

## GLOBALIZATION: FACTS AND FICTIONS

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### ABSTRACT

Modern Western Mission has often been a movement from the powerful to the powerless and vulnerable. Christian mission, for example, regarded all people as objects of God's salvific will and plan, a vision usually embedded in a sense of cultural superiority. Thus Christians undertook missionary journeys from the source to those claimed to be lost; and the missionaries were often accompanied by people who used similar approaches but were driven by political ideology, greed and other motives. In its wake, Christianity has left indelible marks of colonialism, Western civilization, trade, slavery and cultural domination. Now that the former colonies of the Western countries (especially in Africa) have gained independence, the West's methods to retain economic and cultural dominance have become more sophisticated. Globalization has become a covert method of neo-colonialism<sup>i</sup> whose objectives remain domination and taking advantage of the vulnerable, despite its apparently lofty ideals. Globalization continues to lure poor countries into more misery and dependence on the power of Western countries with promises of "salvation" from their poverty – with enslaving propaganda claiming that their eventual salvation lies in their total embrace of capitalism and Western culture. Missiology, as branch of Theology, cannot remain uninterested or neutral to the menace of globalization and its promises of utopia. It needs to take a critical stance, for the sake of integrity of the Christian Gospel and creation to all manifestations of globalization. These should be subjected to rigorous analysis and appraisal, as this paper attempts to do. The paper examines the close connection between colonialist strategies and new methods of enslaving poor people undetected. The Americanisation of Third World countries, the creation of a Western hegemony through the media, consumerism, the prosperity doctrine and obesity patterns are investigated. The net effect of these trends in globalization are scrutinized.

**Keywords:** Globalization, colonization, civilization, westernization, consumerism.

### INTRODUCTION

Globalization, like its forerunners "civilization", colonization and westernization, definitely has a specific agenda. This paper argues that the West has not only changed its original strategy of colonialism and western superiority in mission for the world, but that has made its methods more palatable, even though it still has the same agenda and intention. During the period of Western colonialism and civilization, African culture and values were compromised and denied. In the present world of economic order of domination, globalization has proven to be the most effective mode of neo-colonialism. It has brought confusion to Africa to such an extent that African culture and values had been rendered irrelevant and meaningless to African people themselves. The forces of globalization use methods similar to those of the Christian mission of the past few centuries. They conscientize and orientate<sup>ii</sup> the subjects<sup>iii</sup> of globalization in order to convert them to their logic, thus promoting Western culture, influence, and a globalized hegemony.

Particular ills (including colonial and missionary policies and practices) that paved the way for globalisation include lust for trade and colonisation of Africa. Nosotro (:1) singles out David Livingstone and Robert Moffat missionary motives of three Cs Christianity, Commerce and Civilization as a major factor that brought about a host of atrocities committed against African people. These first explorers and missionaries saw everything in African culture as pagan that needed to be eradicated and replaced with Western ‘civilized’ culture (: 1). Africa was first seen as economic opportunity for the European countries and second as a dark continent that needed to be civilized in order to provide the colonial powers with human resources such as free labour and thirdly as a continent where traditional superstitions and evil practices of the natives had to be put a stop through introduction of Christian religion (: 4). The Livingstone’s three Cs widened western ambitions to embody the style of imperialism at that time.<sup>iv</sup> The unfortunate outcome of these motives was the fact that colonizers mistreated and abused the African people to the extent that African Christian leaders could no longer tolerate the hypocrisy of the west.

### THE FORCES OF GLOBILIZATION

The forces of globalization, such as world trade, which is solely concerned with the economic interests of the Western countries, materialism, consumerism, and human greed have found their way to African countries. The saddest part of the story is that there are some African leaders who have been made to believe that globalization will eventually bring some positive prospects to alleviate African calamities such as poverty and high levels of unemployment. Scholars generally concede that the process of globalization cannot be stopped and it will continue deciding for the world what is right and wrong.<sup>v</sup>

The phenomenon of globalization is thus defined as the interaction of activities of human societies bringing change across the world, which makes the world smaller and technologically accessible to the powerful economic forces from the West.<sup>vi</sup> It is a process that involves political, economic, military, and social order aimed at the transcendental homogenization of political and socio-economic reality across the world.<sup>vii</sup> It operates under the pretence that its aim is benevolent to the less privileged in developing countries of the South and East.<sup>viii</sup> It has the potential to influence social institutions such as education, culture, religion, community values and social life in a remarkable way. It promises a better life and future to its victims, while in fact it is destroying the very social institutions that keep them together. It hides its true colours while embedding societal structures. Its potent agents include information technology, Western music and the public media, both electronic and print media.

The religious offspring of this process include a prosperity gospel, religiously sanctioned consumerism, charismatic religious violence and the wrong influence on the education of the African youth. The mushrooming of many churches in Africa that lack a sound theological basis and any critical discernment of what destroys African culture and values is often the product of this New Age movement. As poverty increases and the level of employment rises, asymmetric relations<sup>ix</sup> between the rich countries in the West and the poor ones in the South are exacerbated; and the neo-colonization of Western consumerism finds its way into African churches in the form of a prosperity gospel. Moreover, crime, in both its violent and non-violent forms, is increasingly modelled in line with the dictates of globalization.

Another critical area where globalization is establishing a hold is in the education of the African youth. A type of youth is emerging that is divorced from their culture and aspiring to

become Western people. Some typical outward manifestations of this desire are straightened hair, “ice-pick” shoes, Western attire and nudity or semi-nudity. Sadly, in some cases, parents are even explicitly encouraging their children to pursue this newly acquired culture, increasing their confusion and allowing this consumerist approach to increase its grip on their children. In all these cases, the African culture with its rich educational values is being stripped of the legacy of “ubuntu”<sup>x</sup> and rendered irrelevant to African people.

### **WESTERN CIVILIZATION, CIVILIZATION, COLONIALISM AND CULTURAL SUPERIORITY ARE REINTRODUCED**

Missionary motives, until fairly recently, were in some incidences, based on the notions of Western civilization and the spread of Western culture among the nations where missionary work was done. In many cases, the colonial powers and missionary enterprise saw their task of “civilizing” and spreading Western culture as obligatory and God-sanctioned (Ott& Strauss 2010).<sup>xi</sup> For centuries, the Western church and Western culture were identical. In a hostile anti-Western environment, the colonial powers needed the church to subdue uprisings and the church needed the colonial powers to support exploration, colonial expansion and missionary success. Often the Western governments considered Christianization more prudent and cheaper than military action as a method to control the indigenous people.<sup>xii</sup> The right hand needed the left hand and vice versa. Missionary motives were blended with cultural interests and self-gratification.

The era of colonial expansionism, right of conquest and forced conversions came and went, but missionary expeditions remained fraught with many contradictions. However, today, churches try to base their mission work on sound biblical foundations, although they still have a long way to go to avoid the mistakes of the past. Examples of wrong motives are condescending pity, patronizing gestures, including financial and economic gestures, avoidance of correction of the past in the name of reconciliation<sup>xiii</sup> and introduction of development projects that ensure the continuation of dominance of the Western churches. Rieger calls these new developments neo-colonialism, arguing that the old, traditional civilization is replaced by Western patronage and economic expansionism, colonialism by neo-colonialism and globalization.<sup>xiv</sup> A change to the old ways of doing mission has not changed the heart of wanting to be the first and the best. Subtle dominance of the other in the intellectual and economic spheres remains the inherent motive for social projects that the Western countries embark on in Third World countries. Rieger, quoting Friedman’s book, *The Lexus and the Olive Tree*, argues that “what developing countries need most from America today is not aid, but rather the understanding of what is the real source of American ‘prosperity’ and power”.<sup>xv</sup> The true goal of mission today should be to unmask the hidden agenda of the Western mission in the area of politics, the economy, and the military and social order.

The world economic powers have found a useful mix – a combination of the right operating systems to silently conquer and subdue the world and to ensure that they win while providing minimum safety to those who are losing in the Third World in trying to remain afloat.<sup>xvi</sup> Catch-phrases such as the “free market” and “economic development” hide more atrocities than crude and overt colonialism did. Behind these phraseologies lie arrogance (“we know what is right for the world”) and the right these powers have appropriated for themselves to shape the lives of those without power.

The challenge facing the church – and one which the church failed to meet during colonial Christianity – is to address the menace of globalization. The church is currently failing to rise to this challenge because the church is either unable to detect its existence and how it shapes its mission, or the church is under the illusion that the economic powers are benevolent to its mission. If that is the case, then the church today is no different from the colonial church that believed that Western civilization and cultural dominance served the missionary cause. Rieger rightly concludes that if mission and theology fail to develop an awareness of and insight into the seductive operations of globalization then the church would be thinking that it has escaped the colonialist traps only to be caught in neo-colonialist ones.<sup>xvii</sup>

## GLOBALIZATION OF THE WORLD – A NEW MISSIONARY MOVEMENT

The world has been shaped into a global village in line with American interests. At the centre of the quest to transform the economic order of the world lies an American Dream that teaches that a person's prosperity depends upon his or her own ability and hard work.<sup>xviii,xix</sup> In general, the American Dream can be defined as having the opportunity and freedom that allows all people to achieve their goals in life through hard work and determination. It is an ideology that comes from socialization and exposure of its victims to an education system that starts with the family, kindergarten classes, and the school classroom, and continues in the public media until a person dies.<sup>xx</sup> This ideology has missionary outreach and promises salvation in the name of a correct "mental structure" of salvation by works. Its goal is not to change the world, but to entrench inequalities and give a justification for their existence while prescribing a recipe for upward mobility for those caught in the system. The American Dream is based on apportioning blame to victims, while praising the powerful for their (un)just successes. Neo-colonialism is premised on this new paradigm. The new missionary "outreach" after colonialism is also informed by this new reality.

The logic of the American Dream and thus the promotion of the globalization ethos is based on the functionalist theory that prosperity is a result of hard work and making the right choices and policies at the right time and in the right place.<sup>xxi</sup> The fallacy (that right choices and right policies are dependent on having the access to resources to enable you to make these choices – most of the poor and powerless in the world will never be able to exercise "good and right" choices) continues to justify inequalities in the world by proffering the explanation that the poor are poor because of their own mistakes, and that the rich are rich because of their correct choices. Developing countries are urged to listen to the good advice of rich countries in order to "find [a] solution to their economic problems" (The truth of the matter is more likely to be, as Herbert Spencer argued, that "nature is all about survival of the fittest). According to this logic, the 'strong' rise to the top on their 'natural' ability while the weak settle into some kind of meagre, average existence believing that it was natural to be like that. The mentality is entrenched through religiously sanctioned means".<sup>xxii</sup>

Religion as an institutional tool is used to continue the American Dream beyond the borders of America. Emerging charismatic and prosperity gospel church preachers legitimize the inequality and stratification of society through theological explanations of success and failure. The steps required to find salvation look very similar to the steps required to succeed, according to the American Dream ideology.<sup>xxiii</sup> One can only achieve godliness and salvation by sacrifice, hard work, devotion, and giving tithes to the church, but not by grace alone. The lack of an individual's lack of financial success is blamed on inadequate spirituality and devotion to the church. There are parallels between the American Dream ideology and the emerging prosperity gospel, as there are between globalization and the message of economic

prosperity for the Third World. The victim, in both scenarios, is held solely responsible for his or her own success or failure.

## GLOBALIZATION AND YOUTH EDUCATION IN AFRICA

Major agents of globalization in the world include the news and entertainment media. The media, including television, radio, internet facilities, newspapers, film shows and videos, are accelerating agents of the integration of the global culture.<sup>xxiv</sup> As result of these agents, teenagers all over the world are swamped with the persuasive international message appealing to their emotions to adopt the new culture of no boundaries. African local values and culture are discredited. The youth are then confronted with a promise that there is a reward for changing one's culture and assimilating Western culture. Western culture is thus sold to the rest of the world like a new wonder drug that cures all diseases.

On the social front, the problems are numerous and vast. Traditional African moral education, which used to promote respect for the elders, obedience, goodwill, love and interdependence, is being pushed to the background in favour of Western education.<sup>xxv</sup> The youth have, for example, abandoned their own African values for foreign ones. The media have taught the African youth that "white/Western" is authentic and that "black/African" is out-dated and backward. The foreign culture embodied in Western education has eroded African culture and values. In the name of modernity and post-modernity, Africans have been recolonized in their thinking to the extent that they do not see anything good in locally manufactured goods, food, clothes and, in fact, they have been made to "hate" themselves. They blame themselves for how they are, and for not being like whites. Hairstyles, attire, music, manners and the use of the English language at the expense of the vernacular are examples indicating to what extent Africans have already been re-oriented by the agents of globalization.

The media, especially television, are leading agents in influencing Africa's youth to adopt a Western way of life. Some studies have revealed that many criminals were influenced,<sup>xxvi</sup> in their teens, by television to hate their victims and commit violence against them. The media also brainwash people with stereotypes, prejudices and with deviant behaviours.<sup>xxvii</sup> It is through the media that Africa's youth gain access to wrongful Western behavioural influences. These parents who are able to detect the wrong Western influences on the youth.

The traditional African values are eroded and replaced by foreign ones. Western education (including media influences and technology) has produced a set of Africans with a "globalized" mentality. Most Africans (if they can afford it) do not allow their children to speak their mother tongue; instead, they want their children to speak English, at least in all the former British colonies in Africa. Speaking English is equated with educated personality and thus with being "civilized" (colonized/globalized). MubatsiHabati and Robert Owiny found that language is vital in identifying a group of people and its culture, and only lives in people when they speak it.<sup>xxviii</sup> When people neglect or despise their own language, this invariably leads to alienation from their culture and identity.

It is undoubtedly true that the effect of globalization is more profound on youth who are rapidly losing touch with their cultural values and becoming "African non-Africans" in their own native land. African youths prefer a church service where English is used to one where their mother tongue is used. There is a false belief that anyone preaching in English cannot tell a lie and that even the angels would admire his/her sermon. Their mother tongue is relegated to oblivion, as if English is spoken in Heaven. As a result, Western education has



actually Westernized Africa to the extent that many young Africans can no longer be regarded as people who have a culture.<sup>xxix</sup> It is clear that globalization has not only broken the backbone of African religion, culture and education, but also individual lives, families, relationships and communities.

Globalization and neo-colonialism are affecting Africans on another level. Today we see more and more women mimicking some Western fashions and ending up in paying exorbitant prices for Western brands and labels. Individualism and consumerism are on the rise. When African countries shed the yoke of colonialism, there was some hope for a revival of African culture, religion and values, but the old colonial system was replaced by an equally pervasive system in a disguised manner. The new system paves the way for neo-colonialism to orchestrate Africans' dependency mentality in relation to the West.<sup>xxx</sup>

### SNARES OF CONSUMERISM UNMASKED

Globalisation operates on different levels including consumerism. Consumerism refers to economic policies that emphasise consumption with a view to creating more consumer wants that may trigger more production for the maximization of profit.<sup>xxxi</sup> This logic is based on a functionalist belief that the free choice of consumers should dictate the economic structure of society. The ultimate goal of the phenomenon of consumerism is that people should purchase goods and consume materials in excess of their basic needs for the profit of those who are in the driving seat of the market economy without regard to the poor. The consumer mentality is part of the process of globalization and is inviting all communities in the world to "buy in" and lose their soul.<sup>xxxii</sup> Consumerism describes a way of life in which people define themselves – their personalities and worth – by what they can afford to buy, consume and flaunt.<sup>xxxiii</sup> It seeks to make "converts" who can join its consumerism culture. The system requires its "converts" to want more, to buy more, in an endless cycle of desire-gratification/desire-gratification.<sup>xxxiv</sup> It promises that people can buy their way to fulfilment and happiness. Here people are promised salvation in a market economy through "good works" but no longer by grace in Jesus Christ.

Consumerism acts like an agency seeking to convert souls to join its religion – the consumer market or market culture of unlimited wants. A productive economy demands that consumers make consumption their way of life, that they convert the buying and use of goods into rituals, and continuously seek their spiritual satisfaction and their ego satisfaction in consumption.<sup>xxxv</sup> Driven by the profit motive and realising that the acquisition of profit depends on the creation of an artificial want to buy more, consumerism fulfils the role of idolatry, where the consumer is made a demi-god. Potential consumers are persuaded through advertisements as they are as important as God, and all for the livelihood of the capitalists. Huge sums of money are used in advertising to cause people to be dissatisfied with what they already have, and to make them want more. People's consumer patterns are monitored and manipulated to respond in a positive way to consumer patterns that enterprises can profit from. The ideal is to have consumers that are responsive to global market forces. Through spending sums of money on advertising, the owners of production appear to venerate the consumers and cause them to feel very important if they own particular products or have particular services. The ultimate goal of this propaganda is to make people believe that inexorable economic growth is the answer to everything, and given time, will redress all the existing inequalities. However, in reality, the system perpetuates inequalities and social stratification in a class-stratified society where the poor become poorer and the rich richer.

It is clear that the biblical notion of contentment, not abundance of possessions, would be the enemy of a consumerist spirit. The agenda of consumerism is therefore to get people to feel dissatisfied with their standard of living and possessions. This attitude is pervasive and is found in all sectors of societies, including religion. Discontentment is promoted through advertising that promises satisfaction and identity with certain products or services. Tim Chester puts it aptly when he states that “we have baptised the lie of consumerism and expect God to provide us with whatever we want”.<sup>xxxvi</sup>

As people are lured through advertising to believe that each new product enhances their status, gives them more satisfaction, and they buy into it, a bourgeois consumer class of materialists, expansionists, and status conscious people is created. Eventually a cultural hegemony that controls the means of production and promotes inequalities is promoted.<sup>xxxvii</sup> In the new environment created in the name of globalization.<sup>xxxviii</sup> Since it is not the absolute amount of material possessions that determines one’s position but rather what one has, compared with what others have, it follows that economic inequality will always be promoted.<sup>xxxix</sup> The consumer culture always leads people to want more than they need because what the individual really desires is to enhance his or her status in relation to others. There is always a striving to have more than others because social status is partially defined by material possessions. The inequality and stratification of people along the lines of income and material possessions is bound to occur.

### **PROSPERITY GOSPEL: A NEW CHRISTIAN CONSUMERISM**

Like other forms of globalization, the prosperity gospel derives its logic from the American Dream.<sup>xi</sup> The Lausanne Theology Working Group defines the prosperity gospel as the teaching that believers have the right to blessings through positive confessions of faith and the “sowing of seeds” through the faithful payments of tithes and offerings.<sup>xii</sup> The prosperity teaching cuts across denominational barriers. It can be found in mainstream Protestant, Pentecostal as well as Charismatic Churches. It is a new religiously sanctioned economic expansionism modelled on the globalization agenda.

A prosperity gospel has become a globalized entrepreneurial spirit that flourishes on the appalling social conditions under which poor people live, while it enriches the powerful preachers who are driving it. It is built on the notion that God loves his people and wants them all to have material possessions in abundance. Portions of Scripture are quoted out of context and are applied selectively to support the new ideology. Slogans such as “name-it-and-claim-it-in-Jesus-name” are used to entice listeners. Like advertising in consumerism, it promises satisfaction of one’s unlimited (artificial) wants by buying into the system. Tithes and love offerings are no longer gifts of gratitude, but investments, and the church becomes a pyramid scheme.<sup>xiii</sup> A new materialistic mind-set is promulgated worldwide in the name of God and in the interest of “consumerism culture”.

Platt, in an analysis of materialism and Christianity in America, traces the root cause of the problem to the American Dream.<sup>xliii</sup> Americans, claims Platt, have built themselves multimillion-dollar mega-churches. These have become like corporations, competing for market share by offering centres, first-class entertainment and comfortable, consumer Christianity.<sup>xliiv</sup> The defenders of the prosperity doctrine and American Dream argue that the American Dream is about the opportunity to pursue one’s dream. When those dreams are aligned with God, it becomes a wonderful thing.<sup>xlv</sup> It does not even occur to them that the teaching is based on greed and self-centredness. The doctrine is based on a distortion of the

gospel and the worship of Mammon (Mt 6:19-24). The core of the prosperity message is the lie of materialism and consumerist globalization. The lie of consumerism, as I have already indicated, is that monetary and material possessions can satisfy. Justin Peter argues that the reason people “want more than enough” is not because they want to display God’s faithfulness, but because they lust after money, and they do not believe that they can live on less.<sup>xlvi</sup> This is very much due to the influence of consumerist societies the world is plunged into, causing people to be enslaved.

### **THE POOR ARE FAT AND THE RICH ARE THIN**

Another negative effect of globalization has been a situation of exporting artificial wants to the destruction of good eating habits to African people. In this respect, the most visible signs of globalization are the spread of American multinational companies’ food, the promotion of American eating habits, and the resulting obesity with all its consequences. American-style processed food, hamburgers, Pepsi and Coca Cola products, including bottled water, have been introduced into almost every country, pushing locally manufactured and healthy food to the periphery.<sup>xlvii</sup> Many Third World countries have succumbed to the advertising of multinational corporations producing and pushing an endless array of fattening processed junk, loaded with hydrogenated oils, sugar and artificial chemicals.<sup>xlviii</sup> Prentice (2005) asserts that the obesity pandemic in the world is transmitted, among other things, through the multinational companies providing cheap, highly refined fats, oils, and carbohydrates, through labour-saving mechanized devices, affordable motorized transport and other luxurious lifestyles introduced through globalization.<sup>xlix</sup>

Obesity no longer afflicts only wealthy nations; it has now become prevalent in Third World countries. How did this happen? Scholars such as Lorimer believe that the answer lies in one source: fast food chains.<sup>1</sup> However, it would be an oversimplification to blame only fast food for the prevalence of obesity. Obesity largely originated in the western countries and spread to the Third World countries, but the western countries (because of their resources) are able to deal with the problem, while the Third World countries do not have the know-how and means of containing it. Prentice says that cultural perception has affected obesity rates in the world.<sup>ii</sup> In the western countries, being overweight is undesirable, and is seen as a sign of ill-health. Many western people are under social pressure to be thin. In many African countries, however, there is no social pressure to be thin, and there is a reduced social negativity toward obesity.<sup>iii</sup> In these countries, large bodies are associated with power, beauty, affluence and healthy life. Thinness is also associated with infirmities such as AIDS and HIV.<sup>liii</sup> In the main, all these are the result of the influence of globalization in the world.

Suffolk argues that the changing patterns of obesity in the Third World are mainly as a result of a wide availability of Western foods and drastic change in traditional lifestyles and diets.<sup>liv</sup> Suffolk makes the interesting observation that if one lives in the developed world, the less money one gets and the lower the education one has, the more one is at risk of being obese. The explanation for this observation is that fresh, nourishing whole foods are more expensive than the pre-packaged junk foods which are high in sugar and low in nutrients. Poor families find it difficult to resist the affordability of processed and unhealthy food. For poor families, the bottom line is to get a meal for the family and the quality of the meal is not a priority. The overall effect of a poor diet is that the health of those who eat such foods is seriously compromised. The preparation of whole foods has also become more expensive, because it requires more time to prepare and requires some skills in cooking. In a globalized world, the Third World countries have become victims of this surge. To the multinational corporations,



it seems that healthy food does not make a profit, but the (unhealthy) fast food makes huge profits.

Lorimer observes that food in a globalized economy is processed for two reasons: to increase profit margins and to increase shelf life.<sup>lv</sup> Global trade policy plays a huge role in the prevalence of processed food and hybridizes crops because of profit motives.<sup>lvi</sup> Import tariffs are lower for hybridized crops and higher for organic crops.<sup>lvii</sup> Since chemically modified (artificial) food is cheaper for import, it takes precedence over fresh-grown organic produce, leading to its being preferred because the biggest profit margins and the biggest advertising efforts are behind the producers of artificial food. Millions of people in the poor countries are lured into opting for processed food because it receives so much media attention, and it promises better option. It is also affordable because of cheap import taxes and manufacturing; and it is cost-effective because of its long shelf life.<sup>lviii</sup> The net results of processed food are the metabolism disorders they bring to the people who eventually consume them.

## CONCLUSION

The irony of the globalization, with its benevolent message of reducing hunger, is that it brings to the Third World countries the effect that the poor are getting fat and are exposed to the non-communicable diseases that accompany obesity, such as diabetes, cardiovascular diseases and cancer.<sup>lix</sup> These diseases are ranked by the World Health Organization with deadly diseases such as AIDS, HIV, tuberculosis and malaria.<sup>lx</sup> The poor are facing new challenges of obesity that are brought about by “economic globalization” and its quest for creating a hegemony in the world. The lie of the false doctrine of neo-colonialism that operates like a religion, seeking converts to join its “ideology” is causing untold problems to the developing countries. Finding solutions for the rising challenges (including obesity) is a daunting task, precisely because of the amount of resources and energy put into creating conditions that are conducive to the rise of these problems.

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- <sup>i</sup>Rieger argues that although official colonialism was ended, it has been replaced by new “innocent” patronizing structure called “neo-colonialism”. Rieger, *Theology and Mission between Neocolonialism and Postcolonialism*. *Mission Studies, Journal of the International Association for Mission Studies*, 21 (2004): 201-226.
- <sup>ii</sup> Coleman, quoting Beyer (1990) and Waters (1995), argues that Protestant mission carries with it a positive contribution to globalization on every level and that thus its main goal is to orient its subjects to be united in one worldview. Coleman, *Spreading the Gospel of Prosperity* (Cambridge: University Press, 2000), 67.
- <sup>iii</sup> Coleman, *Spreading*, 58.
- <sup>iv</sup> (<http://wiki.answer.com/Q/Why> did David Livingstone become an explorer (Downloaded 19 April 2011).
- <sup>v</sup> Friedman argues that globalization cannot be stopped because of the prosperity promise it gives to lure its victims - L. Friedman, *The Lexus and the Olive Tree* (New York: Farrar Straus Giroux, 2000), 132.
- <sup>vi</sup> S T. Akindele, TO.Gidado and O R. Olaopo, Globalization, Its Implications and Consequences for Africa.(2002) <http://.globalization.icaap.org/content/v2.1/01-akindele-et-al.html> (Accessed 2010/11/24).
- <sup>vii</sup> O. O. Fafowora, “Management Imperatives of Globalisation. Management in Nigeria”. *Journal of Nigeria Institute of Management* 34(2-4), April-December (1998):
- <sup>viii</sup> Fafowora, *Management*, 5.
- <sup>ix</sup> Akindele *et al.*, *Globalization*, 2.
- <sup>x</sup> Desmond Tutu (1999) describes Ubuntu as the essence of being human. It speaks to the notion that my humanity is caught up and is inextricably bound up in yours.’ I am human because I belong. It speaks about wholeness; it speaks about compassion. A person who practises Ubuntu is welcoming, hospitable, warm and generous; willing to share. Such people are open and available to others, willing to be vulnerable, affirming of others, do not feel threatened that others are able and good, for they have a proper self-assurance that comes from knowing that they belong in a greater whole’
- <sup>xi</sup> Craig Otto & Stephen Strauss, ( 2010), 167.
- <sup>xii</sup> Craig Otto & Stephen Strauss, altruistic intention, 169.
- <sup>xiii</sup> In a recent article in *Missionalia*: 2009 Vol 37 No 2 Prof. Meiring, a former member of the Truth and Reconciliation Commission, argues that the Dutch Reformed Church (DRC) was not involved in gross violations of human rights during the apartheid era in South Africa. Instead of admitting and owning up to the wrongdoing of what the DRC omitted to do, Prof. Meiring presents an excuse that is not acceptable, in *Missionalia* 37(2) November 2009 . To use Rieger’s metaphor ( Rieger, *Theology*, 206) water that harbours sharks cannot be exonerated from shark’s attacks.
- <sup>xiv</sup> Rieger, *Theology*, 208.
- <sup>xv</sup> Rieger, *Theology*, 209.
- <sup>xvi</sup> Rieger, *Theology*, 209.
- <sup>xvii</sup> Rieger, *Theology*, 211.
- <sup>xviii</sup> American Dream.s.a.BookRags.<http://www.bookrags.com/wiki/American-Dream> (Accessed 2011/01/17).

<sup>xix</sup>The American Dream, Burdett Corporation, 2005. <http://www.seaternal.com/index2.ttm> (Accessed 2011/01/17).

<sup>xx</sup> The American Dream, Burdett, s.p.

<sup>xxi</sup> Herbert Spencer, <http://www.sociology.org> (Accessed 2011/01/17).

<sup>xxii</sup> Spencer.

<sup>xxiii</sup> The American Dream, Burdett, s.p.

<sup>xxiv</sup> H Gatignon& J R. Kimberly, *Globalisation and its challenges* (Cambridge: Cambridge University Press, [www.cambridge.org](http://www.cambridge.org)(Accessed 2011/01/17).

<sup>xxv</sup> Gatignon& Kimberly, *Globalisation*, 15.

<sup>xxvi</sup> (Ibid)

<sup>xxvii</sup> S. ThiasKgatla, Casting Bones. (Unpublished paper read at the International Study for History of Religion Japan, Tokyo 15/5/ 2005), 5.

<sup>xxviii</sup> MubatsiHabati& Robert Owiny, Urbanization threatens mother tongues. September 20, 2009. <http://www.eafricainfocus.com/2009/09/20/urbanisation-threatens-mother-tongue/> (Accessed 2011/01/19), 4.

<sup>xxix</sup> Gatignon& Kimberly, *Globalisation*, 15.

<sup>xxx</sup> Gatignon& Kimberly, *Globalisation*, 16.

<sup>xxxi</sup> Consumerism.s.a.<http://en.wikipedia.org/wiki/Consumerism> (Accessed 2011/01/20).

<sup>xxxii</sup> Boesaket *al.*, *Dreaming*, 44.

<sup>xxxiii</sup> Tom Krattenmaker, “The Gifts You Can’t Buy” *USA Today*(Accessed 2010/12/01),.

<sup>xxxiv</sup> Krattenmaker, *Gifts*.

<sup>xxxv</sup> Consumerism, s.p.

<sup>xxxvi</sup> Cited by Justin Peter. Prosperity Gospel & the Lie of Consumerism, 2010. <http://justinpeter.wordpress.com/2010/06/22/prosperity-gospel-the-lie-of-consumerism/> (Accessed 2010/12/10)

<sup>xxxvii</sup> D Held & A Kaya, *Global Inequality: Patterns and Explanations* (Cambridge: Polity, 2007), 221.

<sup>xxxviii</sup> Consumerism.s.a.<http://en.wikipedia.org/wiki/Consumerism> (Accessed 2011/01/20).

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<sup>xl</sup> MTurney, “Prosperity doctrine, Christian consumerism, and the American Dream are choking the gospel” (2010) <http://www.examiner.com/christianity-in-fort-wayne/prosperity-doctrine.christian-con> (Accessed 2010/12/01).

<sup>xli</sup> Lausanne Theology Working Group, “From the African Chapter. A Statement of the Prosperity Gospel” (2008) <http://www.lausanne.org/all-documents/a-statement-on-the-prosperity-gospel.htm> (Accessed 2010/12/01).

<sup>xlii</sup> Lausanne Theology Working Group, From the African Chapter, s.p.

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- <sup>xliv</sup> Platt, Radical, 4.
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- <sup>xlvi</sup> Peter, Prosperity, s.p.
- <sup>xlvii</sup> Americanization or globalization. October 2, 2006. <http://www.globalenvision.org/library/33/1273> (Accessed 2010/12/01).
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- <sup>lv</sup> Lorimer, Fast Food, 29.
- <sup>lvi</sup> Lorimer, Fast Food, 27.
- <sup>lvii</sup> Lorimer, Fast Food, 29.
- <sup>lviii</sup> Lorimer, Fast Food, 29.
- <sup>lix</sup> Prentice, Emerging, 98.
- <sup>lx</sup> Prentice, Emerging, 98.