
International Forum
Vol. 16, No. 2
October 2013
pp. 5-21

FEATURE

**Globalization and Christian Spirituality:
Implications for Adventist Higher
Education Institutions**

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***Abstract.** The influence of globalization on contemporary life cannot be overemphasized. Its effects have been greatly felt in the continuing quest to maintain an authentic Christian spirituality. Seventh-day Adventist leaders and educators at Adventist institutions of higher education need to be aware of the good and bad effects of globalization in the area of Christian faith development. They need to explore its advantages and resist its disadvantages to fulfill their divine mission. The paper proposes that Adventist leaders and educators need to provide authentic discipleship to enable members to discerningly address the phenomenon of globalization.*

Keywords: Globalization, Christian, spirituality, Seventh-day Adventist, leadership, mission, discipleship.

Introduction

No doubt, life today is fast-paced. The world can be likened to an amusement park where everyone seems to run hurriedly from one speeding, dizzying ride to another in this phenomenon called globalization. The never-ending series of events, crises and activities apparently leave everyone a little breathless and a little late. In a world where everyone, including Seventh-day Adventist Christians, seems to be a victim of globalization, there is a need to stop, take a deep breath, look around, take bearings (Burrows, 2006) and try to see the big picture of what is really going on. This is the purpose of this paper. The paper will define globalization, Christian spirituality and Seventh-day Adventism. It will also point out some of the effects of globalization on Christian spirituality. Finally, it will draw implications for Adventist leaders and educators at Adventist institutions.

Defining Globalization, Christian Spirituality and Seventh-day Adventism

In order to appreciate and understand the significance of the relationship between these key factors, there is a need to define them. Therefore the terms “globalization”, “Christian Spirituality” and “Seventh-day Adventism” will be defined in the sections below. These are the definitions that guide this discussion.

Globalization

The concept of globalization has been succinctly described in common statements such as “The world is a global village” and “The world is flat”. These statements connote the contemporary effect one part of the world can have on the rest of it. Globalization is multi-faceted because of its varied aspects. Examples of these aspects include, but may not be limited to, economic globalization (world markets), political globalization (world governments), media globalization (information technology), socio-cultural globalization (world traditions and religions) and ecological globalization (global warming) among others (Groody, 2007; Kilgour, 2000; Schreiter, 2002). Though globalization is not easy to define because of its different spheres of operation, its main characteristics can be easily identified. These include the increasing speed of communication, travel, information and technological development, the integration and homogenization of life. The essence of globalization can be captured in two key words: interconnectedness and interdependence. As Robertson (as cited in Araujo, 2003, p. 230) suggests, “it is both a concrete global interdependence and the consciousness of the global whole”.

Globalization is not new. It has always been part of world history. Examples include the unification and interdependence of certain regions of the world such as Hellenization by the Greeks, Turkification by the Ottomans, and Russification under the Soviets (Friedman, as cited in Kilgour, 2000). It has, however, become more pronounced in recent times because it has taken place at a more accelerated rate and on a more global scale (Andringa & Goudzwaard, 2003; Robertson, as cited in Burrows, 2004). Indeed, the effects of globalization are inevitable and cannot be overemphasized. Globalization has affected all aspects of life including Christian spirituality, which is a vital aspect of Adventist education.

Christian Spirituality

Based on different worldviews, spirituality means different things to different people. The modern, postmodern, mystical and theistic worldviews each have different beliefs that affect the definition of spirituality (Daniels, Franz & Wong, 2000). Simply put, spirituality is “religion deinstitutionalized and shorn of exclusionary doctrines” (Kaminer, as cited in Kilgour, 2000, A Challenge to Spirituality section, para. 3). While religion is usually institution-

oriented, spirituality is more personal and private (Kollabathula, 2011). Groody (2007) asserts that spirituality “probes who we are, what we value, how we interact, why we are here on earth and ultimately where we are going as individuals and as a human community” (p.21). It involves finding answers to the inner hunger and longing for life’s meaning and purpose (George, 2003; Kollabathula, 2011).

In the attempt to find personal significance for life, many seek an encounter with the supernatural or the divine (Dybdahl, 2008; Kilgour, 2000). This search results in trying religions that offer to provide spiritual activities and experiences to achieve this aim. In more recent times, however, many have been turning away from traditional religions and seeking other alternatives for a more deeply spiritual and meaningful life (George, 2003; Kollabathula, 2011).

Whether it is sought through experiences with the supernatural or not, spirituality is primarily defined as “how people live out what they most value” (Groody, 2000, p. 261). In the context of Christianity, spirituality revolves around the life and values of Jesus Christ and the kingdom of God (Groody, 2000). Jesus’ life, anointed by the power of the Holy Spirit (Luke 4:16-18; Acts 10:38), is the model for the spiritual life of the Christian. The life is spiritual because it is led and lived by the Holy Spirit and not according to carnal desires (Romans 8:5-8; Galatians 5: 16-25). It can be simply said that “Christian spirituality is life in Christ by the power of the Spirit” (Dalfovo, n.d., p.7). This is the essence of spirituality shared by all Christians including Seventh-day Adventists.

Seventh-day Adventism

The term describes a global movement that shares the goal of Christian spirituality: to lead believers into a deeper relationship with Jesus through a meaningful study of the Bible (Ministerial Association, 2005). More than that, this movement seeks to achieve this goal on a global scale especially in light of the biblically prophetic end-time context of the imminent Second Coming of Jesus.

Adventists are driven by their unique claim that they are not just one of the other churches. In recent history, they claimed to fulfill all the characteristics of the end-time remnant mentioned in Revelation 12:17 (LaRondelle, 2000; Ministerial Association, 2005; Mueller, 2000; Pfandl, 1992; Rodriguez, 2009). Based on this claim, the spread of “the good news of salvation in Jesus Christ in readiness for His Second Coming and to warn the world concerning God’s final judgment of the inhabitants of the earth” is the special (Dickson, 2012, p. 122), clear-cut divine Adventist mission to the world.

One of the reasons for the worldwide spread of Adventism is its multifaceted approaches in fulfilling its mission. The movement has grown through a variety of ways, namely by means of health, publishing, community disaster relief and education, among others. The Adventist Church has the second largest educational system in the world, after the Roman Catholic Church. It has over 7,800 educational institutions out of which over 110 are colleges and universities (About Seventh-day Adventist Education, 2011-2013; Office of Archives, Statistics and Research, 2012). Each of these institutions of higher learning strives to fulfill the global Adventist mission in its local region.

Each Adventist institution of higher learning has a commitment to produce wholesome productive individuals who excel in every aspect of life, bringing glory to God and being a blessing to humanity. An example of this commitment can be seen in the mission statement of the Adventist International Institute of Advanced Studies (AIAS). It seeks “to develop leaders through distinctively Adventist graduate education, excelling in spirituality, research, instruction and service to the church and the society” (AIAS Academic Bulletin, 2012, p. 2). Since Adventist higher education is dedicated to developing competent and spiritual leadership for the Adventist church and the society, it is pertinent for its current leaders (administrators and educators) and potential leaders (students) to understand the impact of globalization on Christian spirituality.

The Impact of Globalization on Christian Spirituality

Globalization has undoubtedly affected life in many positive ways. The advancement in science, technology, and health care, better sharing of information and networking, faster means of transportation, and free, quick and easy access to goods and services from across the globe are evident examples of its advantages (Antone, 2002; Conradie, 2011). It also has its blessings especially in enhancing Christian spirituality and education. Globalization has made the following benefits possible at Adventist institutions of higher learning: (1) the interaction of people from all over the world in an Adventist Christian educational institution, (2) easy access to a world of quality resources for research and education in various fields of study, and (3) opportunities to travel and visit places around the world for learning and service. Among others, these are some basic examples of the benefits of globalization for Christian spirituality and education at Adventist colleges and universities.

The downside of globalization, however, appears to outweigh its benefits, especially in the context of Christian spirituality. It is necessary for the contemporary Christian leader to clearly discern how the values of globalization compare to those of Jesus Christ and the kingdom of God. The subsequent paragraphs of this section provide some examples of this contrast for the Adventist Christian leader.

Consumer Culture

Consumerism and materialism are driving forces of globalization with an emphasis on acquiring things. It teaches that the more you have, the happier you become. Consequently, there is a growing desire to make more money to get more things (Andringa & Goudzwaard, 2003). This explains the daily human pursuit for selfish acquisition of ever-burgeoning non-essentials. The result is increasing debt and an endless vicious cycle to get more and stay out of debt simultaneously, both on local and international levels.

Christians today are not exempt from the anxiety for more money and possessions. The shopping mall has become the new worship place (Tang, 2010). Many have lost the joy found in the simple and free gifts of God that cannot be bought or sold. Globalization has brought its many gods (Groody, 2007; Tang, 2010) and many Christians bow in worship to its message (Antone, 2002; Vento, 2002). Many Christian students embrace this “consumer worship” from the everyday world and manifest it on the campuses of Adventist institutions of higher education.

One very conspicuous effect of globalization is its effect on developing countries. There is evidence beyond any reasonable doubt that globalization has served the rich and powerful nations of the world more than it has served the poor developing countries (Andringa & Goudzwaard, 2003; Antone, 2002; Araujo, 2003; Groody, 2007). While the developed countries thrive on excessive spending and consumption, here is a glimpse of the effect of globalization on the underdeveloped: 50% of the people in the world survive on a little over US\$1 daily, 800 million people are malnourished and nearly 2 million of these are children, 24,000 people die every day of hunger (8.7 million people per year), more than a billion people lack access to clean drinking water, 27 million people worldwide are enslaved, and one third of the world’s labor force is unemployed (Jamieson, 2012).

It is sad to say that many, even Christians, enjoying the advances of globalization and wasting it in the culture of consumerism, are responsible for the above-mentioned statistics. Araujo (2003) clearly points out that though Christian theology is faultless, Christian living today demonstrates a “worldview that rationalizes and excuses consumption excesses” (p. 231). It manifests a worldview that has insidiously become an acquired Christian lifestyle.

This effect of globalization is also found among the leaders and educators in Adventist higher institutions. At times, impractical, over-projected budgets that are not cost-effective and realistic are presented for professional work and travels. In addition, administrators might manipulate institutional policies in order to enjoy maximum financial benefits that are also due to employees who do not receive them. Furthermore, there may be cases of Adventist educators who make efforts through other businesses to make more money in order to

acquire more wealth. This, commonly known as “conflict of interest” among Adventist employees, usually results in ineffective substandard work in the institutions. These are a few examples of how the consumer culture of globalization is insidiously affecting Adventist higher institutions.

In contrast, Jesus warned against the anxious quest for things and the covetous idolatry that follows it (Matt 6: 19-21, 24-34; Luke 12:15). He presented a gospel to the poor (Luke 4:17, 18; Matthew 5:3) and championed generous giving and ministry to those in need (Luke 6:38; Matthew 19:21). From the perspective of the values of Jesus, the standards of globalization are a world away from what it means to be a Christian.

Competition

Competition is a complement to and a consequence of consumer culture. The pursuit to acquire more leads to the desire to outdo others. Hence the cliché “the kid with the most toys wins” holds true according to the standards of globalization. In addition, the trend of globalization has speed and quantity as a strong basis for its operation. “If it cannot quantify, it has no value. If you cannot count it, it does not exist” (George, 2003, p. 44) stands as a basic tenet of globalization. The race to beat others by producing quantitative instant results places emphasis on production and more production to the neglect of people and relationships. The ones who do not do well enough are eliminated, leaving behind “the best of the best”. “Things and people are to be used. Unproductive things and people are to be discarded” (Tang, 2010, Influence of Popular Global Culture section, para. 5). This creates pressure to keep up and be as fast and productive as others in the business of providing customer service.

The results of this standard of competitive pressure include less time for personal physical rest and relaxation, mental and spiritual reflection, and social interaction with family, friends and community (Vento, 2002). In addition, it leads to a loss of self-confidence and employment of the laid-off, and the rivalry that usually ensues between competing individuals or corporate groups in this game of numbers. Unfortunately, this trend of unhealthy competition can also be seen among Adventist institutions of higher education. In some cases, Adventist sister institutions within the same vicinity, for example, may strive to outdo each other in terms of student enrollment, financial resources and programs offered. This may have sometimes led to the simultaneous advertising of similar nebulous, non-accredited programs that attract a large enrollment of students whose needs for quality education and care may not be adequately met by the institution’s resources. In certain instances, attempts are likely made to forestall any form of collaboration among the sister schools. Rather than cooperating with each other and celebrating the areas of each

institution's strength and expertise, there is the "cold war" of rivalry evidenced at times in public relations and corporate dealings with each other.

It must be said that growth, both in quantity and quality, is necessary and good for any corporate organization; however, this trend of competition in terms of instant numerical growth and quantifiable structures among Adventist educational institutions tends to emphasize external quantity to the detriment of internal quality. This, in turn, adversely affects the fulfillment of one of the key goals of Christian education and the Adventist mission: character transformation. Strength and quality are sacrificed for speed and quantity.

Contrary to the speed and quantity game of globalization, Jesus presents a character-building paradigm for true growth. In His parable of the sower, He clearly points out that, in the Christian life, good fruit of character is produced as a result of patience (Luke 8:15) as opposed to instant results. In addition, Jesus teaches daily self-denial as essential for His disciples (Luke 9:23) in a world of selfish competition and self-gratification. Again, the emphasized values of globalization and spirituality do not see eye to eye.

Media Overload

The media has spread the influence of globalization's consumer culture and competition. It is one of the key evangelists of this worldwide movement (Antone, 2002). As noted earlier, the information technology (IT) aspect of globalization is an unavoidable part of its advances and advantages.

While, on one hand, it provides fast and easy access to needed information, modern media bombards the human mind with much more than it can take. The total amount of information bits floating around our planet is estimated to be "approximately 315 times the number of grains of sand on the planet" (Boonstra, 2012). In addition, the average person receives "five times as much information daily as in the year 1985" (Boonstra, 2012). With a remote button or the click of a mouse, myriads of scenes appear, each clamoring for attention and consideration, tending towards media saturation (Anderson, 2013).

One key effect of this media onslaught is manipulation and desensitization of the human mind. When fed a large daily diet of this amount of information, people become passive recipients of the ideas and projection of media moguls. One major example of this is the common response to images of violence and suffering shown in movies and in the news. Watching so much violence on the screen can produce a lack of compassion and appropriate emotional response to human cruelty. Boonstra (2012) clearly states, "We have more information than we know what to do with, and so we have to teach ourselves to ignore most of it . . . You can even teach yourself to keep eating while you watch those kids with distended bellies. With a little practice, you can desensitize

yourself to just about anything” (para. 10). Based on the discussion above, it is hard to deny the truth in this statement: “The information culture is killing the soul of the world! . . . There is a new type of ignorance amid the accumulation of knowledge” (George, 2003, p. 46).

While globalization’s IT world provides numerous advantages and possibilities that enhance Christian spirituality, there is a great need to be aware of and be on guard against its dangers. Many Christian students, leaders and educators are also uncritical consumers of uncensored media with its multiple forms and brazen temptations. Furthermore, many turn to the world of virtual reality to find the pleasures that are not available to them in the real world. This results in online addiction, which is also a global dysfunction among many today. Features such as social media, video games, news headlines, online shopping and pornography become a means of distraction causing them to lose focus on the Christian ideals for their lives, education and work.

Not unlike the rest of the world, Christians have been bombarded by the speed and amount of information. Consequently, their senses have been dulled and are unable to provide sound biblical responses to the worldview of globalization (Araujo, 2003). Nevertheless, in a world overfed with information but malnourished for meaning (George, 2003), the Christian needs to read between the lines and be able to discerningly see the pattern and the big picture.

Jesus was presented with temptations very similar to those that the media world bombards the Christian mind with today (Matthew 4:1-11; Luke 4:1-13); however, He was able to discern the consequences of accepting the offers of those enticing charms. Unlike Eve who succumbed to and fell for them (Genesis 2:16, 17; 3:1-6), Jesus resisted them by the power and wisdom of the Word of God (Matthew 4:4; Luke 4:4). For Him, the Word of God was the standard and foundation on which every life value and practice stood or fell. While globalization’s media onslaught is designed to conform the life to the pattern of the world, the Word of God is essential for the renewing and transformation of the Christian’s mind and character (Romans 12:2).

From the three key values of globalization presented above, it can be seen that it stands in direct opposition to the essence of Christianity. Antone (2002) asserts,

Like a rival religion, globalization has set up its own god (profit), its priests and pastors (transnational corporations, conniving governments and local capitalists), its places of worship (shopping malls, fast food chains, tourist resorts etc), its evangelists (the mass media, information superhighway, advertising agencies) and its icons (trademarks and brand names for goods and food) (p. 230).

It is evident that without divine wisdom and discernment, the Christian will end up in idolatrous worship hidden in an apparently harmless system.

Through the biblical lens of the Word of God, the darker side of globalization can be clearly seen. It presents values such as individualism, competitiveness, materialism, indebtedness, consumerism and profit-oriented mentality among others that challenge Christian spirituality (Antone, 2002; Vento, 2002). These are values and effects that are contrary to the values of Jesus and the kingdom of God that are upheld in Adventist educational institutions. Hence, the Adventist Christian leader/educator is to be wary of its insidious dangers.

In the end, globalization presents a worldview that challenges and distorts biblical faith and Christian spirituality. It can cause humans to create God in their own image and likeness (Vento, 2002). It is, therefore, pertinent for Adventist Christian leaders and educators to know the implications of this phenomenon for those under their sphere of influence and authority.

Implications for Adventist Leaders and Educators

Globalization has a phenomenal power and influence that make every inhabitant of this planet susceptible to becoming its victims. In this context, the caring Christian leader needs to intentionally set up measures to safeguard many followers from falling prey to its imperceptible snares. This is a significant concern, especially for current and potential Adventist leaders and educators. There is a need to have a biblically sound response in principle and practice to prevent the dangerous inroads that globalization makes to erode Christian spirituality. Three broad implications for Adventist leaders and educators are presented below.

Unique Significant Identity

Fundamentalism and ecumenism are two possible Christian responses in the face of globalization. Fundamentalism is a resistance to globalization's unsettling rapid change and an attempt to return to and retain the old ways of life and faith (Beach, 2006). It is not unique to Christianity but is manifested in other religions, with Islam as one of the most prominent contemporary proponents. The fundamentalist response, however, opposes freedom of choice and tends towards bigotry and fanaticism (Antone, 2002; Beach, 2006; Robert, 2007). Therefore, it is not a fitting Adventist Christian response.

Ecumenism describes efforts to have a union of religions and faiths working for a common purpose under a common body. One example of an ecumenical body is the World Council of Churches (WCC). Though ecumenism seems harmless and good, a closer look shows that it threatens Christianity's identity (Araujo, 2003, p. 230) in general, and particularity Adventism's identity.

Ecumenism can cause Adventism to become politically correct, more syncretistic, less discriminating and irrelevant (Douglass, 2006; Knight, 2008). “When a church becomes politically correct in all its claims and when it loses a proper amount of sanctified arrogance regarding its message and mission, it manages to neuter itself, even if it continues to brag about its potency” (Knight, 2008, p. 16). Ecumenism will make Adventism essentially non-existent. This, in turn, defeats the uniqueness of Adventist higher education and its mission, which has Christian spirituality at its very core.

In the midst of globalization’s marginalizing and ecumenical side effects, Adventist Christian leaders and educators must consistently emphasize the importance of their unique identity and the distinctive and significant contribution that Adventism makes to the world. Therefore, neither fundamentalism nor ecumenism provides a good model for Adventist education.

Intimate Nurturing Community

As mentioned earlier, the Adventist movement has successfully established a solid global “hardware” (its doctrinal beliefs and administrative structures and institutions). However, there is now the need to focus on developing its global “software”, namely its people (Yoon, 2008). This is the most important duty of an Adventist leader or educator.

This development is done through discipleship—the teaching and nurturing that enables students in Adventist institutions of higher learning to discern “the ideological values which drive globalization and the idolatrous patterns which it sustains” (Schreiter, 2002, *The Church’s Task in Meeting Globalization* section, para. 4) and to live authentic godly lives contrary to its popular pattern.

Discipleship is best done in the context of community. Bishop Kenneth Carder said it well when he spoke on discipleship as part of the Great Commission of Jesus. He states that “making disciples of all nations has to do with transforming communities as well as human hearts; the creation of communities of love, of grace, of justice and hospitality that look like Jesus Christ” (as cited in Robert, 2007, p. 19). This is imperative for Adventist leaders and educators.

The following attitudes and actions are needed in order to create such communities: being inclusive (Paulsen, 2006; Yoon, 2008) and hospitable (Schreiter, 2002), affirming gifts in people, celebrating creativity, spontaneity and diversity and working in teams (George, 2003). Other practical ways of building community include listening to one another in openness, showing empathy by being aware of one another’s needs, working to heal divisions that arise from our differences, using persuasion rather than authority or superiority, commitment to mutual growth, greeting one another with warmth, learning from those we teach

and listening to those to whom we preach, finding common and holy ground between liberals and conservatives, reaching out to those who are poor in spirit and in income and modeling integrity (Osborn, 2007).

Though the church has taken advantage of globalization's technoculture to provide spiritual nourishment and nurturing on cyberspace (Mohler, 2012), this cannot totally replace real ministry (George, 2003; Mohler, 2012). Consequently, Christian leaders and educators are encouraged to nurture by building direct personal relationships with staff and students both online and offline (Osborn, 2007). It is within this context that true discipleship takes place.

A great percentage of students in Adventist institutions of higher education that need to be trained are the youth and young adults. If Jesus is not made relevant to them, "the Christian faith is only a generation away from its extinction!" (George, 2003, p. 36). Indeed, "there will always be a 'mission field' among the world's young people" (Robert, 2007, p. 18). Therefore, Adventist leaders and educators need to invest in them by teaching, training and trusting them (Paulsen, 2006).

Practicing these values, especially at Adventist institutions of higher education, will encourage real relationships and emphasize the importance of individuality and community, as opposed to globalization's individualism and capitalism (Groody, 2007; Tang, 2010). By focusing on producing authentic disciples of Jesus Christ, Adventist Christian leaders and educators can make a difference in society. They are to make efforts to create communities where they can inspire and nurture students for work in the world (Burrows, 2004). The result of true discipleship will be the production of transformed men and women who will, like salt, cause positive change from inside out by exemplifying a new pattern of living according to the values of Jesus in a globalized world. Such discipleship in the context of loving relationships will produce men and women of character who can resist the values of globalization in order not to be conformed to the pattern of this world (Araujo, 2003).

Mission Service and Solidarity

Adventist leaders and educators are to be mission-minded in the midst of globalization. An Adventist message relevant and attractive to global community of the 21st century requires creativity, imagination, and an open mindedness that involves constant learning and unlearning that does not undermine core beliefs (George, 2003; Paulsen, 2006; Yoon, 2008). One very good example of this openness and creativity is the church's use of technology for outreach. Though previously rejected, it has now become one of the most successful means of Adventist evangelistic outreach across the globe (Knight,

2001; Osborn, 2007). Adventist leaders and educators need to be at the cutting edge of technology and take advantage of the advances of globalization to nurture faith and further the work (George, 2003; Knight, 2001; Osborn, 2007; Tang, 2010).

It is noteworthy that the church through history has used technology to advance the gospel work. Examples include Paul's use of improved Roman means of transportation, the Reformers' use of the Gutenberg printing press to spread the Bible, William Carey's use of merchant capitalism to spread the gospel, the Methodists' use of stationing evangelical soldiers and colonists in British outposts to spread the Methodist movement, and the current use of information technology among others (George, 2003; Kollabathula, 2011; Robert, 2007). Adventist Christian leaders and educators need to realize this and be strategic in making plans to execute outreach through the use of technoculture in Adventist educational institutions. This should be done realizing that "the tools of technoculture are just tools and they could be used for good or evil. . . we are to redeem technoculture with the Spirit of Christ for the glory of God. . . [and] incarnate Jesus into the Technoculture" (George, 2003, pp. 47, 51). This is necessary for the future of Adventist Christianity.

Finally, being mission-minded requires a constant evaluation of the personal lives of Adventist leaders, educators and workers and their institutions to see if there is progress in fulfilling the mission. A spiritual master plan should be the criteria for this evaluation. It should be the basis of emphasizing the need for Christian spirituality in daily work and lifestyle. Adventist higher institutions of learning are encouraged to have such a master plan to ensure that the work and life does not go off-course as far as our mission is concerned (Strategic Planning in Higher Education, n.d.).

In the light of all the above-mentioned implications, the most meaningful response of Christians is to "take up the challenges of globalization and reshape it for the kingdom of God" (Tang, 2010, Introduction section, para. 3). In order to do this successfully, Jeff Woods, an American Baptist, suggests five specific steps that Christian leaders and educators should take note of. They include building relationship (encouraging genuinely caring relationships in contrast to the globalized world where people are the object used not the subject); creating space (allowing space for people's personal spiritual growth as opposed to globalization's world of instant results); enabling the journey (providing spiritual mentoring and guidance to point out in very practical ways how to "walk the talk" in contemporary times); seeking the direct (enabling direct experiential encounters with God which is the essence of Christian spirituality that many in the world hunger for); and passing the cup, that is, empowering younger people to take on and take over leadership for the continuity of Christian faith

for the generations to come (Jeff Woods as cited in Tang, 2010). This model should be emphasized in Adventist educational institutions.

As presented in the recommendations above, a deeper sense of identity as God's people, a strong involvement in Christian faith community and a simple lifestyle of mission that shuns consumerism and honors Jesus (Tang, 2010) are essential to living out the values of Jesus in this contemporary globalized world. This is in line with the Christian basis of Adventist education, which is based on the restoration of the lost image of God in human beings.

Conclusion

However one chooses to see globalization, it is inevitably "an integral part of the world picture and of evolving human society" (Groody, 2007, p. 15). Consequently, Adventist leaders and educators in Adventist institutions of higher education are to be aware of its pros and cons especially as it concerns Christian spirituality. There is a need for divine discernment and intentional guidance in addressing globalization's challenges and in safeguarding the Lord's flock against its enchanting lifestyle. This is because globalization is also a spiritual issue (Antone, 2002). Insightful spiritual leadership is essential to produce quality Christian disciples in Adventist churches and institutions that will make a difference by showing that there is a better way to do it: God's kingdom way. They can provide a different pattern for success in this world. Rather than becoming "part of the world's game" (Araujo, 2003, p. 236), they present an alternative to it.

While the world is breathlessly carried around by the thrills that globalization has to offer in life's amusement park, Adventist Christians (leaders, educators and students) need to be empowered to stop, take a deep breath, have a view of the big picture and wisely choose that which will reveal the kingdom of God. Adventist educators and educational leaders must promote the uniqueness of Christian spirituality in all Adventist institutions. They must provide opportunities for spiritual growth for all their students.

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