

Pentecostalism and Human Development: Perspective for Africa's Development

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Abstract

This work examined Pentecostalism and human development in Africa's development. The aim of the study was to assess the extent of the prevailing wave of Pentecostalism on Africa's development in light of the social gospel strides of the Omega Power Ministries (OPM). The theoretical framework was Africanism or Africanization of Christianity borne out of the concept of Pan-Africanism. The theory is focused on domesticating Christianity along the African traditional foundation of communalism. For a religion to have relevance, it must impact her environment and the reality of the African environment is a testimony of underdevelopment. The Pentecostal wave blowing so high in the African continent with the numerous churches can be a veritable tool for development if the path of the OPM on human development is imbibed by other Pentecostal churches in Africa. The huge income that comes into the church can impact the African environment for the development of the continent. The study recommends among others; that Pentecostal churches unite and form a force by creating Bodies or committees in charge of human development for all churches. The government should partner with these Bodies by creating a Ministry of Pentecostals and Human Development which will monitor the churches, and produce and publish the efforts of the churches on capacity building. These efforts and collaborations will no doubt create the consciousness for the development of the continent.

Keywords: *Pentecostalism, Human development and Africa's development*

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Background to the Study

Pentecostalism is a renewal movement within Protestant Christianity that places special emphasis on a direct personal experience of God through baptism with the Holy Spirit. It is a movement that came up from the event of Pentecost when the Holy Spirit descended on the first Disciples of Christ. It is a global Christian revivalist and missionary movement that places the transcendent workings of the Holy Spirit. Pentecostalism believes in the power of the Bible and the necessity of accepting Jesus Christ as personal Lord and Saviour for a spirit-filled and empowered life. This empowerment includes the use of spiritual gifts, miracles and the spiritual powers and teachings found in the Apostolic Age of the early church. Pentecostalism emerged in the early 20th century among radical adherents of the Holiness Movement who craved it strong revival of the Christian church (Owete 2016). According to Asamoath-Gyadu 2005, Pentecostalism may be understood as that stream of Christianity that emphasizes personal salvation in Christ as a transformative experience wrought by the Holy Spirit, and in which such pneumatic phenomena as “speaking in tongues”, prophecies, visions, healing, miracles, signs and wonders in general are sought, accepted, valued and consciously encouraged among members as evidence of the active presence of God's spirit. The processes of incorporation into the body of Christ are the “born of water and spirit and adult baptism phenomena.

Development is generally a changing phenomenon. It is a physical reality manifest in all facets of a society. Todaro and Smith 2011 define development as a physical reality and a state of mind in which society has through some combination of social, economic and institutional processes, secured the means of obtaining a better life. The physical manifestation of development starts with the human being hence we have human development. The outstanding indexes to measure human development are education, health and income.

Africa is a continent of 54 independent States with mixed peoples, cultures, history and economies. It is home to vast deserts, tropical rain forests, mountains and fertile grasslands and has abundant flora and fauna, unsurpassed by any other continent. It is the second largest and most populated continent in the world with an estimated population of about 877 million people. Despite all the natural wealth and beauty endowed in Africa, Africa is the 15th least developed nation in the world. 70% of her population survives on less than 2 dollars per day, while disease and famine pervade her people who are also denied basic education, especially the children. Africa is considered the poorest continent in the world. (Victoria Falls Home page 2019-Tony & Boo Peel). It is in the face of this ugly reality in Africa that this paper wants to assess the extent of the prevailing wave of Pentecostalism on Africa's development. What role can the Pentecostal churches play in reducing this gory tale of Africa? The Omega Power Ministry (OPM) as one of the numerous Pentecostal churches in Africa have toed the path of a social gospel that will be a focus of this study.

Objectives of the Study

This study aims to examine human development in the Pentecostal wave in Africa as a vista for Africa's development. Specific objectives include:

- i. To explore the trend of Pentecostalism in Africa.

- ii. Analyse the human development strides of the Omega Power Ministry (OPM).
- iii. Investigate the human development efforts of other Pentecostal Churches in Africa.
- iv. Ascertain the contributions of these attempts by Pentecostal Ministries to Africa's development.

Theoretical Framework

Our theoretical framework is focused on the Christian message and African culture couched as the Africanization of Christianity or Africanism. The theory of Africanism flowing from the concept of Pan Africanism which is African unity revolves around the desire to make the Christian liturgy and Practice indigenous and internalized by Africans and purge off the faith of its Euro-centric clout. The relevance of this theory is based on the fact that for a faith to have a foundation that will stand the test of time, it must be oriented in the cultural milieu of her host social environment. In addition, their operation must, to a very large extent impact the environment to create huge relevance and acceptability. Africa came into contact with Christianity in 3 different periods. The first was the Christianization of Egypt in the middle of the first century, the second phase was after the explorers and Adventurers in the 15th and 16th centuries, while the third phase was the 19th and 20th Centuries mission which started with the European Revolutions.

The Industrial Revolution in Europe brought financial means to mission practice. The French Revolution brought the ideals of freedom, equality and brotherhood that inspired missionaries to fight slavery and bring health and wealth to Africans. The 19th century European missionaries saw Africa as a land in darkness so they got the mission to bring the light of Christ to Africa. However, the aftermaths of the Second World War in the political de-colonization processes led to cultural relativism secularization and the revival of neo-traditional movements like the African Authenticity in Zaire, African Socialism in Tanzania and African Humanism in Zambia. These forces increased missionary efforts in Africa in the line of adaptation to Africa's traditional practices. This led the missionaries into more activism to help the Africans discover the active presence of Christ in their lives. Africanization of Christianity strikes the common ground between Christianity and African indigenous religion. (Wilson pp. 186-199). African indigenous religion is geared toward communication where everyone has a share and endowed with equal rights. It creates a bond with all members of the community. It is this bond of brotherhood that spurred the Africans in the diaspora to mobilize all Africans for self-determination under the umbrella of Pan-Africanism. Pentecostal waves blowing in this direction will recognize these values and domesticate them in their ministries, more so in the midst of the sad realities of the African Continent.

The Concept of Education

Education is the nexus of development in any country and an instrument for socio-economic and technological growth. Education is learning or knowledge transmission and acquisition. It is a process of training and instruction, especially for children and young people in school and college to acquire knowledge and develop skills. According to Okoh 1998, education is a process of preserving, developing and transmitting the culture of a people from one generation to another. It is an attempt to offer the individual an all-round development for life in the

society. Education serves the social function of contributing to the maintenance and continuation of the entire social system.

Education is an instrument by which young members are brought up and socialized to become useful and active members of society. This is in line with Yusuf 2005 who sees the school as not only a training ground for the individual but also directed at the training of the mind and the development of the intellect. Cookey 1970, on his own, says the school has always served as a major channel for inculcating independence, self-reliance, responsibility and moral uprightness. Education is indeed a potent instrument for change and development. Article 28 of the Convention on the Rights of the Child establishes the Child's Right to Education because education empowers the child by developing his/her skills, learning and other capacities, human dignity, self-esteem and self-confidence. The 1990 World Summit for Children set a goal that "By the year 2000, for universal access to basic education and achievement of primary education by at least 80% of primary school age children.

In 1990, a World Conference on Education for All was held in Jauntizer, Thailand, with the resulting World Declaration that basic education is more than an end in itself. That basic education is the foundation for the life stretch learning and human development on which countries should build systematically. Article 1-4 also states that "every person shall be able to benefit from educational opportunities designed to meet his basic learning needs. These needs are essential learning tools and the basic learning content required by human beings to survive, develop their full capacity, live and work in dignity, and improve the quality of their lives to make informed decisions while still learning. By 2000, the World Education Forum held in Dakar set a framework for action, reconfirming international goals and the strategies to attain them.

According to the Convention on the Rights of the Child, children are the right-holders whose right to education should be realized by the duty-bearers at the national, sub-national, community and household levels. The international humanitarian community often finds education as an excellent delivery point for human development measures, as it promotes empowerment and protection of children Katami & Khalid 2018 pp 124-129. Education is categorized into levels, including Primary, Secondary and Tertiary (Higher education). The key to the future of any country is in the young. That is why much emphasis is on primary education (Dienye and Obua, 2012 145-148). This lies the thrust of the paper's connection to the OPM with her free education at the Nursery and Primary school levels

Development

Development is a multi-faceted concept that revolves around change. It is a process of metamorphosis from a particular phase to a better one. Rodney 1992 sees development from the individual perspective as "increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being". At the societal level, he sees development as an increased capacity to regulate both internal and external relationships. A society is seen to be economically developed if its members increase jointly their capacity for dealing with the environment which is dependent on the extent to which they understand the law of the nature

and manner in which work is organized. Asante 1990 notes that the ultimate purpose of development must be the development of man and his society to the unfolding of his creative potential through improvement not only in his material condition of living; and physiological needs, according to Abraham Maslow but also through the satisfaction of his psychic needs.

Obadina 1998 conforms to the idea that development is person-centered. According to him, no development can occur in the absence of freedom of man and that there can be no meaningful development, if men are ignorant, intimidated, poor and sick in the body and mind. Wilber 1973 insists that the whole force surrounding development is the realization of the potential of human personality. Okowa 1996 asserts that development must represent the entirety of the individuals and social groups in a system moving away from a condition of life, clearly perceived as unsatisfactory, towards a condition that is materially and spiritually better. Development is the consistent attempts to emancipate man from both natural and man-made obstacles to achieve a fulfilled life.

The United Nations Development Programme (UNDP) defined development to mean “to live long and healthy lives, to be knowledgeable, to have access to the resources needed for a decent standard of living and to be able to participate in the life of the community. The UNDP maintained that development is empowerment, about local people taking control of their own lives, expressing their demands and finding solutions to their problems. For the UNDP, development is empowering the citizens, making development strictly human upliftment and human improvement. In all these perspectives on development, the key ideas are:

1. Increased skills and capacity.
2. Material well-being.
3. People-centered.
4. Materially and spiritually better existence.
5. A more fulfilled life.

According to Todaro and Smith 2001, the 3 objectives of development include:

- i. To increase the availability and widen the distribution of basic life-sustaining goods such as food, shelter, health and protection.
- ii. To raise levels of living, including, in addition to higher incomes, the provision of more jobs, better education and greater attention to cultural and human values, all of which will serve not only to enhance material well-being but also to generate greater individual and national self-esteem.
- iii. To expand the range of economic and social choices available to individuals and nations by freeing them from servitude and dependence not only in relation to other people and nation-states but also to the forces of ignorance and human misery.

Indexes to measure human development include Education, Health, and Income. They stand as real parameters to measure human development according to the United Nations Development Program (UNDP) in her annual series of Human Development Reports. By development, we mean broad human development. Health and education are inputs into national production in terms of human capital which is also productive investments embodied

in persons. Health and education are vital development goals. This is the crux of this paper in her focus on OPM, in not only her free education accomplishment but also her numerous humanitarian schemes aimed at giving back to society.

Concept of Pentecostalism

Pentecostalism is a movement that emphasizes one's renewal and direct personal experience with God through the baptism of the Holy Spirit. The Jewish feast of weeks was known as Pentecost and it is from it that the terminology of Pentecostalism was drawn. It was in one of the Feast of Weeks of the Jews that the Holy Spirit descended on the Disciples of Christ and the incident that accompanied the day is traceable to be the reference point on which the Pentecostal movement rides. Mashau (2013) rightly observed that Pentecostals do not always appreciate it when Pentecostalism is used as a terminology to describe them rather they prefer Pentecost majorly because of the incident that happened at its original time for which they are known. Pentecostalism is a moderate religious movement (within Christianity) whose adherents share a common belief in the possibility of receiving the same experience as the first Christians did. The Pentecostal movement can be seen “as a modern religious movement, now represented not only by Pentecostal churches but also within the mainline churches as a charismatic movement”.

The Pentecostal movement advocates a kind of conversion which will lead to the baptism of the Holy Spirit and thereafter bring about speaking in tongues, miracles signs and wonders. With the manifestations of the above, one claims to be born again. The Pentecostal movement has a strong belief in the experiential knowledge of God. This experiential knowledge is what leads to the manifestation of the gifts of the Spirit. The Pentecostal movement is known for its strong assertions on salvation, Baptism with the Holy Spirit, speaking in tongues, healing and prosperity and other spiritual gifts also including miracles signs and wonders. The Pentecostal movement has been viewed by many as having a great focus on capitalism. Many who are participants in this movement do not necessarily consider this, but the reality is that it has a capitalist undertone. This is the reason why Ezenweke (2013) states that “it has been alleged that though the Pentecostals claim to worship God, yet, the motive behind these seems to be the spirit of capitalism” In line with the above thought, Gabriel (2015) states that “the new emerging Pentecostal movements are springing up as a result of the pursuit of wealth, and that the distressed economic situations may well be the source of the rise of the Pentecostal churches”. This has created fear and terror in many, especially the followers of this movement. According to her thought, Pentecostalism can be used to represent a pole. One end of the pole is “creation of fear, terror and horror, while on the other end is the avenue for the release from bondage of fear, horror, demons, ill-health and misfortune”. Notwithstanding, Pentecostalism can still be an avenue for development.

Pentecostalism. Down in Africa, the inception and proliferation of Pentecostalism had its first port of call in Africa between 1910 and 1918 where “a C.M.S. catechist of the Niger Delta Pastorate, Garrick Braide, launched an indigenous prophetic movement that later became the Christ Army Church (CAC)”. Also, a revival in the 1930s by Joseph Babalola made possible the establishment of the Christ Apostolic Church. The year 1950 saw the emergence of the

Redeemed Christian Church of God (RCCG) and other churches having strongholds in Africa with their founders. The reality of the stronghold of Pentecostalism in Nigeria is traceable to the period before the Nigerian independence but stood out clearly after the independence. Diara and Onah (2014) in their thought observe that the political independence of Nigeria gave a road map for religious independence.

It was in the 1970s that Nigeria started experiencing “classical Pentecostalism” and since the era of 1970s, the Pentecostal movement in Nigeria “has grown in leaps and bounds”, placing special emphasis on the wondrous work of God and prosperity. The Pentecostal movement in Nigeria never had any impact until it came into the higher institutions of learning in 1970. It then entered the existing campus spirituality of the different evangelical interdenominational Christian organizations and led to the emergence of the charismatic Pentecostal Movement. This independence of the religious sectors led to the loosening of the strong tie that binds the mainline churches together, which a major victim was the Anglican church and her other sister churches. This development made people see their religious life to be more of individualistic than corporate. This trend led to the opening of independent Christian groups which was seen and tagged non-denominational or inter-denominational. With time, these independent Christian groups that were seen as non-denominational turned to churches and became denominational. Churches like Christ Apostolic Church, Holy Church of Christ, Christ Chosen Church, Christ Apostolic Faith, Christ Healing Church, Christ True Mission, Church of God Mission, Apostolic Faith Ministry (Abosso), took their roots from the above scenario.

The year 1986 stands very remarkable in the Pentecostal movement in Nigeria because of the proliferation of independent churches which were Pentecostal in nature. The coming of Benson Idahosa's church known as the Church of God Mission, with a concentration in the major cities of Nigeria and targeting the rich in the society increased the quest for the Pentecostal movement. Part of what gave them grounds in Nigeria was their ability to reach their targeted audience – the rich and the preaching of the prosperity message where it is believed that children of God should not suffer and be in poverty. Other Pentecostal churches including the Omega Power Ministry flowed in this line.

Pentecostalism in Africa

Pentecostalism gained prominence in Africa from the 1970s because of the bureaucratization of the mainline churches and their subsequent lethargy in addition to the legitimacy, economic and socio-political crisis in Africa. They are variously known as African Pentecostals, Charismatics, Pentecostal churches and Neo-Pentecostal Churches (NPCs) and exhibit a variety of emphasis. The older ones espouse a holiness ethics, while the younger ones emphasize prosperity. They adopt a faith gospel focused on these emphases and a deliverance theology which according to Clifford 1998, though built on African traditional conceptions expressed strongly in terms of modern Western charismatic thinking. African Pentecostal churches differ in their replacement of the concentration of charismatic power in the personality of the prophet with a new theology of empowerment based on the accessibility of the Holy Spirit to everybody such that the leader is merely a first among equals. A cardinal worldview of the new Pentecostals is that it is possible to be born-again and be fashioned (Owete 2013 198-199).

The new Pentecostals are very critical of the traditional rituals and religious symbolism that the older faith infuses with Christian significance. According to Owete 2013, they have a special attraction for Africa's upwardly mobile youth, a lay-oriented leadership, ecclesiastical office based on one's charismatic gifting, innovative use of modern media technologies, particular concern with congregational enlargement and a relaxed fashion and conscious dress for members. They do not encourage the use of religious symbols like the crucifix and mounted portraits of Jesus in places of worship. They have an ardent desire to appear successful, reflecting a modern outlook and international image. Many of its leaders come from professional backgrounds even with PhDs in their fields. They belong to transactional network as reflected in their names with words like "World" "International", and "Global". The favoured church logo usually is the globe embellished with other Pentecostal symbols like the dove, a lamp, Bible or burning flames. The internationalism of the Neo-Pentecostals must be understood in terms of the visits abroad, visits of foreign evangelists to Africa and to some extent, the adoption of the American Pentecostal Bible school culture. Roberts, T.L., Kenneth Hagen, Moris Cerullo, Benny Hinn and Reinhard Bonnkie, are a few of the international evangelists who have influenced the formation and development of Neo-Pentecostalism in Africa (Owete and Gbule 2013 pp 192-200).

Since the 1990s, the Neo-Pentecostal churches have become the fastest-growing churches in Africa. They have challenged the historical churches as they have reinvented themselves to become more relevant, and in tune with the spiritual needs of their flocks. Many of them have acquired international profile establishing Branches and Presence all over Africa, Europe and North America even Asia and the Middle East. In Malawi, Zambia, Nigeria etc, many of them are founded by women and young people. Pentecostalism is the fastest growing stream of Christianity the world over and in the verdict of Hemy Cox 1999, the movement is reshaping religion in the 21st century. The major African inspirer of the neo-Pentecostalism with their penchant for prosperity gospel was Archbishop Benson Idahosa, who was a protégé of several American televangelists. Several leading charismatic Pastors in West Africa and beyond were trained at Idahosa's church, Christ for All Nations Bible School.

Charles Perham an American evangelist, & William J. Seymour were the major propagators of the Pentecostal movement. Seymour's three year-long Azusa Street Revival in Los Angeles, California resulted in the spread of Pentecostalism throughout the United States and the rest of the world. Over 700 denominations with a large number of independent churches make up the Pentecostal Body. However, there is no central authority governing Pentecostalism. There are over 279 million Pentecostals worldwide and growing in many parts of the world especially in the Global South. In 1995, David Barrett estimated there were about 217 million Denominational Pentecostals in the world. By 2011 a Pew Forum study of global Christianity found that there were an estimated 279 million classical Pentecostals, making 4 percent of the total world population and 12.8 percent of the world's Christian population. The largest percentage are in sub-Saharan Africa with 44 percent, followed by America 37% and Asia and the Pacific 16%. There are 740 recognized Pentecostal denominations but the movement has a significant number of independent churches that are not organized into denominations but successfully utilizing electronic media to spread their message. <https://en.m.wikipedia.org.25/6119>. Pentecostalism- Wikipedia.

Neo-Pentecostalism in Africa started as a process of reflection on Christianity as a Western religion and sought to fashion an authentic African response. According to Owete 2013, African Independent Churches (AICS) combined the two fundamental elements of Christianity and African culture in a way that advertises their Christian intention without undervaluing their African credentials. They tried to represent authentic forms of African Christianity. On the African continent, evangelical, Pentecostal and charismatic churches are attracting huge members. According to the Washington-based Pew Research Center, there were about 3 million evangelists in Ghana in 2000 and 5.5 million by 2015. According to Freedom House, Pentecostal represents more than 10% of the national populations of most African States. Many African leaders have turned to Pentecostal leaders for religious and moral legitimation. Pentecostalism has become an increasingly prominent feature in Africa's religious and political landscape, especially since the era of decolonization in the 1950s and 1960s. According to a recent figure from the World Christian Database, Pentecostals now represent 12% or about 107 million of Africa's population of nearly 890 million people. The extent of the Pentecostal boom varies across the regions of Africa. Countries like Zimbabwe, Nigeria, South Africa, Uganda, Ghana, Kenya, Angola, Congo-Zaire have high rates of the boom. This Pentecostal explosion have come to affect and shape politics and public life. Pentecostals have become important political actors and public activist in Africa.

Pentecostals have been featured prominently in Africa's religions and Political landscape with membership of over 10% of Africa's population. The extent of the Pentecostal boom varies across the regions of Africa. According to Magesa 1982, the task of the church is to show an alienating and suffering humanity, how God acts in Christ to bring fullness of life to the world. African indigenous religion is a salvific religion because it offers to her adherents the fullness in life and fulfilment through participation, initiative, love, care and respect for others. The African religion was the result of cultures where the spirit of God was an active agent. According to Wijzen 2016, whether one religion is better than the other can be judged only from the fruits of the Spirit. In harmony with contemporary global trends there is need to imply a growing recognition of African cultures into Christianity. The political awakening in African Pentecostalism is increasing. Pentecostalism in Africa has also made an impact on African public life. In Uganda and Kenya, Pentecostals control numerous radio and TV stations. In Nigeria, they are also involved in movies. In 2003, Ghana Airways invited a Ghanaian-born, London-based Pentecostal evangelist to conduct a deliverance service to save the organization from her recurring financial failure (Asamoah Gyadu 2005).

Many African Pentecostals have seized greater opportunities to organize politically and influence their governments. Pentecostalism has been successful in Africa in its openness to the supernatural through the interventionist and oral theological forms that is in line with traditional African piety. There is a great emphasis on transformation geared towards good health, success and prosperity. The prosperity espoused by the neo-Pentecostals is both spiritual and material which must be appropriated through positive confessions of faith and faithful payments of tithes and offerings. Their outlook tends to be more immediate as reflected in their actions. For them, the kingdom is seen in earthly terms and is established through the power of prayer, positive thinking and adherence to the principles of success with

giving, experiencing a redemptive uplift through possessions of material goods. Owete & Gbule 2013, 201-203. They operate with considerable vitality. But the question remains; how has this spirit and vitality impacted on the society.

The Omega Power Ministry Pentecostal Church

OPM is a Pentecostal church in Port Harcourt located at Mgbodo Aluu in Ikwerre Local Government. It has over one hundred branches all over the world. It has distinguished herself as an outstanding ministry because of her unique approach to Christianity in terms of worship, prayers and community supports in charity covered in the OPM foundation. Generally, OPM believes in practical Christianity through Giving that has helped many less privileged persons through series of humanitarian schemes including OPM free school. An education Scheme for only less privileged children where everything including books, uniforms, bags and all school accessories are free and free lunch in 11 branches. According to the General Overseer Apostle Dr Chibuzor Gift Chiyere 21/7/2019 in the Sunday service, "OPM is a revolution that has come to transform Christianity into the right path.

The OPM skill Acquisition Scheme has multi-purpose field Acquisition centers including;

1. Free Industrial Welding Training
2. Free Paint Making Training.
3. Free Computer Training
4. Free Carpentry Training
5. Free Tailoring Training
6. Free Fashion Training
7. Free Safety Training.
8. Grant for the unemployed.
9. Free Accommodations.
10. Free Restaurant that operates 3 times a week.
11. Rehabilitation of Drug addicts, criminals (Over 1000 cultists, Armed robbers, Kidnappers have been rehabilitated since April 20 17, the church started this rehabilitation programme).
12. Free Medical Care for less privileged in Antenatal and Postnatal care that culminated in the establishment of Free World Standard Specialist Hospital for pregnant women.
13. Rescue lost souls- Sex workers/Prostitutes. Accommodate and empower them with money to start a business of their choice.
14. Sponsorship of oversee studies

Online Post (Ancestral Curse 1) April 2019.

The Black African, the wretched of the earth, is the only member of the human race who has been brainwashed to think that his ancestors bequeathed him with a curse that has prevented him from attaining aspired goals and life desires. Almost every misfortune he encounters on earth is the fault of some ancestors... Who must be bound and cast with the fire of the Holy Ghost in the name of Jesus? The white people don't have terrible ancestors who have done terrible things. No. It's only the black ancestors. Over the years, the black ancestor has been so vilified by Christians they pay tithes, stay up all night, fast and pray to destroy the African

Ancestor in the name of Jesus. The black ancestor is so wicked he cursed his kids. Having cursed his ancestors who gave him life, the black man is roaming around the world like a tortoise without a shell He has no backbone. Zero identity. Thus, no race respects him.

John Hawkins was a foremost English slave trader and a thief, and by contemporary moral standards, he can as well be called a Terrorist. Today, the generation of Hawkins and Queen Elizabeth 1 is alive and enjoying life from the proceeds of their Evil ancestors. They don't demonize their ancestors despite their active involvement in the greatest evil humanity has ever witnessed. Is it not time to emancipate yourself from mental slavery oh ye Negro? If ancestral curse exists, who should suffer from it? Do these Black African who go to church today binding and casting "ancestral curses" know that almost all the top British Politicians from the 17th century till the 19th century were proud slave merchants. David and Alexander Barclays were active participants in the kidnapping and enslavement of millions of black Africans.

The Bank of England was also involved in the slave trade... Liverpool was a major port for the transatlantic slave trade. Slave ships were often built or repaired in Liverpool City wouldn't be what it is today without the trade in black Africans. The personal and civil wealth gained from slaving cemented the foundation for Liverpool's future growth. The children and grandchildren and great-grandchildren of the perpetrators of this monstrosity against the black man enjoy heaven here on earth and live in a more stable environment. They have managed to stabilize their society solve their problem and live in relative peace. But the Negro ancestors, the wretched of the earth who was kidnapped and his freedom forcefully taken away from him, he was sentenced to a plantation for the rest of his life. It is this ancestor and many others who is demonized by Christians as having bequeathed their offspring with curses.
Ikeyahkadibia Onyeji

Review of the Opm Human Development Mechanisms

As earlier stated, development is all about feasible changes in man and society. Wilber 1973 reinforced this idea that the whole issues surrounding development is the realization of the potential of human personality. All these can be realized through education, sound health and good income and stand as the indexes to measure human development. Education, we reiterate, is the nexus of the development of any state in learning or knowledge transmission and acquisition. It is a process of training and instruction especially of children and young people in school and colleges to acquire knowledge and development skills. The idea is realized in the OPM free school which according to the General Overseer (G.O) Apostle Chibuzo Chinyere is to engage and equip the children with knowledge. The school is strictly for the less privileged members of society whose parents cannot afford to send their children to school. The idea behind the free school programme according to the G.O. was borne out of the trend of children roaming and selling on the streets when they were supposed to be in school. On investigation, he discovered that most of the parents of these children were incapable of affording their children the education. It is based on this sentiment that he made the school free to accommodate children in that plight, hence he tagged it Free School for the Less Privileged. Educating these children according to him will not only relieve the parents of the pains and

burden but also rid society of insecurity that the children would eventually graduate to instill in the society.

Many of those children selling and doing the menial jobs on the streets according to him, will be easily lured into pickpockets, that will graduate them into breaking, armed robbery, cultism, kidnapping and all the prevalent ills in the society today. It is also in fulfilment of the scripture that says, train up the child in the way of the Lord and he will not depart from it. In further attempts to rid society of the ills of insecurity that is a serious bane on development and in scriptural fulfilment that God is a merciful God, the OPM church also incorporated a Rehabilitation Programme for armed robbers, cultists and the destitute. Thus, those children who could have fallen into the menace behind the idea of the free school were given a second chance to be rehabilitated by the church, wherein they undergo both spiritual and physical rehabilitation. The physical rehabilitation is the training in their skills of interest that will empower them with knowledge to become useful and active members of the society, in line with Yusuf 2003 who sees the school as not only a training ground for the individual, but directed at training of the mind and development of the intellect. It is also in conformity with Cookey 1970 who says school serves as a major channel for inculcating independence, self-reliance, responsibility and moral uprightness. The knowledge acquired from the school and the training Schemes both spiritual and physical, are indeed development mechanisms for the States because the acquirement and utilization of these skills will also provide income for them as another yardstick for human development.

The third index which is health is also one of the humanitarian services offered by the OPM. From 2008, two years after the church came into existence, free Antenatal care services were carried out by the church. These services culminated in the establishment of the first Free World Specialist Hospital by the church in April 2019 which has a state-of-the-art equipment for ante-natal and post-natal care. The general well-being that is also attached to good health is also practicalised by the OPM in her free Restaurant, where people can go three times in the week including Mondays, Tuesdays and Fridays to eat free. This mechanism no doubt is also empowerment to contribute to society.

Conclusion

It is not in doubt that Pentecostalism is a growing trend in social circles all over the globe especially with the ongoing globalization processes heightened by technological advancement. It is a wave that is constantly penetrating the nooks and crannies of the African territory. Africa has remained in the then Third World global categorization of the status of States in world politics. The online post tells it all as the “Black man, the wretched of the earth that curses have prevented from attaining aspired goals and life desires.” Several avenues have been advocated by Scholars, Social Analysts and Students that will bring Africa out of this position. This paper has toed the path of Pentecostalism in the line of the Omega Power Ministry OPM as one of the avenues to disconnect Africa from this global site and emancipate Africa from this mental Slavery according to one of the great Pan-Africanist singers, the Late Bob Marley. Because development is human-centered, the OPM as one of the Pentecostal churches in Africa because of its widespread in Nigeria, America, Europe and Africa, has

adopted measures towards human development. These measures are in line with our theoretical framework of the Africanization of Christianity borne out of the concept of Pan-Africanism (African unity). This theory is geared towards domesticating Christianity along the African traditional foundation which is communalism. This is because for a religion to have relevance, it must have an impact on its environment. It must be in tandem with the environmental realities she is operating and the realities of the African environment are a tale of woes as exemplified in the online post on ancestral curses. If the lineages of all top British Politicians in the 17th and 18th Centuries who were all slave merchants are enjoying wealth that is to be “Cursed”, then we the victims should be in more affluence. The Pentecostal wave blowing so high in the African continent with the numerous churches can be a veritable tool for development if the path of the OPM on human development is toed by other Pentecostal churches in Africa. If the personal and civic wealth gained from slavery cemented the foundation for the Liverpool's and other British institutions future growth being enjoyed now, then we who before the Almighty God are innocent should have more than them. The Pentecostal Churches in Nigeria can impact the African environment from the proceeds of their operations. If the Children of the ancestors who kidnapped, raped, murdered, pillaged, stole and enslaved fellow humans are not cursed but living in abundance, it behooves the churches in Africa generally to read between the lines and form a force to liberate Africa from this stigma. The huge income that come into the church can affect the African environment, towards development of the Continent.

Recommendation

In the face of the African realities, with the high tide of the Pentecostal wind, we make the following recommendations.

1. Pentecostal Churches in Africa should form a force to Practicalise Christianity in line with the teachings of Christ in the Bible and the missionary activities that exposed them to the light they are walking on today.
2. This force should be geared towards creating Bodies or Committees in charge of human development for All Churches.
3. The churches themselves should establish Human Development or Capacity Building Departments charged with the sole responsibility of empowering the indigent in the church and those in their immediate environment.
4. The government should partner with these churches on human development.
5. This partnership should come from the creation of a Ministry of Pentecostals and Human Development, whose responsibility will be to monitor the Churches, produce and publish the efforts of the churches on capacity building, rank them and give them monthly or quarterly or yearly Awards to encourage them.
6. Pentecostal Churches in Africa must go beyond the jamborees we see today and invest in their member and environment for the growth and development of the African Continent.

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