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# The missionary strategy of Korean churches in South Africa

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THE MISSIONARY STRATEGY OF KOREAN CHURCHES  
IN SOUTH AFRICA

By

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Submitted in accordance with the requirements for  
the degree of MAGISTER ARTIUM  
in the Faculty of Theology, University of Pretoria.

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## Chapter I. Introduction: An Background of the Thesis.

### 1.1. Introducing the Subject.

When I sometimes heard Korean missionaries reporting back to their churches in Korea, I used to be filled with curiosity and respect for Korean missionaries, particularly those working and living in the tough conditions of Africa, day and night. However, such a good impression of missionaries has gradually faded since my work with University of Pretoria from 1998. In the course of studying Magister Philosophiae in Applied Theology (MPhil) from 2002, there were some questions I would like to put to Korean missionaries in South Korea.

In South Africa, where the unemployment rate is 26.2%,<sup>1)</sup> where the HIV/AIDS pandemic kills about 600 people every day<sup>2)</sup>, and 48% of the population lives under the poverty line due to the unbalanced access to education, the labour market and the ownership of assets, what are the Korean missionaries, for whom so many Korean Christians pray, every day, doing?

What are the reasons why they are commonly doing traditional missionary work independently in South Africa where 79.8% of the people are Christians?

Communication poses a problem in South Africa, a country that has 11 official languages. Can the missionaries preach well in their poor English through local interpreters who are unfamiliar with the speakers' theological background, and Korean culture?

How can they love the local people as themselves if they live in cities far removed from their mission fields?

How can they dedicate themselves to missionary work while worrying about the safety of their families in an insecure South Africa or while studying theology as regular students?

What effective missionary strategy can Korean missionaries who have grown up in the mono-cultural society of Korea employ in the multi-cultural society of South Africa?

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1) Pretoria News, June 21, 2005, p. 6.

2) Pretoria News, April 14, 2004, p. 1.

I have developed a strong conviction during my stay of about 7 years in South Africa that it is certainly time to review the missionary activities of the 137 Korean missionaries working in South Africa at present. The number is expected to increase rapidly in the near future, but new comers will have to take note of the following<sup>3)</sup>;

1) There is a need for some old and new Korean mission agencies to develop through new strategies to reach the unreached people in South Africa.

2) There is a need for some hard planning in the area of missionary preparation for Korean missionaries into South Africa.

3) Korean churches have to start their missionary planning with an understanding of South Africa and its people to be reached and focus their attention on strategies that attempt to reach them within the context of their need, rather than on the basis of preconceived means and methods.

Therefore, I have decided to research this subject in order to supply some practical as well as theological guidelines in South Africa to Korean as well as South African readers. This should be particularly useful to Korean missionary agencies and South African evangelists who are interested in cooperative missionary projects (partnership) between South Africa and Korea.

## **1.2. Relevance of the Subject.**

There are 137 Korean missionaries employed in all the provinces of South Africa – more than in any other African country. They are commonly engaged in traditional missionary activities, often without deeply considering the social, economic and religious contexts of South Africa. Additional to them, there are 62 missionary candidates learning English and undergoing discipleship training in Worcester, Badplaas and other centers. Most of them are fully supported by Korean churches. However, they are left to do missionary work without supervision or evaluation from their sending agencies and supporting churches, that do not interfere with them and leave them alone in accordance with their preference. This trend seems to

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3) Edward R. Dayton and David A. Fraser, Planning Strategies for World Evangelism (Michigan: William B. Eerdmans Publishing Co., 1979), p. 16.

produce a poor member-care system that does nothing to remove obstacles or enable the missionaries to fulfil their mandate faithfully and skillfully.

This, then is an appropriate time to review Korean missionary strategy in South Africa, to consider the contexts of both the sending and the receiving countries: Korea and South Africa and to survey Korean missionary activities in South Africa. This is also a most urgent task in the light of Korea being the second largest missionary-sending country, next to the U.S.A., in terms of the numbers of overseas missionaries sent across national boundaries.

### **1.3. Research Question.**

#### 1.3.1. Missionary Preparation.

There are no universal means and methods of missionary works because every individual and group is unique before God. Each group must be seen in a special context with its special needs and special abilities. This means that the only place to begin missionary activities among any people is with the people themselves. So, Korean missionaries should be thoroughly prepared for their missionary activities. They should know not only the context, but also the local languages of their mission fields. I am of the opinion that they should live in their mission areas together with local people for at least the first six months after arriving in South Africa to understand their felt-needs and customs and learn and practise their local languages.

#### 1.3.2. Missionary Approach.

South Africa has several outstanding theological seminaries where more than 150 Koreans are studying at present and has also its own outstanding pastors and evangelists who are well aware of the challenges that South African churches face and are more than able to reach the unreached in South Africa. So, I have a strong conviction that Korean missionaries should first try to find out their South African partners to cooperate with them in missionary projects with them. With their sound educational background and sincere missionary passion, Korean missionaries can surely play a wonderful role in partnership with South Africans which they find it very difficult to work independently.

### 1.3.3. Missionary Attitude.

I have a strong conviction that the life of the missionary is an important part of his/her mission because his/her presence is much more valuable than his/her words to carry out the missionary activities with Christlike love. To establish good and solid relationships of mutual trust and to understand the people of the mission fields is the first priority if missionary work is to be effective. The Gospel has been heard for long enough in South Africa. There are already varieties of Christian Churches with their own unique missionary histories. So, I believe that Korean missionaries should approach their task by demonstrating the love of God through practical service<sup>4)</sup>, by showing concern for the material needs of the people; by learning something about their language and customs; by trying to understand what role God is already playing in their lives and how they understand our Lord, God, instead of going out to preach the Gospel and teach them.

### 1.3.4. Missionary Communication.

Concerning communication in South Africa, a country with 11 official languages, I am of the opinion that Korean missionaries should try to communicate with local people in their own languages instead of in English. Even though their command of a local language may still be poor, it would be better than speaking in English. It may lead to a much better understanding of each other and friendly relationships through their language mistakes. Through trial and error, missionaries will gain confidence and discover methods to achieve effective missionary work in South Africa.<sup>5)</sup>

### 1.3.5. Missionary Target.

In the light of the typical political and economic contexts of South Africa, Korean missionaries had better concentrate not only the evangelism but also the development in order to meet both spiritual needs (the Great Commission) and social needs (the Great Commandment). Particularly, to

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4) David J. Bosch, Transforming Mission: Paradigm Shifts in Theology of Mission (New York: Orbis Books, 1991), p. 7.

5) Deon Loots, Short-Term Outreach in the African Context (Pretoria: IMER, 1996), p. 6.

meet the felt needs in poor conditions in South Africa as well as spreading the Gospel through practising the love of God, I am of the opinion that Korean churches should send professional missionaries such as medical doctors, nurses, job trainers, computer technicians, builders etc. rather than general missionaries who would rather go out to preach and teach instead of learning and serving.

#### 1.3.6. Missionary Strategy Development.

Our Lord God has given his church some new insights into how to think about reaching the unreached people and these insights pose a challenge to Christians to seek the mind of God and the will of the Holy Spirit. We, Christians can most appropriately develop a missionary strategy because we have the word of God and the source of ultimate values. We can rest in the confidence that our Lord God has provided the means as well as those who will be saved.

I therefore have a strong conviction that it is time for Korean churches to cooperate with Him in reviewing their missionary strategy into South Africa in deep consideration of the current situation in South Africa. The new strategy will give us an overall sense of direction and cohesiveness and help us in deciding what we will not do, for it will exclude certain ways of doing things in South Africa. Reviewing the missionary strategy will be an attempt to anticipate the future and agree on a statement of faith as to what we believe the future should be like and how we should go about reaching that future.

#### 1.4. Hypothesis.

My hypothesis is that although the Korean missionary involvement in South Africa during the past decades appears to be vast, the lack of proper planning, the insufficient training of missionaries who were sent to work in Africa, as well as the difficulties the missionaries often experience in understanding the South African context and the challenges arising from this context, have impacted negatively on their works. If, however, these issues are addressed properly, the future contributions of Korean missionaries may indeed prove to be of great and lasting value to South Africa, its people and its churches.

## 1.5. Research Method.

The information used and analysed in chapter I, II and III has been collected and analyzed from the literature – books and articles – mentioned below (1.6.) and in the selected bibliography. This has been confirmed and added to by interviews with the pastors of local churches such as Pastor Timothy Kapenduela of Arise and Shine Christian Church located at 621 Block GG, Soshanguwe, Pastor Francois van Niekerk of Hatfield Christian Church, Pastor Themba Mazibuko of the Brook Church located at Wintervelt, Mille Tswane and others. All the data and information about Korean missionary activities in South Africa in Chapter IV has been collected by telephonic inquiries and direct interviews with Korean missionaries in South Africa.

## 1.6. Research Sources.

I have consulted widely in my research (see the bibliography). I am, however, especially indebted to a number of authors. I was inspired to attempt the thesis when reading Planning Strategies for World Evangelization written by E. R. Dayton and D. A. Fraser. For the first chapter, I have mainly studied Transforming Mission by David Bosch, Biblical Theology of Mission by R. E. Hedlund, On Being Witnesses by J. J. Kritzinger and others, and Perspectives on the World Christian Movement edited by R. S. Greenway.

For the second chapter, I have consulted Korean Church History by Yong-Kyu Park, Missions and Theology edited by Dong-Sub Bang, A Handbook of Korea published by Korean Overseas Culture and Information, "Leadership Pathologies in the Korean Church," by Gil-Soo Kang in Missionia, Vol.32, No.2, The World Trend of Missiology in the 21st Century edited by Yong-Pyo Hong, and other publications.

For the third chapter, I have mainly referred to Chronicle of the Truth Commission by Piet Meiring, Country Report of South Africa published by Economic International Unit (EIU), South Africa Yearbook published by South African Communication Service, No Quick Fixes: The Challenge of Mission in a Changing South Africa edited by D. Kritzinger, African Traditional Cultures and the Church written by P. F. Theron, Reflecting on Mission in the African Context: A Handbook for Missiology edited by H. L. Pretorius

and others, Perspectives on Christianity edited by P. J. Hofmeyr and others, The Prayers of African Religion by J. S. Mbiti, Biblical Studies: Religions of the World by F. Smit and E. Mahlangu, No Future Without Forgiveness by D. Tutu, Final Report of South African Truth and Reconciliation Commission (TRC) published by TRC, and other publications.

For the fourth chapter, Korean Missions Handbook 2003-2004 is mainly referred to for the statistics regarding the Korean missionary movement, released by the Korea Research Institute of Missions (KRIM). The information on Korean Missionary Activities in South Africa has been collected by telephonic inquiries and direct interviews with Korean missionaries in South Africa.

## **1.7. Operational Definitions.**

### 1.7.1. Missio Dei and Missio Ecclesiae.

#### 1.7.1.1. Missio Dei.

Our Lord God is a missionary God. Mission is God's work.<sup>6)</sup> Mission has a trinitarian base: just as the Father sent the Son into the world, and as the Father and the Son together sent the Holy Spirit, so, Father, Son and Holy Spirit send the church into the world. The end result of such Missio Dei is finally the glorification of the Father, Son and Holy Spirit.<sup>7)</sup> So, the Bible is a record of theology in mission for God in action in behalf of the salvation of mankind.

Mission was understood in a variety of ways and in soteriological, cultural and ecclesiastical terms during preceding centuries. There were times when mission was defined as salvation historically. Finally, Karl Barth defined mission as the activity not of men, but of God himself, at a missionary conference in 1932. Soon other theologians and missiologists identified themselves with his position. Nowadays all the Christian traditions -

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6) John R. W. Scott, "The Living God is a Missionary God," in Perspectives on the World Christian Movement (Pasadena, CA: William Carey Library, 1999), pp. 6-9.

7) J. J. Kritzinger, P. G. J. Meiring and W. A. Saayman, On Being Witnesses (Johannesburg: Orion Publishers, 1994), pp. 40-43.

Protestant, Catholic, Orthodox, Charismatic – align themselves with this position.

"The triune God, Father-Son-Spirit, invites the church, us to be his co-workers on earth. The Senior Partner invites a host of junior partners to join Him in his venture. The Missio Dei avails itself of the Mission Ecclesiae, the mission of church. Mission, one might argue, is the reason for the existence of the church."<sup>8)</sup> Theologically and practically speaking, it is accepted today that church and mission can never be separated: that the one cannot exist without the other.

#### 1.7.1.2. Missio Ecclesiae.<sup>9)</sup>

The task of the church as the body of God is to await the coming of the Kingdom of God by praying for it, by proclaiming it among all nations, and by living for the sake of it day by day. So, the church's mission is not secondary to the being. The church exists in being sent and in building up itself for its mission. Ecclesiology does not precede missiology because there cannot be church without an intrinsic missionary dimension. The church exists by mission just as fire exists by burning. So, the Bible teaches what such a church has to be and do. The comprehensive statement of mission guidelines and goals is as follows:

1) Praying for the presence of the Holy Spirit to empower and direct the congregation in an unconditional commitment to its mission vocation as spelled out in the Great Commission and the rest of the Scriptures.

2) Studying Scripture for instruction in all phases of witness and outreach, learning how to evaluate current mission data and developments, how to evaluate the church's members and leaders in missions, how to document ways in which the congregation can help to reach unreached peoples with the Gospel, and how to incorporate key elements of this study in the church's written mission statement and annual mission plan.

3) Planning and adopting the church's mission statement and annual mission plan containing measurable and attainable mission objectives in relation to quarterly and annual time-lines, including goals in terms of

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8) J. J. Kritzinger, P. G. J. Meiring and W. A. Saayman, *Ibid.*, p. 42.

9) Dick L. Van Halsema, *The Mission Covenant Church* (Grand Rapids, MI: IDEA Ministries, 2000), pp. 9-11.

projects, personal, and budget.

4) Calling all members of the congregation, the people of God, by persistent summons from church council and pastor, in the name of their exalted Saviour and Lord, to help bring the Gospel in word and deed to people outside of Christ, near and far, and for some members of the congregation to consider missionary service as a lifelong vocation.

5) Training its members in the biblical doctrines of salvation and in the practical experience of speaking about Christ to other persons. By this process, the church discovers those among its members who have particular gifts and love for evangelizing.

6) Sending out members with gifts and experience in evangelizing in both word and deed, exercising its right and responsibility to send evangelists, missionaries, and mission support workers on short-term and long term assignments.

7) Supporting the members of the congregation whom it calls to engage in the evangelistic and missionary service on behalf of the congregation. The church will provide adequate prayer and financial support for such workers, whether sponsored entirely by the congregation alone or in cooperation with another church or mission agency.

#### 1.7.2. Comprehensive Definition of Mission.

A number of mission-related definitions have reigned over time, reflecting different theological perspectives, particularly in relation to the connection between evangelism/ church planting and social justice issues to meet both spiritual needs (the Great Commission) and social needs (the Great Commandment).<sup>10)</sup>

Mission refers to all that God wishes to accomplish in the world so that he is glorified and God's kingdom expands universally and comprehensively (Missio Dei). Mission serves as God's overarching vision statement that influences all short-term and long-term activities and resources, inside and outside the church, that take place in heaven and on earth. Mission is the

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10) Tom A. Steffen, "Missiology's Journey for Acceptance in the Education World," in Missiology: An International View, Vol XXX, No.1, January 2002, pp. 131-153.

dynamic relationship between God and the world: God sends himself, his son, and church. Geoge Peters understood mission as<sup>11)</sup>

A comprehensive term including the upward, inward and outward ministries of the church which sent a pilgrim, stranger, witness and prophet servant as salt and light in the world.

The Christian mission is a comprehensive ministry with various dimensions which can be distinguished from the secular mission. The various dimensions of the comprehensive ministry or the church task (the threefold goal of mission) are kerygma (proclamation), diakonia (ministry of service) and koinonia (fellowship).<sup>12)</sup> Under these three headings, the total missionary task of the church could be accommodated, such as preaching, witnessing, healing, teaching, developing and church planting.

Evangelicals clearly state that the good news of Jesus Christ's salvation has to be preached to all and accepted by all who believe in him. Ecumenicals, on the other hand, attempt to relieve the pain and suffering that vulnerable people experience when they live in deteriorating conditions. However, the biblical concepts of development and evangelism are not separate. The Greek words commonly used for healing and salvation are soteria and sozo. These words blur the distinction that we intend to make as we think of healing and salvation as physical or spiritual ministries. Other biblical concepts such as koinonia also have both physical and spiritual connotations.

So, we should refuse to operate with an either-or mentality: word or deed, individual or social ethics, conversion or humanization, redemption or liberation, the cry of the lost or the poor, other-worldly kingdom or this-worldly utopia and so on. We thus become people who are able to embrace both the depth and breadth of the missionary work through shalom, which is the condition of well-being resulting from the sound relationships among people and between people and God. Therefore, this thesis will apply the holistic mission approach through shalom to meet both spiritual needs (the

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11) Geoge Peters, A Biblical Theology of Missions (Chicago: Moody, 1972), p. 11.

12) J. J. Kritzing, P. G. J. Meiring and W. A. Saayman, *Ibid.*, pp. 36-39.

Great Commission) and social needs (the Great Commandment).<sup>13)</sup>

### 1.7.3. Missionary.

Missionaries carry out God's mission through the execution of missions. Male and female believers of different generations are called, gifted, impassioned, and sent by the Holy Spirit and local church to accomplish holistic missions in two distinct cross-cultural ventures: (a) where the church already exists (existing missions), and (b) where no church exists (frontier missions).

They perform all the tasks that are involved in God's mission at a generational, gender, and global level (Acts 1:8). The activities in both mono-cultural and cross-cultural contexts include a wide range of possibilities carried out by a host of multi-gifted, spiritually qualified personnel: evangelism, church planting and maturation, Bible translation, education, community development, leadership development, literacy, aviation, radio, English lessons to speakers of other languages (TESOL), business, and a host of others.

Their missions are the multi-needs of people, following the New Testament example of Jesus Christ, the Twelve Disciples, and Pauline teams. They neither minimize people's spiritual needs, addressed through discipleship (evangelism/ follow-up/ church multiplication), nor their physical needs, addressed through community development and other means.

The missionaries can be classified into several categories such as career missionary, tent-making missionary, short-term missionary, and missionary theologian.<sup>14)</sup>

### 1.7.4. Missionary Strategy.

A missionary strategy is an overall approach, plan, or way of describing how we will go about reaching our goal or solving our problem. It is not concerned with details. Paul's ultimate goal was that Christ should be preached throughout the world. His day-to-day plans would differ, but at least in the beginning of his missionary journeys, his strategy remained the

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13) Bryant L. Myers, ed. Bridging the Gap (Monrovia, CA.: MARC, 1993), pp. 5-18.

14) J. J. Kritzing, P. G. J. Meiring and W. A. Saayman, *Ibid.*, pp. 59-62.

same.

However, missionary strategy means different things to different people. For the military, it might be capturing a key town or city. For the business person, it might mean achieving a desired volume in a particular market. For a Christian organization, it may mean everything from deciding what country to serve in to the overall approach to reaching a particular group of people.<sup>15)</sup>

So, this paper will study the major contexts of South Africa and Korea, evaluate the missionary activities of Korean missionaries in South Africa, and then suggest Korean missionary strategy into South Africa in detail in light of all the contexts and mission perspectives analysed and studied in Chapters II and III.

#### 1.7.5. The Context of Mission.

Mission can be generally defined as "crossing the borders" between the church and world, to spread the gospel of Jesus Christ. So, a missionary is mostly involved with a specific task related to a specific group of people who need to hear the Gospel. Each situation should be studied on its own if one desires to be relevant in the mission. There is no standard mission, but the specific situation will determine the overall strategy, approach and methods. There is no average situation and no standard solution for missionary work. That is why the missionary should do everything in his/her power to really understand the context through the Holy Spirit. Therefore, the Gospel and context should be the starting point for any missionary work.<sup>16)</sup>

To do our missionary work properly, we must not only know the Gospel, but also understand the context of the specific country as well as world trends. Because evangelism that attempts, for whatever high theological reason, to ignore cultural and social differences that exist in human society quickly turns into mis-evangelism that unnecessarily drives people away from our Lord, Jesus Christ. To understand the cultural contexts of a people is to understand both the glory of the Gospel finding new expression and the agony of a new

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15) Edward R. Dayton and David A. Fraser, *Ibid.*, 16-17.

16) H. L. Pretorius, A. A. Odendaal, P. J. Robinson and G. van der Merwe, ed. Reflecting on Mission in the African Context (Bloemfontein: ProChristo Publications, 1996), pp. 56-80.

confrontation with unique forms of human evil. Because culture is a mixture of good and evil, there is always an ambivalent, ambiguous relationship between culture and Christianity.

Culture is a set of norms, standards, notions, and beliefs; it is the ideational code underlying behaviour; it is a comprehensive plan for living a purposeful, harmonious, and successful life: it is a unique plan for living in many respects. Physical culture includes food, shelter, clothing, and technological skills. Social culture includes family and community organization, political systems and laws. Ideational culture refers to knowledge, art, science, philosophy, and religion. A particular culture includes all of these. So, the contents that determine a context are geography, language, ethnicity, political, economic and social systems, class, gender, age, time frame, sense of identity, religion, values, history and so on.<sup>17)</sup>

## **1.8. The Overview of the Thesis.**

### 1.8.1. Chapter 1.

The first chapter gives the introductory information such as the motivation, purpose, relevance, hypothesis, method, resources and definitions used to write this thesis in order to supply practical mission guidelines corresponding to the theological theory and factual context of mission in South Africa, to Korean as well as South African readers.

### 1.8.2. Chapter 2.

In order to help South African readers understand Korea and stimulate their interest in cooperative missionary projects (partnerships), the second chapter describes the context of Korea, its history, economic development, common political targets, Korean evangelical movement, leadership pathologies in Korean churches and so on.

### 1.8.3. Chapter 3.

In order to help Korean readers (churches and missionary agencies) to recognize various kinds of missionary variables of South Africa and find out

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17) Alan Neely, Christian Mission: A Case Study Approach (Maryknoll, NY.: Orbis Books, 1995), pp. 3-10.

the missionary targets and approaches for effective missionary activities, the third chapter analyzes the different contexts of South Africa. Particularly, it gives detailed information on social and religious issues such as traditional life and worldview, Christian development and statistical pictures, and challenging aspects of Christianity in South Africa.

#### 1.8.4. Chapter 4.

The fourth chapter is devoted to the Korean missionary involvement in South Africa, analysing the experiences of missionaries and describing their contributions to spreading the Gospel of Jesus Christ in South Africa.

#### 1.8.5. Chapter 5.

An attempt is made at evaluating the missionary activities of Korean missionaries in South Africa. The evaluation is made using a comparative three-fold definition of mission.

#### 1.8.6. Chapter 6.

The final chapter offers a summary, and the main findings of the research, with additional information on the areas for future research.

## Chapter II. The Context of South Korea: the Sending Country.

### 2.1. Geological and Social Context.

#### 2.1.1. Land.<sup>1)</sup>

The Korean Peninsula extends southward from the northeast part of the Asian continent. The Peninsula is currently divided into the Republic of Korea (ROK) in the south and the Democratic People's Republic of Korea (DPRK) in the north. To the west of the Peninsula lies the Yellow Sea, with China on the other side. Japan lies across the East Sea, and the Pacific Ocean lies to the south. The peninsula and all associated islands lie between 33°06'N and 43°00'N parallels and 124°11'E and 131°52'E meridians. The country has a varied terrain, with about 70 percent being mountainous, particularly on the east coast. The western and southern coasts are deeply indented, and there are more than 3,000 islands and harbours. The major rivers on the peninsula include the Amnok River (Yalu, 790km) and Tuman River (Tumen, 521km) in the north and the Naktong River (525km) and the Hang River (514km) in the south. The highest mountain on the Peninsula is Mt. Paektu (2744m); Mt. Halla(1950m) on Cheju Island and Mt. Surak (1708m) are two of the more well-known mountains in the south.

#### 2.1.2. Climate.<sup>2)</sup>

Korea enjoys four seasons and a variety of different weather types. Spring and autumn are rather short, but very pleasant with crisp weather and many days of sunshine. Located in the East Asian monsoon belt, the peninsula has hot, humid summers, with the main rainfall occurring during the monsoon season which usually begins at the end of June. Winter is cold and dry, with occasional snow, although spells of cold weather normally alternate with days of warmer weather. The variation of annual mean temperature ranges from 10°C to 16°C except for the mountainous area. August is the hottest month with the mean temperature ranging from 20°C

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1) Korean Overseas Culture and Information Service, A Handbook of Korea, Seoul, 2004, pp. 10-16.

2) Ibid., pp. 17-20.

to 26°C. January is the coldest month with the mean temperature ranging from -5°C to 5°C. Annual precipitation is about 1,500mm in the central region. More than a half of the total rainfall amount is concentrated in summer, while precipitation in winter is less than 10% of the total precipitation.

### 2.1.3. People<sup>3)</sup>

The Koreans are one ethnic family speaking one language. They share certain distinct physical characteristics which differentiate them from other Asian peoples including the Chinese and the Japanese, and they have a strong cultural identity as one ethnic family. The modern Korean people are believed to be the descendents of several Mongol tribes which migrated onto the Korean Peninsula from Central Asia particularly during the Neolithic Age (5000-1000 B.C.) and the Bronze Age (1000-300 B.C.). By the beginning of the Christian era, the Koreans were a homogeneous people, although the country was not politically unified until the seventh century A.D.

The population of South Korea in 2003 was 48.5 million. Its population density is among the world's highest, The population of North Korea was 25.0 million in 2003. Seoul, the capital city, has more than 11 million inhabitants. Other major cities include Pusan, Taegu, Incheon, Kwangju, Taej òn and Ulsan. In recent years, urbanization has been increasing, although the government is taking steps to minimize this trend. The population growth has been curbed remarkably in recent years causing the government to set up a policy to prevent its radical decrease. The traditional extended family system is giving way to the nuclear family.

### 2.1.4. History.<sup>4)</sup>

The habitation of early man in Korea appears to have started about half a million years ago. The first kingdom, named Kochosun, was formed in 2333 B.C. By the first century B.C., there were three ancient kingdoms in Korea namely as Koguryo, Paekche and Shilla. This is known as the Three Kingdoms Period. They ruled the whole Korean Peninsula and much of

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3) Ibid., pp. 40-47.

4) Ibid., pp. 50-121.

Manchuria and were by far the most powerful and eminent kingdoms in the area from 57 B.C. to 668 A.D.

Koguryo and Paekche were ultimately vanquished by Shilla in 668, which unified the peninsula for the first time in 676. The unified Shilla achieved a golden age for Korean culture from 676 to 935. The advancements in the area of Buddhist art are especially noteworthy.

In the succeeding Koryo dynasty from 918 to 1392, an aristocratic government was instituted. Buddhism was established as the state religion and came to have great influence in the political and administrative spheres. The name of "Korea" is actually a derivative of "Koryo."

The Chosun Dynasty from 1392 to 1910 was the final dynasty of the Korean peninsula. During this period, a number of political and economic reforms were enacted. The most prominent of these reforms was the adoption of Confucianism as the state ideology. The surge of creative literary endeavours and the invention of "Hangul," the Korean alphabet, in 1443 impart to this period a special cultural significance. Hanyang, now known as Seoul, was established as the capital of the dynasty in 1394. The palaces and grand gates constructed during this period can still be seen in Seoul today.

The Japanese invasion of the peninsula in 1910 ended the Chosun Dynasty. Korea remained under Japanese colonial rule for 35 years until the end of World War II. On August 15, 1945, Japan surrendered to the Allies and withdrew from the Korean Peninsula. Since then, it has been divided into two, the democratic South Korea and communist North Korea. The Republic of Korea in the south established an independent government in 1948.

The Korean War began on June 25, 1950, when North Korea invaded South Korea. An armistice agreement was signed in 1953. The tireless post-war reconstruction efforts of South Korea were highly successful in the promotion of national prosperity and stability. Modern day Korea is a nation that has rebuilt itself from the devastation of the Korean War and has achieved an economic miracle in just 50 years, serving today as a model for many developing countries. This achievement is even more significant considering the extra burden added by the division of the Korean Peninsula into two countries.

Particularly, the 1993 Taejeon Expo set the stage to bring global scientific and technological exchange to Korea. In 1988, the Seoul Olympics

increased Korea's passion for sports and their pride in their athletes, and generated new interest in the benefits of hosting international sporting events. The 2002 World Cup held in Korea together with Japan enhanced its national power into the advanced level.

#### 2.1.5. Art and Culture<sup>5)</sup>

Korea, with a history that stretches over more than 5,000 years, boasts a rich and distinct culture, steeped in Confucianism and Buddhism. Culture is manifested in the style of housing, architecture, costumes and beliefs. However, Koreans are nowadays open to change into dynamism and are catching up with global trends. The music and dance with more than 30 musical instruments were means of religious worship and this tradition continued through Korea's three kingdoms period.

Western music was first heard in Korea with the introduction of a Christian hymnary and began to be taught at school from 1904. Today, public interest in films has been increasing as Korean movies are earning recognition at various international festivals such as Cannes, Berlin, and Venice. Korea eagerly commits itself to the pursuit of cultural exchanges with foreign countries to enhance bilateral friendship and understanding and to contribute to global reconciliation and cooperation. The Korea Foundation established in 1991 coordinates and supports international cultural exchange programmes.

## 2.2. The Political & Economic Context.

### 2.2.1. Government of Korea.<sup>6)</sup>

The Korean government is comprised of three branches such as executive, legislative and judiciary. The president performs his executive functions through the State Council made up of 15 to 30 members. The cabinet members act on policy matters and are accountable to the president. The prime minister who is appointed by the president upon approval of the National Assembly oversees the administrative functions of the ministries and manages the policy coordination under the direction of the president.

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5) Ibid., pp. 478-517.

6) Ibid., pp. 124-139.

### 2.2.2. Common Political Target.<sup>7)</sup>

Korea is the only country in the world that is divided into two states as the result of the superpower hegemony of U.S.A. and Soviet Union during the Cold War. In the late 1980s and early 1990s, epochal changes in Eastern Europe and the Soviet Union brought an end to the Cold War, while South Korea moved swiftly to exploit the situation by actively promoting a "Northern Diplomacy." South Korea's energetic pursuit of the Northern Diplomacy contributed to the enhancing of its ties with North Korea and former socialist countries, which had languished due to ideological and structural differences.

As a result of these efforts to bringing about a peaceful coexistence between South and North Korea, the Agreement on Reunification, Nonaggression and Exchanges and Cooperation (the Basic South-North Agreement) and the Joint Declaration of the Denuclearization of the Korean Peninsula were concluded in 1991. The people of South Korea have surely recognized that these historic documents represent a step toward their common political target of the peaceful reunification of the divided nation.

### 2.2.3. Current Hot Issue.

In spite of the Joint Declaration of the Denuclearization of the Korean Peninsula in 1991, North Korea finally announced at the end of 2004 that it had already developed some nuclear weapons in the vindication of protecting its territorial right. Nevertheless, South Korea is pursuing its diplomacy through dialogue in dealing with the nuclear issue posed by North Korea in coordination with U.S.A., Japan, China, Russia, the European Unions, and other countries.

### 2.2.4. Rapid Economic Development.<sup>8)</sup>

Korea, once known to be one of the world poorest agrarian societies, has undertaken economic development in earnest since 1962. In less than five decades, it achieved what has become known as the "economic miracle

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7) Ministry of Foreign Affairs and Trade, Northern Diplomacy and Common Target, Seoul, 2002, pp. 127-142.

8) Ministry of Finance and Economy, The Quarterly Report of Korean Economic Trends, April, 2005.

on the Han River." Some factors generally cited to explain the "miracle" include the strong government support, the export-oriented economic strategy, the emphasis on high technology in industrial policy and the abundance of highly skilled and educated labourers. The rapid industrialization with the poor endowment of natural resources has transformed the poor and devastated nation into the 11th largest economy in the world. In 1996, Korea joined the OECD and took a step closer to becoming an advanced nation.

However, the Asian financial crisis of 1997–1999 exposed country's weakness in the banking system and threatened Korea's remarkable economic achievement. However, thanks to the faithful implementation of an IMF agreement and the Government's strong reform and restructuring policy suitable for an advanced economy, the nation is currently on track to resume economic growth. The crisis presented Korea with another opportunity to turn its economic round in its history.

As a result of the rapid economic development, Korea's gross domestic product(GDP) increased from US\$2.3 billion in 1962 to US\$6,801 billion in 2004, with its per capita GDP soaring from US\$87 in 1962 to US\$14,162 in 2004. These impressive figures clearly indicate the magnitude of success that these economic programmes have brought about.

#### 2.2.5. Import and Export Trend.

An outward-oriented economic development strategy contributed greatly to the radical economic transformation of Korea. As a result of such a strategy, Korean exports have rapidly increased from US\$55 million in 1962 to US\$253,845 million in 2004 as shown in table 1. Korean imports have steadily increased thanks to the nation's liberalization policy and increasing per capita income levels.

As one of the largest import markets in the world, the volume of Korea's imports exceeded those of China in 1995, and were comparable to the imports of Malaysia, Indonesia and the Philippines combined. Major import items included industrial raw materials such as crude oil and natural minerals, general consumer products, foodstuffs and goods such as machinery, electronic equipment and transformation equipment.

Table 1: Export and Import Trends of Korea. Unit: US\$ Million.

Year	1962	1970	1980	1995	2000	2003	2004
Exports	55	835	17,505	65,016	172,268	193,817	253,845
Imports	422	1,984	22,292	69,844	160,481	178,827	224,463

Source: Government Information Agency, Facts about Korea, 2005, P.65.

#### 2.2.6. Korean Aid to Developing Countries.

Korea had already started to assist developing countries in the 1960s and increased its aid in a variety of forms through bilateral cooperations and multilateral organizations such IMF, IBRD, and ADB. Korea established the Korean International Cooperation Agency (KOICA) to consolidate its assistance to developing countries in 1991. It provides technical and financial aid to developing countries and shares Korea's development experience and expertise. KOICA implements various cooperation programmes such as dispatching medical doctors, industry experts, taekwondo instructors and other volunteers, inviting trainees to Korea and assisting non-governmental organizations. Korea contributed US\$264 million in Official Development Aid (ODA) in 2001.

#### 2.2.7. Current Economic Target.<sup>9)</sup>

With a history as one of the fastest growing economies in the world, Korea is working to become a financial and business hub of Northeast Asia in the 21st century. The region with a population of 1.5 billion has the essential resources necessary for economic development, including abundant natural resources and large-scale consumer markets. Korea's major industries include electronics, automobiles, semi-conductors, steel products, shipbuilding, textiles and so on

### 2.3. The Religious Context.<sup>10)</sup>

Unlike some cultures where a single religion is dominant in western

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9) Government Information Agency, Facts about Korea, Seoul, 2005, pp. 69-70.

10) Korean Overseas Culture and Information Services, A Handbook of Korea, Seoul, 2002, pp. 424-441.

countries, Korean culture includes a wide variety of religious elements that have shaped the people's ways of thinking and their behaviour. Historically, Koreans lived under the influences of shamanism, Buddhism, Taoism and Confucianism. In modern times, Christianity has made strong inroads into the country, bringing forth yet another important factor that may change the spiritual landscape of the people.

The rapid pace of industrialization which occurred within a couple of decades compared to a couple of centuries in the West, has brought about considerable anxiety and alienation while disrupting the peace of mind of Koreans, encouraging their pursuit of solace in religious activities. As a result, the population of religious believers has expanded markedly with religious institutions emerging as influential social organizations. Freedom of religion is provided for in the Korean Constitution. According to a 2000 social statistics survey, 64.08 percent of Koreans follow a specific religious faith. Buddhists account for 23.89 percent followed by Protestants at 23.55 percent and Catholics at 8.12 percent of the total population.

Table 2: Market Share of Korean Religions in 2001. Unit: %

Religion	Buddhist	Protestant	Catholic	Indigenous Religion	Confucian	Muslim	Others	Non-Religious
Market Share(%)	23.89	23.55	8.12	8.00	0.47	0.07	0.88	35.02

Source: P. Johnstone and J. Mandryk, Operation World: 21st Century Edition, 2001 P. 218.

### 2.3.1. Shamanism

Shamanism is a primitive religion which does not have a systematic structure but permeates into the daily lives of Korean people through folklore and customs. Neolithic men in Korea had animistic beliefs that every object in the world possessed a soul. They believed that while good spirits like the sun would bring good luck to human beings, evil spirits would bring misfortune. They also believed man to have a soul that never died so that a corpse was laid with its head toward the east in the direction of the sunrise. Shamanism gradually gave way to Confucianism or Buddhism as a tool for governing the people but its influence lingered on and has remained an underlying religion of the Korean people as well as a vital aspect of their culture.

The shaman, Mudang in Korean, is an intermediary who can link the living

with the spiritual world where the dead reside. The shaman is considered capable of averting bad luck, curing sickness, assuring a propitious passage from this world to the next and solving conflicts and tensions that might exist between the living and the dead. Korean shamanism includes the worship of thousands of spirits and demons that are believed to dwell in every object in the natural world such as rocks, trees, mountains, streams, celestial bodies and so on. Shamanism in ancient Korea was a religion of fear and superstition, but for modern generations, it remains a colourful and artistic ingredient of their culture. A shamanistic culture, rich with exorcist elements, presents theatrical elements with music and dance.

### 2.3.2. Buddhism.

Buddhism is a highly disciplined philosophical religion which emphasizes personal salvation through rebirth in an endless cycle of reincarnation. Since Buddhism was introduced into Korea from China in 372, many temples and monasteries were constructed and believers grew steadily under royal patronage. By the sixth century monks and artisans were migrating to Japan with scriptures and religious artifacts to form the basis of early Buddhist culture there.

By the time that Shilla unified the peninsula, it had embraced Buddhism as the state religion, though the government system functioned along Confucian lines. The royal preference for Buddhism in this period produced a magnificent flowering for Buddhist arts and architecture as may still witnessed in Pulguksa temple and other relics. The state cult of Buddhism began to deteriorate as a zen sect that concentrated on finding universal truth, as the nobility indulged in a luxurious lifestyle. The rulers of the succeeding Koryo Dynasty were even more enthusiastic so that the Buddhist arts and architecture continued to flourish with unreserved support from the aristocracy.

However, the rulers of the Chosun Dynasty tried to remove all influences of Buddhism from the Government and adopted Confucianism as the guiding principles for state management and moral decorum. Throughout the five centuries reign of Chosun, any effort to revive Buddhism was met with strong opposition from Confucian scholars and officials.

When Japan forcibly took over Chosun as a colonial ruler in 1910, it made attempts to assimilate Korean Buddhist sects with those of Japan. These attempts failed and even resulted in a revival of interest in native Buddhism

among Koreans. The past few decades have seen Buddhism undergo a sort of renaissance involving efforts to adapt to the changes of modern society. While the majority of monks remain in mountainous areas, absorbed in self-discipline and meditation, some come down to the cities and universities to propagandize and research their religion. Meditation-oriented Korean Buddhism has been growing noticeably with many foreigners following in the footsteps of revered Korean monks through training at several temples.

### 2.3.3. Confucianism.

Confucianism is a system of ethical precepts such as benevolent love, righteousness, decorum and wise leadership to inspire and preserve the good management of family and society, which was founded by Confucius in the 6th century B.C. The Unified Shilla sent delegations of scholars to China to observe the workings of the Confucian institutions firsthand and to bring back voluminous writings on the subjects. Although Buddhism was the state religion in the Koryo Dynasty, Confucianism formed the philosophical and structural backbone of the state. Particularly, the civil service examination based on Confucianism encouraged studies in the Confucian classics and deeply implanted Confucian values in Korean minds.

The Chosun Dynasty accepted Confucianism as the official ideology and developed a Confucian system of education, ceremony and civil administration. When Korea was invaded by many Western countries including Japan in the late 19th century, the Confucianists raised "righteous armies" to fight against the aggressors. They are also making efforts to reform Confucianism to adapt it to the changing conditions of the times. Today, Confucian ancestral worship is still prevalent and filial piety is highly revered as a virtue of Korean society.

### 2.3.4. The Catholic Church.

The tide of Christian mission activity reached Korea in the 17th century, when copies of Catholic missionary, Matteo Ricci's works in Chinese were brought from Beijing by the annual tributary mission to the Chinese Emperor. Along with religious doctrine, these books included some aspects of Western learning such as the solar calendar and other matters that attracted the attention of Chosun scholars of the Practical Learning School.

By the 18th century, there were several converts among these scholars

and their families. No priests entered Korea until 1794 when a Chinese priest, Chu Mun-Mo visited Korea. The number of converts continued to increase, although the propagation of foreign religion on Korean soil was still technically against the law and there were sporadic persecutions.

By the year 1865, a dozen priests presided over a community of some 23,000 believers. With the coming to the power of Daewongun, a xenophobic prince regent in 1863, persecution began in earnest and continued until 1873. 79 Koreans martyred during the persecutions of the Chosun Dynasty were beatified at Saint Peter's Basilica in Rome in 1925, and an additional 24 were honoured in the same way in 1968.

During and after the Korean War from 1950 to 1953, the number of Catholic organizations and missionaries increased. The Korean Catholic Church grew quickly and its hierarchy was established in 1962. The Roman Catholic Church in Korea celebrated its bicentennial with a visit to Seoul by Pope John Paul II and the canonization of 93 Korean and 10 French missionary martyrs in 1984. It was the first time that a canonization ceremony was held outside the Vatican. This gave Korea the fourth largest number of Catholic saints in the world, although quantitative growth has been slow for the Catholic church in Korea.

#### **2.4. Historical Development of Protestant Churches.<sup>11)</sup>**

We can not help accepting that God has been deeply interested in the missionary history of Koreans and the growth of their church growth since the Protestant church was planted there for the first time in 1885. By the end of 2000, there were 14,839,000 members and more than 60,000 pastors working at more than 50,000 churches in Korea, which accounts for 23.55 percent of the population in 2000. There are 11 mega-congregations, the largest Pentecostal, Presbyterian and Methodist congregations in the world and the second largest Baptist.

Korean missionaries have rapidly increased from 93 persons serving in other lands in 1979 to 10,422 persons sent by over 160 Korean and International Missionary Agencies in 2002. That is the second highest

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11) Ryong-Kyu Park, Korean Church History (Seoul: The Presbyterian General Assembly Theological Seminary, 2000), pp. 5-38.

number of overseas missionaries after U.S.A in the world. There are more than 20 protestant missionary colleges and postgraduate institutes including several of the world's largest theological colleges. Over the last century, Korea has recorded the most miraculous growth of Christians and churches ever experienced in any part of the world.

#### 2.4.1. Political Situation in Korea.

In 1866 America was trying to make Korea to adopt an open-door policy by force, which resulted in the conflict between the General Sherman of American ship and Korean authority. Consequently, Korean Government fell into a serious internal struggle on the issue of a closed or open door policy between the Conservative Political Faction and Enlightening Radical Faction. The Conservative faction argued that "Korean tradition and culture are not inferior to those of western states and we must rigidly keep our traditions." They strongly rejected Christianity which they called a barbarian religion without social orders among the old and young and man and woman and without respecting for parents. They thought if Korea opened the door to western states, the country would be totally destroyed as a result of Glasnost and Perestroika in the Soviet Union in 1980s.

Opposing the Conservatives, the Radical Faction argued that "Korea must accept western cultures and even scientific thought like Japan and import Christianity immediately which becomes the foundation of western scientific civilization and culture." Unfortunately, as a result of the failed drive for radical political shift (Kahpshin Jungbyun) in 1884, all the enlightened leaders were killed or sought refuge in Japan and America. However, in spite of the strong resistance against western culture and scientific civilization, the Korean Government finally had no alternative but to open her door to western countries under strong pressure at the end of the nineteenth century.

#### 2.4.2. Religious Situation in Korea.

An the end of the nineteenth century, Korea experienced a religious vacuum in which traditional Buddhism, Confucianism and Shamanism no longer appealed to Korean people by reason of the philosophical and economical chaos resulting from foreign struggles among Japan, China and Russia and open-door pressures from Western states such as America, England, France and Germany. From the Christian point of view, the vacuum

state was clearly the provisional plan of the Lord God to spread the Gospel into Korea.

#### 2.4.3. The Lord's Missionary Plan for Koreans.

Paying careful attention to Korean political and social trends at the end of the nineteenth century, Western missionaries in China and Japan took the opportunity to spread the Gospel into Korea. Korean enlightened leaders who had sought refuge in America and Japan to avoid political persecution in 1884 were another aiding force to appeal to Western churches to evangelize the poor Koreans.

##### 2.4.3.1. The Lord's Missionary Provision in Manchuria.

In the nineteenth century, missionaries, R. Morison and H. Taylor were doing missionary activities in China, while, J. Ross and J. MacIntyre from the London Missionary Society were performing missionary projects in Manchuria. After the death of his wife bearing her first baby in 1873, J. Ross was particularly longing for missionary work in Korea. He undertook the first mission tour into the northern part of Korea and delivered the Bible in Chinese to Koreans in 1873. He encountered Uheng-Chan Lee in Manchuria in 1874, who was in difficulties after losing a consignment of medical materials crossing the Amnok River between Korea and Manchuria in a strong storm. U. C. Lee eventually helped J. Ross with the translation of the Bible into Korean.

In 1875, they called at Yeujuo in Korea to meet three other Koreans, Hong-Joon Baeck, Sung-Hwa Lee and Jin-Ki Kim under the guidance of U. C. Lee. After converting to Christianity in 1876, the four Koreans helped to translate the Bible into Korean and spread the Gospel to Koreans. John and Luke were translated into Korean in 1882, Mark and Matthew in 1884, and Romans, II Corinthians, Galatians and Ephesians in 1885. By 1887 all the books of the new Testament were interpreted into Korean. This translation project was a watershed. Christianity was spread to Koreans, even though the translation was only based on the English and Chinese Bibles. The Korean Bible was distributed to many villages and towns.

##### 2.4.3.2. The Lord's Missionary Provision in Japan.

Our Lord's missionary provision in Japan was started by Sujung Lee who had fled into Japan to avoid the persecution of her family, who were

Catholic. She was taught modern agricultural techniques by Dr. Yooljeon, a member of Methodist Church. She went to his church and was baptized in April of 1884. Her being baptized became known to foreign missionaries in Japan, who were interested in doing missionary work in Korea. This afforded her the opportunity to meet Western missionaries in Japan and she asked them to initiate missionary activities for Koreans as soon as possible.

She translated the Bible into Korean at the request of the American missionary, Henry Loomis. In March of 1884, she wrote a letter to her American brothers and sisters in Christ appealing to them to reach out to the Koreans. Two missionaries, Horace G. Underwood and Henry G. Appenzeller, read the letter in "The Missionary Review of the World," and responded to the challenge.

#### 2.4.4. Korean Evangelical Movement.

The evangelical movement in Korea was started by Korean Christian leaders who had been baptized by the missionaries, J. Ross and J. MacIntyre. They were Hong-Joon Baeck, Sang-Ryun Suh, Sung-Hwa Lee, Jin-Ki Kim, Chang-Song Kim and others who played very important roles in the establishment of the Korean evangelical movement.

##### 2.4.4.1. The Evangelical Work of Chang-Song Kim.

Chang-Song Kim spread the Gospel in Jibahnhyun from 1883. As a result of his passionate evangelic activity after being baptized by missionary, J. Ross, 75 Koreans were converted to Christianity in December 1884, and 25 more were baptized in 1885. This meant that there were already more than 100 Christians before missionaries H. G. Underwood and H. G. Appenzeller arrived in Korea from America in 1885.

##### 2.4.4.2. The Evangelical Work of Hong-Joon Baeck.

Sung-Hwa Lee secretly started evangelic work in Uhejoo. When he fell ill, he was succeeded by Hong-Joon Baek. Baek passionately spread the Gospel into Uhejoo, Kangye, Busung and Sackjoo even under the tight surveillance of the police. He worshiped with more than 10 Koreans at his place in 1886. Unfortunately, he was arrested for practising the evangelical activities in 1893, and died in prison in 1895, becoming the first Protestant martyr in Korea.

#### 2.4.4.3. The Evangelical Work of Sang-Ryun Suh.

Sang-Ryun Suh firstly devoted himself to the translation project of the Bible in Korean together with missionary John Ross. He moved to Janggyun in Whanghae Province and established Sorae Church in 1885. There were about 60 Korean Christians worshipping at Sorae Church. When Saemoonan Presbyterian Church was established in Seoul by missionary H. G. Underwood in September of 1887, ten of the fourteen foundation members were Christians converted through the evangelical activity of Sang-Ryun Suh.

In spite of the difficulties experienced in conducting evangelical activities and building Sorae Church, there were lots of miraculous stories. For example, when he entered Korea from Manchuria, Suh got arrested for the possession of gospel pamphlets at the border. At midnight, however, he was secretly released from the prison by Hyo-Soon Kim and Chun-Nyun Kim who were in charge of the prison. They had recognized him as one of their close relatives, and lead him to the safety, allowing him to return home. This is just like a modern version of the story of Paul and Silas in Acts.

#### 2.4.5. The Missionary Activity of Western Missionaries.

At the end of the nineteenth century, western missionaries came to Korea, following the abolition of the Korean closed diplomatic policy adopted by Korean Governments for several centuries.

##### 2.4.5.1. The Lord's Missionary Provision for Koreans.

Missionary George Nacks who was engaged in missionary activities in Japan, wrote a long letter to the American Presbyterian Missionary Board in 1883, requesting them to send some missionaries into Korea. In April 1884 Missionary Gilbert Lead in China also wrote a detailed letter to the American Missionary Board, advising them on a suitable approach to missionary work in Korea. Pastor Gaucho in America enthusiastically joined their appeal to send missionaries into Korea. Finally, it is a letter from Sujung Lee in "The Missionary Review of the World" in March of 1884 that urged missionaries to extend their work to Korea, which motivated the Americans to engage in missionary work in Korea.

##### 2.4.5.2. Western Missionary Dispatch into Korea

H. N. Allen arrived in Korea in 1884 as the first official missionary and

medical doctor sent by Presbyterian Christian Union of Southern America (PCUSA). Two other Missionaries H. G. Underwood and H. G. Appenzeller were sent into Korea by PCUSA and American Methodist Church Mission respectively in 1885. At the request of H. G. Underwood, PCUSA sent several additional missionaries such as Jorntkin, Taylor, Leynolds and others in 1892. They were followed by representatives of other Protestant denominations. The Australian Missionary Association sent their missionaries into Korea in 1889.

The mission agencies that sent missionaries into Korea until 1910 are PCUSA (1885), the American Methodist Church Mission (1885), PCUNA (1886), the Canadian Presbyterian Missionary Society (1888), the Australian Victoria Missionary Society (1889), the Russian Orthodox Church Mission (1898), Flimus Brothers Mission (1898), the Seventh-day Adventist Church Mission (1904), the Oriental Missionary (Holiness Church) Society (1907), the Salvation Army Mission (1908) and others. Western states sent missionaries into Korea from 1884 to 1908.

#### 2.4.5.3. Missionary Activities in Korea.

While Catholic missionaries performed only evangelical work, Protestant missionaries simultaneously carried out evangelical and social programmes such as medical, educational and social welfare projects. As a result of such versatility, the Korean Government favoured Protestant missionaries over Catholic ones. Protestant missionaries were permitted by the Government to set up Kwanhae hospital in April 1885 and to establish Baejae college in 1886 and Iwha college in 1888. By 1910, they had set up 37 colleges and high schools and several orphanages, which inspired a number of Koreans to become Christians.

The entire New Testament was translated into Korean by John Ross together with Uheng-Chan Lee and Sang-Ryun Suh in 1887. But the Korean version of the Bible was of poor quality as it was based only on the English and Chinese versions. So, the Bible Interpretation Committee was officially formed by H. G. Underwood and H. G. Appenzeller in 1887. They completed the New Testament in 1900 and the Old Testament in 1910. The Committee published their revised version of the first Korean Bible in 1937.

It was by working together, by ecumenical cooperation, that Western missionaries succeeded in their task in Korea. They carried out their missionary projects together, which included publishing "The Korean Mission

Field" in 1905, "The Christian Newspapers" in 1906 and "Korean Hymnal" in 1908. Together they established Soongsil University in 1906 and Yeunshe University in 1916.

#### 2.4.6. The Missionary Character in Korea.

The character of the missionary activities in Korea could be summarized as follow;

1) The foundation of missionary activity in Korea had already been laid in China, Japan and America under the elaborate provision of the Lord, Jesus Christ.

2) It was by cooperating with one another that Western missionaries could succeed in their task in Korea.

3) Protestant missionary work was carried out by indirect methods such as medical, educational and social welfare projects.

4) The missionary work started with the translation of the Bible in Korean was undertaken jointly by various Korean Christian leaders.

5) Koreans took the initiative for the Korean evangelical movement to plant the seeds of faith in Jesus Christ and to plant their churches in Korea.

6) Korean churches were able to stand on their own feet by adhering to the three-self principles: self-support, self-government and self-propagation.

#### 2.4.7. The Growth of the Church in the Recent Times.<sup>12)</sup>

Since Sorae Church and Saemoonan Church were established by Sang-Ryun Suh and H. G. Underwood in 1885 and 1887 respectively, the Korean church has grown at a remarkable pace to 30,000 churches in 1984 and over 50,000 churches with about 14,839,000 members and 60,000 pastors in 2000.

The Seoul Young Men's Christian Association (YMCA) was founded in 1903 along with other such Christian organizations. The organizations carried out social and political programmes actively encouraging the

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12) Yong-Pyo Hong, "The World Mission Model in the 21st Century and the mission of Korean Church," in The World Trend of Missiology in the 21st Century, ed. by Ho-Jin Jeon and 14 others (Seoul: Iresuhwon, 2000), pp. 19-29.

inauguration of similar groupings of young Koreans. These groups pursued not only political and educational causes but also awakened social consciousness against superstitious practices and bad habits, while promoting the equality of men and women, eliminating the concubine system, and observing the ceremonial simplification.

The growing vitality of Korean churches saw the inauguration of large-scale conferences for Bible study in 1905. Four years later, "A Million Souls for Christ" campaign was kicked off to encourage massive conversions to the Christian faith. The Global Consultation on World Evangelism (GCOWE) was held in Seoul in 1995 and 2000.

#### 2.4.8. The Rapid Growth Motives of Korean Churches.

What were the reasons for the rapid increase in Christians in Korea since Christianity was introduced to some Koreans in 1875? I suggest the following:

1) Since Western missionaries first entered Korea, Korean society has been plagued by an endless series of upheaval such as Japanese aggressive occupation, World War II, the Korean war, ideological struggle between South and North Korea and so on. In order to adapt themselves to the new environment and survive within the rapidly changing situations beyond their control, many Koreans have sought refuge in the Lord.

2) In the national context of the rapid economic growth of per capita national income from US\$120 in 1950s to US\$14,162 in 2004, scientific and technological development, and influence of democratic political systems, particularly Korean young people are ready to embrace Western culture – education, lifestyle, fashion – and also religion.

3) The Korean Christian Association strongly promoted the establishment of new churches and sending missionaries into foreign countries, pursuing the dawn prayer movement and engaging in passionate evangelisation. Korea is probably the only country where one finds churches with daily prayer meetings at 4:00 a.m.

4) Through the grace of God, social deprivations stemming from tough competition, divergent positions and unequal income created by the fast transforming society of Korea, most Koreans need to compensate for what they lack in the present life.

Table 3: The Members and Affiliates of Korean Churches in 2001.

Churches	Congregations	Members	Affiliates
Presbyterian(Hapdong)	6,494	918,306	2,295,766
Presbyterian(Tonghap)	6,270	1,103,983	2,307,966
Korean Methodist	4,752	656,486	1,365,490
Korea Assembly of God	1,178	513,953	1,130,696
Presbyterian(Hapdong Bosu)	3,172	630,000	1,097,000
Korean Baptist Convert	2,245	270,000	650,000
Presby.(Hapdong Jeongtong)	1,695	183,482	610,818
Jesus Korean Holiness	953	193,373	505,946
Korea Evangelical	2,041	400,000	501,793
Presbyterian(Koshin)	1,416	176,832	442,080
Unification(Moonies)	407	132,132	440,000
Presbyterian(Yejang)	425	185,000	345,325
Presbyterian(Kijang)	1,448	141,750	321,773
Jesus Assembly of God	270	120,836	302,090
Seventh-day Adventist	628	147,080	190,000
Presbyterian(Yejang Hapbo)	293	109,700	187,500
Presbyterian(Hohun)	976	145,000	182,000
Jehovah's Witnesses	1,502	87,179	130,000
Latter-day Saints(Morm)	150	47,170	75,000
Episcopal	88	15,000	75,000
Jesus Korean Methodist	330	26,224	75,000
Gospel Baptist Convert	155	37,500	75,000
Full Gosp. Intl. Gen. Mtg.	95	30,000	75,000
Church of the Nazarene	210	40,000	55,000
Church of God(Clev)	117	20,601	36,000
Korea Evangelical	35	4,505	10,000
Catholic	980	2,125,665	3,804,940
Other denominations	17,496	2,896,000	5,429,000
Doubly affiliated		-4,000,000	-8,291,000

Source: P. Johnstone and J. Mandryk, Operation World: 21st Century Edition, 2001 P. 218.

## 2.5. Leadership Pathologies in Korean Churches.<sup>13)</sup>

It is not surprising that the rapid growth of the Korean churches has been reported in various Christian magazines and journals and has attracted attention among Christians worldwide, particularly those who are involved in the church growth studies.<sup>14)</sup> Korean churches enjoyed the growth trend, but they were shocked when the tide began to turn at the end of the 1980s.

13) Gil-Soo Kang and Jurgens Hendriks, "Leadership Pathologies in the Korean Church," in *Missionalia*, August 2004, pp.250-268.

A leadership crisis has been blamed for decline. Three fundamental pathologies have been identified, namely, secularized, church-centered and authoritarian leadership. Most of their endeavours to cope with the crisis have concentrated on developing leadership skills, programmes, and methodology through which Korean churches believe they will be able once again to experience numerical growth.

### 2.5.1. Secularized Leadership.

Secularized leadership in Korean churches can be defined as pastors leading God's people and performing God's mission with secular values. Behind their apparent promotion of God's glory, there were secular motives such as success-orientation, materialism, megachurchism and numericalism. In 1989, Ministry & Theology asked journalists what they thought Korean pastors were most interested in. Their answers are given in table 4 below.

Table 4: Matters of Most Concern to Korean Pastors.

Concern Matters	Quantitative Growth	Spiritual Growth	Construction of Church Building	Charity	Social Participation
Concerning Rate(%)	75.5	67.2	62.6	43.7	30.4

Source: Gil-Soo Kang and J. Hendriks, "Leadership Pathologies in the Korean Church," *Missionalia* Vol. 32 No2, August 2004, PP251-268.

In 1999, ten years after the first survey, Ministry & Theology again put the same question, but this time to 1,000 pastoral candidates, Shockingly, the opinion of the candidates was more critical than those of outsiders as shown in table 5.

Table 5: Matters of Most Concern to Korean Pastoral Candidates.

Concern Matters	Quantitative Growth	Construction of Church Building	Spiritual Growth	Evangelizing	Charity	Social Participation/Reformation	Others & No Answer
Concerning Rate(%)	63.1	13.0	11.4	9.2	1.2	0.8	1.3

Source: *Ibid.*, pp. 251-268.

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14) B. K. Ro and M. L. Nelson, Korean Church Growth Seoul: Word of Life Press, 1995, p. 5.

These tables show that it is not only outsiders who believe that Korean church leadership has been secularized by being too focused on numerical growth and the construction of huge buildings. Pastoral candidates are even more critical of secularized leadership in the Korean churches. The success-oriented, competitive and secularized leadership obsessed with numerical growth has caused disappointment to church members and has been an obstacle to outsiders. Additionally, in response to a query regarding the most serious factors that the Korean church should deal with in a survey as reported in "Research into Attitudes of Pastors in Seoul,"<sup>15)</sup> the respondents listed the qualities of pastors as materialism, denominationalism and secular blessing, and mentioned the quality of lay people. So, it can be said that many pastors compromise what they want to do (the ideal) with what they cannot help doing (the reality).

#### 2.5.2. Church-centered Leadership.

The church is God's vehicle through which He reaches out to the world to establish His Kingdom. However, the church in the Western Christendom has tried to incarcerate the kingdom of God in the church by means of the dichotomous philosophy that the church is good and the world is evil. The Korean church has been so influenced by this dichotomous thought that it has become an encapsulated community isolated from its society. This church-centered leadership has brought about either the loss of public confidence or an indifferent and critical attitude of society towards Protestantism and has failed to achieve the social responsibility of the church.

In Korea, social services can mainly be divided into two areas namely charity and structural service. The former conveys the individual or collective activity of charity work in schools, social care, medical aid, relief work. The latter denotes the input to solve society's fundamental problems by reforming social structures,<sup>16)</sup> which has exclusively been the ministry of the liberal group, because the conservative groups comprising a majority in Korean churches has deliberately neglected this field. Even though the

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15) W. K. Lee, "Constructing a Comprehensive Faith Structure that can be Adapted to a Plural Society," Monthly Ministry, No. 203, Seoul, 1993, p.379.

16) *Ibid.*, p. 18.

Korean church has participated in various forms of social service from its beginning, this field has been treated as a secondary ministry so that its annual budget allocates only a small portion (4%) to it compared with evangelism (53%) and worship (33.8%).<sup>17)</sup> As a result, the Korean church has lost much of its credibility in the Korean society.<sup>18)</sup>

### 2.5.3. Authoritarian Leadership.

Authoritarianism is another pathological issue in the Korean church as is evident in the pastor-centered and hierarchical system in the church administration, androcentric leadership in the church ministry and the like. In 1999, Ministry & Theology surveyed the opinion of members on what causes them to experience hurt from their pastors.<sup>19)</sup> Their responses are shown in table 6.

Table 6: Why Church Members Experience Hurt from their Pastors.

Causes	Losing Credibility	Authoritarian Attitude	Money Problem	Stern Language	Sexual Problem	Political Problem	Others
Causing Rate(%)	42.6	23.8	8.2	6.9	5.7	3.2	4.7

Source: Ibid., pp. 251-268.

The pastors who have shown a discordance (discrepancy) between word and action have lost their credibility in the eyes of their church members. They tend to control the lay people by their positional and functional powers (authoritarianism) instead of the pastoral authority from legitimacy, spirituality and character in order to maintain their leadership. The stern language of pastors is akin to authoritarianism. Korean Christians should ask themselves where and why these negative images originated and why they are so widespread in the Korean church. And then they should pray and try to return to the Gospel and a culture of true leadership.

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17) Ibid., p. 378.

18) B. K. Ro and M. L. Nelson, Ibid., p. 349.

19) M. Y. Im, "Pastoral Type of Korean Church Portrayed by 1,000 Church Members, *Ministry and Theology*, No. 102, Seoul, 1999, p. 83.

## Chapter III. The Context of South Africa : the Receiving Country.

In order to evaluate the role of Korean missionaries in South Africa, and to inform new missionaries who are planning to come to South Africa, it is important to give an overview of the South African Context.

### 3.I. The Geological and Social Context.

#### 3.1.1. Land.<sup>1)</sup>

South Africa is a country occupying the southernmost portion of the African continent. With a surface area of 1,219,090 square kilometers, the country shares common boundaries with Namibia, Botswana, Zimbabwe, Swaziland and Mozambique to the north-west, north and east, while Lesotho is completely enclosed by South African territory.

Bounded by the Atlantic Ocean in the west and the Indian Ocean in the south and east, the coastline is relatively straight and uniform with few bays or indentations suitable for harbours. The only ideal natural harbour along the approximately 3,000 km of the country's coastline is Saldanha Bay on the west coast. The country has no navigable rivers and most South African river mouths are unsuitable for use as harbours because large sandbars block entry for most of the year.

Physiographically, South Africa can be divided into a central elevated plateau bounded by an escarpment below which more dissected topography slopes gradually towards the coast, and flat-topped hills are frequent reminders of a more extensive ancient plateau. The great escarpment is a conspicuous feature, culminating in the south-east of the country, along the eastern border of Lesotho, as the majestic Drakensberg. The south-western and southern regions of the Western and Eastern Cape provinces are crossed by fold mountains chains.<sup>2)</sup>

#### 3.1.2. People.

According to the national census in October 2001, South Africa has a

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1) Department of Minerals and Energy, Invest in an Intense and Diverse Minerals Industry, 2005, p. 1.

2) South African Communication Service, South African Yearbook, 2004, pp. 1-19.

population of 44.8 million, made up of Africans (79.0%), Whites (9.6%), Coloureds (8.9%), and Asians (2.5%) as shown in table 7. The main ethnic groups are the San (Bushmen: Sotho, Tswana, Pedi, Caucasian) and Nguni (Zulu, Xhosa, Swazi and Ndebele) who constitute about 2/3 of the population, and Whites, who have mostly immigrated from European countries.

Table 7: The Population Groups of South African People. unit: 1,000

Province	Africans(%)	Whites(%)	Coloured(%)	Asians(%)	Total(%)
Western Cape	1,207(26.7)	832(18.4)	2,438(53.9)	45(1.0)	4,524(10.1)
Eastern Cape	5,635(87.5)	304(4.7)	478(7.4)	18(0.3)	6,436(14.4)
Northern Cape	293(35.7)	102(12.4)	424(51.6)	2(0.3)	822(1.8)
Free State	2,381(88.0)	238(8.8)	83(3.1)	3(0.1)	2,706(6.0)
KwaZulu-Natal	8,002(84.9)	483(5.1)	141(1.5)	798(8.5)	9,426(21.0)
North-West	3,358(91.5)	244(6.7)	56(1.6)	9(0.3)	3,669(8.2)
Gauteng	6,522(73.8)	1,758(19.9)	337(3.8)	218(2.5)	8,837(19.7)
Mpumalanga	2,886(92.4)	203(6.5)	22(0.7)	11(0.4)	3,122(7.0)
Limpopo	5,128(97.2)	126(2.4)	10(0.2)	8(0.2)	5,273(11.8)
Total	35,416(79.0)	4,293(9.6)	3,994(8.9)	1,115(2.5)	44,819(100.0)

South African Communication Service, South African Yearbook, 2004.

#### 3.1.1.1. Age Structure.

South Africa has very young age structure. 29.5% of the population are 0-14 years old, 65.3% 15-64 years old and 5.2% 65 years and over. The median age of all the population in 2004 is 24.7 years old. The male median age is 24.2 years, while the female is 25.3 years.

#### 3.1.2.2. Sex Ratio.

As the sex ratio at birth is 1.02 male per one female, more males than females are born. However, as the male death rate is higher than the female, the ratio is gradually decreased to 1.01 male per one female under 15 years old, 0.99 in the age of 15-64 years and 0.67 in the age of 65 years and over. Finally, the sex ratio of the total population is 0.98 male per female in 2004.

#### 3.1.2.3. Life Expectancy.

The life expectancy of the population is 44.19 years. The female life expectancy is 44.39 years, while for a male it is 43.98 years. The fertility rate is 2.18 children born per woman and the infant mortality rate is 62.18 deaths per 1,000 live births. The main reason for the short life expectancy is

the death of children and young persons. According to HIV/AIDS groups in South Africa, about 600 people die of HIV/AIDS every day and nearly 400,000 people will die of HIV/AIDS in 2005. About 5.3 million people – one in nine South Africans – are living with HIV/AIDS. Most of victims are blacks.

#### 3.1.2.4. Literacy.

Most South Africans can read and write. The literacy rate of the population in the age group of 15 years and over was 86.4% in 2003. 87% of all males and 85.7% of females are literate.

#### 3.1.3. Language.

South Africa has 11 official languages i.e. Xhosa, English, Afrikaans, Zulu, Ndebele, Swati, Pedi, Sotho, Tsonga, Tswana, and Tshivenda. The Main languages are Zulu spoken by 23.8% of the population as their first language, Xhosa (17.6%), Afrikaans (13.3%) and English (8.2%). However, English is the most frequently used medium of communication in both the public and private sectors as the second language of a large majority. So, all official documentation is in English and at least one of the other official languages.

#### 3.1.4. Weather.

The essentially subtropical location ensures a warm climate. However, wide expanses of ocean on three sides and an elevated plateau in the interior have a moderating influence on the climate. Arid and semi-arid conditions predominate in the west, while moving eastwards the climate becomes progressively wetter with increasing rainfall, which falls mainly in the summer. However, it rains mostly in the winter in the south-western Cape. South Africa has an average temperature of 14–26°C in the hottest month of January and 4–16°C in the coldest month of July and an average annual rainfall of only 464 millimeters, against a world average of 857 millimeters.

Table 8: The Weather of Provincial Capitals

Province	Capital	Average Temperature(°C)		Average Rainfall(mm)	
		January	July	January	July
Western Cape	Cape Town	20.9	12.2	15	82
Eastern Cape	Bisho	22.1	13.8	62	31
Northern Cape	Kimberley	25.3	10.8	57	7
Free State	Bloemfontein	23.0	7.7	83	8
KwaZulu-Natal	Pietermaritzburg	22.7	12.6	137	12
North-West	Mafikeng	24.1	12.0	117	3
Gauteng	Johannesburg	20.1	10.4	125	4
Mpumalanga	Nelspruit	24.0	14.8	127	10
Limpopo	Pietersburg	22.6	12.2	82	3

South African Communication Service, South African Yearbook, 2004.

### 3.1.5. Urbanization.

The national census in 2001 confirmed that South Africa is a rapidly urbanizing nation along with the world trend. 50.4% of the population lived in the cities by the end of 2001. Gauteng and the Western Cape received about 400,000 and 185,000 inward migrants respectively from the rural provinces such as the Eastern Cape and Limpopo between 1996 and 2001. The population growth of Gauteng and the Western Cape was 2 times and 1.4 times of the national average growth of 2.0% respectively over the same period. This trend shows that the missionary strategy should concentrate on the urban areas rather than the rural areas in South Africa.

### 3.1.6. Provinces.

South Africa is divided into 9 provinces, each has its own distinctive landscape, vegetation and climate as shown in table 9. However, Economic activity is concentrated in Gauteng and the Western Cape in accordance with the rapid urbanization of South Africa. For detailed information of each province, such as location, topography, people, major city and industry, the South Africa Yearbook published by the South African Communication Service every year may be consulted.

Table 9: The Provincial Situations of South Africa.

Province	Area(km <sup>2</sup> )	Population	% of GDP	Principal Language
Western Cape	129,370 (10.6%)	4,524,000 (10.1%)	15.08	Afrikaans(62.2%), English(20%), Xhosa(15.3).
Eastern Cape	169,580 (13.9%)	6,436,000 (14.4%)	7.59	Xhosa(82.6%), Afrikaans (9.6%), English(4.2%).
Northern Cape	361,830 (29.7%)	822,000 (1.8%)	2.09	Afrikaans(66.0%), Tswana (19%), Xhosa(6.2%).
Free State	129,480 (10.6%)	2,706,000 (6.0%)	6.19	Sotho(57.4%), Afrikaans (14.7%), Xhosa(9.4%).
KwaZulu-Natal	92,100 (7.6%)	9,426,000 (21.0%)	12.89	Zulu(79.3%), English(16.0%), Afrikaans(1.9%).
North-West	116,320 (9.5%)	3,669,000 (8.2%)	5.56	Tswana(59%), Afrikaans (8.8%), Xhosa(6.3%).
Gauteng	17,010 (1.6%)	8,837,000 (19.7%)	38.73	Afrikaans(20.5%), Zulu(18.4%), English(16.1%).
Mpumalanga	79,490 (6.4%)	3,122,000 (7.0%)	8.15	Swati(30.2%), Zulu(24.2), Ndebele(11.3%).
Limpopo	123,910 (10.1%)	5,273,000 (11.8%)	3.70	Pedi(56.7%), Tsonga(22.7%), Tshivenda(11.8).

South African Communication Service, South African Yearbook, 2004.

### 3.1.7. Holidays.

With its multi-cultural and ethnic history, South Africa has various public holidays such as New Year's Day (January 1st), Human Rights Day (March 21st), Good Friday, Easter Monday, Freedom Day (April 27th), Workers' Day (May 1st), Youth Day (June 16), Women's Day (August 9th), Heritage Day (September 24th), Reconciliation Day (December 16th), Christmas day (December 25th), and Goodwill Day (December 26th). If any of these days falls on a Sunday, the following Monday becomes a public holiday.

## 3.2. The Political Context.

### 3.2.1 Government Structure.<sup>3)</sup>

In South Africa, Government is structured at national, provincial and local levels with legislative, executive and judicial powers held separate from each other. Parliament, consisting of a National Assembly and National Council of Provinces, is the legislative authority of South Africa. South Africa is divided

3) South African Communication Service, South African Yearbook, 2004, pp. 35-53.

into nine provinces, each with its own Legislature and Executive Council consisting of a Premier, Ministers and other members. These provinces are Limpopo, Mpumalanga, Gauteng, North-West, Free State, KwaZulu/Natal, Eastern Cape, Western Cape and Northern Cape. Provincial and local governments are recognised as separate levels of government by a clause that is entrenched in the constitution.

#### 3.2.1.1 The President.

The president is the head of state and leads the cabinet. He or she is elected by the National Assembly from among its members and leads the country in the interest of national unity in accordance with the constitution and the laws.

#### 3.2.1.2. The National Assembly.

The national assembly consists of 400 members elected by a system of proportional representation. Each party has a number of seats based on the shares of the votes gained in the general election. Of the 400 members, 200 are elected on a national list and 200 on provincial lists. The result of the General Election in April 2004, African National Congress (ANC) got more than 2/3 of the members. Democratic Alliance (DA) became the second largest party. There are 9 parties including Inkatha Freedom Party (IFP), African Christian Democratic Party (ACDP) and United Democratic Movement (UDM) which have more than one seat in the national assembly. One of the most important non-party forces in South Africa is the Congress of South African Trade Unions (COSATU), which emerged in the middle of 1980s as a force of political opposition while the ANC was banned by the White, apartheid Government. Its most talented leaders have been absorbed into the government.

#### 3.2.1.3. The Cabinet.

The cabinet consists of the president, the deputy president and not more than 27 ministers appointed by the president. The president appoints ministers to specific posts in consultation with the deputy president and the governing party leaders. The cabinet strives for consensus in the decision-making process, while bearing in mind the need for effective government.

#### 3.2.1.4. Provincial Government.

Each of the nine provinces has its own legislature consisting of between 30 and 80 members depending on the size of the population. They are elected in terms of proportional representation. The executive council of a province consists of a premier and a number of ministers. The premier is elected by the provincial legislature. Decisions are taken by consensus, as happens in the national cabinet. Besides being able to make provincial laws, a provincial legislature may adopt a constitution for its province if two thirds of its members agree. However, a provincial constitution must correspond with the national constitution as confirmed by the constitutional court.

Provinces have legislative powers over agriculture, casinos, racing, gambling, cultural affairs, education at all levels excluding university and technikon, environment, health services, housing, language policy, local government, nature conservation, police, provincial public media, public transport, regional planning and development, road traffic regulation, roads, tourism, trade and industrial promotion, traditional authorities, urban and rural development and welfare services.

### 3.2.2. Foreign Relations.

In breaking with an isolated and divisive past, South Africa finds itself once more a full and equal member of the community of nations. In recent years, Pretoria has become one of the busiest diplomatic capitals in the world. South Africa had diplomatic relations with 187 countries and has 112 missions abroad and non-resident representation in 48 countries in 2004. 132 of these countries have resident missions and 9 are represented non-residentially.

Since her readmission to the UN in 1994, South Africa has played an active role in the General Assembly talked with the appraisal of UN reforms and the restructuring of the Security Council. She has recently declared herself as a candidate state for the permanent member of the Security Council. She also plays a prominent role in African regional organizations and initiatives such as the Southern African Development Community (SADC), the African Union (AU) and the African Economic Community (AEC), African Renaissance and the New Partnership for Africa's Development (NEPAD). In 2010, the world soccer cup tournament will be held in South Africa.

### 3.2.3. National Budget.<sup>4)</sup>

The South African Government started its financial and budgetary reforms soon after the 1994 elections to change outdated and fragmented

public sector practices. In 2004, the National Treasury implemented the new economic format and standard chart of accounts within a medium-term expenditure framework (MTEF). The new reporting format aims to improve accountability and modernize the accounts of government by bringing budget and expenditure reporting in line with internationally recognised practices. The main budget provides for expenditure of R417.8 billion in 2005/2006, increasing to R494.9 billion in 2007/2008. Real non-interest expenditure grows strongly at a rate of 5.5% a year over the MTEF. The main budget framework is shown in table 10.

Table 10: Main Budget Framework 2001–2008. Unit: R million.

	2001/02	2002/03	2003/04	2004/05	2005/06	2006/07	2007/08
Revenue	248,262	278,508	299,364	337,960	369,869	405,427	444,643
Percent of GDP	23.7%	23.3%	23.4%	24.1%	24.2%	24.2%	24.1%
Expenditure	262,905	291,529	328,662	370,113	417,819	456,393	494,894
Percent of GDP	25.1%	24.4%	25.7%	26.4%	27.3%	27.3%	26.8%
Deficit	-14,643	-13,021	-29,298	-32,153	-47,950	-50,966	-50,251
Percent of GDP	-1.4%	-1.1%	-2.3%	-2.3%	-3.1%	-3.0%	-2.7%
GDP	1,047,992	1,193,771	1,277,029	1,403,851	1,528,633	1,674,016	1,847,290

Source, National Treasury, Overview of the 2005 Budget, P. 2.

### 3.2.4. Reconciliation in the South African Context.<sup>5)</sup>

The South African Truth and Reconciliation Commission (TRC) was established by the Government of National Unity to help deal with what happened under the White, apartheid Government. The conflict during this period resulted in violence and human rights abuses from all sides. No section of society escaped these abuses. Based on the Promotion of National Unity and Reconciliation Act, the TRC was established in 1995 to enable South Africans to come to terms with their past on a morally acceptable basis and to advance the cause of reconciliation.

#### 3.2.4.1. The Structure and Operation of the TRC.

The TRC effected its mandate through 3 working committees namely the

4) National Treasury, Overview of the 2005 Budget, 2004, p. 2.

5) Piet Meiring, "Truth and Reconciliation in Post-Apartheid South Africa," in Religion, Conflict and Reconciliation, ed. by D. Gort, New York: Rodopi, 2002, pp. 280–284.

Amnesty Committee, the Reparation and Rehabilitation Committee (RRC) and Human Rights Violations Committee (HRVC). In December 1995, 17 commissioners of the TRC were appointed by the president of South Africa with the immediate mandate to add 11 committee members to their ranks, representing the different cultural, racial, political and religious communities of South Africa. The commissioners and committee members were divided into the three working committees. Two directorates, one for investigation and the other for research were added. Four regional offices were set up in Cape Town, Durban and East London and Johannesburg. The witnesses at the TRC were able to give testimony in their home languages. Translators and transcribers worked in 11 official languages plus Polish. The TRC officially commenced with its work in February 1996 and closed its doors in July 1998 with the exception of the Amnesty Committee.

#### 3.2.4.2. The Reparation and Rehabilitation Proposals.

The final report of the TRC was handed over to the president of South Africa in October 1998. The Amnesty Committee's report appeared in early 2001. The final report consists of seven volumes, each with a particular focus. The bulk of the findings of the TRC can be found in the final volume.

<sup>6)</sup> The specific findings are made in individual chapters throughout the report.

The TRC has proposed a reparation and rehabilitation policy that had the following 5 parts:

##### 1) Interim Reparation.

Interim Reparation was intended to help victims who were in urgent need because of the gross human rights violations they had suffered. Victims would be helped to get access to the services and facilities they needed.

##### 2) Individual Reparation Grants(IGR).

This was a special individual financial scheme. It was proposed that each victim of gross human rights violations, as decided by the Commission, would receive a financial grant which would be paid out over a period of 6

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6) South African Truth and Reconciliation Commission, Final Report of the TRC, Cape Town, 1998.

years. Amounts varied from 17,000 to 23,000 Rand each year.

3) Symbolic Reparation, Legal and Administrative Measures.

The Symbolic reparation measures were to help communities remember the pain and the victories of the past and restore the dignity of victims and survivors of gross human rights violations. This might include setting aside a day for national remembrance and reconciliation as well as the building of memorials and monuments.

4) Community Rehabilitation Programmes.

These programmes included physical and mental health care, education and housing.

5) Institutional Reform.

Proposals were to be made on institutional, legislative and administrative measures to prevent human rights abuses from happening in the future.

### 3.2.5. A Timeline Summary of Modern Political History.

- 1948: National Party wins elections. D. F. Malan becomes Prime Minister.
- 1949: Prohibition of Mixed Marriages Act.
- 1959: Population Registration Act and Group Areas Act.
- 1953: Bantu Education Act.
- 1954: J. G. Strijdom becomes Prime Minister.
- 1955: Tomlinson Report.
- 1956: Freedom Charter adopted by the ANC.
- 1958: H. F. Verwoerd becomes Prime Minister.
- 1959: Promotion of Bantu Self-Government Act.
- 1960: Sharpeville shooting.
- 1961: South Africa becomes a Republic.
- 1962: Nelson Mandela imprisoned.
- 1966: H. F. Verwoerd assassinated and B. J. Vorster becomes Prime Minister.
- 1976: Soweto uprisings.
- 1977: UN declares Apartheid crime against humanity.
- 1979: P. W. Botha becomes Prime Minister.
- 1984: State of Emergency is introduced.
- 1985: Growth of violence in black townships.
- 1989: F. W. de Klerk becomes President of State.
- 1990: Release of Nelson Mandela and unbanning of ANC and PAC.

- 1991: National Peace Accord.
- 1993: Introduction of Transitional Government.
- 1994 (April 27-29): The first democratic elections won by the African National Congress (ANC).
- 1994 (May 10): Nelson Mandela inaugurated as the first black president.
- 1995 (December 5): The Truth and Reconciliation Commission (TRC) formed to investigate crimes committed under apartheid.
- 1996 (May 8): New constitution ratified guaranteeing equal rights and majority rule.
- 1997 (December 20): Thabo Mbeki chosen to succeed Nelson Mandela as ANC leader.
- 1999 (June 2): ANC wins sweeping parliamentary majority in the second democratic national and provincial elections.
- 1999 (June 14): T. Mbeki inaugurated as the second black president.
- 2003 (March 21): TRC presents the final report and recommends the Government to pay \$348 million to more than 21,000 victims of abuses in the era of the apartheid.
- 2003 (November 19): The Cabinet approves a comprehensive AIDS strategy, including free medicine for all who need it within five years.
- 2004 (April 14) The third democratic national and provincial elections are held to sweep the national and provincial levels by ANC.
- 2004 (April 27): T. Mbeki inaugurated as the new president together with the celebrations of 10 years of democracy.
- 2004 (May 11): FIFA decides on South Africa as the host country for the World Cup in 2010.
- 2004 (October 24): The Government declares a candidate for permanent member of the Security Council of United Nations.

### 3.2.6. The Current Hot Issues in South Africa.

The President, Mr. T. Mbeki returned to power in the third democratic elections held in April 2004, But he faces an increasingly angry and impatient public fed up with the failure of the Government to stem poverty, HIV/AIDs, violent crime and unemployment. Therefore, tackling crime, HIV/AIDs, unemployment and poverty is the most immediate and absolute tasks awaiting Mbeki's Government a decade after South Africa slammed the door on seven decades of apartheid.<sup>7)</sup>

### 3.2.6.1. HIV/AIDS.<sup>8)</sup>

At the end of 2002, the United Nations AIDS Program (UNAIDS) and the World Health Organization (WHO) estimated that about 5 million people had been infected during the year, bringing the total number of people living with HIV/AIDS to about 42 million. The world saw that about 3.1 million people dying of HIV/AIDS in 2002. It is expected that a further 45 million will be infected between 2002 and 2010.

In South Africa, which is one of the most seriously affected countries in the world, about 600 people die of HIV/AIDS every day and nearly 400,000 people will die of HIV/AIDS in 2005 according to HIV/AIDS groups of South Africa. About 5.3 million people living with HIV/AIDS means one in nine South Africans. The lobby group for "Treatment Action Campaign (TAC)" predicts that HIV/AIDS will peak in 2007 with 500,000 deaths annually. The US Population Reference Bureau (USPRB) estimates that the population of South Africa will fall from its current level of 44.8 million to 35.1 million by 2025 and 32.5 million by 2050 by the impact of HIV/AIDS which USPRB estimates now affects 20.1% of the population.

Most of the victims are black in South Africa. From January 2004, the Government started distributing free anti-AIDS drugs to national hospitals, but could not keep its pledge to provide free anti-retrovirals to more than 50,000 people by even the end of March, 2004. The HIV/AIDS crisis is not only a crisis of lack of resources, but also a crisis of lack of conscience. It is the obscene gap between the haves and have-nots that is driving this holocaust.

### 3.2.6.2. Poverty.

Prof. Sampie Terreblanche at University of Stellenbosh said in April 2004 that about 30 percent of humankind lives in deep poverty, while about 48 percent of the population of South Africa is living under the poverty line, earning less than R350 a month because of unbalanced access to education,

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7) Pretoria News, April 14, 2004, p.1

8) Philippe Denis, "Sexuality and AIDS in South Africa," in Journal of Theology for Southern Africa, No. 115, March 2003, pp. 63-77.

the labour market and the ownership of assets. He added that in the past 10 years after ending apartheid formally in 1994, poverty has deepened and unemployment has increased. Another controversial issue is that only about 10 million blacks have reaped the benefits of democracy, while 22 million blacks have been passed by and live in abject poverty.<sup>9)</sup>

The rich have become super-rich, while the poor have become much poorer. The Sunday Times pointed out in an article on 24 July 2005 that it was ironic that South Africa produced the largest number of people owning more than 1 million dollars in the world in 2004 due to the rise in price of immovable property, Black Economic Empowerment (BEE) and various kinds of gambling. In the meantime, even though there is no longer a sign saying "Whites Only" which previously excluded blacks, and all the schools and other facilities are open to all the people, racial divisions still run deep and integration has been slow in many areas.

#### 3.2.6.3. Unemployment.

Unemployment is a very worrying structural feature of the economic field in South Africa. Prof. Sampie Terreblanche estimated in April 2004 that 42 percent of the labour force is unemployed and some 2 million people lost their jobs in the past 10 years, while the Government published the official unemployment rate of 26.2% in June 2005 which was 1.6% worse than that of the same period in 2004. So, job creation for about 5 million jobless people is the most critical economic challenge in South Africa. South Africa ranks as one of the most unequal countries in the world judged by income distribution.

#### 3.2.6.4. Crime.

Violent crime is another burning issue in South Africa, with fear among Whites at a high level after 10 years of democracy. However, the poor black communities in Gauteng and the Western Cape are the hardest hitting areas. Some forms of crime have risen, such as attacks on oriental people in urban and residential areas, and white farmers in rural areas. Poverty has been cited as the main factors fueling various kinds of crimes. This high

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9) Pretoria News, April 24, 2005, p. 6.

level of crime is one of the serious obstacles to foreign investment and economic growth, which have steadily moved away from the central business district of Johannesburg into well-to-do suburbs such as Sandton.

According to the police annual crime statistics released in September 2005, a woman is raped every 10 minutes on average, one is beaten up every 4 minutes and seven women are murdered every day in South Africa. Police say the truth is even more shocking as two-thirds of all rapes may not be reported because victims often depend on the perpetrators for a livelihood. Police figures show that rape increased nationally by 4.5% between April 2004 and March 2005. Countrywide, 55,114 cases were reported. 60% of the victims were adult women and 40% children.<sup>10)</sup>

#### 3.2.6.5. Illegal Immigrants.

South Africa has a long history of formal labour migration to mines and farms. The number of official immigrants arriving from some counties such as the United Kingdom, India and Zimbabwe is low. But owing to the opening of borders and the relaxation of border controls since the early 1990s, there is a large and increasing flow of illegal, low-skilled immigrants into South Africa from neighbouring African countries, coming in search of employment. The number of illegal immigrants is estimated about at 2 to 4 million at present. This has led to growing xenophobia, increasing crime, social unrest and other problems.

### 3.3. The Economic Context.

Since the establishment of Black Government in 1994, the Government has focused on implementing an economic policy that promotes democracy, participation, growth and development in order to counter the effects of the political and social inequalities (apartheid) perpetrated by the previous undemocratic government in the past five decades. The distribution of income in South Africa is one of the most unequal in the world. South Africa encompasses both levels of affluence equal to those in the developed world

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10) Sunday Times, September 25, 2005, p. 5.

and levels of poverty associated with under-developing countries.<sup>11)</sup>

### 3.3.1. The Industrial Structure.

Agriculture, mining, secondary industry, commerce and a broad structure of service establishments contribute to the wealth of South Africa's modern economy. The mining industry has been the cornerstone of the South African economy and the driving force that transformed this country into a significant industrial power. The discovery of large deposits of gold and diamonds was the most important factor that stimulated economic growth and brought the industrial revolution to South Africa.

Agriculture together with mining, continues to be an important provider of both direct and indirect employment. The most important products are maize, high-value fruit, ostrich meat and beef. Manufacturing accounts for around one-fifth of gross domestic product (GDP), but has faced significant challenges since the opening up of the economy to global competition. Metals and engineering, especially steel-related products, drive the manufacturing sector. Services is the most important contributor to GDP ranging from an advanced financial sector to a developing tourism sector, which has significant employment potential, and an active retail sector.

Table 11: The Employment Situation by Industrial Sectors in 2002.

Sector	Agriculture	Mining	Manufacturing	Electricity	Construction	Transport	Trade	Services	Unspecified
Percent	10.3	6.3	18.3	1.0	4.5	5.7	17.3	36.2	0.7

Sources: Statistics South Africa and Department of Trade and Industry.

### 3.3.2. Economic Growth.

Economic activity is concentrated in Gauteng province which produces about 40% of total GDP, followed by the Western Cape producing about 15% of GDP. The economy has grown at an average rate of about 2.7 percent per annum since 1994 as shown in table 12. GDP was up to 186.2 billion dollars and per capita GDP was over 4,000 dollars thanks to the international price increase of precious metals and the depreciation of the dollar in 2004.

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11) Economic Intelligence Unit (EIU), Country Profile of South Africa, August 2004, p. 52.

Table 12: The Annual Economic Growth Trends.

Year	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004
Growth(%)	3.5	3.1	1.5	0.1	1.9	3.4	2.8	3.0	2.2	2.6

Sources: World Economic Outlook, IMF Country Report and Thomson Financial Ltd.

### 3.3.3. Foreign Trade.

South Africa has a free-market economy in which foreign trade accounts for a relatively high share of GDP. As a result, it is highly susceptible to trends and developments in the economies of its major trading partners. During the 1990s, its exports continued to grow on the back of a depreciating Rand. However, from 2000, South African exports have fluctuated as the Rand appreciated or depreciated against the dollar and international prices of precious metals such as gold, platinum and diamonds fluctuated as shown in the following table 13.

Its major export products are gold, platinum, diamonds, coal, chrome, steel, aluminium, nickel, salt, iron ore, fruits, vegetables, corn and wine, while its major import items are machinery, mechanical appliances, electrical equipment, chemicals, medical equipment, vehicles, textiles and semi-manufactured goods. Its major export countries are the USA, England, Japan, Germany, the Netherlands, Belgium, Italy, Mozambique, Zimbabwe and Zambia, while its major import countries are Germany, the USA, England, Saudi Arabia, Japan, China, Iran, France, Italy, Australia and South Korea.

Table 13: Foreign Trade Trends.

Year	1998	1999	2000	2001	2002	2003	2004
Exports(bil.\$)	29.1	28.6	31.5	29.8	31.1	33.4	39.9
Imports(bil.\$)	27.2	24.5	27.3	25.1	26.7	28.5	36.7
Balance(bil.\$)	1.9	4.2	4.3	4.7	4.4	4.9	3.2

Source: Economic Intelligence Unit(EIU).

### 3.3.4. Exchange Rate Trends.

After the sharp depreciation of the Rand - from US\$ 1/R8.97 at the end of September 2001 to an all time low of US\$1/R13.84 in December 2001 - the exchange rate of the Rand appreciated strongly against a basket of

currencies between September 2002 and the beginning of 2005. The normal effective exchange rate of the Rand weakened from May to June 2003 and again in January 2004. But the exchange rate has continually strengthened to US\$1/ R5.75 at the end of February 2005. This volatility in the exchange rate of the Rand created an uncertain operating environment for importers, exporters, borrowers and investors. It results in increased hedging costs of business operations with foreign exchange exposures, and is not conducive to inflation stability. The impact of a volatile currency on inflationary expectations also adds to the uncertainty.

Table 14: Trends in Rand/Dollar Exchange Rates.

Year	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004
Exch. rate(\$/R)	3.6	4.3	4.6	5.5	6.1	6.94	13.8	9.7	7.2	6.1

Source: South Africa Reserve Bank, Monetary Policy Review, March 2005.

### 3.3.5. Consumer Price Inflation Trends.

In spite of the volatile exchange rate of the Rand in the past 5 years, the consumer price inflation is relatively low, as shown in table 15.

Table 15: Consumer Inflation Trends.

Year	1995	1996	1997	1998	1999	2000	2001	2002.	2003	2004
Price Index(%)	8.6	7.4	8.6	6.9	6.9	7.8	6.6	9.1	7.7	2.6

Sources: IMF, World Economic Outlook.

### 3.3.6. External Debt Trends.

There was virtually no external borrowing during the sanctions of United Nations. The external debt at present remains almost constant at the levels of 24-25 billion dollars, while the holding amount of US dollar has been increasing year by year as shown in table 16. In addition to the position of such an external debt, South Africa has substantial reserves of precious metals such as gold, platinum and diamonds and the government budget deficits are also under control. So, its financial situation is evaluated as healthy as an advanced country by the IMF and World Bank.

Table 16: The External Debt Trends.

Year	1998	1999	2000	2001	2002	2003	2004
Total Debt(bil.\$)	24.7	24.2	25.4	25.3	25.7	25.2	24.8
Holding Amount(bil.\$)	7.1	11.2	11.1	11.5	12.3	12.7	13.2

Source: Economic Intelligence Unit(EIU)

### 3.3.7. Interest Rate Trends.

From the peak of 25% in September 1998, the interest rate had decreased to 14.5% in May 2000, but increased again to 17.5% as a result of the depreciation of the Rand at the end of 2001. In accordance with the strong appreciation of the Rand and the stability of the consumer price inflation, it again decreased at the level of 13.5% at the end of 2002, then dropped to 12.5% in December 2003 and 11.0% in March 2005.

### 3.3.8. The IDZ and SDI Programmes.

The South African government launched the Spatial Development Initiative(SDI) programme to develop the economic potential of specific regions in South Africa by using public resources to attract private sector investment. The programme consists of 8 SDIs and 12 potential Industrial Development Zones(IDZ). The IDZ will be close to either an international port or airport. All are expected to offer investors easy port access, modern infrastructure, including a one-stop bonded facilities for imports and exports, and lower start-up costs.<sup>12)</sup>

### 3.3.9. Black Economic Empowerment (BEE).

Black economic empowerment (BEE) is the transfer of ownership of key industries in South Africa to people historically disadvantaged by racial discrimination under apartheid. In 2003 the government set aside 10 billion Rand (about 1.25 billion dollars) over the next five years to support the policy. In order for BEE policy to be conducted in legal and transparent manner different from the approach of Zimbabwe, the government set up the guidelines of "a balanced scorecard" to measure the progress in achieving BEE by enterprises.<sup>13)</sup>

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12) Ibid., p. 45.

13) Ibid., pp. 55-56.

### 3.3.10. The Mining Industry.

At the beginning of the 21st century, the mining industry still generates employment opportunities and remains a significant contributor to foreign exchange earnings through technical excellence and rich mineral endowments to be mobilised at relatively short notice. Gold, platinum and diamonds account for over one-third of total foreign exchange earnings.

#### 3.3.10.1 Mineral Reserves.<sup>14)</sup>

South Africa holds the world's largest reserves of ores of platinum-group metals (87.7% of the total world reserve), manganese (80%), chromium (72.4%), vanadium (44.0%), gold (40.7%), and alumino-silicates (37.4%) at the end of 2003. It is also prominent in terms of reserves of titanium, zirconium, vermiculite and fluorspar.

#### 3.3.10.2 Mineral Exploration.

Although the existence of large reserves of a variety of minerals has been proven in South Africa, the country cannot be considered over-explored. The experts in this field generally agree that there remains considerable potential for the discovery of other world-class deposits in the areas that have not yet been exhaustively explored. Therefore, there is still ample potential for exploration programmes in certain areas.

#### 3.3.10.3 Mineral Production.<sup>15)</sup>

As a result of its large reserve base, South Africa is the leading producer and produces over 40% of the world production of mineral commodities such as chrome ore, ferrochrome, platinum group metals, vanadium and vermiculite. South Africa also is the leading world producer of manganese and gold with a contribution of almost 15%. For many other commodities such as notably alumino-silicates and ferro-manganese, it is one of the world leading suppliers.

#### 3.3.10.4 Mineral Exports.

The domestic market for most of the mineral commodities produced is

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14) Directorate of Mineral Economics, MB Bulletin, Vol.18, April 2005, p. 1.

15) *Ibid.*, p. 2.

relatively small. Hence, South Africa's mineral industry is export-oriented. It contributed 94.2% of world vermiculite exports, 58.0% of ferro-chromium, 53.0% of vanadium and 33.7% of aluminosilicates in 2003. It is also one of the world's largest exporters of gold, manganese and ferro-manganese. Other important export commodities include chrome ore. Although South Africa is probably the largest exporter of gold and PGMs, it is, however, not possible to rank it because of the unavailability of export data from other countries.

#### 3.3.10.5. The Role of Mining in the Economy.

In 2003, mining contributed R78.5 billion (US\$10.4 billion) or 7.1% of gross value added in 2003. This contribution had decreased by R0.53 billion from that of the previous year. The contribution as a percentage of the total has declined over the last two decades, largely due to the growth experienced in the secondary and tertiary sectors of the economy and the contraction in the gold-mining industry. During 2003, mining and quarrying contributed 11.9% to total fixed capital formation. This amount of some R22.6 billion is equal to 28.8% of the sector's gross value-added contribution, which is considerably higher than the corresponding ratio (17.3%) for the national economy.<sup>16)</sup>

Table 17: Contribution of Economic Fields to GDP and Employment.

Economic Fields	2000		2001		2002		2003		2004	
	GDP	Emp.	GDP	Emp.	GDP	Emp.	GDP	Emp.	GDP	Emp.
Financial Service	18.6	7.9	19.1	9.0	19.3	9.3	20.1	9.3	20.1	10.8
Mining	7.6	4.5	8.3	4.5	8.7	4.5	7.4	4.3	7.1	3.8
Manufacture	19.1	13.5	19.1	14.8	19.8	14.8	19.6	14.1	20.0	16.2
Agriculture	3.3	14.5	3.5	9.7	4.2	12.2	3.7	3.8	3.4	-
Electricity	2.7	0.7	2.5	0.9	2.4	0.7	2.4	2.3	2.3	-

Source: South African Reserve Bank, Quarterly Bulletin, March 2005.  
South African Statistics, Labour Force Survey, September 2004.

#### 3.3.12 Housing/Water/Electricity.

16) Ibid., pp. 14-15.

An important political achievement of the past 10 years of democracy has been the provision of housing. The government says that about 1.9 million housing subsidies have been provided and 1.6 million houses have been built for the poor since 1994. 60% of the population had no access to electricity before 1994, but 70% of households have now been connected. The Water Affairs Department says that 13.4 million people, or 3.3 million households, have been given access to a clean water supply since 1994. Around 5 million remain without it at present. Critics say that many households provided with electricity and water have subsequently been cut off for the non-repayment of the housing loans.<sup>17)</sup>

### **3.4. Educational Context.**

#### 3.4.1. Educational System.

South Africa has a single national education system which is largely organised and managed on the basis of nine provincial subsystems. The Department of Education is responsible for all matters concerning higher education – university and technikon, – and the matters of primary and high school which cannot be regulated effectively by provincial legislation and need to be coordinated in terms and standards at a national level. The public educational levels are composed of primary school of 7 years, high school of 5 years, technikon of 2-4 years and university of 4-6 years.

#### 3.4.2. Higher Education.

There are 21 universities and 15 technikons in the tertiary educational level of South Africa. According to the national census in 2001, around 8.4% of the population (more Whites than Blacks) have received higher education. However, in the higher educational institutions in 2004, the number of Blacks (995,378) exceeded the number of Whites (930,927) by a small margin.

#### 3.4.3. Educational Policy.

The racially biased education under apartheid as well as the potential

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17) Pretoria News, April 14, 2004, p. 8.

impact of HIV/AIDS has seriously been undermining the labour market and competitiveness of South Africa. The Government, therefore, is restructuring school curriculum, educational funding mechanisms and the higher education system. The long-term goal is to improve skill and competitiveness. The universities and technikons are being consolidated with the aim to meet the demand for skilled human resources and efficient management of educational institutes. The wealthier universities, formerly white institutions such as Universities of Pretoria, Witwatersrand and Cape Town have taken increasing numbers of black students, while previously non-white institutions are still struggling with poor resources and declining student numbers.

#### 3.4.4. School Dropout Figures.<sup>18)</sup>

According to national statistics on the dropout rate of South African pupils in the public schools published by the National Treasury in 2003, for every 100 children in grade 1 there were only 52 in Grade 12 on average. Data showed that poverty was the main reason for pupils leaving school prematurely. Many pupils left to look for jobs after grade 7. There were pupils at a Free State school struggling to pay a fee of just R10 (1,500 Korean Won) per year. Statistics indicate that in the old Transkei, parents think that school is a luxury beyond their reach, because they don't have money even for the basics.

Sunday Times reported in September 2005 that about 50% of children who started grade 1 made it to matric in 2005. The paper reported in detail that only 39,302 of the 81,137 pupils in Grade 3 in 1996 were in matric in Western Cape in 2005; 16,681 pupils dropped out of their schools in Mpumalanga in 2005; About 6,500 pupils left schools prematurely in KwaZulu-Natal in 2004; 23,000 learners dropped out of grade 11 in the Eastern Cape in 2003; 19,969 pupils dropped out of schools in North West in 2003. Gauteng, Northern Cape, Limpopo and Free State failed to provide even the dropout statistics.

### **3.5. The Infrastructures.**

#### 3.5.1. Communication.

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18) Sunday Times, September 18, 2005, p. 1.

Compared with other African states, the South African communication system is well developed with 5.5 million installed telephones and 4.3 million installed exchange lines. The network is almost entirely digitised with digital microwave and fiber optics serving as the main transmission media. The internet is generally used by special lines and telephones.

#### 3.5.2. Road and Railroad.

South Africa has an excellent transport infrastructure with extensive road and rail networks which have been utilised for many years by other countries in Southern Africa and as far north as the Democratic Republic of Congo (DRC). The road networks comprise about 63,027km of paved and 471,104 km of unpaved roads. The rail nexus that links major centres and is extensively used by heavy industry for freight transport extends over more than 30,000 km. This includes dedicated railway lines; one of them for iron ore from Sishen in the Northern Cape to Saldanha Bay on the west coast, and another for transporting coal from the coal fields of Mpumalanga to the port of Richards Bay on the east coast.<sup>19)</sup>

#### 3.5.3. Seaports.

Being by far the largest, best equipped and most efficient network of ports on the African continent, South Africa's seven commercial harbours play a significant role not only as conduits for imports and exports into and from South Africa and neighbouring countries, but also to serve as hubs for trade between west Africa and the East. Most of South Africa's goods and minerals are exported through the harbours of Richards Bay, Saldanha, Durban, Cape Town, Port Elizabeth, East London and Mossel Bay.

#### 3.5.4. Airports.

South Africa has good air links to Europe and the USA, and increasingly to Asia and the rest of Africa with 3 international airports at Johannesburg, Cape Town and Durban and several domestic airports at Port Elizabeth, Bloemfontein, Nelspruit, Upington, Gateway, Lanseria, Mafikeng etc.

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19) Department of Minerals and Energy, South Africa Mineral Industry (SAMI) 2003/2004, Pretoria, 2005, pp. 8-9.

#### 3.5.5. Electricity.

About 90% of South Africa's Electric power is supplied by the giant parastatal electricity utility, Eskom, with an installed generation capacity of more than 40,000 MW. Eskom provides the cheapest electricity available anywhere in the world. This low electricity cost has been instrumental not only in the enjoyment of convenient life, but also in the establishment of sizeable ferro-alloys, stainless steel and aluminium beneficiation industries and the economic exploitation of the deep gold reserves in South Africa.

South Africa produces about 1.8 billion m<sup>3</sup> of natural gas per year from its F-A field near Mossel Bay, which accounts for about 1.5% of its total primary energy supply. Sasol, which produces petroleum from coal, accounts for about 1.2% of the country's net energy consumption, with national pipeline networks of 1,500 km. At Koeberg near Cape Town, South Africa has a nuclear power plant with a further active lifespan of about 30-40 years, which is supplying electricity to the Western Cape. Some gold mines continue to produce uranium as a byproduct, although the production figures are kept secret. South African Petroleum Corporation (Petro SA) is to buy a 24% equity stake of the Ibhubesi Gas Group (Forest Oil) which found reserves of natural gas of up to 25 trillion cubic feet in the Ibhubesi field located off the west coast of South Africa (north of Saldanha Bay, towards the marine boundary with Namibia) in 2001.

#### 3.5.6. Newspapers and TV.

There is a wide array of newspapers in South Africa. The most widely reading English dailies in Gauteng province are the Pretoria News, the Sowetan and The Star. The best selling newspaper is the weekly Sunday Times. The weekly Mail & Guardian remains influential in political circles, and the daily Business Day and the weekly Financial Mail are widely read in the business community. The ANC has its own daily internet newspaper, ANC Today. The South African Broadcasting Corporation (SABC) has three channels providing adequate but undistinguished programmes. Channel 3 of the SABC broadcasts entirely in English. E-TV, the first commercial channel in South Africa, started broadcasting in 1997. M-net has expanded into other parts of Africa as well as South Africa.

### 3.6. The Religious Context.

### 3.6.1. African Traditional Religions (ATR).<sup>20)</sup>

#### 3.6.1.1. Background of Traditional Religions.

Africa has a diversion of cultures. During the early years of the scramble for Africa (Colonization) in the 1700s, the continent came into contact with Christianity. The form of Christianity brought to Africa by the early missionaries was so closely intertwined with Western culture, that the assimilation of Christianity implied also westernization. As time passed, other major world religions also made inroads into Africa. Today, the northern, western and some eastern parts of Africa are under Muslim domination.

Many African scholars agree that although less than a third of Africa is considered to be urbanized, the process of secularization and modernization has been intensified. Most African philosophers and observers agree to the reality of these phenomena that although the forces such as Christianity, Western liberal democracy, capitalism, the rules of Western science and arts have tremendously impacted on Africa, African peoples are still hanging on to their traditions and customs. Though South Africans are civilized or Christianized in terms of Western standards, many of them revert back to their behaviours whenever they are overtaken by moral lassitude, danger or suffering. Urbanization and westernization are more of a mental construction than a material phenomenon in Africa.

#### 3.6.1.2. The Concept of God.

God is experienced as the *deus otiosus* (concerned deity) and *deus absconditus* (the one who is concealed). God is far from people and their daily activities. Traditionally, people may approach God by means of ancestors under special circumstances of crisis or calamity such as drought or pestilence. Africans have different myths about the existence of God. One myth states that there was once a black Eve working with a pestle. She lifted it very high and the heavens were touched. God was disturbed and unhappy. So, he distanced himself even further.

Africans furthermore experience God in concrete terms. He is associated

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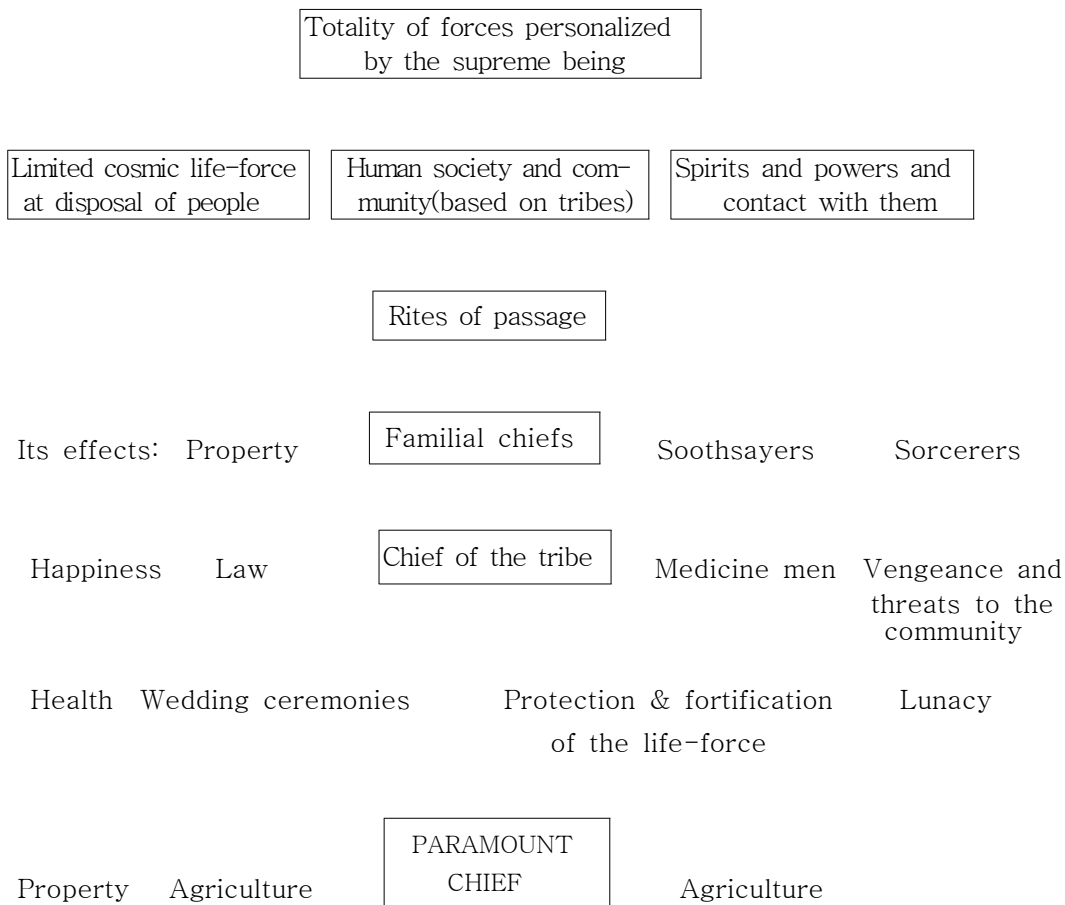
20) F. Smit and E. Mahalangu, Religions of the World Braamfontein, pp.51-61.

with the heavens, lightning and rain. He is transcendental, omniscient, omnipotent and omnipresent, and is the source of everything. Some African names for God in the Nguni language reveal the character of God, such as uNkulunkulu (the great, great one), uMvelingangi (the one who first appeared or exist), uMdali (creator), uMenz (maker), Nkosi yezulu (king of heaven), uHlanga (source of all existence), Mpande/ uNsondo (he who brings growth and continuance), aSomandla/ uMinimandla onke (all powerful), uMbaba (father), uSmakade (the one who has been there), uThixo (Xhosa name inherited from khoi-khoi; most high) and uQamata (the most high).

#### 3.6.1.3. Traditional Worldview.

The African cosmology consists of a unity, harmony and totality made up of the supreme being, spirits, people, animals, vegetation and objects. The circle best symbolizes the sense of holism and harmony. For this reason, the traditional hut and village are circular, as are the cattle kraal and grave. The inkhata, symbol of Zulu unity, is spiral. Within the circle there is life and unity, power and harmony, community and protection. Outside the circle there is danger and death, sickness and chaos, alienation and decay.

Table 18: Schematic Representation of African Thought Patterns.<sup>21)</sup>



#### 3.6.1.4. The Supreme Being.

Belief in a supreme being is generally encountered in African religions. Africans believe in a divine power which manifests itself/ himself/ herself in everyone and everything. Thus the African goes beyond the visible into an invisible world of spirituality, a world of faith which is the crown of culture. The supreme being (God) in Africa is viewed as that power who/ which organizes and integrates the world beyond the physical appearances. The belief or faith in God acts as a guarantee of the unity between self and the world, individuality and universality.

#### 3.6.1.5. Cosmic Life-Force.

The three columns of the diagram, which stand in relation to one

21) F. Smit and E. Mahalangu, *Ibid.*, pp.52.

another, represent cosmic life-force (dynamism), clan membership (community), and the realm of spirits (animism). The life-force is available to human beings to a limited extent, distributed as equally as possible. If one person has too much, it is at the cost of others. Sufficient life-force brings happiness, health and prosperity, while deficiency brings unhappiness, sickness and trouble.

The manipulation of the life-force is through magical practices by traditional doctors. Belief in the limited cosmic powers underlies all social structures and the customs of the tribal community with regard to property rights, administration of justice, manual customs and agriculture. Communal ownership of land prevents any individual from gaining too much, with the paramount chief having oversight of its use. The administration of justice ensures that one person does not gain an advantage to the detriment of others. The practice of dowry (lobola) maintains the balance of the tribe since a family enriched by a child-bearing daughter must be compensated by a payment with cattle for their loss when she leaves.

#### 3.6.1.6. The Tribal Community.

In Africa, a person does not exist primarily as an individual, but as a part of a social community whose welfare takes priority over that of the individual. A person's actions are measured in terms of their benefit to the community and all is directed to the advantage and harmony of community. It is the community where one finds security, meaning and purpose. The African has an optimistic view of human beings, who are not inherently evil or sinful. They are defined by their environments. A person does not sin against God, but against the fellow human being or community.

#### 3.6.1.7. Spirits and Powers.

The third column in the diagram represents belief in a world inhabited by spirits and powers (animism). The traditional worldview sees the cosmos as animated by a great variety of spirits. The supreme being is a spirit and nature is infested by spirits and powers. The human community in particular is largely controlled by the ancestral spirits.

#### 3.6.1.8. The Cult of Ancestors.<sup>22)</sup>

The cult of ancestors is to the African what Jesus is to Christianity and

what Mohammed is to Islam. The ancestral spirits are in an ontological position between the other spirits, supreme being and people, and play an important role as the mediators between people, the tribe and the supreme being. This belief forms the nucleus of African traditional religions. So, the cult of ancestors is important because the ancestral spirits deal with the everyday life of the individual and the tribe. They protect the morals and tradition of the family, tribe and nation. The ancestors are, therefore, the guardians of the community's morality. But the role and influence of the ancestors are usually applicable only to the direct descendants.

The interaction of one's spirit with those of other people in the community does not terminate with death. Even after death, the vital participation of the deceased is experienced in the community in general and also in the home and clan in particular.

The ancestral spirits are the spirits of the departed called the living dead. The first step in the cult is the funeral. However, some rituals are performed on the corpse before the day of the funeral. Members of the immediate family avoid close contact with members of the public as far as possible. The shaking of hands is strictly forbidden. The widow is not supposed to talk to the other mourners unless they are very close to her.

On the day of the funeral, all the members of the family should attend so that African funerals are known for crowds attending. Those attending the funeral together with family members pay tribute to the deceased, thus gaining their favours. After a period of six months to a year during which the spirit has wandered around, a special ceremony is held to welcome home the spirit. In Zulu this is called ukubuyiswa (the bringing home ceremony) In most cases a cow is slaughtered. On this occasion the mourning clothes are taken off. From that time the spirit becomes a part of the family, who start to offer food, beer, snuff and so on at a spot inside the hut or at the cattle kraal.

In most African cultures, the spirits of men are more important than those of women. The women's spirits are remembered and venerated by the immediate family whereas the man's spirit is venerated by his brothers, sisters, nieces, nephews etc. The spirit of a family head is more important

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22) Pieter F. Theron, African Traditional Cultures and the Church(Pretoria: IMER, 1996), pp. 29-33.

than an ordinary man's so that he is venerated by generations to come until his name as an ancestor moves to the background. Children are never regarded as ancestral spirits with influence. They are remembered but not venerated. The spirits of criminals do not join the ancestral ones. It is believed that they become wandering spirits continuing their evil practices.

The Protestant tradition can not accommodate the cult in their church dogma. But most of the African adherents of the Protestant tradition, including the ministers of religion, are secretly practicing the cult. During times of grief and death, the ancestors are venerated and also consulted for well-being. The Roman Catholic tradition accommodates the cult in the context of the Christian faith. However, it is not the ancestral spirits which are venerated but the spirits of the departed saints. African traditional churches (African independent churches) openly practice the cult, thus rejecting the Eurocentric form of Christianity.

#### 3.6.1.9. The Role of Traditional Doctors/ Healers.<sup>23)</sup>

Traditional doctors can be categorized into three groups i.e. mediums, diviners (izangoma) and medicine men (inyanga). The mediums are mostly special women communicating with the spirits. They have received the gift to manipulate nature spirits through rites and rituals. The diviners (izangoma) believe it to be the will of the ancestors for them to practice as diviners. They are trained by the chief izangoma. They throw the bones (dolosse) to diagnose a patient's problems. They also provide the prescription for the disease or problem. In most cases the prescription includes the slaughter of a goat, chicken or cow, even the performance of some ritual at the grave of a relative. The medicine men (inyanga) specialize in the diagnosis of the disease but are mostly gifted in the knowledge of appropriate medicine in the form of herbs, animal fresh and plants for curing it.

#### 3.6.1.10. The Concept of Time.

Much has been said in South Africa about African time. To many people, it means being late for a meeting or an occasion. This is not entirely true. It is only part of the African conception of time, which influences the

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23) Ibid., pp. 97-102.

thoughts and mentality of Africans. Anyway, when judged against the Western concept of time, Africans have a poor or weak concept of time.

The notion of time to Africans does not stretch very far. They do have a great sense of the past. Time stretches back into the past rather than forward into the future. The stream of time is the empties itself into the mythological pool of the past which provides the motivation and support for the present. To Africans, time has no objective value. The event is experienced as more important than the time factor. Therefore, it is impossible to waste time when one is doing nothing because time is created by events.

This conception of time forces Africans to focus on the present rather than the future. So, planning for the future is very poor. Long term planning is not always done and seems not to be important. The present is more important in the sense that harmony and balance should be maintained. Change should be avoided as much as possible since it will disturb harmony. Tradition is very important and should be maintained even though new practices and changes in a society prove that a tradition and old practices are no longer viable. Thus there seems to be more emphasis on tradition and the present than the future.

#### 3.6.1.11. Music and Dance.

African music and dance are the soul and inspiration of African peoples so that any occasions such as weddings, funerals and rites are sure to be accompanied by various kinds of dynamic music and dances. South African music is characterized by its fusion of diverse musical forms. The blend that arises from the diverse cultural influences in its dynamic modern history is becoming evident in all music forms, including the work of local classical composers who have begun to use African musical instruments in a potent fusion of traditions. Choral music is very important in South Africa. School, church and adult choirs, many of which are supported by corporate business and churches, regularly hold competitions. South African dance is unique in its vitality, energy and integrity. Lots of its dancers and choreographers are invited to perform at festivals throughout Europe, Australia and the USA every year. There are several cultural villages where foreign tourists may experience African music and dance.

#### 3.6.2. Historical Development of Christian Churches.

### 3.6.2.1. Church Planting of Christian Denominations.<sup>24)</sup>

Although Roman Catholicism arrived in South Africa with the Portuguese explorers, Christianity in South Africa was established predominantly in Protestant churches (or denominations). The Dutch Reformed Church and the Moravians represented early settler and missionary Christianity respectively. The white Lutheran churches were established with the arrival of German and Scandinavian settlers. The groups that would coalesce into the so-called English speaking churches date from the nineteenth century onward. Ironically, the majority membership of these churches is black and does not use English as its first language. These include the Church of the Province (Anglicans), the Methodist Church of Southern Africa (Methodists), the Presbyterian Church of Southern Africa (Presbyterians) and the United Congregational Church of Southern Africa (United Congregationals). The Roman Catholic Church (Catholics) is usually grouped with these churches.

The Scottish missionaries established the Banto Presbyterian Church (today the Reformed Presbyterian Church). The Swiss missionaries established the Tsonga Presbyterian Church (today the Evangelical Presbyterian Church) and the American Board of Missions was responsible for the emergence of the Bantu Congregational Church. The latter church went into union with the Congregational Church to form the United Congregational Church of Southern Africa in 1967 and the Reformed Presbyterian Church was united with the Presbyterian Church of South Africa, although the Evangelical Presbyterian Church is not part of the union.

Black churches comprise the black mission churches, historic black churches and African indigenous churches. Perhaps the most significant emergence of black churches came with the advent of the African indigenous churches. The cause was the lack of black representation in the existing churches, coupled with white paternalism, class assertion and cultural hegemony. The largest one of these churches is the Zion Christian Church (ZCC), best known for its annual gathering at Moria. Also prominent and especially strong in KwaZulu-Natal is the Ibandla Iama Nazaretha or

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24) G. J. Pillay and J. W. Hofmeyr, ed. A History of Christianity in South Africa (Pretoria: Haum Tertiary, 1994), pp. 8-88.

Shembe Church, which strongly reflects Zulu culture. African indigenous churches have been regarded as inward looking and disinterested in political participation at the initial stage. However, the Council of African indigenous churches unites a number of bodies and has been politically engaged. It is also connected to other churches through its membership of the South African Council of Churches (SACC).

Unlike the converts of the English speaking churches, the converts of Afrikaans Reformed Churches, some other mission churches and certain missionary societies were formed into separate churches always under the watchful eye of the white missionaries. The Afrikaans Reformed Churches were widely identified with Afrikaner nationalism and held to be complicit in apartheid. The largest one of the group is the Nederduitse Gereformeerde Kerk (Dutch Reformed Church). The others include the Nederduitsch Hervormde Kerk, the Gereformeerde Kerke and the Afrikaanse Protestantse Kerk. There are three mission churches within the Dutch Reformed Churches namely the Nederduitse Gereformeerde Sendingkerk (Coloured), the Nederduitse Gereformeerde Kerk in Afrika (Black) and the Indian Reformed Church. In 1994, the former two churches amalgamated as the Uniting Reformed Church of Southern Africa.

The Pentecostal churches, especially the Apostolic Faith Mission, drew many of their members from the Afrikaans Reformed Churches. Pentecostal and charismatic churches in South Africa are also represented by a number of other groups, organizations and movements including the International Fellowship of Christian Churches. The membership of these groups is growing very fast, particularly in white suburbs. The Church of England arrived in South Africa with the English troops at the beginning of the nineteenth century, and claims to be the original representative of Anglicanism in South Africa. The Salvation Army and the Seventh Day Adventist Church are notable in this group. The Baptist Church has been in South Africa from the middle of the nineteenth century. The largest denominations are the Baptist Union and the Baptist Convention.

#### 3.6.2.2. Commencement of Ecumenical Relations.

The creation of the World Council of Churches (WCC) in 1948 gave birth to new ecumenical relations both domestically and internationally. It brought the hope that the divisions between Christian churches in South Africa might be healed, and most South African churches spontaneously joined the WCC.

Not only the English-speaking churches such as the Anglicans, Presbyterians and Methodists joined, but also the Afrikaans churches such as the NG Churches of the Cape and Transvaal, and the Nederduits Hervormde Kerk van Afrika. They dispatched their delegates to the WCC conferences in Amsterdam (1948) and Evanston (1954). Some South African delegates Allen Paton, Ben Marais and C. B. Brink played an active role in the WCC conferences.

#### 3.6.2.3. Remote Relations with WCC.<sup>25)</sup>

After certain decisions on race relations were taken at Evanston, there was growing uncertainty among Afrikaans member churches. But several officers of the WCC also visited South Africa and lots of South African students received bursaries from the WCC to study in Europe and America. There was no open breach until 1960. In 1960 a conference was held at Cottesloe to spotlight the race issue and the church's role. It was attended by representatives of South African member churches and delegates from the WCC.

After long discussions about the outcome of the Cottesloe talks, all South African members except the Nederduitsch Hervormde Kerk van Afrika agreed to support some of the decisions, but so much emotion was whipped up by some major points of the Cottesloe findings, that a political storm erupted. The NG Church and the Hervormde Church decided to resign from the WCC at their synods in 1961, while some white reformed churches still maintained some contact with the WCC as late as the New Delhi conference. The contact dwindled rapidly after the WCC decided to support "freedom fighters" in South Africa, which was regarded as church support for terrorist activities by all South African white people. However, the English-speaking churches did not follow the example of the Afrikaans churches. They retained their membership of the WCC.

#### 3.6.2.4. The Christian Institute of South Africa.

Because the NG church and a few others had broken the contact as a

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25) Ibid., pp. 279-281.

result of their resigning from the WCC, a number of church leaders decided to set up new individual channels to continue their dialogue with

overseas churches. In 1963 the Rev. C. B. Naude established the Christian Institute of South Africa. Several Afrikaans church leaders joined the Institute, because it advocated a profound ecumenical commitment. It provided a useful channel of communications as well as activities involving people of different races and denominations at the initial stage.

However, it soon became a political target, particularly after publishing certain confidential Broederbond documents in Sunday Times. C. B. Naude and A. Geysers were responsible for the incident. This resulted in the Institute losing the support of many Afrikaans churches, and its function as channel between Afrikaans churchmen and the WCC. In October 1977 the Minister of Justice banned the publication of *Pro Veritate*, which played an important role as mouthpiece for the Institute from May 1962. The activities of the Institute were simultaneously restricted in South Africa, which virtually brought a halt to all its functions. Some its members, especially in Holland, continued functioning for some time.

#### 3.6.2.5. The South African Council of Churches (SACC).<sup>26)</sup>

The SACC has created a fellowship for dialogue among a wide and representative group of churches in South Africa. At present, It is undoubtedly the most comprehensive and ecumenical church organization in South Africa. It has twenty member churches and four observers representing about 15 million South African Christians. Its aim is to promote church unity, coordinate church and missionary endeavours and to undertake joint enterprises.

The "Message to South African People" published in 1968 turned the spotlight on the SACC and resulted in the significant WCC conference on "Church and Society" held in Geneva in 1966. After returning from Geneva, Bishop Bill Burnett and Rev. C. F. Beyers Naude travelled around South Africa to discuss what the Geneva recommendations would imply for South Africa. A theological committee was set up to consider what obedience to God required in order for South African churches to unify in Christ. This committee's message to all the churches in the country demonstrated the basic incompatibility of apartheid with the Gospel of Jesus Christ. Most of the member churches of the SACC supported its message and rendered

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26) Ibid., pp. 258-260.

their obedience and loyalty to Jesus Christ. However, the chasm between the SACC and the Afrikaans-speaking churches grew wider.

The SACC then set up a "Study Project on Christianity in an Apartheid Society (SPROCAS)" which challenged church members and ministers to reflect anew on their calling as Christians in South Africa. In 1969 the constitution of the SACC was drawn up in line with the WCC's. The constitution provided for an annual national congress to be attended by the delegates from member churches and which would deal with topical issues. It also stipulated to the functions of the regional councils of the SACC. The general secretariat would act as a central executive for the councils. The activities of the SACC were divided into several sections such as study, mission and evangelism, interchurch aid, and justice and reconciliation.

#### 3.6.2.6. New Themes of Church Life in the 1970s and 1980s.<sup>27)</sup>

New themes which permeated the life of churches were ecumenism, pentecostal and charismatic movements, the independence of young churches, new theological emphasis, social and political involvement etc. The pentecostal and charismatic (neo-pentecostal) groups experienced the fastest growth in Southern Africa in the twentieth century.

Pentecostalism can be broadly described as the religious school of thought which additionally teaches the regeneration and conversion through a powerful spiritual experience known as "baptism with the Holy Spirit." Pentecostalism often reacts against existing churches whose religious experiences are seen to be cold or unduly rational.

The charismatic movement can be described as a Christian movement which exercises the specific and unusual gifts of the Spirit such as speaking in tongues and divine healing. The movement has patterned itself on the pentecostal model and its concern with the particular gifts of the Holy Spirit. It is thus sometimes termed Neo-Pentecostalism.

The charismatic movement has widely influenced the traditional churches such as the Presbyterian, Methodist, Baptist, Anglican, Roman Catholic, Lutheran and Nederduits Gereformeerde churches in South Africa. The charismatic concept is gaining strength through organizations such as the Christian Interdenominational Fellowship, Youth with a Mission (YWAM),

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27) Ibid., pp. 283-298.

Koinonia and the Full Gospel Businessmen's Fellowship. The role of spiritual gifts such as glossolalia and divine healing was generally recognised by the traditional churches in South Africa.

#### 3.6.2.7. Apartheid and the Attitude of Church.<sup>28)</sup>

In the early 1970s the racial segregation policy led to a dangerous confrontation between the Government and the black and English-speaking churches that strongly opposed this policy. The Anglican Dean of Johannesburg, Rev. G. Ffrench-Beytagh, was charged with high treason and imprisoned for his strong reaction against the segregation policy in 1971. In 1974 the annual general meeting of the SACC dealt with the sensitive issues of detention without trial, structural violence, conscientious objection to military service, withdrawal of foreign investment, and civil disobedience.

The Soweto riots in 1976 brought a new dimension to the strained situation. Unrest spread over the country as the black youth demonstrated against educational discrimination and bad family laws. Soweto gradually became a national and political symbol of a new black generation in South Africa. The Soweto riots in 1976 affected far more unrest than did the Sharpeville in 1960.

Meanwhile, Afrikaans-speaking churches still followed the Government policy of racial segregation. However, different opinions of social justice were gradually expressed among the churches. They have expressed their concerns about their involvement in Apartheid at conferences and discussions. Sixteen church representatives of Afrikaans churches attended the conference of the World Alliance of Reformed Churches held in Pretoria in 1979 – the first meeting since Cotteslae in 1960 to discuss the church's task with regard to social justice.

#### 3.6.2.8. South African Christian Leadership Assembly (SACLA).

About 5,000 South African Christians of all the denominational, cultural, language and racial groups met at a conference of the South African Christian Leadership Assembly (SACLA) in Pretoria in July 1979. It was an

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28) J. W. Hofmeyr, C. J. S. Lombaard and P. J. Martiz, ed. Perspectives on Christianity (Pretoria: IMER, 2001), pp. 52-67.

offshoot of the Pan African Christian Leadership Assembly (PACLA) in 1976. The main objective of SACLA was to discover together what it meant to be a faithful and effective witness to Jesus Christ as Lord in South Africa. SACLA sought to develop mutual understanding across barriers of language, culture, race and denomination. There is every reason to regard SACLA as a milestone in South African ecumenism.

#### 3.6.2.9. Tension in South African Churches.<sup>29)</sup>

Eight eminent NG theologians published "Reformation Day Witness" in October 1980. In 1981 "Stormkompas" - collected essays containing the views of some NG theologians, ministers and church members - was published. The Reformation Day Witness dealt with the Church's apparent inability to fulfil its mission of reconciliation, to prevent polarization and to provide the authorities with an unambiguous witness. Stormkompas scrutinized the widely accepted traditional Afrikaner's views on the relations between peoples, which was politically institutionalized during the forties and since then legitimized by the NG Church as biblically justified. The Broederkring (now the Belydende Kring) emerged to work towards greater unity among the NG Church fraternity at a local level and to give moral support to the ministers of the young churches.

The NG Mission Church at its synod in Belhar in 1982 announced a "status confessionis" on apartheid condemning it as a heresy. The synod declared that the secular gospel of apartheid was a threat to the church's creed of reconciliation and unity. The World Alliance of Reformed Churches also adopted a similar resolution in Ottawa in 1982. Noteworthy is a brochure entitled "A Different Gospel: a Critique of the Theology behind Apartheid" published by the Presbyterian Church in Southern Africa in 1979. This brochure appealed to Afrikaans-speaking churches to engage in an open and searching theological dialogue on differing interpretations of Scripture with regard to relations of South African people. The Christian congress consisting of representatives of all the theological society in the beginning of 1982 again focused on the role and function of the Christian Church in South Africa in the 1980s.

The Nederduitsch Hervormde Kerk resigned from the World Alliance of

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29) Ibid., pp. 68-86.

Reformed Churches. The banning order on B. Naude was lifted. D. Tutu received the Nobel Peace Prize. Well-known church leaders involved in opposing the Government in the last four decades include A. Reeves, T. Huddleston, C. Desmond, B. Naude, C. Winter, A. Boesak and D. Tutu. The tensions between the Government and church leaders flared up again in 1988, when about 150 church leaders marched to Parliament to present the President with a petition against the restrictions imposed on 17 social and political organizations.

Since the acceptance of a document titled "Church and Society" by the general synod in 1986, the NG Church has made a determined effort to improve its relations with other churches. But on the eve of a meeting between Anglican and NG Church leaders in Pretoria, the general synodical commission of the NG Churches launched a sharp attack on D. Tutu and A. Boesak, who, according to them, were not only in conflict with the state but also with Scripture. This attack resulted in the most serious crisis in the history of the Federal Council of NG Churches consisting of church leaders of Dutch Reformed churches. Thus, Anglican Church cancelled its meeting with the NG Churches and the SACC cancelled the consultation with the NG Churches. All the family of NG Churches met at Vereeninging to ease its tensions with other churches in 1989. In the meantime, the Dutch Reformed Mission Church and the Dutch Reformed Church in Africa moved toward reunification.

The publication of the Kairos Document by a group of theologians in 1985 evoked conflicting reactions. The Document became a further step in the ongoing struggle of the church concerning its calling and task. The controversy it caused illustrated the deeply rooted divisions and polarizations within South African Christianity. The Document became a threatening symbol in one sense and a symbol of hope in the other sense. It was serially published by the Institute for Contextual Theology: "Road to Damascus" at the beginning of 1989, "Negotiations, Defiance and the Church" in September 1989, "The Release of Nelson Mandela: reading the signs of our times" in March 1990 and "the Rustenburg Declaration" in September 1990. These documents clearly showed the role of churches in social justice in South Africa.

#### 3.6.2.10. The Rustenburg Consultation and the Christian Movement.

In February 1990, the Government lifted the ban on political

organizations as well as the state of emergency. The Government released certain political leaders and announced the repeal of the apartheid laws. This happened 30 years after the massacre at Sharpeville and the Cottesloe Consultation. In the light of this development, the SACC took the initiative to organize the Rustenburg Consultation in November 1990. This Consultation proved historically significant since it was the largest gathering of all the Christian churches ever held in South Africa and broad consensus was reached under the guidance of the words of God and the Holy Spirit. The Consultation states that apartheid is a sin and that it should be rejected. The conference delegates confessed their guilt to the establishment, maintenance or even the involuntary acceptance of apartheid. The conference declared that their highest and only loyalty was towards God as servants of God always under His reign.

Political power was now handed to the Blacks. Today there is no restriction on Christian movement. However, the progress of ecumenical contact still remains uncertain in South Africa. There still remains a gulf between the so-called Evangelical churches and members of the SACC. So, churches and Christians not only give witness to the love of God and of their neighbours, but they are also supposed to be doers for "Basileia Tou Theou" in conditions of the widespread violence and instability resulting from apartheid. This surely is the only road to peace and prosperity in South Africa.

#### 3.6.2.11. Research Institutes for Mission.

In South Africa much attention is given to the study of missiology. A number of research institutes need to be mentioned.

##### 3.6.2.11.1. The Southern African Missiological Society (SAMS).

Missiology as an academic discipline is relatively young in South Africa. The first chair in missiology was established in 1959 by Prof. W. J. van der Merwe at the University of Stellenbosch. The SAMS was formed in 1968 as a result of the initiative of Prof. David J. Bosch and a few colleagues. The SAMS is a loosely structured community of about 130 scholars and practitioners of mission, which is held together by a common commitment to reflect critically on mission, to attend an annual congress and produce an academic journal, "Missionalia."

The members of the SAMS attend an annual congress in January to

discuss a theme determined at the previous congress. The programmes of the SAMS are made up at the plenary sessions, forum and business meeting. Over the past years, the themes of the congress can be characterized as contextual subjects reflecting the highly polarized South African situation of the 1980s and early 1990s. The themes of some recent congresses may give an impression of contemporary concerns such as mission and development (2003), Mission and prophecy (2004), and mission and the New Testament (2005). *Missionalia* is the official journal of the SAMS which Prof. D. J. Bosch set up in 1973 and managed until his tragic death in April 1992.

#### 3.6.2.11.2. Umpumulo Missiological Institute (UMI).

The UMI is the institute established by the Lutheran Churches of South Africa in 1965 to support Christian missions in the context of South Africa.

#### 3.6.2.11.3. The Ecumenical Research Unit (ERU).

The ERU is an institute that examines the leaning of church–sociology leaning towards political, economic and social development rather than evangelism, holiness and church growth in the typical context of South Africa.

#### 3.6.2.11.4. Lumbo Missiological Institute (LMI).

The LMI is an institute established by the Roman Catholic Church to develop the liturgy and catechism which are indigenized into an African context.

#### 3.6.2.12. Summary of Modern Christian History.<sup>30)</sup>

A timeline summary of Christian development in the modern history of South Africa is as follows;

- 1948: Ben Marais continues to question the Scriptural foundation of apartheid.
- 1949: Rosettenville Conference of the Christian Council of South Africa.
- 1956: Conference on "Christian Literature for the Bantu in South Africa."

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30) *Ibid.*, pp. X–XI.

- 1957: South African Catholic Bishops Conference theologically rejects apartheid.
- 1960: Cottesloe Consultation.
- 1963: Formation of the Christian Institute.
- 1968: South African Council of Churches reestablished and publishes Message to the People of South Africa.
- 1969: World Council of Churches set up "program to combat racism (PCR)."
- 1976: Various churches respond to Soweto events.
- 1978: Desmond Tutu becomes General Secretary of the South African Council of Churches.
- 1980: Reformation Day Witness.
- 1982: Apartheid is declared a heresy by World Alliance of Reformed Churches, and draft of Belhar Confession is adopted.
- 1985: Kairos Document.
- 1986: Evangelical Witness. Church and Society Document.
- 1987: Faith and Protest and Schism in Ned. Geref. Kerk.
- 1988: Relevant Pentecostal Witness.
- 1989: Road to Damascus.
- 1990: Allan Boesak becomes president of World Alliance of Reformed Churches. Rustenburg Declaration.
- 1991: Churches and businesses assist to facilitate National Peace Accord.
- 1993: Churches from English and Afrikaans backgrounds retain profile in the process of reconciliation.
- 1994: Johan Heyns assassinated.
- 1998: The Ned. Geref. Kerk declares apartheid a sin and rejoins World Alliance of Reformed Churches.
- 1999: Relations within the Ned. Geref. Kerk. family remain tense.
- Allan Boesak imprisoned.
- The Ned. Geref. Kerk declared 2001 a Year of Hope, attending to reconciliation, poverty and moral values.

### 3.6.3. A Statistical Picture of Christianity in South Africa.

According to the national census of 2001, Christians accounted for 79.8 % (35,760,358 persons) of the population of 44,819,780. The oldest denomination is the Dutch Reformed Church established by the first settlers

who arrived at the Cape of Good Hope in 1652. The mother denomination has preceded churches with basically the same denominational identity.

### 3.6.3.1. Christian Denominational Groups.<sup>31)</sup>

The Christian denominations may be subdivided into four smaller groups namely Mainline Churches, Pentecostal and Charismatic Churches, African Independent Churches (AICs) and Other Churches. The Christian market share among the four groups showed 39.9% (14,259,664 persons), 7.3% (2,625,830), 40.8% (14,598,922) and 12.0% (4,275,942) respectively.

#### 3.6.3.1.1. Mainline Churches.

This church group has the most denominations in South Africa. The Roman Catholic Church is the largest denomination (8.8% of the total number of Christians in 2001), followed by the Dutch Reformed Church (DRC: 8.4%), the Methodist Churches of SA (8.2%) and the Anglican Church (4.5%). However, the DRC family is still struggling to overcome the racial division among the DRC (White), the Uniting Reformed Church (mainly Blacks and Coloureds), the Dutch Reformed Church in Africa (Blacks) and the Reformed Church in Africa (Asians).

When identifying the population groups within the Mainline Churches, the Reformed Churches have 42.8% of the White Christian market share followed by the Methodist Church with 9.2% and the Catholic Church with 7.6%. In the Coloured group, the members of the Reformed Churches have 14.0% of the Coloured Christian market share which precedes the Roman Catholic Church(10.2%) and Anglican Church(10.4%). In the Black Group, the Reformed Churches only 4.1% of the Black Christian market share, while the Catholic Churches and the Methodist Churches have 8.9% and 9.9% respectively.

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31) J. Hendriks and J. Erasmus, "Religion in South Africa: The 2001 Population Census Data," Journal of Theology for Southern Africa, No. 121, March, 2005, pp. 88-111.

Table 19: Membership of Christian Mainline Churches.

Churches	Blacks	Colored	Indian/ Asian	Whites	Total
DRC Family	1,077,020	475,654	2,164	1,450,861	3,005,698
Reformed Churches	51,901	4,125	158	47,370	103,553
Nederduitsch Hervomde Kerk	22,133	2,963	60	81,633	106,790
AfrikaanseProtestante Kerk	389	1,320	11	14,433	16,153
Anglican Church	1,048,020	355,302	5,130	206,501	1,614,954
Church of England in SA	59,788	3,503	119	43,712	107,122
Methodist Churches of SA	2,453,624	127,353	2,821	341,758	2,925,556
Other Methodist Churches	104,965	3,627	160	1,408	110,161
African Meth .Episcopal Ch.	236,931	32,229	79	447	269,687
Lutheran Churches of SA	933,507	112,685	569	23,952	1,070,713
Other Lutheran Churches	52,119	5,895	237	2,022	60,273
Presbyterian Churches	613,870	9,938	845	73,571	698,225
Other Presbyterian Churches	132,530	1,094	60	586	134,271
United Cong. Church of SA	187,025	67,769	294	1,617	256,705
Other Cong. Churches	151,059	90,866	387	9,807	252,120
Baptist Churches of SA	232,782	34,751	4,309	74,504	346,347
Roman Catholic Churches	2,498,257	351,589	20,670	281,275	3,157,791
Other Roman Catholic Ch.	27,987	669	156	732	29,545
Orthodox Churches	0	0	0	0	0
Total	9,883,907	1,681,332	38,229	2,656,189	14,259,664

Source: J. Hendriks and J. Erasmus, "Religion in South Africa: The 2001 Population Census Data," *Journal of Theology for Southern Africa*, No. 121, March, 2005, pp. 93.

Based on the information in table 19, the Christian market share by population group is shown in the following table 20.

Table 20: Market Share of Mainline Churches by Population Group.

Population Group	Blacks	Coloureds	Indians/Asians	Whites	Total
Church Members	9,883,907	1,681,332	38,229	2,656,189	14,259,664
Market Share(%)	34.9	48.5	14.0	71.2	39.9
Total Christians	28,293,145	3,466,223	272,202	3,728,779	35,760,358
Total Population	35,416,163	3,994,506	1,115,466	4,293,637	44,819,780

Source: Ibid., p.93.

### 3.6.3.1.2. Pentecostal and Charismatic Churches.<sup>32)</sup>

In this church group, there are the three oldest Pentecostal Churches in South Africa namely the Apostolic Faith Mission, the Full Gospel Church and

32) Ibid., pp. 95-96.

the Assemblies of God, established as independent missions mainly for Black South Africans in the early 20th century ahead of the Union of South Africa founded in 1910. They grew steadily into full-fledged denominations. Their market share rose to 8.9% in 1996 from 5.4% of the Christians in South Africa. However, their percentage officially dropped to 7.3% in 2001 due to statistical compilation problems.

Blacks comprise 6.5% of the membership of the mainline churches, Coloureds 11.8%, and Indians and Asians 24.8%. The Pentecostal and Charismatic Churches have their highest market share in the Asian group (24.8%) followed by Coloureds, Whites and Blacks. The Apostolic Faith Mission of SA is the oldest and largest denomination in South Africa. It has 1.1 million members, equivalent to 3.7% of the Christian market share. 70% of its members are Blacks mostly residing in Gauteng, the Eastern Cape and Northern Province. Another interesting feature is the New Apostolic Church, which has 208,966 members equivalent with only 0.7% of the Christian market share. 71.6% of its members are Coloureds, mostly living in the Western Cape (Used 1996 data due to the compiling error in 2001).

Table 21: Membership of Pentecostal/Charismatic Churches.

Churches	Blacks	Coloreds	Indians	Whites	Others	Total
Int'l Fellowship of Christ Ch.	13,044	4,892	591	18,165	285	36,977
Apostolic Faith Mission of SA	786,586	111,158	8,062	211,340	6,921	1,124,067
New Apostolic Church	39,890	149,516	351	14,577	4,632	208,966
Pinkster Protestante Kerk	9,118	20,379	539	37,582	653	68,271
Full Gospel Ch. of God in SA	125,079	34,084	27,359	49,181	2,058	237,761
Other Pentecostal Churches(20)	16,943	30,535	1,241	3,567	784	53,070
Other Pentecostal Churches(50)	222,634	78,396	12,833	23,477	3,104	340,444
Assemblies of God of SA	254,322	23,707	704	12,999	1,862	293,594
Other Assemblies	65,398	6,458	477	2,518	337	75,188
Int'l Pentecost Church	135,775	585	121	747	595	137,823
Christian Center	60,020	16,031	6,847	14,381	1,045	98,324
Other Charismatic Churches	3,985	1,036	250	3,448	110	8,829
Total	1,732,794	476,777	59,375	391,982	22,386	2,683,314

Source: J. Hendriks and J. Erasmus, "A General Statistical Picture of Religion in South Africa," No Quick Fixes, ed. by E. Kritzing, Pretoria: IMER, 2002, p.16.

Based on the membership figures of Pentecostal/Charismatic Churches in table 21, the Christian market share by population groups in 1996 was as shown in table 22.

Table 22: Market Share of Pentecostal/Charismatic Churches by Population Group.

Population Group	Blacks	Coloreds	Indians	Whites	Others	Total
Church Members	1,732,794	476.777	59,375	391,982	22,386	2,683,314
Market Share(%)	7.4	16.6	30.5	11.4	11.0	8.9

Source: Ibid., p.16.

### 3.6.3.1.3. African Independent Churches(AIC).<sup>33)</sup>

AICs trace two main origins. The first is the secessions from mainline churches at the end of the 1800s and the beginning of the 1900s, which played an important role in the black community and their struggle against colonialism, imperialism and apartheid. The other originated with the birth of Pentecostalism in South Africa. White Pentecostalism developed its own ethos and story due to racial tensions from the beginning. An outstanding feature of this movement is its large number of small and independent churches. The names of at least 4,500 churches were mentioned in the census forms in 1996.

The Zion Christian Church (ZCC) is the largest church (denomination) with 4.9 million members, equivalent to 13.8% of all the Christians in South Africa in 2001. ZCC members are recognized by their badge – a silver star on a piece of green cloth. Over the Easter weekend, more than a million members gather near Polokwane in Limpopo. About 14.5 million people belong to AICs, which represent 47.6% of all Black Christians in South Africa. They hail chiefly from the Eastern Cape (1.5 million), KwaZulu-Natal (2.5 million), Gauteng (1.7 million), Mpumalanga (1.1 million) and Northern Province (1.8 million) in 1996 (Used 1996 data due to the compiling error in 2001).

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33) J. Hendriks and J. Erasmus, "A General Statistical Picture of Religion in South Africa," No Quick Fixes, ed. by E. Kritzing, Pretoria: IMER, 2002, pp. 21-22.

Table 23: Membership of African Independent Churches (AICs).

Churches	Blacks	Coloreds	Indians	Whites	Others	Total
Zion Christian Church	3,813,740	16,611	1,975	3,921	18,651	3,854,898
Other Zionist Churches	2,092,507	21,223	1,852	10,766	10,380	2,136,728
St. Engenas Zion Christian Ch.	12,709	65	5	83	43	12,905
Bandla Lama Nazaretha	448,912	2,812	220	839	1,982	454,765
Other Nazarene Churches	18,887	2,302	131	1,075	131	22,526
Other Apostolic Churches	2,584,707	322,613	4,412	146,727	19,330	3,,77,789
St. John's Apostolic Church	215,494	1,061	111	182	753	217,601
Other African Apostolic Ch.	12,113	266	20	246	57	12,702
Ethiopian Type Churches	449,221	18,840	1,101	2,634	2,462	474,258
Ethnic Churches	30,055	3,390	50	133	1,901	35,529
Other African Independent Ch.	216,681	6,064	334	4,931	1,027	229,037
Other Baptist Churches	130,802	5,194	567	2,658	556	139,777
Total	10,025,828	400,441	10,778	174,195	57,273	10,668,515

Source: Ibid., p.18.

According to the membership figures of AICs in table 23, the Christian market share by population group in 1996 was as shown in table 24.

Table 24: Market Share of AICs by Population Group.

Population Group	Blacks	Coloreds	Indians	Whites	Others	Total
Church Members	10,025,828	400,441	10,778	174,195	57,273	10,668,515
Market Share(%)	42.9	11.1	5.5	5.1	28.2	35.5

Source: Ibid., p.18.

#### 3.6.3.1.4. Other Churches.<sup>34)</sup>

The list of Other Churches includes Seventh Day Adventist Churches, Salvation Army United Church, Church of Christ of Latter Day Saints, Other Christian Churches, Other Orthodox Churches and Other Evangelical Churches. The largest church in this group is the Seventh Day Adventist Church. It has 176,402 members representing 0.6% of the Christian market share. 78% of its members are Black, who are predominantly from the Eastern Cape. Their Coloured members are mostly in the Western Cape, while their White members are mostly in Gauteng.

34) Ibid., pp. 20-21.

Table 25: Membership of Other Churches.

Churches	Blacks	Coloreds	Indians	Whites	Others	Total
Ch .of Christ of Latter Day Saints	2,420	561	2,966	3,709	106	9,762
Salvation Army United Church	44,146	1,642	106	2,810	388	49,092
Seventh-day Adventist Church	71,556	11,676	686	7,046	837	91,801
Other Adventist Churches	66,053	4,249	443	3,396	460	74,601
Other Christian Churches	882,095	147,352	76,558	145,266	10,584	1,261,855
Other Orthodox Churches	12,530	517	36	669	74	13,826
Other Evangelical Churches	564,755	50,616	3,652	15,619	3,765	638,407
Total	1,643,555	216,613	84,447	178,515	16,214	2,139,344

Source: Ibid., P.17.

Based on the membership figures of other churches shown in the above table 25, the Christian market share by population group in 1996 was as shown in the following table 26.

Table 26: Market Share of Other Churches by Population Group.

Population Group	Blacks	Coloreds	Indians	Whites	Others	Total
Church Members	1,643,555	216,613	84,447	178,515	16,214	2,139,344
Market Share(%)	7.0	7.6	43.4	5.2	4.3	7.1

Source: Ibid., p.17.

### 3.6.3.2. Christian Trends of Population.<sup>35)</sup>

The number of Black Christians grew steadily from 1.1 million in 1911 to 28.3 million in 2001. Expressed as a percentage, the membership share was 26.2% in 1911, 77.2% in 1991, 75% in 1996, and 79.9% in 2001. Judged by the results of a series national censuses, trends in the growth and decline in South Africa turned out to have been linked to those of the Black population group. The historical records of South African Christian movements generally illustrate the extent to which Black people have influenced religious statistics in South Africa. Trends in the growth and decline of Christianity from 1911 to 2001 are shown in table 27.

35) Paul Siaki, "Christianity in the New South Africa: Another Look at the Statistics," in *No Quick Fixes*, ed. by Dons Kritzing (Pretoria: IMER, 2002), pp. 36-37.

Table 27: Christian Membership Trend from 1911 to 2001.

Year	1911	1921	1936	1946	1951	1960	1970	1980	1991	1996	2001
Rate(%)	45.7	51.3	60.8	63.2	68.0	73.4	75.4	77.0	74.5	74.1	79.8

Source: Ibid., p. 23.

Membership among the Colored population group shows a fluctuating movement which jumped from 69.7% in 1911 to 91.4% in 1921 and remained very high until it dropped from 87.0% in 1980 to 64.4 % in 1991. However it rose again to 79.7% in 1996 and 86.8% in 2001, which marked the highest percentage of Christians among population groups in South Africa.

The White population group shows almost the same pattern as the fluctuation movement of the Coloured group. Until 1980 over 90% of Whites associated with a Christian religion. But the decline started from 91.4% in 1980 to 77.9 in 1991 and 77.5% in 1996, but increased again to 86.8% in 2001. The number of White Christians fell from 4.154 million in 1980 to 3.948 million in 1991 and 3.435 million in 1996, but increased to 3.728 million in 2001. The number of Indian and Asian Christians increased from 18.6% in 1996 to 24.4% in 2001. Table 28 shows the percentage of Christians among the different population groups in the multi-cultural South Africa.

Table 28: Christian Percentage of Population Groups in 2001.

Population Group	Blacks	Coloreds	Indian/ Asian	Whites	Total
Total Christians	28,293,145	3,466,223	272,202	3,728,779	35,760,358
Christian Rate(%)	79.9	86.8	24.4	86.8	79.8

Source: Ibid., p.18.

### 3.6.3.3. Denominational Market Share Trends.<sup>36)</sup>

Membership of the typical mainline denominational families such as Reformed, Methodist, Congregational, Presbyterian, Baptist and Lutheran moved downward in the terms of market share from 1911 to 1996, while three other groups i.e. AICs, the Roman Catholic and the Pentecostal/

36) Ibid., pp. 28-29.

Charismatic Churches are steadily expanding their market share. There is a contrast trend to roughly form an "X" between the mainline Reformed Churches and the AICs. 94% of AICs' members are black, while only 40% of the Reformed Church members are black. The AICs are gaining members, while the Christian market share of Mainline Churches is decreasing.

We expect the growth of the AICs to be influenced by Black upward mobility. The more educated are likely to become more secularized while the younger generation, which is becoming educated, is more likely to join churches other than the AICs. However, signs that the AICs leadership is becoming more educated, may counter the expected tendency.

The Roman Catholic Church is evenly represented in all population groups and in all provinces. Numerically, it has steadily been growing but its market share has gradually been declining since 1980. Pentecostal and Charismatic Churches are growing, which is a world-wide phenomenon. Some 76 % of their members belong to the Black population group. These trends have been influenced by the White negative birth-rate, Coloured declining birth-rate and Black high birth-rate. It is expected that these trends will be continued in South Africa with a rise in the typical America-oriented independent churches.

#### 3.6.3.4. Geographical Distribution of Christianity.<sup>37)</sup>

The Reformed family has its highest market share in the Northern Cape (32.6%), The Free State (27%) and the Western Cape (26.7%), but it has only 3.3% in KwaZulu-Natal and 6.8% in Northern Province (Limpopo). The Roman Catholic Church members are well distributed over all the provinces and population groups. The Methodist Church has its stronghold in the Eastern Cape where it has a Christian market share of 20.9% and is well represented in the Black and White groups.

The Anglicans are best represented in the Western Cape where they have a market share of 11.2%. Their market share increases to 12% when the Church of England in South Africa is included. The Presbyterians are best represented in the Eastern Cape where they have a market share of 5.9%,

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37) Paul Siaki, *Ibid.*, pp. 34-35.

due mainly to a large number of Black members. The Lutherans have a market share of 4.5% in the Northern Cape and 8% in the adjoining Northwest and Northern provinces, due mainly to a large number of Black and Coloured members.

The national census includes the category "no religion, refused/ not stated" which causes some uncertainty in interpreting the data. The number of respondents answering in this category in 1961 and 1991 may indicate the frustration accompanying political upheaval. If the 1961 and 1991 census years were skipped, the number answering in this category would have shown the rising trend across all the population groups. Table 29 indicates that even 22.6% of the population (9,169,000 persons) opted for "no religion, refused or not stated." in the national census of 1996.

Table 29: Provincial Distribution of Christianity. Unit: %, 1,000

Province	Population	AICs	Other Christians	No and Refused	Other Faiths	Unempl. Rank	Poverty Rank
Eastern Cape	6,302	23.1	57.8	17.9	1.2	1	5
Free State	2,633	21.7	65.7	11.7	0.8	5	3
Gauteng	7,348	22.8	47.8	25.7	4.0	8	9
KwaZulu-Natal	8,417	25.7	40.7	26.0	8.1	7	7
Mpumalanga	2,801	36.9	36.6	24.2	2.3	4	4
Northern Cape	840	13.6	70.0	15.1	1.3	6	1
Limpopo	4,929	36.1	26.3	35.5	1.2	2	2
Northwest Province	3,355	27.9	57.8	12.9	1.4	3	6
Western Cape	3,957	14.3	60.6	16.9	8.2	9	8
Total	40,582 (100%)	10,251 (25.3%)	19,607 (48.3%)	9,169 (22.6%)	1,806 (4.5%)	-	-

Source: Ibid., P.35.

#### 3.6.4. Markinor's World Values Survey.

In an attempt to cast more light on the theological fraternity of religious demographic data and complement that of the South African population census in 2001, the Unit for Religious Demographic Research, University of Stellenbosch bought and analyzed data from Markinor, the only South African internationally accredited market research company, which is involved in an international research project, World Values Survey (WVS) that takes place every five years. The WVS is a worldwide investigation of socio-cultural and political change, which based its methodology on the European values survey first carried out in 1981.<sup>38)</sup>

The Markinor 2000 World Values Survey provides the profile of the South African religious reality in the post-apartheid period and generations. The WVS questionnaire is correlated with gender, community size age, education, income, language, race, and work status, which provides respondents with 12 options i.e. (a) No, not a member, (b) Roman Catholic, (c) Protestant, (d) Orthodox (Russian/ Greek, etc.), (e) Independent African Church (ZCC, Shembe, etc.), (f) Evangelical/ Apostolic Faith Mission, (g) Jewish, (h) Muslim, (i) Hindu, (j) Buddhist, (k) Other, (l) No answer. Five of the 12 options are Christian denominations that are called and merged "Christian." This leaves us with 8 categories including the five large world religions. The time dimension of the analysis is synchronic or cross-sectional, which describes the South African population in 2000.

#### 3.6.4.1. Religion and Population.

Christian denominations have an overwhelming 77% adherence by all South Africans of 16 years and over. All the adherents of the different religions comprise 84.4 % of the population, while 15.5% are explicitly not religious, or prefer not to answer the question. The information on Jewish and Buddhist faiths is unreliable because of the small size of the samples. This would mean extrapolating from data received from fewer than five persons.

Table 30: Religion and Population in South Africa.

Religion	Not a Member	Christian	Jewish	Muslim	Hindu	Buddhist	Other	No Answer
Rate(%)	12.4	77.0	0.1	1.5	1.4	0.1	4.3	3.1

Source: Religious Affiliation in South Africa Early in the New Millenium: Markinor's World Values Survey, *Journal of Theology for Southern Africa*, November 2003, P. 86.

#### 3.6.4.2. Religion and Age.

We can discern two trends in the Christian group. One is that Christianity is slightly declining in the younger generations as shown in the

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38) J. C. Erasmus and H. J. Hendriks, "Religious Affiliation in South Africa Early in the New Millennium: Markinor's World Values Survey," in *Journal of Theology for South Africa*, No.117, November 2003, pp. 80-96.

second row of table 31. The other is that the percentage of the younger generation Christians is lower than the older groups as shown in the first row. However, the Muslim faith and other faiths reveal the reverse trend. Their market shares in the age groups of 16-24 and 25-34 years are generally increasing. Most of Muslims live in the Western Cape.

With the demise of apartheid and the birth of the new dispensation, the Muslim community was politically extremely involved in the anti-apartheid struggle. The Muslim-oriented Pagad movement (People against gangsterism and drugs) seems to be very much involved in gangs, drug trafficking and quasi-political activities, but their market share seems to grow continually. If we combine the two categories of "No, not a member" and "No answer," the reverse trends between Christian group and the Muslim & other faiths will be shown more clearly.

Table 31: Religions and Age in South Africa. Unit: %

	16-24 years	25-34 years	35-49 years	50 year and over	Total
No Member	28.2	28.9	30.8	12.1	100
	14.8	14.3	12.1	7.6	12.4
Christian	22.9	23.8	32.1	21.3	100
	74.6	72.9	78.5	82.8	77.0
Jewish		21.2	12.1	66.7	100
		0.1	0.0	0.4	0.1
Muslim	27.8	37.2	21.4	13.6	100
	1.8	2.2	1.0	1.0	1.5
Hindu	23.0	21.8	30.1	25.0	100
	1.4	1.3	1.4	1.8	1.4
Buddhist	23.5			76.5	100
	0.1			0.2	0.1
Other	27.8	29.0	27.4	15.8	100
	5.1	5.0	3.7	3.4	4.3
No Answer	17.2	33.8	32.2	16.7	100
	2.3	4.2	3.2	2.6	3.1
Total	23.6	25.1	31.5	19.8	100
	100	100	100	100	100

Source: Ibid., p. 87.

#### 3.6.4.3. Religion and Community Size.

The WVS distinguishes between five community sizes from small rural community with up to 500 people to metropolitan areas with more than 250,000 people. 40.1% of South Africans live in rural areas (communities

with up to 500 people), while 34.0% live in metropolitan areas as shown in table 32. Christianity is well represented in all the community sizes, but is below the average in the metropolitan areas.

78.1% of Muslims and 74.3% of Hindus are concentrated in the metropolitan areas of Cape Town and KwaZulu-Natal respectively. The reason why the number of responses "No, not a member" and "Other" in the rural areas is higher than the averages indicates that Christianity has not penetrated rural areas to the same extent. People adhering to African religions will not be able to answer the question concerning the denominations to which they belong and would refer to the categories of "No, not a member," "Other" or "No answer."

Table 32: Religion and Community Size in S.A. Unit: %

	up to 499 (Rural)	500-7,999 (Village)	8,000-39,999 (Small Town)	40,000-99,999 (Large Town)	100,000- 249,999(City)	More than 250,000	Total
No Member	46.0	1.3	4.9	1.5	6.4	39.9	100
	14.2	4.9	6.7	3.7	9.4	14.6	12.4
Christian	40.2	4.0	9.9	5.6	8.8	31.5	100
	77.3	90.1	83.4	86.5	80.7	71.4	77.0
Jewish						100	100
						0.3	0.1
Muslim	6.6	0.5	1.4	8.9	4.5	78.1	100
	0.2	0.2	0.2	2.7	0.8	3.5	1.5
Hindu	3.9	2.7	16.9	1.5	0.7	74.3	100
	0.1	1.2	2.7	0.4	0.1	3.2	1.4
Buddhist						100	100
						0.2	0.1
Other	50.7	0.7	13.1	3.7	8.3	13.5	100
	5.4	0.8	6.2	3.2	4.2	3.0	4.3
No Answer	33.6	3.1	2.6	5.5	12.9	42.4	100
	2.6	2.8	0.9	3.4	4.8	3.9	3.1
Total	40.1	3.4	9.2	5.0	8.4	34.0	100
	100	100	100	100	100	100	100

Source: Ibid., p. 88.

#### 3.6.4.4. Religion and Education.

8.1% of South African adults have no schooling and 30.8% have only primary school education as shown in table 33. Christianity is very evenly presented in all the categories of educational levels, while 87.5% of Muslims have some high school and higher educational background. The categories of "No, not a member," "Other" and "No answer" have respectively 75.2%, 79.4% and 77.1 % of the adherents in the high school and lower educational

categories.

Table 33: Religion and Education in South Africa. Unit: %

	No Member		Christian		Jewish		Muslim		Hindu		Buddhi- -st		Other		No Answer		Total	
No Schooling	9.4	14.3	8.0	76.2					2.5	0.4			4.9	2.6	16.6	6.4	8.1	100
Primary School	33.0	13.3	30.4	76.2			12.5	0.6	16.9	0.8	76.5	0.1	44.2	6.2	27.6	2.8	30.8	100
Some High School	32.8	12.8	31.7	76.7			37.0	1.7	30.9	1.4	23.5	0.0	30.3	4.1	32.9	3.2	31.9	100
Matric	16.3	11.0	18.6	77.9	34.4	0.2	32.3	2.6	34.3	2.7			13.4	3.1	14.4	2.4	18.9	100
Matric & Other Qualification	7.9	9.7	10.6	79.9	65.6	0.7	17.7	2.6	15.4	2.2			6.0	2.5	7.7	2.4	18.4	100
Other	0.6	11.5	0.7	75.4			0.5	1.0					1.3	8.4	0.8	3.7	10.2	100
Total	100	12.4	100	77.1	100	0.1	100	1.5	100	1.4	100	0.1	100	4.3	100	3.1	100	100

Source: Ibid., p. 89.

#### 3.6.4.5. Religion and Gender.

Men dominate the religious categories of "No, religion, "Muslim" and "No answer," while there are more women than men in the Christian, Other and Hindu faiths as shown in table 34.

Table 34: Religion and Gender in South Africa. Unit: %

Religion	No Member		Christian		Jewish		Muslim		Hindu		Buddhi- -st		Other		No Answer		Total	
Male	75.6	19.3	43.5	69.0	65.6	0.2	54.5	1.7	45.6	1.4	76.5	0.1	42.6	3.8	71.1	4.6	48.5	100
Female	24.4	5.9	56.5	84.6	34.4	0.1	45.5	1.3	54.4	1.5	23.5	0.0	57.4	4.8	28.9	1.8	51.5	100
Total	100	12.4	100	77.0	100	0.1	100	1.5	100	1.4	100	0.1	100	4.3	100	3.1	100	100

Source: Ibid., p. 90.

#### 3.6.4.6. Religion and Household Income.

Education has a close correlation with household income (income before tax and deductions) in table 32. 75% of the adherents in the categories of "No religion," "Other" and "No answer" are South Africans with lower educational level and their income is so poor that 71% of "No religion," 66.3% of "Other" and 69.9% of "No answer" earn less than R1,400 per month. This shows that the extent of poverty in South Africa is closely related to the educational levels of ethnic groups. 64.4% of South Africans earn less than R1,400 per month, while only 33.2% of Muslims earn less than R1,400 per month. The Christian faith has adherents in all the income categories.

Table 35: Religion and Household Income in S.A. Unit: %

	No Member		Christian		Jewish		Muslim		Hindu		Buddhist		Other		No Answer		Total	
Refused/ I Don't know.	14.0	17.0	9.0	67.5			25.9	3.8	17.1	2.4	76.5	0.4	11.2	4.7	12.4	3.8	10.3	100
Up to R499	23.3	15.2	17.7	74.6					0.7	0.1			21.4	5.1	30.1	5.1	18.3	100
R500/899	20.6	12.3	21.9	81.3			1.9	0.1	3.7	0.3			15.1	3.1	19.5	2.9	20.7	100
R900/1,199	5.7	10.1	7.4	81.6			1.4	0.3	2.7	0.6			9.2	5.6	4.1	1.8	7.0	100
R1,200/1,399	8.4	14.1	7.4	76.6			4.0	0.8	6.4	1.2			9.4	5.5	3.8	1.6	7.4	100
R1,400/2,499	7.7	11.1	8.5	76.6			7.3	1.3	4.9	0.8	23.5	0.2	14.8	7.4	6.9	2.5	8.6	100
R2,500/2,999	4.2	8.8	6.3	81.9			11.3	2.9	5.9	1.4			3.5	2.6	4.7	2.4	5.9	100
R3,000/3,999	2.3	6.3	4.7	78.1			11.8	3.8	13.2	4.1			4.5	4.1	5.1	3.5	4.6	100
R4,000/6,999	6.1	10.6	6.7	72.3	12.1	0.2	19.1	4.0	23.7	4.8			8.4	5.0	7.3	3.2	7.2	100
R7,000/11,999	3.0	7.5	5.3	81.3	12.1	0.3	8.7	2.6	14.2	4.1			1.9	1.6	4.0	2.5	5.0	100
R12,000 Over	5.5	13.7	5.1	78.7	42.4	1.0	8.5	2.6	7.6	2.2			0.6	0.5	2.2	1.4	5.0	100
Total	100	12.4	100	77.0	100	0.1	100	1.5	100	1.5	100	0.1	100	4.3	100	3.1	100	100

Source: Ibid., p. 91.

#### 3.6.4.7. Religion and Language.

It should be noted that the languages in the paper refers to the languages in which the interviews were conducted namely Zulu (21.2%), English (18.9%), Xhosa (17.2%), and Afrikaans (13.3%). This is to be distinguished from a question that specifically asks for the mother tongue. Although the Christian faith maintains a presence in all the language groups, it is extensive among Afrikaans speakers (90.6%), Sotho-speaking people (85.4%), Xhosa-speaking people (83.9%), and Venda-speaking people (25.7%). People affiliated to the Muslim faith speak English (64.5%), Afrikaans (20%), and Zulu (10.8%). Most Hindus speak primarily English (95.3%) as a first language. The largest percentage of respondents in the category of "No, not a member" are from the Zulu and Pedi groups, while the Venda, Swazi and Ndebele groups also show a high percentage.

Table 36: Religion and Language in South Africa. Unit: %

	No Member		Christian		Jewish		Muslim		Hindu		Buddhist		Other		No Answer		Total	
English	16.0	10.5	16.5	67.5	100	0.6	64.5	5.1	95.3	7.3			23.6	5.6	21.4	3.5	18.9	100
Afrikaans	4.1	3.9	15.7	90.6			20.0	2.3			43.8	0.2	5.6	1.8	5.7	1.3	13.3	100
Zulu	27.7	16.3	19.6	71.5			10.8	0.8			56.3	0.2	35.6	7.2	27.5	4.0	21.2	100
Xhosa	15.4	11.1	18.8	83.9					2.2	0.2			15.9	4.0	5.1	0.9	17.2	100
Tswana	8.1	12.1	8.2	75.6			4.7	0.9					9.1	4.7	18.2	6.8	8.3	100
Sotho	5.9	7.9	10.2	85.4					2.0	0.3			7.4	3.5	8.7	2.9	9.2	100
Pedi	19.4	24.1	9.3	71.4									2.2	1.0	11.4	3.5	10.0	100
Venda	0.7	74.3	0.0	25.7													0.1	100
Tsonga/ Shangaan	0.8	10.9	0.9	79.4									0.6	2.8	1.9	6.9	0.9	100
Swazi	1.4	27.4	0.6	72.6													0.6	100
Ndebele	0.5	38.6	0.1	61.4													0.2	100
Other			0.0	66.7					0.5	33.3							0.0	100
Total	100	12.4	100	77.0	100	0.1	100	1.5	100	1.4	100	0.1	100	4.3	100	3.1	100	100

Source: Ibid., p. 92.

### 3.6.3.8. Religion and Population Group.

According to the national census of October 2001, South Africa has a population of 44.8 million which is made up of Africans (79.0%), Whites (9.6%), Coloureds (8.9%), and Asians (2.5%). 83.9% of the Coloureds and 83% of the whites are Christians, while only 25.6% of the Indians are Christians. Most of the respondents answering "No religion (Other and No answer)" have African religions and 85.7% of them are Black. 12.5% of the Whites are secularized and so are the respondents in other groups that opted for "No religion." The Hindus are predominantly Indian (91.9%), while most Muslims are Coloured (53.3%) and Indian (31.2%).

Table 37: Religion and Population Group in S.A. Unit: %

	No Member		Christian		Jewish		Muslim		Hindu		Buddhist		Other		No Answer		Total	
White	12.5	10.9	15.4	83.0	100	0.8			1.0	0.1	23.5	0.1	6.3	1.9	14.8	3.2	14.3	100
Black	85.7	14.2	74.5	76.9			15.5	0.3	6.1	0.1	52.9	0.0	85.5	4.9	83.6	3.5	74.7	100
Indian	0.4	1.8	0.8	25.6			31.2	18.6	91.9	52.5					1.1	1.4	2.5	100
Coloured	1.4	2.0	9.3	83.9			53.3	9.4	1.0	0.2	23.5	0.2	8.2	4.2	0.5	0.2	8.5	100
Total	100	12.4	100	77.0	100	0.1	100	1.5	100	1.4	100	0.1	100	4.3	100	3.1	100	100

Source: Ibid., p. 94.

### 3.6.4.9. Religion and Work Status.

42.3% of all South Africans are full time, part time or self-employed

workers, 30.7% are unemployed and the remainder are retired, housewives, students and so on. The groups responding "No religion" are mostly unemployed and poorly educated.

Table 38: Religion and Work Status in S.A. Unit: %

	No Member		Christian		Jewish		Muslim		Hindu		Buddhist		Other		No Answer		Total	
Full-Time	34.9	13.6	32.1	77.4	52.9	0.2	33.8	1.6	24.5	1.1	23.5	0.0	21.0	2.8	33.2	3.2	32.0	100
Part-Time	5.3	9.0	7.8	83.6			2.3	0.5	5.6	1.1			7.1	4.2	3.5	1.5	7.2	100
Self-Employed	3.5	13.8	2.7	67.6	11.8	0.5	8.5	4.1	6.6	3.1			3.4	4.7	6.4	6.4	3.1	100
Retired/Pensioner	5.1	7.5	9.1	83.7	11.8	0.2	3.8	0.7	8.8	1.5	23.5	0.2	9.0	4.6	4.4	1.6	8.4	100
Housewife	2.4	4.5	6.9	80.4	11.8	0.2	14.3	3.3	21.3	4.7			7.5	4.9	4.3	2.0	6.6	100
Student	9.3	10.3	11.4	78.5			7.5	1.0	9.8	1.3			14.9	5.7	11.3	3.2	11.1	100
Unemployed(1)	34.1	16.1	24.5	72.2			27.9	1.6	17.4	1.0	52.9	0.1	29.9	4.9	34.1	4.1	26.2	100
Unemployed(2)	4.7	12.9	4.5	77.3					4.4	1.4			7.0	6.7	2.4	1.7	4.5	100
Other	0.3	32.1	0.1	53.6					1.0	14.3								100
No Answer	0.6	9.8	0.8	80.8	11.8	1.9	1.9	3.7	0.5	0.9			0.2	1.4	0.3	1.4	0.8	100
Total	100	12.4	100	77.0	100	0.1	100	1.5	100	1.4	100	0.1	100	4.3	100	3.1	100	100

Source: Ibid., p. 95. Full-time: working 30 hours a week or more./

Unemployed(1): looking for work./ Unemployed(2): not looking for work.

We can conclude that South Africa strongly associates with Christianity (77%) or with religion (82.4%). Christianity seems set to decline, while respondents in the Muslim and "No member" categories are increasing. The respondents answering "No religion" can be divided into two groups. The first group predominantly consists of rural, Black and poorly educated people with a lower income and employment rate. The majority presumably belong to African religions that don't qualify for a denominational answer. The other group are mostly secularized metropolitan Whites who are educated, employed and wealthy. It is also clear that poverty is a frightening reality in South Africa.

### 3.6.5. Other Aspects of Christianity in South Africa.

#### 3.6.5.1. Number of Congregates per Church/Minister.<sup>39)</sup>

The Catholic Church heads the list with 3,738 members per parish which is even higher than its average world number. The Anglicans show the next highest number - 1,176 - the Reformed churches 906, and the

39) Paul Siaki, Ibid., p. 38.

Presbyterians drop down to 361. At the other end of the spectrum, the Charismatic Churches average 266 members per local church, the Pentecostal Churches 161 members, and other evangelical groups 152. Members of these smaller churches are likely to experience far greater pastoral care and closer fellowship with other believers.

The highest ratio of members per minister is also found in the Roman Catholic Church at 2,897 members, followed by the Methodist Church at 1,373 members. The Anglicans are at 1,126, the Reformed Churches at 843, and the Charismatic and other evangelical groups at 246 and 185 respectively. There are no figures available for the AICs. Some researchers have proposed that this situation might explain why many church members leave their denominations for smaller churches where they can receive more attention.

#### 3.6.5.2. Socio-Economic Strata of Church Members.<sup>40)</sup>

The mainline denominational families all tend to be better represented as income gets higher. The greatest percentage of top wage earners is found in the Dutch Reformed family, together with the highest educational level and most professional or skilled jobs. The Anglicans are a distant second. In contrast to that, most AIC members are amongst the poorest sectors. There is a huge gap between the poor and the higher wage earners in the AICs. The Pentecostal and Charismatic churches follow almost the same high to low pattern as the AICs. Roman Catholics evenly spread throughout all economic levels.

#### 3.6.5.3. Theological Education and Training.<sup>41)</sup>

Various kinds of training and discipling for lay believers have been carried out to enable them to share their faith and assist in the work of the churches over the past decades. This has led to the opening up of all areas of theological education. Many Charismatic churches have introduced Bible Schools as a part of their church programmes. After the number of full-time students peaked in 1997, the training method is changing into part-time study, probably because of financial constraints.

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40) Ibid., p. 39.

41) Ibid., p. 40.

The number of people studying theology through distance education is rapidly increasing. There are more than 21,632 in 1999. More than 1,000 students from neighbouring countries are currently studying theology at full-time South African institutions in order to return home to serve their own people after completing their studies in South Africa.

The last decade has seen the rise of Christian schools in South Africa. Some 21,500 pupils are being trained by about 1,800 teachers with a ratio of 12 pupils per teacher. The initial growth surge reflects the rise of the Charismatic movement in South Africa. The recent spate of new private Christian schools also reflects a dissatisfaction with the Government education system and the loss of an official Christian-based curriculum.

#### 3.6.5.4. Missionaries Sent by Local Churches.<sup>42)</sup>

Christians choosing to serve God in foreign countries used to be sent as missionaries by their denominations, a mission agency or a para-church organization in South Africa. But over the past few years, this pattern has been changing into missionaries being sent to the specific locations by local churches which recognize God's call to become personally involved in reaching the ends of the earth.

Many churches are now training new workers in Bible schools or mission schools functioning as a part of their local church ministry. This new wave of missionary dispatch has caused the number of people serving in foreign countries to increase from 309 in 1990, to 588 in 1994, and to 1,870 in 1999. 41% of them are working in Africa, while 25% and 19.5% are working in Western and 10/40 window countries respectively.

#### 3.6.6. The Challenging Aspects of Christianity in South Africa.<sup>43)</sup>

##### 3.6.6.1. The Phenomenon of AICs.

##### 3.6.6.1.1. Theological Problems.

AICs are the special group of churches in South Africa which are not

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42) Ibid., pp.52-53.

43) Gerrie Lubbe, "Religio-Political Challenges in South Africa," in No Quick Fixes, ed. by Dons Kritzinger (Pretoria: IMER, 2002), p. 69.

involved in the ecumenical stream of South African Churches. Some sects of the AICs have been produced through many influences and imports from other continents, while others are homegrown in South Africa. The movements and activities of AICs represent a great variety of types which would not claim to be churches or be considered as part of the body of Christ. The main problems in terms of theological norms are listed below;<sup>44)</sup>

1) Some AICs have an obscure Christology. They reject the significance of the life of Jesus Christ and his work on the cross and deny human salvation only through Jesus Christ. They cover themselves with the blankets of their social circumstances such as the apartheid ideology, capitalism or class distinctions, which lead to disobedience to the word of God.

2) A further danger is that they might replace Jesus Christ with messianic figures such as a church founder and leader. Such a person becomes the focus of the church in the same way that the traditional chief in primal societies was the centre of the tribe.

3) Their fundamental problem is their vague attitude to the Holy Spirit. Most AICs subscribe to aspects of the unwritten creed of African traditional religion, the most common of which is the role of the ancestral spirits. They consequently find it difficult to distinguish between the work of the Holy Spirit and their ancestral spirits. Some AICs support the views of the traditionalists on the acquisition of life and vital force. They regard the Holy Spirit as the source of their revelations and acts. But, in spite of their continuous reference to the Holy Spirit superficially, they forget the relationship between the Word and Holy Spirit.

4) They approach the church with preconceived notions of its nature, and consider it as an organization, as a kind of human community, as a medium of spiritual endeavour or as a social phenomenon.

5) Their sacraments could be associated with magical acts. The continual repetition of baptism, for instance, may be used for purification purposes, healing, driving out evil spirits, getting and restoring the Holy Spirit and so on.

6) Liturgy as expressed in symbol, song, poetry and rhythm might appeal too much to the emotions. Such dancing, singing drumming and even shouting could disturb the dignified atmosphere which is necessary for our approach to

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44) J. J. Kritzinger, P. G. J. Meiring and W. A. Saayman, On Being Witnesses (Johannesburg: Orion, 1994), pp. 79-84.

the Lord, Jesus Christ. Done in moderation, however, it has an important role in the service.

#### 3.6.6.1.2 Challenge Facing AICs.<sup>45)</sup>

Although AICs are making a great contribution to the church life of South Africa, they are neither "reached" nor "unreached." David Shank described AIC's as illegitimate children of the earlier missionary enterprises in Africa. He also pointed out the AICs as a great African movement away from African traditional religions toward an authentic African Christianity. To encourage this transformation into authentic Christians, it is really necessary to proclaim Christ anew to members of AICs, to encourage Spirit-inspired life and biblical teaching to AICs. This presents a challenge to both the older and younger churches, which should pay attention to the fact of a vast new area of ecumenical and missionary responsibility.

We should realize that AICs represent a potential mission field. But it will be much more difficult to guide them into the Kingdom of God after their wrong Christology has been established. When dealing with a specific AIC, it is indeed important to set up strategic approaches and distinguish between ecumenical and missionary responsibility. However, it is disappointing that South African theologians or/and pastors don't criticize the AICs more clearly, or study them more thoroughly. Even statisticians in South Africa seem to regard all the congregations of AICs as true Christians.

#### 3.6.6.1.3 Development of a Local Mecca.<sup>46)</sup>

The ZCC headquarters in Morija, Limpopo, is about to be developed into a local equivalent of Vatican City in Rome or Mecca in Saudi Arabia. Since Premier Sello Moloto made the announcement in his state of province address in February 2005, there has been an enthusiastic response from the local tourism industry.

Tom Boya, president of the South African Leisure and Tourism Association in Limpopo, said Morija City's development would boost tourism and contribute to the region's growing economy. Every Easter, millions of Christians make their way to Morija outside Polokwane for what has become the biggest religious gathering in sub-Saharan Africa.

Morija is packed days in advance every Easter as worshippers arrive

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45) Paul Siaki, *Ibid.*, pp. 41-42.

46) Pretoria News, February 24, 2005, p. 9.

early from across South Africa and neighbouring countries to secure a good spot to park their buses, taxis and cars. Accommodation is limited so that most people sleep in their vehicles. The first gatherings at Moria were initiated in 1910 by the ZCC's first bishop, Engenas Barnabas Lekganyane. He has a vision to start a Christian church that would embrace the African lifestyle, culture, political development and history without compromising Christian values. When Edward Engenas Lekganyane took over the church after his father passed away in 1948, the church had about 120,000 members. The present head of the church, Barnabas Edward Lekganyane, took over in 1967 and has watched membership grow into millions.

#### 3.6.6.2 Service Attendance of Church Members.<sup>47)</sup>

According to the national census in 1996, 48.1% of male and 51.9% of female members of Churches are attending services, which is a far cry from real numbers in South Africa. In a survey on national issues by the Human Sciences Research Council (HSRC), it has revealed that about 53% of the female respondents attend one or more religious services per week, as opposed to 36% of the males. Furthermore, 23% of the males indicate that they never attend religious services, as opposed to 8% of female respondents.

By the result of several surveys of church attendance, it is estimated that more than 6 million respondents who give their affiliation as Christianity don't attend church regularly. Although there is no South African research to back up the trend yet, it is estimated that the number of unchurched Christians are steadily increasing. They continue to see themselves as Christians, however, at least by their own definitions.

However, Korean missionaries should be aware of the non-church goer's understanding of faith. It would be a mixing and matching of those items of religion and doctrine that suits them best. Theirs would be a faith based on the individual's own understanding of God and unmediated by doctrine or the community of faith. Dr. Bibby calls this grasping of bits and pieces, "the fragmented god," and states "there is no moral authority, so it really doesn't add up to anything."<sup>48)</sup>

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47) Paul Siaki, *Ibid.*, p. 46.

48) M. Moerman, ed. Transforming our Nation: Empowering the Canadian Church for a Greater Harvest, Richmond: Church Leadership Library, 1998, p. 49.

#### 3.6.6.3. Pastors' Competence for the Ministry.<sup>49)</sup>

All the white pastors have a regular educational background of theology and a sufficient competence for ministry and are anointed through an official process. But there are lots of black pastors in rural areas who have no theological background. They became pastors by being traditionally appointed by their senior pastors. Accordingly, they have a strong passion and faith in Jesus Christ, but have little knowledge of the Bible and lack sufficient competence for the ministry. Rectifying the situation is one of the urgent mission projects for Korean missionaries in South Africa.

#### 3.6.6.4 Urbanization and Christian Affiliation.<sup>50)</sup>

During about 40 years of Apartheid policies, influx control in accordance with the Group Areas Act kept a tight lid on the growth of urban centres in South Africa. These controls were relaxed in 1986 and black and coloured people were allowed to move to the cities. As a result, South Africa experienced a mass movement of people in a relatively short period, which gave rise to many urban problems. Thousands of people managed to construct informal dwelling places, usually without finding jobs. They found themselves in a new situation with distractions and diversions, separated from family and peers or authority figures. Societal pressure was relaxed in the big city. Although most of these people came from a religious background, their new situation caused their church attendance and commitment to become a lower priority in the city.

#### 3.6.7. Other Religions of South Africa.

##### 3.6.7.1. Islam.

Islam in South Africa can trace its origins to the arrival of political prisoners and slaves at the Cape from the late seventeenth century. Conversion to Islam was widespread in the Cape, Many slaves were excluded from the Dutch church. Perhaps because the Dutch East India Company insisted that Christianized slaves should be manumitted. In this

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49) Paul Chiang, A Spiritual Strategy for Cross-Cultural Mission in Africa (Pretoria: University of Pretoria, 2001), p. 36.

50) Paul Siaki, *Ibid.*, pp. 46-47.

environment, Islam provided a political haven for slaves and free blacks and provided them with the basic religious rites they were denied by the church.

In the early twentieth century, Indian traders who settled in the Transvaal and Natal introduced Islam in those provinces. The Muslim Joint Congress (MJC) was set up to promote unity amongst Muslims in the Cape in 1945. Despite the leadership of Imam Abdullah Haron, who was killed in 1969, the MJC took an apolitical stance for many years. The emergence of the Muslim Youth Movement (MYM) of South Africa and the Pan Africanist Congress (PAC) created a stronger social and political consciousness amongst Muslims. This often pitted them against the conservative Ulamas.

#### 3.6.7.2. Judaism.

The Jewish community in South Africa descends from the immigrants of Anglo-German and Lithuanian origins who arrived at various stages during the nineteenth century. The South African Jewish Board of Deputies formed in 1912 and the South African Zionist Federation formed in 1898 are its main representative bodies. Originally, members of the Jewish faith in South Africa looked up to the chief rabbi of Britain for spiritual leadership. The synagogues in the Transvaal was federated under a chief rabbi in 1933. The Cape and Transvaal groups had remained fairly independent until they were amalgamated in 1986. During the last years of apartheid, the members of the Jewish community as well as some Jewish organizations made a great contribution to South African human rights. Jews for Justice and Jews for Social Justice were important voices protesting against apartheid. The Geshar Movement formed in Johannesburg in 1996 aims to serve as a Jewish lobby speaking with one independent voice to enlighten the Jewish community in South Africa and to combat Jewish racism.

#### 3.6.7.3. Hinduism.

About 70% of South African Indians are Hindu. The first Indians came to South Africa in 1860 to work as indentured labourers, mainly on sugar plantations in Natal. After finishing their indenture term, a large number of Indians stayed on as farmers in spite of the strong attempt of the government to repatriate them in the 1920s. The so-called “free and passenger” Indians arrived at the end of the nineteenth century and set up trade and merchant businesses. The Indians in South Africa are very

diverse groups with distinctive worship, religious rites, customs and dress. At the turn of the century, various Hindu communities and religious institutions came together under the banner of a national body. The Hindu Maha Sabha was formed in 1912 as a forum for discussion of the religious, cultural, educational, social and economic welfare of the Hindu community. It embraces the diverse language groups, temple societies and neo-religious organizations that subscribe to the views of Hinduism.

#### 3.6.7.4. Buddhism.

While some Buddhists came to South Africa from India and other Indians have embraced the religion since its arrival late in the nineteenth century, most South African Buddhists are white converts among students and intellectuals such as Breyten Breytenbach. They organize informal meditation groups in several cities and towns. The first Buddhist society was formed in 1917 in Natal. Buddhism grew amongst whites through the work of Molly and Louis van Loon and others, who travelled and learned its practices abroad. The Dharma Center representing the Zen tradition was set up at Somerset West in 1984. A large Buddhist Temple Complex has been built by the Chinese Fo Kuang Shan Order in Bronkhorsspruit, to which is attached a Buddhist college to expand Buddhism through teaching its doctrines and principles.

Table 39: The Situation of Other Religions in 1996.

Religions	Blacks	Coloreds	Indians	Whites	Others	Total
African Traditional Belief	16,402	191	199	200	103	17,095
Jewish Faith/Hebrew	10,447	1,058	360	55,733	462	68,060
Buddhism	592	87	751	625	28	2,083
Taoist	2,575	880	217	1,406	60	5,138
Confucian	394	44	66	82	0	586
Hindu Faith	12,871	2,285	516,228	1,697	4,347	537,428
Muslim Faith	43,253	246,431	236,315	3,741	23,843	553,583
Bahais	1,664	216	38	298	46	2,262
Creative Thought	2,244	187	5	909	29	3,374
New Age	135,414	12,847	1,942	17,399	1,181	168,783
Other Non-Christian Religions	1,452	189	53	157	16	1,867
Christian Scientist	1,283	48	28	713	4	2,066
No Religion	4,293,161	79,895	13,341	224,134	28,364	4,638,895
Refused	74,519	13,730	3,215	38,786	2,278	132,528
Other	1,445,684	141,385	21,863	122,448	12,772	776,974
NA: Institution	476,293	84,270	10,234	186,518	19,659	776,974
Not Stated	1,251,007	148,545	46,354	345,060	79,057	1,870,023
Total	7,769,255	732,288	851,099	999,906	152,249	10,524,897

Source: D. Kritzinger(Ed.), No Quick Fixes; Challenges to Mission in a Changing South Africa, University of Pretoria Printer, 2002, P.17.

## Chapter IV. Korean Missionary Activities in South Africa.

### 4.1. A Statistical Picture of the Korean Missionary Movement.

The Jews first took the baton for world mission. Then the Europeans took it over and the North Americans were the third. Now, the Koreans are trying their best to carry the baton for world mission. Recalling more than 900 foreign invasions in Korean history, we can't help accepting our Lord, God's plan for the Korean people to become a missionary people through various painful historical experiences. We are sure that this is the great intervention of our Lord, Jesus Christ that chose the foolish things and the weak things of the world to put to shame the wise and the mighty.<sup>1)</sup>

#### 4.1.1. The Growth Trend of Korean Missionaries.<sup>2)</sup>

Korea has an amazing record of a rapidly increasing number of overseas Korean missionaries in its 50 years of missionary history, as shown in table 40. It is a much faster increase than experienced by any other national missionary movement in the world. There were more than 10,422 Korean missionaries working in about 160 foreign countries by the end of 2002, which means that Korea is the world's second largest missionary-sending country next to the U.S.A. in terms of the number of overseas missionaries dispatched across national borders.

The number of 10,422 include only the missionaries belonging to mission agencies, but exclude any tent-makers from the Korean Diaspora in the world and missionaries who are independently sent by local churches and committed themselves to missionary services for less than two years. So,

Table 40: The Sending Trends of Korean Missionaries. unit: person.

Year	1979	1982	1986	1989	1990	1992	1994	1996	1998	2000	2002
Numbers	93	323	511	1,178	1,645	1,576	3,272	4,482	5,848	8,103	10,422

Source: Korea Research Institute of Missions(KRIM), Korean Mission Handbook, 2003.

1) 1 Corinthians 1:27-28.

2) Steve S. C. Moon, The Global Mission Leader in the 21st Century: the Situation and Problem of Korean Mission, Soul, 2003, p.1.

the real number of overseas Korean missionaries is estimated at about 12,000 persons by the end of 2002.

#### 4.1.2. Growth Forecast for the Future.<sup>3)</sup>

According to the missionary survey of the Korea Research Institute of Mission (KRIM) in 2003, most Korean missionary experts forecasted that the recent annual growing trend of 26.5% will be continued for 10 years due to strong Korean missionary passion and the large number of graduates from Korean theological seminaries, compared with the demands of Korean local churches. The trend indicates that more than 2,000 new missionaries will be sent from Korea every year and they will become valuable supplementing missionary forces for the retirement and attrition of not only Korean missionaries but also foreign missionaries working in partnership with Korea in mission fields across the world. It is estimated that the number of Korean missionaries will be 20,000 by 2010 and up to 30,000 by 2015. As a result of such a growth rate, it is urgently necessary to undertake long-term planning to accommodate the rapidly increasing number of missionaries.

#### 4.1.3. The Continental Distribution of Korean Missionaries.<sup>4)</sup>

There were 4,898 missionaries working in Asia by the end of 2002, 1,375 in North America, 1,032 in Western Europe, 975 in Africa, 698 in Eurasia, 657 in Latin America, and 375 in Russia. The growth rate of Korean missionaries has been increasing in Asia and North America over the last three years due to cultural and geographical reasons, while it has been slightly decreasing in Latin America and Eurasia.

Table 41: The Continental Distribution of Korean Missionaries. unit: %

Region	Asia	North America	Western Europe	Africa	Eurasia	Latin America	Russia	Other
Rate(%)	47.0	13.2	9.9	8.6	6.7	6.3	3.6	4.6

Source: Ibid.

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3) Ibid., p. 3.

4) Ibid., p. 2.

#### 4.1.4. The Mission Fields of Korean Missionaries.<sup>5)</sup>

Korean missionary fields have been rapidly increasing from 26 countries in 1979 to 164 countries in 2002 as shown in table 42 owing to the dynamic expansion of Korean missionary activities. The major countries hosting Korean missionaries in 2002 were China (1,097 missionaries), the U.S.A. (692), Philippines (634), Japan (594), Russia (380), Thailand (265), Indonesia (244), Germany (243), India (210) and Turkey (202). For a mono-ethnic and mono-cultural Korean people, Korean Diaspora communities scattered all over the world are an amazing witness to Korean missionary endeavour.

Table 42: The Expansion of Korean Mission Fields.

Year	1979	1982	1986	1989	1990	1992	1994	1996	1998	2000	2002
Numbers	26	37	47	72	87	105	119	138	145	162	164

Source: Ibid.

#### 4.1.5. The Religious Distribution of Korean Mission Fields.<sup>6)</sup>

Korean missionaries are working all over the world regardless of religions prevailing in their mission fields as shown in table 43. The table shows that the distribution of Korean missionaries in Islamic Regions is about twice as high as the average distribution of missionaries sent by other countries. This would reflect the pioneering spirit of Korean missionaries who place strategic emphasis on the Middle East.

Table 43: The Religious Distribution of Korean Mission Fields.

Religion	Christianity	Islam	Hindu	Buddhism	Socialism	Animism
Rate(%)	32.4	25.8	4.0	12.8	17.4	7.6

Source: Ibid.

#### 4.1.6. Korean Mission Agencies.<sup>7)</sup>

The number of Korean mission agencies has rapidly increased from 21

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5) Ibid., p. 3.

6) Ibid., p. 4.

agencies in 1979 to 163 agencies in 2002 as shown in table 44. 115 of the 163 total agencies are in charge of sending missionaries, 13 are training centers, 4 are research institutes, 9 are mission associations, and the remaining 22 are assistant organizations. 126 of the 163 agencies are inter-denominational mission agencies, while 37 are denominational agencies. The ten Largest mission agencies in Korea are the University Bible Fellowship (UBF) which sent 1,149 missionaries by the end of 2002, the Global Missionary Society (GMS) with 1,129 missionaries, the Methodist Mission Board with 715 missionaries, the Tonghap Presbyterian Mission Board with 674, the Kaehyuk Presbyterian Board with 481, the Global Missionary Fellowship (GMF) with 393, Campus Crusade for Christ (CCC) with 345, the Baptist Mission Board with 340, the Koshin Presbyterian Mission Board with 314, and Youth With A Mission (YWAM) with 310.

Compared with the inter-denominational mission agencies, the denominational agencies have some advantages such as keeping to mission policies, managing stable financial supports and maintaining direct communication with field missionaries, but they also face some potential risks such as imposing denominational theological standpoints on the mission field, stiff personnel management without considerations for missionary field cultures, transfer of Korean church leader's pathologies mentioned in the Chapter II (2.5.), and so on.

Table 44: The Increasing Trend of Korean Mission Agencies.

Year	1979	1982	1986	1989	1990	1992	1994	1996	1998	2000	2002
Numbers	21	47	65	66	74	90	113	113	127	136	163

Source: Ibid.

#### 4.1.6.1 The Major Denominational Mission Agencies.

The major mission agencies in Korea are the following:

- The Overseas Mission Dept. of The General Assembly of Presbyterian Church of Korea (Daeshin)/ [www.omds.or.kr](http://www.omds.or.kr)
- Global Mission Dept. of the General Assembly of Presbyterian Church in Korea (Reformed)/ [www.rpck.org](http://www.rpck.org)

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7) Korea Research Institute of Missions (KRIM), Korean Missions Handbook 2003-2004, Seoul, 2004.

- General Assembly of the Korean Presbyterian Church (Reformed), Mission Department/ [www.reformed.or.kr](http://www.reformed.or.kr)
- The Board of Foreign Mission of The Korean Presbyterian Church (Hapshin), Pioneering Mission Society (PMS)/ [www.pms21.org](http://www.pms21.org)
- Overseas Mission Dept. of The General Assembly of Presbyterian Church of Korea (Hapjung)/ [www.hjmission.net](http://www.hjmission.net)
- Full Gospel Missions Foundation/ [www.mission.fgtv.com/](http://www.mission.fgtv.com/) [www.fgtv.com](http://www.fgtv.com)
- Jesus Korea Sungkyul Churches Mission Department/ [www.sungkyulmission.com](http://www.sungkyulmission.com)
- Ecumenical Relations of The Presbyterian Church in the Republic of Korea/ [www.prok.org](http://www.prok.org)
- Gyeong Hyang Mission Board/ [www.ghpc.or.kr](http://www.ghpc.or.kr)
- The Korean Methodist Church/ [www.kmcweb.or.kr](http://www.kmcweb.or.kr)
- Overseas Mission Committee (OMC)/ [www.omc.kehc.org](http://www.omc.kehc.org)
- The Foreign Dept. of the Korea Assemblies of God/ [www.kihasung.org](http://www.kihasung.org)
- The Korea Baptist Foreign Mission Board/ [www.fmb.or.kr](http://www.fmb.or.kr)
- Korea Bible Baptist Fellowship of Mission.

#### 4.1.6.2 The Major Interdenominational Mission Agencies.

- OMF International-Korea/ [www.omf.or.kr](http://www.omf.or.kr)
- SIM Korea International/ [www.simkorea.org](http://www.simkorea.org)
- Korea Christian Mission (KCC)/ [www.kcc.or.kr/kcm](http://www.kcc.or.kr/kcm)
- Campus Crusade for Christ (CCC)/ [www.mission.kccc.org](http://www.mission.kccc.org)
- University Bible Fellowship/ [www.ubf.or.kr](http://www.ubf.or.kr)
- Korea Mission Center (KMC)
- Korea Institute for Mission Strategy.
- Korea Children Education Mission/ [www.kcem.or.kr](http://www.kcem.or.kr)
- Operation Mobilization Korea/ [www.omkorea.or.kr](http://www.omkorea.or.kr)
- Korean All Nations Mission/ [www.kanm.net](http://www.kanm.net)
- Korea Harbor Evangelism Inc.
- Korea Medical Mission.
- Korea Aviation Fellowship Korea (KAFK)/ [www.mafk.or.kr](http://www.mafk.or.kr)
- Korea Brotherhood Mission/ [www.ikbm.org](http://www.ikbm.org)
- Korea Council of Healing Mission/ [www.medicalmission.or.kr](http://www.medicalmission.or.kr)
- Come Mission Korea/ [www.m2414.org](http://www.m2414.org)
- Global Missionary Fellowship Inc./ [www.gmf.or.kr](http://www.gmf.or.kr)

- Global Mission Pioneers/ [www.gmp.or.kr](http://www.gmp.or.kr)
- Global Bible Translation (GBT)/ [www.gbt.or.kr](http://www.gbt.or.kr)
- Helping Overseas Professionals' Employment (HOPE)/ [www.hope.or.kr](http://www.hope.or.kr)
- Hannah International Mobilization (HIM)/ [www.hanah.or.kr](http://www.hanah.or.kr)
- Galilee World Mission (GWM)/ [www.galileeworldmission.org](http://www.galileeworldmission.org).
- Worldwide Evangelical Mission (WEM)/ [www.wem.or.kr](http://www.wem.or.kr)
- The International Mission Association of Christian Inc./[www.imc7.net](http://www.imc7.net)
- Cross Mission (CM)/ [www.esf21.com](http://www.esf21.com)
- North Africa Middle East Mission (NAME)/ [www.namepeople.co.kr](http://www.namepeople.co.kr)
- South East Asia Mission/ [www.seam.or.kr](http://www.seam.or.kr)
- Tyrannus International Ministries (TIM)/ [www.timweb.org](http://www.timweb.org)
- Mercy Ships/ [www.mercyships.or.kr](http://www.mercyships.or.kr)
- Korea Evangelical Mission to All Nations (KEMAN).
- Mission of Moslem and All Nations.
- Cornerstone Missions/ [www.cornerstone.or.kr](http://www.cornerstone.or.kr)
- Mission International/ [www.mi.or.kr](http://www.mi.or.kr)
- The Paul Mission/ [www.bauri.org](http://www.bauri.org)
- Audio Recording Mission/ [www.armcom.org](http://www.armcom.org)
- Agape Hospital Fellowship.
- Every Nation Mission (ENM)/ [www.enm.or.kr](http://www.enm.or.kr)
- World Mission Community/ [www.wmc.or.kr](http://www.wmc.or.kr)
- World Seamen's Mission (WSM)/ [www.wsm.or.kr](http://www.wsm.or.kr)
- Society for World Internet Mission (SWIM)/ [www.swim.org](http://www.swim.org)
- Global Exodus Mission & Movement/ [www.wpc.or.kr](http://www.wpc.or.kr)
- World Mobile Mission/ [www.wmm119.org](http://www.wmm119.org)
- Agape World Mission/ [www.agape-wm.org](http://www.agape-wm.org)
- The Evangelical Mission for Africa.
- Child Evangelism Fellowship of Korea/ [www.cefkorea.org](http://www.cefkorea.org)
- Jesus World Mission/ [www.jwmk.com](http://www.jwmk.com)
- Youth With A Mission/ [www.ywamkorea.org](http://www.ywamkorea.org)
- Jesus Disciple Movement (JDM)/ [www.jdm.or.kr](http://www.jdm.or.kr)
- Food & Nutrition for Good News (FNGN)/ [www.fngn52.org](http://www.fngn52.org)
- Good Neighbors International/ [www.goodneighbors.org](http://www.goodneighbors.org)
- Japan Evangelical Mission/ [www.kjem.com](http://www.kjem.com)
- InterCP/ [www.entercp.net](http://www.entercp.net)
- CMI Korea/ [www.cmikr.com](http://www.cmikr.com)
- Middle East Team/ [www.met.or.kr](http://www.met.or.kr)

- Dental Mission for Christ/ [www.dmfc.org](http://www.dmfc.org)
- The Navigators Korea/ [www.navigators.or.kr](http://www.navigators.or.kr)

#### 4.1.6.3. Training Centres for Missionaries.

- International Missionary Training Institute/ [www.omegamiission.com](http://www.omegamiission.com)
- Missionary Training Center of the Korea Evangelical/ Holiness Church/  
[www.emtc.kehc.org](http://www.emtc.kehc.org)
  - Global Mission Training Institute/ [www.gms.or.kr](http://www.gms.or.kr)
  - Center for World Mission/ [www.worldmissioncenter.org](http://www.worldmissioncenter.org)
  - World Mission Training Center/ [www.wmtc.or.kr](http://www.wmtc.or.kr)
  - Cross Cultural Missionary Training Institute (CCMTI).
  - Institute of Mission and Discipling.
  - Kosin Mission Training Institute/ [www.kpm.org](http://www.kpm.org)
  - International Development Institute (IDI)/ [www.kfhi.or.kr](http://www.kfhi.or.kr)
  - Global Mission Training Center/ [www.gmtc.or.kr](http://www.gmtc.or.kr)
  - Global Professionals Training Institute (GPTI)/ [www.gpti.or.kr](http://www.gpti.or.kr)
  - The Missionary Training Institute/ [www.mtikorea.org](http://www.mtikorea.org)

#### 4.1.6.4. The Research Institute for Missions.

- Korea Research Institute for Mission (KRIM)/ [www.krim.org](http://www.krim.org)
- Institute for Mission to Peoples and Cities (IMPAC)/ [www.impac.or.kr](http://www.impac.or.kr)
- Institute of Islamic Studies/ [www.chollian.net](http://www.chollian.net)
- Korea Computer Mission/ [www.kcm.co.kr](http://www.kcm.co.kr)

#### 4.1.6.5. The Alliance Body for Missions.

- Mission Korea Organizing Committee/ [www.missionkorea.org](http://www.missionkorea.org)
- World Christian Work Mission Council/ [www.workmission.net](http://www.workmission.net)
- Unreached People Missions Alliance (UPMA)/ [www.upma21.com](http://www.upma21.com)
- Korea Association of Tent-making (KAT)/ [www.kat.or.kr](http://www.kat.or.kr)
- Korea World Mission Association (KWMA)/ [www.kwma.org](http://www.kwma.org)
- Daegu Mission Fellowship/ [www.missiondaegu.org](http://www.missiondaegu.org)
- Pusan Mission Fellowship.
- Mission Aflame.
- Korea Council of Christian Mission Organizations.

#### 4.1.6.6. The Cooperative Organization for Missions.

- Loving Concern International/ [www.ici.or.kr](http://www.ici.or.kr)

- International Tent-makers.
- Seed Mission/ [www.seedmission.org](http://www.seedmission.org)
- MSI Professional Services International-Korea.
- Migrant Workers House/ [www.migrantworkers.org](http://www.migrantworkers.org)
- JOY Mission/ [www.joymission.org](http://www.joymission.org)
- Christian Mission for North Korea/ [www.cmnk.or.kr](http://www.cmnk.or.kr)
- Christian Medical Fellowship/ [www.kcmf.org](http://www.kcmf.org)
- Vietnam Mission Association/ [www.vmah.net](http://www.vmah.net)
- Philadelphia Missionary Alliance (PMA)/ [www.pma.or.kr](http://www.pma.or.kr)
- World Sports Mission/ [www.wsmk.org](http://www.wsmk.org)
- World Taekwondo Mission/ [www.kttown.com/co/taekwondo](http://www.kttown.com/co/taekwondo)
- Korea Food for the Hungry International (KFHI)/ [www.kfhi.or.kr](http://www.kfhi.or.kr)
- Korea Council of Healing Mission/ [www.medicalmission.or.kr](http://www.medicalmission.or.kr)
- Korea Inter-Varsity Christian Fellowship/ [www.ivf.or.kr](http://www.ivf.or.kr)
- Adopt-A-People/ [www.aap.or.kr](http://www.aap.or.kr)
- Korea Inter-Seminary Mission Alliance.

#### 4.1.7. Characteristics of Korean Missionaries.<sup>8)</sup>

##### 4.1.7.1. Marital Status.

53.2% of Korean missionaries are female, while 46.8% are male. 87.9% of the missionaries are married, while 12.1% are single. The percentage of single missionaries decreased from 20.2% in 1994 to 12.1% in 2002. This trend seems to be rooted in the higher attrition rate of single missionaries compared with couples and the preference of the increasing number of denominational mission agencies for married couples.

##### 4.1.7.2. Age Distribution.

In 2002 missionaries in their thirties and forties accounted for 78.8% of the total number, while missionaries in their twenties and fifties made up 6.9% and 11.1% respectively, as shown in table 45.

Table 45: Age Distribution of Korean Missionaries.

Age	Twenties	Thirties	Forties	Fifties	Sixties
Rate(%)	6.9	38.0	40.8	11.1	3.0

Source: Ibid.

#### 4.1.7.3. Working Period.

The working period of Korean missionaries correlates with their age distribution. 68.0% of missionaries work for less than 8 years as shown in table 46. The average period that Korean missionaries work is shorter than that of their Western counterparts. Young Korean missionaries would have a good chance to carry out dynamic missionary work without undue fear of difficulties, if there are experienced ones to guide them in their activities.

Table 46: The Working Period of Korean Missionaries.

Period	Less than 4 years	4 to 8 years	8 to 12 years	12 to 16 years	More than 16 years
Rate(%)	40.3	27.7	22.2	7.0	3.0

Source: Ibid.

#### 4.1.7.4. Educational Background.

Korean missionaries are highly educated compared with 2/3 of the world's missionaries including Western missionaries, as shown in table 47. This means that Korean missionaries have the necessary competence to carry out the specific missionary projects which 2/3 of the world's missionaries find difficult to cope with.

Table 47: The Educational Background of Korean Missionaries.

Degree	High School Graduate	B.A.	M.A.	Ph.D
Rate(%)	7.7	59.3	30.1	2.9

Source: Ibid.

#### 4.1.7.5. Missionary Status.

31.9% of all Korean missionaries are pastors, while 68.1% are lay believers. If missionary wives are excluded, the percentage of pastors rises to 50%. This means that most Korean missionaries have the theological background to carry out any missionary work.

#### 4.1.7.6. Missionary Target.

Up until the 1980s, most Korean missionaries worked among the Koreans in Diaspora throughout the world. Now, only 3.5% of Korean missionaries

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8) Ibid., pp. 5-6.

minister to their own countrymen in other countries. This includes persons working at the missionary headquarters in Korea. Missionaries working among local peoples in the overseas fields constitute 88.2%, while the missionaries working for both Korean Diaspora and local peoples make up 7.8%.

#### 4.1.7.7. The Quality of Korean Missionary.

According to the missionary survey of KRIM in 2003, the positive points of the Korean missionary movement are listed as (a) missionary passion and sacrificial attitude (56.7%), (b) producing lots of missionaries to alternate Western missionaries (27.7%), (c) missionary results in the mission fields (9.2%), and (d) missionary competence with sound educational background (6.2%). In spite of their lack of proficiency in local languages and cross-cultural difficulties, the sacrificial attitude of Korean missionaries is a wonderful quality to be heartily welcomed in the mission fields.

#### 4.1.8. Korean Missionary Activities.<sup>9)</sup>

The major activities of Korean missionaries are concentrated on traditional missionary work such as church planting, discipleship training, educational ministry, theological education and itinerant evangelism as shown in table 48, while those of foreign missionaries are educational ministry, poverty deliverance, Bible translation, regional development, and NGO projects. It may be necessary for Korean missionaries to diversify their activities to include not only evangelical projects but also ecumenical ones.

Table 48: The Missionary Activities of Korean Missionaries. unit: %

Work	Church Planting	Discipleship Training	Educational Ministry	Theological Education	Itinerant Evangelism	Regional Development	Medical Work	Social Work	Bible Tran.	Mission Admin.
Rate	48.9	20.3	9.7	7.8	3.0	2.9	2.3	2.1	1.9	0.4

Source: Ibid.

#### 4.1.9. The Development Challenges facing Korean Mission Agencies.<sup>10)</sup>

As the number of Korean missionaries has been rapidly increasing in

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9) Ibid., p. 4.

recent years without a systematic and comprehensive long-term plan for missionary management, Korean mission agencies have increasingly faced the difficult task of upgrading the missionary criteria. Agencies have tended to dispatch their missionaries all over the world instead of concentrating on certain specific mission fields. Rectifying this situation will require more care-givers to manage their members and more research into foreign cultures and traditions to support their missionary strategies. According to the missionary survey of KRIM in 2003, they face a number of challenges:

#### 4.1.9.1. The Current Problems of Korean Mission Agencies.

Korean mission agencies' current problems include (a) a shortage of man-powers (42.4%), (b) financial constraints (30.3%), (c) a shortage of missionary experts (25.8%), (d) a shortage of facilities and equipments (1.5%).

#### 4.1.9.2. Urgent Tasks for the Korean Missionary Movement.

The urgent tasks awaiting the Korean missionary movement include (a) upgrading missionary exports (28.6%), (b) building missionary-supporting foundations (18.6%), (c) cooperation between missionary agencies (17.1%), (d) taking care of missionaries (15.7%), (e) establishing international cooperative relations (12.9%), and (f) training missionaries (7.1%). This survey shows that Korean missionary agencies are urgent need of more missionary experts as well as financial support.

#### 4.1.9.3. Cooperative Projects Between Mission Agencies.

Projects undertaken jointly by Korean mission agencies are research and information exchange (55.9%), missionary training (11.8%), international cooperation (10.3), missionary care (7.8%) and so forth.

#### 4.1.9.4. The Range of Outside Support.

In order to support advanced missionary work and take care of their missionaries in the fields, missionary agencies need man-power and a strong support system. Outside support includes missionary care (36.8%), missionary training (23.5%), preparation for a Sabbatical year (13.2%), a

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10) Ibid., pp. 8-9.

retirement plan (13.2%), and missionary recruitment (7.4%).

#### 4.1.9.5. Important Supporting Role Players.

Persons who contribute to the success of a missionary in the field include (a) the pastor of the missionary-sending church (43.5%), (b) the leader of the missionary agency (30.4%), the senior missionary in the field (24.6%), and the professor of the theological seminary (1.4%). It is inevitable that the strong and continual missionary concern and sacrificial missionary attitude of the pastor of a missionary-sending church will make a difference.

#### 4.1.10. Current Tasks for the Korean Missionary Movement.

In order to maintain their position as the second largest missionary-sending country, it is keenly necessary for Korean mission agencies to establish a systematic and comprehensive missionary infrastructure to recruit, discipline, support, and manage their missionaries in Korea and foreign countries. They need:

1) to establish recruitment procedures and dynamic training courses for the rapidly increasing number of missionary candidates.

2) to set up an advanced training institute to develop cross-cultural insights for specific mission fields.

3) to establish a comprehensive member-care system for all the missionaries scattered all over the world.

4) to establish a research and information exchange network to develop missionary strategies for various kinds of mission fields and promote cooperative missionary work.

5) to research all the social and cultural contexts in the world to supply Korean missionaries with up-to-date suitable information.

6) to build a data base of strategic information in order to promote cooperative missionary work and partnership and to support the development of missionary strategy.

7) to set up a feedback system that will include churches, training centres, cooperative agencies and mission fields.

## 4.2. Korean Missionary Work in South Africa.

### 4.2.1. Korean Missionaries in Africa.

According to the survey statistics of KRIM in 2003, there are 975 Korean missionaries carrying out various kinds of missionary work in Africa. As Korean people have become increasingly interested in Africa from about 10 years ago, Korean missionaries have been rapidly increasing in recent years and are now working in almost all the countries of Africa. The major countries receiving Korean missionaries are South Africa (116 persons), Kenya (77), Tanzania (68), Uganda (51), Egypt (49), Senegal (22), Gambia (15), Cameroon (14), Ethiopia (14), and Zambia (10).

Table 49: The Increasing Presence of Korean Missionaries in Africa.

Year	1979	1982	1986	1989	1990	1992	1994	1996	1998	2000	2002
Numbers	3	7	35	56	127	205	328	475	652	797	975

Source: Ibid.

#### 4.2.2. Korean Missionaries in South Africa.

According to my own survey conducted at the beginning of 2005, there are 137 Korean missionaries engaged in various missionary activities in all the provinces of South Africa. They are concentrated in Gauteng and the Western Cape, provinces with a strong economy and a rapidly urbanizing population. Additional to the 137 Korean missionaries, there are 62 missionary candidates learning foreign languages and undergoing discipleship training at Worcester, Badplaas and other centres, preparing themselves for missionary work in Africa.

Table 50: Provincial Distribution of Korean Missionaries.

Province	Western Cape	Eastern Cape	Northern Cape	Free State	KwaZulu-Natal	North West	Gauteng	Mpumalanga	Limpopo
Number	39	6	4	6	14	13	47	6	2

Source: The Survey Result for the Thesis in 2005.

#### 4.2.3. Characteristics of the Korean Missionary in South Africa.

##### 4.2.3.1. Marital Status.

53.6% of all Korean missionaries in South Africa are female, while 46.4% are male. 93.4% of all the missionaries are married, while 6.6% are single. The single rate in South Africa is much lower than the national rate of 12.1% in 2002. This low rate is probably due to the remoteness of the

mission field and the unstable security situation in South Africa as well as the overall preference of Korean mission agencies for married couples.

#### 4.2.3.2. Age Distribution.

Missionaries in their thirties and forties constitute 88.7% of all Korean missionaries in South Africa as shown in table 51. This rate is much higher than the national rate of 78.8%. Missionaries in their twenties and fifties form 2.2% and 6.1% respectively, a low percentage compared with the national rate of 6.9% and 11.1% respectively. Young Korean missionaries in South Africa could actively carry out dynamic missionary work, guided by experienced local pastors who know their own cultures and understand the urgency of their tasks. Missionaries over sixty(3.0%) are usually retired pastors from Korea. Most missionaries in their fifties are tent-makers.

Table 51: Age Distribution of Korean Missionaries in S.A.

Age	Twenties	Thirties	Forties	Fifties	More than Sixties
Rate(%)	2.2	42.4	45.3	6.1	3.0

Source: Ibid.

#### 4.2.3.3. Working Period.

The working period of Korean missionaries is close relation with the diplomatic relations between Korea and South Africa established in December, 1992. Consequently, most Korean missionaries stay for a limited term only. As shown in table 52, 96.4% of all Korean missionaries in South Africa stay for less than 8 years.

Table 52: Working Period of Korean Missionaries.

Period	Less than 2 years	3 to 4 years	5 to 6 years	6 to 8 years	More than 9 years
Rate(%)	23.4	32.1	27.7	13.2	3.6

Source: Ibid.

#### 4.2.3.4. Educational Background.

Compared with 2/3 of world's missionaries including those from the West, most Korean missionaries are highly educated. Many have completed four-year courses in college as shown in table 53. This means that Korean missionaries are qualified to carry out any missionary project in conjunction with local pastors and foreign missionaries in South Africa.

Table 53: Educational Background of Korean Missionaries.

Degree	High School Graduate	B.A.	M.A.	Ph.D
Rate(%)	7.2	53.7	37.6	1.5

Source: Ibid.

#### 4.2.3.5. Missionary Status.

40.3% of all Korean missionaries are pastors, while 59.7% are lay preachers. When we exclude the missionary wives, the number of pastors will rise to 80%. This means that, except the tent-makers, almost all the Korean missionaries in South Africa are pastors.

#### 4.2.3.6. Increasing Number of Tent-Makers.

13.2% of all the missionaries are tent-makers engaged in missionary activities at their own expense, while 86.8% are missionaries sent by Korean churches and/or mission agencies. Due to the strong missionary passions of Korean immigrants in South Africa, the number of Korean tent-makers has been increasing in recent years and will surely continue to grow in the near future.

#### 4.2.4. Korean Missionary Activities in South Africa.

The major activities of Korean missionaries are church planting, discipleship training, educational ministry (nursery school), itinerant evangelism (street evangelism), harbour evangelism, computer training, and Taekwondo training, as shown in table 54. These are all traditional missionary activities which, however, reflect no concern for social and economic conditions and the need for transforming South Africa as mentioned in Chapter III (3.2.6.). Problems include the frightening level of poverty, the high unemployment rate of 26.2%, the terrible HIV/AIDS pandemic, crime, and the position of illegal Immigrants.

Table 54: Korean Missionary Activities in S.A. unit: %

Work	Church Planting	Discipleship Training	Educational Ministry	Itinerant Evangelism	Harbor Evangelism	Theological Education	Partner-ship	Job Training	Sports Training
Rate	53.3	18.9	8.0	5.8	4.4	3.6	3.0	1.5	1.5

Source: Ibid.

#### 4.2.4.1. Church Planting.

53.3% of Korean missionaries are focusing on church planting in South Africa, which is much higher than the national average rate of 48.9%. In the light of 79.8% of the South African population being Christians, energies should have been directed towards development, meeting the needs of congregates performing urgent tasks, in stead.

#### 4.2.4.2. Discipleship Training.

Together with planting churches, Korean missionaries are commonly carrying out discipleship training for the church leaders. The 18.9% of their time spent on discipleship training in South Africa is lower than the 20.3% in the national average. This is possibly due to the high crime rate in South Africa. People are afraid to attend classes in the evening or at remote places.

#### 4.2.4.3. Educational Ministry.

Female missionaries and missionary wives are running several nursery schools. This is a very important mission field in the context of South Africa. Most parents in rural areas don't regard children as human beings worthy of being educated in the preschools, and the local churches do not show much interest either. It is also essential to teach the liberally minded South African youth about sexual relations in the prevailing context of HIV and AIDS. So, 8.0% of time devoted to educational ministry in South Africa is too low in the light of the social situation and compared to the national average rate of 9.7%.

#### 4.2.4.4. Itinerant Evangelism.

5.8% of Korean missionaries are engaged in itinerant evangelism. They are missionaries in rural areas combining evangelism on behalf of neighbouring churches with planting churches of their own, some Korean pastors who are in charge of Korean churches in South Africa and some Korean pastors who are studying at the universities of South Africa.

#### 4.2.4.5. Harbor Evangelism.

Harbour evangelism is carried out for the benefit of the fishermen living on the coast and the crews working on long-distance fishing boats in Cape Town, East London, Durban and other harbours.

#### 4.2.4.6. Theological Education.

Continued theological education seems to be limited to the small group of young people studying in Pretoria, Johannesburg, Badplaas and other centres. This mission project should be extended to include the increasing numbers of pastors without a regular theological education working in the countryside.

#### 4.2.4.7. Partnership.

In light of circumstances in South Africa, which young Koreans may find strange, I would recommend that partnership with the local evangelist is the best way for Korean missionaries to approach their missionary projects. This should be extended beyond the running of nursery schools and providing theological education.

#### 4.2.4.8. Job Training.

A few Korean missionaries are running a computer training centre. In light of the outstanding information and technology industry in South Korea combined with the high unemployment rate of 26.2% in South Africa, the job training programme is very suitable mission project for them to meet both spiritual needs (Great Commission) and social needs (Great Commandment) in South Africa.

#### 4.2.4.9. Sports Training.

Taekwondo training is offered to a small group of mainly young people by a few Korean missionaries in Pretoria and Johannesburg.

### **4.3. A Critical Analysis of Missionary Activities in South Africa.**

Most Korean Christians see Korean missionary work as an opportunity to go and preach the gospel to the lost souls in South Africa. However, there are a number of reasons why we can say it is not all that simple in the context of South Africa. Korean Christians should attend to those reasons in light of the social and religious context of South Africa before sending their missionaries into South Africa. And Korean missionaries should pray with all their heart to determine the right direction at the beginning of their missionary work in South Africa.

Also the missionary work done by the Korean missionaries should be evaluated against the comprehensive mission definition, mentioned in chapter I (1.7.2.). Did the missionary activities reflect the threefold mandate of kerygma (the preaching of the Gospel), of diakonia (demonstrating the love of God by doing charitable services), and koinonia (the establishment of strong, indigenous churches in South Africa)?

Looking at the work done by Korean missionaries, it seems that they did try to bring the Gospel of Christ in its many forms to the people of South Africa. The Gospel was indeed preached, in many different ways. Charitable services received attention. And church co-working was always high on the agenda.

But, unfortunately the history of mission work in Africa is not only a positive one. The missionaries of the past made many mistakes. So, I would first warn Korean missionaries against certain pitfalls by pointing out some mistakes which were commonly made by Western missionaries in Africa. Most of these points are equally valid in the case of Korean missionaries coming into South Africa. In the light of those mistakes, I would then like to have a look at Korean missionary work and goals in South Africa.

#### 4.3.1. Learning from Western Missionaries.<sup>11)</sup>

Up to 1950s, Western missions in Africa were accompanied by colonialism, expansion, occupation of land, the conquest of other religions and the like. This approach has done a lot of harm. It has also been heavily criticised since the 1960s by theologians of the third world. In 1964 the theologians from Africa have keenly criticised western missionary attitudes through the following publications: "Missionary go home," "The ugly missionary" and "The unpopular missionary."<sup>12)</sup>

1) They spent too much time on cheap propaganda. They came with a very emotional appeal, counted the number of converts and went back with beautiful reports on how successful the missionary work had been. In the meantime, very few of those "converts" remained in the Christian church.

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11) Deon Loots, Short-Term Outreach in the African Context: A Practical Guide (Pretoria: IMER, 1996), p.2.

12) Bosh, David J, Transforming Mission: Paradigm Shifts in Theology of Mission (Maryknoll NY: Orbis Books, 1991), p. 2.

2) They propagated cheap grace. They presented a very poor theology to people with little knowledge of the Bible. People came forward and cried their hearts out, but when the missionaries had gone, nothing had changed. So, people said Christianity was not working, and went to cults.

3) They created a beggar mentality among the black people in Africa. By giving all kinds of hand-outs, they made the local people hungry for material possessions.

4) They duplicated their own western churches in Africa. They didn't know enough of African culture or about cross-cultural work in order to avoid serious mistakes.

5) Most western missionaries wanted to do the missionary work themselves, instead of training African Christians to do the work. The latter knew the customs, culture and local situation and were far better equipped to do the work.

#### 4.3.2. "Being" is more Important than "Doing."

It is very important for Korean missionaries to remember that "your presence is much more valuable than your words for the black Africans," and "they believes that their own background, culture and values are the best for their lives." Missionaries should keep in mind that "to establish good and solid relationships of mutual trust and to understand the local people of the mission area is the first priority to do the effective missionary works" and "living together with the local people is the royal road to know their cultures and worldviews."<sup>13)</sup>

Through living together with them, they can find out not only the felt-need but also the spiritual and practical needs of the local people. Through daily contact with the neighbours, they build better relationships with the local people and have a good chance to learn their languages, that can serve as a motivation to understand each other and also enable them to proclaim the Gospel of Jesus Christ.

If it is difficult for missionaries to live in the black community permanently due to the security problem and their children's education, they had better move into the nearest town and return regularly to serve the local people and share their common tasks as brothers and sisters in Christ.

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13) Deon Loots, Ibid., p.13.

However, it is very doubtful whether a missionary's work can have effect if he/she visits his/her planted church to worship together with the local people only on Sunday and then return to the remote city.

#### 4.3.3. Practical Service rather than Church Planting.<sup>14)</sup>

The Gospel has been heard for long enough in South Africa as mentioned in Chapter III (3.6.2.). There are already a great number of Christian churches in South Africa. They have their own unique histories. In the religious context of South Africa, Korean missionaries should take into deep consideration the following two approaches and decide themselves which one of them will communicate more of the love of God.

The first approach is that we are going out to preach the Gospel to the gentiles. We are doing that by telling the people how far they are separated from God through their sins; how sinful and evil their customs are; how wonderful and loving our God is; that he even died for their sins. If only they would repent from their evil ways and turn to God, He will save them.

The second approach is that we are going out to demonstrate the love of God through practical service, concern and involvement. We are doing that by showing concern for their material needs; by learning something about their language and customs; by trying to understand what role God is already playing in their lives and how they understand God. We do this mainly through listening and caring. If they do ask us about our relationship with God, we only testify about the difference He is making in our lives.

The second approach gives ample time to learn from one another, to have fellowship with each other and to experience both the unity and diversity of the body of Christ. This could happen both through spontaneous sharing and organised Bible Studies for the group as a whole. This approach is also founded on Jesus' example:

For the Son of man also came not to be served but to serve, and to give his life as a ransom for many."(Mark 10:45).

Jesus' whole life proclaimed God's love in action. It was not only God's love proclaimed in words. However, most Korean missionaries in South

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14) Ibid., pp.3-5.

Africa are unfortunately carrying out preaching, evangelism and church planting as shown in table 54 rather than learning and serving to testify about their personal relationship with the Lord, Jesus Christ. They still seem to think they know better than the local people, even though they can not speak even English fluently. They should be more humble in their missionary approach. The most effective way to communicate the Gospel is the witness through practical service.

#### 4.3.4. Cooperative Mission rather than Independent Mission.

All the churches in South Africa have mature Christians who can communicate the Gospel much better in their own language and culture than Korean missionaries could dream of doing. South Africa has also its own outstanding evangelists who are more than able to reach the unreached in South Africa. So, Korean missionaries should first try to find South African partners to join them in cooperative missionary projects instead of working independently. With their sound educational background and sincere missionary passion, Koreans can surely play a wonderful role in junction with South African evangelists in the following fields which seem very difficult for Korean missionaries to deal with independently:

##### 4.3.4.1. Adherents of African Indigenous Churches (AICs).

Although AICs are making a great contribution to the church life of South Africa, they are considered neither "reached" nor "unreached" and seem illegitimate children of the earlier missionary enterprises in Africa as mentioned in Chapter III (3.6.6.1.) To encourage their transformation into authentic Christians, it is necessary to focus anew on Christological proclamation, Spirit-inspired life and biblical teaching to the members of AICs. Korean missionaries should realize that the AICs offer missionary potentials. But it is much more difficult for Korean missionaries to guide them into the Kingdom of God after a faulty concept of Christ has been fixed. So, establishing contact with the indigenous churches would be a good cooperative missionary project between Korean missionaries and South African evangelists who know the situation of the AICs very well.

##### 4.3.4.2. Increasing Number of Nominal Christians.

According to the national census in 1996, only about 50% of the registered members of churches attend services in South Africa, which

stands for 48.1% of male members and 51.9% female members. There are about 6 million nominal Christians in South Africa as mentioned in Chapter III (3.6.6.2.). In recent years, the churchless Christians has been increasing, people who would be mixing and matching those items of religion and doctrine that suits them best. It will be a good joint missionary project to convert them into true Christians.

#### 4.3.4.3. Theological Education and Training.

There are numerous black pastors in the countryside who lack a sound theological background. They became pastors when they were traditionally appointed by their senior pastors. Accordingly, they have a strong passion and faith in Jesus Christ, but have little knowledge of the Bible. Theological education for black pastors and church leaders, therefore, is an urgent task, a task that is presently neglected due to financial constraints. So, Korean missionaries with their sound educational background can carry out successfully the theological education projects with South African professors or pastors who speak the local languages fluently.

#### 4.3.4.4. Development of Economic Theology.

In light of the adverse economic situation of South Africa where the unemployment rate was 26.2% in June 2005 and which is one of the most unequal income societies in the world, the partners would develop "Economic Theology" based on diligence, honesty and frugality as preached in the Bible to awaken the idle and the poor and to teach them the value of time which is limited, but given us by our Lord God.

#### 4.3.4.5. Taking a Stand for Justice.

In light of the political context of Apartheid in South Africa, Korean missionaries should take note of the realities of injustice, oppression, poverty, discrimination and violence together with the local churches. However, missionaries could never join only social or political movement. They must keep their critical distance from social and political matters in South Africa.

#### 4.3.5. In Local Language rather than through Interpretation.<sup>15)</sup>

South Africa has 11 official languages namely Zulu (23.8% of the population), Xhosa (17.6%), Afrikaans (13.3%), English, Ndebele, Swati, Pedi,

Sotho, Tsonga, Tswana, and Tshivenda. The people who speak English as their first language are only 8.2% of the population and English is the fourth main language in South Africa. So, in making evangelism and preaching the Gospel their primary missionary goal in South Africa, Korean missionaries will encounter the problem of communicating in so many different languages apart from English and Korean.

They may be of the opinion that this is not a big problem, because they can make use of very good interpreters. Interpreters, however, tend to convey their own understanding and interpretation, which may give rise to serious misunderstanding. Because the interpreters not only have to interpret the language, but they also have to interpret Korean culture into South African culture. If both Korean preacher and South African interpreter are unaware of the big cultural differences between them, the whole process of interpretation becomes quite a risky business.

Furthermore, Korean missionaries don't preach in Korean but often in broken English. South African interpreters in the rural areas are generally poorly educated and have no theological background and don't know Korean culture. In such a communicational context, the traditional conception of a missionary as one who comes as an authority to teach others will be shattered and very far from an effective missionary approach. So, I would recommend that Korean missionaries should spend at least six months among the local people, learning how to tell stories in the local language. And then, they should try to speak in the local language even though their command of it is still poor, rather than in English. That will surely be more conducive to understanding each other, forming friendly relationships through their language mistakes, and achieving success in their missionary works.

#### 7.3.6. Development as well as Evangelism.<sup>16)</sup>

In light of the contexts of South Africa mentioned in Chapter III, Korean missionaries need to gain new insight into what is required from them today to meet both spiritual needs (Great Commission) and social needs (Great

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16) Anna-Marie du Toit, "The Community Centered Approach," in No Quick Fixes, ed. by D. Kritzing (Pretoria: IMER, 2002), pp.91-102.

17) David J. Bosh, Transforming Mission: Paradigm Shift in Theology of Mission, New York: Maryknoll, 1991, p 519.

Commandment). So, they should not approach their task as only a matter of going into South Africa to plant church and preach the Gospel, but rather seeking and exploring new ways to serve the local people in South Africa as brothers and sisters in Christ. For this reason it would be better to undertake joint missionary projects with local evangelists and churches.

Most of the churches in the countryside have a great need for physical and material assistance, as well as for the sharing of expertise so that they may be further equipped for their task. Most these churches are situated in poverty-stricken areas. If Korean missionaries render material assistance combined with practical services, they can demonstrate the love of God in a practical way and also proclaim the Gospel of Jesus Christ.

In order to alleviate and solve those problems and difficulties, they ought to actively join the development projects such as medical work, job training, social work, educational work and so on. Personal involvement is the good news of God's love, incarnated in the witness of a community for the sake of the world.<sup>17)</sup>

#### 7.3.7. Professional Missionary rather than General Missionary.<sup>18)</sup>

The South African Government estimated South Africa's unemployment rate at 26.2 % in June 2005, but the true rate would be up to about 50%. According to HIV/AIDS groups of South Africa, about 5.3 million people are living with HIV/AIDs, about 600 people die of HIV/AIDs every day and nearly 400,000 people will die of HIV/AIDs in 2005.

The infant mortality rate for the black people is on a par with that of Bangladesh, while the rate for the whites is similar to that of OECD countries. There are long queues at health centres or hospitals every day due to the shortage of medical doctors. About a quarter of the black people are still living in shacks without electricity or tap water.

So, to assist and solve their felt-needs under such poor conditions as well as spreading the Gospel through practising the love of God, I would strongly appeal to Korean churches to send professional missionaries such as medical doctors, nurses, job trainers, computer technicians, builders etc. rather than general missionaries who would want to go out to preach and

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18) Piet Beukes, "Life before Death-Socio-Economic Justice Issues and Mission: The Economy, Poverty and the Church," in *Ibid.*, pp.103-128.

teach rather than going out to learn and serve.

#### 7.3.8. City Mission as well as Rural Mission.<sup>19)</sup>

After relaxing the influx controls which restricted movement under Apartheid, South Africa experienced an aggravated mass movement of people in a relatively short period, which gave rise to many urban problems as mentioned in Chapter III (3.1.5.). City mission, therefore, would be such an urgent task in South Africa that Korean missionaries should pay close attention to more than rural mission. Sadly, there is no any Korean missionary to carry out the urgent city mission in South Africa at present.

#### 7.3.9. Under Supervision rather than Missionary Alone.

Korean mission agencies have focussed more on sending the missionaries than on managing and evaluating them. Korean field missionaries often prefer to have their own way to conduct their missionary activities without any supervision and management from their sending agencies and supporting churches which have also tried not to interfere and which leave them alone in accordance with their preference. This combined trend seems to produce such a poor member-care system that has done nothing to remove obstacles that prevent missionaries from fulfilling their missions faithfully and skillfully. Most Korean missionaries in South Africa are carrying out their missionary activities faithfully, but unfortunately some deviate from their missionary calling and their holy positions for the glory and manifestation of God's grace. So, it is recommended that a basic guideline and evaluating criteria for supervision should be developed, based on missionary experience and thoroughly practised in the missionary training courses.

#### 7.3.10. The Southern African Missionary Conference (SAMC).

The SAMC has been held every year in South Africa from 2002 to encourage Korean missionaries working in southern Africa and to promote their missionary information exchange and give them an opportunity to evaluate one another for effective missionary activities. However, the annual conference has generally been times of sharing blessings and recounting

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19) Anna-Marie du Toit, *Ibid.*, pp.98-99.

activities. They are seldom times of sharing and evaluation of missionary experiences for further development. What a difference it might make if Korean missionaries in southern Africa shared with each other what they hoped God was going to do with them in the coming year and then returned a year later to compare what actually did happen and to discuss together what they might do to reach their goals!

## Chapter V. Evaluation of the Contribution of Korean Missionaries.

### 5.1. Evaluating the Mission.

There is no royal road to carrying out mission most properly and effectively, because there is no average situation and no standard solution to the problems missionaries face, but the specific situation will determine the overall strategy, approach and methods. This is why the missionary should do everything in his/her power to really understand the context through the Holy Spirit. Fulfilling his/her mission fills the missionary's life as he/she is the servant of God and trustee to the secret things of God. This illustrates the most important element of mission. Mission is the work of the Holy Spirit, but the Holy Spirit assumes and seeks human collaboration. This is why the mission always comes about and develops in a particular socio-religious context. In summary, the most important components of proper and effective missionary strategy are the missionary's attitude, the Gospel, Holy Spirit and the contexts of the specific mission fields, which should be the starting point for any missionary work.

Therefore, Korean missionaries and would-be missionaries must first meet Jesus Christ truly, have a sincere faith in the Lord, Christ, and then be confident that they have received a calling for missionary work from the Lord God. They should secondly have a strong passion and motivation for the mission, obedience, exuberance and confidence in the promises of the Lord, and be prepared to live among South Africans and show them a fine example of Christian life, like Jesus Christ and Paul did, guided by the Holy Spirit.

Thirdly, it is necessary to study and survey the context of the specific mission as thoroughly as possible and establish a strategic missionary plan through consulting some experienced experts in as much detail as possible. Fourthly, they together with all the Korean Christians such as Korean churches, Korean missionary agencies, and their supporters should pray with all their hearts to our Lord, Jesus Christ for carrying out their missions in South Africa.

Finally, all the congregations of Korean Churches and the members of Korean missionary agencies should pray, study, plan, call, train, send, and support the missionary work. And they must take into consideration the following questions:

- 1) What people does God want them to reach?

- 2) What are these people like?
- 3) Who should reach them?
- 4) How should they be reached?
- 5) What will be the result of reaching them?

#### 5.1.1. Missionary Targets in South Africa.<sup>1)</sup>

Most Koreans have the wrong idea that South Africa is still to a large extent pagan country. But Christians in South Africa form 79.8% of the population by the national census in 2001 and 77.0% by Markinor's world values survey in 2000 as mentioned in the 3.6.3. and the 3.6.4. respectively. Compared with Korean Christians of 31.67% in 2001 as mentioned in the 2.3., South Africa is almost completely christianized.

In the religious context of South Africa, it would be audacious if Korean missionaries came to South Africans with an attitude of "We have to reach South Africans with the Gospel," as if nothing had been done up to now. So, in order to do effective missionary work in South Africa, Korean missionaries should first determine their missionary targets, which might include the ones listed below. Most of the missionary projects may be undertaken jointly by Korean missionaries with their sound educational background and sincere missionary passion and South African evangelists who know all the contexts of South Africa very well.

1) The Moslem and Hindu population whose numbers have been continually increasing in the Western Cape and KwaZulu-Natal in recent years.

2) The adherents of African Indigenous Churches (AICs) who are neither "reached" nor "unreached" and seem illegitimate children of the earlier missionary enterprises in Africa.

3) The increasing nominal Christians who are estimated at about 6 million people.

4) Theological Education and Training for the black pastors and church leaders in the countryside who have hardly any theological educational background and became pastors when they were traditionally appointed by their senior pastors.

5) Development of Economic Theology based on the diligence, honesty

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16) D. Kritzing, ed. No Quick Fixes (Pretoria: IMER, 2002), pp. 61-178.

and frugality preached in the Bible to awaken the idle and the poor who have no exact concept of the value of the limited time given us by our Lord God.

6) Social and economic development projects together with evangelism for the unemployed, poorly educated, poor and black people.

7) City mission for the poor people rapidly flowing into cities after the influx controls were relaxed.

8) Medical work among the people suffering from HIV/AIDS and living out of reach from modern medical services.

9) Christian nursery school for the Back children in rural areas whose parents must work for a living.

10) Disciplinary programmes for the young in rural churches who have liberal ideas about sexual relations.

11) Joint research projects on African cultures and customs for effective missionary work and so that the information may be supplied to Korean mission agencies, Korean churches and would-be Korean missionaries.

## 51.2. Missionary Approaches in South Africa.

### 5.1.2.1 Witnessing through Two Way Approach.

Kosuke Koyama writes that Christianity has become so self-righteous that Christians don't see much of a future in it. They want to teach, but don't want to learn. They are so arrogant. They are suffering from a teacher complex.<sup>2)</sup> He criticizes western missionaries for not being Christlike. They like to speak to African people, but they do not listen to them. Ignoring African things is not so bad, but ignoring African people is serious.<sup>3)</sup> In contrast to this approach, the church has the commission to go and serve others as our Lord, Jesus Christ did, with a Christlike missionary attitude. His self-denial, hope, death and resurrection, must be the hallmark of the Korean missionary approach. Christlike going is never one way traffic. It is intensely two ways. And in this two-way-traffic mind, our Jesus

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2) Kosuke Koyama, Three Mile an Hour God, London: SCM Press, 1979, p. 11.

3) Ibid., p. 12.

Christ gave up his right of way as it is a mind of self-denial.<sup>4)</sup>

#### 5.1.2.2. The Need for a Paradigm Shift.

Korean missionaries in South Africa should first complete the paradigm shift from "going out to preach and teach" to "learn and to serve" the local people. While they are doing the latter, they can still testify about their personal relationship with the Lord, Jesus Christ and how it affects their lives. If they could make the love of God concrete to South Africans through service, they have succeeded in their goal. It all depends on Korean missionary attitude and approach whether it is possible for them to go and do something worthwhile in South Africa. Most important is to know that they should not just rush in and start teaching and preaching as if nothing had occurred in South Africa before they arrived.

#### 5.1.2.3. Witnessing through Practical Service.

At the initial stage of Korean missionary work in South Africa, the most effective way to communicate the Gospel is surely through the practical service to the local people and churches while missionaries are simultaneously learning local languages and customs. They can make themselves available to the local people and churches and assist them in any areas of need which they have identified. It might be painting, youth training, maintenance work, nursery school, building work, discipleship training, medical work, or any other areas where their assistance is needed.

Most of the people and churches in rural areas urgently need for physical and material assistance, as well as the sharing of expertise to equip them for their task, live and various training programmes for church members and neighbours. Most of them live in poverty-stricken areas. Korean missionaries should keep in mind the very important biblical principle of sharing: those who have more, should share with those who do not have much. If you render material assistance combined with practical services, you can also proclaim the Gospel of Jesus Christ hoping to move the local people deeply.

#### 5.1.2.4. Witnessing through Living among the Local People.

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4) Ibid., p. 14.

Korean missionaries should keep in mind that "your presence is much more valuable than your words for the black Africans." Their first priority, therefore, should be to establish good and solid relationships of mutual trust and understanding with the local people of the mission area. It is essential to know their cultures and worldviews if missionaries are to live together with the local people. Through living among them, they can find out not only their felt-needs but also their spiritual and practical needs. Through daily contact with the neighbours, they may build better relationships with the local people and have an opportunity to learn their languages, which will enable them to understand each other and also to proclaim the Gospel of Jesus Christ.

### 5.1.3. Cultural Adaptation for Missionary Work in South Africa.

There are a number of traditions and customs, different from those in Korea, which are obstacles to missionary activities in South Africa. Some of these are the worship of ancestral spirits, belief in witchcraft and traditional medicine, ethnic languages with 11 official ones, polygamy and immorality, the role of Islam and Hinduism and so forth. Korean missionaries might think of South African customs as wrong or strange. But they should go out to serve the people with the love of Christ. So, they should learn to understand their culture and they need to adapt their own way for the sake of the Gospel.

#### 5.1.3.1. Attitude to South African Culture.

Korean missionaries working in South African culture might realize that they are the ones who are ignorant since they don't know how to conduct themselves in the strange culture. But, aware of the incarnation of Jesus Christ, they should adopt the spirit of a learner and learn as much as possible of these strange customs and ways of doing things. If they have an attitude of "we know better" and "we are well-educated" without even realizing it, they will be seen by the local people as strange, funny, uneducated, rude and bad-mannered. So, show an interest in their customs and their way of doing things. Ask a lot of questions. Be willing to learn from them. If missionaries approach the people with attitude of a learner, they will soon begin to understand the rules and habits. Please keep in mind that a missionary who really wants to work and communicate effectively in South Africa, must learn to understand their culture and value

system.

#### 5.1.3.2. Communication in South African Society.

South Africa has 11 official languages. The people who speak English as their first language are only 8.2% of the predominantly Christian population. So, if evangelism and preaching the Gospel are their primary missionary goal in South Africa, Korean missionaries should learn the local language of the specific mission field. The interpretation of South African interpreters with little educational and theological background, trying to follow what Korean missionaries say in their poor English can only lead to misunderstanding. Even if they don't know the cultural differences between Korea and South Africa, the whole process of interpretation becomes quite a risky business. So, I would suggest that Korean missionaries stay among the local people for the first six months to learn the local language and adapt to the new culture. Even before they become fluent in the local language, they and their neighbours can learn to understand each other and build friendly relationships by laughing at their language mistakes.

#### 5.1.3.3. Value-Oriented rather than Task-Oriented.

Most Korean people are very task-oriented, while most African people put much more value on human relations. What Africans do is less important than what they are. Koreans tend to evaluate people according to what they have achieved in society. Time, efficiency and activity are closely related in their minds. They don't like to waste time because time is money. When they get to a certain place, "What are we supposed to do?" is one of the first questions. If they do not immediately start doing something, they feel guilty because they are wasting time. They might suffer from a success syndrome which sees their success in numbers, as mentioned in Chapter II (2.5.) They would often create the impression that programmes are more important than people.

However, it is impossible for Black South Africans to waste time if they spend time in relationships, even when they sit and do nothing. Time is there for man to make use of and not the other way round. People are more important than the clock. Visible results or goals are not always so important in African culture. It could even be embarrassing to individuals, since it could disturb their relationship with others in the ethnic group. Harmony in the group is thus more important than results.

A western missionary with long missionary experience in African culture recommends that it is better to do nothing for the first two years. If missionaries rush in and start doing things, they are going to make so many mistakes that it will take them probably six years to correct all their mistakes.<sup>5)</sup> As far as South African mission work is concerned, I believe this is very good advice. In other words, Korean missionaries should thoroughly make prepare themselves for their tasks before leaving for South Africa.

#### 5.1.3.4. Saving Face rather than Logical Decision.

Most Koreans are accustomed to making a decision through an analytical inductive logical method or a deductive reasoning method supported by the scientific and technological evidence as far as possible. The conclusions are drawn by looking at the whole and anything relevant to it without any ordering of the steps in a linear way. However, saving face is a more important value than majority rule in the Black society of South Africa.

So, Korean missionaries should be careful in meetings not to push things through which seem to be logical to them. Allow the discussion to continue and observe how the decision-making process completes itself. Even though someone is to blame, be careful not to scold him/her in front of the public.

Most Koreans appreciate an open, direct and frank approach, while Africans are much more indirect in their interpersonal relations. It is thus advisable to avoid a direct encounter when a problem arises with one of the local people. Rather find out from a third person who knows how to handle the situation.

#### 5.1.3.5. Ritual and Emotional rather than Practical and Reasonable.

Most Black South Africans are very sensitive to the emotion behind the words. They do not only listen to the words, but to much more. So, body language is very important. A feeling of resentment or an attitude of superiority is very easily detected. They also have traditional beliefs and different ideas about God depending on their Christian commitment. So, Korean missionaries should try to find out what they believe about God,

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5) Deon Loots, Short-Term Outreach in the African Context, Pretoria: IMER, 1996, p. 7.

spirits, religious duties and rites, places, objects, concepts and so on. A funeral in South African cultures, for instance, is more important than a scheduled programme. Find out who is supposed to attend a funeral and how one is expected to behave.

#### 5.1.3.6. The Importance of Eating Manners.

Eating is a very important social activity in the Black society of South Africa. Rural Blacks usually eat with their hands. A bowl of water will be passed around for washing their hands. Very often two or more people may share the same plate of food. It is bad manners to refuse food. It is important to eat at least something. It is not bad manners, however, not to finish the food. Water is usually served with meals. But it is not always safe to drink the water. Rather ask if it could be arranged to boil the drinking water.

## 5.2. Evaluating the Missionaries.

As soon as Korean missionaries are clear on what their missionary goals are, they should decide how to prepare their missionary activities in specific fields in South Africa. It is essential for them to define their attitude, practise the local language, study all the contexts, and train for their missionary projects in the preparing process for South Africa. Particularly, their understanding of the extent of the felt-needs and the range of potential problems will enable them to reflect both on God's command and on strategic possibilities to implement as they walk with God. So, it would certainly be beneficial if they have job-training and medical skills in the light of the economic and social contexts of South Africa. Furthermore, it would be advisable to learn to speak the language of the specific mission field.

### 5.2.1. The Basic Attitude for Missionary Activities.<sup>6)</sup>

#### 5.2.1.1. The Basic Purpose of Christian Life.

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6) Rick Warren, The Purpose-Driven Life (Grand Rapids, MI.: Zondervan Com., 2002), pp. 281-288.

Most people struggle with three basic issues in life. The first is identity (Who am I?). The second is importance (Do I matter?). The third is impact (What is my place in life?). The answers to all these questions can be found in our Lord God's purposes for all the Christians on the earth are the following:

- 1) We were born and planned for God's pleasure.
- 2) We were formed for God's family.
- 3) We were created to become like our Jesus Christ.
- 4) We were shaped for serving God.
- 5) We were made for a mission.

Jesus Christ prepared his disciples to live God's purposes during his last three years on earth. He helped them to know and love God (worship), taught them to love each other (fellowship), gave them the word so they could grow to maturity (discipleship), showed them how to serve (ministry), and sent them out to tell others (mission). These lessons were modeled by Jesus in John 17, practiced by the first Christians in Act 2 and explained by Paul in Ephesians 4. They are summarized in the Great Commandment and the Great Commission of Jesus Christ.

1) Love God with all your heart: We were planned for God's pleasure, so our purpose is to love through worship.

2) Love your neighbour as yourself: We were shaped for serving, so our purpose is to show love for others through ministry.

3) Go and make disciples of all nations: We were made for a mission, so our purpose is to share God's message through evangelism and development.

4) Baptize them in the name of the Father and of the Son and of the Holy Spirit: We were formed for God's family, so our purpose is to identify with His church through fellowship.

5) Teach them to do all things I have commanded you: We were created to become like Christ, so our purpose is to grow to maturity through discipleship.

Therefore, the basic purposes of Christian life are to be a member of God's family, a model of his character, a magnifier of his glory, a minister of his grace, and a messenger of his good news to others. Of these purposes, the last one can only be pursued on earth, while the others we can keep doing in eternity in some way. That's just why it's so important and urgent for us to spread the good news, to share our life message and

fulfill our mission.

#### 5.2.1.2. The Deep Prayers of Would-be Missionaries.

Korean would-be missionaries should firstly know that they were saved to serve and made for a mission. They should be eager to receive a personal assignment and excited about the privilege of being used by God. Secondly, they should obtain a globe or map and try to pray for South Africa. The Bible says,

If you ask me, I will give you the nations; all the people on earth will be yours.<sup>7)</sup>

Prayer is the most important tool for their mission in South Africa. People may refuse their love or reject their message, but they are defenseless against their prayers. What should we pray for? The Bible tells us to pray for opportunities to witness,<sup>8)</sup> for courage to speak up,<sup>9)</sup> for those who will believe,<sup>10)</sup> for the rapid spread of the message,<sup>11)</sup> and for more workers.<sup>12)</sup>

Prayer makes them a partner with others in South Africa. Thirdly, they will dare to take the plunge and leave for South Africa for missionary work. Jesus Christ' words offer encouragement:

You will receive power when the Holy Spirit comes on you; and you will be my witness in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.<sup>13)</sup>

#### 5.2.2. The Straight Way forward Mission Fields.<sup>14)</sup>

Our straight way towards mission fields is our obedience to his call to the his great plan for which he wants us to use as his faithful servants,

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7) Psalm 2:8.

8) Colossians 4:3 and Romans 1:10.

9) Ephesians 6:19.

10) John 17:20.

11) II Thessalonians 3:1.

12) Matthew 9:38.

13) Acts 1:8.

missionaries in the world. By his wonderful grace we can obey. We may be confident that He will surely give us joyful peace in our submission. So, pastors, parents and Christian leaders ought to call young people and adults to serve God faithfully as evangelists and missionaries. God will make this call effective in the lives of men and women whom He plans to use as tools in the mission of His church.

#### 5.2.2.1. Way for a Happy Life.

The service to God is rooted in obedience to his sovereign will, not in seeking his blessing upon what we want to do with our lives. When God calls us to work as missionaries, we should respond with a sincere "Have Thine own way." We ought to discover that there is no other way to be happy than to trust and obey. Korean would-be missionaries whom God calls must expect to be used by God and must be available to bear witness for Him in South Africa as He appoints and qualifies.

#### 5.2.2.2. Confidence in God's Calling.

The call of God and the gifts of God for ministry are basic qualifications required of a person who desires to be a missionary. General and theological studies are essential, they develop a person's gifts and capacity to serve in the church and its mission. But a seminary degree alone or Bible college diploma as such does not qualify a person to perform the missionary tasks. So, Korean would-be missionaries must have a clear sense of having been called by God to the missionary work and be endowed with the Holy Spirit and spiritual gifts for such work in South Africa. Without such clarity and endowment, no person should presume to become a missionary or a shepherd of God's people.

#### 5.2.2.3. Sacrifice and Courage.

Korean missionaries whom God calls must be willing to face any deprivation, sacrifice, and danger for the sake of Christ and the Gospel, confident of his care and promise to deliver them from all evil for time and

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14) Dick L. Van Halsema, The Mission Covenant Church: Biblical and Practical Mission Guidelines for the Local Congregation (Grand Rapids MI.: IDEA Ministries, 2000), pp. 54-63.

for eternity. It is necessary for them to experience sacrifice and courage in Korea even before leaving for their mission fields in South Africa, and to feel a profound gratitude to God for his grace. So, they may pray truthfully that the lessons derived from their experiences may encourage them to commit themselves to missionary work in South Africa.

#### 5.2.2.4. Christlike Character.

Our Lord God is far more interested in what we are than what we do. We should remember that we will take our character into eternity, but not our career. So, Korean missionaries might begin their missionary work in South Africa with the fruit of the Spirit<sup>15)</sup> or Beatitudes.<sup>16)</sup> It takes a lifetime to build a Christlike character. Peter said,

Don't lose a minute in building on what you've been given, complementing your basic faith with good character, spiritual understanding, alert discipline, passionate patience, reverent wonder, warm friendliness, and generous love.<sup>17)</sup>

#### 5.2.2.5. Check-list for a Missionary.

In order to keep their Christlike attitude towards missionary projects, Korean missionaries should check their missionary attitudes every day. They should ask the following questions of themselves every day.

- 1) Why am I in South Africa?
- 2) Where should I be in South Africa?
- 3) What should I do in South Africa?
- 4) Am I ready to pray to our Lord, Jesus Christ for South Africans every moment?
- 5) Am I ready to love South Africans as myself?
- 6) Am I ready to dedicate myself to the missionary work for South Africans commanded by our Lord, Jesus Christ?

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15) Galatians 5:22-23.

16) Matthew 5:3-12.

17) I Peter 1:22.

### 5.3.3. The Life Messages of Missionary Fields.<sup>18)</sup>

Christians have a storehouse of faith-based experiences that God wants to use to bring others into his family. These memories become messages from God. However, what we must keep in mind in the course of our testimony is that we should speak with humbleness, gentleness and respect.

#### 5.3.3.1. Christian Testimony.

The Christian testimony is the story of how we began a relationship with Jesus and of how Christ has made a difference in our lives. This is the essence of witnessing – simply sharing our personal experiences regarding the Lord. Sharing our testimony is an essential part of our mission on earth because it is unique. Actually, our personal testimony is more effective than a sermon, because unbelievers see pastors as professional salesmen. If we started quoting theologians, the unbelievers in South Africa would lose interest. But they have a natural curiosity about experiences they've never had. Shared stories also build a relational bridge that Jesus can walk across from our hearts to theirs. Paul used his testimony to share the Gospel instead of quoting Scripture on six different occasions.<sup>19)</sup> So, the best way to be ready for the mission in South Africa is to write out our testimony under the following headings and then to memorize the main points.

- 1) What my life was like before I met Jesus Christ.
- 2) How I realized I needed Jesus Christ.
- 3) How I committed my life to Jesus Christ.
- 4) The difference Jesus has made in my life.

#### 5.3.3.2. Christian Life Lessons.

Christian life lessons are the truths that God has taught us from experiences with Him. These are lessons and insights we have learned about God, relationships, problems, temptations, and other aspects of life. There isn't enough time to learn everything in life by trial and error. We must learn from the life lessons of one another. The Bible says,

A warning given by an experienced person to someone willing to listen is more valuable than the jewelry made of the finest gold.<sup>19)</sup>

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18) Rick Warren, *Ibid.*, pp.289–295.

19) Acts 22–26.

#### 5.3.3.3. The Good News.

The Good News is that when we trust God's grace to save us through what Jesus did, our sins are forgiven, we get a purpose for living, and we are promised a future home in heaven. God has never made a person He didn't love. Everybody matters to Him. In order to have a strong motive to witness for Jesus Christ, we must learn to love lost people the way God does. So, we must firstly love unbelievers because God does. Love leaves no choice. Imagine someone saying to us in heaven, "I want to thank you. I'm here because you cared enough to share the Good News with me." What a joyful greeting with people whom we helped get there! So, the eternal salvation of a single soul is more important than anything else we will ever achieve in life.

#### 5.2.4. Preparation for Missionary Activity in South Africa.

It is very important for the thorough preparation of missionaries to get as much up-to-date information as possible about all aspects of South Africa. Try to find out as much as possible about the history, the struggle against apartheid, reconciliation, and the role which the churches are playing in South Africa. Find out what all the denominations of churches have already done in South Africa. How do South Africans understand and appreciate the role of churches and Christianity? Are there any negative connotations or feelings towards the foreign missionaries because of what happened in the past? Find out as much as possible about their customs, dress-code, food, transport, accommodation, telecommunication, insurance, schools, electricity, prices and so forth.

##### 5.2.4.1. Focal Point for Partnership.

From what I have learned of foreign missionary projects during my stay of more than 7 years in South Africa, I am convinced that partnership missions with the local evangelists and/or foreign missionaries is the best way for Korean missionaries to conduct their missionary work effectively in the context of South Africa as mentioned in chapter III. So, when a Korean missionary wants to undertake a cooperative mission project with the evangelists or missionaries in South Africa, he should try to find out the focal point for the partnership before leaving for South Africa. It is not difficult to find the focal points through the internet sites for South African mission and 137 Korean missionaries already working in South Africa. Once

he/she has decided on his/her mission partners, he/she should discuss a concrete mission project with them and do a lot of homework in order to prepare him/herself for his/her mission field as perfectly as possible while he/she is still in Korea.

#### 5.2.4.2. Local Language Training.

In the communicational context of South Africa having 11 official languages, the importance of local language training for the specific mission fields cannot be overemphasized. If a Korean missionary decides to work in the regions of KwaZulu-Natal or Limpopo, he/she must learn and practise Zulu or Pedi before leaving for South Africa in light of the distribution of ethnic groups in South Africa as shown in table 9.

For at least the first six months just after arriving in South Africa, he/she should stay in the mission field to learn and practise how to tell stories in the local language. And then he/she should try to communicate with the local people in their language instead of English. Even though still poor in the local language, speaking it will bring better understanding and promote friendly relationships, albeit through language mistakes. Such daily contact and close relationships are sure to build confidence and will enable the missionary to discover methods to effectively approach missionary work in South Africa.

#### 5.2.4.3. Work Permit for Missionary Activities.

There is no problem to obtain a work permit for missionary work in South Africa. In order to apply for a missionary work permit, it is necessary to prepare several documents, such as a missionary project plan, health certificate, recommendation letter, proof of financial support, application, personal history and so forth. However, the South African Immigration Office is refusing to grant permanent residence to long-term missionaries working in South Africa. This makes for unstable living conditions and creates problems for students as universities discriminate between foreigners and South Africans, even though some foreigners spend all their lives in South Africa, engaged in missionary activities.

#### 5.2.4.4. Medicine and Insurance.

It is not necessary to worry about malaria in South Africa except in the rainy summer season. But it is wise to take a good medical kit containing

all the daily medicines, because the change in climate, food and water can affect missionaries very badly and the price of medicine is very high compared with Korea. Missionaries need not get a PTA Yellow Card for South Africa. But it is important to remember that they need third party insurance for not only South Africa but also neighbouring countries which they may be travelling through. Medical facilities in cities are not bad, but facilities in rural areas are so poor.

#### 5.2.4.5. Sponsorship and Missionary Report.

Although there are many costs involved in the missionary work in South Africa, it is more than possible to raise enough money from all Korean Christians with a strong missionary passion. Those who cannot become missionaries themselves can be involved by sponsoring the missionaries who are working in South Africa, by donating some items they need to carry with them, and through prayer.

It is surprising to see how much the Christians in Korea are willing to contribute if they are well-informed about missionary activities. So, Korean missionaries may confidently devote themselves to the missionary projects, always with keeping in mind the glory and manifestation of the Lord, God's grace. The Christians in Korea should be kept informed of the progress made in missionary projects carried out in South Africa.

#### 5.2.4.6. Education of Missionary Children.

The racially biased education under apartheid as well as the potential impact of HIV/AIDS has seriously undermined the international competitiveness of South Africa. Even though the Government has built and financed new school for blacks in rural areas and restructured the curriculum, rural schools are still very poor and inferior to the ones in the city. The Sunday Times reported in September 2005 that about 50% of children who started grade 1 made it to matric in 2005. The main reason for the high dropout rate is poverty. Students are compelled to look for jobs after grade 7. In spite of such serious educational shortcomings, no provision has been made for Korean missionary children who grow up far from nice schools in the city. So, their children's education is one of the most difficult obstacles for Korean missionaries who live among the local people.

### 5.3. Feedback to the Korean and South African Churches.

It is more difficult to carry out than it is to explain. It is hard to change and give up ways of doing things that we understand. It is hard to begin again. It is much more comfortable to assume that the future will be like the past, and that if we just keep doing what we are doing, only perhaps a little better, then this will honour God. But of all of the peoples of the world, Christians should be the most ready for change. Our past is forgiven, our future is secure. All the Korean churches are particularly willing to accept such useful feedbacks from their missionary activities, and South African churches should pay attention to Korean missionary projects in order to promote cooperative missions with them. So, these churches should realize that they also need to be changed. They should not only support missionary work financially but should also pray for their missionaries to act with one heart and mind.

#### 5.3.1. Cooperative Missionary Work (Partnership).

The Gospel has been heard for long enough in South Africa as mentioned in Chapter III (3.6.2.). Christians form 79.8% of the population according to the national census in 2002. All the churches in South Africa have mature Christians who can communicate the Gospel much better in their own language and culture than Korean missionaries could dream of doing. South Africa also has several outstanding theological seminaries where more than 150 Koreans are studying theology at present, and some missionary institutes researching the current missionary issues. In this religious context of South Africa, I would recommend that Korean missionaries should first seriously consider joining the cooperative missionary work with the evangelists in South Africa. Koreans are to play a wonderful role in the partnership missionary work with their outstanding educational background and missionary passion.

#### 5.3.2. Establishment of a Theological Seminary.

There are numerous black pastors in the countryside who have no theological background. They became pastors when they were traditionally appointed by their senior pastors. Accordingly, they have a strong passion and faith in Jesus Christ, but little knowledge of the Bible. In the context of the churches in the countryside, they urgently need to receive theological

education. However, they continue to be neglected due to financial constraints. So, in order to be able to send well-trained missionaries into the neighbouring countries, I would strongly recommend that Korean mission agencies establish a theological seminary for the black pastors and church leaders in the countryside. This will enable them to study theology in English and then preach in their own language and according to their own culture at their churches. And Korean missionaries can effectively do missionary work together with them.

#### 5.3.3. Development as well as Evangelism.

In light of the social and economic contexts of South Africa mentioned in Chapter III (from 3.3. to 3.5.), most of the churches in the countryside are situated in poverty-stricken areas. So, to meet both spiritual needs (Great Commission) and social needs (Great Commandment), Korean missionaries should focus not only on evangelism – church planting, discipleship training, educational ministry – but also on development projects such as medical work, technical training (computer, agriculture, forest and sanitary), technical support (technology and know-how transfer), job training, community service, social work and so on.

If Korean missionaries render material assistance together with their practical services, they will be able to practise the love of God and also proclaim the Gospel of Jesus Christ. In light of the political context of Apartheid in South Africa, Korean missionaries should also try to promote the realities of injustice, oppression, poverty, discrimination and violence, together with the local churches. However, they must keep their critical distance from social and political matters in South Africa.

#### 5.3.4. City Mission as well as Rural Mission.

After relaxing the influx controls under Apartheid, South Africa experienced an aggravated mass movement of people into the city areas in a relatively short period, which gave rise to many urban problems as mentioned in the 3.1.5. Establishing a city mission would be an urgent task for foreign missionaries in South Africa. It is surely time that Korean missionaries also move their mission fields into the city areas instead of focusing only on the rural areas as they have done until now in South Africa.

#### 5.3.5. Working together with the Local People.

When planting a church or engaging in any practical projects, Korean missionaries should try to work in conjunction with the local people from the start to the finish stage with welcoming their financial donations, whether small or big, to supplement the support from Korean churches. Even though such a method is slow, and it may take a long time to finish the projects, it could give the local people the precious experience of the love of God and an opportunity to develop their facilities of self-propagation, self-government and self-support. When they work and eat with the local people, missionaries get to know their felt-needs and build a true relationship with them as a brother and sister in Christ.

#### 5.3.6. Donating within the Structure of the Local Church.

The salary of a pastor in the countryside varied from US\$ 250.00 to US\$ 500.00 per month at the beginning of 2005. That makes it impossible for the churches to obtain modern technical equipment. Donating such equipment to them is not always a solution to the problems. It creates further dependence on outside resources to maintain it. So, when Korean churches donate any equipment to their missionaries, they should work within the structures of their churches and make sure they are in the position to maintain it themselves.

#### 5.3.7. Establishment of a Regional Mission Center.

Korean mission agencies have concentrated on sending the missionaries, neglecting the management and evaluation of the missionaries sent by them. Korean field missionaries would prefer to be left to conduct their missionary activities alone without any supervision or management. Their supporting churches and/or sending agencies have also tried not to interfere with them and to leave them alone in accordance with their preference. The combined trend seems to give some Korean missionaries a chance to neglect their missionary work, although most of them are carrying out their missionary callings faithfully. The poor missionary-care system might sometimes bring psychological burdens, which makes it difficult to carry out duties faithfully and skillfully as missionaries worry about their future. So, I think it is a time to establish a regional mission centre in South Africa for the benefit of 137 Korean missionaries and their families. The center can be in charge of information collection and exchange, administration, supervision, evaluation,

health care, kids' education and so on.

#### 5.3.8. Attention to Korean Missionary Projects.

South African churches should pay attention to Korean missionaries, promote joint missionary projects and ensure their families' safety. I would first recommend that they initiate some joint missionary projects and establish relationship with the Korean missionary agencies as mentioned in the 4.1.7. Most Koreans might be too modest to ask the initiative. Furthermore, they don't understand South African situation. Secondly, I would like to recommend that South African churches lobby the Government to grant the permanent residence to long-term foreign missionaries and/or end discrimination at universities and Technikons against foreigners.

## **Chapter VI. Conclusion.**

### **6.1. Hypothesis Tested.**

The research that I have done as described in the previous chapters, seems to suggest that my hypothesis presented in Chapter I (1.4.) proved to be correct. There has, indeed, been a vast Korean missionary commitment in South Africa, but this commitment was often hampered by the lack of proper training of missionary candidates. These missionaries as well as the churches and agencies who sent them to South Africa sometimes underestimated the difficulties they had to face, and did not always understand the context within which they were called to work. But these issues can be addressed, and I am convinced that Korean missionaries in the future can contribute in a meaningful way to the proclamation of the Gospel of Christ in South Africa.

### **6.2. Main Findings.**

#### **6.2.1. Understanding the Context.**

The context of South Africa is quite different from that of Korea in terms of multi-culture vs. mono-culture, multi-ethnics vs. mono-ethnics, African traditions vs. Oriental traditions, multi-languages vs. single language, unified state with transforming Government vs. separated state with stabilized Government and so on. They have a different physical culture affecting food, clothing and technological skills; and social culture such as family, community, economic and political systems and laws. Ideas concerning knowledge, art, science, philosophy and religion are worlds apart. So, the importance of studying the context of South Africa can not be over-emphasized for Korean missionaries in South Africa.

A missionary approach without proper consideration of the context of the mission fields is like a reckless investment without first doing a feasibility study and a rash cook discarding the recipe. Such an investment must be ruined in the long run and such food must be thrown away. Similarly, Korean traditional missionary activities without consideration of the context of South Africa could not be expected to succeed. Therefore, Korean churches and missionary agencies should regularly review their current missionary projects in South Africa and develop a new missionary strategy

in accordance with changing context of South Africa. A good example of the value of such a regular review is that the Student Volunteer Movement and Coca Cola which were both established with strong will and passion at almost the same time in the 1880s. Coca Cola is still going strong, while the Student Volunteer Movement has closed down.

#### 6.2.2. The Many Faces of South Africa.

Volunteer missionaries who are called from Korea to work in South Africa used to take notice of the many faces of the South African context. Some of the more important faces are the following:

- 1) 79.8% Christians among all the people in South Africa in 2001.
- 2) A official unemployment rate of 26.2% in June 2005.
- 3) A serious HIV/AIDS pandemic killing about 600 people every day and about 5.3 million people living with HIV/AIDS.
- 4) A population of 48 % living under the poverty line due to the unbalanced access to education, the labour market and the ownership of assets.
- 5) A multi-ethnic society having 11 official languages.
- 6) An economic policy producing the largest number of rich with more than 1 million dollars in the world in 2004 due to a rise in the price of immovable property, support for the blacks by the Black Economic Empowerment (BEE) and various kinds of gambling.
- 7) One of the countries most richly endowed with mineral resources in the world.
- 8) One of the most unequal income societies in the world.
- 9) Advanced infrastructures such as road, port, and so on.
- 10) Crime poses a serious problem. A woman is raped every 10 minutes on average and beaten up every 4 minutes and seven women are murdered every day.
- 11) Only about 50% of children who started grade 1 made it to matric in 2005 because poverty forces students to look for the jobs after grade 7.
- 12) Dynamic and unique traditions and customs and energetic dance and music.
- 13) A population of 50.4% living in the cities in 2001 due to rapid urbanization.

#### 6.2.3. Issues for the Attention of Korean Missionaries.

Korean churches and missionary agencies should thoroughly review the current missionary activities and set up new strategies as the following:

1) Korean missionaries should, as far as possible, change their approach from independent activities to partnership projects with evangelists in South Africa.

2) They should review their missionary targets in consultation with their partners; (a) Not only the unreached should be targets, but also the increasing numbers of nominal Christians and the members of AICs who are neither the reached nor the unreached and seem illegitimate children of the earlier missionary enterprises in Africa. (b) Programmes should include education and training for black pastors and church leaders having little knowledge of the Bible, the children who are dropouts from primary schools or cannot enjoy preschool education, and the liberal minded young people in the prevailing context of HIV and AIDS. (c) Ecumenical projects as well as evangelism should meet both spiritual needs (Great Commission) and social needs (Great Commandment) and so on.

3) They should witness through practical service and a two way approach. Particularly, they must effect a paradigm shift from going out to "preach and teach" to "learn and serve" the local people.

4) They should learn and practice not only English but also the local language and customs of mission field in South Africa. In order to practise the local language and recognize the felt-needs, they should stay for at least the first six months among the local people of the mission field.

5) They should preach in the local language as far as possible rather than through the local interpreters who lack knowledge of Korean culture and the Bible.

6) Korean missionaries who have grown up in the mono-cultural and mono-ethnic society of Korea should thoroughly study the context of the multi-cultural and multi-ethnic society of South Africa before starting their missionary activities.

7) When planting a church or engaging in any practical projects, Korean missionaries should try to work in conjunction with the local people from the start to the finish stage to give the local people the precious experience of the love of God and an opportunity to develop their facilities of self-propagation, self-government and self-support.

8) Their missionary work should be carried out under the supervision of Korean Churches, mission agencies and/or regional mission centres and

regularly reviewed by the mission criteria and evaluation mechanisms based on theological theory and missionary experiences.

9) Korean churches and missionary agencies should try to send professional missionaries rather than general missionaries to carry out the ecumenical projects as well as evangelism.

10) They should establish a regional missionary centre to take care of missionary families, support and supervise missionary activities, exchange missionary information, and research the changing context of mission fields in southern Africa as well as South Africa.

11) They should establish a theological seminary to teach the black pastors and church leaders who have a strong passion and faith in Jesus Christ, but little knowledge of the Bible.

12) They should pay attention to city mission as well as rural mission in accordance with the rapid urbanization of South Africa.

13) The annual Southern African Missionary Conference (SAMC) should become a time of sharing and evaluation of missionary experiences for further development instead of sharing blessings and recounting activities.

#### 6.2.4. Issues for the Attention of South African Churches.

South African churches should take note of Korean missionary projects and try to cooperate with Korean churches and missionaries in the following fields;

1) They should lobby the Government to grant the permanent residence to long-term foreign missionaries and/or end discrimination at universities and Technikons against foreigners.

2) They try to initiate some joint missionary projects and establish relationship with the Korean churches and missionary agencies as mentioned in the 4.1.7.

### 6.3. Value of the Study.

It is natural that things do not always turn out exactly as we intended and planned. So, we should regularly evaluate through comparing what we are doing with what we intended to do. But at present there is no opportunity to evaluate Korean missionary activities in South Africa, probably due to traditional Korean reluctance to interfere with others and the warning in the Bible about not judging one another.

However, I am not to judge Korean missionaries in South Africa and expose the actual situation, but would like to evaluate their missionary work in light of the context of South Africa. This is not to demean or control Korean missionaries in South Africa, but to help them to decide what they are not going to do in the future. Each of us needs appreciation and affirmation. True appreciation is based on a true understanding of both the difficulties of the task and what was expected.

Anyway, this thesis is the first comprehensive review of Korean missionary activities and the first systematic proposal for a new missionary strategy in the Korean missionary history of about 20 years in South Africa. So, it is my hope that this will be a valuable source for Korean churches who need to alter their approach to effective missionary activities and to set up a new missionary strategy in South Africa. And it is hoped that this will motivate to South African churches to promote joint projects with Korean Churches.

Furthermore, most of Korean churches and missionary agencies lack an evaluation mechanism for their missionary activities and have never evaluated them comprehensively. So, it is hoped that this thesis will inspire churches and agencies to review Korean missionary activities worldwide.

#### **6.4. Areas for Future Research.**

There are several future research fields which I should like to recommend foreign missionaries and their South African partners, based on this thesis.

##### **6.4.1. The Establishment of a Theological Seminary.**

Korean missionaries in South Africa agree that an urgent priority is to teach the Bible (theology) to the black pastors, church leaders and young people in rural South Africa, so that they may be enabled to do effective missionary work in South Africa and the neighbouring countries. But, due to the financial constraints, there are as yet no plans for a seminary to be established. It is necessary to do further research on the location, financing, size, operation, educational curriculum, teaching and administrative manpower etc. to realize the dream as soon as possible. This research project should be carried out in conjunction with South African experts who are familiar with the context of South Africa and neighbouring countries in need of such education.

#### 6.4.2. The Establishment of a Regional Missionary Centre.

Most Korean churches and missionary agencies agree that it is necessary to establish a regional missionary center in South Africa, the leading country in southern Africa, to take responsibility for the following tasks:

- 1) Providing administrative support to missionaries in South Africa.
- 2) Supervising Korean missionary activities.
- 3) Taking care of missionary families.
- 4) Exchanging missionary information and establishing a database on missionary projects.
- 5) Conducting research on the changing context of mission fields in southern Africa as well as South Africa.

In order to implement this project, it is necessary to do further research on the operation, financial support, manpower etc. Such a project will inevitably involve all the Korean Churches regardless of their denominations, concerned with Korean missionary activities in southern Africa.

#### 6.4.2. The Development of Cooperative Missionary Projects.

It is necessary to develop joint missionary projects between Korean and South African churches. In order to develop appropriate projects and decide on missionary priorities, it is essential for South African experts as well as Korean theologians to participate in the research project. The research project might be referred to professors in the theological seminaries of South Africa and to some of the excellent Korean students studying in South Korea and/or some Korean missionaries working in South Africa.

#### 6.3.3. The Development of Economic Theology.

Human beings are social creatures who can not live alone, and they are economic creatures who can not live without clothing, food and housing. Economic matters are very important in the daily lives of human beings. However, it is very curious that theologians have been avoiding attaching the word "economic" in front of theology, even though they have attached various adjectives such as "practical," "systematic," "ecological," and so forth. Anyway, I would finally suggest that Korean and South African churches should together develop "Economic Theology" based on the diligence, honesty and frugality preached in the Bible to awaken the idle

and the poor who have no exact concept of the value of time limitedly given us by our Lord God.

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