

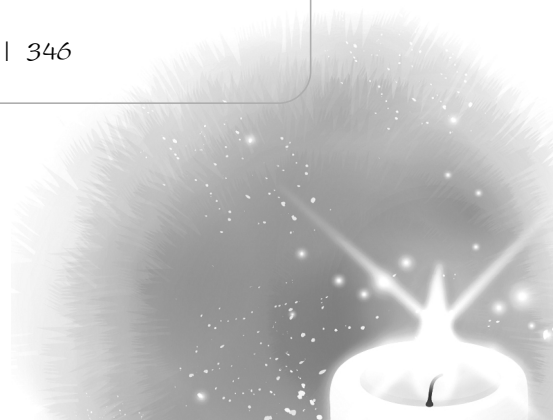
세계화와 신학적 결과: 남아프리카공화국의 아파르트헤이트를 중심으로

배 아론

고신대 국제문화선교학과 조교수

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요약

세계화와 신학적 결과: 남아프리카공화국의 아파르트헤이트를 중심으로

배 아 론 (고신대 국제문화선교학과 조교수)

이 논문은 현재 세상(즉 세계화)의 추세와 정치적 결정 사이의 관계가 신학적 규범에 어떻게 영향을 미치는가를 살폈다. 남아공의 아파르트헤이트를 예로 들었다. 세계화의 흐름은 아파르트헤이트를 가능하게 했으며, 동시에 종식시켰음도 자명했다. 아파르트헤이트가 과거 사건임에도 불구하고, 오늘날 기독교를 위협하는 것은 그것은 세계의 추세가 성경적 규범을 세계화의 추세와 현대인의 필요의 요구에 알맞게 조작할 수 있다는 사실을 보여준다. 해결책으로서 이 논문은 개혁주의 교리와 주의 깊은 상황화에 근거한 구체적인 입장의 필요성을 촉구한다.

Key Words

세계화, 아파르트헤이트, 차별, 남아프리카 공화국, 상황화

Globalization, Apartheid, discrimination, South Africa, contextualization

Globalization and Theological Outcome: Case Study of Apartheid in South Africa

Aaron Bae

Assistant Prof. of Intercultural Studies in Kosin University

1. Introduction

The world is getting smaller. As technology advances throughout the years, one may now go to any place of earth within two days. People in South Africa know the important issues of India. People in Germany can buy Brazilian coffee in their living room through the internet. This phenomenon is not a recent event. Schreiter expressed that this kind of trend occurred 15 years before:

We are participating in world history in a new way as we experienced it simultaneously through CNN and Star TV. We are able to maintain contacts and relationships through the phone and e-mail that could have been sustained previously only by occasional postal correspondence¹⁾.

This shows one of the tremendous aspects of globalization. People are benefitting in incredible ways that no one could imagine 100 years ago. But there is also a negative side of globalization. According to the localization of globalization concept globalization is directly related to the notion of relativis

1) Robert J. Schreiter, *The New Catholicity: Theology Between the Global and the Local* (Maryknoll: Orbis, 1997), 11.

m²⁾ Waters gives an illustration of MacDonald's expansion to Moscow and how the activist middle class reacted towards it. He says that the activist middle class who mobilized civic initiatives and heritage preservation associations often stand in direct opposition to the expansion of McDonaldized outlets³⁾. Whether globalization is good or bad, one thing is certain: globalization has begun and is part of everyone's life. This is crucial for social phenomenon such as homosexuality, abortion, and multi-culturalism are manifestation of flow of tendency of contemporary world. In this regard this paper narrowed down to a topic, 'apartheid'. There are a couple of reasons for it. First, apartheid is (was) an political agenda formally initiated by a government. Second, it is a completed event in history. The fact that it was executed by government and it has ended provides a bird's eye view on social phenomenon that has been gathering people's attention lately, namely homosexuality.

This paper will address how globalization has impacted the initiation of apartheid, how globalization has influenced to end it, and followed by evaluation and theological suggestions.

2. The definition of globalization and apartheid

Before discussing the topic of the relationship between apartheid and globalization, the terms need to be defined. Apartheid (Afrikaans: "apartness") is a policy that governed relations between South Africa's white minority

2) Malcolm Waters, *Globalization* (New York: Routledge, 1995), 227.

3) Waters, *Globalization*, 227.

and nonwhite majority and sanctioned racial segregation and political and economic discrimination against non-whites⁴⁾. Such segregation rests on sociological and theological assumptions that races are the fundamental divisions of humanity⁵⁾. There was racial discrimination in United States but that was different from the South African apartheid. The difference is that blacks in the United States have always been a numerical minority but blacks in South Africa have always been a numerical majority⁶⁾.

The definition of globalization varies. Robertson's definition of globalization runs as follows: "Globalization as a concept refers both to the compression of the world and the intensification of consciousness of the world as a whole ... both concrete global interdependence and consciousness of the global whole"⁷⁾. Giddens Globalization can be defined as the intensification of worldwide social relations which link distant localities in such a way that focal happenings are shaped by events occurring many miles away and vice versa⁸⁾. In other words globalization is a phenomenon (not only limited to physical events) that is inter-related one another despite geographical remoteness.

Considering the fact that the apartheid emphasizes the discrimination and globalization the wholeness, and interdependence, what possible relationship could they have? What were the tendencies that was dominant factors during the era that apartheid came to being?

4) E. Jacob Safra, *The New Encyclopedia Britannica Vol 1* (Chicago: Encyclopedia Britannica, 2003), 447.

5) *Encyclopedia Americana, Second Edition Vol 2* (Denburg: Grolier Incorporated, 1989), 88.

6) Edgar F. Borgatta, *Encyclopedia of Sociology Vol 2* (New York: Macmillan Reference Books, 1992), 100.

7) Waters, *Globalization*, 4.

8) Waters, *Globalization*, 4.

3. Factors of Globalization that Initiated Apartheid

In this section, it will be argued that imperialism is part of the flow of globalization. Also we will look at how apartheid system fits in the big picture of imperialism.

3.1. Imperialism

A careful observation of imperialism will be edifying for discussing apartheid because the apartheid was initiated during a time of imperialism. Imperialism has set the stage for globalization in the sense that globalization intensifies the consciousness of the world as a whole⁹⁾. Imperialism during the time was not an event but sort of a flow. Robert J. Schreiter describes that the term ‘flow’ move across geographic and other cultural boundaries, and, like a river, define a route, change the landscape, and leave behind sediment and silt that enrich the local ecology¹⁰⁾. Likewise at the time of imperialism flowed, it affected globalization and the relations between the empires and the colonized countries.

Then in what sense did imperialism affect cultural boundaries and define a route and enrich the local cultures?

Imperialism was first used in the 1830s to recall Napoleonic ambitions¹¹⁾. According to ‘The International Encyclopedia of Social Sciences’, it can be

9) Waters, *Globalization*, 4.

10) Schreiter, *The New Catholicity: Theology Between the Global and the Local*, 15.

11) Borgatta, *Encyclopedia of Sociology Vol 2*, 881.

defined as a specific form of aggressive behavior on the part of certain states against others; the concept refers primarily to attempts to establish or retain formal sovereignty over subordinate political societies, but it is also often equated with the exercise of any form of political control or influence by one political community over another¹²⁾.

With this definition we see the first way that imperialism affected the world was by military actions. The term includes the notion of using any form of political control, including military actions. In this way, the history of imperialism can be traced back to Alexander the Great, Roman Empire, Genghis Khan, and Chinese Dynasties¹³⁾. Alexander the Great (356BC-323BC) or Alexander III of Macedon tried to unite the world by military force. He reached out to the east and Persian Empire, Anatolia, Syria, Phoenicia, Judea, Gaza, Egypt, Mesopotamia came under his authority. The Roman Empire extended its boundary over most of Europe. The development of a transportation system such as well paved roads and sea routes, and unification of currency tied the empire together. The empire issued coins that had minted the face of a certain emperor during the time. The dialogue between Jesus and the Pharisees provides insightful evidence of this¹⁴⁾. These times cannot be categorized as the imperial era but show the progressive movement of globalization.

12) David. L. Sills, *International Encyclopedia of the Social Sciences Vol 3* (New York: Macmillan Company and the Free Press, 1968), 3.

13) Majid Tehranian, "Globalization and Religious Resurgence: An Historical Perspective Preview", *Muslim World* 97 (2007), 389.

14) Matt. 22:17-22.

3.2. Colonialism

Besides the Military movements of ancient countries another way that imperialism affected the world is by colonialism. Tehranian argues that western colonialism is one of the factors that fostered the tsunami of globalization.¹⁵⁾ Globalization is the direct consequence of the expansion of European culture across the planet via settlement, colonization and cultural replication¹⁶⁾. Today colonialism is generally synonymous with imperialism¹⁷⁾, but compared to the imperial times of ancient world, colonialism has more emphasis on economical and industrial aspects. According to Tehranian ‘colonilism led to the rise of European industrial empires (British, French, Belgian, Dutch, American, Russian, and at the tail end, Japanese)¹⁸⁾. It subjugated the peoples of Asia, Africa and Latin America.

In the 19th and 20th centuries, it gave rise to national liberation movements¹⁹⁾. Meaning that the ‘Liberation Movement’ can be a side effect of colonialism but also part of the flow of globalization. Mohandas Karamchand Gandhi (1869-1948), Nelson Mandela (1918~), Kim Ku (1876~1949) are key figures of these movements of anti colonialism.

Regarding the fact that the definition of imperialism is to establish or to retain formal sovereignty over subordinate political societies²⁰⁾, imperialism

15) Tehranian, “Globalization and Religious Resurgence: An Historical Perspective Preview”, 389.

16) Waters, *Globalization*, 6.

17) Borgatta, *Encyclopedia of Sociology* Vol 2, 882.

18) Tehranian, “Globalization and Religious Resurgence: An Historical Perspective Preview”, 390.

19) Tehranian, “Globalization and Religious Resurgence: An Historical Perspective Preview”, 389.

or colonialism assumes two kinds of groups. They are the superiors and the inferiors. The empires such as England, France, and Dutch not only conquered the countries in Africa and Asia geographically but they affected their cultures, languages and customs as well. In India English is still a language that is dominantly spoken throughout the country.

The superiority of the empires also impacted missions. It cannot be said that all the missionaries to the colonized countries came with colonialism²¹⁾, but still imperialism affected missions. One good example is David Livingstone whose slogan for mission was ‘Commerce and Christianity.’ Even though his motivation was to end the slave trade in Africa his strategy was to westernize the indigenous people²²⁾. In the sense of distinguishing superiors and inferiors apartheid was an inevitable tunnel.

In this sense apartheid should not be mentioned as an ideology out of blue. Rather apartheid can be described as a sub branch of the stream of imperialism. Also to draw a picture bigger if globalization is a big river, imperialism is a sub stream of globalization and apartheid is a sub branch of imperialism.

4. Factors of Globalization that ended Apartheid

There are four main points that caused the apartheid to an end. Economic

20) Sills, *International Encyclopedia of the Social Sciences* Vol 3, 3.

21) Terence. Ranger, “Christianity, Capitalism and Empire: The State of the Debate”, *Transformation* 23 (2006): 68.

22) Stephen. Neill, *A History of Christian Missions* (New York, N. Y: Penguin Books, 1990), 267.

aspects, isolation in sports, impact of media, and nationalism fostered the apartheid to be ceased. In this part of the paper, the four points will be interpreted in the aspects of the flow of globalization and how it relates to apartheid.

4.1. Isolation in economy

Economy plays a key function in globalization²³⁾. It is a crucial and relevant aspect in globalization. In the times of globalization, economy affects a country more than the government or the institute of the country. South Korea is a good example. When South Korea went through an economic crisis in 1997, IMF (International Monetary Fund) has influenced reconstruction of economic system of South Korea's economy. Having an organization from outside involved in domestic crisis is definite marker of globalization. In other words a country's development or depression is heavily related to other countries. The value of US dollar, Japanese Yen, Euro can impact the whole world's economy.

F. W. De Klerk, the last white president who got the Nobel peace prize with Nelson Mandela in 1993 is the person who is worth receiving the prize and the world knows how he was so concerned about ending the apartheid in South Africa. But in the flow of globalization he had no choice but to end the apartheid. He knew that economic isolation from the world will pressure South Africa and in order to mollify the economic sanction from the world, he had to end the apartheid. This was the reality.

23) Schreiter, *The New Catholicity: Theology Between the Global and the Local*, 6-9.

4.2. Isolation in sports

It was not only the economic crisis that pressured South Africa. Isolation of sports also pressured the country. South Africa was banned from world sports until 1990 when Nelson Mandela was released from prison at Robin Island. There was an incident that South Africa got rejected from the world. It is called the Basil D' Oliviera affairs. Gemmell says, "the incident sparked the furnace that was to become 'South African Problem.' No single event did more to focus eyes of sports administrators on the question of apartheid in sports²⁴⁾." Olivera was a black South African cricket player whose cricket skills were outstanding in the black people league. In 1960, he left South Africa and acquired British citizenship and played for the English national team. In 1968, when he came to South Africa for a test match, South Africa did not allow him to play the match. Having isolation from international sports games that includes both good will and professional games has implanted feelings of nation wide rejection among South Africans that pressured them to end the Apartheid.

4.3. The impact of media

Media, such as newspapers, magazines, internet, and TV in a globalized world enhances the process of globalization. Schreiter denotes in the section of globalization as compression that events happening around the world are now experienced instantaneously²⁵⁾. Through advanced technologies events

24) Jon. Gemmell, *The Politics of South African Cricket*. (London: Routledge, 2003), 9

25) Schreiter, *The New Catholicity: Theology Between the Global and the Local*, 11.

and news can be spread to people around the world simultaneously. By the power of the satellites, Olympic Games and World Cup matches were broadcasted throughout the world. Through internet, people around the world can share the same information at the same time.

In this regard media played a key role to end apartheid in South Africa too. Basil D' Oliviera affairs was known to the world by media. Through media people around the world were aware of the seriousness of the racial discrimination that was executed in South Africa. It was the power of media that isolated South African Reformed Church from the Original Dutch Reformed Church in Holland.

In May 1974, Gerick, moderator of Cape Synod of NGK sent a letter to 12 Dutch newspapers in which he appealed to the eight hundred thousand members of the Dutch Church to reconsider their synod's decision to support the WCC's program to Combat Racism²⁶⁾. Unlike the expectation of Gerick, power of the media acted against him. Because of the 12 Dutch newspapers people in Holland were aware of the problem of apartheid.

4.4. Nationalism

Some of the scholars claim that it is better for the minorities who have less power in a situation of inequality to be in unequal status and should be protected by the majorities who have power²⁷⁾. This may sound theoretically convincing but the result does not support the idea. The Philippines declared

26) Ernie. Regehr, *Perception of Apartheid*. (Scottsdale: Herald Press, 1979), 220.

27) W. Kymlicka, *Multicultural Citizenship: A Liberal Theory of Minority Rights*. (Oxford: Oxford University Press, 1995), 126.

independence in 1945, India in 1946, and Soviet Union declared its independence in 1991 into 15 Republic countries. When there are depressions and discriminations, reaction will occur rather than adoption. Considering the wholeness and compression of globalization²⁸⁾, freedom of the countries is natural process of the globalization.

Globalization fosters nationalism to grow²⁹⁾. In this sense, ending of the apartheid and colonialism of other countries can be explained. If Nelson Mandela and Gandhi were born 50 years before their time it would have been much more difficult for them to lead the liberation movement.

In this section, it has been argued that these four points are deeply related to the globalization and it pressured South Africa to abort apartheid.

5. Evaluation

In the previous section, it has been discussed that apartheid was initiated by ‘flow’ of the globalization, imperialism and colonialism. It was also discussed that South Africa was pressured by worldwide consensus such as media, sports and nationalism that the apartheid has to end.

Then how should this phenomenon has to be interpreted biblically? If this is neutral fact or fatalism that Christians has to accept what will be a possible threat towards Christianity?

28) Schreiter, *The New Catholicity: Theology Between the Global and the Local*, 6-12.

29) Jan Aart Scholte, *Globalization: A Critical Introduction* (New York: Palgrave Macmillan, 2000), 224.

The essence of the topic can be filtered down to exegesis and eisegesis. What makes apartheid problematic is globalization or the flow of the general tendency of the world people's thoughts became the norm of the theological standard. When this kind of approach takes place syncretism will occur that contamination will invade into church. For an example, one might easily find so called Christians who participate gay parade and speak for biblical foundation of gay marriage. This can be classified into the same category of apartheid. In other words this is an eisegesis over exegesis.

Another point that makes apartheid unbiblical is it had no process of contextualization. It is no doubtful that South African apartheid went against biblical notion. Discrimination itself denies that fact human beings are equal and created by God's image. However it is also important that bible accepts diversity and accepting it in the boundary of bible is also biblical. In that regard, if apartheid had went to this direction the outcome would have been different. South Africa is a unique nation in a sense that it has various people groups. To simplify it has whites, blacks and coloured people. Each groups has its own tradition and culture. If the government had created policies that enhanced characteristics of each culture and fostered the diversity within the boundary of equality, apartheid would have functioned differently than the actual outcome.

6. Suggestion and Conclusion

Then how should Christians who hold reformed faith establish a foothold

by South African apartheid? A relevant factor is that the text should interpret the context not vice versa. In other words, Bible should be the foundation to interpret customs, tradition, and also current of globalization. In order for this to take place education of solid doctrine of reformed theology must occur. Also at the same time, contextualization in regards to customs (even apartheid) must be biblically evaluated and executed in order for a tradition to settle without syncretism.

It won't be able to find so called panacea in order to defend threatening trends against Christianity. However, it is relevant that one should not overlook the importance of adhering and educating solid reformed doctrine that is firm on the bible. Also on that foundation one should seek contextualization appreciating diversity of cultural backgrounds.