

GLOBALIZATION AND THEOLOGY IN CONTEMPORARY AFRICA

Adolphus Ekedimma Amaefule, SDV

Department of Religious and Cultural Studies

University of Calabar, Calabar, Nigeria

adolfsdv@yahoo.com

Abstract

One of the characteristics of the 21st century is the reality of globalization. This is the shrinking of time and space with the consequent conversion of the world into a global village. This, however, has always come about especially by the agency of new information and communication technology that has succeeded in bringing events and realities hitherto distant to the doorsteps of the other. This paper tries to look at the implications and challenges that the new information and communication technology that made, as said above, the reality of globalization ever more possible, have for the doing of theology in Africa, today. By descriptive and analytic methodology, it is found out, among other things, that these Information and Communication technologies provide ample opportunities for theologians in Africa to hone their craft, become e-theologians, engage all the more in ecumenical and interreligious dialogue, make the output of their enterprise not only for local consumption but also for a more global consumption, be a boon to the church in Africa whose theologians they are, make them pay more attention to democratic values in Africa and then see to the development of an African theology of new information and communication technology. It is hoped that this study will help raise awareness on the interdisciplinary nexus between Information and Communication technology and religion, or, as in this case, between Information and communication technology and theology.

Keywords: Globalization, Theology, Information technology, Democracy, Africa.

Introduction

In one of the poems, "Globalization," that make up the collection of poems, *Songs of An African Bard*, by this writer (Amaefule, 2016, 38-39), he had mused:

You huge murmuring monster with a raw
Caustic maw much like the vast volcano crypt I saw.
Swallowing and swallowing....
Cultures, customs, traditions...all enter and centre
In namelessness and nothingness.

Homogeneity, unity, universality...
You almost always synonymize in solemnity.
But where lies this unity in interconnectedness

When all connections end in the entrails of your pregnant
paunch?

Where lies it, when heterogeneous cultures are induced
To a false marriage that raises an Occident octopus
Who laughs, dines and wines
On the tomb of masticated cultures?

Tie it, tie our destiny together to the tether, you monster.
What a communal endeavour! You want us to homogenize
Equalize, harmonize, onenize, unionize to utilize
The fruits of this congruent conglomeration and
agglomeration.

Interesting! But why hegemonize what you "homogenized"?
Why dichotomize what you equalized -
Only for poor wrinkled faces of cultures to panhandle
And be manhandled always by the pangs of hunger,
Identity crisis, suppressed anger...
While you chuckle and chortle chop-chop
Chopping a chunk of the chuck to the wild dustbins
That harbour the vampires and vultures of culture
annihilation?

Ambient ambiguity! Dose of poisonous paradox!
Yes, let dreams stream and scream
Let's be in raptures of vision:
"May they all be one..."
Fine! But where will this melting-pot be?
Where and by whom engineered?

Poor soul! Enough of that poser! Let's now make
This gracious globe a village. Even let it be
A fat family. Dawn of a new era!
Basic brethren-hood of the globe...
After all, who will not like to see the faces of cultures:
White, black, red... that dress and criss-cross
The mother world? Civilization! That's civilization!
But what is this civilization after all
When it makes a man forget his mother's name?

In so doing, this writer only wanted to join his voice to the growing number of others who have had one thing or the other to say about globalization, a reality whose effects are truly being felt today in almost all the facets of life: religion, education, politics, economy, sports, etc. Already, the trio, Soukup, Buckley and Robinson (2001), had pointed out that inevitably, the communication systems of globalization have an influence on theology (366). In this paper, however, the preoccupation will be to find out specifically the nature of this influence, and the implications cum challenges that the same globalization's information and communication technology poses today for the doing of the same theology (taken here as the professional study of God) in a democratic Africa. Indeed, one is speaking here of an Africa where it has not only almost become trite saying that the centre of gravity of Christianity has shifted to (Walls, 2002, 151; Jenkins, 2011, 1), but were also "Christian field, not least because of its surprise element and its vibrancy, offers quite distinctive opportunities for fresh Christian theological reflection and for new understandings" (Bediako, 2004, 7).

However, before going any further, it will be nice to understand better, despite the little that has been poetically captured above, the kind of animal this globalization is.

Globalization: What Kind of Animal Is it?

Schreier (1999, 4) once observed, that, "There is no one accepted definition of globalization, nor is there consensus on its exact description." This is because globalization, an old wine though in a new wine skin, could be considered from many perspectives: political, economic, sociological, religious, cultural, etc. and yielding in each, as it were, a different, even if related, meaning. However, elsewhere, this writer had attempted a definition of it as:

the narrowing and overcoming of the reality of space and time between peoples and places by a much more interaction, contact and connectedness occasioned by improved technology and means of both communication and transportation. The consequence is that people no longer see themselves today as living wide apart as before but instead as members of the same *umunna*, or better, of the same village, having - to go Achebe-an here - the same village *ilo* where they always gather for a moon-play! Indeed, globalization is the turning of the world into a village, a global village. No wonder, an author rightly sees it as the 'villagisation of the world' (Amaefule, 2015a, 4).

Be that as it may, even if the convergence of three phenomena – a multipolar world, global capitalism and communication technologies – is said to create what is known as globalization (Schreiter, 1999, 8), one of the things that has become already obvious from the foregoing definition of globalization is the unique role the last of the three; communication technologies, or better, information and communication technologies (ICT), which, by the way, is an umbrella term that “includes any communication device or application, encompassing radio, television, cellular phones, computer and network, hardware and software, satellite systems and so on, as well as the various services and applications associated with them such as videoconferencing and distance learning” (Ossai-Ugbah, 2011, 49), plays thereof. In fact, it is, more than any single factor, the revolution in the same information and communications technologies, that has changed the nature of the world and ensured, as it were, its villagisation (Okoh, 2005, 91).

Implications of Globalization’s Information and Communication Technologies for the Doing of Theology in Contemporary Africa

Bevans (2009) could not have been any more right when he noted that, “theology [...] is not a content ‘out there’ that needs to be mastered but an activity that is engaged in as one searches for an understanding of the mystery that surrounds us” (86). As the theologian engages in this activity and does so from an African perspective, information and communication technologies, occasioned by the reality of globalization, sees to:

1. The Emergence of A More Profound African Theology of Dialogue: One of the undeniable realities of and about Christianity in Africa is that it was introduced into the same Africa, nay Nigeria, along the lines of denominations. “European missionaries brought not only the wonders of christianity but also the wounds and *wahalas* of its division to the missions. African and, indeed, Nigerian converts became automatically Catholics, Anglicans, Methodists, Presbyterians, etc., with each trying to ‘outdo’ the other in propagating the Gospel, or better, its own brand of the Gospel and Christianity[...]. Consequent upon such -isms[of Catholicism, Anglicanism, Methodism, Presbyterianism, etc.] most of the aforementioned missionaries not only actually saw the others as rivals, or better, as real enemies but also succeeded in inculcating the same into the new converts [...and] one of the ugliest facts of missionary Christianity in Africa, nay, Nigeria, is that this same missionary antagonism and rivalry did not just go with the

missionaries that brought it. It simply outlived them. In fact, it became fully entrenched in the post-missionary Nigerian[read African] Christianity.” (Amaefule 2015b, 9-10).

But globalization-engineered new information and communication technologies can help out in ameliorating the situation. It can simply ensure the development of an African theology very much given to dialogue. Yes, when the American astronaut, Donald Williams (cited in Groody, 2007, 2), saw the planet earth from space he is said to have observed: “For those who have seen the earth from space, and for the hundreds and perhaps thousands more who will, the experience most certainly changes your perspective. The things that we share in our world are far more valuable than those which divide us.” A similar response may be given also by a practitioner of the aforementioned African theology very much given to dialogue. This is because this kind of theology can easily make available to theologians of one denomination issues and views of those of others and vice versa while at the same time underscoring those views and issues that they share in common, the latter being often more than what would divide them! Such a theology will be obviously a listening theology, open, that is, to learn from others just as it will have something to teach them as well. It is this theology that will surely help overcome years of aforementioned entrenched denominationalism. Hence, the birth, or better, a deepening, of an ecumenical theology in African Christianity.

However, if the preoccupation in the foregoing has been with the reality of intra-Christian dialogue, it is still a fact that it has something more to do with inter-religious dialogue. Even if Africa, unlike the case of Asia, may not be said to contain a galaxy of religions, it is still incontrovertible that at least three religions loom large in her religious sphere: Christianity, Islam and African Traditional Religion. One of the immediate things that the reality of globalization can do is that it can surely make it all the more possible for the adherents of these religions to understand that theirs are not the only religions in Africa. “The phenomenon of globalization,” Bisong (2013, 25) observed while talking about Christianity in particular, “confronts us with the realities that Christian faith is certainly not the only religious option available to us. These realities, moreover, raise deep questions about Christology, soteriology, worship, morality, ecclesiology, and a host of other issues.” This, of course, ought to bring about a certain level of humility and the need to co-exist.

But then, this has not always been the case. For a long while, there has been no love lost among the adherents of these aforementioned religions in Africa. The same globalization, however, can provide resources that could help heal the strain. This is especially by way of helping them not only to understand that no matter how religious they may be, “in our present age, religious people have to be religious interreligiously” (Knitter, 2002, xi), but also to know that there is and will always be, “No peace between the religions without dialogue between the religions.” (Kung, 1991, xv). In fact, there is a way in which what Benedict XVI (2010) had said elsewhere could be applied here:

A pastoral presence in the world of digital communications, precisely because it brings us into contact with the followers of other religions, non-believers and people of every culture, requires sensitivity to those who do not believe, the disheartened and those who have a deep, unarticulated desire for enduring truth and the absolute. Just as the prophet Isaiah envisioned a house of prayer for all peoples (cf. Is 56:7), can we not see the web as also offering a space - like the ‘Court of the Gentiles’ of the Temple of Jerusalem - for those who have not yet come to know God? The development of the new technologies and the larger digital world represents a great resource for humanity as a whole and for every individual, and it can act as a stimulus to encounter and dialogue. But this development likewise represents a great opportunity for believers. No door can or should be closed to those who, in the name of the risen Christ, are committed to drawing near to others (8-9).

Such a step and, indeed, theology, will surely help breed a culture of tolerance which is something needed so much today in Africa as the continent continues to reap a heavy harvest of religious fundamentalism, fanaticism and outright terrorism.

2. The Provision of Wider Opportunities for Reading and Writing: It was Shakespeare (trans. 1999, 1.2) who, in his play, *Julius Caesar*, had put the following words on the lips of Julius Caesar as he spoke to Marcus Antonius about Cassius:

Would he were fatter!- but I fear him not.
Yet if my name were liable to fear,
I do not know the man I should avoid
So soon as that spare Cassius. He reads much;
He is a great observer, and he looks
Quite through the deeds of men: he loves no plays,

As thou dost, Antony, he hears no music:
Seldom he smiles; and smiles in such a sort
As if he mockt himself and scorn'd his spirit
That could be moved to smile at anything.
Such men as he be never at heart's ease.

It may not be wrong if what Caesar said of Cassius above is said today of the practitioner of African theology, especially, that he\she reads too much. Reading opens new worlds and opportunities that make him\her see things in fresh and better perspectives, inform his\her own decisions and proposals and thus make his\her originality shine forth. Globalization's information and communication technology, through the internet, has, indeed, thrown at the doorsteps of the African theologian books and books that one may not have had access to easily, books that might have been locked up in libraries around the world. In fact, courtesy of the internet, these books can be all one's at a click. Yes, it is narrated that on July 17, in the year 180 AD, half a dozen humble people from the North African town of Scilli appeared before Saturninus, the Roman governor of the province, charged with belonging to a seditious organization, the Christian Church. There was brought into court a box containing the library of their small community. 'What do you have in your box?', asked the governor. 'Our books,' they answered, 'and the letters of Paul, a righteous man.' (Pereira, 1990, 57). And just as this small African community carried their library in a box, so also today, thanks to the internet and modern digital storage devices, the African theologian can carry almost half of the world's library wherever he\she may go and have, as said above, access to same whenever the need arises. "With a little memory stick documents of immense size and importance are stored. A little cell phone in the palm of the hand provides one with unimaginable information not thought possible before our present era" (Anyanwu, 2015, 55).

Yes, it was St. Thomas Aquinas (cited in Stone, 2009, 248) who is often credited with the saying: "Hominem unius libri timeo - I fear the man of one book." Now despite the various interpretations that may be given, permit it here to mean just the reading of one book or to be limited in one's choice of reading. What this implies is that the African theologian, unlike such a man, should always try to read wide. Spreading wide one's wings of reading, thanks still to the internet, despite fears in some quarters that the same internet chips away at one's capacity for concentration and contemplation (Carr, 2008), will surely make for a better intellectual and, indeed, theological flight. Gruchy (2014), in his book, *A Theological Odyssey: My Life in Writing*, makes the following confession that seems

to underscore what is at stake here: "On my journey I have read and learnt much from what others have written and am indebted to all even if I can only mention some as I proceed. I am not only speaking about theological books or authors who are theologians, but of many others. I love books, all kinds of books, and believe that in order to write good theology, I have to read widely and read well."(4)

If what is said above is true, about the provision of wider opportunities for reading through the agency of the internet, there is another thing that cannot be denied: that it equally provides wider opportunities for writing. Reading and writing are like Siamese twins. They go together. The theologian who reads is also the theologian who writes. And such an enterprise of writing presents, among others, three advantages to the theologian. In the first place, - and this is the one advantage that fortunately or unfortunately immediately comes to mind when people talk of the theologian and writing - writing for African theologians, especially those of them who do academic theology, could become, with all the limitations involved, an opportunity for advancement in the institution they find themselves. Here, the rule usually is: Publish or perish! Indeed, many believe that it is this publish-or-perish factor that actually forces many who would not have ordinarily involved themselves in writing to do so (Paulsell, 2002, 20-21). Secondly, it is a fact that no theologian is an island, sequestered in his\her own world. There is always need to be in contact with others. Writing, with the consequent publishing, provides an opportunity for him\her to enter into conversation with the wider community of theologians. This much is acknowledged by Bevans (2009, 86-87) in the following observation:

Professional theologians who are academics often come under the 'publish or perish' rule of academic institutions. This might seem like a harsh 'survival of the fittest' regulation, but at its heart it is a recognition of the communitarian nature of the entire theological enterprise. By publishing articles, books, book reviews, CDs, DVDs, or podcasts, theologians enter into conversation with the wider community of theologians. Writing a book or an article is always engaging in conversation with other theologians, and conversing as well with former teachers and students. With the final products, ideas are tested with peers, one's best insights are shared with others, another's wisdom is brought to bear on another's work.

Finally, writing can be a spiritual discipline that can help deepen one's relationship with God. "Writing," notes Nouwen in his book, *Bread for the Journey*

(2009), “can be a true spiritual discipline. Writing can help us to concentrate, to get in touch with the deeper stirrings of our hearts, to clarify our minds, to process confusing emotions, to reflect on our experiences, to give artistic expression to what we are living, and to store significant events in our memories. Writing can also be good for others who might read what we write. Quite often a difficult, painful, or frustrating day can be ‘redeemed’ by writing about it. By writing we can claim what we have lived and thus integrate it more fully into our journeys. Then writing can become lifesaving for us and sometimes for others too.”

However, it was Lewis (1964, 52) who, writing about St. Paul, had confessed: “I cannot be the only reader who has wondered why God, having given him so many gifts, withheld from him (what would to us seem so necessary for the first Christian theologian) that of lucidity and orderly exposition.” Indeed, the reality of the new information and communication technology also challenges theologians in Africa, unlike Lewis’ St. Paul, to aim all the more at lucidity and orderly exposition of their writing. Yes, even if it is accepted that there is need for technicality in their writings, they are at the same time challenged to know that their writings should be such that would also make for public consumption not for public “constipation.” Unless one is understood, one has simply not communicated. Hence, with a bit of the personal, Kung (1991) concludes: “But it is more important for me that in matters of public concern the public also has a right to be addressed by academics and scientists on the spiritual and cultural situation of the time in clear, understandable language, without convoluted technical jargon and overqualifications which claim to be profundity.” (xv)

3. The Birth of African E-Theologians: In his novel, *Arrow of God*, Achebe (1986) did put the following words on the lips of Ezeulu, the chief priest of Ulu: “The world is changing [...]. I do not like it. But I am like the bird Eneke-nti-oba. When his friends asked him why he was always on the wing, he replied: ‘Men of today have learnt to shoot without missing and so I have learnt to fly without perching’ [...]. The world is like a Mask dancing. If you want to see it well, you do not stand in one place” (45). Indeed, practitioners of theology in Africa, that is, African theologians, could be simply likened to Ezeulu. They see the world before them - thanks to the reality of globalization’s information and communication technology - changing. Some of them may not like it. Like Ogbuefi Odogwu, a non-Christian in Achebe’s other novel, *No Longer At Ease* (1963), who said that what he particularly liked about Christian service was: ‘As it was in the beginning, is now and ever shall be, world without end’ (47), some

of these same theologians would have ordinarily wished that things remain, 'As they were in the beginning, are now and ever shall be, world without end.' But like the bird Eneke-nti-oba which, as pointed out above, learnt to fly without perching because men learnt to shoot without missing, they would have to learn a better way of living in the world, in the African world that has changed, so as to see it well and carry out their enterprise better.

Yes, writing about priests in today's Africa, Ihejirika (2011, 8) had observed: "There is no doubt that the most defining element of our world today is the new information and communication technologies, which are the fruits of electricity and digitalization. We are today said to live in digital world or an electronic world. It is an e-world as most of our activities are carried out electronically. We thus have e-banking, e-payment, e-registration etc. In like manner, the priest in the modern world could be called the e-priest." The same goes for theologians in Africa. In view of the upsurge of the new information and communication technologies in Africa and the change they have brought to thereof, they are also motivated to become: e-theologians. An e-theologian would thus be one whose presence will be felt on the Net; one who does not shy away or find it strange sharing his views on the internet, the latter which not only Akpan-Obong (2009, 7) calls a key ICT, but which Carr, on his own part, sees as the "communication and information medium of choice" (Carr, 2010, 9). Indeed, it was the Catholic Bishop of Oyo Diocese, Emmanuel Badejo (2011), who once made the following observation:

There are people in the Church who are at pace with every new means [of communication], but there are also segments of the Church that are almost completely left behind. One of the first things to do, for me, is to have a change of attitude. We need to overhaul our attitude. I observed unfortunately a parish priest once bragged that he has never touched a telephone; he doesn't have a cell phone. 'I use my old phone and I am satisfied with it. I use my old typewriter and it is still working till this day, I don't use a computer', he said. Now, probably he expected to be applauded but I said to him 'wake up' because you are sleeping while the world has moved (14).

In the same way, globalization's information and communication technology actually challenges theologians in Africa to also wake-up, be up-to-date and become, by that very fact, e-theologians. This will see them keep blogs, websites, Facebook and Twitter accounts etc. where their theological outputs may be put across. Yes, Okere (1995, 9) once noted that, "A theologian that has never been

heard has never been heard of. There is therefore the need to publish, to make public one's reflections and subject them to public scrutiny and critique, to eventual rejection and modification." The presence of the African theologian on the Net may, even at the risk of repeating oneself, here, be a way of being heard and then being heard of. It can, though this has already been hinted at, also be a way he\she can collaborate all the more with others of like-mindedness. "Theologians already collaborate world-wide in research, publication, conventions, and workshops. They sponsor joint projects, courses, and programs, cutting across institutional lines. They put books, articles, bibliographies, even video clips, online. And they maintain Web sites like InSECT and CTSA. But the new technologies offer even greater possibilities as they learn to work collaboratively via E-mail, ListServes, and chat rooms, and team up with experts in communications, graphics and sound to present theology in enticing and accessible formats" (Soukup, Buckley and Robinson, 2001, 377).

However, it must also be pointed out at the same time that such a theologian should not abandon completely the traditional way or means that had been used before now to make public the fruits of theological reflections. This is because there are, indeed, many in Africa today who are yet to come under the "spell" of the information and communication "madness," or even, many who still see, like the parish priest that the bishop talked about above, the new information and communication technologies as stuff to be treated with extreme caution. In that sense, what Benedict XVI (2010) once challenged priests to do in the face of today's e-world of digital communication, may also be said of African theologians, here. They should carry out their business of theology by "employing the latest generation of audiovisual resources (images, videos, animated features, blogs, websites) which, alongside traditional means, can open up broad new vistas for dialogue, evangelization and catechesis." (4)

4. The Allocation of Adequate Time to Prayer and Play: One of paradoxical realities of this age of globalization is that there is a kind of reinforcement of religious realities. Information technologies that many suspected would have killed off religion or rendered it irrelevant or even obsolete have not succeeded in doing so. Religion is rising. Spirituality is on the rise. The theologian whose stock in trade is God – going at least by the definition of his enterprise – cannot and should not be left out of this whole situation. Yes, even as he\she, as said before now, must read widely and write profusely, the same globalization challenges him\her as well to find time to pray and develop, as it were, a

personal relationship with this God. Yes, Barbour (cited in Onyeocha, 2013, 362) had created the following scenario about the death of God:

ATLANTA, GA. Nov.9 - God, creator of the universe, ultimate reality of Christians and most eminent of all divinities, died late yesterday during major surgery. In an exclusive interview this morning. Dr Thomas Altizer, Dr Paul van Buren, and Dr William Hamilton, surgeons in the unsuccessful operation, stated, 'The death was not unexpected; he had been ailing for some time and lived much longer than most of us thought possible.' Reaction from the world's great and from the average person was uniformly incredulous. Former president Harry S. Truman, who received the news in his barbershop in Independence, Mo, said: 'I'm always sorry to hear somebody is dead. It's a damn shame.' A housewife in Elvira, NY supermarket commented: 'I never met him, but from what I heard I guess he was a real nice fellow. At least he's out of his misery.'

Indeed, the God that the practitioner of theology in Africa is asked to develop a relationship with is not this God who died. Rather, it is the God who is alive, a living God. "For God is God of the living, and not of the dead, for to him everyone is alive." (Lk. 20:38). A theologian, therefore, who cannot develop a deep relationship with this God, who cannot, that is, pray, surely cannot hope to play the ball of theology very well (and especially in this era of globalization). In fact, he\she cannot hope to score a real theological goal! Hence, Sheen (cited in Reeves 2001, 36) maintained that, "Theological insights are gained not only from the two covers of a treatise, but from two knees on a prie-dieu before a tabernacle." And the good news is that the internet, for instance, despite one or two things to the contrary, can, surprisingly, offer a helping hand in doing the prayer better. It could, among other things, provide the African theologian with sites that offer guidelines on how to pray as well as assure him\her that others could help pray for him\her. No wonder, Mayer (2003, 39-40) noted: "The Web is not a place that first comes to mind as very appropriate for prayer life. However, the fact that many monasteries are found on the Web seems to indicate possible convergences - in addition to the desire to make one's monastery known to a wider audience through a new medium. Some monasteries offer not only glimpses of their daily life but also the possibility of listening to recordings of religious services. If one pays attention to prayer on the internet, two main aspects quite soon become obvious. A first aspect is guidelines for prayer. For instance, several Jesuit websites offer guidance for people who want to pray and suggest prayer intentions. Irish Jesuits offer a

'Sacred Space' online: 'We invite you to make a 'Sacred Space' in your day, and spend ten minutes, praying here and now, as you sit at your computer, with the help of on-screen guidance and scripture chosen specially every day,' American Jesuits propose 'online retreat' [...]. A second aspect is the amazing number of people looking for supportive prayer on the Web. Just as some churches leave a notebook on a table where people can leave anonymous requests for prayer, with the promise that the local community will pray for them, so the same thing is taking place online. Several monasteries have such a space where visitors can leave a prayer and be assured that the community will remember their concerns."

Also, by the agency of the new information and communication technologies, today, one may not have to carry one's heavy prayer books, hymn books and bible as one travels; all these today are found online or installed in one's phone. Likewise, one can today listen to talks and sermons on and about prayers on the Net that could inspire one to pray more and better. What is required is just one thing: To get connected to the Net!

Be that as it may, even as the African theologian reads, writes and, of course, prays, there is need also to carve out time, unlike Cassius above, to play. He\she needs really to do it. "All work and no play," the well-known adage goes, "makes Jack a dull boy." Unlike still the same Cassius, listening to music may not be a bad idea, either. This is hinged at least on three reasons. One, music is good to his\her soul. It is not for nothing that it is often claimed to be the medicine of the soul. Secondly, from music, he\she could still get the stuff that could help a lot in carrying out the business of theology better. Indeed, the theology that the theologian does, especially, in this era of globalization, is one that drives well on the wheel of interdisciplinarity without losing at the same time its individuality and originality. There is surely the need to have the heart (courage) and the feet (humility) to borrow from music as well as from many other disciplines that could help in getting his\her ideas across better. It is allowed. It is permitted. Thirdly - and this is closely related to the second point above - the same music could provide an avenue for his\her output as a theologian to reach a greater number of students and the younger generation, the generation that had been, to borrow the caption of Palfrey and Gasser's book, "Born Digital" (2008). This is because even if this same generation of youths may not have their fancies tickled by books, they are, nonetheless, often tickled by music. Music is just in their blood. In fact, there is a way in which what Bloom

(1987, 68-69) had said of the situations of things in America some years ago could also be applied here. According to him:

Though students do not have books, they most emphatically do have music. Nothing is more singular about this generation than its addiction to music. This is the age of music and the states of soul that accompany it. [...]. Today, a very large proportion of young people between the ages of ten and twenty live for music. It is their passion; nothing else excites them as it does; they cannot take seriously anything alien to music. When they are in school and with their families, they are longing to plug themselves back into their music. Nothing surrounding them - school, family, church - has anything to do with their musical world. At best that ordinary life is neutral, but mostly it is an impediment, drained of vital content, even a thing to be rebelled against.[...]. The music of the new votaries [...] knows neither class nor nation. It is available twenty-four hours a day, everywhere. There is the stereo in the home, in the car; there are concerts. there are music videos, with special channels exclusively devoted to them, on the air nonstop; there are the Walkmans so that no place - not public transportation, not the library prevents students from communing with the Muse, even while studying. And, above all, the musical soil has become tropically rich. No need to wait for one unpredictable genius. Now there are many geniuses, producing all the time, two new ones rising to take the place of every fallen hero. There is no dearth of the new and the startling.

Doing this would surely amount to paying heed to the advice that the duo, Grenz and Franke (2001), had offered some time ago when they observed: "Discerning what characterizes the socially constructed world people around us inhabit places us in a better position to address the generation God calls us to serve. Doing so, however, necessitates that we conceptualize and articulate Christian beliefs - the gospel - in a manner that contemporary people can understand. That is, we must express the gospel through the 'language' of the culture - through the cognitive tools, concepts, images, symbols and thought forms - by means of which people today discover meaning, construct the world they inhabit and form personal identity" (159). Be that as it may, the African theologian should, at the same time, learn, unlike Caesar's Cassius above, to smile. Smiling, as a matter of fact, does not connote foolishness or frivolousness.

5. A Review of the Curricula of Many Departments of Theology and Religious and Cultural Studies in African Seminaries and Universities: There have, indeed, been lamentations in so many places that the curricula that shape teaching and learning in many universities and even seminaries in Africa today do not reflect the reality on the ground. To some, they bear the marks of superfluity and remnants of colonial educational practice. The more interesting thing about them, these same curricula, is that many years after their creators had left African educational landscape they are still there; untouchable, and appear to have as their motto a retouching of Pilate's words in the bible: "What is written is written"! "African universities have been successful in Africanizing their personnel but not their curricula or pedagogical structures to any extent," so observed Crossman and Devisch (2011, 11) in what Njoroge (2004) underscored, though from a theological viewpoint, thus: "Most of the existing curriculum in Africa are trapped in Eurocentric theology, leaving many pastors, Church leaders and theological educators unable to tackle the problems of the day"(97).

But this scenario ought ordinarily to be challenged. Admittedly, in some places in Africa today, this is being done – though not to the extent that one would have wished. The reality of globalization's information and communication technologies, however, actually challenges the departments of religious and cultural studies in various universities and then even seminaries and theological institutes to do more. For one, it challenges them to review their curricula so as to come up with, especially where there have never been one, courses like "Media and Religion," "Media and Theology," "New Media and Religion," or even, "Religion and Information Technology," etc., that would be true to the reality of things in Africa today. Depending on the terminology that may suit a particular university or seminary, what will always be paramount and, therefore, borne in mind, is that during the course emphasis should be placed on the interconnectivity and nexus existing between media and religion or media and theology. Setting students on such a journey on time, will help them appreciate all the more the significance of what is at stake here, later. It may even see some of them come to take special interest in it and writing, as it were, not only theses for their Bachelors of Arts thereof, but may also make many of them specialize in this area up to the doctoral level.

The importance of the foregoing reality could be located in the fact that in many a department of religious and cultural studies and even theology in Africa today, there seems to be abroad a certain dearth of topics for theses, a dearth that sees

many students handling almost verbatim topics that were handled the previous year. In this sense, a certain amount of originality is lost as such students most of the times rely on the existing stuff either to plagiarize thereof or do what is often called “re-roofing,” that is, removing practically the covers of the theses and then putting theirs. This is, indeed, against the world of possibilities that would have been presented to students who are eager to venture into this uncharted territory.

6. Development of An African Theology of New Information and Communication Technologies: In a way, this has some relatedness to what has been said above about the review of curricula in African universities and seminaries, even if something particular needed to be underscored, here. Writing about the situations of refugees in Africa some time ago, Ankrah (cited in Orobator, 2005, 178), had observed that, “the reality of our refugee problems on the continent demands that a new theology is designed to urge our churches to reassess the refugee situation.” This paper also believes that the impact of new information and communication technologies on Africa would as well call for the designing and development of “a new theology” that will cater to its reality. The necessity of this is hinged first on the fact that theology is never static but a dynamic reality that reflects on the word of God and Christian tradition in view of the circumstances and developments that characterize a given epoch. No wonder, Tillich (1951) observes that, “A theological system is supposed to satisfy two basic needs: the statement of the truth of the Christian message and the interpretation of this truth for every new generation. Theology moves back and forth between two poles, the eternal truth of its foundation and the temporal situation in which the eternal truth must be received.”(3)

It is also based on the fact that neglect of such an area may be a shirking, by theology, of its responsibility. Of course, it must be stated that there have been attempts in the past to bring something like this on the drawing board. For instance, Goliama (2011, xiii), observing that theological discourses on the impact of mobile phones are conspicuously missing, had gone ahead to develop in his book, *Where are You Africa?: Church and Society in the Mobile Phone Age*, what he called a “Mobile Phone Theology in Africa.” This is a welcome development but more needs to be done. And this can come about when theologians themselves have come to appreciate, all the more, the importance of this area in their enterprise. De Feijter (2007) it was who pointed out that, “One would expect the interrelation between media, culture and religion to be a much-debated hot issue in churches and among theologians. But the opposite seems to be the case” (23).

The same could be said here. The development of such a theology would see it become themes during theological conferences, seminars, etc.

7. The Bringing Forth of a More Glocal African Theology: Without doubt, African theology is a contextual or even a local theology. This is because it is “a theology that arises from and is accountable to African people” (Pan-African Conference of Third World Theologians cited in Bujo and Muya, 2006, 270). Yes, it is a theology that lays emphasis on its Africanity. But the reality of globalization challenges it to realize something more: That even as it is, indeed, a contextual theology, it still has a contribution to make towards the realization of a global theology. It is challenged to understand that its contextuality should not be misconstrued as an addiction to a particularism that closes its eyes to the universal or global. Indeed, it helps it to realize, for instance, that while its product or output should emanate, as said above, from the African soil, it should not, however, be only for the consumption of Africans; it should also be consumed, read and understood by those living outside the African world! Truly, this seems to have begun happening and has, indeed, succeeded in widening the framework for the theological reflections of non-African scholars and in a way, has brought about an opening, no matter how little, into the hegemonic claim of European and North American contextual theologies and as well has offered new perspectives about human life and divine revelation (Groody, 2008, 252-253). Hence, it could be said to have come to see to the betterment of a situation that had in the past forced Mbiti (1976) to make the following observation:

Theologians from the new (or younger) churches have made their pilgrimage to the theological learning of older churches. We had no alternative. We have eaten theology with you. We have drunk theology with you. We have dreamed theology with you. But it has all been, in a sense, your theology. We know you theologically. The question is; do you know us theologically? Would you like to know us theologically? Can you know us theologically? And how can there be true theological reciprocity and mutuality, if only one side knows the other fairly well, while the other side does not know or does not want to know the first side? (16-17).

Be that as it may, what all these, therefore, challenge African theologians to do is to always take out time to hone their trade, to learn, that is, the nitty-gritty of their craft so well that what they write would be better understood by others. Tracy (cited in Yaghjian, 2008, 3) once observed that, “Across the broad spectrum

of different academic settings and different cultures, across even the broader spectrum of different paradigms for theology's disciplinary status, most theologians do recognize their responsibility to produce theological discourse which meets highest standards of the contemporary academy." Yes, it challenges them likewise to always make sure that their own theological discourses are such that would meet the highest standards of the contemporary academy. This calls for, in the first place, the acquisition of the habits that make good theologians (Nichols, 1991, 13-15). Again, it calls on theologians in Africa to take part in Conferences, Seminars and on-going theological formations. Knowledge, it has been said times without number, is never static. The era of one having got a Licentiate, Masters, or Doctorate in theology or scripture or even of having become a professor in the same and to think that all is now over, has gone. A doctor or professor in and of theology who does not get involved in current theological issues and problems would soon become outdated. In fact, it is well known that a dinosaur left on its own would still think itself alive and bubbling and so also a professor\doctor of theology who does not, as said above, get him\herself into the arena of contemporary theological debates.

What the foregoing boils down to, therefore, is the emergence of a theology, and in this case, an African theology, that can navigate so well and all the more, the tension between the global and the local. No wonder, Schreier (1999, ix) points out that, "Theology stands today between the global and the local. The global is not the same as the old universal or perennial theologies. Despite the homogenizing aims of globalization, local situations remain robust in their resistances. And there is no 'local' any more that is not touched by powerful outside forces. In fact, the local itself increasingly cannot be defined simply in territorial terms. Theology must find ways of embracing both the global and the local if it is to be a faithful and credible voice of belief." It is, therefore, this embracing of the global and the local of and by a theology that has been recently captured by the neologism, "glo-cal." While Van Engen (2006, 157) observes that the coining of the word actually took place in the late 1990s to express the interweaving of the global and the local, Dyrness and Kärkkäinen (2008) maintain that, "the way we are searching for 'global' is by shaping theologies that are authentically 'local' in the sense of being reflective of particular locations[...]. In this sense, the neologism *glocal* captures our intent. It compounds the words *global* and *local* and helps us read them in a thoroughly intertwined way"(xi-xii). Hence, a *glocal* theology remains that theology that carries its global and local sensitivities in its two hands without letting any slip away.

The necessity for this glocalization expected, as it were, of African theology is rooted in the fact that it is supposed to play, just like Asian and Latin American theologies, a major role in determining the fate and direction of world theology and Christianity. This much is captured in the following observation by Walls (2002):

It is Africans and Asians and Latin Americans who will be representative Christians; those who represent the Christian norm, the Christian mainstream of the twenty- first and twenty-second centuries. That in time means that most significant Christian developments in theology, for instance, or ethical thinking, or the Christian impact on society, will be those that take place in the southern continents, not those that take place in the West. The development of theological and ethical thinking and action in Africa and Asia and Latin America will determine mainstream Christianity[...]. The quality of African and Asian theological scholarship, therefore, will not only be vital for Africans or Asians; it will help determine the shape and quality of world Christianity. [...]. The primary responsibility for the determinative theological scholarship for the twenty-first century will lie with the Christian communities of Africa, Asia and Latin America.(153; Bediako, 2004, 7).

8. A Boon to the Church in Africa: The former Archbishop of Milan, Carlo Maria Martini (1994, xv-xvi), had once made the following observation: “My impression is that in our Church we have not yet understood the new challenge of the media sphere. We are awkward in communication. We have an inferiority complex before the great secular press or television or radio. We still don’t know or appreciate the new language of the media with their insistence on connotation and vibration. We are ignorant of the new idioms and concepts of the religious language of today.” Even if that assertion was made some two decades ago and about the Catholic Church in general, it cannot be controverted that it still holds water today, and can, in a way, speak in particular to and of the Church in Africa. Indeed, sometimes the Church, even as it believes strongly that, “its task involves employing the means of social communication to announce the good news of salvation and to teach men how to use them properly”(Vatican Council II, 1963, 3), appears to be lagging behind in comparison with the secular media.

But then, there is something else that could be underlined here. Spadaro (2014) had recently pointed out that, “Not surprisingly, a growing number of studies

looks at the ways in which the Internet is changing our everyday lives and, more generally, our relationships with the world and with the people who are close to us. However, if the Internet is changing our ways of living and thinking, does it not also change (and thus is already changing) our way of thinking about and living the faith?" (vii-viii) And a similar observation could be made here as well: If the reality of new information and communication technology in Africa has, as shown in this paper, implications for the doing of theology in Africa, does it not go without saying that it would also have implications for the life of the church in Africa, and could, in a way, help to make her understand a little more the challenges the media pose to her? The major reason for this is: Theology in general, as this writer pointed out elsewhere, is "usually the function of the Church and its epistemological reality or foundation will always be seen in its ecclesiality." (Amaefule, 2015c, 52).

Put in other words, there is a deep nexus and relationship existing between the church and theology. This to the extent that no one theologian can exist outside the confines of this relationship. Even practitioners of theology in "secular" institutions are not without this same influence. After all, they each belong to their respective faith communities, or better, churches. Their job most of the times have been to articulate better for easier comprehension the faith of this same community. If they are affected in their enterprise by the new information technologies, there is no way - and this has been the essence of this piece here - the same will not rub off on their churches. Yes, it was Aquinas (cited in International Theological Commission, 2012, footnote 87) who had talked of two types of magisteria in the Church: the "magisterium cathedrae pastoralis," pertaining to bishops, and the "magisterium cathedrae magistralis," pertaining to theologians. Even at this, it is a fact that both magisteria are not like parallel lines that never meet. What one does would actually affect the other and vice versa.

However, in order to make sure that their work as African theologians will continue to be of help to the Church in Africa, they would have to make sure, though it has been hinted at before now, that theirs always will be and remain, as it were, an exercise in inculturated theology. In fact, one tends to be in agreement here with Okere (2005) who had come up with following observation:

And when our intellectuals have taken care to help us appropriate this rich Christian past, their work is only yet beginning. They will need to lead in the work of reconciling our own culture and the culture of our age with the Gospel and the Gospel with them. And here, if anywhere,

there is original thinking to do on our behalf. It is wrong not to realize to what extent true religion is essentially a matter of the mind. After all the very first commandment says that we should worship God with all our heart and all our mind. Not much said about dancing, shouting or handclapping or any other body movement. The most profound and sincere homage we can pay to God and to religion is the homage of our African mind. We must ponder God and mysteries in the depths of our minds and express our worship in the distinctiveness of our own idioms. We must tell the story of encounter between us and God and between us and Christ. We must put on record how Christ has touched us individually and as a people. And when one day we are all dead and gone, our own written record of our conversation and our conversation with God and how we lived the new life in Christ, will more eloquently and more authentically convey our truth than the dumb and ambiguous testimony of the ruins of our churches and cathedrals. (136)

9. The Provision of Opportunities for a Balanced Presentation of Issues About Africa: In the document, *Ethics In Communication*, the Pontifical Council For Social Communications had pointed out, among other things, that, "Great good and great evil come from the use people make of the media of social communication. Although it typically is said - and we often shall say here - that 'media' do this or that, these are not blind forces of nature beyond human control. For even though acts of communicating often do have unintended consequences, nevertheless people choose whether to use the media for good or evil ends, in a good or evil way. These choices, central to the ethical question, are made not only by those who receive communication - viewers, listeners, readers - but especially by those who control the instruments of social communication and determine their structures, policies, and content. They include public officials and corporate executives, members of governing boards, owners, publishers and station managers, editors, news directors, producers, writers, correspondents, and others" (2000, 1).

Indeed, in relation to Africa, there have been occasions when some of those mentioned above as controlling the means of social communications, have not presented Africa in a balanced way. Often, their image of Africa has been biased and often meant to continue the stereotypical portrayal of its culture as "pagan, barbaric and heathen" (Amaefule, 2014, 100) and its people as, "savage, ignorant and superstitious." (Bediako, cited in Ezigbo, 2010, 4). In fact, there seems to be

abroad about Africa today a certain obsession with what Adichie (2009) had called the single story which she said creates stereotypes even as the problem with stereotypes, she maintained, is not that they are untrue, but that they are incomplete, making one story become, indeed the only story. But globalization's information and communication technology offers theologians in Africa an opportunity to let Africa come out in a balanced way in their writings, both, yes, electronically, through their blogs, Facebook and Twitter updates, online publications, etc., and then also, as pointed out before now, in the traditional way. In reading those writings of theirs, many may come to view Africa in a different way. Yes, it was the former director of the French Cultural Centre, Lagos, Paschal Letellier (cited in Uzukwu, 316-317), himself a French national, who once made a confession about Nigeria that could, however, be made of Africa as whole. "I heard a lot of things", he had begun, "before coming here. I was advised to be careful. I was told that the airport is the worst you can find and not to go out after 8pm because of armed robbers, also 'close your eyes in Lagos because every 10 metres you will find a corpse.' I was told to be careful with 419 people and other terrible things. That was the image of your country and my most important duty has been to try to change this image at my very little level. I must tell you that during my stay, I did not meet with 419, I did not see any dead man on the street. The airport is very safe and the people are very kind." And just as Letellier declared his most important duty to be "to try to change this image at my very little level," so theologians in Africa are also called, thanks to information and communication technology, to do same.

However, it is good to put it on record here, that doing this does not amount to a glossing over or an outright negation of the things that are obviously not in order in and about Africa - all in a show of Afro-optimism. In that sense, therefore, what this writer has said elsewhere about African liberation theology of the future can also be applied to what is at stake, here:

African liberation theology of the future should never also be one that worships at the "cult of the ugly", that is, a theology that believes that anything beautiful about Africa is a deception and that only the depiction of what is cruel, base, and vulgar is the truth and true enlightenment about Africa. That means that while it should be expected to speak out on and about that which is ugly in and about Africa, it should, however, not forget, on seeing that which is good and beautiful about her, to celebrate it, or - paraphrasing the title of Paton's novel - to exclaim wholeheartedly: 'Ah, But your land is [also] beautiful!' (Amaefule, 2015c, 54)

10. More Attention to Democratic Values in Africa: It was in the poem entitled, "Sick Giant," that this writer (Amaefule, 2001, 80) had talked, among other things, about the presence in Africa of:

Regimes of terror
Captained by jackbooted
Khaki-garbed and heavily-belted idiots
Whose stony hearts
Are holidaying inside
Their pregnant paunches!
Yes, chubby-faced,
Mustached and spectacled juntas
Who delight in sending
The think-thank and intelligentsia
To perpetual exile
Or to penal servitude
Who delight in turning
The pulpit into a paying table in a pub!
Who love to govern
An inglorious generation
Of semi-illiterate sycophants
Pious-looking praise-singers
And castrated court-jesters
And then send any opposing uncles
To the gallows, the stake
Or the firing-squad
After a mock Monday trial
In a 'kangaroo court'!

While the presence of the aforementioned regimes dotted the political landscape of Africa for many years, starting from the middle and the late 1990s, there was observed in the same African political landscape, a return to democratic rule. This brought some level of peace and development. The reality of globalization challenges African theologians to pay more attention to the values and ingredients that make for the sustenance of the same democracy in Africa. Through globalization's information and communication technology how democracy is sustained or not in one corner of the world or even the continent herself, is made available to theologians at the other end and thus challenge them, of course, bearing in mind contextual realities, to say something about

theirs. The necessity of the foregoing is so much hinged on the fact that theology, and in this case, African theology, has been accused sometimes of having done little along this line. "During the past thirty years," so noted De Gruchy (1995, 191-192), "African theologians have made a significant contribution to the development of theologies in which African culture and Christianity have been creatively related. However, although there has been courageous Christian opposition to unjust regimes, African theologians outside of southern Africa have not generally developed a critical political theology able to help the Churches resist tyranny, overcome ethnic tension and establish a just democratic order."

While there have been some notable exceptions ever since he made the observation, or even, while it could be said that such accusations as his have challenged some to wade into this issue – and here mention could be made, among many others, of Mugambi's edited work, "Democracy and Development: The Role of the Churches" (1997), Nwaigbo et al.'s, "Church and Democracy in West Africa" (2003), and more recently, Katongole's "The Sacrifice of Africa: A Political Theology for Africa" (2011) – suffice it to be mentioned that more needs to be done. This is all the more important when it is observed that theology that they engage in, though truly the study of God, is, however, never done without paying attention to the issues, religious, political, cultural, social, etc., that affect man created in the image and likeness of the same God. Hence, the same De Gruchy (2014, 3), with some personal insight, would maintain: "For me, theology is not a discreet academic or ecclesiastical discipline separate from the problems and possibilities confronting us in society and the political arena, or confined within the community of faith. Theology is about life in its complicity and ambiguities, pain and joy, ugliness and beauty, lies and truth, oppression and struggles for justice. But theology specifically seeks to discern meaning within these paradoxes of life from the perspective of informed faith, realistic hope and self-giving love." In fact, the reality of globalization challenges practitioners of theology in Africa to become all the more – to borrow the caption of one of De Gruchy's essays – "Midwives of Democracy" (1994) in Africa.

11. Proper Consideration of the Negative Consequences of Globalization: Even if the processes of globalization are said to be commonly underwritten by the best intentions (Rieger, 2010, 4), the fact remains that the same globalization actually unleashes some negative realities that can, however, never be denied or glossed over – at least for the sake of balanced presentation of facts. Hence, elsewhere this writer had pointed out, thus:

While, however, this same globalization is graced with wonderful and positive things at least to the extent that today it could be said that we 'are in an age of knowledge and information' in that events from one part of the world are brought to the doorsteps of the other in the twinkling of an eye, it is paradoxical that it houses as well things that may be termed negative. Not only does it tend to widen the gap between the haves and the have-nots, enthrone selfishness and swallow, as it were, the voice of the minority, even the safety of the so-called powerful ones may not be assured at the end of the day (Amaefule, 2015a, 4).

As if to buttress this, Kasper (2004, 6) would rightly declare that globalization, "creates new forms of dependence and injustice and gives the strong the powerful new opportunities for domination. In fact, the influence of people of different cultures gives rise to deep anxieties, which cause problems leading to hatred and rebellion. There is thus an expansion of particular interests and ethnic and cultural conflicts. Some commentators speak of a coming 'clash of civilizations' (Huntington) and in many places such a clash is already taking place amidst bloodshed." Hence, those doing theology in Africa are challenged as well to put on their tables as they carry out their enterprise such issues and more like poverty, ecological degradation and the forgetfulness of one's mother's name in the name of civilization as captured in the poem entitled, "Globalization," above - all of which, among other things, are also attendant on the reality of globalization. African theologians cannot walk and work as if these do not exist. Each, like Caesar's Cassius mentioned earlier, must be a great observer and the attention they are expected to give to aforementioned realities should not be considered peripheral to their calling or to their craft as theologians.

Indeed, Martey (2009, 50) had stated that, "To do theology in Africa today and wink at the dehumanizing conditions of Africa's socio-economic reality involves what John Calvin called 'nefarious perfidy' because this not only constitutes a betrayal of the gospel itself, but also of the freedom of God's own people." The same can be said here as well: To look at the impact of globalization's information and communication technologies on the doing of theology in Africa today - which is the preoccupation of this essay - without looking at the same time at the negative impact of globalization as a whole on the continent, the positive sides notwithstanding, would amount to a betrayal of a great portion of the business of theology. In fact, if Njoroge (2004, 99) had specifically observed

that, "Poverty should become a central concern of every theological institution in the African continent," the negative impact of globalization should also become one. Hence, Ayanga (2010) maintains:

Globalisation thus brings into sharp focus many aspects of discontentment. These include the ever-growing gap between the rich and the poor, and gender disparities at various levels of human activity and experience. It also brings into focus problems that relate to children and young people. These include child labour, child trafficking as well as alcohol and drug abuse among young people. Further, globalization brings into focus pertinent questions about the quality [of] human life in the global society. The use of instruments of mass media as well as modern information technologies means that how we live in one corner of the global village affects how others live in the other corner. These are deeply theological and religious questions which call for a response from religious people and theologians. (168)

To do, as a matter of fact, what is expected of them in the foregoing, it is necessary to point out that theologians in Africa must learn all the more how to look beyond their discipline of theology to other disciplines and discourses like law, literature, sociology, anthropology, political science, etc. Indeed, someone once said that he has an "ecumenical stomach" in the sense that he could taste, or better, eat many if not any food. So also, here, theologians in Africa are expected to be such "ecumenical," yes, to be such Catholic in their disposition and attitude towards knowledge. "Specialization," observed Walls (2002, 165), "is inevitable in scholarship, but it can also inhibit it. [...]. The new situation needs scholars who, while maintaining and developing their own expertise, are willing to listen and learn, and absorb Christian learning from every discipline, sacred and secular." Similarly, the same African theologians are called to look at times even beyond the African culture and world, to see how others do in their own clime and to find out what could be learnt thereof as they resolve the same problems engineered by globalization, just as they also have a look even beyond their particular noted perspectives in order to factor the perspectives of others as well into their work. This, indeed, is the way to go as far as today's globalization is concerned. No wonder, Yong (2005, 240) insists that, "we proceed best in our time if our theologies are multiperspectival, multidisciplinary and multicultural."

Conclusion

Christ turned water into wine (Jn.2:1-11) – and that was His first miracle. Globalization is the turning of the world into a global village – and that is the in-thing. This paper has endeavoured to look at the impact that this reality of globalization, through its information and communication technologies, has for the doing of theology in Africa today. It was found out that more specifically globalization’s information and communication technology challenges practitioners of theology in Africa, that is, African theologians, to make greater efforts at honing their trade, read wide and write profusely, pray earnestly, dialogue ecumenically and inter-religiously and pay greater attention to the values of democracy in Africa. Again, as pointed out above, globalization has often seen to the widening of the gap between the haves and have-nots and the giving of wings to some facets of injustice. African theologians, it was also observed, are challenged by the same globalization’s information technologies that could help them lay all these more open, to have the opportunity as well to put them on the theological table, dissect them and then make recommendations that could see to the development and strengthening of democratic values in the Africa of the 21st-century.

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