

# Globalization and Theological Education

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Our focus in this consultation is distance education. In this paper, I want to consider distance education in relation to the larger processes of globalization. Globalization has redefined the very nature of distance. Distance is no longer geographic. Globalization compresses distance, as well as time. We cannot talk about distance without looking at how distance is being redefined by the very process of globalization.

Globalization has a particular relevance and challenge to theological education because it affects the way we define distance, education and learning. Global initiatives have been there since Jesus said 'Go into all the world and preach the gospel'. It is part of the very energy of the gospel to be global. How does this global gospel work and how is it unpacked in local contexts? In this paper, we are looking not so much at global institutions and undertakings akin to, say, Imperial Chemical Industries and other transnational enterprises, but at the global effects of a process that is going on all over. What we want to consider are global effects.

## Globalization and the universal in historical perspective

Certainly, in the pre-modern world globalization took place, although the word that was used was 'universal'. In the beginning, before Christ, the concept of universal had much more to do with distance and space. It was much more political. Its cultural implications were brought out later. The concept of universality was there, for example, among the Persians. Alexander the Great popularized the concept of universality. He was the first to say that what we have is a global culture. The

Romans did the same thing and spread law and order globally. However, from the beginning, the idea of universal was much more politically defined in terms of space and colonization. We see parallels in nineteenth and twentieth century communism, which spread globally, although it was much more geographical and colonial. This unfortunate connotation and link between global and colonial remains even today. Some of my Latin American friends are instinctively suspicious of the 'global' because for them global means colonial and automatically triggers a negative reaction.

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*In the Christian faith, the global and the local were there from the very beginning*

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So you do have the concept of global from the very beginning, even before Christ. Buddhism, also prior to the Christian faith, nurtured the idea that in religion there was a religious and cultural dimension that could be global. This was not understood politically, but in terms of religious and cultural dimensions that could become global.

Christianity's 'go into all the world' involved a global or universal vision, and religion as a universal phenomenon. Certainly, Islam combined the two in a very territorial way. But prior to Islam, the emperor Constantine combined conquest with religion, culture and politics. Political space, geography and culture came together in that time. Islam demonstrated that if you extended your territory, it must have the same kind of global culture. Thus, Bernard Anderson speaks of 'the great trans-continental sodalities of Christendom, Islam, etc'. These were religio-political systems following on from the world empires (the Persian Empire, the Greek Empire, and the Roman Empire). What began to develop was a

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