JOURNAL OF
CONTEMPORARY
CHRISTIAN STUDIES

EDITOR

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JCCS

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Editorial Address

The Journal of Contemporary Christian Studies, Christ the Redeemer College,6-12 Kennington Lane, Kennington, London SE11 4LS

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Editorial

The concept of globalisation has been explored by various scholars due to its increasing influence on virtually all facets of human endeavours, including theological education. In his article entitled "Building a stable bible college in a dynamic global education culture" Akhazemea posits that due to the dynamic nature of the forces of globalisation and its impact on theological education, this is rapidly becoming an area of critical interest due to various national and international forces destabilising the provision of formal theological education. He points out that efforts to build a stable bible college are often stymied by the forces of demand and supply. Whilst this assumption may be true, the article argues that stability can also be affected by political forces at national and international levels. Akhazemea not only identifies the challenges of building a stable bible college but also offers practical suggestions to ameliorate these challenges. This article is not only a scholarly piece but is also written from the experiential perspective of more than two decades of active involvement in theological education in Africa and Europe.

The ease of travel and technological advancement in the twenty-first century has seemingly made the world borderless as people migrate for economic, social and religious reasons. Migration entails social, cultural, economic and religious discontinuities. However, due to the push or pull factors of the host communities, migrants are faced with a myriad of social, cultural, religious and economic challenges, including xenophobic experiences, in their effort to acculturate into the host communities. It is important to note that most scholarship has focused on migration trends from the Global South to the Global North; nevertheless, there are also intra-migration trends within the Global South due to social and economic factors, as well as better educational opportunities in some countries in the Global South than others.

Godwin Etukumana and Obaji Agbiji, in their article "Migration and xenophobia in Africa: Imagining the stranger from the perspective of the Lukan Jesus and its implication for African communities", present an ideal model for African communities, and to Christian faith communities in particular, on how to relate to the stranger or immigrant, especially in the context where strangers are perceived as enemies. They argue that the attitude of Jesus towards strangers in Luke's Gospel can be better appreciated through the socio-historical lens of biblical interpretation. In this approach reconciliation is understood through the use of actions, metaphors and the teachings of Jesus in Luke.

Adedibu examines "African Christianities in Britain and the role of faith communities in development." He posits that African Christianities, especially the Pentecostal and charismatic streams since the 1950s, have asserted themselves in the British Christian landscape along with their idiosyncrasies. In this article Adedibu espouses the inter-relatedness of the transnational status of African Christianities in Britain and the use of social capital in the development of the communities where these churches are situated. This article further explores the interface of Britain's public policy on faith communities and how these churches are contributing to social cohesion and the development of their

communities. Despite the contributions of African Christianities to community development in Britain, Adedibu notes that these churches are faced with a myriad of social, relational, cultural, financial and moral challenges, as well as governmental policies, such as planning permission for conversion of venues to places of worship, all of which militate against their aspiration to holistic mission.

Adekoya examines the philosophical considerations with respect to the role of the church as an agent of socio-political change. The article is made up two sections; the first section focuses on the relevant concepts that will be used in the analysis – politics, change, church, development and society; these are defined, described and the relationship between them established. The second section focuses on the philosophical considerations underlying this article and is followed by an introduction to Ian Thompson's 'it depends' concept, which Adekoya applies in explaining the nature and effects of the church's activities on the socio-political development in any country. This paper therefore seeks to make a contribution to the continuing public discourse on the role of the church and considers the basis of the church's involvement in the socio-political terrain in our society

Karl Barth was the most significant Protestant theologian since Friedrich Schleiermacher. It is fair to say that the church owes him a great debt, not only for his theological thought but also for his relevance to Christians of any calibre. Tukasi explores the perspective of Karl Barth on the Holy Spirit with special focus on the divinity of the Spirit and his relation to the church and the individual. In this article Tukasi examines the historical and theological contexts that shaped Barth's pneumatology, with particular interest in the legacy of Friedrich Schleiermacher, and concludes with the implications of Barth for twenty-first century Pentecostals.

Building a Stable Bible College in a Dynamic Global Education Culture

Daniel Akhazemea

Abstract

The article addresses the constant threat of instability experienced in bible colleges and offers suggestions on how to build on stable foundations. Building a stable bible college in a dynamic global education culture is becoming an area of critical interest due to varied national and international forces destabilising the provision of formal theological education. The common assumption is that efforts to build a stable bible college are often stymied by the forces of demand and supply. Whilst this assumption may be true, the article argues that stability can also be stymied by political forces at national and international levels. The world has been described as a global village and the assumption is that national boundaries have collapsed to encourage the establishment and stability of institutions such as bible colleges, especially in the West. The author draws on his personal experience and offers practical suggestions on how to build on stable foundations.

Key words: Globalization, Bible College, Education, Stability, Instability

Introduction

Building a stable bible college in a dynamic global education culture is becoming an area of critical interest due to varied national and international forces destabilising the provision of formal theological education. The world has been described as a global village and the assumption is that national boundaries have collapsed to encourage the establishment and stability of institutions such as bible colleges, especially in the West. However, commentators are not agreed on whether this accurately describes the state of the world or if this description provides a basis of mutual benefit to all. Since its coinage by Marshall McLuhan, there is no consensus as to what a global village would look like. Johnson[1] stated excitedly:

Imagine the vast spectrum of all the cultures in the world. Listen to the music—from the gentle drum beats of Africa, to the melodic didgeridoo of Australia, to the scream of the electric guitar. Taste the curry from India, the coconut milk from Thailand, the cheeseburger from the United States. Now imagine that all these cultures are compressed into one super-culture.

Johnson[2] explained that when Marshall McLuhan, a media and communication theorist, coined the phrase "global village" in 1964, he envisaged the phenomenon of the world's culture shrinking and expanding at the same time due to pervasive technological advances that allow for instantaneous sharing of culture. Some concerns have been raised that this concept will produce conflicts between cultures, causing a fragmentation of culture, or possibly lead to cultural domination by more developed countries and possibly create hybrid cultures[3]. It is clear however, that the effect of globalisation can be seen in our everyday lives.

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[1] June Johnson, *Global Issues, Local Arguments* (New York: Pearson Education Inc., 2007).
[2] Ibid, 192.
[3] Ibid, 191; 96.

The Internet has exploded with a boom in technology, providing individuals from all over the world with the opportunity to communicate instantly with each other on Twitter, Facebook, WhatsApp, Snap chat, Instagram, Skype, and many other online forums.

There are two concerns about Johnson's claim. Etymologically, the term was coined by Marshall McLuhan, but he borrowed it from Wyndham Lewis [4]. The term was popularised in his book *'The Gutenberg Galaxy: The Making of Typographic Man'* in 1962[5]. Secondly, the effects could be felt differently, and this depends on a number of factors, including the theological stance of the bible college. For example, from the perspective of contextual theology, allowance can be made for cultural differences; flexibility becomes the basis for a symbiotic agreement between various stake holders. However, globalisation moves the delivery of formal theological education away from denominationally defined boundaries to locally defined boundaries. These flexibilities could contribute to the envisioned stability.

According to OECD:

The term globalisation is generally used to describe an increasing internationalisation of markets for goods and services, the means of production, financial systems, competition, corporations, technology and industries. In turn, this gives rise to increased mobility of capital, faster propagation of technological innovations and an increasing interdependency and uniformity of national markets.[6]

From the above view, one could include theological 'capital'; that is, an increased mobility of theological capital. Where there is a demand for this

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[4] E.Lindner, 2011.

[5] Marshall McLuhan, *The Gutenberg Galaxy: The Making of Typographic Man* (University of Toronto Press 1st edition, 1962).

[6] Organisation for Economic Cooperation and Development (OECD), Dictionary of Terms.

kind of capital, bible colleges can become providers in various markets. With the prediction that 'plural cities' or 'minority white' cities will increase by 2025[7], stability is possible if the majority of the population are Christians and if there is a demand for a particular kind of theological capital that is not normally available in the community or nation. Knowing that some cult monitoring groups in some nations treat new religious movements with ambivalence, it is also possible to question the possibility of the 'increased mobility of capital'. Gatekeepers could erect barriers in different nations to slow down or even stop the mobility of theological capital. This can be achieved in many ways; for example, websites could be blocked or taken down or government departments may refuse to grant the necessary approval for a bible college to operate in a nation. This becomes a source of instability as regulatory bodies impose harsh demands on privately or denominationally owned colleges.

Jill Blackmore[8] describes globalisation as effecting "…increased economic, cultural, environmental, and social interdependencies and new transnational financial and political formations arising out of the mobility of capital, labor and information, with both homogenizing and differentiating tendencies." Whilst Blackmore's description may be true, it ignores the increased demand on the governments of some western countries to erect immigration barriers either to stop or slow down the mobility of labour. Bible colleges may need to recruit experts and students from different countries but find it difficult to achieve this goal because of stringent rules and regulations. This becomes a source of instability.

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[7] Nissa Finney and Ludi Simpson, *Sleepwalking to Segregation* (paperback, 2009).
[8] Jill Blackmore, "Globalisation and Education: Characteristics, Dynamics, Implications," IFE 2020, Leadership Institute Report, Leadership Institute, February 23 – March 6, 2009).

According to Thomas L Friendman,[9] globalisation ---- is the inexorable integration of markets, nation-states and technologies to a degree never witnessed before --- in a way that is enabling individuals, corporations and nation state to reach around the world farther, faster, deeper and cheaper than ever before and in a way that is enabling the world to reach into individuals, corporations and nation-states farther, faster, deeper, and cheaper than ever before.

This definition emphasises the pervasive, expansive and accelerated connections of technological systems, an integration of systems in which all parts of the world are being drawn ever closer together and made smaller. This may be described as cultural globalisation.

However, Jagdish Bhagwati [10] insists that there must be a separation of economic globalisation from cultural globalisation. He believes that "Economic globalisation constitutes integration of national economies into the international economy through trade, direct foreign investment (by corporations and multinationals), short-term capital flows, international flows of workers and humanity generally, and flows of technology…" Philippe Legrain[11] argues for the positive effects of globalisation. He states: "The beauty of globalisation is that it can free people from the tyranny of geography…. That we are increasingly free to choose our cultural experiences enriches our lives immeasurably."

Cynthia Moe-Lobeda[12] is, however, not so optimistic about the positive effect of globalisation; in fact she is very critical of it, advising:

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[9] Thomas L Friendman, *The Lexus and the Olive Tree* (New York: Random House, 1999) 9.

[10] Jagdish Bhagwati, *In Defense of Globalization* (New York: Oxford University Press, 2004) 3.

[11] Philippe Legrain, "In Defense of Globalization: Why Cultural Exchange is Still an Overwhelming Force for Good Globalization," http//www.questia.com/library/1G1-106423909/in-defense-of-globalization-why-cultural-exchange

[12] Cynthia Moe-Lobeda, "Refuting the False Gospel of Globalization," The Other Side, vol.38, November/December 2002.

We must recover a vision of who we are called and empowered by God to be: human beings-in-community-of-life, crafting ways of living that enable the household of earth to flourish, and all people to have the basic material, cultural, and political necessities for life with dignity.

There appears therefore to be a need to engage with these two main aspects of globalisation – economic and cultural. The cultural globalisation that involves the use of technology to "shrink" the globe is generally welcome by many. Economic globalisation, however, has many antagonists as it is feared that it could result in the domination of the world by advanced economies and corporations. It is argued that this has created economic 'colonisation' and receives the greatest criticism. This paper focuses on the cultural definition of globalization.

Globalisation may be seen as a natural evolution and progression of the way in which people interact with each other, resulting from advanced capabilities to communicate in the twenty-first century. It is clear that whether the world is shrinking, expanding, or remaining the same size metaphorically, the way in which we communicate across physical and cultural boundaries has changed and keeps on changing at an accelerated rate. Through the application of information and communication technologies, enterprises have the ability to diminish the impact of space, time and distance. It is sometimes argued, as indicated above, that globalization presents a risk of the cultural and technological 'colonisation' of developing economies by more advanced economies.

It is within this culture that today's learning and educational systems operate and are delivered. Technological advancement appears to render traditional modes of delivery of education generally ineffective. The rapid rate of change in the world today makes it extremely difficult to hold a single mode of delivery of education as the ideal. Innovations are therefore necessary to keep pace with the diverse requirements of learning products by the consumers.

Bible colleges must be aware of this and adapt to the fluidity and uncertainty of globalisation. It is in this light that building a stable college presents both its challenges and its opportunities. These challenges cover the production and delivery of education; the leadership and management of education; and the financing and marketing of education.

How, then, can we talk of stability in an ever changing environment? Political, social and economic factors conspire to provide an unpredictable environment for delivery of education. This fluidity is easily captured by the changing legislation within the education sector of many developed (and some developing) nations in recent years. The general reference points in educational development used to be best practices within a nation, which gave educational pride to the nation. Historically, most educational policies are influenced by what is happening in other nations[13]. For example, the educational systems in England and Wales are different from that which exists in Scotland. Policy borrowing is not new in Britain and successive British governments have borrowed policies from the United States of America, Australia and other nations. Today, the Finnish educational model, which has been described as a better model than the British model, is the centre of international focus.

Derrick L. Cogburn, Director of the Centre for Information Society Development in Africa, expresses concerns that the incessant technological development of the new techno-economic paradigm; the convergence of telecommunications, computers, and broadcasting; along with the increased pressures for global deregulation, liberalisation and market-access, have radically altered the global political economy and have undermined the existing international telecommunications regime. This has its effect on global education provision.

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[13] D. Phillips and K. Ochs, "Education Policy Borrowing: historical perspectives" (Oxford, 2004).

Global Information Infrastructure Commission Forum (GIIC) in their 1998 report[14] advised:

The globalization of the economy and its concomitant demands on the workforce requires a different education that enhances the ability of learners to access, assess, adopt, and apply knowledge, to think independently to exercise appropriate judgment and to collaborate with others to make sense of new situations. The objective of education is no longer simply to convey a body of knowledge, but to teach how to learn, problem-solve and synthesize the old with the new.

I will try, therefore, to provide some framework of what might be helpful to college managers as they seek to develop a structure that succeeds in this ever changing environment.

I am taking for granted that when we speak of building a college, we have in mind openness to intentionality in the planning and delivery by the managers or administrators. This must have been reflected in their mission statements, their advertised vision statements and projected goals to be achieved. These clear intentions and vision would inform the nature of the structures developed to actualise this dream. Where clear and cohesive structural foundation is not present, any effort at establishing a college that can withstand the fierce current of globalisation would only create a mirage.

Challenges of Globalisation on Christian Colleges

Globalisation presents the Christian college with some challenges. Dr Andrew Peterson[15] summarises it well as he considers the effect of

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[14] Global Information Infrastructure Commission, "Rethinking Education and Training to Meet the Challenges of the 21st Century" (Washington D.C., 1998), 4.
[15] Andrew Peterson, Vice-President for Distance Education, http://rq.rts.edu/fall98/de.html (Accessed 16/06/15).

globalisation on theological education; he comments, "the theological seminary in the 21st century faces the awesome challenge of re-presenting the Bible's teaching to a new, postmodern generation in a rapidly changing cultural and technological world. Computer networking for the virtual campus is one innovation for assisting the church in accomplishing the task of equipping its leaders and promoting lifelong learning."

I would just like to mention two challenges here:

Since education tends to conform to economic and technological developments, how must theological education change to conform to the new global order? Given the increasing economic globalisation and restructuring in the world's political and economic systems, and the requirements for knowledge and information within that system, educational needs (in terms of structure, function, curriculum and approach) at all levels, have changed. We need to respond to this change.

What should the content of theological education be in a network society? How can we engage people who desire to learn differently? Stanley Hauerwas[16] in his article, 'Between Christian Ethics and Religious Ethics: How Should a Graduate Student be Trained', addresses what appears to be an effect of secularism in some universities. Providers are moving towards religious education instead of maintaining their Christian identities. Students undertaking undergraduate degree programmes also learn about other faiths and sometimes the course content is aimed at promoting interfaith understanding. There may be economic reasons for opting for this kind of diversification and it should not be ruled out. Some of the challenges for knowledge, education and learning in this period will be the ability for today's learners to be more familiar and comfortable with abstract concepts and uncertain situations. Much of the academic environment today presents students with ready-made problems and then

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[16] Stanley Hauerwas, "Between Christian Ethics and Religious Ethics" in *Journal of Religious Ethics*, Vol.31, Issue 3, December (2003): 399-412.

asks them to solve them. The reality is that problems are rarely that clearly defined.

Opportunities with Globalisation

Globalisation indeed presents the Christian college with many opportunities. Peterson[17] identified the opportunities presented by globalisation when he said:

When Gutenberg perfected movable type, he provided a tool for the Age of Reformation. In God's providence, computer-based digitized print and images are here to help us with the teaching/learning enterprise for a much-needed New Reformation in our church and society. Networking fifty million computers in the world has made possible multimedia communication, including computer-based training, anywhere, any time.

While I agree with this assertion, I think that the direct opportunity presented before us may be summarised to include:

Access to modern technological networking facilities to enhance the delivery of its provision. With the convenient arrangement of more and wider-ranging resources, the student who is "on-line" can become acquainted with a great amount of material outside his usual reference material and can interact with other traditions under the guidance of the 'virtual professor'. This availability of ready material for study and research presents an incredible opportunity not available a few years ago.

The ideal of competitiveness and availability of a worldwide market for recruitment. As information about the college becomes available on the web and accessible in every part of the world, the college can enjoy cheap publicity to an extensive audience. Enquiries for admission information can easily be attended by instant responses from the college making

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[17] Peterson, http://rq.rts.edu/fall98/de.html (Accessed 16/06/15).

access to the international market a reality that could previously only have been dreamt about.

The possibilities are available for a flexible mode of delivery which can highly enhance the growth of any college. The communications revolution brings new ways for a faculty to train students to think theologically. This may include distance education, which could be used to foster the faculty and student relationships in the technological world of our time. Also, rather than a complete replacement of personal contact with education facilitators, new electronic tools are now available that enhance the traditional tools such as books, journals, and newsletters even where personal contact is undertaken. The postmodern age, with its rejection of faith in human reason of the Enlightenment of the eighteenth century, has brought a unique opportunity to improve and expand on theological delivery to a wider audience.

Signposts for Stability

Certain issues require consideration in relation to education and building colleges that will withstand the current global culture:

Begin with a good foundation

Stability is a word that means several things to different people. The biblical description is given us in Lk 6:48: 'He is like a man building a house who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock.' While in the spiritual sense this talks about building our faith on Christ and His word, it gives us eternal principles that are essential for building anything that is to be stable and that is to last to withstand the inevitable environmental changes. It has to be something that will resist the violent current of the "stream" of life. Such a stream is currently produced by the ideology of globalisation.

Debate rages within the theological training institutions about how stability can be sustained within these institutions. An interesting perspective is given by a discussion paper at Fuller Seminary.[18] It identifies the three ecosystems under which they believe such an institution operates. These are the institutional, the relational and the media ecosystems. The institutional ecosystem is particularly relevant for discussion about the college's foundation. According to the discussion paper, theological colleges can be seen to exist within a complex *institutional* ecosystem. They are *ecclesial* institutions that are woven into the life of the church; from local congregations to national denominations to international structures of mission and fellowship. They are expected to be scholarly institutions that are woven into the web of theological, historical, and related research; and they participate in the professional and disciplinary associations that certify and disseminate cutting-edge research.

They are also educational institutions that are interwoven with the systems of higher education, including accrediting bodies and government programmes. They are religious institutions that represent the Christian faith in a pluralistic world of many religions. They are community institutions that must be good citizens within their host cities and towns. One of the greatest challenges for the leadership of theological colleges, therefore, is to sustain healthy relationships with this wide range of institutions. To provide stability, it is essential to have strategic leadership in order to navigate these relationships.

Engagement with regulatory authorities

One factor to which education provision is continually subject is regulation by various regulatory authorities. This is seen as essential for

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[18] Fuller Seminary: The Ecosystem of Theological Education, http://future.fuller.edu/Discussion_Points/Discussion_Point_1_The_Ecosystem_of_Theological_Education/#sthash.CHf7p9M1.dpuf

quality and consistency. The rapidity of changes – political, economic and social – means that many of these regulations concerning education are 'transitory.' From the experience of the UK education market for example, each successive government wishes to make changes about education delivery. Many of these changes appear to be triggered by what is happening in other European nations or in the United States. Globalisation seeks to provide competition, and this competition is not limited to national borders as each major economy sees the export of education as a valuable commodity. To build a stable college, the college administrators must be abreast of these changing regulations. Such regulations may be in the areas of accreditation, immigration or course content. Without such an engagement, a college would not survive.

Engagement with the market

The growth of a college depends to a large extent on the quantity and quality of its student population. Recruitment is increasingly very competitive, even where in the past there appears to have been a ready market, for example, maybe a large Christian denomination such as the Redeemed Christian Church of God (RCCG). Globalisation has made what is available in one college suddenly easily comparable with that available at another college in a distant country. To survive, the college must continually be at the cutting edge of programme designs and delivery.

James Cambridge[19] believes that education is becoming a global brand. He suggests that the global market requires a shift in the institutional culture-ideology of schools away from exclusively pedagogical issues towards the development of market-oriented values. The values of free market capitalism associated with globalist international education are leading to the transformation of international education into a globally

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[19] James Cambridge, "Internationalism and Globalisation as Contexts for International Education" (IB Research Team, University of Bath, UK.) jim.cambridge@ibo.org

branded product. This suggests a rethinking of how education is seen in its production and distribution. The concept of "you come to me because you have to" culture will need to give way to "here's a product you cannot resist because of its usefulness to you." The college's offering must be such that people will be willing to sacrifice their time and money to invest in its provision; not because they are coerced into doing so but because they recognise their loss if they do not. It is becoming increasingly evident that education is now subject to global competitiveness.

Fluidity of academic provisions

Every college prides itself on the integrity of its academic provision. Pre-globalisation, it was not easy for a college to compare itself with other institutions in other countries, or even in other parts of the same country. This has now changed. Whatever diploma is offered by an institution must be one which can be used and is recognised elsewhere. Where transferability of earned credits is not available, such a college is likely to struggle in a global environment. Christian colleges are compelled to offer secular degrees because of transferability. The validating and regulating bodies are secular and they demand that their standards are adopted by franchise partners. Their representatives may not be Christians and may not necessarily embrace Christian values.

It is increasingly important to relate to the ongoing discussions about the mode of preparation of the students. UNESCO[20] highlights the direction that may be necessary for education providers in the current global education culture. It stresses that in order to meet the challenges of globalization, it would in fact appear necessary to prepare students for a workplace where responsibilities are constantly changing, where vertical management is replaced by networking, where information passes

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[20] Unesco, "Education and Globalisation" (IIEP Newsletter, April-June 1998).

through multiple and informal channels, where initiative-taking is more important than obedience, and where strategies are especially complex because of the expansion of markets beyond national borders.

For theological educators, this direction would require a shift in processes.

Jacques Hallak[21] for example, argues for a reconstruction and transformation of educational provision to withstand the challenges of globalisation in the twenty-first century. He suggests three main areas of such changes:

Modification of the role of teachers: in order to train independent individuals who are capable of tracking down information, processing it and interpreting it, teachers should review their teaching methods, and move from the role of speaker to the role of guide. To accomplish this it would be important to draw on new information and communications technologies which they should both teach and use in the classroom. Teachers could embrace andragogy. The idea of having adult learning (andragogy) separate from pedagogy is not without its critics (Cross,[22]; Mohring[23] and Knudson[24]) proposed humanagogy (pedagogy and andragogy).

A need to review certification procedures: certification procedures should be modified so as to indicate an individual's capacity to adapt to a rapidly changing job market. Criteria should take into account non-

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[21] Jacques Hallak, "Education and Globalization" (IIEP, Contributions No.26 (Paris:UNESCO/International Institute for Educational Planning, 1998).

[22] K.P. Cross, *Adults as Learners* (San Francisco: Jossey-Bass, 1981).

[23] P.M. Mohring, "Andragogy and pedagogy: A comment on their erroneous usage," Training and Development Research Center Project No.21, (St.Paul, MN: Department of Vocational and Technical Education, Minnesota University, ERIC Document Reproduction SERvice No. ED 305 509).

[24] R.S. Knudson, "An alternative approach to the andragogy/pedagogy issue," Lifelong Learning: The Adult Years, 3 (8), 1980) 810.

cognitive skills, as well as expertise acquired during a professional career. The underlying assumption is that there exists a relationship between education, training and labour markets. Market driven strategies can shape the content and certification of products and services offered to potential students.

A need to rethink the objectives of each level of education:

The modernisation of education systems involves a redistribution of responsibilities among the various levels of education; the accent should be placed on a basic education which enables everyone to be capable of reacting and thinking independently about contemporary trends.

Although these ideas were primarily suggestions for macro educational providers, there are lessons for the local provider. The Leadership Institute Report[25] suggests that education providers may require a move away from person-centred education towards a more individuated, mobile and highly tracked, skills-based education. Such a move will have to take into account issues of fragmentation as boundaries collapse; issues of alienation as virtual worlds and modes of organising social life cut people off from physical and close contact with each other and with the relevant institutions; issues of the unlimited transformation and translation of ideas, values and beliefs from context to context, influencing resource allocation according to interests and interest groups. The design and delivery of education provision must itself be dynamic in order to fulfill these various considerations.

The Place of Ownership and Management

There is no gainsaying the place of buy-in and ownership of the vehicle of education delivery. In our denomination, for example, mission is given greater priority over education. Although this could be so in view of our

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[25] Leadership Institute Report, "Globalisation and Education."

mandate, a higher view, in my opinion, should be given to ownership of our training institutions. These institutions are the producers of the missionaries and pastors who are to lead the missional drive of the denomination. However, it must be mentioned that some pastors still shun formal theological education. The General Overseer of the RCCG, Pastor E. Adeboye, for example, is highly regarded for his foresight and commitment to education. I would implore all levels of leadership to take a leaf from his book and provide common ownership of our educational institutions. Ownership, together with good leadership that is well qualified to undertake the task of leading in a fluid and changing socio-political environment, would ensure stability.

There is therefore a need for professionalism in management. There is a general view of "Primacy of Management" in ensuring educational development, growth and stability. James Cambridge[26] argues that "managerialism" affects both the organisation of education and its goals and values in the changing notions of what constitutes education and its worth to society. Whether theological education or secular education, management of educational institutions should be in the hands of qualified managers; people who are both theologically competent and managerially effective.

It must also be emphasised that continuing professional development of the teachers and lecturers must be embraced. This will enable them to be abreast of new developments in the design and delivery of educational resources. The methods of teaching appear to also change along with the changing times. David Funk summarises it well: that Evangelical academy leadership will need to be characterized by foresight, creativity, and cooperation with its constituent churches in order to realize a future closer to its best-case scenario.

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[26] James Cambridge, "Internationalism and Globalisation as Contexts for International Education" (jim.cambridge@ibo.org)

Funding

Closely related to the above is the issue of funding. It is clear from statistics that well-funded colleges have the muscle to withstand change. A visitor to some private theological colleges in London, such as Spurgeons and Oak Hill colleges, for example, would be amazed at the level of investment. Their libraries are comparable to the best universities' and their learning facilities are better than those of some universities. This is greatly due to the level of funding available to them. Even where virtual libraries are to be employed, this requires a high investment of time and money. The funding comes majorly from their founding denomination but also through individuals' generosity in their wills, donations, sponsorship of students, provision of bursaries, etc. This is an area where there may be some lessons for African Pentecostal denominations like RCCG in the western world. Derrick L. Cogburn[27] reminds us that the knowledge intensive nature of prevailing development models requires firms to invest heavily in research and development (R&D), not as a luxury or solely to gain competitive advantage, but to survive. This is also very true for theological educational institutions; in the increasingly intense competition for resource allocation in institutions, giving a high priority to training as a basis of sustainable growth is essential.

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[27] Derrick L. Cogburn, "Globalisation, Knowledge, Education and Training in the Information Age" in GIIC Forum, *Rethinking Education and Training to Meet the Challenges of the 21ˢᵗ Century* (Washington, D.C.: Global Information Infrastructure Commission, 1998) 4.

The Edinburgh report of 2010[28] on the future of theological education appears to have captured it well:

This study paper is convinced that theological education is the seedbed for the renewal of churches, their ministries and mission and their commitment to church unity in today's world. If theological education systems are neglected or not given their due prominence in church leadership, in theological reflection and in funding, consequences might not be visible immediately, but quite certainly will become manifest after one or two decades in terms of theological competence of church leadership, holistic nature of the churches' mission, capacities for ecumenical and interfaith dialogue and for dialogue between churches and society.

Engaging Dynamics of Globalisation

Colleges must not reckon themselves to be immune from the dynamics of globalisation. A drive towards understanding how it affects the provision of education is essential. Colleges must have a unit dealing with adaptability to the continuing changing environment. It would be necessary to infuse this firmly in the culture or ethos of the college. Such an awareness would lead to the retraining of college lecturers and managers, an on-going evaluation of the mode of delivery and internal processes or organisation, and so on. Face to face delivery may not be appropriate for all in a virtual culture; traditional online delivery may require modification to provide a semi-live approach; the use of technology must be encouraged and flexibility built into the mode of delivery and assessment. Where there is need to invest in infrastructures and consultancy, this must be considered a priority. In a globally mobile culture, "education on foot" may require some consideration.

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[28] Edinburgh 2010, "Challenges and Opportunities in Theological Education in the 21st Century," World Report on the Future of Theological Education in the 21st Century 2009, Conclusions.

There appears to be a need for a redefinition of education in view of significant contrasts between knowledge, education and learning. Education is generally seen as a formal process of instruction, based on a theory of teaching, to impart formal knowledge to one or more students. However, the process of learning can occur with or without formal institutional education. Mansell and Wehn[29] advise that knowledge accumulation and the accumulation of skills for using ICT (for example) will occur increasingly outside of the traditional institutions of formal education. Learning in the workplace, through collaborations that sometimes span the globe has become more commonplace. They argue that "formal institutions of education that exist today, and even many of these in the planning stages in developing countries, are becoming less relevant to the requirements of emergent 'knowledge societies." [30]

Influence of Postmodernism on Education

It would not have been necessary to talk about the influence of postmodernism on theological education but for the nature of this audience. Apart from the dynamics of globalisation, theological education must contend with the onslaught of postmodernism.

Stanford Encyclopedia of Philosophy[31] describes postmodernism as "a set of critical, strategic and rhetorical practices employing concepts such as difference, repetition, the trace, the simulacrum, and hyper-reality to destabilize other concepts such as presence, identity, historical progress, epistemic certainty, and the univocity of meaning." The denial of historical progress, the suspicion of certainty of meta-narrative (of which the Bible is an embodiment) and of the epistemic certainty that was primate in the period of modernism tend to affect how we understand

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[29] Robin Mansell and Uta Wehn, eds. *Knowledge Societies: Information Technology for Sustainable Development* (New York: Oxford University Press, 1998).

[30] Ibid., 67

[31] Stanford Encyclopedia of Philosophy, http://plato.stanford.edu/entries/postmodernism/

theology and transmit its essence to our audience. It is expedient therefore for theological college administrators to provide a framework where its provision takes cognisance of this influence.

Thinking about Tomorrow

Considering the varied effects of political and market forces on the provision of theological education, it is perhaps necessary to make some suggestions that may be helpful to administrators of bible colleges. The suggestions are based on the experience gained at RCCG's Christ The Redeemer College London. The college designs and delivers courses to meet different needs in Europe and in the Middle East. As administrators of colleges position themselves to address the challenges of globalisation and position their colleges for the future:

Given that contemporary globalisation is about change, and rapid changes are taking place in every sector, necessary infrastructure should be designed to provide flexibility in our education provisions as the rate of change is not likely to slow down.

Looking at global educational trends and their implications for ministry in the United States, there is a need to project how denominationally owned colleges like the RCCG can meet the educational needs of ministers in an increasingly secular environment. Effective engagement with relevant regulatory and accrediting authorities for provision is essential.

There is a need to consider the implications of demographics for what people are taught in terms of content and cultural capabilities. In a multicultural society the ability to train ministers in cross cultural ministry should underlie the provision of colleges.

In a world of increasing interdependence there should be a framework to balance how cross border education affects traditional educational

delivery. The adequate utilisation of information technology could be the key.

In a world of ever-increasing complexities, colleges have the obligation to teach ministers how the world works. Seminaries must consider courses in the humanities that will enhance awareness of the environment within which we are called to serve and minister. However, care must be taken to consider any reform or review to the course syllabus. For example, an institution that claims to be 'evangelical' but shifts from widely agreed evangelical values to a liberal position could create instability. This implies that some instabilities can be created by providers when they make changes without thinking about recruitment.

In a world where recession has come on the heels of decades of growth, there is a need for creativity in terms of how to access funding that takes into consideration the peculiarities of the church. However, care must be taken not to surrender Christian values to the agents of secularisation. The pressure to transfer ecclesiastical property into the hands of the state or secular institutions is a choice faced by administrators during periods of instability. The demise of religion predicted by social scientists must always be remembered. The colleges are not to become bland in society because of temporary financial gains. Administrators need not experience burnout because of the pressures of accountability and the demand to relinquish the administration of colleges to funding organisations.

If the church is going to be relevant in the twenty-first century, there is a need for the leadership to embrace the importance of adequate training for the men and women it releases into positions of leadership. This will enhance recruitment and provide a good base for development

Conclusion

This type of platform for sharing of ideas must be encouraged and developed to enhance cross-fertilisation of ideas. The dynamism of the

market place is such that adequate infrastructural support is essential for stability. When ownership by the leadership is weak, when trained managers who are innovative and open to changing environment are scarce, and when flexibility of academic provision is stifled, then building a stable college in a dynamic global education culture will only be an unrealisable dream. The opportunities provided by this open market and the current complex information super-structure that propels the world at this time are enormous to any Christian college.

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Migration and Xenophobia in Africa: Imagining the stranger from the perspective of the Lukan Jesus and its implication for African communities.

Obaji Agbiji and Godwin Etukumana

Abstract

Human migration and xenophobic responses to the phenomenon are realities that have always been a part of human history. The concept of reconciliation in Luke's Gospel through the Lukan Jesus and his approach to strangers present African communities with a more humane approach towards the inevitable phenomenon of migration. In Luke's Gospel Jesus' ability to recognise a stranger and treat him/her as his brother/sister presents to us a redefinition of the stranger in a context where people were hostile to strangers. The attitude of Jesus towards strangers in this Gospel can be better appreciated through the socio-historical lens of biblical interpretation. In this approach reconciliation is understood through the use of actions, metaphors and the teachings of Jesus in Luke. Here Jesus provides a vital example to African communities and to Christian faith communities in particular, on how to relate to the stranger or immigrant, especially in the context where strangers are perceived as enemies.

Keywords: Migration, Xenophobia, Africa, Luke, Jesus, Reconciliation.

Introduction

The escalation in human migration in recent times for socio-political and economic reasons has often been greeted with hostility on the part of the host community, both in Africa and elsewhere.[1] Yet it is the nature of

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[1] Ogbu U. Kalu, "Introducing the Immigrant and Diaspora Concepts" in *African Pentecostalism: Global Discourses, Migrations, Exchanges and Connections*, eds. W. Kalu, N. Wariboko, & T Falola, (eds.), The Collected Essays of Ogbu Uke Kalu, Vol. 1*, (Trenton, NJ: Africa World Press, 2010), 167; Luis N. Rivera-Pagan, "Xenophilia or

humans to migrate for different reasons and therefore hostilities against
the migrant or alien will not deter migration. The reality of human
migration and the perennial attendant hostile response to the phenomenon
call for a more informed approach in relating to the reality as against the
ongoing response of hate and morbid fear for the stranger.

Migration and xenophobia are serious social quandaries. But they also
present urgent challenges to the ethical sensitivity of religious people and
those of good will who are citizens of the receiving nation or community.[2]
Lending impetus to an understanding of how crucial the phenomenon of
migration is to human history, scholars such as Rivera-Pagan argue that
the Bible's first confession of faith begins with a story of pilgrimage and
migration: "A wandering Aramean was my ancestor; he went down into
Egypt and lived there as an alien" (Deut. 26:5). This has led Rivera-Pagan
to raise the following questions: Did that "wandering Aramean" and his
children have the proper documents to reside in Egypt? Were they "illegal
aliens"? Did he and his children have the proper Egyptian social security
credentials? Did they speak the Egyptian language properly?"[3] Rivera-
Pagan's argument and questions touch on the vital issues that pertain to
the socio-political and economic factors that trigger migration and the
harsh legislation and stereotypes that generate xenophobia against
migrants within their host communities.

As in the case of the "wandering Aramean" cited above, migrants are
responsible human beings who may have had to leave their countries for
various reasons. Besides the economic reasons that are often mentioned as

Xenophobia: Towards a Theology of Migration," *The Ecumenical Review* 64 no. 4
(2012), 577.

[2] Luis N. Rivera-Pagan, "Xenophilia or Xenophobia: Towards a Theology of
Migration," *The Ecumenical Review* 64 no. 4 (2012), 579.
[3] Ibid.

the main reason for migration, migrants may be required to leave their home countries to go to a country that may be strategic; it may be by a divine directive, in order to fulfil a divine purpose that will benefit humankind. The migrant's response to this divine mandate goes along with many challenges, which include a high level of sacrifice on the part of the migrant and his family in leaving a familiar environment for an unfamiliar one. The migrant may be different in many ways from the citizens of the host community. That difference could be seen from a positive or negative angle. The immigration laws of the host nation may have been politically and economically informed for the purpose of protecting the host community from the immigrant, as is often the case. The point in Rivera-Pagan's argument, to which we also subscribe, appears to be asking the question: Is it not possible for a creative tension to exist between the host community or nation and the immigrant? Could this tension not lead to both the immigrant and the host community viewing themselves with a sense of awe and wonder as to the uniqueness of the moment of encounter? Could it not be understood as affording both parties a symbiotic relationship and the fulfilment of a greater purpose instead of fear and hate?

South Africa and Nigeria are two prominent nations in Africa that present us with vivid examples of favourite destinations for African immigrants; yet at the same time they often present hostile responses to the stranger, albeit with different levels of severity. Whilst South Africa is viewed as the most sophisticated economy, Nigeria is the strongest economy in Africa.[4] These two African economic power houses face similar

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[4] Uri Friedman, "How Nigeria Became Africa's Largest Economy Overnight," The Atlantic (2014 http://www.theatlantic.com/international/archive/2014/04/how-nigeria-became-africas-largest-economy-overnight/360288/ (Accessed 2/06/15).

immigration influxes from their neighbouring countries within their sub-regions. Whilst it is often argued, or assumed, that official and unofficial xenophobic responses, such as harsh government immigration policies and a show of dislike by citizens respectively, towards undocumented or illegal immigrants could be justified for a number of reasons, such differentiation between legal and illegal immigrants within political entities does not exist in actual fact. Where there is xenophobia it affects both legal and illegal immigrants negatively. It could also be argued that even illegal immigrants do not deserve xenophobic hostilities when one considers their dignity as human beings and the conditions that may have warranted their migration. But can such an argument be sustained by African receiving nations, or elsewhere?

Yet scholars, economists and political analysts have argued that the socio-political and economic development of Africa will continue to be elusive unless Africans take seriously African integration and co-operation.[5] African countries have therefore been advised to build stronger economic and socio-cultural ties among themselves instead of looking up to the countries of the global north for economic co-operation and cultural exchanges.[6] It is hard to imagine the possible development of a vibrant economic and socio-cultural atmosphere among African nations amidst the ongoing challenge of xenophobia which is a direct result of the migration of Africans from one African country to another. The situation is even more disturbing when one remembers that the infamous "Ghana

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[5] Thomas Lines, *Making poverty a history,* (London: Zed Books, 2008), 124; T. J. Moss, *African development: Making sense of the Issues and Actors,* (London: Lynne Rienner Publishers, 2007), 191; M. Schoeman, *The African Union after the Durban 2002 Summit,* (Copenhagen: Centre of African Studies, University of Copenhagen. Occasional Paper. 2003), 1-18; A. O. Olukoshi, *Governing the African Developmental Process: The Challenge of the New Partnership for Africa's Development (NEPAD),* (Copenhagen: Centre of African Studies, University of Copenhagen, Occasional Paper, 2002), 5.

[6] Obaji M. Agbiji, "Development-oriented Church Leadership in Post-military Nigeria: A Sustainable Transformational Approach", PhD dissertation, (Stellenbosch: Stellenbosch University, 2012, http://hdl.handle.net/10019.1/71734), 55-56.

must go" hostility decreed by the government of Nigeria in 1983, which also marked the expulsion of many Africans from Nigeria, and the recurrent incidences of xenophobic attacks in South Africa, are usually directed against fellow Africans. We acknowledge that the literature on migration and African religiosities in the diaspora, and migration and xenophobia within the ambit of public policy, is burgeoning. However, scholarly discourses on migration and xenophobia in Africa from the viewpoint of the Lukan Jesus' missional and reconciliatory account is scant.

This article therefore seeks to make a contribution to the ongoing public debate on xenophobia and "Afrophobia"[7] as inhibitive trends to African integration and development from the perspectives of the sociology of religion and theology. It further proposes that the Jesus of Luke's Gospel could offer African socio-political and religious sectors a new way of viewing the African stranger in contrast to the recurrent hostile approach towards fellow African migrants in various African countries. The interpretation of the actions, metaphors and teachings of the Lukan Jesus will be undertaken through the socio-historical approach. This approach, as a scientific method of interpretation, calls for the examination of any written document based on day-to-day human experiences alongside other historical written documents of the time. In order to paint the picture of migration and xenophobia in Africa, we will revisit the migration and xenophobic debate in Africa with particular reference to South Africa and Nigeria; the Luke's Jesus' mission, view of the stranger and reconciliation

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[7] Afrophobia is a word now used in South African public debate in reference to activities that should ordinarily be considered xenophobia. Afrophobia is intentionally used to argue that the ill treatment of black Africans by black South Africans is actually a reflection of fear of blackness. The word appeals to social debates in South Africa as other foreigners and migrants who are from the global north are accepted by black South Africans while foreign black Africans are hated, excluded and even killed.

will be examined; and on the basis of this lessons will be drawn on how African societies can chart a new way of relating to the stranger, for the purpose of eradicating the menace of xenophobia, achieving reconciliation, and building more inclusive African communities.

Revisiting the debate on Migration and Xenophobia in Africa

African migrations have been determined by a number of factors, including changes in western immigration laws and globalisation, and by increased exchanges within the continent and among the communities in the southern hemisphere. African migration is not always towards the global north but has broadened within the continent and into other parts of the global south, especially Asia. In most cases, the presence of migrants has stimulated formal and informal debates within the destinations because of the types of business which immigrants bring and because some destinations are not used to such a large number of strangers. Basically, the size of the immigrant community threatens the allocation and share of resources and may threaten self-understanding of the cultural and racial identities of the host communities.[8] Whilst the impact of globalisation, socio-economic and political factors account for the external and internal reasons that cause Africans to migrate from their indigenous or home countries to other African countries or elsewhere, the imagined or perceived threat that the receiving communities feel in respect of the allocation and sharing of resources and cultural differences are some of the reasons that account for fear, suspicion, hate and violent responses by host communities towards immigrants. The fear, suspicion, hate and violence meted out on the stranger, alien or immigrant is what is understood as xenophobia.[9] Xenophobia and all kinds of related

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[8] Kalu, 186-187.
[9] Ibid.

intolerance are rooted in fear: fear of what is different; fear of the other; fear of the loss of personal security.[10]

We will situate our discussion on migration and xenophobia in Africa within the contexts of South Africa and Nigeria. The choice of these countries does not presuppose that migration and xenophobia do not occur in other African countries, but these two provide us with examples of African contexts where migration and xenophobia have occurred. The two countries are also chosen for the purpose of this article due to the significant socio-economic roles they play within the continent and their sub-regions in particular. In addition these two countries have also come into the limelight globally on issues relating to migration and xenophobia both in the past and in recent times.

Migration and Xenophobia in Nigeria: "Ghana Must Go"

Olajide Aluko[11], Johnson Aremu[12] and Eugene Campbell[13] have given an account of the expulsion of millions of Africans from Nigeria. That expulsion order was dubbed "Ghana must go" due to the fact that out of about 3 million immigrants who left Nigeria, most of them were Ghanaians. These scholars argue that the astronomical rise in Nigeria's

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[10] Mary Robinson and Nelson Mandela, "Tolerance and Diversity: A Vision for the 21st Century," *Church and Society*, (2001), 90.

[11] Olajide Aluko, The Expulsion of Illegal Aliens from Nigeria: A Study in Nigeria's Decision-Making, *African Affairs,* (1985), 84 (337): 539-560.

[12] Johnson Aremu, "Responses to the 1983 Expulsion of Aliens from Nigeria: A Critique," *African Research Review,* (2013), 7 (3) 30, 340-352.

[13] Eugene K. Campbell, "Reflections on Illegal Immigration in Botswana and South Africa," *African Population Studies/Etude de la Population Africaine,* (2006), 21, (2): 23-44.

GNI from 3.9 billion to 36.1 billion Naira in the 1970s encouraged substantial government expenditure on economic and social development. As a result, Nigeria attracted a massive influx of illegal immigrants due to its buoyant oil-based economy in the 1970s. Some of these immigrants had provided skilled labour when the demand for skilled labour exceeded its supply within the Nigerian citizenry. About 77% of West Africans, including professionals, who lived in Nigeria during this period, were illegal immigrants. When the demand for oil dropped in the 1980s it also resulted in a fall in global oil prices. Nigeria subsequently experienced an economic recession in 1982 and the government identified illegal immigrants as being responsible for price inflation and increasing unemployment among Nigerian citizens. In January 1983 an expulsion order of illegal immigrants from Nigeria was implemented.

On 17 January 1983, the then Federal Minister of Internal Affairs, Alhaji Ali Baba, ordered all unskilled foreigners residing and working illegally in Nigeria to leave the country by 31 January 1983. The skilled migrants were allowed to stay until 28 February 1983. The Minister warned that from 31 January 1983, security agents would inspect commercial and industrial establishments, as well as households, to identify defaulting migrants, and that those found contravening the order would be repatriated and their names put on a stop list to ensure that they did not return to Nigeria.[14]

Employees of federal, state, and parastatals, as well as citizens of Cameroon and Chad who had come to Nigeria before 1963, were, however, excluded from the expulsion order "irrespective of what they do".[15] The reasons given by the Nigerian government for the expulsion of illegal immigrants from the country included: ensuring the integrity of

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[14] Aremu, 340

[15] Ibid

Nigerian immigration laws; the general economic recession which had resulted in the reduction of foreign exchange earnings to Nigeria since 1981; the involvement of some foreign nationals from neighbouring countries in violent religious disturbances in Nigeria; and involvement of some Ghanaians in some crimes, including armed robbery in Nigeria.[16] This action of the federal government of Nigeria attracted world-wide denunciation for the ill-treatment meted out to illegal immigrants in Nigeria. Such ill-treatment included the insensitivity of the Nigerian government to the plight the immigrants could face in their home countries; the short time interval the illegal immigrants were given in which to leave the country; and the fact that law enforcement agents used a measure of force to expel the immigrants.

It could, however, be noted that in the 1960s Ghana had implemented a similar legislation against African immigrants in which Nigerians faced a similar ordeal. By the late 1960s the government of Ghana blamed the economic turn of events, as well as criminal activities, on the immigrant population in the country.   In desperation, the Aliens Compliance Order was legislated in 1969.   All illegal immigrants in the country were given two weeks to legalise their status or be compelled to leave the country. As a result, about 1.5 million illegal immigrants were expelled from Ghana. Most of them were Nigerians. [17]The implementation of the Aliens Compliance Order was criticised internationally for its failure to recognise the deportees' human rights. We will now turn to the developments in respect of migration and xenophobia in South Africa.

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[16] Aremu, 341

[17] Campbell, 22-23

Migration and Xenophobia in South Africa: "Kill the *Kwerekwere*"

Contemporary South Africa's socio-political realities are conditioned by hundreds of years of migration from Africa, Europe, and Asia. Internal politics in South Africa have also been responsible for migrations from South Africa to other parts of the world. Such internal politics include: the *Mfecane*, colonialism, segregation, and the Apartheid period, when tens of thousands of South Africans left the country to go to other parts of the continent, and especially to neighbouring countries, to seek freedom, opportunities, or a base from which to organise political change in South Africa. Since the early 1990s South Africa has also exported hundreds of thousands of its skilled workers to other parts of Africa and the global north.[18] Landau, Ramjathan-Keogh and Singh argue that although people continue to leave South Africa, the country has again become a primary destination and transit point for migrants from throughout the region.

These scholars argue that the attraction of other Africans to South Africa is due to its positioning itself as the regional centre of cultural, economic and political exchange. They therefore suggest that the numbers of non-nationals living in the country, however temporarily, will increase,

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[18] Loren B. Landau, Kaajal Ramjathan-Keogh and Gayatri Singh, "Xenophobia in South Africa and Problems Related to it," *Forced Migration Working Paper Series #3*, Forced Migration Study Programme, University of the Witwatersrand, http://migration.wits.ac.za (2005), 3.

building on long-standing patterns of labour migration to the country's mines, factories, and agricultural plantations.[19]

With reference to xenophobia in South Africa, Christina Steenkamp has argued that in May 2008 the country made international news, as a series of pogroms against foreign Africans occurred throughout the nation. Within weeks at least 62 people were killed and many injured. Houses and businesses belonging to migrants were destroyed or looted. Around 35,000 people became internally displaced, while thousands more queued at borders to return to their countries of origin.[20] The killing of black Africans by black South Africans in repeated incidences of xenophobia between 2008 and 2015 is often carried out with declarations such as "kill the *kwerekwere*". Black South Africans refer disdainfully to non-South African black Africans as *amakwerekwere* - meaning 'a person who speaks an unintelligible language'.[21]

In 1995 a report by the Southern African Bishops' Conference concluded that 'There is no doubt that there is a very high level of xenophobia in our country .... One of the main problems is that a variety of people have been lumped together under the title of 'illegal immigrants' and the whole situation of demonising immigrants is feeding the xenophobia

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[19] Ibid
[20] Christina Steenkamp, "Xenophobia in South Africa: What Does it Say about Trust?" *The Round Table,* (2009), Vol. 98, (403): 439.
[21] Ibid, 441-442.

phenomenon.'[22] This conclusion of the Bishops was supported by a nationally representative survey conducted by the Southern African Migration Project (SAMP) in 1997 and 2006, in which in both instances it was found that 25% of South Africans wanted a total prohibition of migration or immigration and 22% wanted the South African government to return all foreigners, especially black Africans presently living in the country, to their own countries.[23] African foreigners are always seen as a threat to the social and economic well-being of South Africa. Xenophobic stereotypes and attacks are fuelled by high profile South African political leaders, traditional rulers, public servants, and the media, who profile non-South African blacks in a bad light. Whenever there have been violent attacks on foreigners, many politicians and government officials have tended to downplay the significance of xenophobia, preferring to label such attacks as opportunistic crime and 'conflicts over resources'. This attitude of political leaders was evident in 2008.[24] The same trend is still ongoing in 2015.

Yet all over the world research has shown that skilled immigrants are making remarkable contributions to the well-being of their host communities. There are also proofs that despite the accusations often

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[22] Vincent William, "Xenophobia in South Africa: Overview and Analysis," *Perspectives*, (2008), 3, 8, 3   2-6
[23] Ibid
[24] Ibid.

levelled against them, illegal immigrants also make positive contributions to the host nation. For example, illegal immigrants enabled employers in the United States' private sector to save about $1.5 billion in excess of the United States' workers' loss due to wage depression.[25] Some of these contributions are made especially through the willingness of illegal immigrants to accept lower wages than native workers. They also contribute positively to the economic and social development in their home countries through remittances. It is, however, being argued that the cost of hosting illegal immigrants is frequently perceived by some politicians and natives as outweighing the benefits to such countries. But unlike the politicians and natives of African countries and elsewhere who perceive immigrants as liabilities and objects of fear and hate, the mission of the Jesus we see in Luke and his view of the stranger are different.

The Mission of Jesus and his view on the Stranger and Reconciliation in Luke

Luke's Gospel will be approached through the lens of the socio-historical method of biblical interpretation. This method involves reading the biblical text through the lens of history, alongside the sociology (social, economic, political, cultural, and religious context) of that time. The call to investigate early Christianity using a sociological approach was proposed by Wayne Meeks in 1972, John Gager in 1975 and later by Gerd Theissen in 1977. The trio explored the relationship that existed between the early followers of Jesus and their social setting. This venture did not

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[25] Campbell, 23-24.

proceed without criticism from some theologians who believed that the New Testament (NT) has no connection with sociology. Scholars such as Macdonald, Webb, Asano and Marshall,[26] who applied the socio-historical method to NT interpretation, came to the conclusion that it helped in placing the content of the NT within its social, cultural and religious context.[27]

Jesus' behaviour towards strangers in Luke's Gospel defines the mission of his coming into the world. His attitude to strangers defines how he perceived them. His "love for stranger" – hospitality - was against "hate of stranger"- xenophobia.[28] The teaching of Jesus in Luke's Gospel is a clear indication of his attitude towards strangers and foreigners.[29] Luke's perspective on Jesus is that of a stranger. In other words, Luke sees Jesus as a stranger, as evident in 2:7; 4:16-30; 9:58.[30] This notion permeates Luke's teaching on the mission of Jesus in his Gospel and is contrary to the prevalent notion of xenophobia xe,nofo,bia of the time, as evident in 9:53-54. Luke's perception of Jesus is based on his mission as a reconciler of estranged humanity. His depiction of Jesus' reconciliation and salvation history is often associated with meals, hospitality and

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[26] M.Y. Macdonald, *The Pauline Churches: A Socio-Historical Study of Institutionalization in the Pauline and Deutero-Pauline Writings* (Cambridge: Cambridge University Press, 1988); R.L. Webb, *John the Baptiser and Prophet: A Socio-Historical study* (Sheffield: Sheffield Academy Press, 1991); Atsuhiro Asano, *Community-Identity Construction in Galatians: Exegetical, Social-Anthropology and Socio-Historical Studies* (London: T & T Clark, 2005) and Jonathan Marshall, *Jesus, Patrons, and Benefactors: Roman Palestine and the Gospel of Luke* (Tübigen: Mohr Siebeck, 2009).

[27] R.L. Webb, *John the Baptiser and Prophet: A Socio-Historical study* (Sheffield: Sheffield Academy Press, 1991), 26-27.

[28]) and its opposite is hatred for strangers which is xenophobia.

[29] Luke 14:12-14.

[30] Brendan J. Byrne, *The Hospitality of God: A Reading of Luke's Gospel* (Collegeville: Order of St. Benedict, 2000), 1-8.

healing.[31] This is encapsulated in several actions of Luke's Jesus aimed at reconciliation. This seems to be the ultimate motive of Jesus' coming into human society so as to expunge socio-cultural and ethnic barriers and reconcile humanity to God and humanity to one another. New Testament scholars understand this mission as *missio reconciliatio.*

Jesus' Mission as *Missio Reconciliatio* in Luke's Gospel

The absence of the word reconciliation in the Gospel of Luke is a reason why many scholars of the New Testament (NT) have neglected to examine the content of the Gospel regarding reconciliation. This is due to linguistic interpretation of the biblical text. Linguistic and philological methods of biblical interpretation have rendered the meaning of the biblical text somewhat irrelevant and have blinded the minds of interpreters as more emphasis is laid on words and their meanings. Such interpretations have failed to take into consideration the actions, allusions and metaphors that the author is using to express his feelings in a given text. This singular reason has, in the past, attributed discussion on reconciliation to Paul as the only NT writer who sees Jesus' mission as *missio reconciliatio*.[32] This understanding has resulted in liberal and conservative theologians focusing on the examination of the Pauline writings in studying the reconciliatory nature of the mission of Jesus. Other NT writings such as Luke, which would have enriched the debate, have been neglected. Unlike Luke's Gospel, scholars have however had

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[31] Adelbert Denaux, *Studies in the Gospel of Luke: Structure, Language and Theology* (Müster: Lit Verlag, 2010), 73-79.

[32] J. M Ford, "Reconciliation and forgiveness in Luke's Gospel," in *Political issues in Luke-Acts*, ed. R.J Cassidy and P.J. Scharper (Maryknoll, NY: Orbis Books. 1983), 80-98.

an interest in studying reconciliation in Matthew's Gospel; Matthew uses the term reconciliation in its verbal form. Scholars such as Taylor,[33] Ridderbos,[34] and Marshall[35] place more emphasis on the vertical dimension of reconciliation and thereby neglect the horizontal aspect of reconciliation, which the works of Ford and Constantineanu[36] have emphasised as being also important to reconciliation. According to Taylor, reconciliation is based on the already established exegetical normative procedure of western culture.[37] He argues that Jesus' teaching on forgiveness of sin is different from what the NT scholars think it to be. He therefore alleges that the Gospel of Luke is rich in passages that deal with Jesus' teaching and action on reconciliation.

In Taylor's view, it is possible to allege that the exclusion of Luke in the debate pertaining to the mission of Jesus as *missio reconciliatio* by scholars of the NT is not surprising since many theologians see reconciliation in diachronic and synchronic terms and this has motivated Ford to use the narrative method in examining the content of Luke regarding the doctrine of reconciliation. Ford's argument was based on the grounds that Luke's narrative invites its readers to consider the narrative of Luke as focusing on Jesus' reconciliation. The socio-historical approach, as a scientific method of interpretation, calls for the

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[33] Vincent Taylor, *Forgiveness and reconciliation: A study in New Testament theology* (London: MacMillan, 1941).

[34] Herman N. Ridderbos, *Paul: An Outline of his Theology* (Grand Rapids: Eerdmans), 1975

[35] I. H. Marshall, "The Meaning of Reconciliation" in *Unity and Diversity in New Testament Theology, Essays in Honor of George E. Ladd*, ed. Robert Allison Guelich (Grand Rapids: Eerdmans, 1978), 117-132.

[36] C. Constantineanu, *Encountering the Other: Studies in Reconciliation* (Chuj-Napoca: Casa cărtii de stiinta, 2009).

[37] Corneliu Constantineanu believes that there is huge benefit in reading reconciliation both in its social and theological dimensions (see Constantineanu, *The Social Significance of Reconciliation in Paul's Theology: Narrative Reading of Romans* (London: T & T Clark, 2010), 175-187.

examination of any written document based on day-to-day human experiences alongside other historical written documents of the time. The Lukan text has many actions that speak about reconciliation using many nuances in different *pericopae*. Such actions depict Jesus either as an agent of reconciliation or the object of reconciliation. On one hand, reconciliation in Luke, as stated earlier, has some resemblance to that of the Greco-Roman world, since the word reconciliation is not found in Luke, but its expression in terms of allusion and metaphor are used in the Gospel. On the other hand, Luke's reconciliation can be said to be ritualistic and as such it is similar to that of the Jews, using its different metaphors, verbal echoes, allusions and nuances without mentioning the term reconciliation.

In trying to express the mission of Jesus as a *missio reconciliatio*, Luke uses different rhetorical tapestries such as restoration, go in peace, forgiveness, healing. Those words lay more emphasis on the liberation of humanity from bondage and place more value on the dignity of humankind. The beginning of Jesus' ministry in Luke has much to do with the ministry of reconciliation. Accordingly, Luke places an emphasis on the healings, actions, stories and teachings of Jesus as the means through which he effected reconciliation with humanity. These actions and teachings are premised on the idea that "reconciliation is the operative antidote to the breakdown of all relationships, either divine-human or human-human."[38] For want of space, we will examine a few components of Luke, such as his approach to the Samaritans and his reference to the stranger. These are two components that depict the actions, metaphors and teachings of Jesus differently from his Jewish counterparts and may assist our understanding of the way he effected

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[38] Marcel V. Măcelaru, "Babel from text to symbol: possibilities of reconciliation in the Hebrew Bible," in *Reconciliation: The way of Healing and Growth*, ed. J. Juhant and B. Žalec (Zürich: Lit Verlag GmbH, 2012), 51-58.

reconciliation with the people he came in contact with, especially those perceived as strangers.

The *Samaritan* and its Relevance to Lukan Reconciliation

The Samaritan is a prevalent word in Luke's Gospel. The term is synonymous with Samaria. The use of Samaria and Samaritan in Luke's narrative in the context of the story of the lepers raises the question as to Luke's intention in its insertion. Lukan interest in the Samaritans supersedes that of Matthew and Mark[39] but it appears that the only pro-Samaritan among the Gospel writers outside of Luke is John.[40]

 Kai. auvto.j h=n Samari,thj "and he was a Samaritan" does not fail to capture the mind of every reader of the Lukan text as regards the relationship of the Jewish community with that of the Samaritw/n. The emerging of the narrative on Jesus' journey to Jerusalem concomitantly resulted in the emergence of Samaria and the Samaritan in the story of Luke.[41] In this case it is correct to infer that the context of the event in the text gives rise to the content. Jesus is on his way to Jerusalem through the Samaritan territory (9:51-18:14). The contour of the narrative begins with the Samaritans' refusal to allow Jesus to pass through their village on his way to Jerusalem (9:52). The plea by his disciples to call fire to consume the enemies of the Jews, the Samaritans, was ardently refuted by the Lukan Jesus, with a rebuke to his disciples (9:55). The observation of David Ravens is critical to the understanding of Luke's narrative; that Luke's interest is not in the geographical location of Samaria but in the Samaritans.[42] While appreciating Ravens' insight on the interest of Luke

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[39] David Ravens, *Luke and the Restoration of Israel* (Sheffield: Sheffield Academic Press, 1995), 72.

[40] Ford, *Forgiveness and Reconciliation*, 93.

[41] Ravens, *Luke and the Restoration of Israel*, 76

[42] Ravens, 78.

in the Samaritans rather than Samaria, it is worth noting that Luke's geographical location has an indisputable purpose to the understanding of the context of the event. Therefore, to deny Luke's interest in the geographical location is to also deny his interest in geographical "symbolism".[43]

Samaria, as well as the Samaritans, is important to Luke's discourse on reconciliation since both Samaria and its inhabitants were all in an estranged relationship with the Jews. There was a great need for reconciliation of the two estranged ethnic groups. While the Jews of Jesus' time saw the Samaritans as strangers and enemies, Jesus' story in 10:30-37 invites a different perspective on them. The notion behind the relationship between the Samaritan and the Jew is well appropriated by the author of 2 Kings 17:24-41 and in the work of the Jewish historian, Flavius Josephus.[44] The background of the two texts lies within the framework of the historical narrative in 2 Kings17:1-6. Also importantly, the study of the Samaritans and Samaritanism is fuelled with much debate, but is not necessary to this article.

The Deuteronomistic historian, Josephus, describes the people whom the king of Assyria brought from other nations to occupy the city of Samaria as Samari/tai (2 Kings 17:29 LXX). Though there are many arguments concerning the authenticity of these accounts in terms of the origin of Samari/tai, nevertheless both historical narratives in 2 Kings and in Josephus have offered clues as to the historicity of the origin of the Samaritans. Semantically, both historical narratives account for the name that is attributed to them as a people who initially lived in the Northern Kingdom of Israel soon after the deportation of the tribes of the Northern

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[43] Ravens, 248).

[44] Flavius Josephus, Antiquities. 9:288-291 in *The New Complete Works of Josephus* (Grand Rapids: Kregel Publications).

Kingdom by Shalmaneser V (726–722 B.C.E).[45] The accounts of the origin of the Samaritans by the early Church Fathers, though believed to be highly influenced by Josephus, seem to act as commentaries on his writings.[46] The origin of the Samaritans constitutes one of the major debates in the study of religion in modern times. However, it is important to note that the theory regarding the origin of the Samaritans can be traced back both from Jewish history as well as from the Samaritans themselves. Samaritans trace their origin back to the time of Israel's invasion of the land of Canaan through the leadership of Joshua. The Samaritan in Hebrew is known as ~yrmv which means the keepers [of the Torah]; they were said to be the descendants of Joseph whose high priesthood originated with the Aaronic priesthood.[47] Their original tabernacle is said to have been erected by Joshua on Mount Gerizim, where the commandment of the Lord was written (Deut. 27:2). The Judean-Samaritan rift came as a result of a disagreement between the older and the younger sons of Aaron, Eleazar and Ithamar respectively, and the subsequent move of the Ark of the Covenant to Shiloh by Eli.[48] The schism widened during the construction of the temple in Jerusalem and

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[45] James Alan Montgomery, *The Samaritans: the Earliest Jewish Sect, their History, Theology and Literature* (New York: Ktav Publishing, 1968), 1-2; Reinhard Pummer, *The Samaritans in Flavius Josephus* (Tübingen: Mohr Siebeck, 2009), 67-68.

[46] The origin of the Samaritans seems to have different traditions especially during the age of the Church Fathers. Origen believed that the Samaritans (tou.j Samareij) were sent by the king of Assyria as guards to the land of Samaria after the deportation of the Northern Kingdom. The same notion is almost adopted by Eusebius of Caesarea, and Epiphanius of Salamis and even Jerome still refers to Samaritans as "the guardians of the land" (see Reinhard Pummer, *Early Christian Authors on Samaritans and Samaritanism: Texts, Translations and commentary*. Tübingen: Mohr Siebeck, 2002), 7-9; Magnar Kartveit, *The Origin of the Samaritans* (Leiden: Boston. 2009), 20-21).

[47] R.J. Coggins, *Samaritans and Jews: the Origins of Samaritanism Reconsidered* (Atlanta: John Knox 1975), 10-12.

[48] Ingrid Hjelm, *The Samaritans and Early Judaism: a Literary Analysis* (Sheffield: Sheffield Academic Press, 2000), 23-24; Robert T. Anderson and Terry Giles, *The Keepers: an Introduction to the History and Culture of the Samaritans* (Peabody: Hendrickson Publishers 2002), 10-11.

culminated in the return of the Babylonian exiles during the period of Ezra.[49]

The hatred between the two ethnic nationalities is evident in the presentation of the synoptic writers. Matthew (10:5) carries the same notion of hate that was harboured by the Jews against the Samaritans when he purports that Jesus said kai. eivj po,lin Samaritw/n mh. eivse,lqhte " and do not enter into any city of the Samaritans." Mark's refusal to mention the Samaritans in his text establishes this already existing antagonistic drift between the Jews and the Samaritans. However, irrespective of the origin of the Samaritans and the debate involved, our stance is that the Lukan narrative accords an unprecedented place to them, which significantly involves the reconciliatory process of the Lukan Jesus. Anderson and Giles argue that:

The conciliatory stance of Jesus, and implicitly by the church retelling the story, is a significant aspect of the story. Two other episodes in Luke speak more sympathetically of the group: the story of the Good Samaritan (Luke 10:25-37) and the account of a Samaritan, the only one of the ten healed lepers, who returned to thank Jesus for the healing. Hostility toward the Samaritans has disappeared by the time of the narrative of Acts 8:4-25, which describes them as the next target of Christian mission after Jerusalem and Judea. Philip succeeds in converting Samaritans to Christianity.[50]

The same notion as that of Anderson and Giles is pointed out by Ford when she thinks that:

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[49] Hjelm, *The Samaritans and Eearly Judaism*, 24.
[50] Anderson and Giles, *The Keepers*, 41.

The verses about the Samaritans are significant because they show the spirit in which Jesus deals with hostility, they foreshadow his passion, especially the Lukan passion, and portray an open rejection of the zealous action of Elijah. The opposition of the Samaritans is typical, and Jesus' response and the material in 10:30-37 and 17:11-19 are, on the whole, atypical of the average response of Jesus' Jewish contemporaries toward the Samaritans.[51]

The pro-Samaritan texts are in the context of Jesus' final journey to Jerusalem, which Luke's narrative depicts as a symbolic movement towards the final reconciliation which will be carried out in Jerusalem as atonement for the sins of many. The messianic fulfilment of Luke's Jesus, as the one who destroys hostility, is embodied in many actions of Jesus, and brought the estranged ethnic nationalities together for the purpose of the reconciliatory process. Luke's insertion of the pro-Samaritan episodes in his narrative is based on his already established presupposition about Jesus; that through him salvation will come to the whole world. Jesus' story about the Good Samaritan, and the healing of the Samaritan, are significant in portraying Jesus as the reconciler who was subversive in his approach to reconciliation. His dealing with the Samaritans was contrary to the way other Jewish people, including his disciples, dealt with them. This implies that Jesus was against the xenophobia of his time and aimed at reconciling all humanity, irrespective of nationality, race and ethnic differences. Another expression in Luke's narrative that speaks to the challenges posed by migration and xenophobia is avllogenh.j "of another race", "a foreigner", "a stranger." This will be considered in the following section.

The Stranger and Lukan Reconciliation 17:11-19

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[51] Ford, *Forgiveness and Reconciliation*, 92.

The term avllogenh.j is one of the *hapax legomena* in the New Testament since it is found only in this text in the whole of the New Testament.[52] The word is found often in the LXX but only once in the New Testament; in Luke's Gospel. The word means "of another race, a stranger, a foreigner."[53] In the LXX avllogenh.j finds its highest usage in the *Priesterschrift* but the usage seems to be ambiguous. Sometimes it represents someone other than the specified blood relations, especially in connection with Aaronic cultic ritual performances and the rites associated with them, as in Numbers 3:10, 38; 17:5; 18:4, 7 and 29:33. In this case, the use of the word is applicable to anyone who is not from the family of Aaron. Moses' allusion to avllogenh.j in relation to the Passover in Exodus 12:43 seems to be founded on the ordinances of purity within the specification of YHWH's relationship with Israel when he says: ei=pen de. ku,rioj pro.j Mwush/n kai. Aarwn le,gwn ou-toj o` no,moj tou/ pasca pa/j avllogenh.j ouvk e;detai avpV auvtou/ "And the LORD said to Moses and Aaron, "This is the ordinance of the Passover: no foreigner is to eat of it" (NASB). In this case the whole house of Israel were to eat of the Passover, and the use of avllogenh.j - strictly refers to someone who is outside YHWH's covenant relationship. The implication is drawn from the ritualistic domain and it amplifies Israel's relationship to YHWH. In other words, it refers to a person who is not a member of the tribe of Israel. The LXX interpretation of avllogenh.j has provided a lens through which other writers of Jewish origin have viewed the meaning of the word. Philo uses avllogenh.j as designated in the LXX but differentiates it from avllofulo,j which means a Gentile or foreigner in a Jewish context.

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[52] John Nolland, *Word Biblical Commentary Vol 35A: Luke 1-9:20* (Dallas, TX: Word Books 1989), 847; Weissenrieder, *Images of Illness*, 195;

[53] Adolf Deissmann, *Light from the Ancient East: the New Testament illustrated by recently discovered texts of the Graeco-Roman world,* Lionel R. M. Strachan, trans. (London: Hodder & Stoughton, 1927), 79.

According to Deissman, an inscription found on the limestone block of the temple in Jerusalem used the very word in the text. He therefore suggests that the inscription on the temple might have been read by Jesus.[54] Deissmann believes the purpose of the inscription was to serve as a warning to the stranger or foreigner, and points to the penalty to Gentiles for entering the inner court of the temple.[55] The inscription reads thus:

Mhqeina avllogenh/ eivsporeu,eqai evnto.j tou/ peri. to. i`ero.n trufa,ktou kai. teribo,lou o]j    d v a;n lhfqh/, e`autw/i ai;tioj e;stai dia. to. exakolouqein qa,naton

Let no foreigner enter within the screen and enclosure surrounding the sanctuary. Whosoever is taken so doing will be the cause that death overtaken him.[56]

The inscription in the temple uses the language of exclusion and ostracism towards the non-Jew who must remain outside the Temple; this rule was to be kept in Israel. The penalty for not adhering to this rule was the death sentence.

The use of avllogenh.j in Luke's story of the lepers delineates why the term was used by Jesus here. Although Deissmann believes that the inscription in the Temple might have been read by Jesus, it would be wrong to assert here that the inscription had an influence on the Lukan Jesus' understanding of the term. The context here implicitly defines the

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[54] Deissmann, *Light from the Ancient East*, 80.
[55] Archibald Thomas Robertson, *Word Pictures in the New Testament: the Gospel according to Luke* (New York: Richard R. Smith 1930), 228.
[56] Translated by Lionel R. M. Strachan

usage based on Jewish understanding, though perhaps in a satirical way. The socio-historical element indicates that the Samaritans were strangers to Israel's amphictyonic cultic ordinances and economy. Montgomery insists that avllogenh.j should be differentiated from avllo,fuloj, which was exclusively used of Gentiles.[57] In this case Montgomery concludes that Jesus actually made a distinction between the Jew and Samaritan; Weissenrieder explicates this further as being on the basis of purity.[58]

The usage in Luke is in the context of the Jews, especially following the interpretation from the LXX against Ravens, who believes that Luke was influenced by Isaiah 56:3-7.[59] The Lukan Jesus could see the man as someone who had been naturally or circumstantially alienated from the Jewish cultic corpus. His use of language is not outside the realm of Jewish understanding, as avllogenh.j here implies someone who is outside the ritualistic and cultic economy of Israel. Green's observation is quite intriguing, that "Jesus' use of the term is thus ironic indeed, for he observes how this normally ostracized person has behaved in a manner appropriate to the authentic children of Abraham."[60]

The evidence of this understanding is keenly supported by Joachim Jeremias, who believes that the claim of the Samaritans to be members of Israel's confederacy was highly contested among the Jews, since they believed that the Samaritans …were the 'Cutheans', descendants of the median and Persian colonists (Luke17.18: avllogenh.j –stranger in the land), foreigners. Such was the Jewish view current in the first century AD… in order to refute any Samaritan claim to blood affinity with

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[57] Montgomery, *The Samaritans,* 160.
[58] Annette Weissenrieder, *Images of Illness in the Gospel of Luke: Insights of Ancient Medical Texts* (Tübingen: Mohr Siebeck, 2003), 195.
[59] Ravens, *Luke and the Restoration of Israel,* 1975
[60] Joel B Green, *The Gospel of Luke. Vol. 3 (*Wm. B. Eerdmans Publishing, 1997), 626

Judaism (Ant. 11.341). Even their recognition of the Mosaic Law and their meticulous observation of its prescription did nothing to alter their exclusion from the community of Israel, because they were suspected of an idolatrous cult from their veneration of Mount Gerizim as a holy mountain.[61]

For the Jews, the Samaritans at this point in time were outcasts and they were not regarded as people who should receive the mercy of God. The content of the Lukan narrative invites a reversal interpretative rhetoric to that of the Jewish context of Luke's time. The narrative pattern of Luke 17:11-19 indicates the action of the ten lepers, the action of Jesus and the action of the Samaritan, who came back to thank Jesus for his healing. The rhetorical interrogation of: ouvci. oi` de,ka evkaqari,sqhsanÈ oi` de. evnne,a pou by Jesus and calling of the Samaritan avllogenh.j embodies the interpretative scheme in the narrative. As for the Samaritan, the destruction of their temple in 165 B.C.E and the barring of the foreigner from the Temple in Jerusalem, according to the inscription found in the Temple, combined together to bar this healed Samaritan from obtaining the needed kaqari,sai "cleansing" that would have procured him the necessary reconciliation to his community. But the action within the text explains that the Samaritan's frustration of living without a temple has been reversed, and his curiosity for his cleansing is met in the presence of Jesus, who is seen as a new temple, which no one can destroy; neither can anyone be barred from achieving the desired reconciliation.[62]

The Jews and Samaritans in actual fact have a common origin, despite some differences, but they allowed destructive tensions to develop which had economic, political and socio-cultural consequences. Similar to the

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[61] Joachim Jeremias, *Jerusalem in the Time of Jesus* (London: SCM Press1969), 352-358. Jeremias sees the account of Josephus and that of John 4:9 as being biased about the origin of the Samaritans due to the burning hatred of them.

[62] Ford, *Forgiveness and Reconciliation*, 93.

Jewish and Samaritan narrative, African countries have allowed socio-political and economic interests to interfere with the much cherished community spirit which once bound African nations together. It was this approach to community that prevailed among African countries in the past that also gave impetus to the collective solidarity in the struggle against colonialism and apartheid. Beyond the African continent, the need for a collective human interest in solidarity amongst humankind, despite racial and economic differences, is imperative for achieving sustainable human progress.

Imagining the stranger from the perspective of the Lukan Jesus: Its implication for African communities - Discarding Fear and Hate

The remarkable example of the Lukan Jesus exhibited in his ability to cross geopolitical, economic and racial boundaries and to bring reconciliation to the estranged humanity represented by the Samaritans and the Jews, is worthy of emulation. The socio-political, economic and religious exclusion of the Samaritans by the Jews was both institutional and personal. It was sustained over the centuries by profiling, legislation, fear and hatred directed against Samaritans who were seen as strangers, aliens and foreigners. The Lukan Jesus overturned that understanding of the stranger by taking the side of the stranger and demonstrating inclusion in all of humanity. If imbibed by African socio-political leaders, nations and faith communities, this attitude would inevitably bring the problem of "fear and hate of strangers" to an end; or at least it would minimise such problems.

Hate of the stranger should be understood as "a process of social exclusion from community."[63] The same social exclusion was witnessed in the context of Luke's narrative but here Jesus crossed boundaries that were set by race and ethnic differences, and he brought reconciliation through his actions to the people of his time. The replication or imitation of Jesus' radical approach to the social issues of his time, such as xenophobia, represents an alternative practice that runs counter to the selfish use of political and economic power as a means of intimidation and bias against the stranger and the vulnerable in society.[64] Such politics in Africa are believed to be a by-product of the independent states that emerged after colonialism.[65] Magezi, Sichula and De Klerk believe that the problem of fear and hatred of strangers is not limited to secular politics in Africa, but is equally observable in many church congregations in Africa; as they argue that:

There is little or no meaningful fellowship among congregations and between congregation members. Several reasons accounting for this situation could be identified. The divisions are largely caused by the homogeneous nature of congregations, which in a way makes class or tribe the determining factor of affiliation and fellowship.[66]

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[63] M. Neocosmos, *From 'foreign Natives' to 'native Foreigners': Explaining Xenophobia in Post-apartheid South Africa Citizenship and Nationalism, Identity and Politics* (Dakar: CODESRIA, 2010), 14-15

[64] Neocosmos, *From 'foreign Natives' to 'native Foreigners'*, 16-20, identifies politics as the major factors which create cultural exclusion in Africa.

[65] Magezi, Sichula and De Klerk blame the change in the politics of Africa on colonialism and missionary activity (Magezi, Sichula and De Klerk, "Communalism and Hospitality in African urban congregations: Pastoral care challenges and possible responses," *Practical Theology in South Africa* 24:2 (2009): 180-198. http://sun.worldcat.org/title/communalism-and-hospitality-in-african-urban-congregations-pastoral-care-challenges-and-possible-responses/oclc/16664630741450?referer=brief_results (Accessed 17/05/15).

[66] Magezi, Sichula and De Klerk, *Communalism and Hospitality,* 186.

It means that the church in Africa needs repentance, and imitation of the Jesus in Luke, in order to be able to address the issues of xenophobia and reconciliation in the continent. As Jesus crossed the boundaries of fear and hate in his time, so is the church required to follow in the steps of her Lord and Saviour. Luke informs us that Jesus passed through the land between Samaria and Galilee on his way to the cross (17:11). This is significant in the Lukan narrative as it is implied that the audience was to utilise it as a means of solving conflict and bringing healing and reconciliation to the estranged world. Commenting on the significance of the sacrament, Denaux believes that the essence of the sacrament in the church is to prove "the permanent character of the presence" of Jesus in his church.[67] This permanent presence of his character for the church in Africa means to be active in proclaiming reconciliation through healing the sick, and reconciling estranged humanity to God and to one another. The presence of Jesus charms away xenophobia and brings oneness through reconciliation. Hope and reconciliation are integral to the church's witness to the larger society, which also includes socio-political and economic institutions.

Conclusion

In this article we have argued that migration and xenophobia are crucial and complex issues affecting African nations and churches as typified in the Nigerian and South African contexts. But migration and xenophobia are also international problems, affecting most of the world community, and have thus to be understood and faced from a worldwide context beginning from our own indigenous contexts. Whilst African political leaders should be committed to the socio-political and economic

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[67] Denaux, *Studies in the Gospel of Luke*, 293.

development of their respective nations, an important dimension of dealing with the problem of migration and xenophobia requires all of us to appreciate the problem from the standpoint of those who suffer, and to engage in the struggle against discrimination and exclusion, from the perspective of the migrant, the "stranger." This approach is part and parcel of the theological imperative of hearing and engaging the voices from the margins. The theological engagement by way of hearing the voices of the marginalised and excluded was made possible by joining the Lukan Jesus in the world of the marginalised, here viewed as the Samaritan, foreigner and stranger. The voices of the stranger have been amplified through the Lukan Jesus' missio reconciliation to the Samaritan and avllogenh.j, (stranger), all encapsulated in his actions, metaphors and teachings.

"A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien" (Deut. 26:5) is a story of migration and a confessional statement. But it is also a story that indicates the nature of humankind as pilgrims, strangers, and foreigners, who are initially feared, excluded and oppressed, and, in turn, are prone to fearing, excluding and oppressing others who later join them in pilgrimage. It re-enacts the wounded memory of the afflictions and humiliations suffered by an immigrant people, strangers in the midst of an empire; the recollection of their hard and arduous labour, of the contempt and scorn that is so frequently the fate of the stranger and foreigner who possesses a different skin pigmentation, language, religion, or culture. The was dering Aramean's story viewed through the socio-historical lens of reading the actions, metaphors and teachings of the Lukan Jesus, should always remind receiving nations and communities that once upon a time they too were strangers, aliens and foreigners in the spaces they now call their country; but they were given a chance to stay and to enjoy it as home.

They should do likewise to those around them they now call strangers, aliens and foreigners, both legal and illegal immigrants.

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African Christianities in Britain: The Role of Faith Communities in Development[1]

Babatunde Adedibu

Abstract

African Christianities, especially the Pentecostal and charismatic streams since the 1950s, have asserted themselves in the British Christian landscape along with their idiosyncrasies. In particular, the African Pentecostal churches in Britain have demonstrated that religion can have a decisive impact on community development. To that extent, this article espouses the inter-relatedness of the transnational status of African Christianities in Britain and the use of social capital in the development of the communities where these churches are situated. There exist various views and innuendos with respect to social capital and faith communities, some of which are critiqued in this study. This article further explores the interface of Britain's public policy on faith communities and how these churches are contributing to social cohesion and the development of their communities. Despite the contributions of African Christianities to community development in Britain, these churches are faced with a myriad of social, relational, cultural, financial and moral challenges, as well as governmental policies such as planning permission for conversion of venues to places of worship; all of which militate against their aspiration to holistic mission.

Key words: African Christianities, African Pentecostal Churches, Migration, Community Development, Social Capital, Public Policy, Britain

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[1] A revised version of a paper presented at the 50th Anniversary Conference of the Institute of African Studies, University of Accra, Legon, 24-26th of October 2013.

Introduction

The last six decades have heralded the emergence of significant changes as our world is now a global village through scientific attainments in information technology and communication, which now constitute a significant subject of social scientific research. Previous scholarship has focused on the social and economic matrix and challenges of migration in particular contexts, while the role of religion in migration is now coming under the scrutiny of various scholars[2].

The changing Christian landscape in Britain reflects a similar resonance in Europe and North America, with the globalisation of African Christianities,[3] particularly transnational Pentecostal churches from Africa, mostly pioneered by Africans and significantly attended by Africans[4]. Some of these churches include the Redeemed Christian

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[2] Afe Adogame, "Up, Up Jesus! Down, Down Satan! African Religiosity in the Former Soviet Bloc – the Embassy of the Blessed Kingdom of God for all Nations," *Exchange Journal of Missiological and Ecumenical Research*, 2008. Vol. 37; Afe Adogame and C. Weissköppel, "Introduction" in *Religion in the Context of African Migration,* eds. Afe Adogame and C Weissköppel , Bayreuth: Breitinger Bayreuth African Studies Series, (2005), 75; Afe Adogame,and C Weissköppel, (eds) *Religion in the Context of African Migration* Bayreuth: Breitinger Bayreuth African Studies Series, 2005, 75; D. Akhazemea, "Missional Implications of Growth of Black Majority Led Churches in London: A Critical Assessment*"* (MA diss. Cardiff: University of Wales, 2010)

[3] Afe Adogame, "The Rhetoric of Reverse Mission: African Christianity and the Changing Dynamics of Religious Expansion in Europe" (Outline of lecture presented at the conference "South Moving North: Revised Mission and its Implications" (Protestant Landelijk Dienstencentrum, Utrecht, 2007); Afe Adogame, "Contesting the Ambivalences of Modernity in a Global Context: The Redeemed Christian Church of God, North America." (Studies in World Christianity, 10/1: .2004), 25-48.

[4] Babatunde Adedibu, "Reverse Mission or Migrant Sanctuaries? Rhetoric, Symbolic Mapping and Missionary Challenges of Britain's Black Majority Churches," *The Journal of the Society for Pentecostal Studies*, *Pneuma,* 35 (2013) 405-423; C Währisch-Oblau, "The Missionary Self-Perception of Pentecostal/Charismatic Church Leaders from the Global South in Europe: Bringing Back the Gospel" (Global Pentecostal and Charismatic Studies 2. Leiden: Brill, 2009); Asonzeh Ukah, "Reverse Mission or Asylum Christianity: A Nigerian Church in Europe" in *Africans and Politics of Popular Cultures,* eds*.* T. Falola and A. Agwuele (Rochester, NY: University of Rochester Press, 2009), 104-132.

Church of God, a Nigerian Pentecostal denomination which is perhaps the most successful African Pentecostal Church with a transatlantic presence in 180[5] countries of the world, and led by Pastor E.A. Adeboye; Winners Chapel led by Bishop David Oyedepo, which started in Nigeria; Church of Pentecost, which originated in Ghana but now has a significant presence in Britain and is led by Rev Dr Oyinah Opoku; Kingsway International Christian Centre (KICC), a church with a membership of 12,000, perhaps the largest single congregation in Britain presided over by Pastor Matthew Ashimolowo; and Victory Pentecostal Assembly, London, which is led by Pastor Alex Omokudu. Apart from neo-Pentecostal churches from Africa or African Pentecostal churches in diaspora, are those which have their origin in Britain and which have proliferated since the 1990s.

These include the African Independent Churches (AIC) or the Aladura (owners of prayers) established in Britain as far back as in the 1960s; churches such as the Cherubim and Seraphim (1965); Aladura International Church (1970); Celestial Church of Christ (1974); and Christ Apostolic and Church Mount Bethel (1974)[6]. The healing, prophetic and distinctive cultural relevance of the AICs to the socio-religious worldview of most African migrants contributed significantly to the proliferation of these churches in the 1960s.

The proliferation of African Christianities in the British church scene, coupled with the forces of migration and globalisation, has led to religious pluralism; Britain today is a melting pot of ethnicities and diversities. However, it has been ascertained that the fastest growing segment of African Christianities in Britain is the Pentecostal stream.[7] It has also

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[5] This assertion was made by Pastor E.A Adeboye during his address at the 2015 Ordained Ministers Conference of the Redeemed Christian Church of God, held at BIC Conference Centre, Bournemouth 10-11 of April 2015.

[6] Hugh Osgood, "The Rise of Black Churches" in *Church Growth in Britain, 1980 to the Present*, ed. David Goodhew (Ashgate Contemporary Ecclesiology, Surrey, Ashgate, 2012),109

[7] Ruth Gledhill, "How reverse missionaries built UK fastest growing church, Christianity Today," Web:

been observed that some scholars have interrogated the dynamics of migration and the role of religion to assist members of faith communities in Britain to cope with social, economic, cultural and religious discontinuities in a new cultural frontier.[8] Conversely, the role of these churches in community development is yet to be explored in depth by scholars and this article aims to address the observed gap in research.

Richard Burgess, in his exploration of the contributions of these churches to community development, has used the term civic engagement, based on the foundational work of Robert Putman[9]. Burgess posits that civic engagement refers to "people's connections with the life of their community"[10] and places social welfare initiatives and political engagement within its scope. Nevertheless, in this article, I use the phrase 'faith communities' to express the diversities of church traditions within African Christianities. I am quite conversant with the ambiguity associated with defining the concept of faith communities; however, this presents a unique opportunity to interrogate the concept of faith communities more holistically.

The potential of faith communities has been identified by the state, as well as by researchers, as of great importance in community development. For instance, Burgess quoting Pastor Agu Irukwu, the Senior Pastor of Jesus House, London, and the Chairman of RCCG in the UK, said that "we're very involved in our local community and it is something I've been pushing all the Redeemed [Christian Church of God] churches [parishes] to do - you know we are not going to touch this land until we

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http://www.christiantoday.com/article/how.reverse.missionaries.built.the.uks.fastest.growing.church/37894.htm (Accessed 12/04/15).

[8] Babatunde Adedibu, "Migration, Identity and Marginalisation: The Case of Britain's Black Majority Churches", *.Journal of Africana Religions*, Volume 2, Issue 1,(2014),110-117

[9] R Putnam, "The Prosperous Community: Social Capital and Public Life", *The American Prospect*, no. 13. 1993

[10] Richard Burgess, "African Pentecostal Spirituality and Civic Engagement: The Case of the Redeemed Christian Church of God in Britain," *Journal of Beliefs and Values on Global Pentecostalism, Vol. 30, no. 3*, December, 2009, 258

are involved, until we become part of the fabric... And getting into the community has really helped the church and helped us in our evangelism, has helped us to become more influential."[11] This implies that the community engagement of a church such as the RCCG is motivated not only by social concerns but is also an opportunity for repositioning the RCCG from the margins of the British church scene; it is also an evangelistic initiative in the various communities in which the churches are situated. The dual motivation of the RCCG social discourse is summed up as follows: "To touch this dysfunctional world with the love of Christ and to show the love of God in a practical way through prayer, charitable giving and participation in social welfare programmes."[12] An important context for encountering the energising love of God is the experience of individual and collective worship, which is referred to as the root of Pentecostal social engagement, empowering people to help their neighbours and to engage in community-building activities.[13] The changes in the social and political concerns from a world-rejecting disposition to a world-accommodating stance in African Pentecostal churches in Britain are reflective of the wider changes within the Pentecostal spectrum in Asia and Latin America[14]. In the next section of this article the multifaceted nature of faith communities is explored in relation to its usage, particularly as a political euphemism.

Faith Communities: A multifaceted concept

The concept of "faith communities" within social public policy has been defined from various perspectives, on account of its functionalities. Bretherton opined that the phrase "faith communities is problematic

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[11] Ibid

[12] ibid

[13] D Miller and T Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (California: University of California Press, 2007).

[14] Jehu Hanciles, *Beyond Christendom: Globalization, African Migration, and the Transformation of the West* (Maryknoll: Orbis Books, 2008); Mathew Ojo, "Reverse Mission" *in Encyclopaedia of Missions and Missionaries* ed. Jonathan Bonk (New York/London: Routledge, 2007), 30; Geerie Ter Haar, *Halfway to Paradise: African Christians in Europe* (Cardiff: Cardiff Academic Press, 1998).

because "faith denotes 'Christianisation' or even proselytisation' of other religious groups."[15] He noted the inadequacies of the concept in defining diverse religious traditions of various faiths, as corroborated by Farnell et al, as a major constraint to policy formulators and statutory agencies,[16] due to religious illiteracy. The problem is further compounded by the homogenisation of ethnic to religious communities. For instance, "Reformed Jews are not distinguished from ultra-Orthodox ones; evangelical and Pentecostal Christians are perceived as 'born again fundamentalists' who are inherently right-wing and reactionary."[17] In the light of the associated complexities of the definition of a faith community, Betterton suggests the adoption of "Faith Designated Group", which indicates both the work undertaken by religious congregations, mosques, gudwaras etc., in and of themselves."18 However, this postulation has failed to eliminate the centrality of the word 'faith' due to its religious interpretations and its central importance to Christianity. The concept of faith communities is a political euphemism convenient to politicians and policy formulators in a bid to enlist the services of various non-religious and religious organisations. It is apt to suggest that the patronage of faith communities by politicians and policy writers is mainly to engage the social and relational capital of faith communities to enhance the state's social mantra of community development, inclusion and cohesion.

Some researchers in America have noted that the obvious definitional ambiguity associated with faith communities presents a Pandora's Box for continued criticism of the interaction of state and religion in social policy.[19] The inherent ambiguities due to the heterogeneous composition of faith groups have never been a barrier to their contributions to community development, despite the misconception that most social

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[15] Luke Bretherton, "A New Establishment? Theological Politics and the Emerging Shape of Church-State Relations," *Political Theology*, 2005, 7.3.

[16] R. Farnell, et al., *Faith in Urban Regeneration? Engaging Faith Communities in Urban Regeneration* (Bristol: The Policy Press, 2003),10

[17] Ibid.

[18] Ibid.

[19] R. Wuthnow, *Saving America? Faith Based Services and the Future of Civil Society* (Princeton: Princeton University Press, 2004).

action revolves round proselytisation, especially in Britain's African Pentecostal–led churches. The misconception of the modus operandi of African-led churches has led to systematic bias in funding of some religious groups' social actions by the state. It is rather ironic that the social capital of these churches in terms of infrastructures, relationship networks and values has been identified as vital in community development[20]. The bias against faith communities for funding by statutory agencies is not entirely new, for it was noted in a Home Office report in the late 90s that "in many cases faith groups... will be the strongest around and yet their potential may be overlooked by funders and others engaged in programmes of community development." [21]

However, it is imperative to note that during the last couple of years the British government has strived to minimise the bias with the introduction of various initiatives to support community projects of faith communities. For instance, in February 2014 the Department of Communities and Local Government announced the award of the sum of £3 million as a grant to the 'Near Neighbours', a community initiative aimed at bringing people of diverse religious persuasions and ethnicities together to be involved in the life of their community. Faith Minister, Baroness Warsi, said: "We developed the concept of Near Neighbours many years ago - using the existing infrastructure of the church to bring together people of all faiths. It was ambitious and it was challenging. But after 3 years, hundreds of small grants, and thousands of volunteers, this programme has proved one thing: that faith can make a real difference at the heart of our communities." [22]

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[20] S. Côté and T. Healy, *The Well-being of Nations: The Role of Human and Social Capital* (Organisation for Economic Co-operation and Development. Paris: OECD Publishing, 2001), 41; cf. S. Baron, J. Field and T. Schuller, eds,. *Social Capital, Critical Perspectives* (Oxford: Oxford University Press, 2000)

[21] Report of the Policy Action Team on Community Self-help , Home Office, United Kingdom, 1999; 4

[22] Baroness Warsi, The Rt Hon Eric Pickles and Stephen Williams, "Multi-faith communities to benefit from new £3 million grant", Web:https://www.gov.uk/government/news/multi-faith-communities-to-benefit-from-new-3-million-grant (Accessed 14/04/15).

This assertion implies that faith communities have been noted to be intricately linked with continuous social and relational ties with their existing community, characterised by inherent leadership, infrastructural capabilities, human resources and relational and social capital. Due to local knowledge and focus on their own community which shares common values, norms, networks and trust, faith communities often have more street credibility in reaching out to perceived hardliners, which bureaucratic agencies might not be able to connect with.

The continued interaction of state and faith communities was a product of the "modernization of local government" and "the need for local authorities to address social exclusion and reconnect local communities."[23] However, despite the peculiar advantages of faith communities, there exists the need for the acquisition of different skill sets in engaging state agencies, and poor religious literacy constitutes a major barrier to bureaucratic officers. The obvious resonance of 'state political correctness' is found in the convergence of religious values of most ethnic or religious groups. Such ideals include integrity, good citizenship, egalitarian community, peace and good neighbourliness. It is apt to note that the recent religious intolerance and extremism in Britain has greatly underscored the common values of coexistence amongst various religious and ethnic groups. The next section of this article explores the intertwined relationships between the state and public policy, and examines its impact on Black Minority Ethnic organisations of which African Christianities are a sub set.

State and Social Policy Dynamics in Britain

The 'politics of relevance' by politicians is due to the identification of the potential of Black Majority Ethnic groups, which is a generic term used to designate various ethnic communities encompassing Asians, Africans and Caribbeans. A major component of this broad spectrum classification is African Christianities. The political lexicon in Britain in the last two decades has significantly changed to include concepts such as social capital, faith communities, social inclusion and community cohesion. The

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[23] R. Farnell, et al., *Faith in Urban Regeneration?*, 6

new semantics have generated diverse interest within government research agencies in Britain, particularly the National Statistics Office (NSO). The apparent integration of faith communities with the state in contemporary Britain is a sequel to the 'new' multicultural Britain accentuated by the post-war migration in the 1950s.

Post-war immigration led to the emergence of religious pluralism shaped by various religious groups, such as Islam, with 1.6 million adherents in Britain. [24] The figure might be well over two million in the wake of attempts by Islamic fundamentalists to Islamise Britain. [25] The emergence of various religious groups has undoubtedly influenced public policy significantly to reflect the various multiethnic communities in Britain who are stakeholders in the country; those who are Jews, Shintoists, Jains and so on.

There exists a repertoire of divergent views with respect to the active engagement of faith communities in public social policy[26] as it is suggested that the heterogeneous composition of the communities, rather than uniting, might constitute a divisive feature because of counter-religious beliefs, but sociological studies in America show that this assertion is ambivalent.[27] The inherent pyramidal structure of most religious organisations, in which power is vested at the apex of such organisations, similar to secular institutions, is antithetical to the kind of egalitarian ethos that should be created through community initiatives via a consultative process within faith communities.

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[24] "Working Together: Cooperation Between Government and Faith Communities," Home Office, London, 2004;

[25] E Hussain, *The Islamist: Why I Joined Radical Islam in Britain: What I Saw Inside and Why I Left* (London: Penguin Books, 2007)
 P. Toynbee, "We Don't Need the Church to Educate our Children" in *The Guardian*, 15 June 2001; A. Grayling, 2001. "The Third Way: The Last Word on Religious Schools" in *The Guardian*, February 2001, 24;

[26] A. Grayling, 2001. "Keep God Out of Public Affairs" in *The Observer*, 12 August 2001

[27] R. Wuthnow, *Saving America? Faith Based Services and the Future of Civil Society* (Princeton: Princeton University Press, 2004)

The concept of community is a transatlantic phenomenon politically and philosophically, as the United States and Britain have been emphasising the role of the community in development in relation to the engagement of faith communities. The resonance of communitarianism as depicted by the New Labour political polemics has led to conservative techniques and concepts in order to improve the general welfare of society.[28] This has brought about community utopianism amongst members of the community as the beacon of engagement in urban regeneration; and it has contributed to the renewal of their communities. The commitment by members of faith communities to the renewal of those communities stems from the fact that they are stakeholders in them, as are any other residents. Faith communities "are good entry points into involving local communities – faith organisations may also be a signpost to regeneration partnerships for other contacts in the community; they may even help to organise local involvement." [29]

The above assertion is validated by the social and community initiatives of Liverpool Lighthouse Fellowship, led by Dr Tami Omideyi, a Nigerian. Liverpool Lighthouse, a charitable company registered in 1998 with its head office in Liverpool, is the U.K.'s first dedicated urban gospel music and arts centre, engaging, inspiring and up-skilling disaffected groups, and contributing to the regeneration of North Liverpool, in particular through:

- Developing and running education, training and recreational programmes and activities to promote social inclusion and employment for young people, including diversionary activities to attract disaffected young people off the streets and away from antisocial behaviour and petty crime.

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[28] J. Annette, "Globalising Citizenship Education, Ambitions and Realities" (paper presented at the fifth CITIZED International Conference held at Hong Kong Institute of Education, 24–26 June 2009)

[29] Department of Environment, Transport and the Regions, "Involving Communities in Urban and Rural Regeneration," 1997, 149-150

- Providing training, arts and cultural programmes and activities; to develop skills, improve health and wellbeing; and promote the integration of various disadvantaged groups in the wider local community.
- Using Liverpool Lighthouse facilities, particularly its fully-equipped magnificent 430-seater performance auditorium, as a quality arts venue to support arts & cultural events and activities for the local communities[30]

Liverpool Lighthouse Fellowship is a transformational church and one of several African Pentecostal churches in Britain making an enormous contribution to social and community cohesion, to welfare provision, education and mentoring, to crime reduction and to culture. The basis of the ever increasing commitment of Black Majority Churches (BMCs), particularly African Christianities, is that "BMCs are among the most cohesive and coherent organisations in African and Caribbean communities."[31] Their commitment to community development hinges on their Christian motivation and values.

The overture from the political class to faith communities is not a recent phenomenon. David Cameron, the Prime Minister of Britain, in the run-up to the 2015 parliamentary elections, made a cameo appearance on the 18th of April 2015 at the *Festival of Life,* a prayer meeting organised by the Redeemed Christian Church of God, United Kingdom, at the Excel Centre, Docklands, London. In his address at the event the Prime Minister praised RCCG's dedication to community service. He said, "For years I've tried to explain to people what The Big Society is; some people were determined not to understand it but I should have brought them here to the Festival of Life because this is the Big Society in action." [32] David

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[30] http://www.liverpoollighthouse.com/about-us/

[31] David Muir, Ade Omooba, *Black Church Political Mobilisation*, National Church leaders Forum Publications, London, 2015, 4

[32] David Cameron quoted by Wonu Yoloye and Yinka Oduwole, Prime Minister David Cameron visits Britain's Largest Interdenominational Christian Festival in London, Web: http://www.nclf.org.uk/prime-minister-david-cameron-visits-britains-largest-inter-denominational-christian-festival-in-london/ (Accessed 27/04/15).

Cameron reiterated that Britain is a Protestant nation by law. However, his assertion is irreconcilable with some of the policies of his administration which have been criticised by various Christian leaders of late.[33]   In the light of the criticism of Cameron's policy on gay marriage in 2013, Rev Yemi Adedeji, director of the One People Commission, whose churches claim at least a million members, said David Cameron's vision of equality appeared to be that of a "white, liberal elite" and predicted that it "is going to be a major challenge for the Conservative party in the next election." [2015] [34] It is suggested that Cameron is noted for his rhetorical skills and political wittiness and that he maximised the opportunity to appeal to a cross-section of the attendees at the Festival of Life, London, in his commitment to the Christian faith and to allay the fears of some of the leaders of Britain's Black Majority churches about his government's policies on an inclusive society, immigration and gay marriage, which are seemingly major issues of concern for African and Caribbean church leaders in Britain.

Similarly, former Prime Minister of Britain, Tony Blair, in the run-up to the general election in 2001, addressed a conference of religious organisations from both Christian and other faith backgrounds under the auspices of the Christian Socialist Movement at Westminster Hall. Blair noted the "new and vital energy within churches and other faith groups

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[33]   One of the critics of David Cameron's policies on Christianity and Christians is Lord Carey, the Former Archbishop of Canterbury; he stated that "there is an 'aggressive secularist and relativist approach' behind the Government plans to legalise gay marriage, and says the Prime Minister has 'done more than any other recent political leader' to 'feed' Christian anxieties." For further reading see James Chapman, Cameron accused of betraying Christians: Astonishing Easter attack on the PM by former Archbishop of Canterbury Web: : http://www.dailymail.co.uk/news/article-2301310/Cameron-accused-betraying-Christians-Astonishing-Easter-attack-PM-Archbishop-Canterbury.html#ixzz3YxRfDE5v (Accessed 26/04/15).

[34] John Bingham, Ethnic-minority churches dismiss Cameron's 'diversity' arguments for gay marriage, Web: http://www.telegraph.co.uk/news/religion/10024693/Ethnic-minority-churches-dismiss-Camerons-diversity-arguments-for-gay-marriage.html. (Accessed 27/04/15).

about engagement in the communities within which you work and have your being." [35] He further posits that:

"Faith groups are among the main sponsors and innovators of voluntary activity in all these areas. Community by community, you are engaged directly. You know the terrain. You have committed volunteers, and often an infrastructure invaluable for delivering projects speedily and effectively. And you do this because of your faith, not in isolation from it, a point that government - central and local - must always appreciate." [36]

The antecedent of the entwined relationship between religion and politicians was the establishment of the Inner Cities Religious Council (ICRC) in 1992, which later became known as the Faith Communities Consultative Council (FCCC) and the Working Together Steering Group in April 2006. Before the change of nomenclature of the ICRC, it was a bridge that fostered collaboration between the government and faith community leaders to work on urban renewal and social inclusion. The overarching aim of FCCC is "giving faith communities a strong role and clear voice in improving cohesion, regeneration and renewal in the communities."[37] Similarly, the Local Government Association (LGA) and Home Office guides to partnership working with faith communities were established in 2002 and 2004 respectively; the requirement is that Local Strategic Partnerships involve and consult faith groups in the development of Community Strategies and Local Area Agreements; and the £13.8 million Faith Communities Capacity Building Fund established in 2007 is to encourage faith groups to build stronger and more cohesive communities and prevent religious extremism.

Similar trends include the appointment of a faith envoy for the Prime Minister and the inclusion of religious leaders in the formulation of

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[35] Tony Blair, "Faith in Politics," London 2001, web:
http://www.britishpoliticalspeech.org/speech-archive.htm?speech=280 (Accessed 15/04/14).
[36] Ibid
[37] www.communities.gov.uk (Accessed 15/04/15).

policy, such as the fraternisation of ministers with the Black Leaders Christian Forum. The continued patronage of faith communities was further articulated in the Department of Communities and Local Government publications, such as : *Improving Opportunity, Strengthening Society: The Government strategy to Increase Race Equality and Cohesion* (2005); *Our Shared Future, Commission on Integration and Cohesion (*2008); *and Face-Face and Side-by-Side: A framework for Partnership in our Multi-faith Society* (2008). The continued reference to faith communities depicts state policies as being inclusive and creating community cohesion and emphasises the various ethnic convergences in multi-ethnic, multicultural Britain.

A new era in the history of faith communities and the state in Britain was the appointment of thirteen faith advisers by John Denham, former Labour Communities Secretary under Gordon Brown's administration on 6 June 2010. John Denham noted that "for millions of people the values instilled by their faith are central to shaping their behaviour. We should continually seek ways of supporting and enhancing the contribution faith makes to the decision making process on the central issues of our time." [38]

The ideological orientation of engagement of faith communities in social policy is quite prevalent in Britain as well as in America. The Blair and Bush (Jnr) regimes were noted for having brought about the renaissance of faith communities in public policy matters. Blair was noted to be quite pragmatic in his tenure at Downing Street as he avoided "playing religion", but his religious persuasions contributed to his governmental policies on faith communities. Bush (Jnr), however, was quite vociferous about his love for evangelical Christianity, as there was the 'God factor' not only in his personal life but in political decision making. Micklethwait and Wooldridge, citing David Kuo, who worked in the White House promoting faith-based solutions to social problems, noted that Karl Rove

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[38] Communities and Local Government: Denham: Appointment of new faith advisers, web:http://www.mynewsdesk.com/uk/pressreleases/communities-and-local-government-denham-appointment-of-new-faith-advisers-359640 (Accessed 15/04/15).

and his political ship were nothing less than "obsessed" with evangelical voters."[39]

Despite the conscious fraternisation of public officers and policy writers with respect to the importance of faith communities in social and public policy, various views are being expressed to the contrary about the role of faith communities in promoting social cohesion, inclusion and community development. The Independent Community Cohesion Review Team chaired by Ted Cantle in 2001 gave a national overview of the state of race and community relations, drawing attention to polarised and segregated communities; he particularly highlighted the tension and setbacks of the segregated communities visited. Bretherton opined that the state creates an antagonistic playing field, as the various bureaucratic frameworks designed to engage the faith communities are indirectly divisive, particularly in the area of competition for urban funds.

The stringent bureaucratic requirements by the state and its agencies before grants can be accessed by these faith communities are largely unknown to the ecclesiastical structures of most church leaders, particularly those of African Christianities in Britain. Nevertheless, these churches engage in charitable initiatives but many only rely on donations and free will offerings from their faith communities rather than applying for government grants to fund their community initiatives. There is no doubt that professionalism and compliance requirements on the part of state agencies, while it may raise the standards of service or accountability of grant recipients from the state and its agencies, might well be a major constraint for most faith communities; yet these have inside knowledge about the social and economic challenges of their communities.

Although bureaucratic structure can be restrictive, it is not overtly dominant. However, some African Pentecostal churches in Britain, like

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[39] J.Micklethwait and A Wooldridge, *God is Back: How the Global Rise of Faith is Changing the World* (USA, Allen Lane, 2009), 11

Glory House, Plaistow, London, Liverpool Lighthouse Fellowship, Liverpool, Jesus House London, Christian Life City, London, Kingsborough Family Church, Kingsborough, and a host of others, have demonstrated good practice with respect to statutory and legal requirements in various community initiatives.

Integral to these churches' ministry and mission are various para church organisations, such as the ministry of those like Rev. Ade Omo Oba of Christian Victory Group - ICARE Projects - which have helped set up over 70 Social Action/Inclusion projects since 1995; Christian Concern (CC), a UK Lobby/Campaign Group on Public Policy; the Christian Legal Centre (CLC), addressing Christian Liberty cases;; and the Peace Alliance initiative of Pastor Nims Obunge; these are some of the examples of the vision and values of African Christian leaders in Britain.

A grant of £450,000 was awarded in 2007 to AFRUCA, the UK Congolese Safeguarding Action Group, and the Victoria Climbié Foundation, to fight faith-based child abuse in London and to enable the safety, quality of life and well-being of children, and to promote children's rights. The emerging trends in which faith communities and faith para-organisations led by Africans in Britain are beneficiaries of state funding for their projects suggests that the issue of perceived positive discrimination in terms of grants to faith communities might mainly be attributable to inadequate statutory requirements of grant giving organisations and social policy. The next section of this article aims to explore the concept of social capital in relation to African Christianities in Britain and their contributions to community cohesion and development.

Mapping of Social Capital of African Christianities in Community Development

Social scientists have grappled with the question of the role of religion and values in the creation of contemporary capitalism and democracy, and

this is an ongoing concern. The utilisation of the concept of social capital was implicitly linked to the pioneering analysis of Max Weber. The influence on Weber of Australian neo-classical economics cannot be over emphasised. He posits that religion was the pivotal determinant of actors' rationality and behaviour. In *The Protestant Ethic and the Spirit of Capitalism*, in particular, Weber argued that the values of autonomy, self-control, and inner-world sobriety fostered by Protestant Christianity, particularly its Calvinist variants, had played a vital function in the growth of modern European capitalism.[40]

There is a growing interest amongst policy makers in the contributions of faith communities towards government objectives, particularly related to reducing social exclusion and supporting community renewal. At the same time policy has highlighted *social capital* as a crucial factor in successful policy outcomes. The concept of social capital was popularised by the work of American researcher Robert Putman. Recent discussions of social capital have defined the concept in different ways, not all of them compatible. The most common characterisations, however, build on the work of Pierre Bourdieu and James Coleman in sociology and Gary Becker in economics. Social capital has been noted to have multiplicities of usage and ambiguities.[41]

The concept of social capital is now well established in theoretical and policy discourses although there are various formulations and contestations around its use and measurement. Social capital "[…] refers to connections among individuals – social networks, and the norms of

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[40] Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, trans. Talcott Parsons (London, Routledge, 1992), 206–7
[41] For further study see PIU (Performance and Innovation Unit) *Social capital: A discussion paper*, London: Cabinet Office, 2002, 9

reciprocity and trustworthiness that arise from them."[42]   The concept of social capital provides a functional way of thinking about the resources that faith communities can mobilise in order to become integrated into the society[43]. Social capital includes network ties and associated norms that help groups accomplish their goals. Scholars distinguish between social capital that promotes internal cohesion within subgroups and social capital that links subgroups to the wider society.[44] It thus implies that social capital is vital in the sustenance of the society.

Gilchrist posits that social capital has three components; namely, bonding, bridging and linking.[45]   Bonding describes intra-group networking, like family, friends, kith and kin; bridging is the convergence from extraneous relationships in which there exist diverse but overlapping interests amongst people such as neighbours; and linking, which describes vertical relationships to centres of resources and power.

This approach is broadly functionalist and resonates with the "Third Way" or the "Big Society" communitarian politics in Britain. However, Bourdieu foresees social capital as one of many forms of capital deployed by individuals or groups to their own advantage in truggles over power and resources. [46]   Furthermore, Bourdieu and Waquant assert that social capital refers to "the aggregate of the actual or potential resources which

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[42] Robert Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon and Schuster, 2000), 19

[43] J. S Coleman, *Foundations of Social Theory* (Cambridge, MA: Harvard University Press, 1990)

[44] K. A Frank and J. Y. Yasumoto, "Linking action to social structure within a system: Social capital within and between subgroups," *American Journal of Sociology* 104:1998, 642–86.

[45] A. Gilchrist, *The Well-connected Community: A Networking Approach to Community Development* (Bristol: The Policy Press,2004), 6

[46] Pierre Bourdieu, "Legitimation and structured interests in Weber's sociology of religion", in *Max Weber, Rationality and Modernity,* eds. S. Lash and S. Whimster (London and Boston, Allen and Unwin, 1987), 119-36.

are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition — or in other words, to membership in a group." [47]Where other scholars see social capital as a fundamentally heartwarming network of social connections, however, Bourdieu uses it to explain the cold realities of social inequality.

It is imperative to note that in the last decade some scholars have identified religious capital as a subset of social capital which is prevalent within faith communities and is therefore, "the effects of religious and spiritual practices, beliefs, networks and institutions that have a measurable impact on individuals, communities and societies." [48]Moreover, social capital refers to the power, influence, knowledge, and dispositions an individual acquires by virtue of membership in a network or group. Spiritual capital might be thought of as a form of social capital, referring to the authority, sway, understanding, and dispositions shaped by participation in a particular faith tradition. Previous scholarship in the United Sates has acknowledged that religiosity is a powerful correlate for volunteering, philanthropy and social service provision.[49] However, this also resonates amongst Britain's Black Majority churches of which African Christianities are a major sub set.[50] African Pentecostal churches and African Independent churches (Aladura) in Britain have been noted for their contributions such as volunteerism, mental and physical health, reduced deviance, and increased education, and as having a significant impact on successful communities and societies. For instance, Royal

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[47] Pierre Bourdieu and Loic J. D Wacquant, *An Invitation to Reflexive Sociology* (Chicago: University of Chicago Press, 1992), 119

[48] Metanexus Institute 2003, Web:
www.metanexus.net/spiritual_capital%5Fcapital/what_is.asp (Accessed 16/04/15).

[49] Robert Putnam, "Bowling Alone," 67

[50] David Muir and Ade Omooba, "Black Church Political Manifesto: a manifesto for action," 4,10

Connections, Bow, London, a parish of the RCCG in the United Kingdom, has over 250 volunteers who are responsible for the various community initiatives of the church.

The International Christian Centre, a church based in Romford, East London, is noted for its initiative in alleviating the needs of the poor and disadvantaged. The "Five Loaves and Two Fishes" initiative of the RCCG International Christian Centre is well acknowledged within Romford Borough and has been embraced by the various state agencies through referrals. The credibility of the church within its community was noted by the University of East London, which voluntarily furnished the community centre of the church up to the tune of £50,000.[51] A similar initiative making waves in Kingsborough is the Kingsborough Family Church, led by Pastor Tunde Balogun. Its food bank is the only one of its kind in the borough to assist members of the community in social crisis, the unemployed and the homeless. The food bank was launched by Deputy Mayor, Councillor David Yarrow, and Mrs Rita Kilroy, the Deputy Mayoress of Hillingdon, on 25 September 2009, but had received local media reviews since 20 May 2009. The social action of the church is further complemented by the "Coat of Many Colours Nursery", which, according to Balogun, is "amongst the best nurseries in Kingsborough." [52] This assists in the gradual integration of nursing mothers back into work, as it is community focused.

African Christianities in Britain provide a vibrant institutional base for civic good works and a training ground for civic entrepreneurs. For instance, The Ascension Trust, led by director Les Isaac, has been in

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[51] A. Adedoyin, "RCCG Churches' Leading Role in Fighting Poverty in London" *in Festival News*, Official Publication of the London Festival of Life, London, Festival of Life, 2009, 11.
[52] Tunde Balogun, Private discussion at Jesus House, London, held on 6 October 2009.

existence for almost 20 years and has made a remarkable impact with the Street Pastors initiative (co-founded with David Shosanya) in the last five years in Britain. The scheme assists night revellers in staying within defined boundaries of social life from 10pm to 4am on weekends in most major cities of Britain. The Street Pastors are serving the community, assisting the police in maintaining peace through a non-threatening presence and enhancing a cohesive community.[53] However, it is one of the major criticisms of scholars that there should be a clear division of labour between the state and the church.

The social impact of the Street Pastors has been applauded by public figures such as Prince Charles, the Prince of Wales. In a reception hosted for volunteers who worked with the Hope 08 project on 12 June 2008 at Clarence House, the Prince of Wales said, "I just wanted to say how full of admiration I am for all your extraordinary activities, your devotion and your ability to motivate other people." [54] He further stated that "I do understand how difficult it can be in this day and age overcoming what I feel so often is rampant cynicism, which provides an enormous hurdle at the start. And I also have the feeling that there are an enormous amount of people out there who long to do more but feel terrified because they think they're going to be thought of as old-fashioned."[55]

Likewise, one of the foremost African social engagement advocates is Rev. Ade Omoba, the co-pioneer of Christian Victory Group's "I Care" project, and also Christian Concern for our Nation. In recent years he has been instrumental in engaging churches and their communities and policy makers in Britain. In the last twenty-four years Rev. Ade Omoba has

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[53] For further readings see http://www.streetpastors.org/

[54] HRH hosts a reception for church volunteers working with the Hope08 project, web: http://www.princeofwales.gov.uk/news-and-diary/hrh-hosts-reception-church-volunteers-working-the-hope08-project (Accessed 15/04/15).

[55] Ibid

contributed significantly to the establishment of over seventy social action projects with various churches in Britain. He recently opened up a nursery in Brixton at a cost of £1.2 million. Rev. Ade Omoba's proactive disposition is evident in the critique of Black Majority Churches (generic label for African and Caribbean Churches in Britain); he engages policy-makers on various social and governmental policies, addressing their concerns.

The politicians and the law enforcement agencies seem unable to find a definitive solution to the hydra-headed challenges of gun and knife crime in Britain, and politicians are calling on the church as a last beacon of hope for the community to assist through its people-centred approach and orientation. Councilor Alan Craig of the Christian People's Alliance, commenting after the fatal stabbing of 15-year-old Adam Regis in Plaistow in March 2007, said, "The police and local authorities can now be declared officially bankrupt of any meaningful solutions to youth violence in our capital." [56] He further posits that "They [police and local authorities] have created a vacuum and - almost alone - the churches can fill it. It is time for the churches to ignore the authorities, to step into the breach and to take a lead in serving the community in their distinctive way in order to combat gang culture."[57] Irrespective of the social challenges, it is imperative to state that Britain's African Christianities will be failing in their ecclesiastical duties if they undermine the authorities of the nation and assume a messianic role in proffering solutions to various social menaces in their communities. The solution may be a kind of social re-engineering.

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[56] Alan Craig, Churches offer solutions to youth issues, says London councillor. Web: http://www.inspiremagazine.org.uk/news?newsaction=view&newsid=1037 (Accessed 15/04/15).
[57] Ibid

He noted that various church-based initiatives of Black Majority churches, particularly African Christianities, have made a remarkable impact on the community; those such as STOP DA VIOLENCE; the Street Pastor scheme; the Eastside Young Leaders' Academy; the Peace Alliance; and Glory House Football Academy. Senior Pastor of Glory House and initiator of Glory House Football Academy, Dr Albert Odulele, observed that "Youth crime is a serious issue in the borough [Newham], especially drug abuse and truancy." [58] He further noted that "The Football Academy [which has 700 to 800 boys aged between 8 and 16 years] runs weekly, with the aim of providing mentoring for the young boys in the borough. We have children from various racial and religious backgrounds – black, white, Muslim, Hindu, Christians, and so on. We regularly have parent nights and award nights, where we tell the parents what the whole thing is about. They come along and participate."[59] It is rather unfortunate that the positive gain of the Glory House Football Academy was not sustained by the church due to the sudden demise of the academy.

In regard to addressing youth challenges in Britain, Councillor Alan Craig cited three main areas of influence where churches can contribute significantly:

(a) Traditional family values. He asserted that "There is no better long-term alternative to the burgeoning urban gang culture than the active promotion of stable and committed family life. Although the authorities refuse to recognize it, marriage is – literally – a Godsend to our fractured and alienated cities." [60]

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[58] I. Madonko, *What Role do Churches Have in Newham?* Web: http://www.bbc.co.uk/london/content/articles/2007/07/03/church_newham.shtml (Accessed 15/04/15).
[59] Ibid
[60] Alan Craig, Churches offer solutions to youth issues, says London councilor.

(b) The role of fathers in the development of children. He opined that "Christians alone see God as Father so the churches should be shouting from the rooftops that children – especially boys – need fathers. After years of marginalizing fathers, society now needs them more than ever. The churches should rapidly expand their successful fathering and mentoring schemes."[61]

(c) Education for males. "Last week's Ofsted report on pre-school education highlighted that even from the earliest stages our over-feminized schooling system is failing the 50% of the population that God made distinctively male. Boys are unable to use their practical, focused, imaginative and often outdoor energies – and society is the loser." [62]

The recently published *Black Church Manifesto* in February 2015 by the National Church Leaders Forum is an attempt by the African and Caribbean led churches in Britain to be more effective in social and political engagement. Likewise, in the run-up to the May 2010 General Election in Britain, Rev. Ade Omoba initiated a hustings forum tagged "Christians and Candidates". Similar initiatives were held by New Wine, Woolwich, led by the late Pastor Tayo Adeyemi; a host of other churches embarked on educating the members of their congregations on the need to exercise their civic rights as the politically inclined members of the churches highlighted the various economic, political and social agendas of the parties.

African Christianities in Britain have succeeded in creating a major religious identity that is not just a cultural ghetto, but includes sacred spaces where transitional experiences are articulated in familiar symbolic constructs which are often disconnected from the worldview of the

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[61] Ibid
[62] Ibid

outside community. These articulations are based on a common worldview and religious praxis, which creates a community of people with high self-esteem, belief and pride in overcoming perceived social injustices or alienation. These churches provide a safe space for validation, acceptance and celebration of the culture, religious life and dignity of the migrants. In the midst of a pluralistic society like Britain, African Christianities provide the space for the survival of distinct cultures. The conservative function in relation to the cultural preservation of migrants who are members of these churches in a new culture promotes "social integration; it attempts to validate people's culture through socialization and it affirms the dignity of ethnic group members who might be considered by non-members as having low status . . . it often encourages social isolation from outsiders." [63]

African Christianities are noted to run a variety of programmes for members, from self-help groups to job training courses to singles' clubs. Not only do they serve as religious organisations, but also as community networks for advice and integration and for the economic and social welfare of their members. Most African Christianities have succeeded in identifying the immediate challenges of the community which complements the functions of the statutory agencies of the state by providing training on writing curriculum vitae and wills; seminars on financial empowerment; immigration seminars; housing and educational initiatives.

Those who regularly attend religious services meet many more people weekly than non-worshippers, making faith institutions such as African Christianities a prime forum for informal social capital building. At the same time, African Christianities provide a moral foundation for civic

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[63] A. Anderson and J. Frideres, *Ethnicity in Canada: Theoretical Perspectives* (Toronto: Butterworths 1981), 41

regeneration. Faith gives meaning to community service and good will, forging a spiritual connection between individual impulses and great public issues. These churches help people to internalise an orientation to the public good.

Nevertheless, African Christianities face various challenges to participation in community development, civil society and engaging with civic issues, for example, in education, crime and politics. Despite David Cameron's enthusiasm for faith-based organisations, some African-led (Pentecostal) churches have engendered scrutiny from local authorities and the media, which may taint perceptions of these churches more generally. A typical example is the stereotyping of some BMCs with respect to witchcraft accusations, exorcism and child abuse by some members of the British press and members of the public.[64] However, it is imperative to note that various moral and financial misdemeanors of some leaders of African Christianities in Britain have created a climate of suspicion and mistrust with respect to the holistic aspirations of these churches.[65]

The inability of some of these churches to be compliant with legal and statutory requirements by the Charity Commission of England and Wales and the Company House raises wider issues of accountability and respect for British law. However, moral and financial challenges are not peculiar to faith communities alone, as demonstrated by the expenses scandal by some members of the British House of Parliament since 2010. This has

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[64] Babatunde Adedibu, "Public Perception: Witchcraft Accusation, Stereotyping and Child Abuse, A Case Study of Britain's Black Majority Churches" in *The Public Face of African New Religious Movements in the West,* Adogame (ed) Ashgate, Inform Series on Minority Religions and Spiritual Movements, 2014. 255-274.
[65] Babatunde Adedibu, "God or Mammon? Piety and Probity: The Case of Britain's Black Majority Churches" in *Nigerian Journal of Christian Studies*, forthcoming September 2015

triggered perhaps the most explosive British political scandal of the modern era. At the time, these were extraordinary revelations of abuse by some members of Parliament – complete with jaw-dropping details of fraud, fake receipts, claims for ornamental duck houses and moat-cleaning, to name just a few.[66] Whilst the focus of this article is not on moral or financial accountability, it is important that those who are in public service or religious office exercise moral and financial propriety as required by the state as well as their religious worldview.

Despite the Christian motivations for good neighbourliness in their communities, it has been noted that significant numbers amongst the membership of these churches are not living within the immediate context of the communities where the churches are situated. This invariably alienates the majority of the members of these churches from the immediate communities where these churches are situated and as such the deep sense of belonging, commitment and community spirit required are never realised.[67]

The transitory nature of most of these churches is a herculean task for effective strategic engagement within their communities. As many make use of community halls and school premises, this commensurately limits their community initiatives. The Being Built Together report noted that leaders of African Christianities in Britain need to reflect carefully on the "consequences for neighbours when considering premises in high concentration areas"[68] in terms of noise level, parking restrictions, times of services and other issues sensitive to members of the community where

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[66] Iain Martin, MPs' expenses: A scandal that will not die, Web: http://www.telegraph.co.uk/news/newstopics/mps-expenses/10761548/MPs-expenses-A-scandal-that-will-not-die.html (Accessed 25/04/15).

[67] Andrew Rogers, *Being Built Together,* Final Report, University of Roehampton, London, 2013, 35

[68] Ibid, 99

these churches are situated. It has been noted that finding suitable worship places for Britain's African Christianities can put these churches at loggerheads with planning committees and the local communities in which they are placed.[69] Likewise, members of the communities where these churches are should endeavour to be good neighbours and to develop appropriate cultural intelligence and cross-cultural skills about faith communities, since they have much to offer the communities in which they operate and provide a safe haven and social hub for the members of their congregations.

Conclusion

The contribution made by African Christianities to community development in Britain has been influenced by a combination of theological, religious and socio-political factors and its participation in local and transnational religious networks. Perhaps the most important factor for these churches' response to community development is the biblical mandate to love one's neighbours, by addressing the social, religious and physical needs of the wider society. The proliferation of these churches, the mobilisation of resources, and the commercialisation and commoditisation of ritual praxis generates financial resources; coupled with the social/religious capital, this facilitates community development in the localities of these churches.

Britain's African Christianities have a wealth of in-depth and varied experience across most fields and in many areas; from the establishment of After School clubs; advisory services on debt management and counselling; work experience and training; and helping with homelessness. Moreover, these churches are characterised by a high level

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[69] Ibid

of education and managerial ability of their attendees, the experience of the staff and the enormous range of inside knowledge of their communities. However, it is imperative to note that this thriving segment of British Christianity further raises the previous assertion made by scholars with respect to the lack of division of labour between the state and faith groups in the provision of social and welfare programmes for its citizens; this is the primary responsibility of the state.

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The Church as Agent of Socio-Political Change: The Philosophical Considerations

Richard Adekoya

Abstract

There are divergent opinions today regarding the roles the church should be playing in society; the separation of church and state is a global concern, at least in countries where churches exist as a high statistical proportion of the population. There are a number of views about the relationship of the church to politics in many countries. There are those who want the church to stay out of politics, who often counsel the church to focus on the spiritual life of the people in society and leave politics to the politicians. There are others who want the church to be more involved in politics. For this group of Christians social action is the counterpart of evangelism; social action inevitably involves political action. This paper examines the basis of church involvement in society as part of its mission.

Keywords: Politics, Social Change, Church, Development and Society

Introduction

Since becoming independent from Britain in 1960 Nigeria, Africa's most populous nation, has been characterised by a deep lingering leadership crisis, political instability, governance ineptness, economic recklessness, and other social malaise, amongst several other avoidable problems. The country is richly endowed with human and natural resources and yet its citizens are suffering.[1]

African scholars, such as John Mukum Mbaku[2], Isabel Apawo Phiri[3], Ali A. Mazrui, and Christophe Wondji,[4] have eulogised the church, and

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[1] J. I. Omoregbe, *Ethics for every Nigerian: Operation Save Nigeria from Corruption* (Lagos, Nig: National Association for Moral Regeneration, 1991), 42

[2] John Mukum Mbaku, *Institutions and Development in Africa* (Treaton, NJ: Africa World Press Inc., 2004), 77

Christians in Africa generally, as nation builders who can play crucial roles in socio-economic and political advancement in many countries in the continent. Isaac Phiri observes that in many African nations the church has played a vital role, and is still actively involved in entrenching and sustaining democracy. He suggests that the church is the most able and organised body to challenge dictatorial governments in Africa.[5] Michael Bratton also observes that the church is the largest and most rapidly growing voluntary association addressing the secular as well as the spiritual concerns of humanity in society.[6]

Supporting this view in the Nigerian context, Olufemi Awoniyi, while trying to express the influence and the power of the church in Nigerian polity, wrote; "The Nigerian Christian community is one of the major institutions in Nigeria. In numerical terms, it is bigger than any political party, trade union, or the rank and file of the Nigerian Army."[7] The past Secretary General of the Catholic Secretariat of Nigeria, Reverend Father George Omaku Ehusani, corroborated these facts. He submits that the church is one of the most effective vehicles of social change in society. He further asserts that the church has either directly or indirectly assumed an important supervisory role in society in order to check bad governance, human rights abuses and other corrupt practices.[8] However, good as these efforts on the part of the church may be, there is a need to know the philosophical foundation for the church's involvement outside of its traditional domain.

This is the main issue of this article and it is with this in mind that I will attempt to treat this subject with understanding, while remaining true to

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[3] Isabel Apawo Phiri, 'The Christian Nation and Democracy in Zambia', *Journal of Religion in Africa*, 33.4, 2003, 401-426

[4] Ali A. Mazrui and Christophe Wondji, *Africa Since 1935, Volume 8* (California, CA: University of California Press, 1999), 507

[5] I. Phiri, *Proclaiming Political Pluralism: Churches and Political Transitions in Africa* (Westport, CT: Praeger Publishers, 2001), 2

[6] Phiri, *Proclaiming Political Pluralism:,* 2

[7] H. O. Awoniyi, *Government Subsidy of Christian Pilgrimage is a Bribe*, (Ibadan, Nigeria: Center for Applied Religion and Education, 1998),11

[8] G. O. Ehusani, *A Prophetic Church* (Ede, Nigeria: Provincial Pastoral Institute Publications, 1996), 2-3

the challenges of heterogeneous society analysis. It is comprised of two sections; the first section focuses on the relevant concepts that will be used in the analysis – politics, change, church, development and society; these are defined, described and the relationship between them established. The second section focuses on philosophical considerations underlying this article and is followed by an introduction to Ian Thompson's 'it depends' concept, which will be applied in explaining the nature and effects of the church's activities on the socio-political development in any country. This paper therefore seeks to make a contribution to the continuing public discourse on the roles of the church and theoretical basis of the church's involvement in the socio-political terrain in our society.

Key Concepts

For a better appreciation of the objectives of this article, it is perhaps a good idea to attempt definitions and descriptions of some key terms; it helps the author delineate boundaries, and helps the reader relate accurately to the author's perspective; both can then settle on a single understanding of the key terms. These terms include politics, social change, church, development and society.

Politics

Politics is the management of power in society; it is about the acquisition and the exercise of power. Oxford scholars, the authors of the *Oxford Advanced Learner's Dictionary of Current English,* succinctly define politics as 'matters concerned with acquiring or exercising power, within a group or an organisation.'[9] The Wordweb Dictionary defines it as 'the activities and affairs involved in managing a state or a government'. These two definitions seem appropriate in describing politics from the perspective of this article; however, Maduabuchi F. Dukor's definition will be used as our working definition in this paper. He defines the term

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[9] Hornby et al, *Oxford Advanced Learner's Dictionary of Current English* (Oxford: Oxford University Press, 2005), 893

'politics' as 'the struggle for power which itself is the authority to determine or formulate and execute decisions and policies which must be accepted by the society.'[10] Maduabuchi is a Professor of Philosophy and the founding Editor-in-Chief of Nnamdi Azikiwe Journal of Philosophy, Journal of the Department of Philosophy, Nnamdi Azikiwe University, Awka, Nigeria, and the founding Editor of Essence, Interdisciplinary-international Journal of Philosophy. His definition of politics depicts the happenings in many African countries, including Nigeria.

The type of politics this paper is concerned with is the exercise of power in partisan politics and state governance. From the above it is obvious that politics involves state governance and the way in which politicians secure their mandates from the electorate. However, this article is primarily concerned with the relationship between religion and politics in a heterogeneous society, like Nigeria. Although there may be a need to assess state governance in an attempt to convey the objectives of this article, the analysis will be restricted to the relationship between religion and politics.

Social Change

'Social' and 'change' will be defined separately before considering them together as a new hybrid noun 'social change'. Change is an act or process through which something becomes different, altered or transformed.[11] The term social has been used in several ways relating to society or its organisations and structures, or to people's behaviour. According to Max Weber, 'The primary meaning of 'social'…is orientation to the behaviour of others.'[12] He explains further that 'action is 'social' insofar as its subjective meaning takes account of the behaviour of others and is thereby oriented in its course.'[13] When the two are

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[10] Maduabuchi F. Dukor, *Philosophy and Politics: Discourse on Values, Politics, and Power in Africa* (Lagos: Malthouse Press, 2003), 26

[11] Robert A. Simpkins, Robert A. Simpkins and Behnaz S. Paknejad, *The Global Crosswinds of Change* (Bloomington, IN: Xlibris Corporation Publishing, 2009), 30

[12] Richard Swedberg and Ola Agevall, *The Max Weber Dictionary: Key Words And Central Concepts* (California, CA: Stanford University Press, 2005), 246

[13] Swedberg and Agevall, *The Max Weber Dictionary,* 246

combined and used together, they modify each other. Subsequently, the phrase 'social change' was defined by William Kornblum as … the variations over time in the ecological ordering of populations and communities, in patterns of roles and social interactions, in the structure and functioning of institutions, and in the cultures of societies.[14]

From the above definition of social change, it means it is an extensive and multi-dimensional process involving virtually every aspect of social life. Therefore, it is precisely in this area that the concern of social change will become a point of discourse in this piece.

Church

The word 'church' is commonly used among Christians but it remains the subject of disagreement among them. This is because the word has several meanings and multiple usages, so it is important to have an operating definition for the term. There are hundreds of books on the word 'church'; however, a few will suffice to determine the operating definition for this paper.

The word 'church' is an English word translated from the Greek word *ekklesia*; however, according to Dewi A. Hughes and Matthew Bennett,[15] the translation is incorrect. They argue that the 'Church has a strong inclination to place, whereas *ekklesia* means a particular group of people gathered together − a congregation.'[16] This postulation is supported by Dallas Burdette, when he contends that the word *ekklesia* means a 'congregation or assembly'[17] of people. Hughes[18] and Bennett[19] are

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[14] William Kornblum, *Sociology in a Changing World* (Belmont, CA: Wadsworth, Cengage Learning,   2011),566

[15] Dewi Arwel Hughes and Matthew Bennett, *God of the Poor* (Carlisle: OM Publishing, 1998), 72

[16] Hughes and Bennett, *God of the Poor*, 72

[17] Dallas Burdette, *Biblical Preaching and Teaching, Vol.3* (Longwood, FL: Xulon Press, 2010), 416

[18] Dewi Hughes is Theological Advisor for Tearfund, the Christian relief and development agency, and a member of The Lausanne Movement's Theology Working

suggesting that the term church represents all adherents of Jesus Christ in a particular locality, as in 1 Corinthians 1:2; for example, the Anglican Communion, Church of Nigeria.

The definition of the church as put forward by David W. Shenk and Ervin R. Sturtzman will be the most appropriate for this article. They advocate that the 'church is the new community which brings healing to the divisions of humankind.'[20] The healing referred to in the definition represents the dual nature of the church, for both spiritual and social healing, which respectively mean evangelistic and cultural mandates. George Raymond Hunsberger and Craig Van Gelder assert that the church 'is an institution created by God that represents the presence and authority of God's reign on earth. On the other hand, it is an organisation constructed by humans for the purpose of living out a corporate life and mission.'[21] It is this definition, in line with the dual nature and mandates that will be used in this article regarding the church.

Development

Development has been defined by various scholars from different perspectives, each underlining their individual areas of speciality. Development could be either positive or negative, so it is a form of change. However, the United Nations Development Programme's comprehensive definition will suffice; according to them, development

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Group. He is the author of 'Has God Many Names?: An Introduction to Religious Studies' (Apollos, 1996)

[19] Matthew Bennett is a historian specialising in Medieval warfare. He holds the post of Senior Lecturer in the Department of Communication and Applied Behavioural Science at The Royal Military Academy, Sandhurst, UK, where he has taught since 1984. He holds a degree in History and an MA in Medieval History from King's College, London.

[20] David W. Shenk and Ervin R. Sturtzman, *Creating Community of the Kingdom* (Scottdale, PA: Herald Press, 1988), 20

[21] George Raymond Hunsberger and Craig Van Gelder, *The Church Between Gospel and Culture: The Emerging Mission in North America* (Grand Rapids, MI: Wm. B. Eerdmans Publications, 1996), 285

means 'to lead long and healthy lives, to be knowledgeable, to have access to the resources needed for a decent standard of living and to be able to participate in the life of the community.'[22] So development is about improvement in human welfare, quality of life, economic opportunities, social well-being and social justice. This definition will be assumed in this paper and will be used in assessing the contribution of the church to society.

Society

Society as a term is relevant to this study and is generally associated with people's connections, interactions, participation and partnership with one another within a particular geographical location. Since the church relates to other people, institutions and structures in a particular geographical location (society), it is therefore necessary to define society. Like every other social structure, society has been defined in several ways; however, Hairi Lasisi's definition will be employed in this paper. He writes,
A society, or a human society, is a group of people related to each other through persistent relations, or a large social grouping sharing the same geographical or virtual territory, subject to the same political authority and dominant cultural expectations.

Human societies are characterized by patterns of relationships (social relations) between individuals who share a distinctive culture and institutions; a given society may be described as the sum total of such relationships among its constituent members.[23]
The definition seems all inclusive, as society becomes an avenue that makes it possible for its members to benefit from the convergence in ways that would have been difficult for a solitary individual. There are many symbiotic relationships in a society, as mentioned in the definition; hence its choice for this article.

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[22] Aderanti Adepoju, Ton Van Naerssen and Annelies Zoomers (eds.), *International Migration and National Development in Sub-Saharan Africa* (Leiden: Koninklijke Brill NV, 2008), 205

[23] Hairi Lasisi, *Destiny 2 Destiny* (Bloomington, IN: iUniverse, 2012), 12

Relations between Politics, Social Change, Church, Development and Society

The five concepts (key words) introduced above are closely related and equally reinforcing. According to functional theory, 'all elements in a society are interrelated, and each contributes in some way to the attainment of both individual and collective goals.'[24] A society is such that every individual is involved in one form of social relationship or another; and within these relationships people share common interests and institutions. These institutions include but are not limited to political parties and churches. These are established institutions and when they live up to the expectations of their members and the society to which they belong, they work for development and social change. On the other hand, when they fail to respond positively to the expectations of their members and wider society then development and social change are affected. Generally, each element within the society reacts to change in the other elements by adjusting.

Besides this, in any society power is either directly or indirectly shared amongst certain groupings. These groupings include political parties, religious groups (churches and other faiths), labour movements, cultural groupings and manufacturers' associations, among many others. Each of these groups represents a different interest and each strives to protect those interests and serve them. Sometimes they form an alliance to fight for a common cause, and at other times they work against each other as opponents.

This is probably what Tony Bilton refers to as a 'Pluralist Diffusion Model.'[25] There are always politics and networking involved where groups are competing to acquire and control power, especially in a democratic society. In the process, each group is also involved in one development of the society or another in order to outdo one another, to win support, or retain power; this could be in response to the needs of the society or to placate a sector of the society. Whatever the reason, these

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[24] Ronald L. Johnstone, *Religion and Society in Interaction: The Sociology of Religion* (Boston, MA: Prentice-Hall Publishers, 1975), 132

[25] Tony Bilton, *Introduction to Sociology* (London: Macmillan Publishers, 1981), 185

developments will also cause social change to certain people within that society.

On the other hand, the church does not need to be competing with any other religious group or faith before getting involved in developmental projects. However, it can be involved in networking and alignment with other units of the society in order to contribute to the socio-political setting in the society.

It is noteworthy that Christians, who are members of one church or another, should be nurtured and disciplined to impact the society. The church teaches a high standard of morality and how to be good citizens of the state. Christianity makes moral demands and there are consequences for those who accept Christ and his teachings. These are not simply personal moral codes but involve social mores; hence, morality and politics are profoundly fused together for a Christian. Consequently, any attempt to explain the church's role without reference to reforming the morality of society is to deny the moral dimension of faith. The political activities of Christians such as William Wilberforce and Martin Luther King Jr. attest to this fact.

For meaningful development and notable social change in any society there will have to be constant checks and balancing within the system. The church could act as a check on the political classes to stand up to challenge, expose and warn the government, to keep it on the straight and narrow path of rectitude for the good of the society.[26] The political class, through the legislative arm of the government, also acts as a check on the church and its members by making the laws that govern mutual living and behaviour among the church, other faiths and wider society. The church could therefore be a strong opposition to the political class in the interest of society, and in so doing, there could be either positive or negative development, depending on the response of the government.

The church is involved in politics, locally and nationally. The church doctrines express the Lordship of Jesus over the whole creation; this

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[26] Piloo Mody, *Democracy Means Bread and Freedom* (New Delhi: Abhinav Publications, 2003), 82

includes the political sphere, in both national and international relationships. The church has been at the forefront of advocating help for the weak, the poor, the widows, the outcasts, and protection of the environment and social justice, all within the same political and social context of those who are well-off, just as during the times of the Old Testament prophets. If politics is about power, then development is about equalising the power dynamics. In all of these situations the politics of love and forgiveness causes social change and human development in the lives of those directly affected in the society.

The relationship between the church and state (politics) at the collaborative level could lead to positive developments for the citizens and society generally. Over the years the church has been involved in many areas of social life, such as the building of hospitals, schools and libraries; as an employer of labour; assisting children, the sick and the elderly, and also prisoners. The church is touching people's lives and thereby causing social change, leading to human and economic development in society. In order to establish many of these social facilities the church may have to link up with local authorities, state governments and some other institutions in the society.

Furthermore, the building of a strong, people-centred democracy is an important aspect of societal development. The active participation of the church as an established institution within society in this process enhances the dignity, development, transparency and accountability of the democratic system. This requires the government's co-operation where and when necessary, while the church remains focused by keeping watch on the system, sensitising the public and championing the cause of its vulnerable citizens.

Theoretical Perspectives on Religion, Society and Social Change

A theoretical perspective is a regular reflection of the society that influences thinking and research. In a study of a society or a cultural phenomenon there will always be a need for theoretical explanations. Many sociological theories, both classical and contemporary, have

emerged about societies and social behaviour. Nevertheless, there are three major traditional approaches in sociology: structural-functional; social-conflict; and symbolic-interaction theories. However, for this particular study, I will adopt and apply a hybrid of elements affecting the relationship between religion and social change to the case of the church in Nigeria as an agent of social and political change in that society.

Structural-functional Theory

The church as a unit of society is connected to and dependent on other units in the same society to function properly; hence, the need to understand functionalism theory. In structural-functional theory, which is also known as functionalism theory, society is viewed as a complex system whose parts work together to foster solidarity and stability.[27] This method considers society from a macro-level perspective; that is, a general focus on the social structures that form the broad society; in other words, society has developed in stages like living organisms.[28] This approach is concerned with the social structure of society, which is a relatively stable pattern of social behaviour, and the consequences of the action of the whole society, which is termed social functions.[29] Emile Durkheim, foremost proponent of this theory, stresses that 'all the individual parts of the structure are intimately connected and mutually dependent.'[30]

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[27] John J. Macionis and Linda M. Gerber, *Sociology,* 7th Canadian Ed. (Canada: Pearson Canada Inc., 2010), 14

[28] Deb DeRosso, *The Structural Functional Theoretical Approach*, (2003). http://www.wisc-online.com/Objects/ViewObject.aspx?ID=I2S3404 (Accessed 11/03/13).

[29] Margaret L. Andersen and Howard Francis Taylor, *Sociology With Infotrac: Understanding a Diverse Society, 4th Edition* (Belmont, CA: Wadsworth Publishing Company, 2007), 17-20

[30] P. K. Bhowmick and Swapan Kumar Pramanick, *Explorations in Anthropology: P.K. Bhowmick and His Collaborative Research Works* (New Delhi: Serials Publications, 2007), 64

The main concern of this theory is that all societies have some basic needs which must be met by members of that society if it is to continue to exist. For this to be possible Durkheim reasons that in every society there is a set of beliefs, common values, morals and norms which are common to all members of that society.[31] This he termed 'collective conscience', which Peter Hamilton termed 'collective origin'[32], that acts as a bond within the members of that society and gives them a sense or feeling of belongingness (social solidarity); this in turn shapes their behaviour.[33]Functionalists believe that, based on the 'collective conscience' and 'social solidarity', various parts of a society make a contribution towards those needs. The main concern of functionalism is that these various parts function and interact together to stabilise and preserve the society; and in the process steady progress is made to bring about significant and positive change.

On religion, Durkheim defined religion as a 'unified system of beliefs and practices relative to a sacred thing.'[34] He says religion is an integrative force in society because it has the power to shape collective beliefs.[35] It offers stability in the society by inspiring a sense of belonging and collective consciousness. He contends that religion provides quite a lot of functions in society and also relies on society for its survival, value, and significance, and vice versa.[36] He posits that religion provides and preserves social stability by eliminating tension which can possibly interrupt social order. Religion is viewed as a constructive institution, boosting harmonious living in society.

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[31] Jack David Eller, *Introducing Anthropology of Religion: Culture to the Ultimate* (New York, NY: Routledge, 2007), 21

[32] Peter Hamilton (ed.), *Emile Durkheim: Critical Assessment* (New York, NY: Routledge, 1990), 356

[33] Stephen P. Jones, *Criminology* (London: LexisNexis Publisher, 2001), 143

[34] Émile Durkheim, Carol Cosman and Mark Sydney Cladis, *The Elementary Forms of Religious Life - Part 2* (Oxford: Oxford University Press, 2001), xxi

[35] Margaret L. Andersen and Howard Francis Taylor, *Sociology: The Essentials* (Belmont, CA: Wadsworth Publishing Company, 2012), 322

[36] "The Division of Labour in Society" (1893), http://durkheim.uchicago.edu/Summaries/dl.html (Accessed 11/03/13).

Social-conflict Theory

The church as a group in the society is standing up to challenge and perceived social injustices; it champions the cause of the vulnerable citizens and demands an egalitarian society where there will be equal opportunity for everyone. This is against the wish of a few individuals who possess political and economic power; consequently, there is social conflict. The social conflict theory highlights the role of force and power to achieve social order in society. According to Karl Marx, the chief proponent of the theory, every society is fragmented into groups and all are competing for social and economic resources.[37]

The privileged few with economic and political power and social resources dominate the rest of society, using force and power to maintain social order in order to defend their benefits and status, thereby causing inequalities to persist. This viewpoint is about the strong rich exploiting the weak poor by means of social control and not consensus. With inequalities existing within the society, power struggle is inevitable. This perspective emphasises class, race, and gender because they are the reasons for persistent struggles in society.[38]

The main concern of this theory is to highlight the reasons for conflict in society and the ever-changing nature of society.[39] Unlike functionalism, which is about maintaining the status quo, eschewing social change, and depending on people's consensus to influence social order, social conflict theory challenges the status quo and inspires social change.

On religion, Marx regarded it as a means of indoctrinating people to accept their current status in life, irrespective of their bad conditions of living, believing that rewards and happiness await them hereafter.[40]

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[37] Jan Abu-Shakrah, Margaret L. Andersen and Howard F. Taylor, *Study guide for Andersen and Taylor's Sociology, Understanding a Diverse Society,* 4th Edition (Belmont, CA: Wadsworth Publishing Company, 2005), 8

[38] Andersen and Taylor, *Sociology: The Essentials*, 22

[39] Maria Brockhaus, *Potentials and Obstacles in the Arena of Conflict and Natural Resource Management* (Gottingen: Cuvillier Verlag, 2005), 7

[40] Jonas E. Alexis, *Christianity's Dangerous Idea, Volume 1* (Bloomington, IN: AuthorHouse, 2010), 278

Hence, he declared that religion is the 'opium of the people.'[41] He viewed religion as an avenue for the rich to maintain their superior status over the poor and also as a means to prevent social change or social revolution from the oppressed in society.

Symbolic Interaction Theory

The symbolic interaction theory is about the meanings that people in society develop and rely upon in their day-to-day interactions. The theory examines society by focusing on the personal meanings that individuals impose on objects, events, and behaviours. According to the principal proponents of the theory, Max Weber and George Herbert Mead, people behave based on what they believe and not just on what is objectively true.[42] Therefore, society is said to be socially built around human interpretations.[43] The interpretations of people's behaviours create the social bond. These interpretations are termed the 'definition of the situation.'[44]

The symbolic interactionist's view of society is that people influence one another's everyday social interactions, whereby individuals create their own social world through their interactions.[45] Fundamentally, social order is maintained through common understanding of everyday behaviour shared by the people. Interactionists posit that social change occurs when the positions and communication with one another change. Given the fact that the church does not limit its communication to its members and society at large to the pulpit alone, but employs various avenues (e.g. print and electronic media, evangelism and visitation, including its numerous socio-political contributions to society), some people's thoughts are changed in these processes and social change occurs.

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[41]Alexis, Christianity's Dangerous Idea, Volume 1, 278

[42]Andersen and Taylor, *Sociology With Infotrac: Understanding a Diverse Society,* 4th Edition, 22

[43]Andersen and Taylor, *Sociology: The Essentials*, 19

[44]Susie Scott, *Making Sense of Everyday Life* (Cambridge: Polity Press, 2009), 24

[45]Joan Ferrante, *Sociology: A Global Perspective, Enhanced* (Belmont, CA: Wadsworth Publishing Company, 2010), 515

Through his research Weber discovered that religion can make an impact on social change. He wrote the *Protestant Ethic and the Spirit of Capitalism*,[46] where he seems to be arguing on two fronts. Ian Thompson writes:

On the one hand, he seems to argue that Calvinism was a 'causal' factor in the development of a capitalist spirit – it was a very active force in promoting social change. On the other hand, there is the idea that Calvinism and the spirit of capitalism were very close – the ideas were in close harmony.[47]

Calvinism was a doctrine followed by those who believed in the religious doctrine of John Calvin, which maintains that salvation comes through faith in God; and also that God has already chosen those who will believe and be saved (termed 'elective affinity' by Weber).[48] This group valued working for money and reinvesting the profits back into their businesses, so as to guarantee continuous functioning businesses, expansion and eventually industrialisation. He argues that the religious belief of accumulation by this group matches the ethos of capitalism.[49] The point Weber seems to be making here is that the rise of capitalism could cause social change in society. Religious beliefs influence people's behaviours. He studied religion on a large scale, which included ancient Judaism, Christianity, Hinduism, Buddhism and Taoism around the globe,[50] before arriving at the conclusion that social change is precipitated on people's religious beliefs.

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[46] Max Weber, *Protestant Ethic and the Spirit of Capitalism*, trans. Talcott Parsons (Mineola, NY: Courier Dover Publications, 2003)

[47] Ian Thompson, *Sociology in Focus: Religion* (London: Longman Group Limited, 1986), 42

[48] Richard Swedberg and Ola Agevall, *The Max Weber Dictionary: Key Words And Central Concepts* (Stanford, CA: Stanford University Press, 2005), 83

[49] Ennis Barrington Edmonds, *Rastafari : From Outcasts to Culture Bearers* (Oxford: Oxford University Press, 2002), 9

[50] "Sociological Theories of Religion", http://www.cliffsnotes.com/study_guide/Sociological-Theories-of-Religion.topicArticleId-26957,articleId-26931.html (Accessed 11/03/13).

The 'It Depends' Approach (Hybrid)

Given the prevailing situations in most societies, these theories are evidently occurring concurrently in many places; they are not exclusive of one another. Two of the three theories view religion as constructive and harmonious, boosting living standards and maintaining the status quo of institutions within the society; the third theory views religion as a catalyst for change in society; there is a need then for a hybrid approach that will accommodate these three theories. The hybrid model ('It depends' approach)[51] represents the change elements inherent in the first two theories which are not too obvious and the very obvious change elements in the third theory. In other words, the hybrid approach is an attempt to blend the three theories in regard to their views on religion and society.

The arguments concerning the connection between religion and social change are undoubtedly complex. From the above, Durkheim and Marx argue that religion helps to preserve the prevailing 'status quo' in any society and provides an explanation and justification for social order, although Marx's social conflict theory could be used to challenge the status quo and inspire social change. For example, the fact that religion promises a better world hereafter could potentially raise people's consciousness and lead to a social revolution.[52] Hence, religion can be either an agent of social change or of stability.[53] Weber, on the other hand, argues that religion can trigger social change, depending on certain factors. That is, in the course of their arguments, both Karl Marx and Max Weber acknowledge that religion can either promote social change or hinder social change. However, it is the presence of certain factors within the polity that determines whether religion is change inducing or change inhibiting.[54] These factors are identified and introduced by Ian Thompson

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[51] The 'It depends' approach is deliberately used to argue that religion can be an agent of change if certain situations are present in any society.

[52] Thompson, *Sociology in Focus: Religion*, 43

[53] Keith A. Roberts, David Yamane, *Religion in Sociological Perspective* (London: Pine Forge Press, 2011), 318

[54] Thompson, *Sociology in Focus: Religion*, 44

in his book, *Sociology in Focus: Religion.* These factors might determine what impact religion has within a given society at a particular time. These factors are as follows:

(a) Charismatic Leaders: Weber outlines the power of charisma in producing social change. He argues that it is 'the specifically creative revolutionary force of history.'[55] On one hand charismatic leaders are usually religious leaders who are dissatisfied with the situation in the society or community in which they find themselves, and they reason that they are capable of providing a rallying point for people's despondency by giving them a belief in a better tomorrow. Examples are Martin Luther King, John Wesley, Winston Churchill, Adolph Hitler, Mahatma Gandhi, Ayatollah Khomeini, Mother Teresa, Bishop Desmond Tutu, Bill Clinton and Mother Teresa.

On the other hand, the phrase 'charismatic' stems from *charismata pneumatika*, meaning 'Gifts of the Spirit,' as used by Apostle Paul in 1 Corinthians 12-14. The term refers to believers who exhibit unusual divine grace or anointing of the Holy Spirit. Therefore, charismatic leaders from a Christian point of view are those leaders who are functioning and manifesting the extraordinary divine anointing gifts of the Holy Spirit. A few examples from the Nigerian context include: Pastor E. A. Adeboye, Archbishop Benson Idahosa, Bishop David Oyedepo, Pastor W. F. Kumuyi, Pastor Tunde Bakare, Archbishop Joseph A. Adetiloye, Bishop Peter A. Adebiyi and Bishop Mike Okonkwo.

(b) Beliefs and Practices: While some religious beliefs and practices could lead to social change, other religious people may see change as unnecessary or unlikely. According to Meredith McGuire, the belief system held by a religion will shape its role in society.[56] Examples are Jehovah's Witnesses "New Order'" (the millennium); New Age – individualistic spirituality; and Hinduism – reincarnation and caste.

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[55] Max Weber, *Economy and Society: An Outline of Interpretive Sociology, Volume 1* (California, CA: University of California, 1978), 1117

[56] Meredith B. McGuire, *Religion: The Social Context* (Belmont, CA: Wadsworth Thomson Learning Publishing, 2002), 242

(c) Relationship to society: This has to do with the type of familiarity that exists between religion and the state. The closer the faith (religion) is to the government (state), the less likelihood of posing any pressure for social change; whereas, if the church is independent of the state the pressure for certain social change is expected. For example, the Church of England is linked to the state;[57] the Roman Catholic Church in Lithuania (1990) demanded independence[58] from the state; and in Latvia, Lithuania and Estonia church bells signalled demonstrations.[59] In Nigeria, however, no particular religion or sect has a grip on the state, but the people are more loyal to their religion than to the state. Consequently, the people respect their religious leaders more than the secular leaders.[60]

It is also possible that some religious movements can pave the way for social change, especially when they are on the fringes of society and where their membership is primarily composed of poor and disadvantaged people. A good example is the 'Millenarian Movements.'[61] The term is a wide-embracing classification for varieties of anti-colonial protest in the Third World.[62] These are voluntary groups whose followers are often from the oppressed, alienated, deprived and idealistic community within the lowest cadre of society. According to Friedrich Engels, they are often pre-political groups, whose ideas and beliefs have metamorphosed into full political groups.[63] Examples from the Nigerian context include the Egbe Omo Oduduwa (later Action Group, AG) and the Nigerian Youth Movement (NYM) (later National Council of Nigeria and Cameroon later renamed National Council of Nigerian Citizens (NCNC)).

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[57] Fahlbusch, *The Encyclopedia of Christianity*, 191

[58] *Eastern Europe and the Commonwealth of Independent States 1999,* 4th Edition (London: Europa Publications Ltd, 1999), 29

[59] Philip Birzulis, 2009, *Baltic people remember their joint struggle for independence* http://www.baltictimes.com/news/articles/23392/ (Accessed 12/03/13).

[60] Toyin Falola, *Violence in Nigeria: The Crisis of Religious Politics and Secular Ideologies* (Rochester, NY: University of Rochester Press, 2001), 10

[61] Thompson, *Sociology in Focus: Religion*, 43

[62] G. W. Trompf, *Cargo Cults and Millenarian Movements: Transoceanic Comparisons of New Religious Movements* (Berlin: Walter de Gruyter, 1990), 28

[63] Thompson, *Sociology in Focus: Religion*, 43

(d) Social status of religious membership: It is possible that established religious organisations have some of their members from the high echelons of society and high ranking government officials, while sectarian movements attract less privileged people in society. It is therefore easier for the sectarian movements to use their members as machinery for the promotion of social change.[64]

(e) The presence of alternative avenues to change: When there are no political platforms to achieve the necessary social change, religion may be the next port of call as a structured institution with the wherewithal to bring about the desired social change.[65] According to Otto Maduro, 'religion is not necessarily a functional, reproductive or conservative factor in society: it is often one of the main (and sometimes the only) available channels to bring about a social revolution.'[66] Although both Durkheim (functionalism) and Marx (symbolic interaction) explain the possible roles of religion in society as both a conservative force and an initiator of social change, Otto Maduro disagrees; he argues that religion does not act as a conservative force, but rather as a radical force, a drive for change.

The neo Marxists, the group to which Maduro belongs, are critical of such narrow views that see religion as conservative. Otto Maduro posits that religion has the potential to inspire revolutionary change in any society. He argues that the lack of outlets for grievances make the church and its ministers the last hope for the ordinary person. To some extent, Maduro and the neo Marxists might be right, considering the activities and effects of the Boko-Haram insurgence in Northern Nigeria. However, that does not take away the fact that religion is also a conservative force that helps to maintain social stability and harmony in society.

It is important to point out that the roles religion assumes in any society depend on that particular society, the type of religion in question, and the relationship of that religion to society.

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[64] Andrew Buckser, *Communities of Faith: Sectarianism, Identity, and Social Change on a Danish Island* (Oxford: Berghahn Books, 1996), 148

[65] Thompson, *Sociology in Focus: Religion*, 47

[66] Roger O'Toole, *Religion: Classic Sociological Approaches* (Toronto: McGraw-Hill Ryerson Publisher, 1984),192

(f) Organisational structure: An organised religion with organisational structures has considerable influence on the members' focus and purpose. Established churches are in this category and as such are often used as tools to prevent change.[67] However, if a religious organisation has all these qualities and is independent of the state and well-funded, either from within or without, it can oppose the authorities and criticise the existing social and political arrangements.

Conclusion

The first section of this paper considered the definitions of relevant keywords. The second focused on the philosophical considerations underlying this article. In particular, the classical theories, structural-functional, social-conflict and symbolic-interaction were considered, before Karl Marx and Max Weber's submissions on religion and social change were adopted; Ian Thompson's 'it depends' approach was presented, which attempted to explain some of the factors likely to affect the involvement of a church as an agent of social and political change. The absence of other avenues for change in any society leaves religion with no choice other than to act in the important role of a change agent. Moreover, if the beliefs of a particular religion are crucial to the people and form a central part of the culture of that society, then religion has a considerable influence upon that society and may bring about change. However, the availability of various avenues for social change can mean that religion assumes a marginal role and may then be confined to its conservative role. Hence, Ian Thompson's 'it depends' approach will be used in the analysis.

Any attempt to explain Christianity or the mission of the church without reference to reforming the morality of society is to deny the moral aspect of faith and to attempt reform of society without reference to God's love

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[67] Michael O. Emerson, Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America* (Oxford: Oxford University Press, 2000), 138

for it. According to Bosch, the church is challenged to seek justice in society and help to improve it,[68] so it is unthinkable for the gospel not to affect the populace in a social context and in local politics.

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[68]David Bosch, *Transforming Mission:Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books; New edition, 1991), 5

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Karl Barth and his Pneumatic Vision of Christian Experience

Emmanuel O. Tukasi

Abstract

This essay explores the perspective of Karl Barth on the Holy Spirit with special focus on the divinity of the Spirit and his relation to the church and the individual. The essay begins with the historical and theological contexts that shaped Barth's pneumatology with particular interest in the legacy of Friedrich Schleiermacher, and concludes with the implications of Barth for twenty-first century Pentecostals.

Introduction

My interest in Karl Barth started in the summer of 1993 when I studied Theology of the Holy Spirit as part of my electives for a graduate degree in Religious Education at Acadia University. A year earlier, I had the privilege of going on a visit to Saint John New Brunswick with Dr. Andrew D. MacRae who was the Dean of Theology at Acadia at the time. The travelling time ended up being another teaching session on systematic theology. Among the many theologians he mentioned, Karl Barth stood out in my mind. In the following year I had the option of writing a paper on the theme of the Holy Spirit on a notable theologian as part of the requirement for the Theology of the Holy Spirit. The module instructor, Dr. Roy William, encouraged me to focus on Karl Barth. His reason for mentioning Barth remains unknown to me until today. However, with hindsight, my erratic and untamed Pentecostal trait during my seminary years could probably have been a factor in his suggestion of Barth. Another factor could have been my background as a student from Africa, where Pentecostalism was flourishing with much emphasis on personal experience but with little reflection on theological framework. Regardless

of their reasons, I am indebted to both Drs MacRae and William for activating my passion for Barth.

It took me only a short time into the research to realise that Karl Barth was the most significant Protestant theologian since Friedrich Schleiermacher. He appeared when the "Old Testament was in the process of being written off; the New Testament was little more than a handbook of comparative religion from the contemporary religious."[1] It is fair to say that the church owes him a great debt, not only for his theological thought but also for his relevance to Christians of any calibre. In his writings, there is always a dimension in which he "communicates on more than a purely intellectual level, remarkably like that achieved by the creative artist. Clergy tired and depressed from unrewarding work in their parish have come home ... to find new strength in reading Barth; in his lifetime, the sustenance that Barth provided was even greater."[2] By drawing a sharp line between 'religion' and 'theology'[3] he helped evangelicals to rediscover their rich heritage which had been played down, if not entirely forgotten, in the liberalism of the eighteenth and nineteenth centuries. "Barth's intention was to return Protestantism to the insights of the Reformation which he believes have been obscured, if not lost altogether, during the last century;"[4] and the way he sets the wheel of Protestant theology rolling continues to serve as a legacy for many subsequent Christian theologians.

This study explores the theme of the Holy Spirit in Karl Barth with special focus on the divinity of the Holy Spirit. It also examines the dynamic of the relationship between the Holy Spirit and the church on the

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[1] John Bowden, *Karl Barth* (Naperville, IL: SCM, 1971), 28.

[2] Bowden, *Karl Barth*, 15.

[3] Bowden, *Karl Barth*, 13.

[4] Philip J. Rosato, *The Spirit as Lord: The Pneumatology of Karl Barth* (Edinburgh: T. and T. Clark, 1981), 12.

one hand, and the relationship between the Spirit and the individual on the other.

Background to the formation of Barth's theology

Friedrich Schleiermacher was greatly influential in the formation of Karl Barth's theology. In fact the two men have been widely regarded as the two most important Reformed theologians of the nineteenth and twentieth centuries.[5] And for many, the two represent "two irreconcilable paradigms for doing theology."[6] The influence of Schleiermacher is well summed up in these words: "He is to Christian theology what Newton is to physics, what Freud is to psychology and what Darwin is to biology. That is to say, he may not be the absolute authority, but he was the trailblazer and trendsetter, the one thinker subsequent theologians cannot ignore."[7]

Barth became interested in Schleiermacher because of the religious atmosphere of Barth's generation. He began his investigation with an expressed bias on Schleiermacher's theological thought and what Protestantism had become under his influence. This influence on Protestant faith was so extensive that it earned Schleiermacher the status of "the church father of the nineteenth century and the founder of a new epoch."[8] In order to bridge the gap between the cultural and the theological, Schleiermacher adopted a neutral attitude towards both. He was of the opinion that apologists must give up all "theological biases and approach people with claims based not on the Bible or the church, but rather on the basis of being a religious virtuoso."[9] Barth's confession of his predetermined attitude towards that prevalent theology is expressed in

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[5] Daniel B. Clendenin, "A Conscious Perplexity: Barth's Interpretation of Schleiermacher," *The Westminster Theological Journal* 52 (Fall 1990): 281.
[6] Clendenin, "A Conscious Perplexity," 281.
[7] Stanley J. Grenz and Roger E. Olson, *20th Century Theology: God and the World in a Transitional Age* (Downers Grove, IL: InterVarsity Press, 1992), 39.
[8] Clendenin, "A Conscious Perplexity," 282.
[9] Clendenin, "A Conscious Perplexity," 290.

these words: "I have no reason to conceal the fact that I view with mistrust both Schleiermacher and all that Protestant theology essentially became under his influence."[10] Barth went further to affirm that "It is to know and depict this theological genius of the nineteenth century that I want to study Schleiermacher."[11]

Barth soon discovered that Schleiermacher's theology was a turning point from the great tradition of the Protestant faith as expressed in the sixteenth century Reformers. According to Schleiermacher, religion is a matter of feeling; it can be general feeling or that of absolute dependence.[12] Schleiermacher's idea of feeling is in the sense of intuition and awareness. It is in the consciousness of God as experienced by the individual that religion is birthed. Thus the bedrock of religion is located in an intuition of the infinite within the finite, a consciousness of the existence of all the finite things in and through the infinite. In this feeling of absolute dependence, God is reduced to a mere projection of the mind, a perception that is constrained by an individual's experience of the infinite. It was in that light that Schleiermacher regarded the Holy Spirit as "the vital unity of the Christian fellowship as a moral personality."[13] Barth challenged Schleiermacher's definition of the Spirit by asking this question: "Is the Spirit about whom Schleiermacher writes particular and specific or universally effective and diffuse?"[14] With this understanding of religion, the emphasis of Christianity was shifted from belief to feeling

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[10] Karl Barth, *1923-24 Gottingen Lectures, xv-xvi*, quoted in Clendenin, "A Conscious Perplexity," 282.

[11] Barth, *Gottingen Lectures*, 15, quoted in Clendenin, "A Conscious Perplexity," 282-83.

[12] Friedrich Schleiermacher, *On Religion: Speeches to Its Cultured Despisers* ed. Richard Crouter (Cambridge, UK: The University Press, 1996).

[13] Friedrich Schleiermacher, *The Christian Faith* (London, UK: T & T Clark, 1999), 535.

[14] Clendenin, "A Conscious Perplexity," 291.

and doctrines tended to become lost or redefined. In this view, Barth saw a drastic departure from a God-centred approach to human religious experience as the basis of doing theology. Rudolf Bultmann, who himself was a contemporary of Barth, glorified and consolidated this human-centred approach in his existential theology. From a Barthian standpoint, a theology constructed on the basis of human religious experience is nothing but anthropology. And for Barth, existential theology is a modern footnote on Schleiermacher.

He did not set out to attack Schleiermacher *per se*; rather his intention was to inquire if Schleiermacher's theology could be adapted and developed in a very different direction as a theology of subjective reality and with the possibility of revelation, which is not exclusive but inclusive of its objective reality and possibility – "a theology which, beginning with man, is intended as a theology of the Holy Spirit."[15]

Barth was convinced that the only way by which Protestant theology could maintain its evangelical flavour was to depart from liberalism, which, to a great extent personified itself in Schleiermacher. "For all his condemnation of Liberal Protestant thought, Barth repeatedly locates one thread which could at least save and even justify the whole attempt to start theology with believing Christians as the focus."[16] And it is the Spirit theology that lies at the very core of his interpretation of nineteenth century Protestantism.[17] It is this background that shapes Karl Barth's view of the Holy Spirit to which we now turn.

The divinity and the sovereignty of the Holy Spirit

That the Spirit is divine is given significant attention in Barthian theology. The Spirit is not a form of human spirit in any way. The two are not identical. It is the Holy Spirit that meets the human spirit. And when that

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[15] Rosato, *Spirit as Lord*, 4.
[16] Rosato, *Spirit as Lord*, 5.
[17] Rosato, *Spirit as Lord*, 5.

happens, the whole person, "right into the inmost regions of the so called 'unconscious', is taken in claim."[18] The Spirit is of one substance with the Father and the Son. The Spirit unites the Father and the Son in eternal love. Therefore he (i.e. the Spirit) "must be worshipped and glorified together with the Father and the Son."[19] Alvin S. Zerbe describes Barth's view of the deity of the Holy Spirit in this impressive tone:

Barth does not discuss the metaphysical side of the problem of the Holy Spirit as much as the dynamical. He proves, however, that the third person of the Godhead is co-equal with the Father and the Son. If the New Testament be taken as authoritative it is clear that the deity must be ascribed to him. The Comforter whom the Son sends is other than the Father and the Son. Paul ascribes to the Holy Spirit the attributes of personality, self-consciousness and freedom, 1 Cor. 2:10, and warns against grieving the Holy Spirit, Eph. 4:30. That must be a personal power which in the regeneration calls forth in the sinner the highest spiritual life. Divine homage is rendered to him in baptismal commission, Matt.28:19, and in the Apostolic benediction, 2 Cor.13:14.[20]

The attributive adjective 'holy' that qualifies the Spirit of God not only emphasises that he is divine, but also that "He is himself God."[21] Paul speaks of many gods and to attest to these gods are many spirits (I Cor. 8:5). Humans are able to possess these spirits no less than they are themselves possessed. Thus humans have as much control over the spirits as they do over them. "But the Holy Spirit is clearly marked off from these spirits by the fact that He is the Spirit of the God who acts in Jesus, reconciling the world to Himself and revealing Himself in the world as

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[18] Karl Barth, *Dogmatics in Outline* (London: S. C. M., 1966), 140.

[19] Barth, *Church Dogmatics* 4.1 trans. G. W. Bromiley (Edinburgh: T. and T. Clark, 1956), 646.

[20] Alvin S. Zerbe, *The Karl Barth Theology or The New Transcendentalism* (Cleveland, OH: Central Publishing House, 1930), 151-2.

[21] Barth, *Church Dogmatics* 4.1, 647.

the doer of this work."[22] The Holy Spirit attests the Son to those who are obedient to the will of the Father. Moreover, "He attests the grace of God as the righteousness of God and the righteousness of God as the grace of God."[23] The Spirit awakens people to the knowledge of God acting in Christ. In this way, the Spirit is holy, and he makes humans holy.[24]

The Holy Spirit is a separate entity from Jesus Christ; thus they are not identical. In Barth's view, the Spirit occupies an important place in salvation history after the death and resurrection of Jesus Christ.[25] Beyond this distinction is his affirmation that the Spirit is of Christ. The Spirit does not stand independent of himself. Thus the content of his revelation is not a new instruction beyond Christ, "but simply as the instruction, illumination, stirring up of man by means of the Word, on behalf of the Word."[26]

In the Spirit's revelation to humankind, Barth identified three main ideas.[27] First, it is to guarantee a person what they cannot guarantee themselves. Second, it is to give the instruction and guidance which they cannot give themselves. And above all, it is evident from the content of his revelation that "the Spirit is the great, the only possibility, in virtue of which men can so speak of Christ, that their language becomes testimony . . . that the revelation of God in Christ becomes actual anew by their speaking."[28] The Spirit outpoured at Pentecost is God himself. Barth came to this conclusion by arguing that "the work of the Holy Spirit in

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[22] Barth, *Church Dogmatics* 4.1, 647.
[23] Barth, *Church Dogmatics* 4.1, 647.
[24] Barth, *Church Dogmatics* 4.1, 648.
[25] Barth, *Church Dogmatics* 1.1 trans. G. W. Bromiley, G. T. Thomson, & Harold Knight Transcendentalism, reprint 1969, 517.
[26] Barth, *Church Dogmatics* 1.1, 518.
[27] Barth, *Church Dogmatics* 1.1, 518-20.
[28] Barth, *Church Dogmatics* 1.1, 520.

revelation is a work which can only be ascribed to God Himself, and which is therefore actually and expressly ascribed to God."[29]

The sovereignty of the Holy Spirit is expressed beyond any doubt in Barth's theological conception. Speaking of the instruction and guidance of the Holy Spirit, Barth writes: "As our teacher and leader, He is in us, not as a power of which we might become the lords. He remains himself the Lord."[30] He is not controlled by any degree of human spirituality, and no amount of human effort can overrule his plan. A person is not free in relation to the Spirit but the latter is free in relation to himself and to humanity. And the relationship of a Christian to the Spirit is not created by that individual but by the Spirit, and it is one "of obedience and of prayer for His new coming and witness and quickening ...."[31]

Holy Spirit in relation to humans

The key word that summarises the activity of the Holy Spirit in a person's life is 'freedom'. The word carries a unique meaning in Barthian pneumatology and it should not be confused with its popular usage in recent theological movements, e.g. Liberation theology. According to Barth, "Where the Spirit of the Lord is, there is freedom... To receive the Spirit, to have the Spirit, to live in the Spirit means being set free and being permitted to live in freedom."[32] His definition of freedom removes any ambiguity from his usage of the word. In Barth's own words, freedom is "to have inner ears for the word of Christ, to become thankful for His work and at the same time responsible for the message about Him and, lastly, to take confidence in men for Christ's sake - that is freedom which

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[29] Barth, *Church Dogmatics* 1.1, 534.
[30] Barth, *Church Dogmatics* 1.1, 519.
[31] Barth, *Church Dogmatics* 4.1, 647.
[32] Barth, *Church Dogmatics* 4.1, 138.

we obtain, when Christ breathes on us, when He sends us His Holy Spirit."[33]

Because freedom implies the presence of the Spirit, "All men are destined to freedom but not all are in this freedom."[34] Karl Barth explicitly expressed that no human activity can precipitate this freedom, and no amount of emotional uplifting can generate it. It is completely foreign to human nature. "It is indeed not a natural condition of man for him to have the Spirit; it will always be a distinction, a gift of God. What matters here is, quite simply, belonging to Jesus Christ."[35] The prerequisite for the reception of the Spirit in a person is a new birth. Barth finds support for his position in Jn. 14:15-17 where the Spirit is spoken of as a gift to the disciples and not to the world. For Barth, to be possessed by Christ through the Spirit is to live in a Christian way. Thus pneumatic experience cannot be separated from Christian ethics. Freedom manifests itself in these terms: "that I hear, that I am thankful and responsible and that finally I may hope for myself and for all others ..."[36] This freedom "is again and again given to us by God."[37]

Barth also stresses the Spirit as a mode of relationship between the Word and humanity. The Spirit is "nothing else than a certain relation of the Word to man."[38] This relation is expressed in the breathing of Christ on the disciples, a phenomenon which is immediately followed by these words: "Receive the Holy Ghost!' Thus the Christians are "those breathed upon by Christ ... What is involved is the participation of man in the word

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[33] Barth, *Church Dogmatics* 4.1, 139.
[34] Barth, *Church Dogmatics* 4.1, 138.
[35] Barth, *Church Dogmatics* 4.1, 138.
[36] Barth, *Church Dogmatics* 4.1, 139.
[37] Barth, *Church Dogmatics* 4.1, 139.
[38] Barth, *Church Dogmatics* 4.1, 139.

and work of Christ."[39] This participation not only makes a person to be Christ's; it also means a life of total commitment and responsibility. It is to be brought actively into the great hope of Jesus Christ which holds for all men ... It is the answer to a question which is put to us afresh every morning. It involves the message of the Christian Church; and by my listening to this message it becomes my own task. This message is passed on to me too, as a Christian; I too have become the bearer of it. But thereby I am put into the position of having on my part to regard men, all men, quite different from before; I can now no longer do otherwise than hope the best for all.[40]

In stressing the enabling attribute of the Spirit, it becomes clear that the Spirit's role in conversion is inevitable. Barth shares the Reformers' view of humanity's total depravity. By nature, people are sinful, proud, and have "neither arm, nor hand, nor even a finger to do it" for themselves; and as such, a person is "neither willing nor able to participate actively in the divine act of reconciliation."[41] To will what cannot be willed for oneself and to do what is strange to fallen nature, it must be "on the basis of a particular address and gift, in virtue of a particular awakening power of God by which he is born again to this will and ability, to the freedom of this action, and under the lordship and impulse of which he is another man, in defiance of his being and status as a sinner."[42] God, who acts in this particular address and gift, who demonstrates this awakening power, and who acts in the shaping of a regenerate person, is the Holy Spirit. It is in this way that regeneration is considered as part of God's gracious act.

The experience belongs to a person but it is from beyond in that it does not begin within but emerges as a result of an influence that is external. "They are undoubtedly his experiences and insights and decisions and

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[39] Barth, *Church Dogmatics* 4.1, 139.

[40] Barth, *Church Dogmatics* 4.1, 139.

[41] Barth, *Church Dogmatics* 4.1, 645.

[42] Barth, *Church Dogmatics* 4.1, 645.

actions, but in relation to all of them he will simply be thankful."[43] Barth went further to affirm the attitude of a converted person towards the regenerate work of the Holy Spirit in this way: "He can never understand this in any way but that God has made him free and ready for it, that a miracle has taken place in him. He will not claim it as his own conversion but maintain it only as God's own converting of him to Himself."[44]

In order to avoid the mistake of playing down human responsibility in conversion wrought by the Spirit, Barth guards against any activity of the Spirit that reduces a human being to a robot. "When a man is under the influence of the Holy Spirit, believes in Christ, and is converted, he is active in greater or less degree intellectually, emotionally and volitionally; he is not an automaton, robot, or wooden-man; he is active-receptive."[45] It is not that the Holy Spirit robs an individual of what makes them rational; rather he enables the person to become what God originally intended. His activity is to produce in an individual what is right in the sight of God as the person gives himself to the leading of the Spirit. It is in this context that a converted person is no longer a natural human being who is being driven by a depraved instinct, but a spiritual person whose new nature is the result of God taking his rightful place.

Holy Spirit and the Church

Karl Barth placed great importance upon the relationship between the Spirit and the church. Apart from the Spirit, there is nothing like a church or congregation because a congregation is "the coming together of those who belong to Jesus Christ through the Holy Spirit."[46] The coming together of these people is effectuated by the outpouring of the Spirit. As an individual is regenerated by the Spirit, a specific membership is

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[43] Barth, *Church Dogmatics* 4.1, 646.

[44] Barth, *Church Dogmatics* 4.1, 646.

[45] Zerbe, *The Karl Barth Theology or The New Transcendentalism*, 149.

[46] Barth, *Dogmatics in Outline*, 141.

acquired which "has its analogue on the horizontal level in a membership of those men with one another."[47] For Barth, it is not the church that produced the Spirit; instead, it is the Spirit that gave birth to the church. By implication, "we must eliminate all ideas of other human assemblies and societies which have come into being, partly by nature, partly by history, on the basis of agreements and arrangements. The Christian congregation arises and exists neither by nature nor by historical human decision but as a divine *convocatio*."[48] It is obvious therefore that the church cannot be formed by any human effort; neither can a person inherit membership in a local church from his ancestors. The membership comes only by the regenerate work of the Spirit in an individual.

Barthian legacies

Arguments in both classical and modern understandings of the Holy Spirit in Christian experience involve the issue of the "second blessing". Does a person receive the Spirit at conversion or after conversion? Theologians have answered the question in various ways with different hermeneutical models. H. M. Ervin, a classical Pentecostal, is of the opinion that the fullness of the Spirit comes after conversion with the evidence of speaking in tongues.[49] Dale Brunner holds a directly opposite view. He argues from a sacramentalist position that the Spirit comes with an individual's baptism into the church.[50] Michael Green stands in between the two by affirming that the Spirit is received at conversion and subsequent fillings follow.[51] Where does Barth stand in this matter?

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[47] Barth, *Dogmatics in Outline*, 141.
[48] Barth, *Dogmatics in Outline*, 48.
[49] H. M. Ervin, *Spirit Baptism* (Peabody, MA: Hendrickson, 1987).
[50] F. D. Brunner, *A Theology of the Holy Spirit* (Grand Rapids, MI: William B. Eerdmans, 1970).
[51] Michael Green, *I Believe in the Holy Spirit* (Grand Rapids, MI: William B. Eerdmans, 1975).

Barth's view of the Holy Spirit in relation to a person's conversion, as outlined above, implies that the Spirit of God is received at the time of conversion and not thereafter. In light of Barth's emphasis on the necessity of the Holy Spirit for Christian life, it must mean that the Spirit continues to dwell in and sustain a new convert in an active way. It is right then to say that there is nothing like a "second blessing" in Barth's theological conception; if there were it would betray the logical coherence of Barthian pneumatology.

What about Barth's view on the evidence of the indwelling of the Spirit? Contrary to many Pentecostals who place much emphasis on tongues, Karl Barth believes that a Spirit-controlled life is not confirmed by tongues but by a lifestyle of constant obedience to God. Because the Spirit is holy, therefore, he cannot effectuate anything in a regenerate person other than to make holy. This timeless insight of Barth continues to prick the conscience of Evangelicals that the Holy Spirit in an individual is truly reflected in holy living (Christlike lifestyle).

Karl Barth's message to the churches of his day is still relevant today. The church is indeed the product of the Spirit. It is the regenerating role of the Holy Spirit that makes an individual a member of the whole. For the modern church to experience pneumatic renewal, she must first realise where her origin is, and then give the Holy Spirit a chance to have his rightful place within her. By stressing the sovereignty of the Holy Spirit, Barth reminds his readers that they, as Christians, are not the ones in control; but the Spirit who himself is God rules in their heart. It is not that a human being is stronger after the Spirit's regeneration, but that the Spirit who regenerates shows himself to be stronger. And it is only when the church realises the sovereignty of the Holy Spirit that she can see herself as the agency through which God discloses himself anew to the world.

Conclusion

Karl Barth has been strongly attacked from different angles. One such attack in relation to the Holy Spirit is his failure to dialogue with others; for example, Schleiermacher. Rosato puts it in this way: "His unfortunate propensity is to view the other as the adversary and not as a possible channel through whom God's grace is subtly leading him to the balance and breadth needed in Spirit theology."[52] Other theologians have accused Barth of being guilty of repeating the same error as those he set out to correct. Barth was reacting to neo-Protestantism, Christian Existentialism and Roman Catholicism, with their focus on anthropocentric theology which assumed a poorly disguised natural theology as its base.[53] On the contrary, Barth sets out "to assure that the divine Spirit in his own system really is the Holy Spirit, that is, the Spirit of the eternal Word, the Spirit of another man, the outreaching power of Jesus' resurrection."[54] The problem with Barth's approach therefore is that he plays down "the anthropological and ecclesiological dimensions" which he could have modified from the position of his opponents.[55] All he has done amounts to another approach to pneumatology from a completely theo-christocentric direction. With this emphasis human exercise of free-will has been silenced.

While these accusations against Barth are not easily dismissible, his mistakes can be avoided in subsequent theological reflections if the church can put his good points into use.

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[52] Rosato, *Spirit as Lord*, 185.

[53] Rosato, *Spirit as Lord*, 186.

[54] Rosato, *Spirit as Lord*, 186.

[55] Rosato, *Spirit as Lord*, 186.

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BOOK REVIEW

Harvey C. Kwiyani**,** *Sent Forth: African Missionary in the West,* American Society of Missiology Series, *No*, 51. Maryknoll, New York. 2014, 244pp, ISBN 978-1-62698-101-0

Reviewed: Babatunde Adedibu

The Christian landscape in the West and North America has changed significantly in the last four decades with the globalisation of African Christianities and the increasing presence of missionaries from Africa due to the forces of migration and globalisation. Harvey Kwiyani embodies this development as he has previously worked as a Christian missionary in Germany, Switzerland, Austria and England.

Previous scholarship in recent years has chronicled the Southernisation of the Christian landscape in the northern hemisphere in relation to their idiosyncrasies as well as their intercultural missionary motif. The author acknowledges the changes within global Christianity which are predicated on (a) the expansion of the Christian faith across various cultures leading to the emergence of diversities of expression of the Christian faith; (b) the reversal in the direction of missionary movement from the West/North America to the Global South in the sixteenth to nineteenth centuries; this has now come to an end; (c) the emergence and proliferation of missionaries from former mission fields in Africa to Europe heralding a redefinition of the concept of missionary in the twenty-first century.

The emergence and proliferation of missionaries from the Global South, particularly African missionaries and churches in the West in the twenty-first century, constitutes a major shift in the ecclesial landscape which is redefining the meaning of Christianity, as these "contextual Christianities are coming into frequent contact with one another and with Western Christianity" (Kwiyani 2014:10). It is imperative to note that the dream of "Western missionaries in the 1800s who looked forward to the day when

Christians from un-evangelised lands would come to the West to reinvigorate Western Christianity" (Kwiyani 2014:11) is a reality in the twenty-first century.

Kwiyani validates Lamin Sanneh's assertion that Christianity is the world's most diverse and pluralistic religion. Nevertheless, Kwiyani suggests that these diversities will lead to the emergence of world theologies which will create a clash of theologies, a terminology which is reminiscent of Samuel Huntington's polemic thesis of the *Clash of Civilizations*. The author rightly posits that this will redefine the modus operandi of mission in a pluralistic and globalised world.

The central argument of Kwiyani in this book is that migration is a pivotal force for the continued missionary enterprise of Africans in the West. From the biblical perspective and that of mission history, the author argues that migration has played and will continue to play a significant role in Christian witness across diverse cultural frontiers around the globe.

The uniqueness of Kwiyani's approach to migration is situating the African missionary in the West within the global migration narrative. This invariably creates an immediate connectedness to contemporary global trends and the associated discourse of marginality experienced by migrants across various cultural frontiers which resonates in the experiences of African missionaries and Christians in the West. The allusion to the migration narratives in the Bible by Kwiyani provides a vista of opportunities for such narratives to be read universally as Christian stories of migration, although the author rightly opines that the contributions of African missionaries to the globalisation of Christianity has not been accorded the much deserved recognition in the history of Western mission.

In a simple but unwavering approach, the author posits that the concept of missionary will be largely redefined in the twenty-first century (p.80) as a result of the fact that more missionaries from the Global South are now working in the Global North, in comparison to the nineteenth century missionary notion which was Eurocentric. However, it is important to note that various scholars in the West and North America, researching African Christianities/missionaries in the West, have noted the unfaltering commitment of these missionaries to their ideals.

However, Kwiyani is not shy of addressing the missional challenges facing African missionaries, as he notes that "they [African Missionaries in the West] find it rather difficult to make Missional connections with Western Christians."(p.149). The author reiterates the views of various scholars, such as Adogame, Helen Ebaugh, Mark Gornick, Friedrer Ludwig, Asamoah Gyadu and Adedibu, about the role of religion [Christian faith] as a psychological and spiritual resource in coping with the existential challenges of migrants in their host communities. The perpetuation of Africa through familiar cultural nuances of these missionaries in the host communities in the West has reinforced issues of identity and dignity in matters of race and acculturation.

Moreover, Kwiyani is of the opinion that the second generation of migrants in their host communities are fully integrated and linguistically astute; more so than their parents, and as such they have more developed cross-cultural skills than their parents, which can be maximised in mission within the host communities. The multitude of contextual challenges faced by these African missionaries includes the problem of unity and diversities of expressions of the Christian faith, a by-product of having crossed many cultural frontiers in a globalised context.

The homogenous nature of most African Churches in the West raises concern with respect to the missionary claims of these missionaries in the West, but Kwiyani subtly notes that the problem is not peculiar to

Africans; also "Westerners need to overcome the strong desire to remain within the secure realms of familiar territory and the suspicious and fear for the other-different [African Churches and Missionaries]." (p.150)

In the concluding chapter the author identifies various constraints of African missionaries in the West, which includes discrimination, theological disputations, immigration policies, identity and the role of power dynamics in mission. This book is a good read which provides a major contribution to the historical and missiological perspectives of African missionaries in the West.

Nimi Wariboko, *Nigerian Pentecostalism*, University of Rochester Press, Rochester, NY, 2014, 378pp, ISBN: 9781580464901

Reviewed: Richard Ayo Adekoya

General Description:

The book begins with the title page and other front matter on pages i-vi, followed by the table of contents, pages vii-viii, and the foreword on pages ix-xii by Professor Amos Yong, Professor of Theology and Mission and Director of the Center for Missiological Research, Fuller Theological Seminary, Pasadena, California. The author identifies seven perspectives through which Nigerian Pentecostalism has evolved. He affirms the underlying philosophical narrative, the political-theoretical purpose, the processes of deformation to transformation, and the theological and ethical analysis of Nigerian Pentecostalism. He also identifies the historical and empirical inquiry of the movement, the tri-logical conversations between scholars of West African history, and the context within which Nigerian Pentecostal pastors, leaders and preachers have mediated between the North American educational and experiential matrix. The foreword is followed by a preface on pages xiii-xvi, and the acknowledgements are on pages xvii-xviii.

Introduction:

Pages: 1-13

The purpose of the book is unmistakably and concisely captured in its introductory pages. The author presents a multidisciplinary study (political philosophy, sociology, psychoanalysis, theology and ethical theory) of Nigerian Pentecostalism and its brand of spirituality which is under pressure from the spell of the invisible. He brings to the fore the politics and ethics of this religiosity and how these are connected to the resources of the indigenous cultures. He highlights the place of vision/revelation from the invisible realm (seeing is believing and believing is seeing) for the benefits of members; hence, the author's effort at explaining how this works and how it permeates the spheres of the Pentecostal life. He concludes that explanation, prediction, and control, or discernment of the spirits and control over them, is not external to the Pentecostal mind-set or framework. These 'spiritual-gifts' are the means of guaranteeing faith, anointing and prosperity.

The resolve of the author to reposition the readers' understanding of Pentecostal religious life, and to offer an interpretation of politics with the possibility of founding stable forms of sovereignty and political community in Nigeria have led him to approach the praxis and tenets of Nigerian Pentecostalism from a multi-causative explanatory framework, thereby allowing him the analytical space to explore the thinking process

of the born again adherents in consonance with their faith, ethics and political subjectivities.

My view of the book from the introduction is that of a wide-ranging anthology on Nigerian Pentecostalism. It is very comprehensive and discerning. It connects Nigerian Pentecostalism to its historical background consistently and coherently. This is evident in the way it describes the processes that control the everyday social practices of Nigerian Pentecostals. The book also highlights social mores, and the challenges inherent in the praxis of the Pentecostal circle in Nigeria, by probing its involvement with socio-political developments, the economic emancipation of its adherents, cultural nuances and social ethics. All these ideas and subjects are arranged systematically and chronologically, thereby bringing to the fore the importance and public resurgence of religion in Nigerian society. It is remarkable that the book offers understanding on the intersection of religion and society, interpreting its implications through various areas of social existence, particularly the political and economic areas.

The author uses a number of ambiguous words such as "spirituality", "subjectivity" and "epistemology" which are well explained, and the context in which they are used makes them equally clear. There is clarity in the language of the author; his use of language throughout the book can be described as simple enough for the targeted audience. There is

evidence that the author's engagement with the subject matter of this book reveals that it was not just an academic exercise but a well thought through piece of work based on practical experience derived from social interactions within the Pentecostal context in Nigeria.

Summary of the Content:

After the lengthy introduction the book has eleven chapters and is divided into two parts. Chapters 1-5 form part one and it is in these chapters that the author develops the historical narratives of Nigerian Pentecostalism. He uses various methods of social and philosophical analysis to further investigate the nature, dynamics, and logic of this form of spirituality. Chapter 1 of the book lays out the fact that Nigerian Pentecostalism can be traced to many sources; missionary Christianity, Ethiopianism, the Aladura movement, evangelical Christianity, the Scripture Union movement, and African Traditional Religions (ATR) amongst others. The dialectical and confusing relationship between the subject matter of the book and ATR was scrutinised; ATR is abhorred by Pentecostalism on one hand, but on the other hand, the methods it uses to decode, understand and chart the contemporary physical and metaphysical worlds of Nigeria are tolerable and useful to Pentecostalism. In Chapter 2, Wariboko sets out the connection between spirituality and the epistemological quest in Pentecostal spirituality. As a result of its adherents' beliefs and the realisation that it is possible for the invisible to manifest itself, Nigerian Pentecostalism is shot through with emotions of disgust and desire; this is

such that the desire for holiness is very intense and the disgust for dirt (sin) is very severe. This viewpoint is later played out in Chapter 3 in the narrative of how the General Overseer of the Redeemed Christian Church of God, Pastor E. O. Adeboye, was called by God; and excretal visions were seen by Bishop David Oyedepo, the head of Winners' Chapel. Woriboko concludes that the *"the stories of excremental visions suggest the complicated ways desire and disgust are interwoven. One creates and haunts the other. Desire for holiness creates disgust, which in turn haunts it."*(p.84). He further demonstrates in the subsequent chapter that desire and disgust are consequences of physical bodies which are constantly engaged in conflict and ambivalence within the structure of Pentecostal life and life-in-the-Spirit. Chapter 5 explores the conception of the human body and how this view shapes adherents' thinking on a corporate level, in terms of political disposition, and on the role of the body in Pentecostal spirituality.

Part two is about the Ethical Vision of Nigerian Pentecostal Spirituality and it is comprised of Chapters 6-11. Chapter 6 considers the political theology of Nigerian Pentecostalism. Wariboko explains how politics involves spiritual warfare; a struggle between one power of being against another that determines the who of the contestant's humanity. He discusses Tillich's Political Theology as a framework from which to organise and trace the contours of Nigerian Pentecostal's conceptualisation of politics, how power and spirit are related to the

concept of the political, and how this is worked out in its spirituality, in the process revealing the complex matrix of power, politics, and spiritual presences in Nigerian Pentecostal political theology. The possibilities and ability of the body to form a political community of believers is assessed in Chapter 7. The work of the political scientist, Ruth Marshall, in *Political Spiritualties* is critiqued as it is considered a very incisive philosophical-political analysis of Nigerian Pentecostal spirituality. Wariboko pays particular attention to Marshall's notion of sovereignty, community, and miracles; after which a constructive proposal that gives credence to performance practices, Pentecostal life and community is suggested. He opines that these factors, along with moral tradition, would create and sustain sovereignty or authority within Nigerian Pentecostalism. Similarly, the author suggests ways of instituting community within Nigerian Pentecostalism in Chapter 8. He discusses how the virtue of friendship can work within the Pentecostal context and how potential core democratic structures of political coordination can be built on it. In other words, he asserts that the friendship solidarity in the church is an answer to the search for identity; an identity with both local and global dimensions. It has helped Nigerian Pentecostals both at home and abroad to galvanise their thoughts, stand together and develop a theology that will help them navigate the torrent of vicious situations wherever they find themselves. Nigerian Pentecostalism is adapting itself well to local communities, and in Chapter 9 the book reveals how it has worked hard to sever its historical identity, and possibly change the

profile and image of the black race before the rest of the world. However, the process is far from being over as Pentecostal spirituality continues to develop best practice. This involves going beyond the limits; for interpreting, evaluating, and guiding economic policy, and for producing new ethics of economic development. The result is that it gives people a Pentecostal experience that is both intellectual and effective. In Chapter 10, Wariboko meticulously explores the analyses and findings of the whole study, thereby, drawing out theoretical contributions to religion, social sciences, political philosophy, and theology. He also examines the 'theory of the neighbour', why it has failed among Christians, and its implications for African understanding of communality. He closes the chapter with three pertinent questions: Are the practices of Pentecostals driven by the indigenous culture or are they an inversion of the same? What is the nature of the connection between spirituality on one hand and society as well as politics on the other in Nigeria? How can we use Pentecostalism to understand Nigeria, and Nigeria to understand Pentecostalism? These questions set the stage for the final chapter, where the author answers the questions.

This book breaks new ground in its multidisciplinary study of how Nigerian Pentecostals conceive of and engage with a spirit-filled world. It is not an easy read for a person who is not theologically inclined, but it is full of insightful and deep thought provoking empirical findings. Wariboko's presentation of various views, fulsome language and

scholarly skill in the English language neutralises the boredom that might be associated with a number of technical and high sounding words.

It is a book I will strongly recommend to African Church historians, social and political scientists, philosophers and theologians, students of African Religious studies, and Pentecostal scholars. Nimi Wariboko has adequately done justice to the subject matter of this book.

Instructions for Contributors

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Submission Requirements

JCCS accepts unsolicited manuscripts, and particularly encourages articles from scholars and practitioners. Manuscripts become property of JCCS and may be edited as necessary. Unaccepted manuscripts will not be returned. Although articles from specialists and established scholars are encouraged however, all articles submitted will be evaluated based on their scholarly merit.

Language

Manuscripts can be submitted in (British) English only, Spelling should be consistent throughout. English spelling follows the latest edition of Webster's New Collegiate Dictionary. Inclusive language should be used. Articles will be published in the language in which they are submitted. Manuscripts will be edited accordingly.

Length

Articles should be approximately 6,000 - 8,000 words in length, typed double spaced.
Book reviews are from 500 to 1,000 words, including the bibliographical information at the beginning of the review.

Capitalisation

Capitalisation of words should be done sparingly. Do NOT capitalise "church," "gospel," "mission." DO capitalise "Incarnation," "Catholic Church," "Lutheranism," etc.

Foreign Words

Foreign words –except proper names and places– in respective languages should be underlined or italicised (e.g. in English, Sitz in Leben; in all languages, Missio Dei).

Manuscript Structure

Abstract and Keywords

The abstract should be one-paragraph (150 to 200 words) followed by up to eight keywords. These should both be in English Language (British).

Biographical Note

A brief biographical statement with an institutional affiliation in telegram style is also required in English Language.

Headings

Headings should be used to break up the text.
1. The First Level Heading is Flush Left and Looks Like This
1.1. The Second Level Heading

Footnotes

Use footnotes, not endnotes. Lengthy notes are to be avoided.

Bible Citations

Bible citations are placed in the text – e.g. (Gal 3:10)

References

Manuscripts submitted must follow the *Chicago Manual of Style, 16th ed.*, sections 14 and 15, and should be submitted according to these style guidelines. All references should be in endnotes, numbered throughout the manuscript with the auto-numbering feature of the word processor.

Text Citations

Some Examples
1. A citation for a book appearing in the text as:
    African Christianities made global (Gornick 2011:20).
    would be found in the reference list in the following form:

Micheal. Gornick, *Word Made Global: Stories of African Christianity in New York City.* Grand Rapids,MI: Wm. B. Eerdmans. 2011.

A citation for a journal article appearing in the text as either:
Walls argues that "there has been a massive movement, which all indications suggest will continue, from the non-Western to the Western world"

would be found in the reference list in the following form:

A. F. Walls, Mission and Migration: The Diaspora Factor in Christian History," *Journal of African Christian Thought* 5, no.(2): 2002, 10.

2. An electronic document would be cited in the text in the same way as a print document.
3. Book in Translation:
Weber, Max, *The Sociology of Religion.* Trans. By Ephraim Fischoff. Boston: Beacon Press, 1963
4. Edited Book:
Schreiter, Robert J., ed. *Faces of Jesus in Africa.* (Maryknoll, NY: Orbis Books,1991)
5. Book Chapter
Burrows, William R, "A Seventh Paradigm? Catholics and Radical Inculturation." In Willem
Saayman and KlippesKritzinger, eds. Mission in Bold Humility.David Bosch's Work Considered. (Maryknoll, NY: Orbis Books: 1996), 121-138

Other
For matters not covered and for further information, see the latest edition of The Chicago Manual of Style (http://www.chicagomanualofstyle.org/home.html: University of Chicago Press), or consult with the editor of JCCS.

Double-Blind Peer Review
The Journal uses a double-blind peer review system, which means that manuscript author(s) do not know who the reviewers are, and that reviewers do not know the names of the author(s). When you submit your article to the editor (making use of this e-mail address) editor@crc-

jccs.org.uk , you are required to submit a separate title page includes the title of the manuscript plus the names and complete contact details of all authors. In sending out your article for peer review, it will be anonymised. We provide feedback on reviewed articles to authors within 3 months. The journal encourages the use of nonexclusive language.

Book Reviews

All book reviews are solicited. Book reviews are from 500 to 1000 words, with everything double-spaced, including the bibliographical information at the beginning of the review.

Begin with complete bibliographical information on the book: complete title (italicized or underlined), author or editor, translator, edition, series, place of publication, publisher, date, pages (Roman and Arabic), Price. E.g.:

The New Catholicity: Theology between the Global and the Local. By Robert J. Schreiter, Maryknoll, NY: Orbis Books, 1997.

Generally, the review should include five elements:

1. Situation of the book within the current literature on the subject
2. Identification of the author or editor
3. A brief synopsis of the contents
4. Critique of the organisation, substance and style of the book
5. Identification of the intended audience (if this is not already clear)

At the end of the review, the reviewer should use two lines for identification:

- The reviewer's name
- The institution with which the reviewer is associated, and/or the city and country from which the person writes. e.g. Martin Robinson, Anglia Ruskin University, Cambridge, United Kingdom.

Announcements of Conferences and Calls for Papers and any book to be reviewed in the journal should be sent by the author(s) or publishers to the:

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