

**ARCHITECTURE FOR THE EMERGING MISSIONAL
PARADIGM AMONG FAITH COMMUNITIES IN
BOTSWANA.**

-IN DIALOGUE WITH BOSCH

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RESEARCH SUMMARY

The indispensability of the Church [in Africa] is the primary motive for the writing of this dissertation. Throughout the centuries, we have seen the Church in various contexts, and in many forms. We have borne witness to the good, bad and the ugly throughout the history of the Church. It is my belief that any constructive growth for the future success of the Church in Africa has to come from the bold recognition that if it is to succeed and fully partake in the *Missio Dei*, 'everything must change' (McLaren 2007). There is need for continuity and discontinuity; however, change is not negotiable!! The Church is called to be both confessional and Missional; the Church should always be forming (*ecclesia semper formanda*), and reforming (*ecclesia semper reformanda*)(van Gelder 2007).

Therefore, there is a need to rediscover the essence of Jesus' intention for the Church; that is God's redeemed people, and their view of God's Kingdom with its various implications for an African Missiology. There is a need for Missional Churches in Africa, for dialogue, and for unity in action.

In this dissertation, I will endeavour to present architecture for a Missional Ecclesiology in dialogue with Bosch; focusing on the emerging renaissance of African Missiology, and the current Pneumatological importance/ emphasis in many African Churches (otherwise known as African independent Churches- AIC).

I have used the word architecture to mean overall framework emphasizing relationships between components, orientation and support as well as the innovative response to functional necessity. The focus/ niche of this dissertation will be faith communities in Botswana, because that is my current context of ministry, and there is an obvious research gap in this area of study as nothing has been researched and published in terms of an emerging Missional Ecclesiology amongst faith communities in Botswana. I will seek to collect, analyze and interpret current as well as historical data regarding Church (mission), population and emerging areas of concern for faith communities in Botswana, and, by implication, Southern Africa.



KEY WORDS

Missional

Missional Ecclesiology

Missio Dei

Faith Communities

AIC

MIC

Post Colonial

Post Modern

Bechuanaland

Botswana

African traditional religions

Paradigm shift

Theology

Christendom

Praxis

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RESEARCH OBJECTIVES

- Present 'architecture' for a Missional ecclesiology in dialogue with Bosch and current ministry context
- Collect, analyze and interpret current and historical data regarding mission, population and emerging areas of concern within the Republic of Botswana, with implications for Southern Africa.
- Extrapolate various 'pillars' of this emerging architecture in Botswana, demonstrating that there is a need to reinvestigate the concept of a Missional Ecclesiology.

RESEARCH DESIGN AND METHODOLOGY

The purpose of this dissertation is to present a framework for a Missional Ecclesiology in dialogue with a world-renowned Missiologist, the late David Bosch, as well as several key 'African' interlocutors like John Mbiti; Byang Kato and Tokunbo Adeyemo and Kwame Bediako; Ogbu Kalu; Allan Anderson(non- African) and other significant contributors for further insight into the African situation.

The main thrust of this study will be that of analyzing existing data with a view to inform the above mentioned framework for further understanding and implementation within the Southern African region as a participant observer. My research has not focused on massive amounts of what can traditionally be termed primary research, but the scope has rather been utilizing existing research in this process. I am a participant observer in the process of uncovering and understanding within the context of this study (see the introduction for further insight). I have chosen this approach for several reasons: primarily because there is sufficient research and informed dialogue with regards to what can be termed African Christianity; even 'New Christianity', that there is no need to engage in much 'groundwork' for our purposes. This dissertation is an exercise in foundation laying; a prolegomena if you like.

PREAMBLE

There are various reasons why the focus of my thesis is on Africa, specifically Botswana:

Firstly, I am an African. I am a white, male South African, working among the Batswana (citizens of the Republic of Botswana), who has a passion for seeing Christianity ‘rooted’ in Africa and seeing it grow and develop as it seeks to continue Christ’s work on earth between the ages. However, having stated this, we can no longer assume that there is an ‘*African Christianity*’; rather, there is a plurality in ‘*African Christianities*’. Therefore, there is a need to engage one’s specific political, religious, socio-economic and geographical context. Secondly, over the last century, the centre of gravity in the Christian world has shifted inexorably southward, to Africa and Latin America. Today, the largest Christian communities on the planet are to be found in those regions (Jenkins 2007). Sanneh (2008) asserts that Christianity is the most active frontier in the world. Therefore, Jenkins asserts, we should be careful in making blanket statements regarding beliefs and views from a western perspective, understanding that the largest proportion of believers lies southwards, and our views are representative of an ever-shrinking remnant of Western Christians. Sanneh (2008), a Yale University historian, calls it a ‘new day’ in Christian history when he rightly states that African Christianity is not just an exotic, curious phenomenon in an obscure part of the world, but that African Christianity might be the shape of things to come.

Lastly, I have to begin by acknowledging Bosch’s tremendous contribution to my own missiological understanding largely through ‘Transforming Mission’. However, as indebted as I am to Bosch for his tremendous contribution to Missiology, an analysis of sources used by Bosch in his ‘*Magnum opus*’ ‘Transforming Mission’, disclosed that his dialogue was primarily with scholars in Europe and North America. While Bosch provided some coverage of emerging thought in Africa, Asia, and Latin America, it is contained mostly in his chapters on contemporary paradigms of mission. I would like to dialogue with Bosch and voice the concerns of the emerging paradigm within an African context in order to develop a more profound African Missiology.

INTRODUCTION

I will endeavour to present 'architecture' for a Missional Ecclesiology; focusing on the emerging renaissance of African Missiology, and the current Pneumatological importance/ emphasis in many African Churches (otherwise known as African Independent Churches- AIC) (Oduro et al 2008). I have used the word 'Architecture' to mean overall framework emphasizing relationships between components, orientation and support as well as the innovative response to functional necessity. The focus/ niche of this paper will be faith communities in Botswana, because that is my current context of ministry, and there is an obvious research gap in this area of study as nothing has been researched and published in terms of an emerging Missional Ecclesiology amongst faith communities in Botswana. I will seek to collect, analyze and interpret current as well as historical data regarding Church (mission), population and emerging areas of concern for faith communities in Botswana, and, by implication, Southern Africa.

From the above research, I would like to extrapolate some important pillars for an emerging Missional Ecclesiology in Botswana. In this research I will demonstrate that there is a need, especially in Africa, for a Missional Ecclesiology, and that this concept is Biblically sound, Missionally viable, sustainable and relevant to Tswana society in particular, and Sub- Saharan Africa in general.

My specific role in this research is what can be termed as 'participant observer'. Dewalt (2002) helpfully defines participant observation as a method in which a researcher takes part in the daily activities, rituals, interactions, and events of a group of people as one of the means of learning the explicit and tacit aspects of their life routines and their culture. This is important as most human settings do not give up the insiders' world of meaning and action except to a person willing to become a member. Accurate, objective and truthful findings are more likely as the researcher engages directly, personally as well as existentially with people in daily life (Jorgensen 1989). Participant observation viewed positively is most useful during the preliminary stages of scientific enquiry for both exploration as well as description. These preliminary descriptions can then be used "to formulate concepts for measurement, as well as generalisations and hypotheses that with further testing may be used to construct explanatory theories" (Jorgensen 1989:7).

The concept of participant observation has not seen the need to develop systems and procedures and techniques as it has primarily been regarded as an art form (Jorgensen 1989). My role as participant observer is primarily to provide an insiders' view into emerging issues dealt with at length in this dissertation. As participant observer, I have taken very seriously the worldview and daily life experiences of my context through developing relationships with key 'informants' that will shape the research into something that is accurate, practical and informed. This observation, although unreferenced, and behind the text of this paper, is essential. Thus, as has been said before, this dissertation is an exercise in foundation laying; a prolegomena if you like.

I intentionally used as many African interlocutors as possible, especially with regards to chapter 2 and 3 where uniquely African issues are dealt with. The pie chart below shows the primary interlocutors engaged during the compilation of this dissertation:

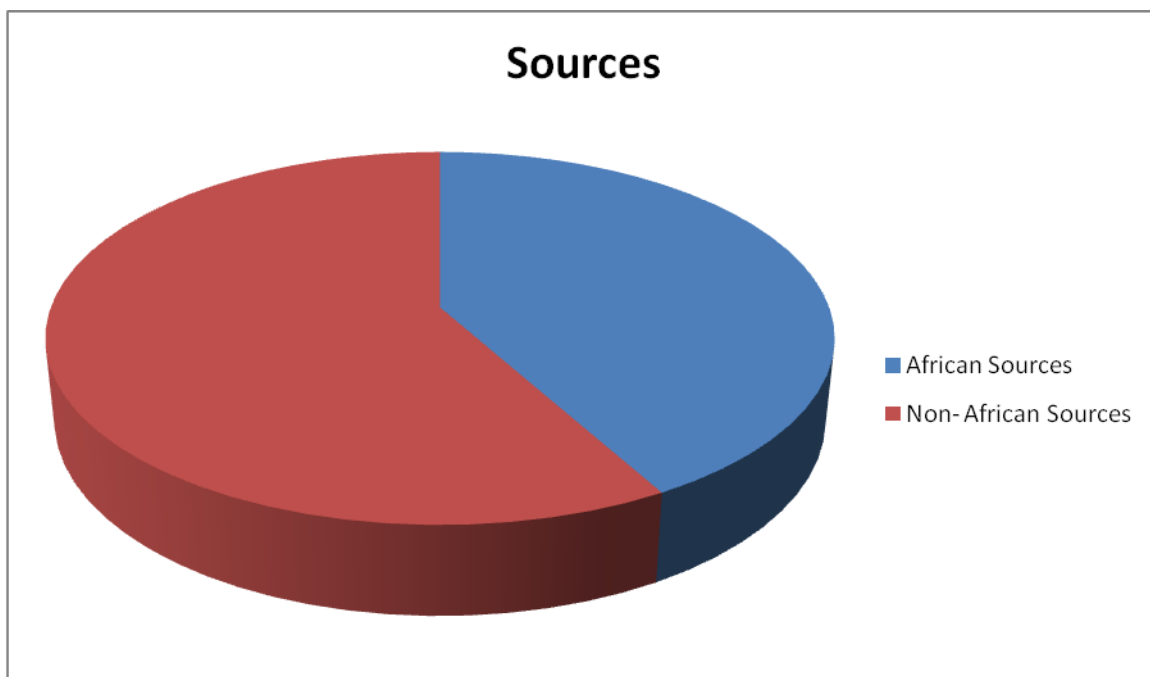


Figure 1 Sources consulted in Dissertation

The above chart illustrates that the majority sources used in this paper are non-African, however, where global issues and trends have not been the predominating issue, African sources have prevailed to give the research and outcomes a distinctly African flavour.

Chapter 1

1. *ARCHITECTURE FOR A MISSIONAL ECCLESIOLOGY*

In recent days there has been a resurgence of the theme of the role and importance of the Church in the world today. This is especially true with respect to the importance of missions within the life of the local Church (van Gelder 2007), and is further illustrated by the growing global voice concerning the role of the Church in emerging global trends pertaining to a multiplicity of disciplines such as; sociology, ecology, economics and politics. However, to a largely Western (alternatively Post-modern, or at a push, Post- Christian or Post- religious) audience, Church is often seen as redundant, extravagant, surreal and irrelevant to 'real life' issues (Spong 2009).

Over the last five decades or so we have seen a world unfold that is unlike any we could have imagined. Technological advances have increasingly changed the 'face' of the world; including third-world, emerging economies in the 'global south' have felt the need to accelerate their growth in these sectors to compete globally, and keep up with the trend. The world we face today is fundamentally different from the one we encountered yesterday. The emerging world will have the same old problems- a stubborn human nature, ecological risks, economic pain, hunger, disease, racism, sexism, all kinds of sin (McLaren 2000), but these problems must be faced in new ways as a new world is bursting forth beneath the timeless landscapes of an emergent Africa, with all its conflicts, crisis and success/ progress in recent decades. This emerging world is constantly challenging our traditional ways, beckoning us to venture further and further into the unknown in the search for greater fulfilment. Along with these changes, many within and outside of the Church are asking what Christianity's role and importance is within this emerging society. The answer to this question will undoubtedly be the great determining factor of the Church's success in our age. The role of the Church within society was an important consideration at the 24th General Council of the World Alliance of Reformed Churches when they met in Accra, Ghana in 2004. A statement accepted by the general council states; "The groaning of creation and the cries of the poor and the marginalized are

calling us to conversion for and recommitment to mission” (‘Section Report on Mission’ www.warc.jalb.de/warcajsp/slide.jsp?news_id=1170&navi=45). Indeed, there is a need for the reinvestigation of the role and importance of the Church in the world today; there is need for a Missional Ecclesiology!

Sanneh (2008) states that we are currently in the middle of a massive cultural shift and realignment whose implications are only now becoming clear. The ‘Western’ Church is facing immense challenges that if not met face- on will see the inevitable death of Christianity in the ‘West’ within the foreseeable future (Ogne & Roehl 2008). There is an evident recession in Europe and North America and many voices have arisen in the ‘West’ calling the Church to essential change. It seems these voices have been given an increased level of credibility due to the recent economic downturn and the current recession experienced in the latter half of 2008 that is still ongoing at the conclusion of this paper in the third quarter of 2009- who can predict its end? It has become increasingly clear that we are moving through a period of volatile, discontinuous change (van Gelder 2007); “our world is dominated by the extreme, the unknown, and the very improbable...” (Taleb 2007: 27).

William Easum pointedly states:

We live in a time unlike any other time that any living person has known. It’s not merely that things are changing. Change itself has changed, thereby changing the rules by which we live... there is more to this change than simply a linear extrapolation of rapid change and complexity. Quantum leaps are happening that are nothing like evolution. They remove us almost totally from our previous context. Simply learning to do old chores faster or to be able to adapt old forms to more complex situations no longer produces the desired results... running harder and harder in ministry will not work in this new world...

Established Churches are becoming increasingly ineffective because our past has not prepared us for ministry in the future. The discontinuity we have experienced because of these quantum leaps is comparable to the

experience of the residents of East Berlin when the Berlin Wall came down. Nothing in their past prepared them for life without the Wall. Very little in our past has prepared us for ministry in today's world (Erre 2009: 19).

The Church in Africa, although seen as one of the fastest growing communities of believers around the world, cannot immerse itself in pride, thinking that the challenges that the West are facing will not affect the spread of Christianity in Africa. For, unless we heed the call for a reinvestigation of the essence of our faith, we will soon find ourselves in a similar situation as the West. What does tomorrow hold for Africa? What does tomorrow hold for Southern African Christianity; for Botswana?

The bottom line is the Church- even in 'emergent Africa'- inevitably, has to change. Change is possible as it is unavoidably part of the very nature of creation itself (Wheatly 1999). Conventional Christianity, in its Colonial, post-Colonial and post- missionary packaging, has compromised the radical story of Jesus for familiar clichés, pat answers to pressing questions, and domesticated and rigid programs. We have often not done justice to the Biblical Narrative in our attempts to 'do Church'. Therefore, we must begin with a radical assertion that the current trends within African Christianity, although seen as successful yesterday and today, will not suffice for tomorrow. We boldly recognize the need for a new map in this new world to navigate effectively and to go boldly where few have been- certainly in Africa.

Christian mission is always anchored in fidelity to the past and challenged to fidelity in the present. It must preserve, defend and proclaim the constants of the Church's traditions; at the same time it must respond creatively and boldly to the contexts in which it finds itself. Christian history, is in essence a story of the Church in mission. It is, to borrow the eloquent phrase of Harvie Conn, a story of the encounter of Eternal Word with changing worlds (Bevans & Schroeder 2006: 1).

It is in the 'emerging' (used to illustrate the tension of the known and unknown elements in the current situation) new world where "Our postmodern, post-Christian society is predisposed against anything that smells of our cultural past, including Christianity and its morality" (Brantley 2005: 30). This is essentially true for Post- Colonial Africa as well; society is predisposed to anything that reeks of colonial Christian forms. For this reason, many people on a global scale are engaging in a conversation about what Christianity is for and what Church can be and do (van Gelder 2007). The conversation about the Church today is indeed changing; there is a contemporary rediscovery that the gospel is indeed good news for the world (McLaren 2007). The Gospel is good news for men and women, blacks, whites and coloureds; it is indeed good news for all creation (Pohlmann 2007). The realization that this good news extends further than our own personal salvation to positive change in society, resonates with the contemporary conversation about the Church. There is an evident need for a rediscovery of the *Missio Dei* (Brueggemann 2001; van Gelder 2007) and the Church's role within God's Kingdom in the 'West' and within the 'Global South'. A discovery, I believe, that will lead to what so many are calling the 'Missional Church'. It is my belief that this is not alien to us, it is deeply rooted in who we are as Christians; followers of Christ. For whether we like it or not, a paradigm shift has occurred, and the generations to come will see this period in Church history as a massive re-evaluation of all things 'Church'. The fact remains; those Churches that continue to do things the way they have always done will inevitably suffer from the law of diminishing returns (Erre 2009). The regeneration of the Church in our generation is rooted in the fact that the core of Jesus' message is not only about eternity, Jesus' message also relates to personal, social, and global transformation (McLaren 2007). We must prayerfully seek after new wineskins in order to engage and 'incarnate' the gospel to our fragmented and increasingly fractured world (Erre 2009). After all, both the gospel and Ecclesia are inherently translatable; particular, yet universal (Van Gelder 2007).

One of the most important things Christians need to know about the Church is that the Church is not of ultimate importance! However, to say this is not to deny its divine origin... nevertheless, the point of the Church is not the Church itself. The Church's foundation and continued existence are not to provide refuge from a sinful world or to provide a warm and supportive community for lonely souls, or even less to be a plank of salvation on a tempestuous sea of

damnation. The point of the Church is to rather point beyond itself, to be a community that preaches, serves and witnesses to the reign of God. In doing so the Church shares and continues, through the power of the Holy Spirit, the work of its Lord. So completely does the Church live for God's reign that, when it finally is fully established, the Church will be subsumed into its all-encompassing reality (Stuhlmüller and Senior 1983: 157).

“Only the kingdom... is absolute and it makes everything else relative”(EN 8) (Bevans & Schroeder 2006: 6).

Many have acknowledged the nature of the Church as Missional. The second Vatican Council expressed this when it described the 'pilgrim Church', the fact that it was missionary by its nature. Pope Paul VI in his 1975 apostolic exhortation *Evangelii Nuntiandi* expressed the very same insight when he spoke of the complex act of evangelization as the Church's deepest identity (Bevans & Schroeder 2006).

Hastings has written how the Church does not so much have a mission- as if the Church somehow existed prior to its task- rather it is mission (Bevans & Schroeder 2006; Stuhlmüller and Senior 1983; Dupont 1979; Johnson 1992). There is an ever- increasing awareness among Christians, Scholars and Theologians that the Christian Church does not so much have a mission as the mission of Christ has a Church (Van Gelder 2007). Emil Brunner is often quoted as saying: “The Church exists by mission, just as a fire exists by burning” (Legrand 1990: 91). Defining mission is notoriously difficult, however, Bevans (2006: 7- 8) attempts a working definition of mission which is worth quoting for our purposes:

“...mission takes the Church beyond itself into history, into culture, into people's lives, beckoning it constantly to 'cross frontiers...". Thus, mission is not entirely about recruiting new members for the sake of the Christian Church; the fullness of salvation offered by the Church involves the wholeness achieved in lives lived in dedication and service to God's purposes. The goal of the Church's mission is not the expansion of the Church for its own sake; men and women are invited into the Church so that they can join a community dedicated to preaching, serving and witnessing to God's reign. It is in

such dedication and service that the fullness of salvation is achieved, as men and women participate in the community that is a reflection of what God is in God's deepest identity: a community-in-mission of Father, Son and Spirit- thus, the Church is still indispensable (Bevans & Schroeder 2006).

It is undeniable; "Christian faith is missionary both in its essence and in its history..." (Walls 1996: 255). If to be Church is to be in mission, to be in mission is to be responsive to the demands of the Gospel in particular contexts, to be continually reinventing itself as it struggles with and approaches new situations, new people, new cultures and new questions. The existence of Christianity seems always to be linked to its expansion beyond itself, across generational and cultural boundaries. Walls says; "the very survival of Christianity as a separate faith has evidently been linked to the process of cross- cultural transmission" (1996: 22). There seems to be an inevitable connection, therefore, between the need for Christian mission, on the one hand, and the need for that mission to be radically contextual. The urgency of mission is linked to the urgency of change, adaptation and translation. By being faithful to each context the Church continues to be called forth by its Lord to share and continue His mission (Bevans & Schroeder 2006). The Church is called to be both confessional and Missional; the Church should always be forming (*ecclesia semper formanda*), and reforming (*ecclesia semper reformanda*)(van Gelder 2007).

Niemandt in an unpublished article rightly states that if one takes the concept of the *Missio Dei* seriously, the resultant Missional understanding of the Church as participating in God's mission in this world (Bosch 2004; Guder 2000; McNeal 2009; Swart 2009), supports the importance of what can be termed cultural and contextual exegesis. Thus, in its struggle to relate the good news to the traditional background of primal religions, African Christianity is repeating the encounter that characterized the early centuries, between the infant faith and the pagan milieu in which it found itself (Parratt 1995).

In the pages that follow, I will attempt to further expound on this theme and examine the various concepts relating to the architecture of this emerging paradigm, with specific implications for an African perspective.

1.1 A Renaissance of African Missiology

Although I have already referred to various reasons pertaining to the focus of my thesis being the Southern African scene; with special relevance to Botswana, I need to emphasize two points. Firstly, I am an African, called to minister among the Batswana in my capacity as a pastor in an international Church based in the Capital City; Gaborone. It is imperative for me to take both my calling and context seriously; thus providing further insight as participant observer and researcher. Secondly, over the last century, the centre of gravity in the Christian world has shifted relentlessly southward, to Africa and Latin America. Jenkins (2007) asserts that the largest Christian communities on the planet are to be found in those regions. This view is further confirmed by Maxwell (2006) in his work. As the West awakens to this emerging paradigm and world trends in Christendom, there is the realization, and not a new one, that as Christianity moves southwards, it will be comparably changed by immersion in the prevailing cultures of the host societies. This, in a sense, is really going back to our roots as the distinctly Jewish-founded Church would seek to relate to an ever- expanding Hellenistic and pagan setting (Jenkins 2003). So it is with the Church-in-mission on the African continent, we need to be anchored to the past, but committed to the future. We have much to learn from the 'Western' Theology, Ecclesiology, Missiology, Sociology, Anthropology etc, however, there is a growing need for both continuity and discontinuity with respect to praxis within the emerging African Missiological spectrum. Visser's (2009) understanding that theology is the interpretive help for translating the activity of God in the world is helpful. After all, being a Missional Church supposes a journey of discernment of the reality and world (Keifert 2007; van Gelder 2007), encouraging questions pertaining to reality and relating to the *Missio Dei*. It is a challenge to grasp the spirit of contemporary culture and baptize it in the stream of truth that flows out of God's own immersion in the world through his incarnation in the person of Jesus (Anderson 2007). The work of God must be read and interpreted along with the word of God. Both are Gospel narratives and each interprets the other.

1.2 The need for a Missional Ecclesiology

Bosch (2007) demonstrates that it is impossible to read the New Testament without taking into consideration that most of it was consciously written within a missionary context. "...in the first century, theology was not a luxury of the world- conquering Church but was generated by the emergency situation in which the missionizing Church found itself... mission became the 'mother of theology'(Bosch 2007: 489). With time, however, theology lost its missionary dimension, and within the pre-modern era, theology was seen as a whole, without any subdivisions. Theology, defined as the science of studying God and things related to God underwent a paramount change under the enlightenment influence; thus, the theology taught in many seminaries around the world can easily be classified as a child of the enlightenment paradigm where rationality was a preeminent determinant. Within the modern framework theology was sub divided into two entities: theory and practice. It was from that point on that theology evolved into the classic fourfold system seen today: Biblical studies; Church history; systematic theology, and practical theology (Bosch 2007). Mission theology, however, has traditionally been relegated to the margins of theology, and has often not been taken seriously within Christian theological circles. This, in many ways, has led to its historic marginalization which is due, in part, to the enlightenment's distinction between 'pure' science and practical theology, where the former was seen as scientific and rational, and the latter as necessity for ecclesiastical progression.

This distinction has been addressed historically, however, many question the models employed by theologians to place Missiology and mission within the enlightenment spectrum. Neither incorporation into an existing discipline, independence, nor integration fully succeeded. A false understanding of mission at the time fostered a growing schism that led to the superfluous and expendable nature of Missiology within the enlightenment paradigm.

However, by the 1960s, it was generally accepted that mission belongs to the essence of the Church. For Protestants, Tambaram and Willengen meetings of the IMC and the New Delhi assembly of the WCC were of great significance. For Catholics, Vatican 2 marked the occasion of mission ceasing to be a prerogative of the Pope and becoming an intrinsic dimension of the worldwide Church.

The resultant view was that the Church was no longer seen primarily as being over against the world but rather as sent into the world and existing for the sake of the world. Mission was no longer merely an activity of the Church, but an expression of the very being of the Church (Bosch 2007; van Gelder 2007).

Thus, a Missional Ecclesiology will lead to a shift in the methodology of doing theology that will further encourage the Ecclesia to engage society on various platforms (Hendriks 2007). The Church is undoubtedly a key role player in the Southern African scene as it consistently reaches more people than any other organisation. Symington (2005) illustrates that the Church has a stronger infrastructure than even the government in connecting, serving and influencing people; This view is supported by Castells (2004). The immense influence religious leaders exercise in Southern Africa came across in an article that appeared in Die Burger on 16th September 2005 that in turn referred to a Gallup/BBC poll which reported that in 68 countries where the poll was conducted, the average level of trust in politicians was 13%, while spiritual leaders received a 33% level of trust. In Africa, the level of trust reported was 74%.

The premise of this paper is that the Ecclesia can (and should) play a major role in addressing the countless issues that confront Southern Africans. This would call for a shift in methodology in doing theology. This shift is paradigmatic and can be described as a shift from an *ontological* to a *hermeneutical* paradigm.

I concur with van Gelder (2007) in my conviction that theology is contextual and Missional by its very nature and that its task is that of holistically addressing the plethora of issues and problems faced within the region with a multi-disciplinary approach in mind; as is supported by both Hendriks (2007) and Bosch (2007). Makgoba (2009) is correct in stating that the Church has a crucial role to play in,

amongst other issues, providing an infrastructure for an African Renaissance. *Ecclesia seimper formanda, ecclesia semper reformanda* (van Gelder 2007).

Key proponents of this paradigm shift have been David Bosch; Lesslie Newbigin; the Gospel and Our Culture Network and the partnership for Missional Church. Their work led to critical engagement with the philosophical and epistemological roots of modernity and of western theology and culture (Hendriks 2007; Bosch 2007). Hendriks (2007: 1001) states; in the light of the shift towards a hermeneutical paradigm; “A hermeneutical approach is more sensitive, with the understanding that our theological viewpoints are relative to our context, that theology always has a limited viewpoint and a limited grasp of wider realities. A hermeneutical approach can lead to greater humility and a greater dependence on God’s grace and guidance”.

van Gelder (2007) insists that Theology, in this new paradigm, is Missional and practical in nature; thus it seeks to be contextual as the Church is not static, it is fluid and always changing- its only foundation is the grace it receives from a triune, active God (Hendriks 2007). I agree wholeheartedly with this assessment. Thus, the focus of a Missional theology or Ecclesiology will be on Missional praxis- the Church’s engagement in the world. After all, one can no longer talk about the Church without at the same time talking about mission. “One can no longer talk about Church and mission, only about the mission of the Church, thus, a Church without mission or a mission without the Church are both contradictions- and where they appear, they exist only as pseudo structures (Braaten 1977: 55; Bosch 2007). “Mission is not a fringe activity of a strongly established Church, a pious cause that [may] be attended to when the home fires [are] brightly burning... Missionary activity is not so much the work of the Church as simply the Church at work” (Power 1970; 41- 42; Stransky 1982).

Bosch (2007) gives some points of convergence between Catholic and Protestant views on the Church and the world, as well as God’s activity outside the confines of the Church- in the world which are of significant importance to the emerging Missional ecclesiology we are expounding.

First, the Church cannot be viewed as the ground of mission, or the ultimate goal of mission- the Church itself is ontologically provisional. Second, the Church is not the kingdom of God; it is, however, the seed of that kingdom and a sign and instrument of the reign of God that is to come. Christ is Lord of the both the world and Church! Thirdly, the Church, although exclusive in membership, is inclusive in its influence. The Church exists as a community of God for the world! Forth, the Church is to be viewed pneumatologically; as the community of the Holy Spirit which van Gelder (2007) states, identifies itself as a missionary community with particular reference to the Spirit's relation to the Father and the Son. Fifth, the Church is to be known as kingdom people, and the focus of its structures should facilitate greater involvement in the world so that believers are not separated from the historical, rather, that they are change agents concerned with issues relating to justice, mercy and truth; taking the whole gospel to the whole world.

1.2.1 The importance of the African contribution

To many people today, Christianity and Africa have always been linked with regards to the great missionary century and colonial rule on the continent. However, Africa has both shaped and been shaped by the Christian faith prior to its encounter with Europeans. While the origins of the Church in Africa are lost in obscurity, biblical and historical traditions trace the introduction of Christianity into the continent back to the earliest times (Parratt 1995). Oduro (et al 2008) is correct in his assessment that Africa is often described as a continent that is less important than other continents when it comes to world affairs, yet there is another side to Africa; religion forms the foundation and the all-governing principles of life for Africans (Gerloff 2001: 166). Africa has unquestionably contributed to the global Christian tradition, and, although discounted in the colonial / Missionary era, has a voice that needs to be heard and appreciated on a global level today. John Mbiti goes as far as to say that the centres of the Church's universality are no longer in Geneva, Rome, Athens, Paris, London, New York, but in Kinshasa, Buenos Aires, Addis Ababa and Manila. Despite various and sometimes conflicting opinions, Christianity in Africa is not simply surviving, but is thriving (Jenkins 2002). Sanneh (2008: 275) states: "The pace of religious expansion in Africa entered its most vigorous phase following the end of the colonial and missionary hegemony, with the dramatic collapse of postcolonial states

fuelling the expansion... [the growth of Christianity in Africa] is a continental shift of historic proportions”.

‘Ex Africa semper aliquid novi’ (out of Africa something new) can be applied to the very foundations of human existence, perhaps even to the origins of human beings. Paleoanthropologists currently agree that Africa is the ‘cradle of Humankind’. In South Africa, there is located a place officially called "The Cradle of Humankind", which is a World Heritage Site first named by UNESCO in 1999. This area is located around 50 kilometres northwest of Johannesburg. This site contains a complex web of limestone caves, including the cave where the famous ‘Mrs. Ples’ was found in 1947 by Dr Robert Broom and John Robinson. Imagine an early African Church much stronger and influential than even the best historians thought, ponders Oden (2007). Imagine a Church whose gift –*‘ex Africa semper aliquid novi’* - to the Western Church was the major part of its theology and culture. Imagine the flow of a great intellectual and spiritual river from the South to the North”.

Even modern day African theologians were not prepared for the breadth and the power of the evidence stated by Oden (2007) on the contribution of Africa. It has been well said that in early Christianity, Christian Africa looked across at pagan Europe. And for many centuries it was Africa that was the seed bed of Christian theology (Parratt 1995). Of course most of us recognize the names and influence of famous African theologians such as Augustine and Athanasius. But to this influential pair of theologians the legacy of a constellation of African scholars must be added: Clement of Alexandria, Cyprian of Carthage, Cyril of Alexandria, Didymus the Blind, Fulgentius of Ruspe, Lactantius, Origen, Tertullian and the Desert Fathers (Gibellini 1994). Of course most of us know about the Church in Alexandria and even in Carthage, but Oden describes an African Church extending in influence deep into Africa and as wide as the known world of the ancient near East (Parratt 1995).

Oden (2007) mentions seven ways in which Africa shaped the Christian mind; what can be termed ‘seven gifts of Africa to humanity’. These, as described below, significantly contribute to ones understanding of Africa’s role in shaping the Christian, albeit Western mind:

- ✚ The western idea of the University was conceived in Alexandria. We know about the famous library - it comprised a Peripatos walk, gardens, a room for shared dining, a reading room, lecture halls and meeting rooms. This model's influence may still be seen today in the layout of university campuses. For more than 5 centuries, this great African library was home to the most important collections of books in the world.
- ✚ Christian exegesis first matured in Africa. Responsible exposition of the Bible was formed in Africa with the important work of Origen, and later Didimus and Augustine. Origen can, even if one cannot support all of his viewpoints, certainly be appreciated for the groundbreaking work in the sound understanding of the Bible.
- ✚ African biblical interpreters powerfully shaped most of the important Christian doctrines. The orthodoxy of the East and West with their definitions of Christology and the Trinity, were shaped by definitions and concepts defined earlier in Africa by Tertullian, Cyprian, Athanasius, Augustine and Cyril.
- ✚ Africa was the region that first set the pattern and method for seeking wider ecumenical consent on contested points of scripture. The methods of the conciliar movement were well- established in Africa before employed at meetings such as Nicea and Constantinople.
- ✚ The African desert gave birth to worldwide monasticism. The introduction of monasticism into the West may be dated from about A.D. 340 when St. Athanasius visited Rome accompanied by the two Egyptian monks Ammon and Isidore, disciples of St. Anthony. The publication of the "*Vita Antonii*" some years later and its translation into Latin spread the knowledge of Egyptian monasticism widely.
- ✚ Christian Neo-Platonism emerged from Africa and the work of scholars such as Plotinus plays an important role.
- ✚ Rhetorical and Dialectical Skills were sharpened in Africa for Europe's benefit.

1.2.2 Growth of African Christianity

Christianity in Africa has resulted in the fastest growing, most controversial, most dynamic, and most schismatic Churches in the whole world. It is safe to say that all communities of Christians in Africa (south of the Sahara) are experiencing growth, including Roman Catholics and Protestant denominations, as well as African independent-type Churches. This growth has, in fact, proved to far surpass all predictions by colonial missionaries. Although African nations face very serious problems such as poverty and disease, ethnic hostilities, non-democratic governments, and religious persecution, African people are still turning to Jesus by the scores every day.

Sanneh (2008) makes a pertinent observation when he states that Charismatic Christianity has been the driving engine of the Third Awakening and is largely responsible for the dramatic shift in the gravity of religion. The statistics reflect the character of the situation. In 1970 there were over 72 million Pentecostals/Charismatics; in 2005, nearly 590 million. Projections estimate that by 2025, Pentecostals/Charismatics will number nearly 800 million. "... Pentecostal Christianity may become the most widespread form of the religion, with as yet unquantifiable effects on mainline Churches and on global politics" (Sanneh 2008: 275).

1.3 Understanding the African worldview

Any worthwhile conversation about the mission of the Church has to take the culture of the people among whom mission work is done very seriously. Therefore, it is necessary to engage people's worldviews. However, what is meant by the term 'worldview'? Why is it important?

'Worldview relates to how an individual understands, and interprets events that occur in his life and in the lives of those around. O' Donovan (1996) rightly states that one's worldview, is simply put, your view of the world. Ryken (2006) concurs that it is what you presuppose; it is the axis around which we view life, interpret our surroundings and orientate our soul. "Worldviews are maps of the universe that give people some kind of understanding on how the visible world and the unseen world work" (Walls

1996:189). Thus, different groups of people around the world have various world-views as your worldview is geographically, religiously, socially, culturally and socio -economically bound. One's worldview is determined by the individual's community, as this is primary influence on an individual's life. Having said that an individual's worldview is geographically bound, I would also state that even people who live in similar or close geographical proximity to one another may have different worldviews- albeit similar.

Is there any importance in understanding the concept of 'worldview' when it comes to Ecclesiastical or Missiological issues? I would argue that an understanding of the 'African worldview' will help us greatly as we sketch the way forward for Christianity's continued growth on the continent.

Understanding a particular people's worldview will give great insight into why a particular group of people live/ act the way they do. Furthermore, our worldview always reveals our fundamental religious commitments (Ryken 2006), thus, the task of linking the Bible's worldview (truth) to people's worldviews is the task of the ecclesia! Assisting in understanding worldviews and in assessing ecclesia is one of the tasks of Missiology.

1.3.1 An African worldview?

Having already established the fact that each community and grouping in the world has their own worldview that is based on their specific context and is influenced by culture, religion, teachers, elders, politics and socio-economic status, it is important to consider that there are many points of commonality between various traditional African groupings. This is illustrated further in the fact that for many people of the continent, there is a stronger sense of being African than of belonging to a specific country (O' Donovan 1996).



Figure 1 "The African Worldview"

1.3.1.1 A holistic view of life

An important starting point with regards to the African worldview is that in most African societies, it is difficult to separate religious and secular issues. "African societies are rich in myths, rituals, social institutions, ethics, doctrines from their beliefs, and places or objects of importance" (Mokgwathisi 2001: 4). The above mentioned characteristics that are found in African societies have been considered as the characteristics of religion. Africans are religious, and there is no dichotomy between divine and secular, thus a study of African religions is paramount to understanding the worldview- African religions are the very existence of Africans, and by studying African religions, you are studying African peoples (Mokgwathisi 2001)

1.3.1.2 Africa's view of community

One of the common denominators among African worldviews is the emphasis on life in community with others of the same, sometimes extended clan. The community imparts identity to the individual and life is always seen in relation to one's community (Parratt 1995). "There is a strong feeling of common participation in life, a common history, and a common destiny" (O'Donovan 1996: 4). Thus, there is a sense in which the individual exists for the community and the community for the individual. Community and individual identity are intertwined in Africa and cannot be ignored. Life is essentially existence in community, for the life of an individual is only grasped as it is shared in empirical and super-empirical forms (Parratt 1995).

1.3.1.3 The living dead

As an extension of the community element to the African worldview, those who have died are commonly included within the present life of a particular community; thus, by extension, the 'ancestors' shape and mould the individual and community life, impacting their worldview through the influence they exert over the individual and community at large.

1.3.1.4 African spirituality

Spirituality has been described as "those attitudes, beliefs and practices which animate people's lives and help them to reach out toward the super-sensible realities" (Wakefield 1983: 549). "Most Africans believe that there is a God, and therefore also believe in a world of spirits impacting the physical realm from time to time. One can go as far as deducing that the African worldview is 'Theocentric'" (Kealotswe 1999: 226). Africans are inherently spiritual, and the viewpoint many take on the relationship between the physical and spiritual reality is unique and important for any study of the

African worldview (Kalilombe 1994). John Mbiti (1970: 91) illustrates the importance of the unseen world of the spirits to Africans when he states: “Whatever science may do to prove the existence or non-existence of the spirits, one thing is undeniable, namely, that for African peoples the spirits are a reality which must be reckoned with, whether it is a clear, blurred or confused reality.

Any study of African spirituality cannot ignore the inherent influence of African Traditional Religion; to many, even within the ‘Church’, African Traditional religion is a way of life (Kealotswe 1999) and in many cases assists Africans to deal with the many fears and insecurities inherent in their worldview. For an in-depth discussion on this see “Mission in an African way” (Odura et al 2007: 19- 23; 40; 73- 85).

1.3.1.5 Relationship driven

People matter more; that’s the bottom line. Africans are known as being relational as opposed to task orientated and material driven. African society is built on relationships, and it is essential to the functionality of any community. In fact, African religions are largely about relationships between the human world and the world of the spirits; whether these are ancestral spirits, spirits of the land, water or forest, or strange spirits (Ellis & Ter Haar 2004).

1.3.1.6 Post- Colonial

Colonialism has changed Africa! Most African countries have a common history of Colonial rule and a later experience of independence. This has dramatically shaped our worldview, but differs in extent and from place to place. Missions in this era of colonialism was organised, funded and directed from the West; a fact, states Sanneh (2008: 131- 132) that makes it easy “to construe them as colonialism

at prayer, and to see colonialism as the West's moral mandate". This theme will be further expanded later in this dissertation.

1.3.1.7 A holistic view of life

Unlike many Westerners, Kalilombe asserts (1994), Africans see life as an inter-connected whole, a rich tapestry that is not characterised by dichotomy and seen as independent parts. All aspects of life together form a beautiful picture rich in depth and colour (Oduro et al 2008).

1.3.1.8 Events orientated

Life is to be celebrated, and Africans believe that particular events in life are of essential importance and are to be highly regarded- birth, dedication, initiation, graduation, marriage, and death are among the key events in the life of an African. Chronological time is not seen as important, and thus, schedules, calendars and the like are seen as secondary.

I would like to apply the above framework and diagram to the Botswana context and add particular details that will demonstrate the importance of understanding a particular worldview for Missional or Ecclesiastical endeavour. However, due to the nature of my study, I will restrict myself to Tswana worldview and will present that as a basis for further construction in later chapters. This is an important component to a holistic and comprehensive understanding of the history (chapter 2) and emerging architecture (chapter 3).

Chapter 2

2. AN EMERGING PARADIGM AMONG FAITH COMMUNITIES IN BOTSWANA

2.1 Tswana worldview

The previous chapter ended with some of the common denominators throughout Africa when it comes to determining an African worldview. There are a few key concepts within the Botswana worldview that will be of particular importance to our study, and will thus, be the central thrust of this chapter. I will focus on spirituality, community, and colonialism, and will also briefly comment on some of the other elements that contribute to the Botswana worldview in passing. However, how does mission apply to people's worldviews? "Mission starts where people are, with the worldview which they have taken in... this worldview engages their hopes and fears, builds on them, criticizes them and never gets tired of reminding them about the unseen world" (Pobee & Ositelu 1998: 28). Mission in this context, is contextually emerging human worldviews into the stream of God's divine order; mission is seeing Divinely instituted transformation carried by imperfect humans, infused into flawed worldviews to produce holistic, all pervasive transformation. It is God's infinite 'worldview' invading and transplanting our finite and imperfect ones- a total transformation.

2.1.1 Religion in Botswana

In the religion of Batswana, the supreme or divine being is called Modimo. Modimo is holy and sacred and is regarded with the highest respect possible. Therefore, to Batswana, the songs, prayers, rituals and even material goods set aside to Modimo are sacred. One can further state that work dedicated to Modimo is considered 'sacred work' and is set in contrast to secular work; which is not rendered as a religious duty, or in the name of one's Divinity (Mokgwathisi 2001). In the Botswana context, there

are some people who have special involvement in rituals, such as; dikgosi (kings), dingaka (healers), and due to the nature of their work (being dedicated to Modimo) their participation is considered sacred. Having said that I need to reiterate the fact that in African religions there is no distinction between sacred and the secular.

...in most of the african societies, the words sacred and secular have no equivalents in the local languages. There is no distinction between spiritual and material matters. Religion in African societies is all-permeating. It is a thin, invisible, but strong thread that runs through the whole life of the individual and community... no one can be said to be non-religious. Africans live religion (Kealotswe 1999: 226; Mokgwathisi 2001).

Mokgwathisi (2001: 6) illustrates the point of religious permeation in Botswana further:

...you might remember that when you grew up you were not allowed to wake up after sunrise. Every child had to wake up early in the morning before sunrise. By rising early in the morning the people place themselves in a position to meet the divine before anything else. This then gives them the opportunity to receive refreshment and blessing they need for the day. The fresh blessings come with the rising of the sun, which in some cases symbolizes the eyes of the divine or the supreme... if you miss such an opportunity you may have the universe sleep on you because you came when others had taken all the blessing. So waking up early in the morning is a ritual and prayer.

2.1.2 Relationships explored

Relationships are paramount in the African worldview; one's whole life is existence in relation! "The individual exists for the community, and the community exists for the individual. The individual and the community exist in relation to the environment and to the divine and the departed. The relationships are intertwined and interdependent" (Mokgwathisi 2001: 6).

Traditionally, the family unit has been well established and fairly strong within the Tswana context. The family unit exists for the individual and the individual for the family unit. After all, this is where one is trained and prepared for further societal interaction and community assimilation. There are various relationships of importance in Tswana culture; however, one of particular importance is one's relationship with the ancestors- otherwise referred to as the living dead.

Most African societies believe in a continuous and eternal life; so that when people die, they simply transfer from this world into the world of the ancestors or the divine. They are the living dead (coined from John Mbiti), and continue to live as they used to in this life. They remain responsible members of the community at large and are always invited to events of community significance (eg: births, weddings and funerals), they are called upon in times of difficulties and they play an active role in the community of the living (Mokgwathisi 2001).

A unique feature in Botswana is that they have not excluded the possibility of reincarnation. In Setswana, names such as 'Obusitwe' (one who has been returned) or 'Oduetse' (who has been paid back) suggest that a departed person has been reincarnated (in the sense of the spirit coming back to be reborn in another body) in that child. Therefore, this is yet another way that the living dead influence and interact with the living world.

2.1.3 African spirituality

A form of Christianity mixed with colonial interests was first imported to Africa through the mission endeavours of what has historically been termed the modern missionary movement (Oduro et al 2008). However, notwithstanding or diminishing the impact of Western missionaries, Christianity only took root in Africa through the exploits of African Christians. “Most Africans became Christians because they heard the preaching of the good news by their fellow Africans, and because they saw how this faith changed the lives of their fellow Africans (Oduro et al 2008: 2- 3). Bediako (1998) confirms the pivotal role played by indigenous Christians. He states that even though Churches in Africa grew so fast, it does not always mean that missionaries did the work of evangelism. In fact, in the majority of cases, Bediako (1998: 44) states; “it indicates how fully at home we Africans have become in the Gospel of Jesus Christ”.

Although the growth of Christianity in Africa has been phenomenal, there is need to mention here the fact that the fastest growing Churches on the African continent have been what may be termed ‘Pentecostal-type’ Churches. One could term these Churches African independent/indigenous Churches (AIC) or African initiated Churches (AIC). AIC are Churches that were started in Africa, by Africans and mostly for Africans (Oduro et al 2008) The above is certainly true of Southern Africa, where the growth of African Indigenous Churches and Pentecostal-type Churches has been far greater than any other place on the continent. Sanneh (2008) asserts that it is key to understanding the African worldview in the light of the Pentecostal movement and influence in Africa. What has been their success? Are there any particular qualities that are contributing factors to the success of this movement?

Any cursory study of AIC would reveal the fact that there is no particular ‘method’ or programme that AIC can claim to have adopted to attribute to this growth phenomenon, simply put; they proclaimed the universal ‘Pentecostal message’ that the same God who saves the ‘soul’ also heals the body, and the Africans added that God also provides answers to the fears and insecurities inherent in the

African worldview (Odura et al 2008). The God who forgives sin is also concerned about poverty, oppression and liberation from afflictions (Anderson 2001).

“The ‘ordinary Pentecostal’ in Africa is less concerned with modernity and globalisation and more about a renewed relationship to God, intimacy with the transcendental, empowerment by the Holy Spirit and protection by the power in the blood of Jesus as the person struggles to eke out a viable life in a hostile environment”(Kalu 2003: 88). There is no dichotomy between the sacred and secular.

“The insight of Africa- that life is a totality, that there can be no ultimate separation between the sacred and the secular, and that religion must be brought to bear on all man’s problems- is certainly one of Africa’s greatest contributions to the West, a belief and faith that the West desperately needs”(McVeigh 1974: 180). Anderson (1991) states that a response of the Holy Spirit to the questioning spirit of man, in a situation where the existing Mission Churches were not helping the people to meet their needs is a contributing factor to the establishment and phenomenal growth of African Pentecostal’ or Independent Churches.

Any theology that seeks to be true to the tradition and heritage of the African people must recognize in some ways its inherent spiritual roots- religious beliefs in Africa are firmly spiritually orientated (Muzorewa 1985). Omoyajowo (1972) insists that the manifestation of the Holy Spirit is one of the fundamental things that distinguish independent Churches from other Churches. “...AIC have found that people need spiritual power in order to experience the fullness of life that Jesus promised (John 10:10)” (Oduro et al 2008: 76). The Holy Spirit is viewed as the all-embracing, pervading power of God (Anderson 1990). Barrett (1968) states that if Theology, Pneumatology and Christology were formulated in African thought forms and idiom, it would enliven the gospel for the multitudes; therefore, Barrett suggests that African theology, like Independent Churches, must have a spiritual base. The importance of the Holy Spirit in AIC life and belief is shown by the name they have given themselves in much of Africa; ‘Churches of the Spirit’, or ‘spiritual Churches’ (Oduro et al 2008).

African Independent Churches have thus been a place where many Africans yearning for spiritual satisfaction have sought and found answers that Western- established(albeit Mission) Churches were

unable to supply due to a lack of understanding the unique African worldview, challenges, fears and insecurities.

2.2 Historical background of the Tswana

2.2.1 Forming an opinion of the Bechuana's

The term 'Bantu' has often been used as a descriptor referring to the same people found in Sub-Saharan Africa. Their origin is not clear, however, the Sotho-Tswana people are presumed to have settled within Southern Africa around the 13th or 14th century. They had a common language and culture. However, from 1822- 1838 the devastating Difaqane wars resulted in the Basotho and Batswana being separated completely and being further divided into various other groupings. Due to the war, there was a 'diaspora' that resulted in many Batswana settling in modern day South Africa, Lesotho, Botswana and Namibia. It is clear, however, that Batswana settled in various towns and villages before any known interaction with Colonialists. The first account of such interaction is recorded in 1801 (Mokgwathisi 2001: 18- 19).

By using the term 'Bechuana's', one must consider that this term is not native and was coined during the colonial era to mean the collective grouping of people who lived within the British Protectorate of Bechuanaland at that time. This term was used as it suited the Europeans better from a 'phonetic' perspective; the same is true of the word 'Tswana'. A balanced understanding of the history of the Republic of Botswana is important and it lays the foundation for any emerging architecture.

Botswana gained its independence in 1966. At the time, Botswana was one of the poorest countries in the world with a per capita income estimated at less than US\$100 per annum. It was largely rural and dependent on agriculture for livelihood. The country's real GDP, valued at 1993/94 prices amounted to P908.6 million. Of this total, agriculture accounted for P387.6 million or about 43 percent, while Bank, Insurance and other business services, the second largest sector contributed P183 million or about 20 percent. None of the other major sectors of the economy accounted for as much as 10 percent of real GDP in 1966. In terms of employment most people were engaged in

subsistence agricultural farming and a significant part of the labour force was working as migrant labourers in the South African mines. There was therefore very little in terms of industry except the abattoir in Lobatse and a few economic activities that had emerged in Francistown (Central Statistics Office 2006: 12- 13).

Although Botswana was never colonized, the British never developed the country as the perception was that there was nothing much in the country. Unlike its neighbour South Africa; the climate is harsh as over 80% of the country is considered desert, the landscape is arid, and there were no evident signs of wealth in the earth.

The history of the Bechuanaland Protectorate and its peoples is often told from a western, albeit, 'white' or missionary perspective, as this is one of the only reliable sources apart from traditional knowledge or oral tradition. David Livingstone had an intimate knowledge of the Bechuana peoples:

...they do appear to be a fairly average African cattle people. That is to say, They do not stand out for warlike or aggressive qualities, nor as being particularly meek; they are neither exceptionally hardworking nor lazy. The few who have had educational advantages can hold their own with members of any tribe or nation. But the great masses are so limited in formal education, and so much of what they know best is in the esoteric realm of cattle raising, that to one who would judge by broad African standards, they appear a relatively unexuberant and simple pastoral people (Munger 1965: 4).

It is of utmost importance to consider the history of the Republic of Botswana in order to measure success and chart the way ahead. In this section, the history of the former British Protectorate will be examined and briefly outlined to inform the broader scope and purpose of my research. A proper understanding of this nation's history and interaction with other Southern African nations will contribute to a formulation of an emerging paradigm for this region with implications for Southern Africa. This section has a decisive historical focus and many of the accounts herein are taken from first hand sources; largely missionaries who had encounters with the Bechuana peoples in the 19th

century, as well as scholars (Historians and the like) of that era. However; reading early missionary accounts of African peoples is often like listening to a prosecutor in court, who is utterly convinced of his case. Because we almost always lack the defendant's answers-although some long ignored or suppressed ones can be found-the resulting judgment we often form about earlier African societies is at the worst distorted, and at the best sympathetic but lacking in facts.

It has been noted that in the mid nineteenth century, with the exception of a small elite numbering under 1000, one can compare the Bechuana people with a "potentially fertile but dry field growing mediocre crops...the present generation is likeable, desirous of learning, and neither filled with hate of another tribe nor of Europeans. Their apparent willingness to accept the formerly despised Bushmen as equal citizens is a hallmark of tolerance" (Munger 1965: 5).

Bechuanaland is relatively the same size as the state of Texas (225,000 square miles) and is a largely arid territory that in the mid nineteenth century was populated by around 500,000 to 600,000 people and 1,325,000 head of cattle. In the 19th century, Bechuanaland was said to have a low-density ratio of only around 2 people per square mile- a significant hindrance to development. The population in the mid nineteenth Century was estimated at around 99% black Africans, with approximately 3000 whites, 1000 Euro-Africans, and 250 Asians. Historical records indicate that as far back as 1921, there were 1700 whites against an estimated 150,000 Africans. Although the percentage of Europeans is insignificant, they mostly settled along the line of rail in the best watered part of eastern Bechuanaland, and were responsible for the development of nearly all the commercial enterprises at that time (Munger 1965).

Edwin S. Munger (1965: 6- 7), Professor of Political Geography at the California Institute for technology documented the following regarding Bechuanaland:

Bechuanaland takes its name from many closely-related Bantu tribes known collectively as the Bechuana, and all speaking Sechuana or, in an alternative spelling, Tswana. Among the tribal territories, the Bamangwato is the largest (44,341 square miles), and has about one-third of the total population. The next largest are the Bakwena, Bangwaketse, and Batawana territories... The tribal territories are all held by subdivisions of the most important tribal group the Bechuanas-most of whom entered the territory from the Transvaal in the first half of the 18th century. Bakgatla people live on both sides of the Transvaal border, but have separate chiefs, although the Bakgatla chief in the British Protectorate claims over-all rule. A majority of the Barolong actually live in the Republic of South Africa, and the tribal headquarters has long been Mafeking.... Other Bantu groups include Koba from Northern Rhodesia, Herero from South West Africa, some Southern Rhodesian peoples, and the long-resident Kgalagadi... Almost all of the non-Bechuana Africans are under the tribal control, not always happily, of the Bechuana chief.

2.2.2 Gestation of a Nation

The general territorial unity experienced within the Bechuanaland protectorate throughout the 19th century is due, as much as any single factor, to Khama 3rd; a remarkable individual leader, who became chief of the Bamangwato in 1872. The previous fifty years had been disastrous for his clan and for Bechuana groups in general. Not only had many of them been pushed out of the Transvaal by the forces set in motion by 'impis' (regiments) of Shaka Zulu; they were raided by the Zulu breakaways under Mzilikazi, the tribe known as the Matabele in Southern Rhodesia at that time. Their major weakness was the internal dissension of the various Tswana groups. In 1820, Robert Moffat of

the London Missionary Society established a missionary post at Kuruman (present-day Northern Cape, South Africa), but his assistance brought peace to only a small region. A broader peace followed when Chief Khama 3rd organized military forces sufficient to deter Mzilikazis's successor; Kobengula, from attacking the stronger Bechuana groups. Khama 3rd was a staunch Christian and virtually prohibited the use of alcohol among his people. As a strong administrator, he further re-organized the tribal life (Munger 1965: 10- 36). For decades, Britain had guaranteed Bechuanaland's territorial integrity, however, around 1884, one of the Barolong Chiefs; Montshiwa, pleaded in vain for promised protection. Groups of Boer 'freebooters' from the Transvaal kept moving into his lands, stopping and searching travellers, ploughing fields, and threatening to use a cannon bought in Pretoria against anyone who interfered with their dealings. The Transvaal Republic was clearly on the side of the Boers outside its borders and Britain struggled ineffectually to help protect the pro-British Bechuana Chiefs from immanent encroachment by the Boers. What ensued was a series of compromises; the Bechuana tribes lost the great part of what would be the most productive part of their lands, and the border moved further northwards. What had been the British Crown Colony of British Bechuanaland since 1885-that is, south of the present-day border at the Molopo River plus the Stellaland and Goshen Republics-became part of the Cape Colony- this was a historic event that led to the present-day split in the Barolong tribe by the southern border- the chief presently resides in the republic of South Africa. The only thing that the Bechuanas gained- perhaps salvaged is a better description-was a full 'Protectorate' status from Her Majesty's Government, which prevented any further encroachment.

Until 1948, when the National Party came to power in South Africa, it was widely assumed that Bechuanaland would be incorporated into the then Union of South Africa. One can summarize an involved legal history by saying that at the founding of a Union of South Africa in 1910, it seemed only a matter of time until the incorporation provided for took place. Indeed, throughout the 1930's, Prime Minister J. B. M. Hertzog pressed in various ways for the final incorporation. This never took place because the inhabitants of the three High Commission territories never seemed willing to be incorporated. It was policy that no British Government would hand over these, or any, territories to South Africa against the will of the inhabitants of those particular territories.

Until around 1956 Bechuanaland was a desperately poor territory financially completely dependent on British grants. The British Government asked itself the rhetorical question: 'Why spend British taxpayers' money to build up a territory someone else is going to take over?' But by the late 1950's, the contrast between the virtual void in public services for Bechuanaland and the appalling state of African education, roads, health services, etc., compared with the relatively superior provisions for Africans within the Union of South Africa, had not only drawn a large percentage of the Bechuanas across the border to South Africa, but made the rural slum of Bechuanaland a poor platform from which to criticize the Union. If incorporation was out, then Britain would be judged guilty of appalling neglect of her dissipated colonial responsibilities. Britain's Treasury finally gave a modest transfusion to the anemic Bechuanaland budget. Although incorporation was no longer a prospect after 1948, it was not until a third key date, Sharpeville in 1960, that all informed people in the Bechuanaland Protectorate finally concluded that incorporation was out of the question. While blood had begun to flow in the financial arteries of the British Protectorate, the events triggered by the shooting at Sharpeville led to stronger measures against African nationalist groups in South Africa and, in turn, to a steady stream of refugees across the boundary to Bechuanaland and beyond. Between 1960 and 1964, the number totalled some 1,400 people. The British Protectorate had far more South African refugees than Swaziland or Basutoland at that time. The refugees as a group played the decisive role in the beginning of indigenous political movements within the British Protectorate from around 1960 onwards. Not that refugees played a major role themselves, but through numerous contacts and discussions with them, local Bechuanas developed the Bechuanaland People Party (B.P.P.). Following a year after the Bechuanaland People's Party was the Bechuanaland Democratic Party (B.D.P.). Led by Seretse Khama, it was probably the most popular party in the British Protectorate as it is currently.

B.D.P. leader Seretse Khama, was described by many as a man of outstanding ability. Due to British rule, Seretse was not the chief of his tribe at the time of democratisation, but despite this, was described as one of the most progressive men in Bechuanaland, and was popular with African teachers and businessmen. His birth, experience and sense of responsible leadership ultimately

made him attractive to the traditionalists. But it would be a mistake to assume that Seretse Khama is the most active politician in the Democratic Party. That description fits his highly intelligent and effective second in command, Quett Masire. It is Masire who had visited Kenya, Ethiopia, Ghana and elsewhere for political discussions with various African leaders. Masire is a member of Chief Bathoen's Bankwaketse tribe. Bathoen was the strongest chief among his peers and has often clashed with the young progressives such as Masire. At one stage, he stripped Masire of most of his land and rights, and tried to banish him to a distant part of the reserve. Pressure from Seretse Khama and the British Government smoothed this over. For a time, Bathoen and his fellow chiefs stayed away from modern politics and used their considerable powers to run affairs their own way. However, they eventually formed the right wing of the B.D.P., and although clashes continued with Seretse Khama over the pace at which tribal traditions should be adjusted to modern conditions, Khama, Masire, and Bathoen were all key figures in the Bechuanaland Legislature.

2.3 An era of African independency with Ecclesiological implications

2.3.1 Pre independency: 1950's

In 1950 the African scene was predominantly colonial, with relatively little conflict or disruption to the then powers. Only Ethiopia, Liberia, Egypt and South Africa were independent at this stage, and even there is could easily be classified as quasi-independence. Haile Selassie, President Tubman, King Farouk, Dr Malan and Sir Godfrey Huggins were Africa's only representatives of independent rule. There were, obviously, other men of power- from the King of Morocco and the Bay of Tunis to the Asantehene, the Sultan of Zanzibar and the King of Swaziland, but they were firmly subjected to governors appointed by and responsible to a European Government (Hastings 1979).

Africa from Algeria to Basutoland, from Senegal to Zanzibar, was ruled in 1950 in the names of the Kings of England and Belgium, the Presidents of France, Portugal and Spain... it was a colonial world and on the surface a

relatively quiet one. Disturbances and riots were indeed from time to time, on the west coast (as at Enugu in November 1949), in Kenya, In Buganda, on the Rand, but they were limited both in local scale and in their wider impact (Hastings 1979: 6).

The only African news items that drew international attention was the marriage of Seretse Khama to a white girl and the collapse of the Labour governments ill-planned groundnuts scheme in Tanganyika.

During this period, the world saw the communists sweep across China replacing the rule of Chiang Kai Shek by Mao Tse Tung in the world's largest country. In January India became a Republic and a few months later the United States began its military assistance in Viet Nam. In June the Korean war broke out and dominated the world news for quite some time. All this took place at the height of the cold war. It was the year of Europe's rearmament, likewise of a bitter attack upon the Churches and the clergy in Hungary, Czechoslovakia and other countries of Eastern Europe. African affairs were seen within the wider sphere of world events; the struggle of ideology, political system and military might. Africa was seen as a future ally for the free west, a potential target for communist propaganda. Nonetheless, things were stirring all over the African continent in 1950; the profound consequences of the Second World War were still working their way through society. The West's need for raw materials when Asia was lost had brought about an immense expansion in the area of production in many parts of Africa. Interestingly, the uranium for the first atomic bombs came from Africa. The difficulty of importing manufactured goods also contributed significantly to the expansion of secondary industry, notably in South Africa and modern-day Zimbabwe. Africa was indeed already, as a Dutch journalist eagerly remarked; "the continent of tomorrow's trouble" (Hastings 1979: 8).

1950 was a significant year for Bechuanaland, in that the government of Dr Malan prepared to re-open the issue of the transfer of sovereignty over 'high Commission territories' such as Basutoland, Swaziland and Bechuanaland- from Britain to the Union, while African leadership in the three respective countries and liberals in Britain itself prepared to resist his claim (Hastings 1979).

2.3.2 Independency: 1960's

The 1950s and 1960s were significant for many African countries as they witnessed nationalist movements bringing the majority of sub-Saharan Africa to political independence. Prior to the years of independency in Africa, unhappy as most missionaries were to admit it, but there were many Churches outside the mission Churches that had sprung up during the time of its own greatest growth during the 1950's and 1960's. Many observers in the 1960s would not have rated the prospects of the mission-derived Churches particularly highly. "At worst the mission Churches had appeared implicated in colonialism, at best their stance had been ambiguous" (Maxwell 2006: 401). "In the early phases of western expansion the Churches were allies of the colonial process... they benefitted from the expansion of empire..." (Parratt 1995: 8) During this period of growth for mission based Churches; the independent Churches became a familiar part of the religious scene in many areas of Africa (Hastings 1979). And to many missionaries and Church leaders it seemed that mission Churches would decline in the new African states- they had educated Africa's first generation nationalist leaders and had contributed significantly to Africa's modernization; however, Maxwell (2006) asserts that as agents of cultural imperialism, they had in many instances disparaged African culture. The voice of a West African theologian states: "Western missionaries stressed aspects of discontinuity between Christianity and African cultures and traditional religion to such an extent that they excluded the aspects of continuity between Christianity and African cultures and traditional religion..." (Parratt 1995: 8).

Independent type Churches were a feature of the pre-independent era of African Christianity, and had grown simultaneously alongside the growth of the mission Churches (Maxwell 2006). In 1933, Moses Orimolade, the Nigerian originator of the praying societies of Cherubim and Seraphim, well known as Baba Aladura died. In 1935, Isaiah Shembe, the charismatic Zulu healer, founder of the Church of the AmaNazaretha died. Surprisingly, the Churches these men founded survived the deaths of their founders, and stabilized themselves over the years to come.

It is generally held that there were three distinct waves of movements within Christianity in the 20th century. The late 19th century and early 20th century produced in both Nigeria and South Africa the early movements of the group of Churches that were known generically as either African or Ethiopian. These were often started in protest against white domination in the mission Churches, and were led by men, whether lay or ordained, who already had a good standing in the community.

From around 1920 to 1930, one can see another rather distinct wave of new beginnings; the spirit Churches: Zionists in South Africa, Aladura in Nigeria, and comparable prophetic and healing Churches in Zimbabwe and elsewhere. These movements tended to be a far more popular movement, drawing their members from both Christians and non-Christians alike. As opposed to the first movement of Churches, they hardly ever formed from schisms with traditional mission Churches, they emerged, rather as the following of a particular prophet. Very often such prophets (non gender specific) would come from existing Churches where they were well known for their prayer and healing emphasis, but where they often did not have a place within the corpus' hierarchy, and soon parted way. The initial attraction of this movement was their distinct difference from the mission Churches in their way of praying, their emphasis as well as their type of organisation.

A third distinct wave emerged in the late 1940's, and cannot be described as so different in character from what preceded it. There was less of an emphasis placed upon the individual charismatic leader as such, and a greater emphasis and multiplication of small groups, with accompanying growth and institutionalization within some of the older movements. Hastings (1979: 69) explains the climate of the day well when he says:

There was a growing state of unsettlement throughout the continent linked with the World War and rapid urbanisation; while political parties were multiplying they could as yet seldom mobilize the lower strata of society very effectively. The ever-widening spread of Christian ideas combined with the general absence of Africanisation in the leadership of the main Churches provided a fertile field for new religious movements.

What characterizes this new era of religious growth is a rich spectrum of immense diversity that any consistent categorization is either too complex or plainly misleading. These movements are not to be seen primarily as a reaction to missionary Churches. Most of them did not begin from a schism from an existing missionary Church, and most of the members had never been members of the missionary Churches (Hastings 1979). However, in many countries in Africa, social and political discrimination certainly encouraged Africans to seek a Church which would truly be a place of their own, where they were not second-class members, the “relevant discrimination was probably less that of the general order of society and far more that which missionaries and white Church members themselves practised within their religious contexts” (Hastings 1979: 70).

“The quest of the independent Church was the quest for a ritual, a belief and a realised community in and through which immediate human needs, social, psychological and physical could be appropriately met” (Hastings 1979: 72). Unfortunately, many of the above mentioned needs were hardly meaningfully found in the missionary Churches. In the 1950’s, South Africa was where most of the independent-type Churches were to be located- more than 10% of the black population claimed membership or affiliation to one of over a thousand independent bodies (Hastings 1979).

It is probable that, all in all, the 1950’s were the greatest decade for ecclesiastical independency in Africa; an age of expansion, of consolidation, of an increasingly self-aware confidence, of expectation of things to come...if the mission Churches too were growing fast, their sense of direction and ethos had changed rather little in response to the quickly mounting waves of nationalism and cultural consciousness. In country after country the colonial system was weakening, yet African initiatives and ambitions still found all too little room for manoeuvre within missionary controlled structures and were turned increasingly to other channels. Some of these channels were political... it seems likely that much of the mounting frustration found its expression in religious independency. Almost everywhere numbers grew rapidly, if there had been around 800 independent Churches in Southern Africa in 1948, there were around 2200 by 1960 (Hastings 1979: 121).

Without doubt 1960 was the year of Africa: the year in which sixty-nine people were shot at Sharpeville in March by the South African police. The year in which the Congo became independent in June and at once dissolved into anarchy. The year in which Africa's other... giant, Nigeria, become most peacefully independent in October. The year in which by September France could sponsor the admission to the United Nations of twelve independent black African republics from Senegal to Congo... the following years would see the process move speedily eastwards and southwards... In May 1963 the Organisation for African Unity was established in Addis Ababa... (Hastings 1979: 132).

2.3.3 Post independency

Present-day Botswana, formerly Bechuanaland, gained independence alongside Lesotho in 1966 in what marked the end of an important era for Africa, an era that had its beginning in Ghana in 1957 was finally concluded (Hastings 1979). However, the struggle for African independence throughout the continent seemed quickly twisted into a sordid power game, dutifully cheered by a somewhat disillusioned and powerless populace. The faces of the rulers were black where formerly they had been white, but the deeper social, political and economic structures created by colonialism had clearly outlived the passing empire- structures which differentiated profoundly between dominating elites and dominated masses. Indeed the changes which had taken place, so loudly trumpeted, seemed now in many countries to have accomplished little but to accentuate the inherent immorality of the underlying system by increasing the scale of personal corruption and diminishing the mechanisms of accountability. The campaign for political independence had been sold to the common man as the road to something little short of an economic and social millennium. That glittering prize was now found to be reserved to the small minority and became with every year that passed more alienated from the common man, whose smile turned slowly sour in the bewilderment consequent upon so great, if inevitable, a deception (Hastings 1979).

Botswana was relatively quiet in this era of distinct change and African independency. There had been no fighting among their people, and the only major controversy involved the marriage of Seretse Khama to an English middle class woman. Time would prove, however, that Seretse Khama was an outstanding African leader, not simply because he had managed to stay in power without any military coup for a relatively long period of time, but because of his capacity and character as a leader.

With the discovery of minerals, especially diamonds, soon after independence, Botswana quickly became the fastest growing economy in the world. According to the Central Statistics Office and its 2006 Report on demographic changes; Botswana's growth rates averaged 13 percent through the 1970s and 1980s. Within a relatively short period of time diamonds began to dominate in terms of contribution to GDP, government revenue and to export revenue. What an achievement; from being almost nonexistent in 1966, mining contributed as much as 47 percent to GDP in 1986 before declining slightly to a mere 35 percent share in 2003. During this same period, agriculture, on the other hand, declined to less than 5 percent by 1986 from more than 40 percent in 1966. After 10 years of successful diamond mining, the economy began to face a different challenge, that of trying to diversify the economy away from dominance by the diamond sector. This has been the focus of government policy in the last 20 years or more as is reflected in both the National Development Plans and the various budget speeches. That is important because diamonds are an exhaustible resource and their performance depends on demand from outside the country, which may put the country into an uncertain path of development. Another important issue is that, while diamond mining contributes a relatively large proportion to growth, GDP, export shares, and government revenues, its direct impact in terms of employment is quite small because it is capital intensive by nature. For most of the years its contribution to employment has been between 3 and 4 percent. The good performance in terms of growth driven by diamond mining has enabled the country to make significant human and infrastructural investments. As a result, most communities now have access to schools and health and water within reasonable distance. The investment in infrastructure, health, education has seen some major results in terms of human development. Social indicators show that life expectancy had gone up before a big reversal from HIV/AIDS, literacy rates are quite high, and more schools, roads and hospitals have been provided (CSO 2006).

It is at this point where the country of Botswana serves as a success story both on economic and political fronts. Botswana has prospered greatly, and due to competent and courageous leadership, has been transparent and had a healthy level of accountability. The finance generated through diamond sales has been used for the development of the country as a whole. Oppenheimer (2005) states that Botswana owes its current rate of development not to aid, but to business- this, in his view, is unique in Africa.

In Botswana... the management of its natural resources has provided an outstanding model for others to follow. It is indeed a cause for regret, and in some cases tragedy, that other countries, similarly blessed, have failed to follow its example and adopt a mining regime that is both predictable and transparent. This, together with the prudent and responsible use of its diamond taxes and revenues to provide roads, schools and hospitals for its people, has enabled it truthfully to claim that its diamonds are for development. Fiscal prudence, certainty, open democracy and respect for the rule of law have made Botswana into an African success story. A recent World Bank report ranked Botswana as 19 out of 145 of the world's most open economies, and one of the best in which do business. The report took into consideration productivity levels, investment potential, lack of corruption, labour flexibility, access to credit, and the legal protection of contracts, property registration and the protection of investment. Botswana is not unique; neither should it be. It is simply the best example I know of the benefits which good governance can bring to Africa's people – benefits which no amount of aid can ever produce... (Oppenheimer 2005).

Chapter 3

3.1 The Christian Influence on Botswana in Historical Perspective

Oosthuizen (1994) confirms that the Republic of Botswana was first exposed to Christianity through early British Missionaries' interaction with the Kgosi (Leaders) of the Botswana morafe (nations) in the nineteenth century. Apart from this, there does not seem to be any other influences of Christianity exerted over the Tswana nation.

Robert Moffat, a missionary representing the cause of the London Missionary Society (LMS) made the first missionary journey into present-day Botswana in 1824, and his mission at Kuruman in South Africa had an immense influence on the course of the Christian faith within Botswana. Sadly though, many evangelists and missionaries to Africa were not suitably trained theologians, and as a result, when it came to the translation of Scripture into the vernacular, they tended to endorse some of the African taboos and customs such as polygamy (Kealotswe 1999).

David Livingstone worked among the Bakwena tribe and struggled to make Sechele- their Chief, leave some of his wives. Kealotswe (1999) contends that It was impossible to convince Sechele to set aside some of his traditional customs in spite of his acceptance of the Christian faith. Christianity, however, developed along ethnic group lines, with each distinct group accepting the respective denomination of their kgosi's resident missionaries. Therefore, it was natural for the Bangwato, Bangwaketse, and Bakwena to follow the London Missionary Society. The Barolong were Methodist, and the Bakgatla were Dutch Reformed, and the Bamalete were Lutheran in their orientation and affiliation. Friesen (1994) states that although not all the morafe joined the Church, those who did had only the one Church to join. This pattern continued until well into the twentieth century and was finally broken due to competing mission groups, the rise of independent Churches, and the increasing general mobility of the emerging modern society (Friesen 1994). This was the beginning of a

transformational paradigm shift that would affect society in general; more specifically Christian societies and agencies.

3.2 Analysis of the impact of Christianity among the Batswana

3.2.1 A brief recount of the transmission of the Christian faith among the Batswana

The face of the Christian movement in the nineteenth century is far removed from the current trends experienced in Botswana today. As was stated earlier; Christianity came to Botswana through the missionary movement of the nineteenth century, which in itself was largely influenced by Enlightenment theology and revival mentality. In this era of rapid Colonial expansion there were three matters of importance to the bearers of mission; Christianity, commerce and civilization (Odura et al 2008).

The modern missions movement is seen as a child of the enlightenment and is seen to have been sparked by the Great Awakening; which is seen as a series of revivals experienced in American Colonies between 1726 and 1760, and a second movement, otherwise known as the Evangelical Revival in Britain was an overflow to the first awakening and occurred roughly between 1787 and 1825 (Bosch 2007; Maboea 1999). Both movements exercised a tremendous amount of influence on mission! The first awakening did not directly lead to missionary activity; rather, it laid the foundations for the coming years. It was around the time of Edward's revival preaching in New England, in 1735, John Wesley (1703- 1791) and his brother Charles (1707- 1788) were sent to Georgia. The Spiritual renewal they experienced at that time; apparently had nothing to do with the Great Awakening, but rather through their exposure to Moravians. From 1739 onwards they were, together with George Whitefield, conducting revival meetings in Britain. It was from this that Methodism later evolved, more than the Great Awakening in America, it unveiled the true influence of the Enlightenment on life and faith. This evident paradigm shift also affected the Anglican Church, and acted as a catalyst in helping

evangelical Anglicans shake off the strongholds of the period and usher in the evangelical revival- the spill over of which affected many non-established Churches of the day such as Presbyterians and the like (Bosch 2007; Maboea 1999).

The influence of Christianity among the Batswana began with this movement, and took shape in the years to follow. Thus, seeing the history of Botswana, it would be natural for many British missionaries to take an interest in the then British Protectorate of Bechuanaland. However, what is in question is how, or to what extent Southern African societies transformed; particularly Batswana society. Was the evident societal transformation due to the permeation of Christianity within the Southern African context, or was it due to Western culture? I believe that it was a combination of both religion and Western culture (Kealotswe 1999). This transformation can be seen in the structural changes made by in the Colonial era where alien governance structures were enforced on chiefs and heads nations by missionaries, magistrates and district commissioners. This paradigm shift within the cultural experience impacted Batswana society greatly somewhat tipping the scales within both tribal and family hierarchy. Education also played an influence in the cultural disintegration of many Batswana where their form of initiation known as 'bogwera' or 'bojale' had been replaced by the social status and recognition given to those who were conversant in English reading and writing. The effects of the nineteenth century mission endeavour also led to the introduction of a new standard of morality, etiquette and dress, and saw the destruction of the barter economy, supplementing it with a monetary system which greatly affected Botswana. The extent of the societal transformation was such that the communal society was gradually transformed into an individualistic and capitalistic one. In the late 1920s and early 1930s the sharing of commodities and wealth among the Batswana had almost disappeared. It was during his era that the integrity of the family unit/ community was strongly challenged by individualistic, albeit imperial values. Also, the immanent growth of migrant labour and growing industries in South Africa led to further societal change as many people no longer relied upon arable land and pastoral farming but on earning money through employment within the Western Capitalistic system (Kealotswe 1999). Southern African societies; including Batswana Society, has undergone paradigmatic change since it exposure to Christianity and Western civilization.

These phenomenon brought great social transformation which also led to religious transformation. The dependency on money earned by labour led to the decline of dependence on modimo and the ancestors for survival... Christian values became more and more accepted and African Traditional religious beliefs became suppressed and practised secretly (Kealotswe 1999: 228).

3.3 Missions in Africa: a generational exposé

There is agreement among most African Scholars and theologians that written African theology owes much to the missionary endeavours of the last two centuries. The impact of Christianity on African people was so phenomenal that it is largely responsible for the present quest for an African theology (Fashole- Luke 1975). Thus, a study of the history and impact of Christianity on Southern Africa is an important task for those seriously interested in the foundations and future of African theology. This section will explore the history of the time in question, the theology emerging from that framework from a Western and African perspective, as well as key mission events and societal transformation that emerged within the twentieth and twenty first century mission endeavours on the African continent.

3.3.1 The revitalization of African traditional religious practices

From the late 1930s through to the early 1960s enormous growth occurred within Churches that were termed African Independent Churches or African indigenous Churches. These movements were not new to Southern Africa, and have their origin in the late 1880s, however, there was phenomenal growth experienced in AIC during this historical framework. This, on its own, constituted an enormous paradigm shift within African Christianity, as it in many ways marked the advent of African theology and a new era of the African for Africans (Kealotswe 1999; Maboea 1999). This paradigm shift occurred as a direct result of a growing dissatisfaction with western Christianity and its continued impact on the Southern Africa region, and was facilitated, in part, by the weakening of the Western imperial arm due to their own post World War 2 reconstruction and continued industrialization. The AIC provided a way for people to reconsider their traditional values against the rapid social changes

that tended to destabilize and erode Southern African societies. Within the Botswana context, the AIC tended to base their form of Christianity on the Old Testament due to the cultural resemblance and correlation between Judaism and the cultural beliefs and practices of the Batswana.

This emerging paradigm shift, of which we have not fully understood, has already led to further transformation within the Southern African experience. The primary impact on African society was religious. Kealotswe (1999: 229) states:

The Gospel message was indigenized so that people understood the Gospel within their cultural perspective(i.e. worldview). The prophet replaced the role of the ngaka or traditional healer. Prophecy replaced divination by traditional bones or stones. The power of the Holy Spirit guided the life of the Church instead of the ordinances made in Europe and America.

Further, Botswana became independent in 1966, when social transformation was gaining a strong impact. The independent government made social transformation faster by providing very basic infrastructure for easy communication, increasing the number of schools to educate their people, allowing complete freedom of worship, enabling religious bodies to spread themselves throughout the land. The government also encourages industrialisation by encouraging mining exploration for minerals, and allowed manufacturing companies to produce goods locally, thereby providing employment for the populace.

What is the Church's role with regards to African Traditional Religion? It has become clear to many within the more traditional (Mission) Churches that their stance towards African Traditional religions may not be the best option, and has only served as an unnecessary hindrance in sharing the good news. AIC seek to dialogue with traditional religions which seem to have little place within modern/post colonial Africa. Zoa (1991) states that they have no written documents or archives, beliefs have not been codified, and cults have not been extensively organised on a large scale. What are we to do in the light of the emerging paradigm within the African landscape? There needs to be both continuity

and discontinuity. Zoa (1991) states that the Ecclesia in Africa; in a profound spirit of dialogue, needs to understand Traditional religions within their contextual purview in such a way as to:

- Save, preserve, develop, and fulfil, totally or partially, the authentic Scriptural values inherent in them.
- Retain and give expression to the deep aspirations of individual Africans and of African society manifested in certain beliefs, practices, rites, attitudes, prohibitions, laws, and ethical regulations.

Odura (et al 2008) confirms that the phenomenal growth of the AIC in Africa can be attributed to the fact that AIC take the African worldview seriously. Their mission is concerned about the hopes and fears of the African peoples. AIC have an emphasis on the Holy Spirit and as a result their mission is unlike any other. “Besides preaching [AIC] pay serious attention to the needs of people who are in various ways still close to traditional African beliefs...” (Odura et al 2008: 25). “They bring to the fore certain aspects of the Christian message which they find to be either lacking or absent in other Churches, but which they believe to be present in the New Testament” (Pretorius 2004: 92).

3.3.2 Twentieth century mission endeavours in Southern Africa

3.3.2.1 History of time

The factors that largely contributed to the spread of the Christian faith on the African continent can be narrowed down to the great eighteenth century religious revivals, the wake of the colonial era, and obedience to the gospel by indigenous evangelists and Christians (Muzorewa 1985). According to Dillenberger and Claude Welch; Christianity came to Africa south of the Sahara as a large scale Protestant missionary activity (Dillenberger and Welch 1954). This motif was clearly the way Christianity was permanently planted on the continent; and it was a combination of Christian endeavours and commerce that became characteristic of the missionary era (Muzorewa 1985). It was during the nineteenth century that Protestantism seemed to have a new and pervasive impulse to carry the gospel to the ends of the earth. The main influence of this movement for missions worldwide was due to the revivals of the day that moved people in a new way towards responding to the authority of Scripture. There was a very real Christological rediscovery in a sense, as well as a heightened immanent eschatological purview that seemed to permeate the Western Church at that time- missionary work came increasingly to be seen as the natural and inevitable response of faith to the revelation of God in Christ Jesus.

The important thing to realize with this period in history is that the spread of Christianity occurred simultaneously with the spread of colonization, and missionaries often worked together with colonial groups. Thus, there is a thin line between the missionary intention and the intent of the colonizers (Odura et al 2008). Sanneh (2008) contends that in many places there was, without question, cooperation between them, with missionaries supporting military force where necessary to establish and defend their work. An example of the attitude of missionaries to so-called punitive action taken against the city of Lagos, Nigeria, indicates their view at the time: "...Rev C.A. Gollmer, applauded the action, declaring triumphantly, 'I look upon it as God's interposition for the good of Africa...'"(Sanneh 2008: 132).

At some points this intention was further complicated as missionaries were paid by traders and colonizers to enter newly occupied territory- thus, even at this stage, the colonizers were still clearly operating under the modus operandi of Constantine; where the propagation, whether directly or indirectly, was sponsored by the rulers of Christian countries. As a result, the Christianity planted in such regions was not dissimilar to that of the West, and the assimilation of certain Western elements came with the supplanting of Christianity among colonists. Thus, the essence of the gospel became synonymous with Western culture in the thinking of the new convert. Mbiti states that “the image that Africans received, and to a great extent still hold, of Christianity is very much coloured by colonial rule and all that was involved in it” (1970: 302). Thus, the struggle among many African scholars is not postmodernism; rather post colonialism! The desire and need for Africa is for the essence of the gospel without its tainted colonial wrappings and entrapments.

3.3.2.2 Theology of time

3.3.2.2.1 From a Western perspective

The modern missionary movement, as it is known today, took its rise and acquired its characteristic patterns and psychology in a period when the tides of political power and of economic and cultural expansion, were flowing out from Western Europe and North America into various other parts in the world where their influence extended to. It was generally assumed that it was the white races who determined the general direction and speed of the events throughout the world. The missionary effort of the Churches of Europe and North America was just flowing down the current, down the stream of world power, and its pattern of thought and action was profoundly shaped by that fact (Newbiggin 1994).

Twentieth century theology was greatly affected by the happenings of the age. In America, the devastation of the Civil war and the many problems it left unsolved gave birth to a feeling of despondency in many circles. Many Christians did not share the optimism and progress-mindedness of the 'liberals'. Only Christ's return could really change conditions fundamentally and permanently. Until that happened, the world was doomed to become increasingly worse- the only hope one could have at this time, is to contain the evil that seemed to be spreading like wildfire. Thus, in these circles, evangelism was given high priority, and any form of social action was shied away from completely. Bosch (2007) states that this wind of Christian Protestantism succeeded in keeping the enlightenment at bay for a longer period of time than did its counterpart in Europe. Furthermore; "Powerful remnants of the wholeness of life, as manifested in pre-Enlightenment Puritanism, survived in mainline North American Protestantism well into the nineteenth century, long after such remnants had lost respectability in Europe" (Bosch 2007: 284).

For North Americans, the Civil war in principle destroyed the view that one could be both an evangelist and an abolitionist as Charles Finney had once been. The Enlightenment had finally caught up with North American Churches.

Having originated in Puritanism and having come to full bloom in postmillennial evangelicalism, North American Protestantism split. The one wing opted for Premillennialism, which developed into fundamentalism; it had learnt to tolerate corruption and injustice, to expect and even welcome them as signs of Christ's imminent return. The other wing formally remained postmillennial, but their millennium gradually became almost completely this-worldly; it consisted, to a large extent, in an uncritical affirmation of American values and blessings, and the conviction that these had to be exported to and shared with people worldwide (Bosch 2007: 284).

It was around the middle of the 20th century that the Church rediscovered the integral theological and Missiological relationship of mission and Church so characteristic of the early Church. The integration of the International Missionary Council with the World Council of Churches in New Delhi (1961) symbolized this shift in the protestant world, and the results of the Second Vatican Council (1962-1965) reclaimed a mission Ecclesiology of the local Church within the Roman Catholic Church. At the same time, Vatican 2 shifted from a hierarchal to a communion ('people of God') Ecclesiology. This reintroduced an awareness of the central role of the laity in the Church (Bevans & Schroeder 2006). Bosch (2007: 472) correctly asserts: "it is the community that is the primary bearer of mission... mission does not proceed directly from the pope, nor from a missionary order, society, or synod, but from the community gathered around the word and the sacraments and sent into the world".

Nussbaum (2007) summarizes Bosch's nine motifs for mission in the Enlightenment era into nine motives; four being theological by nature, three Imperialistic, and two Anthropological. The theological motifs are of particular importance to this study and are defined in relation to the Enlightenment worldview which was characteristically the age of reason, the age of science, and the age of causality and of progress. This era gave rise to the hyper confidence exerted by those who subscribed to it; and indeed all who were under its influence were tainted to some degree or another. Bosch (2007) aptly describes the effects of this era: humans became gods; facts became neutral and value-less, problems solvable and humans emancipated and autonomous.

The dominant characteristic of the modern era is its *radical anthropocentrism*. Prior to the Enlightenment life in all its stratifications and ramifications was pervaded by religion. Legislation, the social order, private as well as public ethos, philosophical thinking, art- all these were, in one way or another, stamped religiously (Bosch 2007).

In this era of enlightenment, there were three important factors that converged to exert a profound influence on missionary developments to the present day: the Great awakening in the American colonies, the birth of Methodism and the Evangelical revival in Anglicanism (Bosch 2007).

3.3.2.2.2 From an African perspective

If theology can be defined as the way people understand God, or the science of God, then, by that definition, we cannot assert that Africans had not dealt with theological issues. Although Africans had not developed a definitive Christian theology, they had ways of understanding and relating to a Sovereign, or divine being. Their theology cannot be discounted!

Kato (1985) relates an incident which occurred in Malawi where a leader of an African ancestor worship sect asked his group as he held up the Koran; 'whose book is this? His listeners replied; 'the Arabs book. He continued; 'whose religion is Islam?' The reply was, 'it is the religion of the Arabs.' He did the same thing with Christianity. The conclusion drawn was that Christianity is the white man's religion. The audience was invited to reject both of these as foreign and African ancestor worship was then declared the religion of Africans.

I agree with Kato (1985: 32) where he says; "...Christianity is truly an African religion...". The various African groups have their own traditional religions as an answer to the reality of their existence. And, the primary question being asked today relates to the nature of these pantheons of African religions in relation to Christianity. This is not a new concept to Christianity, and this is not a new issue! Pauline theology categorically points out that the worship of pagan gods is a distortion of God's revelation in nature (Rom 1: 18- 23). And whatever rationalization we try and make; the worship of gods in Africa is idolatry (Kato 1985). Indeed, the depravity evident in African traditional religions is evident among all peoples of the earth- this fact is echoed throughout the Scriptures. The Arabs used to worship many spirits. Stonehenge in Southern England is a living testimony of Druidism, which, in essence was the heathen worship of the early inhabitants of the United Kingdom. Human sacrifice was a part of Druid worship and was only abolished in Roman days.

One of the decisive points for the development of African theology within this era and beyond is the development, growth and expansion of African Independent Churches in their various forms. “The African independent Church movement may be regarded by most African theologians as one of the few major sources of an African Theology” (Muzorewa 1985: 35). What is of particular interest to theologians is how AIC indigenize the Christian faith, and provide scholars with material for an African theology based on their emphasis on spirituality and faith- healing practices and their indigenization of Christian doctrines and liturgies. Mbiti (1979) states that African independent Churches constitute an African reformation, and it is out of this that an African Theology emerges. As Sanneh (2008: 159) rightly states; “...Christianity under African conditions revealed its indigenous potential, but also its objectionable Western presuppositions”; “Christianity was born in exile, and in Africa it found a homecoming compatible with its exile origins” (Sannah 2008: 159).

3.3.2.2.3 Missions of time

Some of the key highlights of the twentieth century missions movement were:

In West Africa, much by way of mission can be attributed to African ex-slaves who settled in places like Freetown, Sierra Leone. These men and women were the vanguards for the gospel in their era and region. However, in Southern Africa, one of the leading mission societies was the London Missionary Society (LMS) which was established in 1795. It arose out of the English evangelical revival of the late eighteenth century. The society’s motivation was; “promoting the great work of introducing the gospel and its ordinances to heathen and other un-enlightened countries” (Muzorewa 1985: 27). Members of the LMS vowed to spread the knowledge of Christ among the Heathen and to propagate the glorious gospel of God (Dachs 1973). The Wesleyan Methodist Missionary Society (WMMS) from Britain also established Churches in West and Southern Africa in this era, and John de Grunchy notes that Protestant missionaries “arrived by the score from Europe and America to ‘Christianize’ the heathen”(1979: 21). The Roman Catholic Society of African Missions began its work in 1859 and started mission activities in Freetown, but due to the white people’s weak resistance to disease, the Society was forced to ‘indigenize’ their work there (Beetham 1967). It is true that they

desired Africa to come be evangelized, but each society was not only expected to convert each group spiritually, but culturally as well! “Unless the African pagans adopted much of Western culture and civilization, it was difficult to measure the success of the missionary task” (Muzorewa 1985: 29). David Livingstone summed up this missionary expectation referring to results in the Southern African context; “if we call the actual amount of conversions the direct result of missions, and wide diffusion of better principles the indirect, the latter are of infinitely more importance than the former” (Dach 1973: 54). David Livingstone clearly believed in both spiritual and physical; freedom, and it appears that unless Africans were free physically from slavery, spiritual salvation could not mean much to them- this is an important, albeit, foundational ingredient in the origin and development of African theology.

3.3.2.2.4 Transformation

One cannot doubt the tremendous socio-religious influence of Christianity on the African people that were exposed to mission endeavours within the recent sphere of African history. Baeta (1968: 15) correctly states that “missionaries were by no means merely evangelists and prophets. They were also leaders to whom the African communities looked for introduction to the highly complex new ways of life bursting in upon them...”. Possibly the most important contribution of Western missionary endeavours was bringing the Bible to Africa. “No other document has done more to influence the character of African Christianity and its theology. Most African Christians regard the bible as God’s written word...” (Muzorewa 1985: 26- 27). Thus, to necessitate the reading and studying of scripture to be undertaken by the indigenous peoples, formal education was necessary. Unfortunately, Christianity was presented in such a way that the African was made to believe that he or she had to go through social metamorphosis before becoming acceptable in God’s sight. Early missionaries were inclined to think that most African practices and customs were unchristian and consequently wrong; thus a formal education, including elements relating to language, clothing, food and behaviour were all necessary in converting the heathen (Muzorewa 1985). Mushete (1991) elaborates on the scope of modernity in Africa and sees that the immense transformation that took place can be grouped into three distinct headings: the functional level, structural and representational level respectively. The functional level includes various transformations pertaining to clothes, landscape communications,

population, production and work. The structural level deals with customs and behaviours, seeing that Europe superimposed its own traditional system upon Africa. Finally, the representational level, is where we define the most fundamental meaning of life; particularly relating to fundamental metaphors, symbols doctrines and rituals.

The early Christian settlers in Southern Africa particularly gave the impression to locals that the Christian faith was a religion of material abundance; and thus, material wealth was one sign of spiritual blessedness for most African converts. I would go as far as saying that Western materialism was often used to effectively induce a positive attitude toward Western culture and values. "Spiritual salvation was advertised through material possessions, especially imported Western goods" (Muzorewa 1985: 33). Missionaries brought Christianity to Africa largely because they believed that Africans had either no religion, or that their religion was primitive and evil- both of these views have been proved incorrect. Right or wrong, that is not the concern of this survey, however, the influence exerted was immense, and the changes far reaching.

There exists in Botswana today, two 'synergetic' judiciary systems that run parallel to one another, seemingly without much conflict. If a crime has been committed in a village context, one has the option to engage either the local police and open a civil or criminal case, or, too approach the local 'Kgotla' for council and allow the traditional system to work towards justice. This system is still strongly upheld in all rural areas, but many local chiefs are finding the increasing rates of urbanisation within the Republic of Botswana a challenge as local values and traditions are slowly being eroded. This problem is complicated further with the influx of foreigners into villages- especially those near urban settlements. Modernity's influence is seen, but, traditional values have been historically upheld and preserved, thus, seeing both continuity and discontinuity to colonialism.

3.3.3 Twenty-first century mission endeavours in Southern Africa

3.3.3.1 History of time

The era in question saw the end of the modern era as such and the advent of yet another epoch of world history that would follow modernism; it has been labelled postmodernism. However, Bosch (2006) states that all other epochs belong to the past; we can therefore, in a real sense look back on them. The situation with postmodernism is fundamentally different. “New paradigms do not establish themselves overnight. They take decades, sometimes centuries, to develop distinctive contours. The new paradigm is therefore still emerging and it is, as yet, not clear which shape it will eventually adopt. For the most part we are, at the moment, thinking and working in terms of two paradigms” (Bosch 2007: 349).

An era of paradigm shift is a time of deep uncertainty- and thus, such uncertainty appears to be one of the new constants of the contemporary era and one of the factors that engender strong reactions in favour of hanging on to the Enlightenment paradigm, in spite of signs of its immanent break up. The entire edifice of enlightenment worldview and epistemology is being challenged. According to Bosch (2007), the first attack came from the field of Physics where scholars such as Albert Einstein and Niels Bohr introduced a revolution in thinking so much so that many stated that the very foundations of science have started to move and that there is almost a need to start over again; Capra (1983) concurs in this observation. Bosch (2007) correctly observed that the entire enlightenment paradigm was thereby deemed wholly corrupt.

3.3.3.2 Theology of time

3.3.3.2.1 The Challenge to the Enlightenment worldview



Figure 2 The challenge to the Enlightenment (Bosch 2007: 351- 362)

The theology of this period in question is not 'static'; however, Bosch highlighted some important elements of the emerging Missional paradigm that are of particular importance for our purposes (Bosch 2007). I have chosen to adopt Nussbaum's outline of Bosch's paradigm as it is far easier to handle, rather than many uncategorized dimensions.

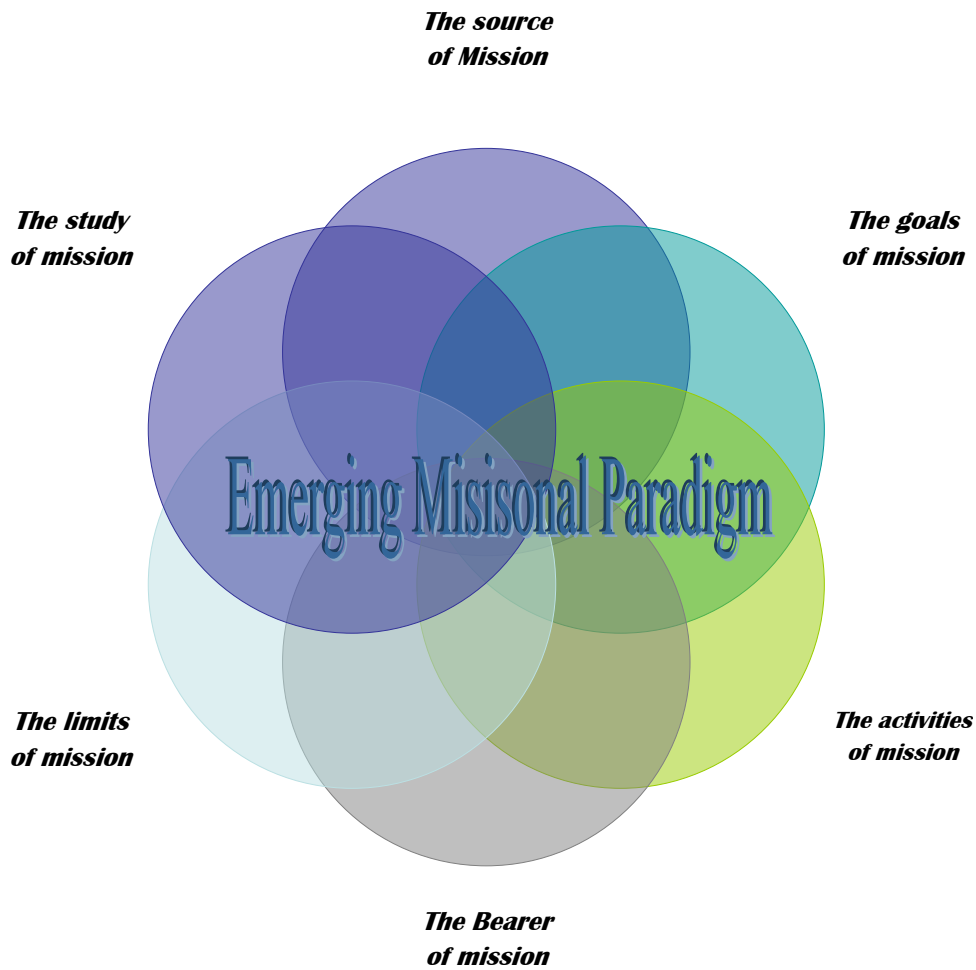


Figure 3 An emerging Missional paradigm

3.3.3.3 Missions of time

In many places in the twentieth century, it was dangerous to be a Christian; indeed, Nigeria's tension between various Muslim and Christian factions can well illustrate this as a pattern for the twentieth century missions landscape (McLeod 2006). However, by the end of the twentieth century attempts to suppress Christianity by force; have largely been abandoned.

The ideal of Christendom, although rejected by the West, is being embraced by many African nations. Zambia is a good example of this when in 1991 President Frederick Chiluba declared the country to be a Christian state. In the previous year, presidents, Prime ministers or other leading political figures of eight African countries had participated in a prayer breakfast in Lusaka and the invitation of Kenneth Kaunda. “This breakfast is significant in portraying the way that Christianity is seen in some parts of Southern Africa- as something totally good, which enhances the standing of all associated with it” (McLeod 2006: 640- 641).

3.3.3.4 Transformation

Christianity in post colonial twenty-first century Africa is permeating the prevailing culture in many Southern African countries and beyond. This can be seen in the many Christian slogans on cars and buses, and the number of businesses named with Christian slogans. The Church is seen as central to society and serves a very practical role in the cultural reorientation of many urban dwellers in many African centres (McLeod 2006). To many Westerners this is likened to Britain or the United States of America in the nineteenth century.

3.3.3.5 Current trends

At this point I would like to turn my attention to the Botswana context in order to gain further insight into the issues of the present day and how they relate regionally within Southern Africa.

3.3.3.5.1 Population

At independence the population was largely rural and the majority of the people resided on the Eastern part of the country. Most of the people were mobile commuting between villages, cattle posts and the lands. With the rapid expansion of economic activities in the

1 In 1991, 19 of Botswana's villages started to be classified as urban villages.

The number of urban villages increased to 27 after the 2001 Population census. Urban Villages were defined as villages with a population size of at least 5,000 and at least 75 percent of the workforce engaged in non traditional agriculture economic activities. These are however different from the more established urban areas such as Gaborone, Francistown, etc. Examples of urban villages are Molepolole, Mahalapye, Serowe, etc. It became obvious that by the mid 1970s and 1980s, the pattern of settlement changed rapidly. There is a growing concentration of the population around major towns such as Gaborone, Francistown, Lobatse, Molepolole, Serowe, Palapye, Selebi-Phikwe and Maun (CSO 2006).

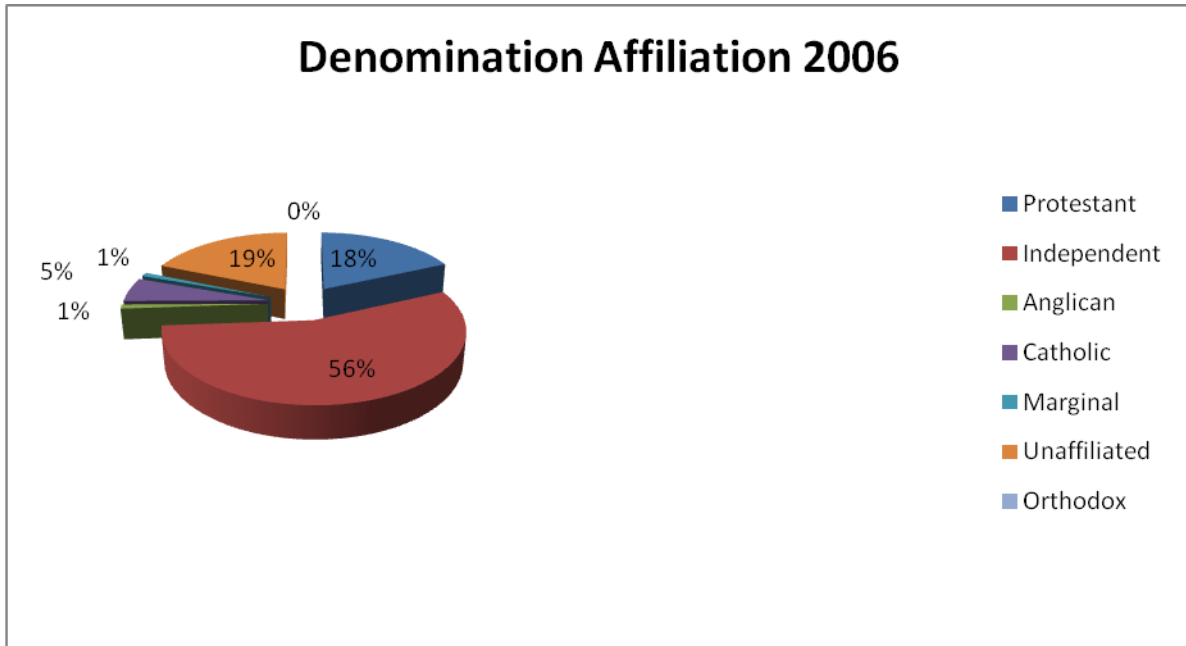
3.3.3.5.2 Religious and Ecclesial affiliation

According to the Botswana Demographic Survey of 2008, The majority of Botswana's population (62.7 percent) profess Christianity. About 27 percent of the people mentioned 'God' as their religion. Interestingly, 7.9 percent of the population do not follow any religion at all. 'Badimo' is the only other religion which has some importance in Botswana with 2.2 percent followers. All other religious faiths combined have less than one percent following.

Religious Affiliation 2006



According to Operation World (Johnstone 2001), the Tswana were the first Bantu people in Africa to respond to the gospel; several tribes turned to God in the 19th Century through the LMS from England. Other missions followed. Nominalism soon became a major problem, since each mission planted what became virtually a 'state' Church for the tribe that received that group. The majority of Tswana are Christian in name but given over to immorality and drunkenness accentuated by the breakdown of family life. In some areas, over 90% of children are illegitimate (Johnston 2001: 118). Protestant Churches are not currently maintaining their numbers, and the fastest growing grouping is the African Indigenous/ Independent Churches (AIC).



The above chart illustrated the Denominational affiliation of Christians in Botswana. However, the statistics that are available do not give the appearance of great accuracy, and the question of sources of data is unanswered. For instance, there is a discrepancy in Operation world (Johnstone 2001) when it comes to the total number of the general populace that profess Christianity they assume a figure of 1.085.102, however, if one adds the total number of Christian members and affiliated of Churches, the number is 1.311.000. Thus, that would mean that the total percentage of Christians in relation to the general populace would be well over 70%.

Largely due to the tribal affiliations with various Christian denominations, it is challenging to isolate specific contributing factors to the growth of Christianity within the Botswana context. One thing is certain; Christianity, in some form or another, is deeply entrenched within the worldview of most Batswana, even though morality is being eroded in the twenty-first century context. Historically, among the Batswana, “Christianity was accepted as a means of bringing education, western commodities, trade and prosperity. Christianity was not accepted as a religion as such but because of the benefits going along with it. It is along this process that transformation took place (Kealotswe 1999: 227).

3.3.4 Nature of change in missions in Botswana

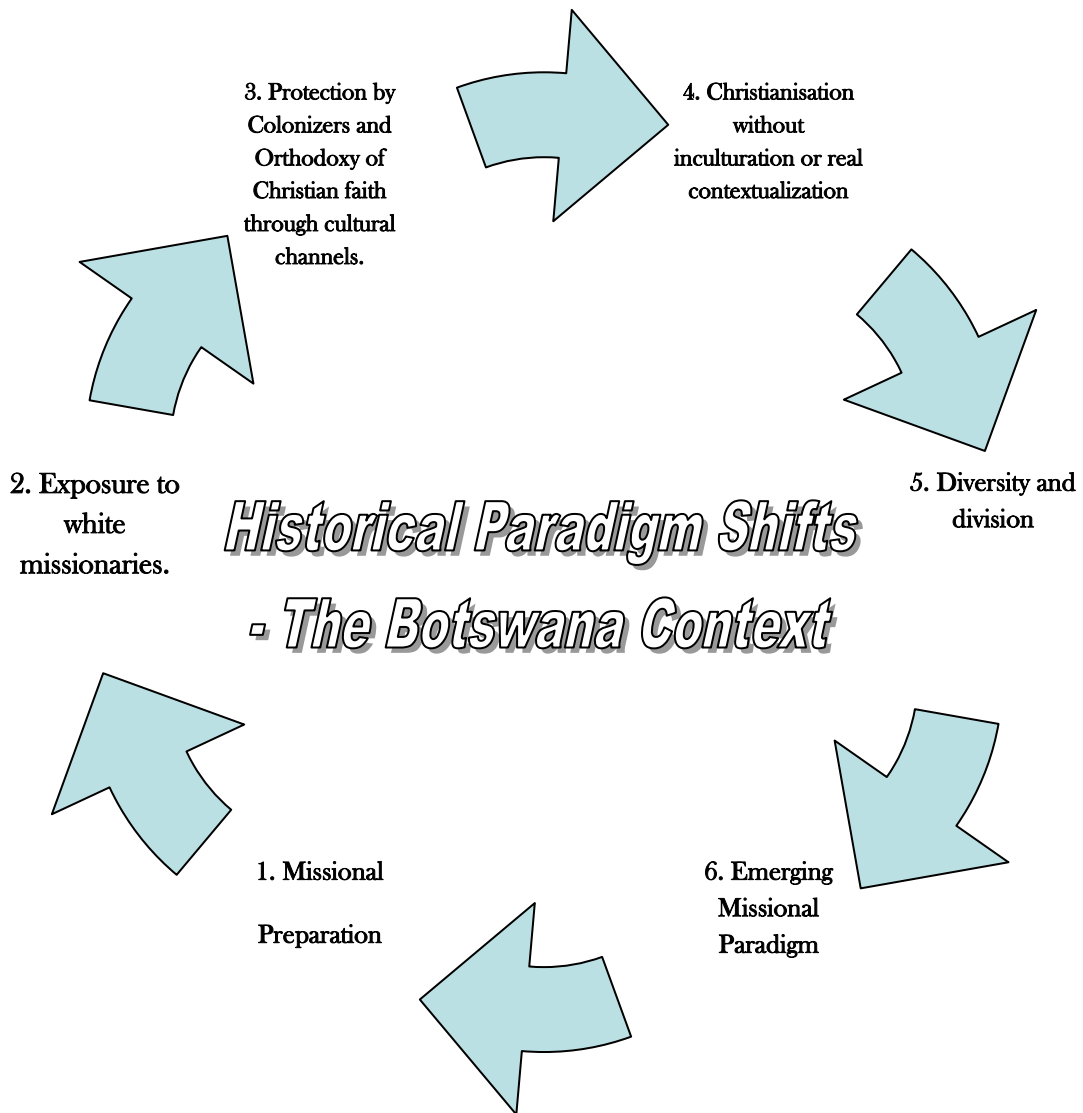


Figure 4 Paradigm shifts in the Botswana context

3.3.4.1 Foundations of holistic architecture

Africa is indeed a land of immense potential, however, there are many challenges that Africans face in this new era of 'post- independency', challenges that need to be uniquely dealt with by African Scholars and concerned ordinary Christians dedicated to the cause of Christ for our continent. The diagram below illustrates 4 problems that face the African Ecclesia today. These Challenges are to be seen in the sphere of African Ecclesiology (Muzorewa 1985).

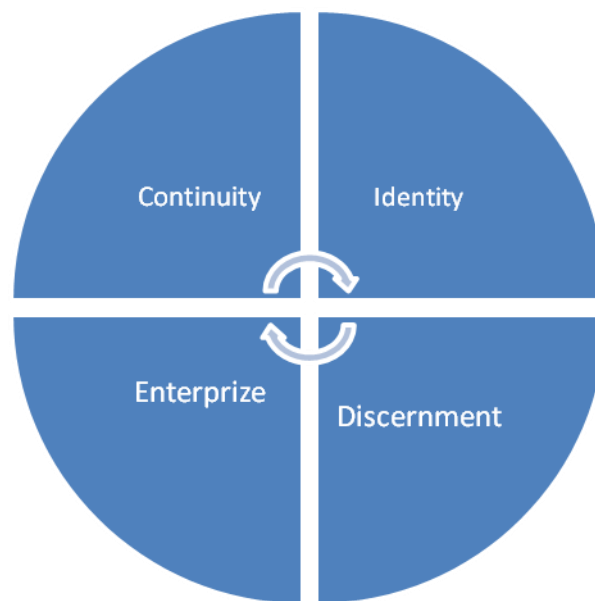


Figure 5 Problems facing the African Church today

3.3.4.1.1 Continuity

Despite the incredible, albeit surprising, growth of African Christianity, it still seems that the Christian faith remains somewhat alien to many African believers in its current and historical forms. Traditional (Mainline) Christianity in Africa has in many respects fostered a dichotomy between Christian faith and traditional religion which leaves many African Believers somewhat existentially estranged, grappling with their new found faith in the respective African; albeit Botswana worldview.

This problem is further compounded in our era by the rapid rate of urbanisation and development in Southern Africa particularly and along with the former; the continual and relentless corrosion of traditional values in post colonial African societies. What is the meaning of being African today? What is the role of tradition? Who is right; tradition or western systems? These are some of the pertinent questions many Africans face today, and will increasingly become central to African discourse and theology.

If we are to believe that theology is always contextual and the Christian faith and message 'liquid' and inherently adaptable and translatable; then it naturally follows that what we need to do in Africa is to establish *continuity* with the African worldview and bridge the gap between the Christian faith and Traditional religion as well as the emerging cultural and 'religious' scene. Therefore, an African theology is needed to accomplish this. Muzorewa (1985) is correct in stating that African scholars need to employ relevant theological 'tools' to formulate Christian theological tenets within the framework of African traditional religion. Muzorewa (1985: 99) rightly states: "Theology, if there is to be continuity with traditional religion, must be responsive to African cosmology and a worldview centred on a concern for survival, for, unless any given 'truth' leads to or enhances survival, it cannot be deemed crucial for the African". Although this statement is set in a time that would have personified this truth; it still contains an element of truth in that what must be totally avoided is an ivory tower theology, as it will only further enhance the African existential dichotomy, what is needed is ontological and experiential change- truth must affect one's being and living.

3.3.4.1.2 Identity

This factor is crucial in understanding context and applying truth. However, it is unfortunate that much of the colonial era's Missiological endeavours have been tainted by the colonial influence as much of the recognised work done was on the part of the Mission Churches or colonial (Western) missionaries. This is especially true when it comes to theology and formulating Missional praxis within the Ecclesia in Africa. As has already been established; we cannot escape the fact that many people working among the 'natives of Africa' of any given country throughout the continent in the colonial era worked closely with the colonizers. And in all honesty, it was difficult to differentiate between the motives of the missionaries and colonizers in that era as they were so interlinked. Much has been written on this topic, and it is not the purpose or intent of this paper to decide whether their motives or methods were correct or justifiable. Nonetheless, it must be stated that the progress of spiritual growth in Africa was not enhanced by the coming of Christianity under these circumstances; it was disrupted and often distorted. Muzorewa (1985) rightly states that Theology must, to establish and preserve the identity of the African people, resist any tendencies toward domination and dehumanisation. What is needed is the utilization of an *African epistemology* as the governing factor defining the meaning of 'text' within the worldview of the people it is presented to. What is the source of an African Missional ecclesia? Where should we begin?

As the diagram below suggests, there is no single source for a Missional Ecclesia, rather, there are a plethora of sources which can contribute to the epistemological core of the broader spectrum of African theology, and by implication Missiology.

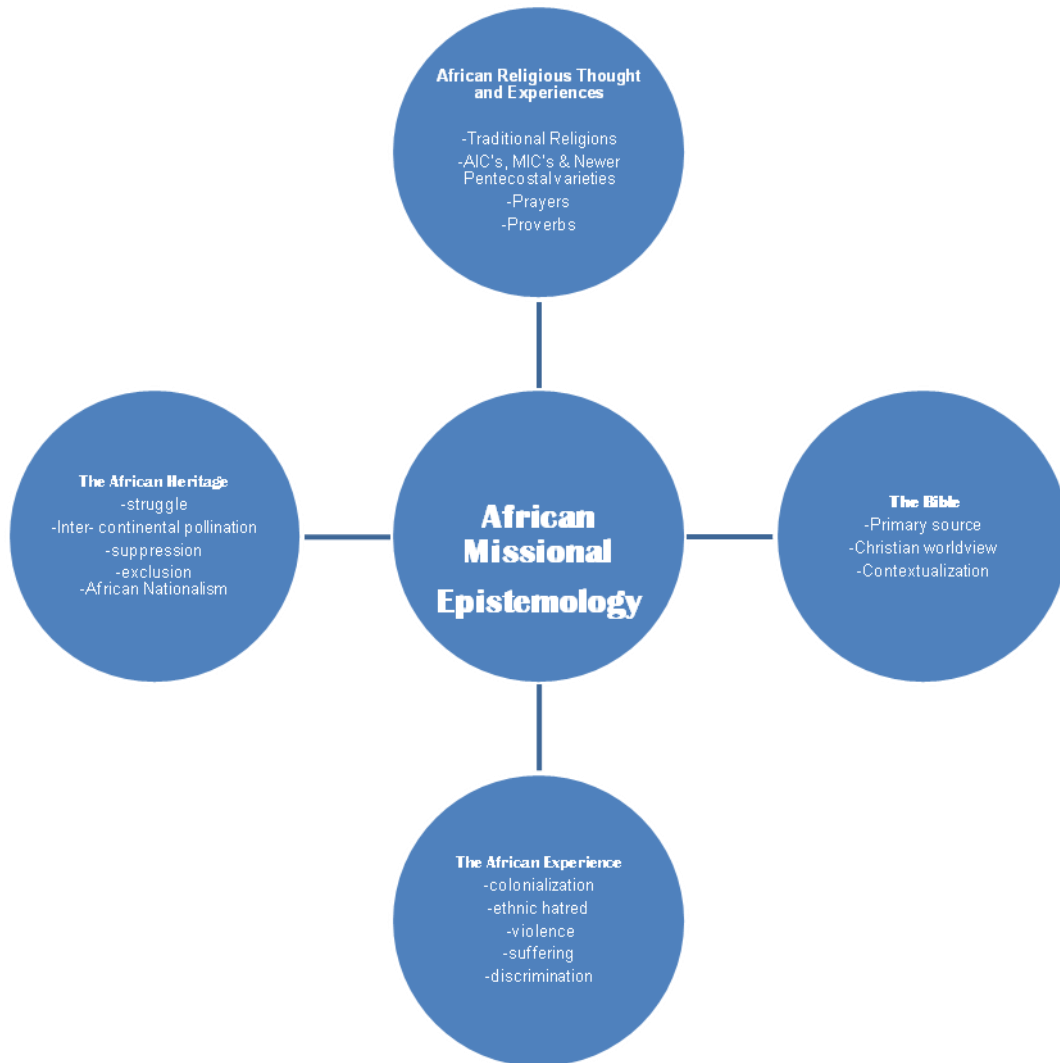


Figure 6 African Missional epistemology

3.3.4.1.3 Discernment

I wholly agree with Muzorewa (1985) where he points out the fact that the African Church is constantly finding herself in changing socio-political situations, thus, a theology of the Church's responses and involvement is needed, thus African theology is the only hope in providing a 'home grown', holistic, African interpretation of the times that affects Church praxis. For, unless the African Church develops a distinctly African theology, how can the problem in question be solved? However, we need a framework within which people may understand and actively respond to political, social and religious issues. Muzorewa (1985) suggests a de-compartmentalization of African life in order to

recapture the holistic philosophy which is a genuine African lifestyle. I do not fully agree with the term employed here, and suggest, rather, a *deconstruction* the African worldview and life that will lead to reflection, movement, continuity and discontinuity. It is not simply an issue of semantics, rather one of theological 'tools' employed.

AIC as a source of African theology needs to be considered as important in understanding the worldview of the African people they minister to so effectively. One of the most prominent changes in the social life in Africa over the last century has been the shift from rural areas and villages to urban areas and cities (Odura et al 2008). Along with this shift, many cultural and social changes have taken place that continue to affect those living in urban areas as well as those 'left' in the rural areas and villages. Within this change forces such as politics, development, education, entertainment, economy, city life all come into play which leads many African people to feel caught between two conflicting worlds (Oosthuizen 1997; Pretorius 2000). Many Africans experience difficulty trying to adapt their traditional way of life to a world that does not care about their African ideas of family, community, time, possessions, spirituality etc (Odura et al 200). Urbanisation can be seen as both positive and negative Kiernan (2004) argues, however, these areas remain important centres of ministry for Churches. AIC have taken bold steps in ensuring that urban centres be permeated with the gospel and many communities have been established with the sole purpose of replicating family life in urban centres bringing harmony through relationships in order to cope with the challenges of modern urban dwelling. AIC contribution to the wider Christian body related to the way they effectively meet the need for family in an increasingly fractured society; the way friendships are fostered where members practically help one another with life issues. The fears and insecurities of many are dealt with in a serious manner and African answers (although not always sound and Biblical) are given to problems that arise and challenge members. AIC Churches are characteristically more multicultural and accepting than more traditional Churches and provide a place where both men and women are seen as gifts to the Church and are encouraged to utilize their gifting through the empowering of the Holy Spirit. The view that their ministry is both 'attractional' and 'incarnational' is supported by Odura (et al 2008). No one is limited by race, gender or lack of education or money.

One of the weaknesses of MIC is that they tend to employ ministry frameworks that have little relevance to their specific context. This can be seen through models of Churches that have historically been employed in Church planting and revitalization throughout the continent. Few have been truly effective; primarily because it is ontologically defective and epistemologically remiss. MIC can learn from AIC and the wider neo Pentecostal movement in their 'Missional hermeneutic' towards a relevant African Missional Ecclesiology. There is need for honest dialogue and communal Missional discernment in Church life within the Southern African scene- this can only be achieved through the enabling of the Holy Spirit. It is not the easy route, but as AIC and neo Pentecostals continue to show; it is the most effective route that makes sense to our context.

3.3.4.1.4 Enterprise

The exploits of the Western missionaries were quite fruitful in Africa. Mission stations, where missionaries lived and worked, were developed throughout Africa. Hospitals were built, schools were built. Much was developed and achieved from this standpoint. However, one of the current Missiological issues is related to the presence and continuous influence of missionaries and 'mother' Churches in Africa. The view of many African theologians, pastors and Christians is that, although the African Church is expanding physically, their presence to a large extent is stifling the spiritual growth potential of Africans. In the early years the missionaries gathered those who converted to the Christian faith at the mission stations as they desired to protect the new converts from 'heathen' practices. The missionaries gave the new converts all that they needed but somehow gave them little responsibility or freedom of choice (Odura et al 2008). Pobee (1979) rightly states that this policy of missions inevitably undermined the unity of the traditional society and the authority of traditional rulers, thereby calling forth their anger and resentment of the Christian faith. This policy in turn fostered cultural segregation and dependence on the missionaries for food, clothing and education. Their protection, I believe, hindered the translation of the Christian faith as the newer converts were unable to interact holistically and fruitfully with the prevailing culture of the day shedding light onto its inherent weaknesses and elevating its obvious strengths. Mission was restricted as the faith continued to remain largely alien to many Africans.

The former colonizers still seem to exert a paternal influence in post colonial Africa that can be classified as neo colonialism in the sense that an old system has been reshaped and has reappeared in a different context shaping the praxis of Mission Churches. Also, the issue of foreign aid, although been received with gratitude, over time, inevitably fosters a spirit of dependency to donor Churches or organisations (Muzorewa 1985)- this in itself can hinder mission as policies, methods, means, ministry and results need to be measured by non-African standards to keep the funds flowing. AIC contribution to the wider mission of the Church is that the surprising growth of the AIC in the past century in Africa shows how much mission can be done for free. AIC are not dependant on finance (especially external/ Western) to do ministry. Even missionaries from AIC do not cost anything to local Churches as they are sent with the understanding that they are to be self supporting. Oduro (et al 2008: 159-161) makes a pertinent point when he states: “What the AIC have learnt is that the real mission of the Church is to show those around us that God is alive and at work inside us... and all this good news can be shared with the people around us for free...”.

AIC and MIC alike have noted that a paradigm shift has occurred Missiologically where Africa is not the *object* of mission, but has become a *participant* in mission sending, not only in Africa, but throughout the world; as has been noted with the proliferation of AIC in Diaspora faith communities worldwide. Where traditional mission sending agencies have been cutting down on missionaries sent to African and other parts of the world, this has given the African Church ‘space’ to contribute. Within the Baptist Union of Southern Africa’s (my own denomination) mission agency many missionaries have been sent to fill gaps in areas that were occupied by Western missionaries. This trend is encouraging, as it shows that Africans are continuing to take initiative when it comes to missions throughout Africa.

The AIC contribution to both the Church’s Missional self understanding and to its Missional praxis is significant and important for mainline and MIC to consider. AIC are found in over 59 countries throughout the world and are not uniform in any way. Oduro suggests that studies conducted in 2001 confirm that there are more than 83 million AIC members with at least 10000 different denominations in Africa alone. AIC are not uniform in size, beliefs or praxis. However, despite all this, the importance of the AIC movement cannot be questioned. Bosch considered AIC to be the most remarkable new

development in the worldwide history of Christianity (Odura et al 2008). “Few students of the African religious scene today would doubt the importance and the significance- also for the future of Christianity on this continent- of African Independent Churches. These Churches... may indeed be seen as the fifth major Church type, after the Eastern Orthodox Churches, the Roman Catholic Church, the Protestant reformation and the Pentecostal Churches” (Daneel 1987: 9).

AIC members display an enviable quality in that when members of a particular AIC migrate to other countries, they simply take their Church with them and start another branch where they are located in what is called the African Diaspora Communities (Odura et al 2008). In the year 2000 alone Pobee and Ositelu (1998) states that there were at least 20 AIC congregations in Amsterdam alone. The presence of these Diaspora faith communities is increasing exponentially in Western countries all over the world. These Churches are characteristically very sure of the particular mission as given to them by the Holy Spirit and are very bold to evangelize where they are located. This can be attributed to their phenomenal growth especially in Africa. Odura et al (2008) states that even when those Europeans who have no religion see them “as unauthorised intruders from poor nations, they refuse to apologise for their coming, since ‘the earth is the Lord’s and the fullness thereof’” (Gerloff 2001: 177).

Having said that; it is of utmost importance for the African Ecclesia to further develop its ‘theology of mission’. “The Church needs to reformulate its *self- understanding* so that it may genuinely know itself as a part of Christ’s mission in the world” (Muzorewa 1985: 100)- this is the crux of this dissertation; that the African Ecclesia recognize its Missional identity and formulate a contextually relevant African Missional Ecclesiology. What is our response to Scripture’s Missional injunction? What is our response to the poor and the wealthy, the sick, those stigmatised and the disenfranchised? What methodology needs to be employed to further the cause of an African Missiology?

This is an important motivation and element of this dissertation! The need for an African Missional ecclesia is imminent and essential to the health and vibrancy of African Christianity- AIC have shown MIC and other Christians, both in Africa and elsewhere, that this is indeed needed and achievable, not only in the West, but also in Africa.

3.3.5 Tenets of emerging architecture for mission

There are many factors to consider when talking about the phenomenal growth of the African Ecclesia over the last century; these will be considered below, however, one of the contributing factors to the growth of the independent Church in Southern Africa is the focus on the Kingdom of God. In the case of the beginnings of the Spiritual Healing Church in Botswana (which led to its growth and expansion into Southern Africa in general), the preaching was seen as the decisive turning point. Morolong's preaching was apocalyptic in content and charismatic in style. He called on the young people of the village to prepare for the coming of God's Kingdom by reforming their lives. People came in throngs to hear Morolong's preaching, and he is remembered by those who heard him as the one who 'planted the Spirit' in Matsiloje (Freisen 1994: 40).

3.3.5.1 The power of religion

As has already been established; Africans are deeply religious. Religion permeates the whole of life from conception to life after death. As witnessed in songs, prayers, stories, proverbs, myths and ceremonies, the glory, power and authority of God are revealed in the heavens and in nature in a way which writes a knowledge of God on the hearts of all Africans. Biblical names, phrases and saying about God are given to both people and places as names, written on wall hangings, car stickers and dresses (Oming 2005). "Such godly zeal makes for a fertile ground for Christianity and gives new meaning to life for every African" (Oming 2005: 54).

3.3.5.2 The power and authority of Scripture and the role of special revelation

Scripture plays a critical role in the Southern African religious scene. It is through Scripture that God almighty communicates to people; the Bible is the living word of the living God, who demonstrates his power in the lives of believers. Africa is spoken of in Scripture and is seen as a storehouse for divine purpose. This living quality of God's word at work in our world is the dynamic power behind our mission (Oming 2005: 55). For example, God uses Africa and Africans for very distinct missions, such as those recounted in Scripture:

- When famine threatened the life of Abraham, he and his family were sent to Egypt for safety (Gen 12: 20).
- When Jacob's family faced a famine, God had already sent Joseph to Egypt, where the family was eventually blessed and multiplied (Gen 37: 28; Ex 1: 7);
- God sent Jesus and his parents to Egypt for their safety (Mt 2: 13) and in fulfilling of prophesy (Hosea 1:1);
- Ebed-melech, a God- fearing Ethiopian, saved the life of the prophet Jeremiah (Jer 38: 7)
- Simon of Cyrene (Libya) helped Jesus carry the cross while others looked on and mocked (Mk 15: 21);
- The Ethiopian eunuch was converted in the beginnings of the fulfillment of Christ's commission to take the gospel to the ends of the earth (Acts 8: 27)

3.3.5.3 The power of the Holy Spirit

"The Holy Spirit is the power behind the growth of the Church in Africa" (Oming 2005: 55). Mission is the work/ mission of the Holy Spirit! See Mk 13: 11/ Jn 15: 26- 27/ Jn 20: 21- 22/ Acts 1: 8. Therefore, the witness of man is secondary to the witness of the Holy Spirit. As one examines Scripture, it is

often taken for granted that witness is essentially borne to Jesus by the Holy Spirit, and that the part the Church plays is a secondary instrumental part.

As one looks comparatively at the modern missionary movement, which coincided with the Western economic, religious and cultural resurgence, and the missionary movement in the Apostolic era, a simple observation is that Paul came with *no superior financial or cultural authority*, and did not establish the kind of links between Western Churches and younger Churches in the same way as we have done today. On the contrary, it can be demonstrated that Paul based his entire faith on the power of the Holy Spirit to create new forms of Churchmanship, very different from the forms that existed in Judea in the old Church of Jerusalem (Newbigin 1994).

One of the negative spin-offs created by the Western missionary movement is paternalism and dependence. Newbigin (1994) states that because of the West's possession of wealth, culture and influence, many have tended to think of the missionary task as a program of teaching and training, and uplifting, in which the west was doing the guiding and directing. The west determined the syllabus, set the exams and measured the results. This has created a perplexing difficulty in world mission today. The root of this error lies in our failure (on both sides) to take seriously the fact that the mission of the Church is not a program of teaching and training analogous to a cultural program of expansion; that while there is a teaching ministry involved in it, the fundamental witness to Christ is a witness borne by the Holy Spirit himself. He is able to create under totally different conditions the forms of the Church in such a way that they belong to that place and people, instead of being mere pale reproductions of the form of the Church with which we have been so familiar with, so that they have their own authentic roots within the life and experience of the people themselves (Newbigin 1994).

3.3.5.4 A holistic approach to mission

The Anglican Church of Uganda is attempting to integrate her strategy in order to provide a holistic ministry. It is focusing specifically on:

- Human resources by means of leadership training
- Ministry among urban migrants
- Families and people on the margins of society such as sex workers, prisoners and street children;
- Income generation projects to alleviate poverty;
- Peace building seminars and civil education (Oming 2005: 56).

“The challenge to the global south is to assess the threats facing the Church today and create integrated mission strategies in which each ministry complements the others in order to offer Christian mission at its best” (Oming 2005: 57).

3.4 Architecture for an emerging movement with its various implications for Botswana and Southern Africa

There is much reflection on the many challenges faced by Western Churches and problems; however, it has been my experience that very little is said about the state of the African context, and the multiplicity of challenges facing African Christians. Along with this comes the affirmation that many challenges faced by 'Western Christianity' cannot be ignored, however, there is a need for African Scholars to 'rediscover Christ' within their own contexts and extrapolate relevant applications. This in itself is an evident gap in research and is problematic because of the diversity of contexts, cultures, communities and Churches. I have not found research that acknowledges or addressed the need for a Missional renaissance within faith communities of Botswana with relevant, practical application.

There is need to commence with a bold recognition of the fact that the Church-in-mission today is facing a world fundamentally different from anything it faced before. In the light of this quantum leap, Ogne & Roehl (2008) rightly state that this calls for a new understanding of mission. "We live in a period of transition, on the borderline between a paradigm that no longer satisfies and one that is, to a large extent, still amorphous and opaque. A time of paradigm change is, by nature, a time of crisis... the point where danger and opportunity meet" (Bosch 2007: 366).

One of those opportunities for interaction between the Global North and South is on the ongoing conversation relating to the 'emerging Church debate'. In fact, having done some preliminary reading on the issues involved, I have become convinced that this is a global conversation regarding the same issue on different sides of the coin. McLaren (2007) discusses his intellectual journey grappling with the concept of postmodernism- which I have always thought was largely a Western, perhaps even generation problem. However, he states that the shift from Modern to Postmodernism can be described as that "...from a hyper- confident Western culture to a culture full of second thoughts and profound suspicions" (McLaren 2007: 43- 44). Dr Mabiako Kenzo, a Congolese Theologian assisted McLaren (2007: 44) in this journey by stating:

...the term Postmodern was one side of a coin that had two sides, and both sides were essential parts of one emerging global conversation... post modernity was a key term in a conversation among the excessively confident. This concept helped... the West to understand and undermine our own colonial culture's confidence-mania and uncertainty-phobia... we in the West focused on the field of epistemology, which explores how we have rational confidence that what we call knowledge or truth is really, truly true... postcolonial was the other side of the coin, a key term in a parallel conversation among those who had been dominated and colonized by the excessively confident. The formerly colonized... were trying to rebuild a new kind of confidence among people whose confidence had been shattered and ground into the dirt through arrogant Western colonialism. They needed a restored confidence to face the ugly aftermath of centuries of domination and exploitation. They did not focus on philosophical questions of truth and epistemology, but rather on social questions of justice, which are ultimately questions about the moral uses of power. The only way ahead... was for the formerly colonizers and the formerly colonized to face both sides of the coin together, never wanting truth without justice or justice without truth.

This comparison is helpful as it places the concerns of both the Global North and South as important and interlinked- therefore, one cannot talk about one without giving equal consideration to the other! Also, the paradigm shift that has occurred is important, for both the Global North and South to consider as it is a global issue pertaining to the Christian faith and deserves the attention of the worldwide Church.

Gibbs (2009), in his recent book; "*churchmorph*", describes five megatrends impacting the Church in the West. These are highlighted in the table below with a few significant characteristics of the respective paradigm shift. The Characteristics are by no means exhaustive; rather they are selectively limited.



MEGATREND	CHARACTERISTICS
From Modernity to Post-modernity	<ul style="list-style-type: none">• Hierarchical authority structures predominant (Church and State)• Monarchy prevailed (incl. new forms)• Overconfidence in human ability• Development focus• Environmental consequences• Renaissance and Enlightenment thinking challenged by post modern thinkers• Postmoderners are fearful and uncertain of future• Decline in Church attendance/acceptance in West
From the Industrial age to the Information age	<ul style="list-style-type: none">• Decentralisation of power• creation of autonomous national Churches at first then the rise of denominationalism• Industrial revolution• Urban migration increased significantly• Positive 'can do' environment economically and religiously• Spread of internet ushered in information age• Open access to information without 'gate keepers'• Rethinking of organisational and hierarchical structures in secular and religious world
From the Christendom era to Post-Christendom	<ul style="list-style-type: none">• Under Christendom the Church had a position of privilege and power as an



Contexts	
	<p>agent of the State.</p> <ul style="list-style-type: none">• Post- Christendom people became increasingly distant from Church life.• 'Attractional' ministry the dominant/ prevailing Church praxis as exemplified in the Mega Church movement.• Shift from 'attractional' to 'incarnational' ministry popularized.• In Post Christendom the Church is once again marginalised and is not trusted
<p>From production initiatives to consumer awareness</p>	<ul style="list-style-type: none">• Assembly line production initiated in USA and popularisation of mass production.• Exponential technological advancement• Diversification of consumer markets presented challenges to manufacturers• Marketing and advertisement thrived• Rise of rapid consumerism affecting all spheres of society including Churches
<p>From religious identity to spiritual exploration</p>	<ul style="list-style-type: none">• Increasing de-popularisation of traditional religious institutions.• Movement from mainline to independent Churches (consumerism driven?)• Rise and proliferation of 'Spiritual ideology' without affiliation to a specific religion or organisation largely influenced by Eastern thinking and spirituality.• Increasingly pluralistic society

Although Africa has been shaped by the shifts that have happened in the West, there have been significant events and trends that have shaped the Botswana context, some of which can be true of most parts in developing Africa. In Africa, we have equally experienced change that has impacted and continues to impact Batswana society specifically (as this is the focus of this dissertation).

- We have moved from Colonialism to Independence and Post Colonialism that continues, however, to be influenced by 'neo colonialism' that is shaping the face of the country and the region.
- We have moved from poverty to prosperity through industry and development (Capitalism) but recognise the need for economic diversification and greater poverty reduction among their own people.
- We have moved from missionized (through MIC) to Missional (AIC and neo Pentecostals) as Christians in Africa realize their ultimate calling and the *mission Dei*.
- We have moved from the traditional era to neo modernism where traditional values and worldviews are continuously challenged and corroded.
- We have moved from underdeveloped to economic diversification in a short period of time that perhaps has not allowed enough room for moral regeneration and may be the reason for much of the moral degradation in Batswana society.
- We have moved from Mission Churches where historic ties were important to specific tribes within Botswana and where Western ideas and praxis was unquestionably imported and thought to be correct whether or not they were contextually relevant or effective. Mission Churches often focused on Scripture, Christ and Theology to spirit Churches that are independent, and are largely initiated by Africans taking their context and views seriously; these Churches focus primarily on the Holy Spirit's work in and through the life of individual Christians.

There has been much talk in recent history about the Missional Church as well as the emerging Church; especially from a Western, first world perspective. There is a growing global conversation ongoing that is of some importance to understand. What is the Missional Church? What is the Emerging Church? Do these concepts have any influence over Africa?

Missional Church	Emerging Church
<ul style="list-style-type: none"> • Most coherent development that arose out of the Gospel and Our Culture Network inspired by a small group of scholars who further developed the thinking of Lesslie Newbegin whose 	<ul style="list-style-type: none"> • Its major strength lies at the grassroots level at which it operates. • Theory arise out of praxis, thus it tends to be diverse and less coherent.



concern was for Churches in Europe at the time.

- Arose out of the fact that the Church in Europe particularly had been largely discredited due to lack of evidence in the lives of those who claimed to be Christians.
- Emphasis on the formulation of a “domestic Missiology”.
- The West has become a mission field again necessitating the placement of God back in the centre of communities again and allowing Him to shape and give meaning to life and mission.
- Provides strong challenge to Churches (particularly in the USA, Europe and Australia) with a firm theological undergirding.
- Mission as quintessence of the Church is the essential contribution and emphasis of this movement.
- This movement struggles to translate theory into practise within the local Church context and has created some confusion as Missional language has been adopted by pastors without any change in the modus operandi.
- A strong focus on the “being sent” nature of the Church.
- A focus on the life and ministry of Jesus in and through the Kingdom of God.
- No centralised institutions to block growth through control.
- Communitas is viewed as superlative to community in that the most vigorous forms of community are those that come together in the context of a shared ordeal or definition by a God- sized mission.

- It embraces a wide range of practises and theological antecedents
- More spontaneous in nature and it is a bottom-up movement as opposed to a top-down, more orchestrated movement.
- Represents local initiatives and strategic alliances and is thus difficult to categorize.
- It is non-confessional and is not always defined by a ‘statement of faith’ to which all are expected to subscribe. It is typically non denominational; rather multi denominational.
- It has been classified as a renewal movement(Alan Hirsch) rather than a missional one as the organising principle is worship and theology in a postmodern setting.
- Emerging Churches can be found within historic denominations although it is represented by varying new networks and an array of independent initiatives.
- Emerging Church issues are being popularized through web based connectivity that reaches beyond denominational structures and traditions; thus it is becoming increasingly ecumenical.
- Some are clearer on what they do not stand for than what they stand for (reactionary) which has received some criticism; largely from conservative circles.
- This movement is VERY diverse and is still ‘emerging’ and is in many ways ambiguous.
- Mission engagement is a weak point in many ‘Emerging Churches’ and appears to be clumsy and perhaps misguided at times.
- Emphasis on Laity’s role in Church life and practise represent an affirmation of the priesthood of all Believers; whereas the traditional Clergy’s role is questioned.
- Eclectic Spirituality predominant.
- Inductive approach

- **Deductive approach**

The missional Church and a great extent of the emerging Church together represent a concern to redefine the Church in Post-Christendom, Missional terms. Thus, they should not be regarded as conflicting, contradictory or irrelevant to North American and other Western societies. These approaches should rather be seen as complimentary. It is my conviction that the Missional and Emerging Church conversation in the West needs to be taken into consideration for an African Missional Ecclesiology. Much of what is represented in these dialogues, although continents apart, represent a united voice for what Gibbs (2009) describes as the morphing of the Church in specific contexts. The emerging conversation is like two sides of the same coin.

The diagram below illustrates common characteristics of the emerging conversation with global significance. The qualities are some similarities between the Emerging Church and Missional movement as well as similarities in the African landscape that are of significance (Gibbs 2009; Oduro et al 2008; Spong 2001).



Figure 7 Converging Global Trends

3.4.1 Threats to the African situation

“I am an African,” said former South African President Thabo Mbeki in 1998 as he began a famous speech with these words that echoed through the hearts of all who are passionate about Africa. If you think of Africa, what do you see?

Many see corrupt governments and ceaseless and devastating conflict throughout the continent; poverty and starving African children; or the grim reality of HIV and AIDS along with frightening predictions of collapsing health care systems. People often see a lack of accountability, poor education and the mass violation of human rights. It is not surprising that many people, organizations and even nations believe that globalization holds the answers to all of Africa’s evident problems.

However, as a backdrop to this saddening facade of diverse and conflicting images, lies pictures of the true wonders of Africa: majestic mountains; inviting oceans and deserts; beautiful people with rich and diverse cultures; elephants standing proud and firm; lions racing after prey across vast plains covered with zebras, giraffes and antelope against the azure blue of the African sky. What makes Africa really special, however, cannot be described in picturesque words, recorded as sound bites or depicted in a coffee table book or travel brochure. The real treasure of Africa is found in the hearts of its people. Although many Africans do not possess what their counterparts in other lands do – comfort, basic amenities, they have something that is often a lost element of many western lives: hope. The injustices of the past and the struggles of the present leave the African with the dream of a better future, a brighter tomorrow. The question, as posed by both Neville (2008) and Turaki (2000), however, is how does globalization affect this picture of the future?

Africa, along with the rest of the world, is caught up in the new era of globalization. The world has become so dynamic that it is threatening to spin out of control. The global North is constantly invading the global South by

means of modern science and technology in the form of communication systems, mass media, military hardware... to the extent that Africa has become a dumping ground for the West, including for the West's un-African and unbiblical codes of moral conduct. Despite all this, Africa still plays the most significant role in the resurgence of faith, with the result that Christianity's centre of gravity is shifting from the North to the South (Oming 2005: 49- 50).

However, there are various threats to the future of the African continent. These are not to be seen as challenges to be overcome, as by definition challenges suggests a situation being faced with something requiring great mental or physical effort in order to be achieved successfully. The word threat suggests that something unpleasant will happen unless a particular action or order is followed. Although this word is stronger, it reflects the true nature of the situation we face as Africans living in the 'global village' (Oming 2005).

Before we engage the crisis we are facing as Africans, it must be stated that crisis can be a catalyst for growth and change (Amaladoss 1991). Mission is in crisis. Therefore; Missions must change!!

I have listed the threats to the African situation and its impact of the mission of the Church below and have been intentionally brief as it is not the purpose of this paper to explore each threat in detail; rather, to highlight emerging areas of concern that need to be considered and investigated by the African Ecclesia.

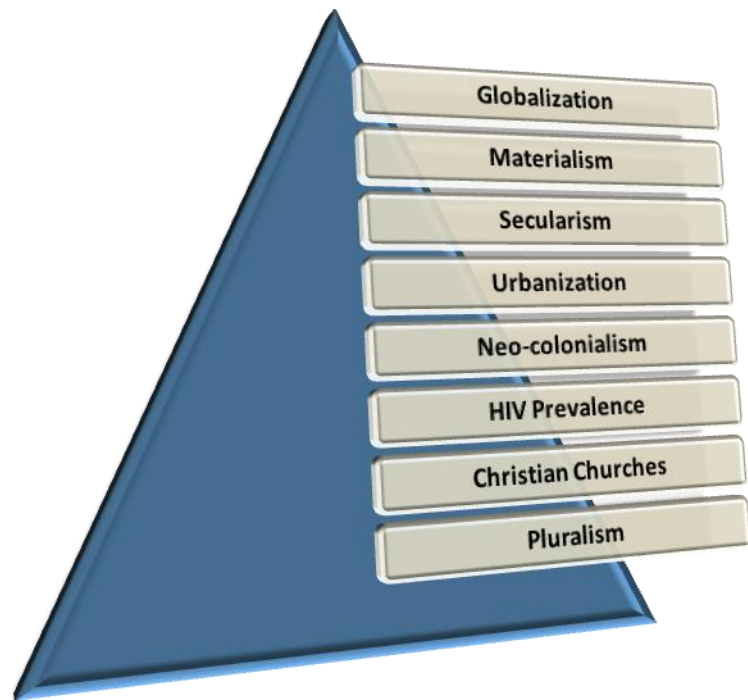


Figure 8 Threats to the African religious landscape

- **Globalization**

With the prevalence of modern communication systems that enable access to all kinds of information at any time. Thus, the pornography industry has been able to prosper through this form of communication, and music and the arts have been able to popularize and sexualize the industry to attract young people. I agree with Giddens (2002: 4) where he states: “Globalisation is restructuring the ways in which we live, and in a very profound manner”. “It is now possible for more people than ever to collaborate and compete in real time with more people on more different kinds of work from more different corners of the planet and on a more equal footing than at any previous time in the history of the world – using computers, e-mail, fibre-optic networks, teleconferencing, and dynamic new software (Friedman 2006: 8)”. He describes it as ‘Globalization 3.0’, “a phenomenon that is enabling, empowering, and enjoining individuals and small groups to go global seamlessly in the “flat-world platform”. This new global era is described by Miller (2004) as a shift to a new digitally defined culture that is much more than just a change in technology, attitude, and understanding. It is a

sensory change where change itself becomes the only constant and the organizing principle. For the first time since ancient times, we have the perceptual capabilities to see the world not just as our little corner of the globe but as an interconnected multidimensional whole.

What is the impact of globalisation?

- With globalization has come the rise of a global culture.
- Simultaneously, the values and morality of the global elite are filtering through to all the nations of the world. Value is increasingly defined in terms of economic worth and happiness is defined in terms of this worth.
- Transformation of authority and culture.
- Technological growth and the emergence of a knowledge-based economy.
- Highlighting our responsibility to the poor.

- **Materialism**

The pursuit of happiness is seen as the great human desire, however, for many people around the world (increasingly in emerging African economies and developing African nations), people place their careers in the position of pre-eminence over family life and relationships. “Traditional African solidarity is breaking down against the rise of individualism, causing the fragmentation of society...” (Oming 2005: 50).

- **What is the impact of materialism (Hirsch 2006)?**

- The Church and mission organisations have to compete with other ideologies that are in the ‘marketplace’ and make changes to maintain ‘clientele’.
- People are consumers of religion/ religious programmes and judge the Church in the same way they would any secular service provider (the rise of consumerism).
- Marketing of religiosity has taken pre-eminence.

- **Secularism**

We live in an era where science, reason and philosophy seem to have greater influence than religion in daily life, with the resulting view being that religion should not enter the realm of social or political activities (Dualism). Secularism is indeed one of the greatest problems that Christianity in Africa has to face (Amaladoss 1991).

- **What is the impact of secularism?**

- Religion no longer has a social presence
- The 'purification' of religion from certain myths and superstitions
- Schism between religion and other social institutions like science contributes to a negative attitude towards Christianity (Amaladoss 1991).

- **Neo-colonialism**

Neo- Colonialism. How should one define this? Neo colonialism is a term employed by post colonial critics of developed countries' involvement in the developing world. This term can be extended to various meanings; political, economic, religious, developmental, cultural etc. Whatever form or shape, former colonial powers continue to take a keen interest in African affairs, particularly related to politics and economics. Armed soldiers and military hardware are placed in Africa under the guise of peacekeeping, but since 1957, these powers have engineered 63 successful coup d'états. The July 1985 military coup in Uganda was the most violent. Today, nearly 23 out of Africa's 51 countries are governed by the military. The result of this violence is that Africans are overly dependent on foreign relief and are continually shamed by poverty. This discourages people from thinking and working hard and makes mission more difficult (Oming 2005). Traditional Churches tend to always associate Church growth with finance; thus fostering the need for foreign investment for the cause of the Gospel. However, AIC have shown that this trend within Christianity is a fallacy, and are showing MIC

that there is no need for financial dependency to reach out to people. The AIC contribution here is significant for the wider Christian faith community (Oduro et al 2008).

- **What is the impact of neo-colonialism:**

- Fostering of dependence on all fronts (cultural, economic, aid, religious, etc).
- Exploitation of African peoples.
- Unfair and unbalanced trade.
- Interference in domestic policies by external forces.
- Diminution of development.

- **Urbanization**

Throughout Africa; especially Southern Africa, the rate of urbanisation as well as continental urban migration has been significantly high. Historically, many people have left their homes in various villages and rural areas in search of employment, thus exasperating family breakdown and resulting in isolation and increased stress. As a result, single parent homes, prostitution and crime is prevalent (Oming 2005: 52). Urbanisation is a challenge to the mission of God as in many respects it is reshaping the face of urban ministry, as well as the structure of life in the rural areas. In Botswana more than half the population live in urban areas; and this growth trend has occurred since independence in the 1960's. This recent historical trend can be linked to the vehicles of modernisation and industrialization and possibly rationalization.

- **What is the impact of urbanisation (Oduro et al 2008)?**

- Further fragmentation of the family unit.
- Increase in moral misconduct.
- Increase in crime.
- Loneliness and existential estrangement.
- Poverty due to false hopes of employment.
- Micro-migration within urban areas due to demographic change post 1994 in the South African context specifically. Traditional Churches in urban areas find themselves having to deal with more diversity in this mobile age.
- Exploitation and violation of human rights.
- Rise and efficiency of AIC and newer Pentecostal Churches to the detriment of MIC and mainline Churches.
- Reduction in Agricultural productivity (Botswana case).
- Xenophobia is on the increase due to macro- migration trends in the SADC region.
- Geographical climate changes due to increased urban patterns (urban islands).

- **Pluralism**

Newbiggin (1989: 7) rightly states: “The witness of the Church has always taken place within a pluralistic society. During recent years, however, new perceptions of this milieu have emerged, and pluralism is fast assuming the character of an ideology”. Relativism seems to be the popularized concept in the twenty-first century and it has immense effects on the Christian mission. Pluralism is the result of a secular society where there is no officially approved pattern of belief or moral conduct- once again Christianity finds itself relegated to the margins, where faith is seen as a private issue not to be publicised; due, of course, to the nature of religion; relative.

Newbigin (1989: 14) helpfully defines religious pluralism as: "... the belief that the differences between the religions are not a matter of truth and falsehood, but of different perceptions of the one truth; that to speak of religious beliefs as true or false is inadmissible".

- **What is the impact of pluralism?**

- Religious 'polygamy'.
- Promoting inter-religious cooperation and co-existence.
- A call for the re-investigation of how the Christian faith relates to the world and to members of other religions.
- Reduction and relegation of the Christian faith to the margins
- The privatization of faith
- Religious indifference on the increase due to religious diversity
- Segmentation of Christian groupings due to ideological disagreements.
- Lack of mission and fatalism.

- **HIV Prevalence**

One of the social and moral challenges faced by many in the SADC region and especially Botswana is the HIV and Aids pandemic that is paralyzing one of Africa's leading nations.

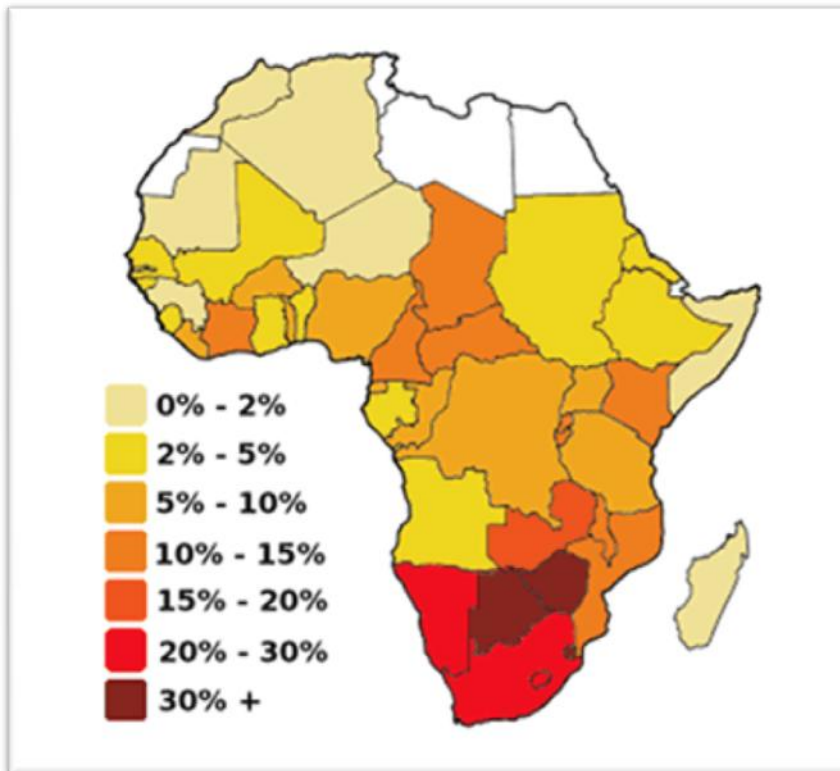


Figure 10 HIV Prevalence in Africa

Figure A indicates the HIV prevalence rate in Africa. As is illustrated in the map; sub-Saharan Africa has a higher HIV prevalence rate than other parts of Africa. The median range is between 15- 20% of the total population living in those regions. Within the Southern African region (SADC especially) the HIV prevalence rate is an average of 30%. Botswana, Zimbabwe, Swaziland have prevalence rates of over 30%.

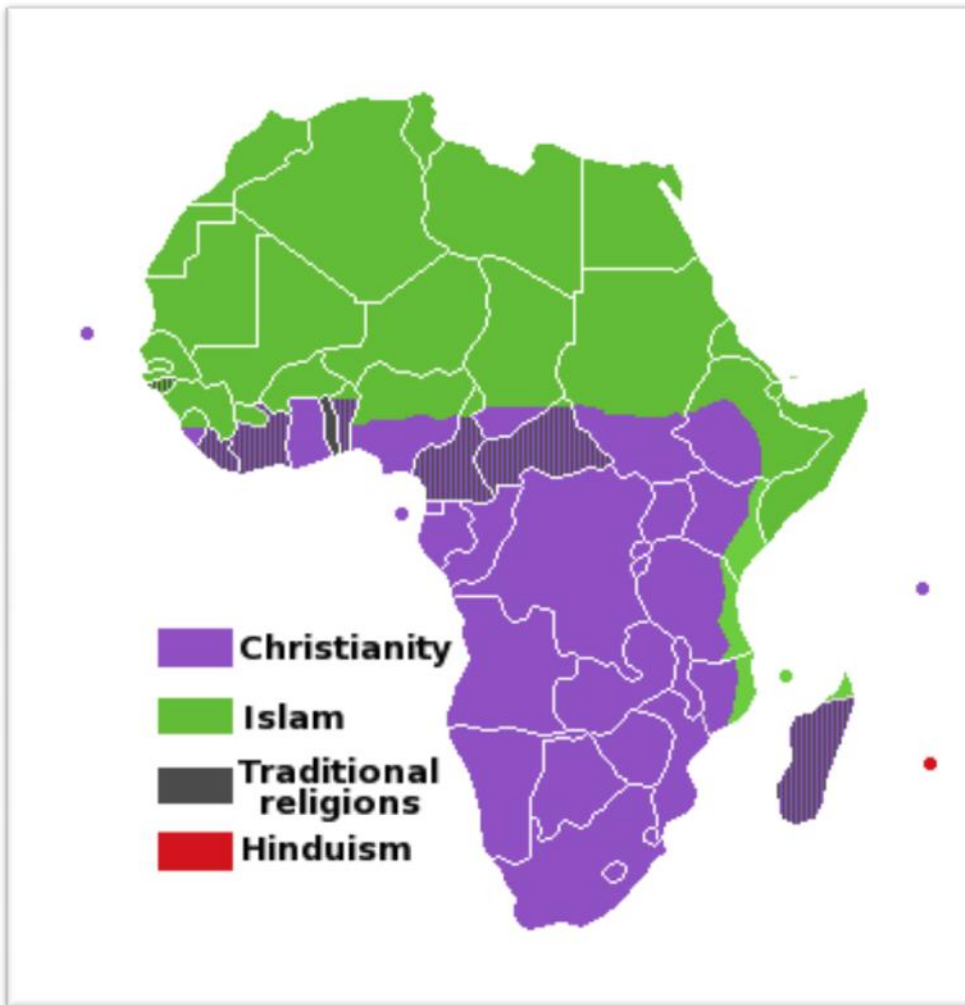


Figure 11 Religious distribution in Africa

Figure B indicates that the vast majority of the population in Sub-Saharan Africa is affiliated to Christianity; indeed, these communities represent some of the fastest growing Christian communities in the world.

If one takes figures A and B into account; it shows the urgency and propensity of the moral and behavioural challenge we face. According to figure B, Sub-Saharan Africa is predominantly Christian and Northern Africa is predominantly Muslim. Figure A shows that within the domain of the greatest population of Christians in Africa; representing possibly the fastest growing Christian communities in the world lies the highest HIV and AIDS prevalence rate in the world. This in itself represents an immense challenge to the mission of the Church.

- **Christian Churches**

African Churches in particular MIC and AIC will have to deal with a threat that comes from another family of Churches. Oduro et al (2008) describe this accurately. New Pentecostal Churches are on the increase (NPC) and Oduro et al state that their numbers are so large and the movement so remarkable and complicated that it almost defies understanding. They do not address NPC significantly in their book 'Mission in an African way'. What differentiates NPC from AIC is their view and approach to contextualisation and their ways of getting the Gospel to the poor (transmission) (2008). AIC contextualize their Churches to fit the values of a traditional Africa, whereas NPC contextualize their Churches to fit the values of modern Africa. In another sense; their target audience differs tremendously, and because of its appeal to the younger generation, will grow significantly in Africa as a far larger proportion of the African populace is between the ages of 15- 35 than above that age group.

NPC see poverty as a curse and promote their Churches as the solution to poverty; whereas AIC are the Churches of and for the poor (Oduro et al 2008). NPC will impact the face of African Christianity significantly due to the nature of the movement itself; however, we cannot fully define the effects of this movement as it's still early days. However, with their current emphasis and attitude, they will most likely cause more schism and division among African Christians and will no doubt be accused of 'sheep stealing' by both AIC and MIC in the near future. This movement will have an increasing appeal to the younger 'modern' African generation and will force AIC and MIC to think out of their box and drag them into the twenty-first century context, forcing them to deal, perhaps realistically with the challenges to be faced within its purview.

CONCLUSION

The Church is indispensable; its mission uncompromising! However, as we say in Setswana; 'Ke nako'; it's time. It's time for Africans to reflect theologically on our text and specific context. It is time for both continuity and discontinuity at *local Church level* as well as *denominational level*. Change is inevitable! And everything must change in order for us to see reformation and revival in the theology and praxis of the African Church. "*Ecclesia semper formanda, ecclesia semper reformanda*" (van Gelder 2007: 54).

There is a need for a Missional Ecclesia that is uniquely Afro-centric; and seriously addresses the specific needs (worldviews) of the African landscape. Any cursory study of AIC validates this necessity in Post Colonial Africa!

The Church in Africa, although one of the fastest growing in the world, must recognize that the only way ahead is for the Church to boldly recognize its Missional roots, for honest dialogue, and for unity in action, taking seriously our text, context and faith community; allowing the Holy Spirit to lead us into the fullness of the Mission Dei.

IMPLICATIONS OF RESEARCH

- The Church is indispensable; it is God's chosen instrument in the world.
- What is needed in the *ekklesia* is constant forming and reforming at the local Church level, denominational level and ecumenical level.
- There is need for multi-disciplinary dialogue, primarily within Christian theology, as well as with other sciences.
- The Baptist Union of Southern Africa (as well as other Baptist denominations) need to organise a task team that will investigate issues pertaining to the Missional Church dialogue and its relevance to the Baptist communities of Southern Africa.
- Botswana Churches need to engage in the emerging conversation about what the Church can be and do at this time and in this age. Botswana is not exempt from what is happening on a global ecumenical level.
- There is need for further research into Missional communities and for open and honest dialogue ecumenically.
- AIC are not to be seen as the 'enemy' of MIC; rather, they are a rich source for African theology and dialogue- MIC can learn something from AIC and need to remain teachable.

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