

The Alienation of Christ in African Revisionism of Christianity

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Abstract

Arguably, there is a form of revisionism of the image of the Biblical Christ, his teachings and the Bible going on by certain African scholars within what can be understood as the quest for race retrieval and explications. This is based on the assumption that Christianity is a Western religion and a way of life from which Africans need to explicate themselves. Furthermore, there is the argument for the socio-religio-cultural and traditional identity reconstruction that present Jesus Christ as mythical, a creation of the West to keep the minds of Africans in a perpetual state of neo-colonization. This paper argues that Christ is a Jew, and not a Caucasian, and the birthplace of Christianity is Eastern not Western. It further contends that revisionism as a quest to Africanize Christianity is not different from the Europeanization of the Christian faith, claiming that the Christian faith that was brought to Africa by the Missionaries has essentially disputably lost its apostolic fervour. The paper presents its argument within the episteme of the dialectical arguments of deconstruction. It concludes that revisionism of the Christian faith by Africans can only distort its Biblical reality; it cannot really alter it as it will need to equally alter its Biblical account, and thus it is an effort in futility. It recommends that Africans should retrieve their indigenous religions and faiths without revising Christianity.

Introduction

Christ must have an African soul, a soul that understands the realities of the African cosmos, before he can respond to our lyrics, dances, and customs. He must first be liberated from the grip of Europeanism before he can be embraced by Africans in their quest for self-realization and liberation (Sofola 11).

The quotation above captures part of the challenges that Christian Theology—a faith and a distinct culture whose truth has suffered greatly from the optical illusion of the shifting circumstances of the human existence and realities—confronts today especially in the quest for what is understood as race-retrieval or explication. In Africa, especially among some scholars, there is a conscious (deliberate) attempt to confuse the personality of Jesus Christ in the minds and understanding of the people, forcing him to appear as a European, and by extension, a deceptive colonizer who must come down from his lofty throne of pseudo-sense of race superiority to dance, not only to Bata drum at the shrine of Sango, but proceed to dance to *Gbedu* at the grove of the cult of *Osugbo*.

I cannot assume that these attempts are a product of the unconscious. I believe they are deliberate and meant to serve a purpose. It is my believe that we are all supposed to know that Christ was/is not a European and that Christianity as a way of life with her distinct culture, in her pristine origin, transcends whatever may be assumed or understood as Europeanism, Asianism or the latest process to further corrupt and confuse its image and culture through Africanization or Africanism.

To understand the existence of Christianity in Africa, it is necessary to divide the continent into North and the sub-Sahara in order for clarity of this discussion. This is of significant since the religion did not start at the same time in the two geographical areas. Christianity in North African including Ethiopia and the

Sudan is as old as that of Europe. Richard Reddie, posits:

... Christianity reached Africa as early as the early 2nd century AD and that the Christian communities in North Africa were among the first in the world. However, Europeans doubtlessly refused to acknowledge the relevance of African Christianity as it appeared irreconcilable with the continent's cultural surroundings (Online).

Therefore, pristine Christian culture remains and for anyone who cares for the truth of its nature, neither the spiritual and intellectual mental veils of Europeanism, Asianism nor Africanization can blur his vision and quest for the truth. Of course, if truly, Christianity on its way to sub-Saharan Africa cloaked itself in a European garb as alleged by Zulu Sofola, and the attempts by Africans to strip her of Europeanism in order to robe her with Africanism has produced what she again described as “a grotesque image standing on the altar of Christianity,” an image which she rightly notes “shocks the African believer and baffles the European missionary” (Zulu 1), then, there is the need to disrobe Christianity totally of whatever is European, Asian or African. We need to allow Christianity to wear its simple robe of the plain life of Jesus Christ as recorded in the Bible.

In Africa of the twenty-first century, Christianity is facing the process of a total Africanization of its message, value and culture, and this is similar to the challenge it faced centuries ago when it first had contact with the then pagan and primitive Europe in her crude antiquity and idol worship. For instance, we read of Pauls' encounter with the worshippers of the goddess Diana in Ephesus and of his encounters with different idols, including an altar to an “Unknown God in Athens (see Acts 19:23-41, Acts 17:15-32). Thus, one can safely posit that Europeanism as

a concept, a response and a philosophy, shares the same spirit and concept with the spirit of Africanism—which is to confuse the image and the personality of the eternal and historical Jesus Christ in the spirit of racism, nationalism and nationalization.

When one looks critically at the issues, especially from the examples of the encounters of Paul with the pagan West from Athens as cited above, one discovers that Christianity has actually encountered the challenges it now faces in Africa when it first landed, from the Middle East, on the European soil. One needs to understand to the totality of these challenges because, as it is, Europeanism and Africanism are not just merely about clothing/robing Jesus Christ/Christianity with cultural objects, values and traditional ways alone; the struggle is actually for the soul of Christ, the church and the message of the gospel of the church, of salvation and redemption. The scheme is to vandalize the true soul of Christ in Christianity, replace it with Satanism - the pagan soul as may be seen in Europeanism and Africanism; the struggle is to maintain race superiority, as if Christ was/is a racist. This scheme is part of the satanic – the anti-Christ's agenda to deny humanity access to salvation, at least, as promised by Christianity, by blurring their vision of the true image of Christ as the Christian Saviour and the redeemer of the human race. So, on the altar of Christianity today, not only in Africa, even in Europe, the image of Christ that now stands on the altar is terrible than the grotesque image Zulu Sofola spoke of that shocks and baffles true believers of the Christian faith; it is the image of the beast performing signs and wonders; it is the image of excessive materialism and imperialism—the image of neo hegemony created and sustained by the god of mammon, the devil himself.

In many churches across Africa, there is now a total Africanization of the Christian worship with the fusion of ritual

rites, objects and practices of African pagan past, and so, just as it is now difficult to explain to the unwary and the simple the differences between pure Christianity of the Apostles and the Europeanized Christianity of Europe, it is becoming increasingly difficult to delineate between Africanized Christianity and the true Christian faith—culture and worship, the only guarantee of eternal salvation by Christian theology.

I am, however, of the opinion that the sub-Saharan African experience takes on a peculiar nature and challenge because, unlike Europe, it has no first hand contact with the Apostolic Christianity. As we have noted above in the encounters of Apostolic Christianity with the idol worshipping Europe, one can safely assume that part of what was brought to Africa was a Europeanized Christianity that has lost the authentic soul of Jesus Christ, which, in Christian theology, is the power of the Holy Spirit. Apostolic Christianity evangelised Europe, European Christianity, in the words of Archbishop Desmond Tutu, stole African land (n.d). Tutu, states further that, “When the missionaries came to Africa they had the Bible and we had the land. They said ‘Let us pray.’ We closed our eyes. When we opened them, we had the Bible and they had the land” (n.d). Thus, to date, some Africans still see Christ as a colonizer and a slave driver!

In further arguing the difference between the Christianity of Europe and what was brought to Africa, it is instructive to note Julius-Adeoye’s argument here that “the modernity that the colonialists imposed on African countries is alien to continental Europe” (23). The implication is that, arguably, the Christianity brought to Africa is actually not as practised in Europe and America, for in Europe and America, Christianity is tolerant of their culture, traditions and pagan practices like the Halloween,

whereas in Africa, it rejects such as idol worship and paganism. Of course, one can affirm that the Jesus Christ of the Bible will not use the message of redemption and salvation to acquire human beings as slaves the way some European Missionaries of the Transatlantic Slave Trade did with ordinary religion without a soul as a weapon. Richard Reddie, captures it thus:

The Church of England, being the established church, had links to slavery through the United Society for the Propagation of the Gospel missionary organisations, which had plantations in Barbados; while the Bishop of Exeter was a personal slave owner. Moreover, Anglicans involved in slavery often poured their ill-gotten gain into Church coffers. And in cities such as Bristol, the church bells pealed when Wilberforce’s anti-slave trade Bills were defeated in Parliament (2007, n.p).

During the Transatlantic Slave Trade period and after, commerce, indentured slavery and colonialism were closely knitted together. While many of the colonizers were not missionaries, nevertheless, some missionaries used the state power to their advantage. There were also overzealous missionaries who in the attempt to win Africans for Christ fell into the error of using force like the colonizers, while some went as far as participating in African cult worship and rituals. In this instance, when I was a student of Methodist Theological Institute, Sagamu, Ogun State, Nigeria, I was told the story of the Reverend Mellor, a missionary who worked among the Remo people of Sagamu and was said to be a member of the Osugbo and Ogboni cults in order to win their trust and to understand the workings of the cults.

The issues raised above will be critically examined in this paper. The wrong notion held for long, equating Europeanism as a culture with Christianity, will be critically re-examined. I am sure that Christianity has its true distinct culture and this cannot and should not be denied. Christianity is not the pristine way of life of the Europeans. I will therefore look at some of the primitive pagan cultures and practices of the West that were imported into Christianity in the name of Europeanism and compare how the process has now manifested in Africanization, leaving a bastardized, caricature and grotesque image of Christ on the altar of Christianity. This will help me to critically examine Soyinka's speculative Fourth Stage and the illusive African world he created in his essay of the same title, *The Fourth Stage* (1976). I must say that this paper thus takes a stand against Europeanism and Africanism of the message of Christ as recorded in the Bible. This will help those who seek the true historical Jesus Christ to find him, for Bible says:

Believe me,...a time is coming, when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshiper will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is Spirit and his worshipers must worship in spirit and truth. (John 4:21-24 NIV)

In essence, the Biblical God is not seeking those who will strip Christianity of the divine robe of Christ, the power of the Holy Spirit, nor is HE seeking racists or some nationalists who seek to vandalize the soul of the Church, in order replace it

with a racial ghost-soul of either Europeanism or Africanism. The Biblical God seeks those who will worship HIM in spirit and truth, not some revisionist's scholars in the quest for race superiority or race retrieval.

The Clash of World Views

...I cannot speak of the religion brought into Africa except from the outside, from my position as an African (Senghor 40).

The African churches will be African or they will not be at all.

Father
Aupias (Cited in Senghor 42).

In the quotations above, Senghor sets the stage for the perception of Christianity in Africa as an "outsider" religion. He goes further to cite Father Aupias thought concerning if such outsider religion, would ever be African. And, it is the quest of Africanising the churches in Africa, to borrow the words of Sofola cited above, of 'Christ learning the African lyrics and dances, that the challenges lie. As I have argued above, Christianity is a way of life that emerged in the process and the attempt by the disciples of Jesus Christ to preserve and perpetuate the totality of the experience of the life of Christ Jesus. The life of Christ becomes the model for the followers as the only assurance of salvation and the redemption of humanity.

As a way of life, Christianity has its distinct worldview that is firmly rooted in the New Testament of the Holy Bible. The Scriptures establish the fact that the world-view of Christ Jesus himself is the prima world-view, the totality of what is understood as the eternal purpose of God in the scripture. For instance, as a distinct way of life, it rejects every culture, tradition or religious belief that promotes any other form of ritual sacrifice outside of the self-sacrifice of Jesus Christ on the

Cross as may be found in Africanism (see for examples 1 Corinthians 3:11 and Acts 10:36-43).

I believe that, the worldview of Christ Jesus, the Biblical eternal purpose of God, is not against what we may see or understand as the European world-view, the Asiatic world-view, the Arabian world-view, the Jewish world-view or the African world-view. It is against what the Bible identifies as the satanic manipulated visions—that which is subject to the shifting circumstances of life and is inevitably tied to human locations. Arguably, every human world-view or racial world-view is bound to the location of the individual or a group of people both in the spiritual and in the physical realms. For instance, if water and aquatic objects surround a race or a group of people, their religion, objects and subjects of worship tend to reflect their environment. In the case of Yoruba people, they are likely to be worshipers of *Olokun*, *Osun Yemoja*, some Yoruba goddesses of water, or some other spirits or gods associated with water. If, on the other hand, they are surrounded by mountains, they tend to worship stones, rocks and spirits or gods associated with mountains. These factors that influence or help to fashion worldviews as far as religion, cultures and traditions are concerned, they are not peculiarly African.

Brockett (7-9), writing on the ritual origin of Western drama in relation to man's universal quests for security, shelter and food, admitted that they are the same factors behind Western rituals and festivals, particularly, the Dionysian festivals. And, if we bring up Jung's (cited in Eruvbetine 2-3, Ojoniyi 206) thesis of the existence of a bank of universal consciousness from where each tribe draws identifiable archetypal mythic patterns, we can argue that they are universal phenomena that are entrenched in the attempts by man to understand and totally apprehend/comprehend the events of his life; the general nature of existence

and being, in order to participate in the determination of purpose and also reorder the nature of being. This quest is the natural birth of the quest for ritual and sacrifice—the attempt to win the favour of the Supreme Being or the gods and participate in the determination of the purpose of being (Brockett, 7-8, Senghor 38-39). This trend, transcends the barrier of culture, race and the limitation of language. Soyinka, one of the writers who have postulated so much about the peculiarity of the African world-view and cosmology agrees with this fact when he writes that “in Asian and European antiquity, therefore man did, like African, exist within a cosmic totality, did possess a consciousness in which his own earth being, his gravity-bound apprehension of self, was inseparable from the entire cosmic phenomenon” (Soyinka 3).

In agreement with Jung (cited in Eruvbetine, 2-3, Ojoniyi, 206), I come to an understanding that there is a universal archetypal pattern in man's way of apprehending cosmic phenomena. Thus, I posit that the argument can be sustained that there is a universal archetypal pattern in what is loosely seen or understood as the worldview of European, African, and that of Asian.

Theologically, the archetypal pattern which informs the universal consciousness or worldview, the quest to participate in the determination of the purpose of being, a product of the fall and the attendant spiritual estrangement and the rejection of the plan of salvation in Christ Jesus, the rejection of the prima world-view of the Biblical God, is the satanic world-view of rebellion and sin. This is the world-view that is against Christianity and is bent on corrupting Christianity and the truth of the plan and purpose of God for the deliverance of being from the influence of Satanism—the bedrock of all other human or racial worldview.

The estrangement and the human attempt to bridge the gap that has been created, the gulf, and the chthonic charged ritual arena by the like of Ogun according to Soyinka (1976) was/is resisted by the Promethean, the leader of the demons, the satyrs, the swaging votaries, the fallen angels who are condemned eternally and are therefore bent on keeping humanity in perpetual spiritual estrangement from God his maker. Thus, there exists, now, the battle of will between the Promethean, the devil, and the estranged man. The man desires to force his way back into a relationship with his maker by entering the ritual arena through a “will to power” in order to bridge the gap created by the fall. The swaging votaries, the agents of the destructive essence of the numinous realm, resist man and whenever he is overwhelmed on this prima ground of becoming, there is a shattering of the human soul and the spirit essence of man.

The numinous realm of ritual, the chasm, was the realm Cain and Abel desired to bridge through ritual in the scripture (See Genesis 4:3-8). Cain was hindered, his ritual failed and possessed by the satyrs, the Promethean demons, he descended on his brother - who by grace had found favour with God, for we know that it was God who empowered Abel to launch beyond the void - and killed him by shedding his blood.

Biblically, Christianity is built on the foundation of the world-view of Christ Jesus, and the Apostles believed it is only through it that everyman can attain spiritual fusion with the prima Being. This mystery is what is too profound for the Promethean to relate with or accept. This rejection of Christ by the Promethean and the fallen humanity under his influence and power is arguably the origin of what is understood as humanism, the gravity-earth bound religion, according to Soyinka (3), is part of what is known as “cosmic totality”. Cosmic totality, the races’ fallen archetypal apprehension of existence,

which Soyinka alleged is being gradually eroded from the earth particularly in the “European metaphysic scope of the world due to the growth and the influence of the Platonic-Christian tradition” (Soyinka 3) is the actual psychological and spiritual inhibition, the illusion, the veil shielding humanity from the eternal provision of his liberty and the power to have dominion over the earth as commanded by God in the beginning in Christian theology.

Though, Soyinka sees what he called “Platonic-Christian tradition” as the problem to human understanding and explication from the grip of cosmic phenomena, he however helped us in establishing the fact of our claim that there is no difference in the purpose, vision and the philosophy behind Europeanism and Africanism as they both shared same root. And here for a proper understanding of the claim, it is better we quote Soyinka’s view at length:

This context however is the cosmic totality, in speaking of which it must be constantly recalled that we do not excise that portion of it which, because so readily and physically apprehended, tends to occupy a separate (mundane) category in modern European imagination. This was not always so. This gradual erosion of Earth in European metaphysic scope is probably due to the growth and influence of the Platonic-Christian tradition. After all, the pagan Greek did not neglect this all-important dimension. Persephone, Dionysus and Demeter were terrestrial deities. Pluto not merely ruled but inhabited the netherworld. Neptune was a very watery god who conducted his travels on water-spouts. Those archetypal protagonists of the chthonic realms, Orpheus, Gilgamesh, Ulysses, did penetrate this netherworld in concrete and

elemental terms. And before the twin-brother of Christianity-Buddhism—attenuated and circumscribed Asiatic thought, Lord Shiva drove his passionate course through earth, uniting all the elements with his powerful erection which burst through to the earth's surface, split in three and spurted sperm in upper cosmos. In Asian and European antiquity, therefore, man did, like the African, exist within a cosmic totality, did possess a consciousness in which his own earth being, his gravity-bound, apprehension of self, was inseparable from the entire cosmic phenomenon. (For let it always be recalled that myths arise from man's attempt to externalize and communicate his inner intuition) (3).

If this is the true nature of the archetypal apprehension of the human existence and essence, including the challenge of the historical processes of the claimed gradual erosion of a total universal understanding of this 'prima human centred world view', the promethean world view that gives birth to the humanist religion seeking to perpetuate the satanic agenda by projecting man as the centre and the sustainer of creature, then Christianity and its scriptural culture needs to be properly explicated and retrieved from such satanic scheme and world-view.

The humanist's prima world-view manifesting in Europeanization and Africanization of Christianity is a product of the archetypal pattern whose purpose and significance is to veil the gospel, to destroy the picture/image of Christ Jesus and then rob humanity, once again, of the purpose of salvation and the manifestation of the power of the Holy spirit through which man is re-empowered to transcend the chasm of the destructive essence in order to experience true spiritual fusion with the prima Being—God in Christ Jesus

by spiritual and ritual fusion of Christianity with Europeanism and Africanism. For instance, we find this unconscious pattern in the attempt by Simon the sorcerer to fuse the grace of Jesus Christ, the power of the Holy Spirit, into the soul of magic and sorcery:

Now for some time a man named Simon had practiced sorcery in the city and amazed all the people of Samaria. He boasted that he was someone great, and all the people, both high and low, gave him their attention and exclaimed, "This man is the divine power known as the Great Power". They followed him because he had amazed them for a long time with his magic. But when they believed Philip as he preached the good news of the kingdom of God, the name of Jesus Christ, they were baptized, both men and women. Simon himself believed and was baptized. And he followed Philip everywhere, astonished by the great sign and miracles he saw. When the Apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. When they arrived, they prayed for them that they might receive the Holy Spirit, because the Holy Spirit had not yet come upon any of them; they had simply been baptized into the name of the Lord Jesus. Then Peter and John placed their hands on them, and they received the Holy Spirit. When Simon saw that the Spirit was given at the laying on of the Apostles hands, he offered them money and said, "Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit". Peter answered: "May your money perish with you, because you thought you could buy the gift of God with money! You have no part

or share in this ministry, because your heart is not right before God. Repent of this wickedness and pray to the Lord. Perhaps he will forgive you for having such a thought in your heart. For I see that you are full of bitterness and captive to sin. (Acts 8:9-23)

The fusion of Christianity into paganism, magic art and sorcery is the pattern of assimilating Christianity into Europeanism and Africanism. In this scheme, Christ (Christianity) is not even allowed access to his soul. In fact, he has no right to retain his soul, because Africanization, in its quest, as did Europeanization centuries ago, is insisting that:

Christ must have an African soul, a soul that understands the realities of the African cosmos, before he can respond to our lyrics, dances and customs. He must be liberated from the grip of Europeanism before he can be embraced by Africans in their quest for self-realization and liberation (Sofola 11).

However, I am of the opinion, that, except for the humanistic apostate consciousness imported into the African soul through intellectual speculative theory of cosmic totality of the likes of Soyinka and Sofola, there is perhaps really nothing peculiarly anti-European in the Africanization of the Christian faith – for Europeanism and Africanism shared same origin in primitive paganism. As I have argued above, we now know that there is a universal ritual pattern in the Dionysus Bacchantine revellers' ritual chorus dance of the Promethean spirits, the satyrs, who when fully charged and possessed, engaged in open sexual orgies and violent acts, leading to tragedy, and the pagan worshipers' acts at the shrine of Gelede lewd dance, Ogun, Sango and the rest. In

fact, Soyinka, bridge the archetypal gap between Dionysus and Ogun when he writes that Ogun "is best understood in Hellenic values as a totality of the Dionysian, Apollonian and Promethean virtues..." (141). If the Ogun of Soyinka truly embraced the totality of the Dionysian, Apollonian and Promethean virtues, transcending the limitation of its mythic African experience and origin, embracing the virtues of the European idols and demons through the imagination of African scholars sharpened by the razor of western philosophy, then the modern African man to whom Europeanized Christianity was brought has the capacity to embrace Christianity without necessarily shedding his pagan toga.

The African man seems to have just added Christ and Christianity to the pantheon of gods in African traditional religion, thereby fulfilling the wish of Father Aupias as stated by Senghor above. So, those who worshiped at the grove of the cult of Osugbo the night before, were the same people who early in the morning poured red oil on the head of Esu Elegbara, they visited Ifagbemi to consult the Ifa Oracle before proceeding to the Church from where they moved to the Iledi Ogboni...and so Emmanuel was the Egungun, the ancestral spirit of the people that has just been recovered from the chasm, the oblivion lost world.

This is the grotesque image of the Africanized Christ. In essence, the African Bishop is also the Oluwo and the Apena of the Iledi Agba – for it is believed among them that "Agbagba meji lomo idi eeta", the secret of trinity is between two elders, perhaps referring to the Father and the Son. Thus, it seems that Christ has finally heeded the call of the African Scholars and Theologians, he has now responded to the "essence of the dark centre where the mysterious continuum of transition and inter-transmutation of life, both essential and material, occurs" (Soyinka 26 cited in Sofola 2). It can now be argued that the

Christ in some African churches has an African soul and has embraced the 'realities' of the African cosmos!

For, like Simon the sorcerer, the Europeans and the Africans embraced Christianity with their idols at the centre of their hearts, and the essence of the dark centre, the Promethean demon at the numinous gulf still dictates their actions and inactions. This is the reality of the spiritual essence of Europeanism and Africanism. This is the reason, necessarily, their vision is based on the Promethean worldview, a circumstantial world-view, and a world-view of nihilism and fatalism that cannot relate with, or accept the eternal purpose of God through Jesus Christ. Thus, Man keeps perpetuating the vision and the purpose of the Promethean demon in ritual killing, racism, oppression and the systemic elimination of the poor through the multinational cooperation — while the Church sits at the centre with a Promethean soul-worshipping mammon. The soul of Christ is lost to materialism and humanism!

Conclusion

Whilst the quest to retrieve and explicate ones' cultural, traditional and religious identity is legitimate, it is pertinent to note that whatever is today understood as a group's cultural, traditional and religious identity has arguably never been completely homogeneous and will perhaps never be homogenous again, not even with the emergence of the Social Media. However, this is not to say that different cultural, traditional and religious identities cannot exist side by side or simultaneously with each maintain a level of fidelity to its origin. Thus, it is disputably true that Europeanism, Asianism and Africanism, as different forms of identities, have equally been influenced, transformed and essentially remained distinct to date. This is also true of Christianity as an identity.

Today, in many African churches, Christ is already responding to African lyrics, dances, and customs as demanded by Sofola. Yet, there is still an on-going battle for his soul as represented in the Bible in many African churches. In essence, as I have argued above, there is no-doubting the fact that, aside a form of Europeanised Christianity in Africa, there is an emerging Africanised Christianity. Nevertheless, as I have equally argued above, to date, Biblical Christianity, as a distinct form of identity, has also continued to survive every attempt of Africanisation as it survived Europeanisation before it.

It is important to state, it appears a new generation of Africans are emerging who do not really have a grasp of any form of pristine Africanism, such Africanism that existed before the European colonisation and evangelisation of Africa. This group of Africans can be seen emerging in Nigeria in the Evangelical, Pentecostal and Charismatic traditions of Christianity starting from the ministries of the likes of Apostle Ayo Babalola of Christ Apostolic Church in the late 1930s, Pa Akundayomi of The Redeemed Christian Church of God, Archbishop Benson Idahosa of the Church of God Mission and Prophet T.O Obadare to mention but a few. In actual fact, it is this group of new generation African Christians who are resisting the quest to Africanise the soul of Christ in what has become African Christianity today.

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