

How Globalisation has affected Africa Wanyeki Mahiaini

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I work for ISCS (International Students Christian Services) as project coordinator for the Philip Project. The project is so called after the encounter (described in Acts Ch 8:15ff) between an African treasury minister and Philip the evangelist on the Gaza Jerusalem Road about two thousand years ago. The Philip Project seeks to make a contribution to Bible teaching in African churches by helping African students in UK universities acquire Bible handling skills. All the students in the project attend monthly training days at the respected Cornhill Training Course in London for two years. This year sees a number of the students returning to Botswana, Zimbabwe and to Eritrea. Their first port of gospel service will be to teach the Bible at university Christian Union meetings and later it is hoped churches will be able to use them without any cost to either as the graduates of the project will not be giving up their careers as doctors, engineers and so on. Potential students have three qualities (not in any order): a heart for Africa, a heart for God and some ability to teach.

If we think of globalisation 'as the ever increasing integration of national economies into the global economy through trade and investment rules and privatisation, aided by technological advancement,' some people will point out that the definition immediately rules out the third world and principally Sub Saharan Africa because their economies have seen little if any integration into the global economies and the countries themselves have largely been by passed by technological advancement.

Indeed Kofi Annan asks:

'How can we say that half the human race which has yet to make a telephone call, let alone use a computer, is taking part in globalisation? We can not without insulting their poverty.'

Seen in this light sceptics say that we might use our time more wisely to think about issues that are more relevant to the poor like AIDS and lack of clean drinking water than spend our energies on high flown concepts like 'globalisation.' Consider the following facts:

- ❑ The share of the poorest fifth of the world's population in global income has dropped from 2.3% to 1.4% over the past 10 years.
- ❑ The proportion taken by the richest fifth, on the other hand, has risen from 70% to 85% in the same period.
- ❑ In Sub-Saharan Africa, 20 countries have lower incomes per head in real terms than they did twenty years ago.
- ❑ 340M Africans live on less than 60p a day. That is half the population. Guinea-Bissau is poorest in West Africa with an annual per capita of less than \$22.00 USD per month.
- ❑ In many under developed countries, you can still buy banned substances such as DDT to preserve your grain.
- ❑ 28M are living with HIV/AIDS in Africa 1,500 of them die in South Africa every day.
- ❑ 42% of the people in Africa do not have access to clean drinking water.
- ❑ GDP of sub Sahara Africa in 1992 was 279bn - the same as that of the Netherlands.
- ❑ Between 1961 and 1995 Africa's food production per person fell by 11.6% compared to Latin America's increase by 31.4% and Asia's 70.6%

Source : Paul Gifford [African Christianity](#)

And yet even the sceptics must concede that a sea change has occurred in the way that the world operates. I offer you a few examples.

- ❑ Were it not for the reality of globalisation, I would be a lot more hesitant to stand before you today to discuss our topic today as I am, at the moment, living in the UK; a fair distance from the African realities I have just described. As it is, however, I read African and in particular Kenyan newspapers every day. I listen to Kenyan radio broadcasts and also watch our National

TV news clips on the web. I can talk about Africa with some knowledge because of globalisation - although the last time I was in Kenya was early last year.

- The use of mobile phones in Kenya has exceeded all expectations to the extent that service providers are barely coping. Mobile telephones have made it possible for farmers and herdsmen to negotiate better prices for their agricultural produce as well as for their animals. A fellow Kenyan friend who works for Tearfund in East Africa and in Teddington, UK tells me that it is no longer unusual for Kenyan market women or taxi drivers to have a mobile phone. Therefore many of us call home in rural Africa at any time we want, thanks to mobiles.

Geography, as a colleague says, is almost history. Something fundamental has taken place in the way we live on this planet and that change affects us all whether you live in the rich Northern Hemisphere or in the poor South.

I will therefore stick with the definition that 'Globalisation is the ever increasing integration of national economies into the global economy through trade and investment rules and privatisation, aided by technological advancement.'

Colin Hines in 'Globalisation an opportunity for the churches' in Church of England Newspaper 12.01.01

I take the point that the definition I have adopted is a simple one because the forces that are propelling this trend along are not yet understood. I hope, however, that the definition is not simplistic.

I want to suggest to you that as evangelicals we must not ignore the affects of globalisation in any part of the word and certainly, we can ill afford to ignore its effects on the African church. I want to offer you a number of reasons why I think so but first let me define globalisation once more using other words.

Globalisation has to do with fact that many Kenyans, for example, make Ugali from maize meal that is increasingly imported. They listen to the BBC world service Radio in Kiswahili on Japanese Radios. They discuss the attacks of September 11 on the world Trade Centre and compare it with Al Queda's attack on Nairobi in 1998. They marvel at how quickly the BBC buried the deaths in Nairobi in comparison to the canonisation of the dead in America. Half the family listening to the radio broadcast I have just described will almost definitely be dressed in 'Mitumba' ~ a Kiswahili word for second hand clothes very often procured from America and the UK. It is not improbable that the clothes you are wearing now will finish up in Africa.

Perhaps the word 'finish' is prophetic as they are likely to finish off what may be left of the local cotton industry as well. It is in this popular way that I speak of globalisation as our inter connectedness in very practical ways.

The main purpose in his paper therefore is to examine what relevance, if any, globalisation has on Africa. I shall do so within a Christian moral framework. In reaching my conclusions, I have asked the following questions.

- Whom is Globalisation serving? Who will benefit?
- Who will lose?
- What will it replace?
- Who needs it?

I shall apply these questions to three areas of African life:

1. Economic
2. Cultural/ Sociological
3. Theological

In order to make our task simpler, I want to kick off with a few words about the first question: **Whom is Globalisation serving and who will benefit?**

Whether we ask this question of the economic, cultural or theological life in contemporary Africa, the answer will be the same. Globalisation serves the economic, cultural and theological objectives of the

oldest project on earth. I refer to mankind's chequered venture to run the earth by his own rules free of the laws of God. Globalisation serves mankind's mission to create a one world city away from the garden - in which **his** laws, **not God's**, run the show. Globalisation is man's latest operation to make a name for himself. I expect that **this** project like others before it will fail to create the 'happy city of man'. Those of us from Africa remember the last three projects as if they only happened yesterday. They are:

1. The slave trade
2. Colonialism
3. Neo colonialism

A word or two about each is all we have time for.

Slave trade

This era saw the depopulation of Africa by Arab and European slave hunters. It bears repeating that the slave trade was as traumatic for Africa as it was a beneficial for the West. Winston Churchill said this just before the Second World War:

The West Indies two hundred years ago bulked very largely in the minds of all the people who were making Britain and the British empire. Our possessions of the West Indies, like that of India – the colonial plantations as they were called – gave us the strength, but especially the capital, the wealth at a time when no European nation possessed such reserve, which enabled us, not only to acquire this world wide appendage of possessions which we have, but also to lay the foundations of that commercial and financial leadership, which, when the world was young, when everything outside Europe was underdeveloped, enabled us to make our great position in the world.

For us the slave trade experiment spelt trouble. But we had no sooner seen the back of slavery when along came the next big idea:

Colonialism

Colonialism was a bitter sweet fruit. Bitter because of two reasons:

Too many people died fighting for the rights that the colonialists enjoyed in their own countries of origin – the right to determine ones own political destiny. When I was in primary school in Kenya it was usual to learn that so and so did not have a father because he had died in the war. By that they meant the Mau Mau freedom war. I mention this fact because whenever I meet former members of Kings African Rifles in the UK, they speak of Mau Mau as if it was no more than an administrative hiccup in what was a voluntary process of handing over Kenya to Kenyans. They tell me Mau Mau was pushing on an open door. We do not see it like that. If putting millions of Agikuyu – women, children and men - into security camps, or being attacked with truncheons by poliucemen, and freedom fighters being shot – if all that is pushing on an open door, God help us if Mau Mau had been pushing on one that was closed!

Colonialism was bitter because it compounded the sense of inferiority begun by the slave trade.

But it also had a sweet taste.

We have the early missionaries to thank for the gospel and for reducing our languages to the written script. Strangely, it is also to the work of these early men and women of God that we turn when we trace the early beginnings of many of our nations.

This stage gave rise to the last undertaking:

Neocolonialism

Neocolonialism is an indirect means by powerful states to impose their will on weaker nations through unequal cultural, economic and political ties. This most recent stage, represented for us the people of the third world a fairly crude experiment at creating an international economic order based on trade, aid and loans, technology, etc.) that begun in the shores of the first world and stretched to the kitchens of third world peasants. This was happening in the context of the cold war that primarily benefited the developed countries. We remember that phase as a period marked by loss of national pride.

These ventures were, in the minds of their creators, the best bet for a better world. They failed not only because they were morally repugnant to God, they failed because they were a rejection of the created order. They failed because they were a charter of a rebel planet. They failed because they were ethnocentric. They failed because they reckoned without a God whose covenant promise is to restore to himself not only the originators of these humanist ventures but all the children of Adam and Eve; all of mankind.

If neo colonialism made us feel like teenagers on an outing under the intrusive oversight of an over keen chaperon, Globalisation leaves us with the uncomfortable feeling of having been mugged on our way back from that trip and yet you can not tell exactly how the mugging happened. I hope to illustrate this below.

In answer, therefore, to the question *Whom is Globalisation serving and who will it benefit* – the answer must be ‘globalisation serves the interest of the creators of the other projects that have gone before that is the slave trade, colonialism and neo colonialism.’ In a phrase it benefits the lovers of mammon.

I think it is critical that as Christians we understand this. Just as the other three experiments I have described were not launched in order to serve the gospel, Globalisation is not here to benefit the Christian church. You and I must not allow ourselves to be seduced in this debate from our true allegiance to the gospel by globalisation’s promise of even more riches for the first world. This wooing happens most easily. If you live in those parts of the world that have bought into this and the previous projects, it is a short step from enjoying the prosperity we see in the West to thinking that God approves of the philosophy that underpins life in the west. The love of riches and the things of this world saturates all aspects of life to the extent that it dopes and deafens us to the cries of the poor.

Firstly, what is the relevance of globalisation in Africa economically?

Economy: It has been said that one of the starkest consequences of globalisation in Africa today in economic terms is the rendering redundant of the African people. This may appear to be a harsh overstatement, but I believe its validity has been demonstrated repeatedly in the past by observers like Peter Henriot whose thoughts have influenced my own.

1. SAP-driven policies in many African countries regard the provision of people with productive work as a function mainly of sustained economic growth.
2. Employment promotion is at best of secondary importance. As a consequence, formal employment of the labour force has dropped to as low as 14% in Zambia for example in recent years, with no explicit employment generation policy included in government programmes.
3. Poverty conditions induced by the severe SAP approach means both less care of the environment by cash-strapped governments and more encroachment on nature by persons desperately struggling for survival. For example, in Zambia, Kenya, Uganda and several other countries of Africa soil erosion and deforestation are serious problems today and will be even more serious tomorrow. Trees are cut down for charcoal resulting in erratic rainfall patterns, drought and famine. Over-grazing and excessive use of chemical fertilisers further impoverish the soil. The result is that the whole of creation, the environment as well as people suffer from the degradation.
4. The gap between rich and poor on both the global level and on the national level increases with the spread of globalisation. The 1992 Human Development Report of the United Nations Development Fund (UNDP) documented that the richest 20% of the world’s population receives 82.7% of global income, while the poorest 20% receives 1.4%. That gap is continuing

to grow, having doubled over the past thirty years. Of the 45 countries listed in the low human development category in the 1997 Report, 33 are in sub-Saharan Africa.

5. The major beneficiary of globalisation in Africa, South Africa, already accounts for over 40% of the sub-Saharan GDP; its own GNP per capita of US\$ 3010 contrasts sharply with Zambia's of US\$ 350, Malawi's of US\$ 145, and Tanzania's and Mozambique's of US\$ 80.

How has Africa responded to these problems? Our most recent reply NEPAD (New Partnership for African Development) is fronted by Thabo Mbeki, his Nigerian counterpart Olusegun Obasanjo, Senegal's Abdoulaye Wade and Abdelaziz Bouteflika of Algeria. Over a month ago they met the G-8 leaders last week in a bid to get their support for Nepad. Nepad hopes to attract Western capital inflow into Africa as African governments submit to the rules of WTO and to democratic rule. I wish NEPAD well and were I in a position to support it I would. However, it is unlikely to succeed in its present state. I offer you three concerns of mine. Firstly the idea is modelled on trickledown economics. It seems to me you need growth from the grassroots as well. Secondly, the big four did not seek wide consultation across the continent before NEPAD was launched. Kenya for example seems to blow hot and cold on the idea with Moi recently saying there was nothing new to NEPAD. Finally, NEPAD is as strong as its weakest link and the presidents are the weakest link. I see little in their public behaviour to suggest they mean business this time – with or without the reinvented African Union.

Secondly, what is the relevance of globalisation in Africa theologically?

We are living in an age where increasingly African Christianity is becoming representative of the Christian church world wide. This has to do with there having been a shift in the centre of gravity of Christianity from the North to the Southern hemisphere. We cannot, therefore, afford to ignore what is happening in Africa. As we have already said, Globalisation is all the time increasing the integration of national economies into the global economy through trade and investment rules and privatisation, aided by technological advancement. These trends are affecting the church in Africa in very profound ways. I want to discuss three of them.

1. The effects of Western Christian Aid on the African church
2. The effects of Western TV broadcasts on the African church
3. The responsibility of the Western church to Africa in the age of globalisation

The effects of Western Christian Aid on the African church

One of the results of Globalisation is the creation of specialist agencies whose mandate it is to align poor countries for docking with the developed economies. I refer to WTO, IMF and the World Bank. Their policies and agenda are translated on the ground by such national agencies as DfID. In the same way, the church in the West has its own development agencies (such as Tearfund, CAFOD - Catholic Aid for Overseas Development, Christian Aid, World Vision and so on) that try to influence and are themselves influenced by the policies of their governments. These Christian development agencies form part of the web of inter connectedness that stretches from the WTO and the Bretton Woods institutions to the African village where say, Tearfund, might be digging a well.

There is tremendous pressure on the Christian agencies to do development using the values of the WTO and the Bretton Woods institutions and it is to the credit of some of the Christian agencies that they stand up to it; Tearfund for example.

Let me illustrate.

When I was on the Africa board of Tearfund, we received reports of our partners in Africa having to choose between keeping their development work overtly Christian and losing the financial support of Western government agencies and compromising their Christian focus in order to keep the money flowing. The Anglican Diocese of Nakuru in Kenya faced precisely this sort of dilemma from a German agency. It is a cruel, cruel choice to force the poor to make and it gives us another example of how globalisation is affecting Christian development work in Africa.

There is also constant pressure within the Christian development agencies themselves to pay lip service to true gospel work. The reason for this is that it is much easier to measure the success of development work in terms of wells dug and schools built than it is in spiritual terms. How do you measure effectiveness in gospel work? This is the age old question but one that Christian development agencies cannot shirk. Unfortunately not all project workers in the agencies hold to evangelical convictions and therefore the gospel agenda even within Christian development agencies is often glossed over.

What effect do these trends have on the African church? Firstly, a false divide occurs between the twin tasks of gospel proclamation (that is the overt teaching of the gospel) and gospel affirmation (or living out the gospel through provision of food, clothing, medicine and shelter.) The result of this split is to further cast Christianity not as a lifestyle but as something you do at set times and places. This serves to compound the problem of nominalism in the African church in a very serious way.

Secondly, Christian development agencies in the West send a mixed message to the African church. On the one hand the development organizations say that they want to use development aid as a vehicle for taking the gospel to the poor but on the other hand, they reward churches and sometimes individuals who embrace their particular development agenda. The result is squabbling among and within the churches receiving the assistance. I recently attended a seminar where we heard of cases upon cases of church men in Africa falling out with each other over who was to receive the development cheque from a certain Western development body.

It seems to me that the way ahead is for Christian organisations in the West and their partners in Africa to work out common gospel values, to commit themselves to them and most critically to define what that commitment rules in and also rules out in their partnership.

The effects of Western TV broadcasts on the African church

The last time I was in Nairobi, I was as always, interested to see what was on the TV 'family channel.' It normally carries Christian programmes. The programmes I saw fell into two groups – Kenyan preachers copying American telly evangelists and American telly evangelists. Perhaps there is nothing wrong in that except that as the effects of globalisations bite harder into the African church especially, we are beginning to see more and more African speakers holding entrenched and inflexible positions which reflect the obstinacy and the narrow mindedness of their Western financial and theological backers. If you ask our televangelists why they agree with TD Jakes for example, or Benny Hinn, and why they disagree with John Stott or for that matter the Proclamation Trust stable of teachers – or vice versa, you will find that the conclusions they have reached are not actually their own. They are merely repeating the biases and the prejudices that are common in the West. One such prejudice is the apparent divide between charismatic and non charismatic churches in the UK. In my experience there is less suspicion between the two church traditions in many parts of Africa. I fear that with the help of globally available TV programmes we are already seeing the early signs of the two camps building a mental caricature of each other in Africa.

The responsibility of the Western church to Africa in the age of globalisation

Just as Africa has a responsibility to the Western church, the West has a responsibility to the African church in the age of globalisation. You might see this interdependence as one of the benefits of globalisation but it is more than that. It is a gospel requirement. However, in order to fulfil that prophetic role, the western church must understand that there is a common trick played on observers of Christianity in Africa. I call it the guilt trip spiel. It goes something like this: 'Africa must be left alone to evolve its own home grown solutions. After all the African church is booming with over 50M coming to the Lord in the 90s.' Nigeria and Kenya, for instance we are told, have some of the largest evangelical student movements anywhere. Such people loved to give Asian economies as an example of authentic home grown models. Apparently Asia was overtaking the West in efficient manufacture without borrowing the individualism and selfishness of the west but then that was before the bubble bust and the weakness of growth based on speculation was exposed. By implication the suggestion was that all will end well if only outsiders (read anybody who does not live in Africa) would be nice enough to leave the African church alone. The African church is in a fine fettle anyway. Others of us from African play the guilt card whenever we remind outsiders of the effects of colonialism and insensitive missionary experiments in the continent. The effect of such comments is to frighten off criticism. Well, this sort of manipulation must stop.

Two recent events constitute something of a watershed in the study of African Christianity making it necessary if not inevitable to put a stop to such tactics. I believe the notion that Christians living outside Africa cannot comment with insight into the African church must be challenged for the reasons I describe below. I am indebted to Paul Gifford's **African Christianity** for the discussion below. The first reason is Liberia and the second is Rwanda; both prided themselves as Christian nations.

Liberia

In Liberia before it degenerated into chaos, politicians were also key figures in the church. Its early presidents gave one of the main reasons for returning to Africa as 'to convert the heathen.' Liberia's top three politicians were also top church leaders.

- ❑ William Tolbert was chair of Baptist convention,
- ❑ Warner his vice president was the president Bishop of the Methodist church
- ❑ Reginald Townsend the National Chair of the True Whig Party was the Moderator of the Presbyterian church.

Paul Gifford reports that in Liberia one came as close as politically possible to a fusion of church and state with the rhetoric of the latter seemingly fully church inspired. Not surprisingly evangelical and Pentecostal churches claimed to be apolitical but they were not. Gifford concludes 'The omnipresent 'Faith gospel' and the almost exclusive stress on evangelisation not only left the regime totally unchallenged but also offered nothing but support for any regime which promoted evangelisation. 'What we saw in Liberia was the church as part of a political system that resulted in the destruction of the country in the ensuing civil war.

Rwanda

Rwanda is the birthplace of the East African Revival, which started in the 1940s. Some observers believe the new spurt of growth in the East African church is still part of the original movement. Before she became a by word for African genocide, Rwanda was the most Christianised country in Africa. It was overwhelmingly a Catholic country. However, the church turned a blind eye to the injustices in society in return for a pole position in the management of education, health and development.

- ❑ The church was linked to the regime with the Archbishop of Kigali being a member of the ruling party's central committee for fifteen years.
- ❑ When the genocide finally broke out the bishops denied it as a foreign invasion. It comes as no surprise that nuns and Bishops both protestant and catholic have been hauled to The Hague to answer for crimes against humanity.

These examples should demonstrate that it is no longer safe to assume that all that passes for Christianity in Africa is positive. Some of it is positively dangerous.

The way forward

We must accept or be persuaded to accept that sometimes we African Christians are a part of the rot that has come to be associated with Africa. We must open up the church to the prophetic word of the Bible 'In the last days they will gather around them teachers who will tell them what their itching ears want to hear. 'If we fail to open up to the opinion of other Christians we may find ourselves compelled to do so after another crisis hits the church. Moreover to turn a deaf ear to genuine concerns about the church is to play exactly the same game that was perfected by the disgraced strongmen of Africa. The latter even now dismiss all criticism as a foreign plot to discredit them.

As I have said some people tend to dismiss suggestions by anyone who does not live within Africa as irrelevant and out of touch. Well, I believe well meaning caution must be heard. You no longer have to live in Africa to know what is happening inside Africa. The same is true of other parts of the world to a greater or a lesser extent. Just like African governments are learning to live with scrutiny of their economic policies, the leaders of the African church should not be surprised that the church outside Africa has a few questions about the state of evangelicalism inside the continent. The church world wide would, in my opinion, do well to cast aside any compunction it had to ask these questions in the age of neo colonialism. In the present phase, the period of globalisation, accountability is in fact part of the way we now live for we are all inter connected.

There is one more reason why we must be more open to critics from outside. There are political, economic and social effects of a belief or a religious idea. Religious belief especially when it makes economic and social claims is way too big to be left to church leaders alone.

For example, Weber in ***Protestant Ethic and the spirit of capitalism*** demonstrated that Lutherans, Calvinists, pietisms, Baptists and Methodists played different roles in the rise of capitalism. It is my

suspicion that 'prosperity gospel' as preached by some charismatic and Pentecostals is already playing a role in the development of Africa socially, theologically and economically.

Seen in this light, what is happening within the African church has an influence that extends beyond the traditional boundaries of religion. Therefore, when the world wide church seeks to understand more about what is happening in the African church, it is only doing its duty.

This leads us to the third question: What is the relevance of globalisation in Africa Culturally and Sociologically?

Globalisation is really the way we now live. For good or for ill, it affects everyone. It puts more pressure on some cultures than on others and the place that pressure is seen best is within the family unit. For Africa, the social pressure of globalisation is being felt most strongly by the women and children. Consider the facts:

- ❑ Structural Adjustment Programmes in Africa have basically meant two things. Cut down public expenditure and repay your national debts. Our governments' response to this has been to lay off workers. In Kenya the job loss pay is around £400:00 and with little prospects of alternative employment, many men sink into depression and cannot provide for their families.
- ❑ Consider this story. Carolyn is from Africa. She answered an ad in the press to come to work in Britain as a nurse. Leaving behind a husband and two children, she completed her conversion course, qualified and took up employment in the midlands. In the meanwhile her husband back in Africa was made redundant and quickly begun to show signs of depression. Believing she was doing herself a favour, she sent for him and for the children to join her in the UK. He showed up alone with a head as sore as a rhino's from feelings of worthlessness. A row erupted and almost took the top of her head off with a knife. A call on the mobile saved her as she covered in the bath room. For his part, he did not attempt to run. When the police came he owned up to the attempted murder saying he did not care if he lived or died.'
- ❑ Having signed the UN convention on human rights, African societies are rightly having to put the rights of women and children much higher on their agenda.
- ❑ Take Article 2 part 2 of the convention on the rights of the child. By its nature the convention has a global agenda. It states 'States Parties shall take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child's parents, legal guardians, or family members.' It sounds innocent enough does it not? However it presumes that the signatories have a Western mindset. We see this in the notion that parents are free to believe anything they want to believe. Well that world view is alien to Africa. We still believe there is an absolute truth moreover we generally like to conform to communal values and beliefs. The opinion of the many is more important than my own – and hence the saying 'I am because we are.' If Africa was to implement this aspect of the convention to the letter, we would sooner rather than later become as pluralistic and relativistic as the West. We would have to accept homosexuality too!

One of the spin offs of this new set of priorities is the birth of children's parliament. From 9 to 13 May 2001 the Labour Institute of the Trade Union Confederation hosted the spring session of Children's Parliament (2nd edition). My own country Kenya and other several other African countries have their own children's parliaments.

A part of the last session's programme was dedicated to the Global Movement in the Children's Interest in which children and young people should play an important role. During the Referendum **'Say Yes for Children'** the junior deputies collected signatures from their mates, teachers, parents, and public authorities. They also drafted an open letter to all those involved in children's development, education, and protection.

How do these example of globalisation affect Africa?

It will speed up the emancipation of the African woman with perceptible results on the African family. For example, In May 2002 in Bulbul, Ngong, Kenya, the first woman chief in Maasailand was appointed. Susan Nampoi a community leader said of the appointment 'This is history being made because from the time of Laibon Olenana it has been an abomination for a woman to seek any position which would put her above men in authority'.

Her first official act was to attack 'two crimes- excessive drinking and idleness.' So even the Maasai are not immune to the influences of globalisation. In that one act her decision demonstrated that globalisation had come to Maasai land. Firstly, time has been officially privatised. It has now become a commodity to be sold with all the social repercussions and benefits that brings. Never again will sitting around and chatting or 'chewing the fat' be an honourable thing. It is now officially seen as time wasting and therefore ironically, anti social behaviour. Secondly, the centre of political and social power has made a small shift towards the women folk, as Susan Nampoi herself reminded her community.

It is yet too early to tell how these two new competing centres of power – children's power and women power. Early signs suggest that we are witnessing the beginnings of new power relations within African families. For example we are already seeing women church leaders, preachers and evangelists. It is still too early to tell what will emerge when the situation reaches an equilibrium. What sort of woman will emerge out of Africa? How will she handle her greater liberty and independence? How will the new African child conduct herself? It is anyone's guess. What we do know is that the Church will do well to keep its eye on this exciting development.

We have seen some of the ways globalisation affects families in Africa. I now want to turn to environmental effects of globalisation on the continent.

Consider the facts:

- ❑ In 1985 I took a group of students on a tour of Lake Turkana in northern Kenya. There was a NORAID fish processing plant at Kalokol. You hired a boat at the fish factory and rowed to the island hotel on an island about a half a kilometer into the lake. The passage was a haven for crocodiles so it made sense to use the local boatsmen. Five years later a friend traced the same route but this time they were able to drive all the way to the island hotel as the body of water together with the crocodiles had disappeared.
- ❑ Lake Chad providing water for 20M has shrunk by 95% in the last 38 years.
- ❑ Fishing and shipping in Lake Victoria (the largest fresh water lake in Africa – and the second largest in the world - has been severely limited by square miles of Water Hyacinth imported from Australia. Lake Naivasha has been similarly affected.
- ❑ By 2025 2 out of 3 people in the world will live with water shortages.
- ❑ The African continent is under the greatest pressure regarding water resources. 14 countries in Africa currently experience water shortage and another 11 countries will join that list in the next 25 years.
- ❑ 50 rivers in Africa are shared by two or more countries
- ❑ GEO-2000 predicts that competition for access to any of these shared rivers could provoke conflict. Conflict over water resources in the Middle East has been causing considerable tension for many years between Israel and Syria and has been a factor in armed conflict.
- ❑ By 2025 the number of water refugees will double. A word about refugees.

Where will the refugees go? *Answer:* they will go into the cities contributing to a trend that is growing fast. Two centuries ago, the world was rural, with an urbanisation of 4% and only one mega city - Beijing 1.1 M. In 2000 the numbers reached 51% urbanised. The developing world has 55% of the mega cities of the world but by 2020 this will have risen to 81 %. By the end of this century only 10% will be living in the rural areas. All members of the reached and unreached people groups are to be found in the cities. This means it is a mistake to allocate most of the missionary budget to rural Africa. Cities like Cairo, Nairobi, Cape Town etc. are gateway cities to the rest of Africa and therefore although a rural focus to missions is not unnecessary, it certainly is outdated.

Water is a basic human right and must become an even greater priority for anyone interested in the salvation of human beings. How have we found ourselves in this situation? The answer is to be found in the effects of globalisation. In spite of what the present American president says, better scientists than him believe there is a direct connection between global warming and changing patterns of rainfall such as in the marginal lands where most of Africans live.

This morning, there was a report in the East African standard Newspaper to the effect that East Africa may be facing El Nino rains this year. Our roads and infrastructure have not yet recovered from the floods of 1998. El Nino is an example in the natural order of globalisation, the interdependence of ocean, land mass and atmospheric temperature changes occurring across the expansion of the globe.

This is yet another example of globalisation. As the leading contributors to global warming, the countries in the West are not only wrecking their own environment by continuing to pump CO₂ emissions into the atmosphere, they are driving more and more Africans from the marginal lands they occupy at the moment. The result of this trend will be an even bigger migration of water refugees into areas that are themselves under ecological and infrastructural strain. This reason alone, ought to be enough to demonstrate our inter connectedness. It ought to make us want to do something about global warming but it is alas, not good enough to secure a global commitment to reducing CO₂ emissions. What lessons do we take from this?

The water crisis will drive and shape globalisation to some extent because it should encourage governments to set effective international frameworks in place supported by the establishment of strong and democratic coordinating institutions.

The threat of water wars must not be underestimated. We need effective international coordination and cooperation in order that effective and enforceable mechanisms can be found to adjudicate on disputes based on water resources.

One consequence of globalisation is the increasing influence and activities of multi-national companies including the in water sector. In much of Africa the water debate goes hand in hand with the debate about GM foods. British and French companies are the main leaders in the field of water utility privatization so these countries governments have a special responsibility to make sure that the activities of these companies as well as GM food companies are positive and ethical.

Conclusion

1. The globalisation of evangelicalism means that the traditional locus of power, the First World, no longer has the ability to control the conversation as they did in the past. It seems to me that in the future, the agenda will be set more and more by the church in the Southern Hemisphere. My personal fear is that the agenda we are bringing to the table is not Bible based. It is issues based. God is concerned about cultural, technological, economic and political issues but he has an agenda of his own, first and foremost and in the letter of Paul to the Ephesians, he reminds us that he has every intention of achieving it in spite of not because of our agenda. I therefore think that the most strategic way to think about the issues we have been discussing is to see each aspect of globalisation through the prism of the cross. I hope that is what I have done.
2. Others in the past have proposed a model of church that sees the world wide church as the family of God's people. I want to add my support to that inspiration. If we see ourselves as a world-wide community of justice and peace, if the church decides to its share our resources as members of the same world wide family, perhaps we shall convince the world that there is a human-friendly face to globalisation; based on gospel of the first Adam and not on the economics of Adam Smith.