

IMPACT 2030

Global Footprint and Spirit-Empowered Christianity

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IMPACT 2030**THE SPIRIT-EMPOWERED MOVEMENT
AND
ORAL ROBERTS UNIVERSITY****BY****Dr. John Thompson, Dr. Wonsuk Ma
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The rapid expansion of Christianity marked by the experiences of the Holy Spirit in the twentieth and twenty-first century is a historical supernatural reality. This expansion looks to continue into the foreseen future. Oral Roberts University has been a crucial part of this story and should continue to do so as the contemporary narrative advances. This white paper will explore the growth of the Spirit-Empowered Movement and ORU's role in this divine drama with an eye to the future.

Spirit-Empowered Movement

The *Spirit-Empowered Movement* is a new umbrella term being utilized by Oral Roberts University and the Kingdom relational network called Empowered21 served from ORU. This term was chosen after significant research because of its inclusive theological nature that relates to all those who might be part of the broad tent of the modern workings of the Holy Spirit. It is a phrase that shifts the emphasis away from an event as the word *Pentecostalism* does denoting a new Pentecost experience at the Azusa Street Revival. The word, *Spirit*, in *Spirit-Empowered Movement* puts the focus on the giver rather than the gifts. The word, *Empowered*, points to the role of the Holy Spirit in empowering his people according to Acts 1:8. *Movement* speaks to the dynamic

exponential growth of the work of the Spirit in the three waves over the last one hundred plus years that continues to gain momentum and force in the 21st century as will be seen from the data discussed below. Sam Metcalf defined a movement as “The sociological phenomenon that takes place when a group of people work together to passionately advance their shared commitments.”¹ Movements influence society and change history. A movement is advanced, not by one personality, but by numerous people committed to the cause.² Consequently, *movement* both describes reality and invites people to become part of it. *Spirit-Empowered Movement*, therefore, directs attention to the Holy Spirit, describes His desired work in and through believers, and invites people to participate in what He is doing in our world today. Thus, this article will use *Spirit-Empowered Movement* as the preferred and umbrella term to describe what others would call Pentecostals, Charismatics, Third Wave, Renewalists, Spirit-filled believers, etc.

¹ Sam Metcalf, *Beyond the Local Church: How Apostolic Movements Can Change The* (Downers Grove: InterVarsity, 2015), 169.

² Metcalf, 174-176.

Present & Future Growth of the Spirit-Empowered Movement

The growth of the Spirit-Empowered Movement in Christianity has been remarkable. In this new twenty-first century, liberal mainline Protestant denominations face declining membership in the West, whereas “dramatic church growth continues to take place in Pentecostal and Independent Pentecostal-like churches outside the Western world and in migrant communities in the West.”³ A dominant story in Christianity during the last century was the dramatic increase in Global Christianity of those in the Spirit-Empowered Movement. The growth was almost five times the growth rate of global Christianity.⁴ In 1910, there were 100 million Pentecostals, but by 2010 this stream of Christianity had grown to 614 million Christians.⁵

The Pentecostal flow of Christianity developed into three rivers over the past one hundred years (Pentecostal, Charismatic, and Third Wave). While they were consecutive in their historical development, all three exist simultaneously today within the Spirit-Empowered Movement. The numbers are impressive. Even though other waves of the Holy Spirit came in the second half of the twentieth century that represented significant increase for the Spirit-Empowered Movement, the Classical Pentecostal denominations continue to flourish today numbering 94 million in 2010.⁶ The second wave in the Spirit-Empowered Movement, the Charismatic Renewal, today outnumbers Pentecostal

³Julie Ma and Allan Anderson, “Pentecostal (Renewalists), 1910-2010” in *Atlas of Global Christianity 1910-2010*, ed. Todd M. Johnson, Kenneth R. Ross (Edinburgh: Edinburgh University Press, 2009), 100.

⁴Ma and Anderson, 100.

⁵Ma and Anderson, 102.

⁶Ma and Anderson, 102.

denominations with 206 million in 2010. Finally, the third wave of the Holy Spirit through the growth of independent charismatic churches is the largest quadrant of the Spirit-Empowered Movement with 303 million people by 2010.

Altogether, the Spirit-Empowered Movement numbered 614 million in 2010 and according to the Center for the Study of Global Christianity, as of mid-2018, Pentecostal/Charismatic/Independent Charismatics number 683 million people.⁷ That is approximately one out of every eleven people in the world today.⁸ As a whole, the center of Christianity has moved to the Global South. Europe dominated Christianity for one thousand years. However, Latin America surpassed Europe in 2014 with the number of Christians and this year (2018) Africa surpassed Latin America for this title. Pentecostalism “probably became the main contributor to the reshaping of Christianity from a predominantly Western to a predominantly non-Western phenomenon during the twentieth century.”⁹ In fact, today it appears that in Asia, 80% of those coming to faith in Christ are doing so because of the witness of those in the Spirit-Empowered Movement,¹⁰ and “in Latin America, Pentecostalism is growing at three times the rate of

⁷Todd M. Johnson, Giona A. Zurlo, Albert W. Hickman, and Peter F. Crossing, “Christianity 2018: More African Christians and Counting Martyrs,” *Journal* 42, no. 1 (2018): 24, DOI 10.1177/2396939317739833.

⁸Based on a world population in 2018 of 7.632 billion people which equals one Renewalist for every 11.17 people on the earth. “World Population Clock,” 2017, *Worldometers*. www.worldometers.info, (13 May 2018).

⁹Ma and Anderson, 100.

¹⁰Wesley Granberg-Michaelson and Soong-Chan Rah, *Future Faith: Ten Challenges Reshaping Christianity in the 21st Century (Word and World)* (Minneapolis: Fortress, 2018), 88.

Catholicism.”¹¹ The Spirit-Empowered Movement has always been missions minded because “it emerged with the firm conviction that the Spirit had been poured out in ‘signs and wonders’ in order for the nations of the world to be reached for Christ before the end of the age.”¹² In short, despite the stagnation of Christianity in Europe, Christianity is continuing significantly in Latin America, Asia, and especially Africa. Furthermore, this growth is intertwined with and marked by the expansion of the Spirit-Empowered Movement over the past century.

These trends will likely continue into the future as we look ahead to 2030. Christianity is expected to grow in Africa from 599 million people currently to 721 million in 2025 and to 1.25 billion in 2050.¹³ This will be more than the number of Christians in Europe and Latin America combined, even though Latin America is projected to increase an additional 108 million in the next 32 years.¹⁴ Asia will grow from 397 million currently to 588 million in 2050, surpassing Europe by 100 million.¹⁵ In a similar fashion, the total number of Pentecostals/Charismatics will increase from 683 million currently to 795 million in just seven years (2025) and to 1.09 billion in 2050!¹⁶ These projections by the Center for the Study of Global Christianity are higher than the

¹¹Granberg-Michaelson, 88.

¹²Granberg-Michaelson, 100.

¹³Johnson et al. 25.

¹⁴Johnson et al. 25.

¹⁵Johnson et al. 25.

¹⁶Johnson et al. 24.

Pew Research Center projections because the CSGC factors in information from “non-traditional forms of Christianity such as house churches and insider movements.”¹⁷

Oral Roberts University and the Spirit-Empowered Movement

Oral Roberts University has both mirrored and influenced the Spirit-Empowered Movement. All three constituencies of the Spirit-Empowered Movement have been and are present in the student body and faculty of ORU. While ORU’s founder, Oral Roberts grew up in the Classical Pentecostal world of the first half of the twentieth century, the university was launched in the midst of the Charismatic Renewal of the 1960s and became an integral part of this fresh move of the Spirit. The primary leaders of the movement spoke in chapel services and partners meetings. David Edwin Harrell observed that “in the years from 1960 to 1975, virtually every important charismatic leader in the world visited the campus” and spoke at ORU.¹⁸ “Oral Roberts University provided a platform for speakers from every wing of the charismatic revival.”¹⁹ ORU became a place that fostered relational connections “informally link[ing] the diverse leaders of the revival” and served as “an intellectual platform...for charismatic theology.”²⁰ Billy Graham, the most respected leader of mainstream evangelicalism, dedicated the ORU campus in 1967 cementing ORU’s place in evangelicalism. Because of these realities, Oral Roberts University drew students from a broad spectrum of denominations during

¹⁷Johnson et al. 23.

¹⁸David Edwin Harrell Jr., *Oral Roberts: An American Life* (San Francisco: Harper & Row, 1985), 292.

¹⁹Harrell, 292.

²⁰Harrell, 292.

the first twenty years of its existence and served as a place to perpetuate the Charismatic Renewal, the second wave of the Spirit-Empowered Movement.

ORU continued to flex and adapt to the new works of the Spirit in the Spirit-Empowered Movement in the following decades. With the rise of independent charismatic churches in the 1980s and 1990s and the third wave of the Spirit-Empowered Movement, the board of ORU consisted of the leaders of independent charismatic churches and many students came from these types of churches. ORU hosted the International Charismatic Bible Ministries conferences and its organization in order to fan the flame of this independent charismatic movement. Again, ORU shifted in 2008 as a new ORU formed. Governance changed enabling the board to reflect a broader constituency in the Spirit-Empowered Movement. The origin of students began to broaden as well to include more students from all three segments of the Spirit-Empowered Movement.

Though ORU and the Spirit-Empowered Movement have together taken on new shapes and dimensions over the years, both are fundamentally about the work of the Holy Spirit and world evangelization. ORU is a Spirit-empowered university founded in the fires of evangelism with the God given calling to “Raise up your students to hear My voice, to go where My light is dim, where My voice is heard small, and My healing power is not known, even to the uttermost bounds of the earth.” Likewise, Spirit-empowerment of God’s people is for the purpose of being God’s “witnesses in both Jerusalem and in all Judea and Samaria, and even to the remotest part of the earth.” This has been experienced in major world nations in the past century as the Spirit-Empowered

Movement has been the dominant force in the growth of Christianity. ORU must press forward in its divine mandate to prepare individuals, provide training resources, and build leaders in the Spirit-Empowered Movement for this task of world evangelization.

The Spirit-Empowered Movement in 2030

The great hockey player, Wayne Gretzky supposedly said that he skates to where the puck is going to be, not to where it has been. In the same way, Oral Roberts University and the University Planning Council is asking where the Spirit-Empowered Movement will be in 2030. The data provided above indicates there will be continued dramatic numerical growth in Africa, Latin America, and Asia. In sync with this projected growth, Vinson Synan made four growth predictions for the future of the Spirit-Empowered Movement.²¹ First, Synan predicted that this movement will grow from 25% of the Global Christian population to 50% in the twenty-first century. Second, the Assemblies of God, which is currently sixty million worldwide and the largest Pentecostal denomination will grow to become larger than any other Protestant family of churches including the Baptists, Methodists, Lutherans, or Anglicans. Third, he suggests that the largest Christian population in the world will be China and the majority will be Pentecostal/Charismatic. Finally, he predicted that over half of the entire population in Africa will eventually be made up of Pentecostals. In short, the Spirit-Empowered Movement is expected to continue to grow taking even more of the Christian space. This should present expanding opportunities for ORU in the international arena through

²¹Vinson Synan, "The Charismatic Renewal After Fifty Years," in *Spirit-Empowered Christianity in the 21st Century* (Lake Mary: Charisma House, 2011), 21-23.

partnerships, extension campuses and international students at the Tulsa campus. ORU must continue to search for fresh ways to engage the corners of the globe in its mission.

The future of the Spirit-Empowered Movement will be more global as it continues to grow in Africa, Asia, Latin America and beyond. Consequently, its face will be even more multi-faceted. We should expect growing ethnic, theological, and ecclesiological diversity. In this milieu, there will be a need for theological elasticity, flexibility in praxis, and ecumenical intentionality in order to work with the ever-increasing diverse elements within the movement. Diversity can naturally foster fragmentation. But Paul reminds us “there is one body and one Spirit.”²² Therefore we must be people who are “diligent to preserve the unity of the Spirit in the bond of peace.”²³ Wonsuk Ma contends that the Spirit-Empowered Movement has “great potential toward church unity” given its “numerical growth, spontaneous ecumenicity through worship, and missional cooperation.”²⁴ ORU is presently serving as a unifier in this movement through the relational network of Empowered21. Empowered21 brings leaders together from the entire Spirit-Empowered Movement ranging from Charismatic Catholics to historic, first-wave Pentecostals.

Unity does not mean uniformity. The Old Testament provided a model of unity in diversity. The Israelites were arranged in community by tribal affiliation yet organized in proximity together around the tabernacle where the Spirit of God dwelt with a tribe of

²² Ephesians 4:4.

²³ Ephesians 4:3.

²⁴ Wonsuk Ma, “Pentecostal Gift to Christian Unity: Its Possibility in the New Global Context,” *International Review of Mission* 107, no. 1 (June 2018): 33.

priests serving all the tribes. Oral Roberts University has the opportunity to be a significant clan in the tribe of priests that ministers to all the tribes of Christ both in the Spirit Empowered-Movement and beyond. This could include several ways. First, the student body can grow in its reflection of the expanding diversity of the Spirit-Empowered Movement in the future. Second, ORU should continue to explore ways to be a spiritual connector for diverse components of the Spirit-Empowered Movement. In the past this was done through invitations to key leaders in the Spirit-Empowered Movement to speak in Chapel and on-campus partner meetings. Today this is being facilitated through Empowered21. Empowered21 has quickly become the largest relational network in Spirit-Empowered Movement history. This network is focused on unity, new generations, world evangelization and the Holy Spirit's work in the 21st century. E21 is a Kingdom initiative sponsored by ORU to serve the future of the movement. This network provides an access point for the university to top leaders from every sphere of the movement on every inhabited continent as well as a vehicle for sowing into the movement's future. As ORU serves the Spirit-Empowered Movement by advancing this unique platform for unity, cooperation and next generation connection her brand recognition and place at the center of the movement will be strengthened globally. Third, ORU can serve as an intellectual platform for the fresh movements of the Holy Spirit. Certainly, the new Ph.D. in Contextual Theology positions ORU in this regard. Additional means for growing an intellectual platform for the movement should be explored. ORU could and should become a global research hub and knowledge creator for the Spirit-Empowered Movement.

The non-denominational nature of ORU, the historical precedent and present capacity of ORU to serve multiple Spirit-Empowered constituencies, as well as the combination of a university of highest excellence with diverse academic offerings including a seminary, position the university exceptionally well to serve the movement. ORU is prepared to equip both congregants and spiritual leadership. Regarding the training of ministry leaders, Luis Orellana made several predictions regarding the Latin American context that provide valuable insight.²⁵ He feels the Spirit-Empowered Movement in Latin America will become more institutionalized and Pentecostal pastors will rise in societal regard. This will necessitate and encourage formal theological education for prospective pastors. These educational trends highlighted in Latin America seem to reflect similar trends and future realities for Asia and Africa as well. This increasing need for theological education and access to recognized institutions of higher education suggests opportunities for ORU to partner with significant ministries and theological institutions in the major world while also bringing students to the Tulsa campus.

The Spirit-Empowered Movement in 2030 will likely continue on its growth track in the global south. Africa, Asia and Latin America will dominate the scene. ORU must keep extending its global engagement to serve this continued expansion. The way forward will not be singular but multi-dimensional. In addition, the history of the Spirit-Empowered Movement may be informative. We have seen three fresh expressions of the Spirit in the last one hundred years. Each expression continues into the present, but each

²⁵Luis Orellana, "The Future of Pentecostalism in Latin America," in *Spirit-Empowered Christianity in the 21st Century* (Lake Mary: Charisma House, 2011), 120-123.

new wave has surpassed the previous one in size. We should expect a fresh wave of the Spirit in the future while existing constituencies will not recede. We do not know what shape the next wave will take. Perhaps ORU could be used as a catalyst for this next wave as space is given for new generations to experience the Holy Spirit in new ways through ORU and her Kingdom initiatives. Impact 2030 provides ORU with an exceptional opportunity to recommit in serving the existing waves of the Spirit-Empowered Movement while also keeping a watchful eye on the horizon for the next wave of the Spirit in order to ride its growing swell.

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IMPACT 2030: The Global Outlook for Higher Education

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Doom and Gloom for American Higher Education?

Since the Great Recession of 2008, forecasts of the future of higher education in the United States project doom and gloom. Many states responded to the recession by significantly cutting budgets, and rarely raising revenue, often targeting public colleges and universities (Mitchell, Leachman, and Masterson 2017). In many cases, demographic trends suggest that U.S. colleges and universities will continue competing for seemingly smaller numbers of college-aged Americans. The aging population is predicted to expand as American millennials spur declining birthrates, leading some to project a pending enrollment crisis for American colleges and universities (Hildreth 2017, 2017b).

These pressures are creating interesting trends in American higher education. Public colleges and universities have joined private institutions in the competition for philanthropic giving to financially support higher education (Seltzer 2018). Smaller universities have joined the fight for research grants, often to no avail as the availability of government grants is decreasing (Howard and Laird 2013), and grants are often given to institutions that can prove the capacity to handle grants, by already having grants (Markin 2008). Overall, American universities are out of their comfort zone, and in competition to prepare for the future.

As one might expect, these conditions perpetuate various forecasts for the shuttering of universities and calls for industry disruption (Christensen and Eyring 2011; Henry, Daniels, and Murg 2018), and further handwringing about how to disrupt American higher education in order to save it (Lederman 2017; Murg, Daniels, and Henry 2018). However, when higher education research and insight steps outside of the United States, the story changes. Globally, demographic forecasts and general demand suggest there will be more students seeking higher education in 2030 than ever before (Le Bras 2008; Teixeira 2009), including from American universities (Anderson and Cook 2008; Vincent-Lancrin 2009).

This paper proceeds in three main parts. First, we discuss the global demographic forecast for 2030. Next, we explore forecasts of global demand for higher education in 2030. Finally, we discuss the changing international environment and the role that higher education could play in transforming the international environment for God's glory.

Global Demographics in 2030

Demographics are a critical influence on higher education enrollments. However, demographics are not a singular, direct driver of enrollments as enrollments are also a product of broader social, political, and cultural dynamics in a certain place at a certain time (Vincent-Lancrin 2008). In other words, increases in the entry rate, the proportion of individuals in the population entering higher education, can compensate for low birth rates or multiply enrollments in stagnant or decreasing populations (Vincent-Lancrin 2008). Additionally, the exponential nature of population growth can overcome decreasing birth rates and not necessarily result in overall population decreases. For example, while the U.S. population was growing, the vast expansion of higher education enrollments in the U.S. between 1980 and the mid-2000s was driven primarily by economic changes and increased access to financial aid (Anderson and Cook 2008).

Some countries suffering severe shrinking birthrates, such as Korea, Japan, and many European nations, will almost certainly see a decline in student enrollments (Vincent-Lancrin 2008). In such countries, where population contraction collides with already high entry rates, the projection for higher education enrollments is dire. Even under the most optimistic forecasts, such countries will see steep declines in enrollment, however higher education contraction will likely be restricted to a few countries (Vincent-Lancrin 2008).

Throughout Asia, Africa, Latin America and the Caribbean, the demographic story is very different. Decades of population growth have created a scenario where by 2015, 90% of the world's 15-

24 year old youth reside in these regions. Based on United Nations (2015) forecasts, more than 1.1 billion of the world's 1.3 billion 15-24 year olds will reside in these regions in 2030. Mostly happening in countries considered part of the Global South, the continued population growth in the developing world will serve as a litmus test for the development of economic and social capacity.

In the United States the picture is somewhat unique. Decreasing birthrates are leading to an aging population, but not to the extent of forecasting population decline like in much of Europe (Anderson and Cook 2008; Vincent-Lancrin 2008). In fact, while the proportion of youth in the United States is expected to continue to decline through 2030, the raw number of 18-25 year olds will likely remain nearly equal to 2015 levels (Anderson and Cook 2008). The Organisation for Economic Cooperation and Development (OECD) forecasted higher education enrollments in the United States to increase by between 1.9 and 4 million students from 2005 and 2030 (Vincent-Lancrin 2008; Anderson and Cook 2008). It is worth noting, U.S. enrollments in 2015 outpaced even the most optimistic long-term OECD forecasts (Lederman 2018). If this scenario continues through 2030, it would not be the first time American higher education enrollments grew despite a shrinking college aged population.

From a global perspective, the absolute number of college age individuals will undoubtedly rise significantly into 2030, resulting in increasing demand for higher education.

Global Demand for Higher Education in 2030

Global higher education enrollments began surging in the early 2000s, and will likely continue surging through 2030 and beyond (Fransson 2017). This is not simply a product of the increasing populations discussed in the previous section, but also a product of steadily increasing primary and secondary educational capacity around the world. The World Bank's Institute for Applied Systems Analysis forecasts that by 2030, 91% of the world population will complete primary education, and 55% of the world population will complete post-secondary education – an absolute difference of more than

370 million additional students completing higher education around the globe (Fransson 2017). In response to these projections, forecast scenarios suggest two primary ways the global environment will respond to higher education demands: 1) growth in private higher education provision, and 2) expansion of cross-border programs and institutions (or transnational higher education).

Private provision of higher education has increased significantly in recent decades. Though common in the United States, private colleges and universities have been the exception abroad. However, due to the explosion of college age youth around the world, coupled with development driven increases in entry rates, private institutions have been a growing response to the challenge of mass higher education around the world, especially in eastern, central, and southern Europe, Latin America, South-East Asia, and Africa. The market is responding to the need as globally, government investment in higher education has stagnated (Teixeira 2009). India and China, which may account for as much as half of the global increase in student enrollments by 2030, serve as valuable examples of the challenges that arise when market forces jump to meet the need for increased higher education provision (Altbach 2009). Despite the steady emergence of private institutions in these nations, the need for quality assurance and the costly nature of the enterprise prevent, and will continue preventing, internally meeting the rapidly growing demands (Altbach 2009). Because it is more feasible financially to leverage educational diasporas for economic development than build the internal capacity needed to meet higher education demands, countries like Brazil, China, and India will continue to export a growing number to students to foreign colleges and universities (Altbach 2009; Marginson and van der Wende 2009), especially as student mobility continues increasing, barring unforeseen political developments or economic disasters (Vincent-Lancrin 2009). An alternative path to internal capacity development, and cross-border student mobility, is transnational program or institution mobility (Vincent-Lancrin 2009; McBurnie and Ziguras 2009; Naidoo 2010).

Transnational higher education refers to institutions setting up campuses or programs in foreign countries, usually for one of the following reasons or purposes: mutual understanding, prestige building, skilled migration, revenue generation, or capacity building (Vincent-Lancrin 2009; Naidoo 2010). Such arrangements have the potential to produce significant benefits for all parties, however the risks and costs for the foreign institution limit the viability of this as a long-term trend as profits so far have been minimal, but losses significant (Lancrin 2009; Altbach 2010). Cross-border programs appear to be much more cost effective than institutional mobility, especially when set up under a franchise model, however quality control seems to require some physical mobility on the part of home institution to supplement oversight (Vincent-Lancrin 2009). Ultimately, importing students creates distinctly stronger economic benefits relative to exporting institutions and programs (Vincent-Lancrin 2009). The expanded export of institutions will ultimately depend on various, unpredictable political, cultural, economic, and social variables determining whether the world of higher education becomes more foreign, restricts cross-border activity, or develops branch campus clusters like those seen in Southeast-Asia (McBurnie and Ziguras 2009). However, it is likely that transnational institutions will grow as a trend into 2030 and beyond through online education.

Although the data is lacking, research suggests that countries already exporting large numbers of students are beginning to see online education an increasingly attractive study option (Merola 2017). It appears that India and China, for example, have dramatically increased as leading sources of online-cross-border enrollments (Merola 2017). Many countries, as noted in the previous section, will face significant economic challenges due to growing populations while simultaneously needing access to higher education to better meet those challenges. Importing online higher education has the potential to be the most cost effective mechanism to satisfy the demand (Merola 2017). Globally, internet access increased by 65% in the last decade (Fransson 2017). If this trend continues, online learning could become a significant transnational solution to higher education demand in 2030.

Across the globe, even in countries like the United States where there has already been dramatic increases in the number of individuals with a higher education degree, the income advantage of more educated individuals persists and is even greater in developing economies (Teixeira 2009; Lancrin 2009). Ultimately, it is this economic motivation that will continue driving increasing demands for higher education. Institutions that most effectively pursue both domestic and global strategies may be best positioned for 2030 and beyond.

ORU: A Distinct Globalizing Force

Historically, the greatest threat to Christian higher education has been some sort of mission leak or secularization that erases its distinctiveness in the marketplace (MacLeod 2014; Henry, Daniels, and Murg 2018). In its history, ORU has weathered real crises without traveling this dangerous path. The need to hold on to this academic distinctiveness will become increasingly challenging. Because the future's uncertainty, both domestically and globally, revolves around economic challenges, higher education demands are perceived to be increasingly pre-professional (Barna 2017; Brown and Clements 2018). This is even the case among American Christians, who, when surveyed, identified the quality of employment a student will gain upon graduation as the most important reason and concern for higher education (Barna 2017). As ORU focuses on maintaining its distinctively Spirit-empowered Christian identity, it will likely remain in position as a domestic institution of choice for Spirit-empowered Christian students, creating the space it needs to be a globalizing force in higher education (Marsden 2014; Powell and Boyington 2017; Murg, Daniels, and Henry 2018).

The vision and mission at the core of ORU's distinctiveness will allow it to be a solution to the critical challenges facing higher education globally in 2030. As noted above, the strength of post-secondary education demand during the next decade will be largely driven by the economic development needs created by growing populations. It will not be that individuals simply want higher

education to achieve personal economic gain, but also that the fate of nations will rest on developing the human capital needed to address the issues of the day. Global leaders, individuals who are equipped for the greatest challenges in our 21st century world, will continue to be in high demand in every nation. ORU exists to build leaders who will impact the world with God's healing and send them to the uttermost bounds of the earth. Contemporary transnational education trends align with this mission. When coupled with the continued growth of Spirit-empowered Christianity, these trends indicate that Oral Roberts University is well positioned to advance into the future toward 2030.

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IMPACT 2030: THE GLOBAL OUTLOOK FOR HIGHER EDUCATION

WHITE PAPER PRESENTATION

OCTOBER 1, 2018

ORAL ROBERTS UNIVERSITY
EMPOWERED

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THE GLOBAL OUTLOOK FOR HIGHER EDUCATION

- Doom and Gloom for American Higher Education?
- Global Demographics in 2030
- Global Economic Development to 2030
(*not in paper*)
- Global Demand for Higher Education in 2030
- ORU: A Distinct Globalizing Force

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2

AMERICAN HIGHER EDUCATION

- Massive expansion 1980-2000
 - Not driven by population growth
 - Driven by entry rate growth
- Toward 2030
 - Think pieces:
 - Decrease in college-aged population?
 - Student loan crisis?
 - Decreasing access?
 - National Center for Education Statistics
 - 15% enrollment growth
 - More part-time students
 - More graduate students

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3

AMERICAN HIGHER EDUCATION

Enrollment in public and private institutions

Enrollment in public degree-granting postsecondary institutions

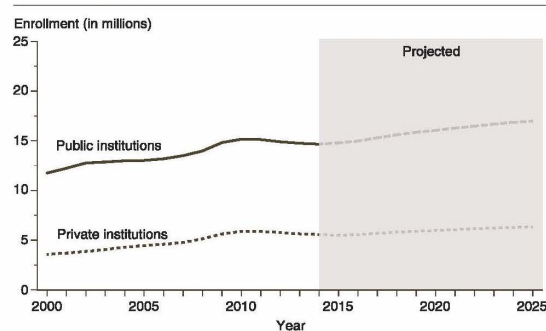
- ▲ increased 25 percent between 2000 and 2014 (11.8 million versus 14.7 million); and
- ▲ is projected to increase 16 percent between 2014 and 2025 to 17.0 million.

Enrollment in private degree-granting postsecondary institutions

- ▲ increased 56 percent between 2000 and 2014 (3.6 million versus 5.6 million); and
- ▲ is projected to increase 14 percent between 2014 and 2025 to 6.3 million.

For more information:
Table 13

Figure 22. Actual and projected numbers for enrollment in all degree-granting postsecondary institutions, by control of institution: Fall 2000 through fall 2025

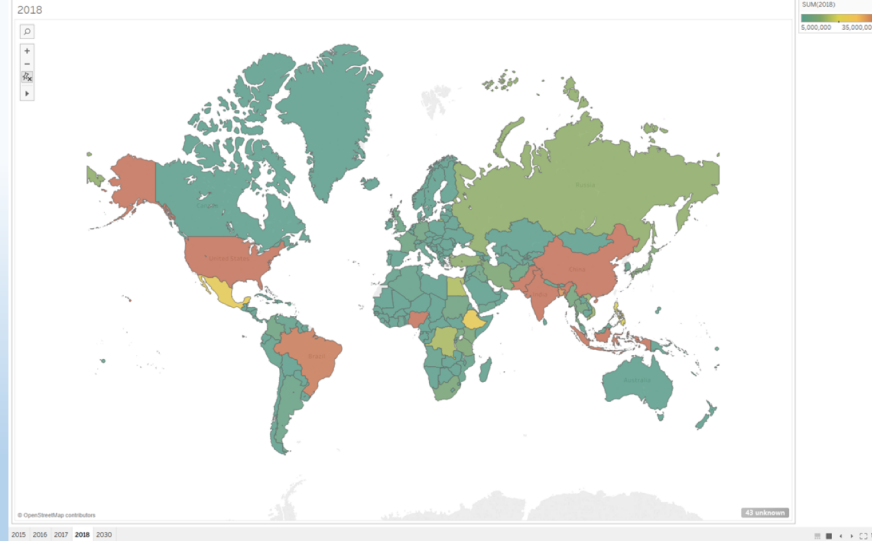


NOTE: Degree-granting institutions grant associate's or higher degrees and participate in Title IV federal financial aid programs. Some data have been revised from previously published figures. Mean absolute percentage errors of selected education statistics can be found in table A-2, appendix A. SOURCE: U.S. Department of Education, National Center for Education Statistics, Integrated Postsecondary Education Data System (IPEDS) Spring 2001 through Spring 2015, Fall Enrollment component; Enrollment in Degree-Granting Institutions Projection Model, 1980 through 2025. (This figure was prepared April 2016.)

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4

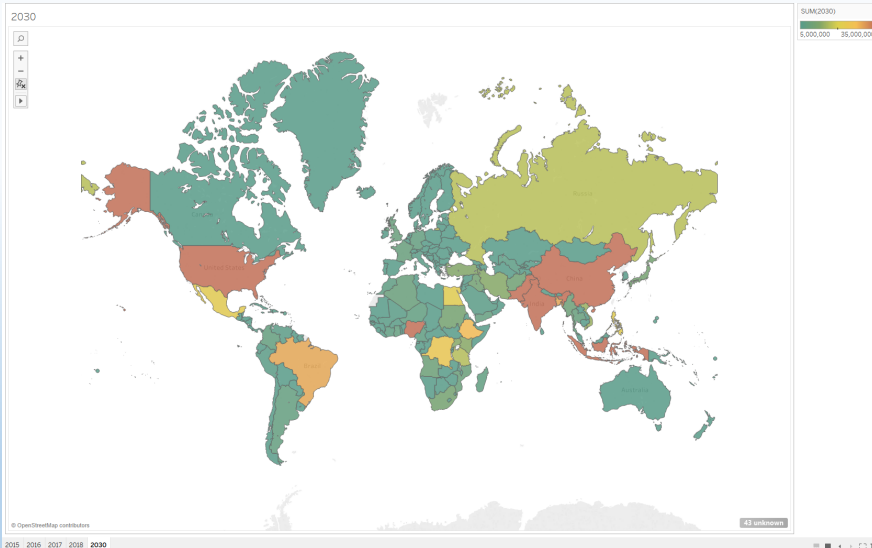
GLOBAL DEMOGRAPHICS 2018: 15-24 YRS



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5

GLOBAL DEMOGRAPHICS 2030: 15-24 YRS



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6

GLOBAL ECONOMIC DEVELOPMENT TO 2030

Real GDP growth of the main economies

	Share of global GDP	Actual	Forecast		
		2011-15	2016-20	2021-25	2026-30
Japan (fiscal year)	6.6%	0.9%	0.9%	0.3%	0.2%
US	24.7%	2.1%	2.1%	1.8%	1.7%
Eurozone	15.8%	0.7%	1.4%	0.8%	0.6%
China	14.9%	7.9%	6.5%	5.4%	4.1%
ASEAN5	2.8%	5.1%	5.1%	4.6%	4.1%
India	3.0%	6.9%	7.4%	6.5%	5.7%
Brazil	2.4%	1.1%	-0.5%	1.8%	1.8%
Russia	1.7%	1.2%	1.3%	1.7%	1.4%

Note 1 : Global GDP share is based on IMF (World Economic Outlook Database as of April 2017, US dollar basis as of 2016)
 Note 2 : ASEAN5 is Indonesia, Thailand, Malaysia, Philippines, and Vietnam.
 Source : Actuals are based on public materials, and forecasts are made by MRI Mitsubishi Research Institute, Inc.

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GLOBAL ECONOMIC DEVELOPMENT TO 2030

World Economic Forum: World's Most Powerful Economies in 2030 (in trillions)

1. China — \$38.008	9. Mexico — \$3.661	17. Spain — \$2.159	25. Malaysia — \$1.506
2. United States — \$23.475	10. United Kingdom — \$3.638	18. Canada — \$2.141	26. Poland — \$1.505
3. India — \$19.511	11. France — \$3.377	19. Egypt — \$2.049	27. Argentina — \$1.342
4. Japan — \$5.606	12. Turkey — \$2.996	20. Pakistan — \$1.868	28. Bangladesh — \$1.324
5. Indonesia — \$5.424	13. Saudi Arabia — \$2.755	21. Nigeria — \$1.794	29. Vietnam — \$1.303
6. Russia — \$4.736	14. South Korea — \$2.651	22. Thailand — \$1.732	30. South Africa — \$1.148
7. Germany — \$4.707	15. Italy — \$2.541	23. Australia — \$1.663	31. Colombia — \$1.111
8. Brazil — \$4.439	16. Iran — \$2.354	24. Philippines — \$1.615	32. Netherlands — \$1.08

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8

GLOBAL DEMAND FOR HIGHER ED 2030

- 91% of world population will complete primary education
- 55% will complete post-secondary (higher) education
- Growth in private higher education provision
- Expansion of transnational higher education

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9

ORU: A DISTINCT GLOBALIZING FORCE

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