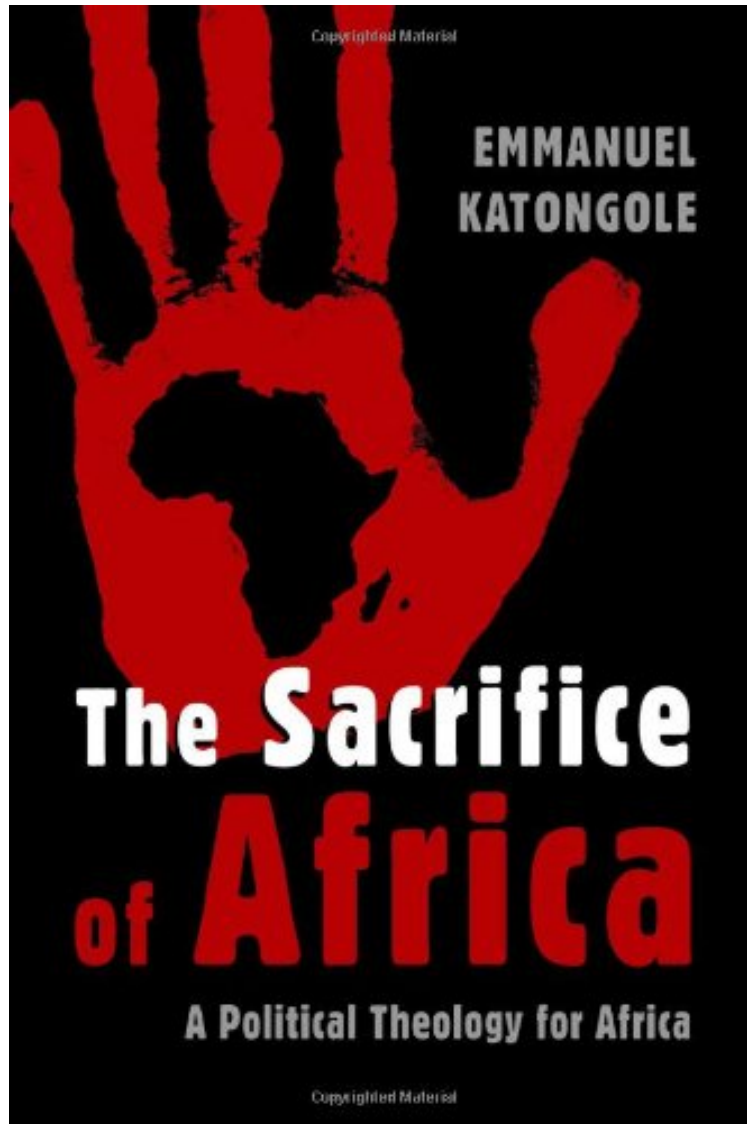


(Read and download) The Sacrifice of Africa: A Political Theology for Africa (Eerdmans Ekklesia Series)

## The Sacrifice of Africa: A Political Theology for Africa (Eerdmans Ekklesia Series)

*Emmanuel Katongole*

*DOC | \*audiobook | ebooks | Download PDF | ePub*



#913769 in Books Katongole Emmanuel 2010-12-16 Original language: English PDF # 1 9.00 x .56 x 6.001, .70 #File Name: 0802862683224 pages The Sacrifice of Africa A Political Theology for Africa | File size: 41.Mb

**Emmanuel Katongole : The Sacrifice of Africa: A Political Theology for Africa (Eerdmans Ekklesia Series)** before purchasing it in order to gauge whether or not it would be worth my time, and all praised The Sacrifice of Africa: A Political Theology for Africa (Eerdmans Ekklesia Series):

0 of 0 people found the following review helpful. The Sacrifice of Africa has been a great resource for me in my own

book writing process By Ryan Kujal was introduced to Dr Katongole's work fairly recently and wish I had known of him earlier. The Sacrifice of Africa has been a great resource for me in my own book writing process. I've gleaned many insights with regard to the interplay of theology and politics on the African continent. Clear, concise and very well written, Dr. Katongole opened up fresh ways of understanding ethnic conflict and the politicization of ethnicity on the continent and, overall, a very illuminating look at nation state politics through a theological lens. Highly recommend this.

1 of 1 people found the following review helpful. On Social Engagement in Africa By Customer In his book *The Sacrifice of Africa*, associate research professor of theology and world Christianity at Duke Divinity School, Emmanuel Katongole, attempts to inject fresh life into the conversation surrounding Christian social ethics and Africa. Undergirding the desire for a new conversation is Katongole's observation that despite Christianity's growth and increased interest in social engagement in Africa, Christians have been unable to both explain and adequately address the realities of war, tribalism, poverty, corruption and violence endemic in Africa's social history. Christians have failed, Katongole contends, because Christians have often assumed that the most urgent task for Christian social ethics is to make politics work better, that is, become more democratic and transparent, with the expectation that properly functioning nation-state politics in Africa will ensure peace and stability and thus advance development. As such, Katongole argues that the dominant paradigms of Christian social engagement have operated within the terms and conditions of the nation-state with its underlying stories, assumptions and structures. In this way, churches and Christianity have purchased the false story of modernity, which Katongole contends, suggests that the nation-state, as the successor institution to the colonial structures of divide and rule, offers to bring salvation to Africa through democracy, stability, and development. Yet, throughout Africa's post-colonial history, Katongole notes, this story translated into myriad forms of use and abuse, sacrificing African lives and ultimately Africa itself. As a result, Katongole believes that Christian social ethics must uncover the underlying stories of the key social institutions [e.g., the nation-state] in Africa that affect both their performance and the types of characters they produce. Stories, according to Katongole, do not abstractly float in disembodied minds, but form and buttress our values, aims, and goals, including our perception of what is possible. Thus, Katongole asserts, a new future for Africa requires much more than strategies and skills to solve the problems of nation-state politics. Instead, Katongole continues, a new conversation in Christian social ethics demands a different story that assumes the sacred value and dignity of Africa and Africans, which is capable of fostering practices and policies, or new forms of politics, that reflect this sacredness and dignity. In developing this argument, Katongole breaks up the book into three parts. In part I, Katongole argues that even though the nation-state has been unsuccessful in providing transparent democracy, peace, stability, basic services and development in Africa, the nation-state has succeeded (counter-intuitively) by capturing the imaginations of Africans, including Christian social ethicists. As such, Katongole continues to argue that since churches and Christianity have assumed the underlying assumptions of the nation-state, and accordingly, and have failed to question its *modus operandi*, Christian social engagement has often capitulated to offering solutions circumscribed within nation-state politics. This has resulted, Katongole argues, in prescriptive haste. This reality is made manifest through the three dominant paradigms of Christian social engagement, Katongole suggests. In the end, Katongole argues, these three paradigms fail, because all three rest on the modern distinction between religion and politics. That is, Katongole argues, according to this Western ideology (which Africans have assumed), politics is considered to be the role of the neutral nation-state, whereas religion is the competency of the church. However, this understanding of politics and religion and the dichotomy it produces, obscures the full import of the gospel as a social vision, Katongole contends. Thus, Katongole is attempting to describe how religion (e.g., Christianity) is considered private and spiritual, while politics is considered public in this modern dichotomy. In this way, Katongole argues that implicit within this presupposed dichotomy is that Christianity does not possess an inherent social imagination and order. As a result, Christians have adopted responses that range from reticence to frantic activism. Reticence, according to Katongole, varies in form within the three paradigms, yet each assumes that the inner motivation given by Christianity is applied in the social realm, that is, out there. That is, each of the three responses depends on the existence of a socio-political order independent of Christianity itself. In other words, although each paradigm conceives of Christianity's importance for the social realm in their respective ways, all three fail to recognize that the Christianity possesses its own social formation. As such, participating in church life and liturgy only, at best, trains the individual for the challenges of the real world of politics. In this way, the primary way of viewing social engagement is to simply wait for politics to show up. On the other hand, frantic activism, in Katongole's view, represents the unyielding temptation to be both practical and relevant to the task of social reconstruction as circumscribed by the field of politics (e.g. the nation-state and development studies programs fashionable at universities). Thus, once again, Christians have capitulated their distinctive story, by limiting their social engagement to the articulated by the stories and structures of the nation-state. In so doing, Katongole argues, Christians have failed to embody the claim that Jesus is the Savior and Lord of history, which generates a concrete social, material, political, and economic reality that is ushered into existence by God's revelation in history. Therefore Christians must shift from attending to skills and strategies to the formational stories that shape the Christian imagination. Part II represents Katongole's attempt to provide a theoretical framework for what he observes is essentially an ecclesiological task. Here, Katongole critically engages the life and thought of Burkina

Fasos Thomas Sankara. In Katongole's evaluation of Sankara's revolutionary project, Katongole observes that Sankara's vision lacked a convincing telos and narrative. In reflecting on his assessment of Sankara, Katongole concludes that Christianity, alternatively, does offer the sort of robust narrative and telos required to sustain a community of memory and lament. Next, Katongole engages the work of the late Jean-Marc Ela, a Cameroonian theologian. Unlike the three paradigms described by Katongole in part I, Ela, according to Katongole, invites the church to rethink its social mission so as to embody an alternative, more hopeful history than is proffered through the nation-state. Through his critique of the church, Ela illuminates the importance of conceiving of the church as one of concrete local communities in which everyday realities—drawing water, planting cabbages, digging a pit latrine, rearing chickens and receiving immunization against cholera—are as much matters of Christian salvation as the celebration of the Eucharist, baptism and anointing the sick. Thus, Ela is significant for Katongole's ecclesiological vision, because Ela's thought and life represent a uniquely Christian social imagination that conceives of the church as an everyday social embodiment, which does not depend on the assumptions and structures of the nation-state. After establishing his theoretical framework, Katongole describes three concrete examples that Katongole believes embody his ecclesiological vision. Here, in part III, Katongole describes the stories of Paride Taban and the peace village in Kuron, Sudan; Angelina Atyam and the Concerned Parents Association based in northern Uganda; and Maggy Barankitse's ministry, Mission Shalom, in Burundi. *The Sacrifice of Africa* provides much food for thought, and I do not doubt that it will generate a fresh conversation at the intersection between Christian social ethics and Africa. I found the following review helpful. A must read about the African reality. By Noele J. Cooper. Since 1964 I've been especially interested in the African experience, met African friends, and for some years traveled to Africa learning more about the various cultures (Burundi, Sierra Leone, South Africa). "*The Sacrifice of Africa: A Political Theology of Africa*" is an informative and challenging addition to my research. It's a book I'll keep returning to and discussing with Africans.

Emmanuel Katongole is a Catholic priest from Uganda, born in 1960, who lived through the reign of Idi Amin and has seen the postcolonial struggles of his home country and its sub-Saharan neighbors Rwanda, the Congo, Zimbabwe, Liberia, and others up close and personal. Looking at this region, ravaged by war, corruption, terror, genocide, and disease, Katongole wonders at length what difference Christianity makes or could make in numerous African nation-states. *The Sacrifice of Africa* argues that in the face of Africa's social, political, and economic turmoil, a new future truly is possible, and displays how such a new future, inspired by Christian faith, looks.

From Publishers Weekly: What drives Katongole, a Duke University theologian born in Uganda, is the quest to know what difference Christianity makes—or can make—in Africa. He argues that conversation on Christian social ethics in Africa is long overdue and must shift "exclusive focus on strategies for fixing the structures of democracy and development and get into the business of stories." This book tells stories, stories of political and religious leaders who share qualities: nonconformist stubbornness, touches of madness, and willingness to jettison old formulas. The author, an ordained Catholic priest, tells gripping stories of people across Africa, such as Maggy Barankitse. Raised amid ethnic hatred in Burundi, she now takes in former child soldiers and orphans and ignores ethnicity in order to raise children "beyond this hatred and bitterness that I came to see in their eyes." The story of senseless killing must be replaced by a new kind of sacrifice—one of self-emptying, as Jesus Christ emptied himself in service to others, and by determination that forgiveness and love will have the last word, not violence and ethnic hatred. (Nov.) (c) Copyright PWxyz, LLC. All rights reserved. Drawn from the wells of Emmanuel Katongole's faith and faith on the ground, *The Sacrifice of Africa* is a work of singular importance and power. Its insights and implications are prophetic and compelling. One of the most visionary theologians of our day, Katongole helps the whole church see itself in a new way. This is the theology we need and indeed must have. Mark R. Gornik, City Seminary of New York. The colonized countries of Africa gained independence only to fall into crisis and instability. Sometimes churches are the only viable, if inadequate, social institutions left to shoulder the burden of society. Yet the nation-state as the successor of the colonial state has stood in the way of the development aspirations of Africans. Katongole confronts this issue in a direct way. His reflections call on the churches to commit to action to change the situation and give people hope in a future that has looked increasingly bleak. The demands of the moment require the sacrifice of the churches on behalf of Africa's long-suffering peoples. This book is a valuable installment in that cause. Lamin Sanneh, Yale University.