibly. We have so many of our own leaders here who look up to American ministry and so we get a lot of junk filtered through because our people look up to the American or Western church. What they are doing over there, they try to imitate down here. It is sometimes junk and people can't sift through it for themselves. A bit more discretion and responsibility is required. This is on multiple levels.” (232:6)



HUMAN NEEDS AND  
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# *Theme 3*

# CHARACTERIZATIONS



HUMAN NEEDS AND  
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# THE OBSERVED RELATIONSHIP

## *Positive reflections*

People:

“Thank you for coming, for sharing the gospel.” (230:4)

“The people of the American church have been instruments of God in Nicaragua. They were the first to bring the Gospel to Nicaragua.” (219:4)

“A large thanks for the gospel that they brought to us, which opened our eyes and saved us from eternal perdition.”  
(6:2)



HUMAN NEEDS AND  
GLOBAL RESOURCES



# THE OBSERVED RELATIONSHIP

## *The cultural impact of missions*

People:

“While there are a few positive elements to [short-term missions], it is not very beneficial to our culture and society. Once the STM comes and realizes a bit of what is going on and our culture, they are leaving. There are no lasting fruits. Missions needs to be based on relationships and relationships take time.” (29:4)

“We have missionaries and visitors that come here all the time. The Americans always demonstrate love and bring blessings to the people here. Still, they know a different type of democracy than what we have. They also have the power of money, and I think that they give their children too much liberty. When they come here they always try to be a blessing to others. They show love and give material gifts, but they do not discipline the children.” (46:4)



HUMAN NEEDS AND  
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# THE OBSERVED RELATIONSHIP

## *A cultural impact*

People:

“In my reflections in terms of missionaries who came from the West, it seems to me – my perception is that they came to enrich themselves in Africa. They think that they are doing ministry here, but actually they’re lifestyle is so much better than the people here. It has been something sore for me to watch that.” (169:3)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# THE OBSERVED RELATIONSHIP

## *An ecclesiastical impact*

People:

“The missionaries came in as colonizers in a way: they came in not only with a message, but also as the leaders of the churches, seminaries, seminars, events, etc. The Latin American church was treated patronizingly, even their leaders directed instead of respected in many cases.” (97:9)



HUMAN NEEDS AND  
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# THE OBSERVED RELATIONSHIP

## *A theological impact*

People:

“The missionaries brought their theologies in established seminaries where they taught. Today, it is hard to separate from what they taught. Some churches are doing their part to become more Filipino. They tried to go back to their own culture and not to copy others’ theologies. They cannot easily erase these theologies, though, especially with the strength of globalization that is reviving the theology from the West.” (58:9)



HUMAN NEEDS AND  
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# THE OBSERVED RELATIONSHIP

## *Positive reflections*

### Resources:

“I would tell them that I am really appreciative of the Church in the West, and especially in America for their generosity to countries in the third world. If it wasn't for their support, I would never have gone to school, heard the gospel, and now be a pastor. “ (17:2)

“And we just ask America to continue to financially support missionaries around the world, because the need here is so great...So America needs to pray for Cambodia and help the Cambodian church financially.” (213:9)

“Tell them that we often need their continuing financial support.” (30:3)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# THE OBSERVED RELATIONSHIP

## *An automatic association of west and wealth*

Resources:

“Your church clearly still has the money, but mine has the passion.” (120:2)

“The West has *privileges that are financial.*” (123:2)

“*Missionaries often come with money and nationals bring energy.*” (31:8)

“It’s very hard to tell them anything because they have such a big impact in the world - through missionaries, though that number is rapidly declining, and through lots of resources and money...” (171:5)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# THE OBSERVED RELATIONSHIP

## *An automatic association of west and wealth*

### Resources:

“The church in the West has received more blessing in terms of physical resources, given by God, to be able to help transform people, communities, and nations. There are other churches that, even without man resource, are doing a lot. Without many resources we have been able to enjoy the work of God... we have to do what we can with what we have because those with resources are not moving or sharing much.” (165:2)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# THE OBSERVED RELATIONSHIP

## *West's resources as creating dependence*

### Resources:

“Missionary efforts and finances are fine, but it needs to be done properly...What often happens is that people provide the money, and then dictate how it is used, in ways that are not effective, and end up being a waste of money. It is like a person going to someone else's house and paying that person to cook for them, but then telling them how to make it all, instead of giving them the freedom to do it their way in their house.” (14:6)

“Make opportunities to work, don't make them dependent on handouts. Otherwise they will just accept Jesus Christ for food or money.” (101:8)

“We cannot just give and give because we have resources. We must do it in a sustainable way. In order to give you need to be deeply involved in a community.” (165:2)



**HUMAN NEEDS AND  
GLOBAL RESOURCES**



# THE OBSERVED RELATIONSHIP

## *Positive reflections*

Ideas:

“Indians can learn how to be more involved from so many of the western missionaries who come here in terms of poverty of spirit.” (235:1)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# THE OBSERVED RELATIONSHIP

## *Contriving cultural superiority*

Ideas:

“Stop trying to westernize and control us. If you help finance us, it does not mean that you should be dictating all of what we do” (214:6).



HUMAN NEEDS AND  
GLOBAL RESOURCES

# THE OBSERVED RELATIONSHIP

## *Contriving ecclesiastical superiority*

Ideas:

“The Western church experience doesn't always fit in the Filipino life and it can cause tension. Instead of that tension, he said that the Philippine church needs to be able to express and determine for itself what is God's role for it individually. He also said that there are many strong Filipino Christians and theologians who are not heard in the West...a grave shame.” (39:3)

“Whenever America measures other people, the ‘others’ become ‘less of a people.’ In the same vein, China’s church should not be seen as the ‘lesser church.’” (41:2)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# THE OBSERVED RELATIONSHIP

## *Contriving theological superiority*

Ideas:

“Most of the time the way Americans and the West think about us is wrong. They have preconceived ideas, most of them are wrong and it has to be deconstructed...There’s a feeling of superiority from the American churches, and their usual act of polarization. They love dividing things into two polars, like good and evil, Jews and Muslims. I’m sorry but that is just sinful. They assume that they are good, that they are part of the good, so Islam is of the devil and make it into a spiritual warfare as if they could put God in their little corner and on their side.” (221:2)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# THE OBSERVED RELATIONSHIP

## *Maintaining superiority*

Ideas:

“...It’s very hard to tell them anything because they have such a big impact in the world – through missionaries, though that number is rapidly declining, and through lots of resources and money. Americans are convinced that they know the way and that they’re right. They don’t listen much.” (171:5)

“I’ve received 100’s of groups and visitors from the U.S. at the Baptist seminary who come and speak and preach in my church, but never once have they asked me to come and preach in their church. This is an issue of worldview – they think they bring knowledge, truth, resources, success, money – while the people here are just poor, unknowledgeable, drunks, etc.” (73:8)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# THE OBSERVED RELATIONSHIP

## *Maintaining superiority*

The arbitrary and manufactured belief that the west is superior is unquestionably tied to the automatic assumption between “west” and “wealth.” The subconscious hierarchy between Global North and Global South depends on the apparent value of wealth—vis-à-vis resources—as the most important measure in (global) Christian relationship, engendering an unequal dichotomy of whose knowledge, theology, resources, and people are *worth* more on the global scale.



HUMAN NEEDS AND  
GLOBAL RESOURCES



# *Theme 4*

# CALLING FOR EQUALITY



HUMAN NEEDS AND  
GLOBAL RESOURCES

# CALLING FOR EQUALITY

## *Redistribution of resources*

“We are equals as a church, but socially and economically there is a large gap. As equals, as brothers and sisters in Christ, that gap should not exist...[Why have you] got it all and we have nothing?” (15:1)



HUMAN NEEDS AND  
GLOBAL RESOURCES



# CALLING FOR EQUALITY

## *Or...not*

*“Stop simply sending money. We are interested in forming relationships to outlast one-time gifts. We want to connect the church through relationship not monetary dependence.” (31:4)*

*“I would also tell the western church that instead of supporting financially, pray more. Why is there more of a focus on giving money rather than praying? Oftentimes prayer is far more helpful than money.” (107:4)*

*“Don’t support the Indian church financially. It will only spoil revival because people here will not learn to give. We need to have a mindset that whether poor or rich, you give what you have to God.” (107:5)*



HUMAN NEEDS AND  
GLOBAL RESOURCES

# CALLING FOR EQUALITY

## *Reconstitution of values*

“I think that there is lot Christ talks about...when he talks about the church being the body, individuals being given gifts so they can preach and teach. But I think the global church is also the body. And different expressions bring different gifts to the body of Christ. The church in the East brings certain gifts to the body of Christ, the church in Europe brings certain gifts, the church in America brings certain gifts, the church in South America, in Africa has certain gifts, that are unique to the body and build up the body, as a whole. I think it's important that the church in the West learns to listen and to look out and see what all these other expressions bring to the body of Christ. And I think that's what everybody needs to do; it's not just the church in America. The African church needs to listen and find out what of God we can see in...India, or Japan, China.” (174:2)

“Our relationship should be motivated by love. Everyone matters because we all have different things to offer. Missionaries often come with money and nationals bring energy. I want to see these divisions broken so that the relationship has greater equality. The church should reflect its oneness by serving together.” (31:8)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# CALLING FOR EQUALITY

## *Reconstitution of values*

“The challenge for them is to think in terms of equality for us. Peruvians could go the United States to help as well. But, the church of the North doesn’t seem to think of this.” (159:2)

“We want to cultivate interdependent relationships. So often Western churches are the givers; come be the receivers as well. Another problem with money lies in the decision-making process. We would like to participate in making decisions as well. Don’t bring America here; come, learn the culture. Another issue is the West assumes that the church knows what to do with the money it is giving.” (31:3)

“Thank you for bringing the Gospel to us...[But,] let us contribute now.” (39:8).



HUMAN NEEDS AND  
GLOBAL RESOURCES

# CALLING FOR EQUALITY

## *Reconstitution of values*

“That the West shouldn't just look at Africa and think Aid to Africa, those people over there...those people are us.” (75:2)

“I think we do need a shift of the power dynamics when it comes to our local churches and the Western churches, because the power dynamics are not equal. I think the American churches have a lot to learn and there isn't an exchange except for finances. There's a mutual learning that can happen but we must level the playing field.” (232:2)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# *Theme 5*

# RECOMMENDATIONS



HUMAN NEEDS AND  
GLOBAL RESOURCES

# THE REIMAGINED RELATIONSHIP

## *Redefining equality:*

People:

*“The Philippines church would like to send out missionaries but it is very difficult to raise support in a poor community. The American church, however, has much money and should consider helping Filipino missionaries reach other Filipinos as well as others in southeast Asia.” (39:5)*

*“They tend to look at the mission field as being in Africa. I don't know if you can grade wickedness, but we are not worse off. We are grateful for what God did then, but now the West needs to focus on preaching the gospel there. We can be partners, not coming and preaching here, but partnership.” (123:2)*



HUMAN NEEDS AND  
GLOBAL RESOURCES

# THE REIMAGINED RELATIONSHIP

## *Redefining equality:*

People:

*“We have good partners in America, but no donators. We don’t feel a gap between us, because we are partners. But indeed, we have a very independent church. We have churches in Holland supporting us, but they give less money than my medical clinic does. But it is a strong spiritual connection there. A church in Virginia is praying for us. America can pray for us, and we are happy for that.” (139:3)*

“The Bible has told us that believers have power in the Word. For this reason we can do all things. American churches are relying on the power of their bountiful resources. God has shown he can work without them. However, American churches need to discover their gift and use it well. It is good to be like the early Christians who sold all their belongings to help their brothers. Are we not your brothers?” (143:2)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# THE REIMAGINED RELATIONSHIP

## *Redefining equality:*

People:

“I think that usually, foreign missionaries think about themselves. *They don’t listen well. I wish that missionaries would build relationships, but instead, I find that they want control.*” (180:3)

“It’s very hard to tell them anything because they have such a big impact in the world.” (171:5)



HUMAN NEEDS AND  
GLOBAL RESOURCES



# THE REIMAGINED RELATIONSHIP

## *Redefining equality:*

### Resources:

“The West has privileges that are financial; there is the idea that the West is better off. It could be good to help out financially because the need is definitely here, but the West has to be careful.” (123:2)

“Now the African church does not think that it can do anything without the help of an outsider. Too many pastors are seeing their churches as NGOs whose role funnel money and resources from the West to its members. The American church needs to think about responsible ways of giving. *This very well may mean giving less money, but giving less money may mean giving more fully.*” (69:2)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# THE REIMAGINED RELATIONSHIP

## *Redefining equality:*

### Resources:

“I would want the North to have a vision that is a little wider. They could do this if they thought about the reality of Latin America. Like I told you, I’m grateful for all that God has done through them. But, the church of the North could help via the resources of Peru.” (159:2)

“We have to do what we can with what we have because those with resources are not moving or sharing much. They should not be so selfish. However, we all need to be careful. We cannot just give and give because we have resources. We must do it in a sustainable way. In order to give you need to be deeply involved in a community. Because good development comes when we use the resources of the community itself for its growth.” (165:2)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# THE REIMAGINED RELATIONSHIP

## *Redefining equality:*

Ideas:

“Here in Nicaragua we don’t have been important Universities that we can study at and get our degrees. But there are pastors who have studied, and even more who have lived and experienced life and learned through that as well. I would love to be able to write, but how can I? If I stop working to write, my family will starve. *I wish there was more of an exchange of resources so we could have opportunities to hear from both sides.*” (73:4)

“*Imagine reading books or hearing sermons or letting your congregation learn from an African preacher. Not as a novelty. As a leader. As a human and sister or brother. It shows value.*” (167:2)



HUMAN NEEDS AND  
GLOBAL RESOURCES

# THE REIMAGINED RELATIONSHIP

## *Redefining equality:*

Ideas:

*“I think it would be so good to have an interchange of ideas and news. There are so many missionaries that come through here, and then leave. We don’t hear from them again. It shouldn’t be so. I have seen so many missionaries do this. They leave and are out of contact.” (136:1)*



HUMAN NEEDS AND  
GLOBAL RESOURCES

# SUMMARY

## *Perceptions of the West internally*

### Characterizations

- Western church as entangled with culture
- Western church as spiritually deteriorating
- Western church as unaware of the world

### Recommendations

- Pray
- Return to your roots
- Reconciliation and responsibility



# SUMMARY

## *Perceptions of the West externally*

### The Observed Relationship

People  
Resources  
Ideas

### The Call for Equality

Redistribution of resources (or...not)  
Reconstitution of values

### The Reimagined Relationship

People  
Resources  
Ideas



HUMAN NEEDS AND  
GLOBAL RESOURCES

# CONCLUSION

## *A few take-aways*

- 1) We must learn to pray...
- 2) We must return to God...
- 3) Until the West begins to receive people, resources, and ideas from the Majority World, Christianity will still remain without unity, despite the new center of Christianity.
- 4) We must all learn to redefine equality, transforming our present measure of money/resources into a reconstituted set of values that actually finds equal worth in equal gifts, perhaps under the recognition that 'bountiful resources' might not be the west's gift to the world.
- 5) Privileges are not necessarily *good* if they come at the expense of others. Further, "using" our privileges might not mean spending them.



# DISCUSSION

## Question 1:

What kind of engagements do universities in the West have with their Majority World counterparts? Is our posture one of giving resources (the wealthy benefactor), listening, *accompagneur*? Is it unilateral, bilateral, multilateral?





# DISCUSSION

## *Question 2:*

How are student development/affairs, academics, financial services, ministry opportunities, study abroad, and other aspects of Christian higher education designed—to listen, to do, to teach, to...?



HUMAN NEEDS AND  
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# DISCUSSION

## *Question 3:*

How can North American and Western Christian higher education institutions reconstitute our values and begin to receive culturally, theologically, and ideologically from our brothers and sisters in the Global South?



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# DISCUSSION

## Question 4:

As we advise and teach students, what attitudes and skills combat the contrived superiority western Christians have? How do we model these attitudes? How do we teach these attitudes? And how can our institutions embody these attitudes?



HUMAN NEEDS AND  
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# DISCUSSION

## Question 5:

How can international institutional partnerships for higher education be enhanced by listening to Christian scholars from many backgrounds and experiences?



HUMAN NEEDS AND  
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