

The Effect of Global Insecurities on the Church in the Post-Corona World: A Study Case of the Church in Africa

Jones Segun Jesutunwase

Prince Abubakar Audu University, Anyigba, Nigeria

This paper is on “The Effect of Global Insecurities on the Church in the Post-Corona World: A Study Case of the Church in Africa”. Wuhan, China was where the pandemic started in December 2019. The pandemic spread to all the nations of the world contextually; it has caused human deaths, disrupted health security and social life, hindered African cultural security, caused economic down tone, and plagued religious congregational meetings leading to a decline in the Church’s income, etc., in Africa. Obviously, the world has not overcome the negative psychological and economic shock caused by this deadly disease. Yet, an increase in the global insecurities from other agents of insecurity in the post-corona world has been recorded. The world, contextually, the church in Africa is plagued by the rise of insecurities that have made development unattainable. Today, Africa is faced with many challenges which have great negative effects on the church and holistic growth. Terrorism, conflict, border closures, health challenges, economic crises, political uproar, and so on have great negative influence on the church in Africa and other sectors of the nations of the world. The paper investigates into the pre-security challenges era of the church in Africa. Moreover, the paper investigates how the church in Africa has deviated from fundamental Christian cultural originality as a consequence of the post- corona effects and negative influence of the other agents of insecurity on the church in Africa. The concomitant effect of the aforementioned agents of insecurity on the church and the general societies in Africa are examined. Furthermore, this paper hopes to give some suggestive panaceas to ameliorate effects of the agents of insecurity on the church in Africa. The research methods utilized in this paper consist of the socio-historical, internet explorations, interviews, and analytical approaches.

Keywords: insecurities, Africa, development, government, church

Introduction

Scholars have given their various opinions on global insecurity. The emergence of terrorism, conflict, border closures, health challenges, economic crises, political uproar, Boko Haram insurgency, the alarming rate of kidnappings, Fulani Herdsmen attack, and so on are the replete of the fact proving the security challenges in Africa. This paper examines “The Effect of Global Insecurities on the Church in the Post-Corona World: A Study Case of the Church in Africa”. Wuhan, China was where the pandemic started in December, 2019. The pandemic has caused human deaths, disrupted health security and social life, caused economic down-tone, and plagued religious congregational meetings that led to a decline in church income and so on in Africa. The world has not overcome the negative psychological and economic shock caused by the deadly disease. Yet, a harvest of increase

in the global insecurity in the post-corona world has been recorded. There are cases of building, human, and other destruction that have rendered spiritual and general development unattainable (Jesutunwase, 2020).

In this paper, the researcher hopes to investigate into the pre-security challenges era of the church in Africa. He also examines how the church in Africa deviated from its fundamental Christian cultural originality; it is consequential to COVID-19 pandemic effects and the negative influence of the agents of insecurity of the church in Africa. The concomitant effects of agents of insecurity on the Church and the general societies in Africa are examined. Furthermore, the researcher suggests panaceas to ameliorate the effects and to curb the future emergence and effects of the other agents of insecurity on the church in Africa. The research methodology adopted in this paper consists of socio-historical, internet explorations, interviews, and analytical approaches.

Pre-security Challenges Era of the Church in Africa: A Study Case of Africa's Church Communal Living

In this section of the paper, the researcher selects the socio-cultural settings of the African (Yoruba) church's communal living as a sampling study among many other churches in Africa in the pre-corona world. All the neighboring tribes in Africa mostly share similar cultural values especially in the aspect of communalism which have great reflection on the practice of African Christianity. The Yoruba ethnic groups in Africa like other tribes of neighboring Africans nations have their own traditional religion before the advent of Christianity which reflected their Africentric cultural values, including their "communal living". Among many other communal factors of the Yorubas the types of houses constructed in Yoruba speaking areas are very peculiar and unique which demonstrated Yoruba communalism. There are no single structure houses (except of course, those in cities and towns where we have individual structures). Because of the communal nature of their lives, they live in compounds called Agbo-Ile which is a collection of rooms or apartments occupied by Ebi who are related in one way or the other. The Ebi include every one who can be traced to be related by blood relationship which is regarded as stronger than any connection hence the proverb, *bintin ni mo ba a tan kosee fi obe bu*. No matter how remote your blood relationship is with someone, you cannot slice it with knife (Adeola, 2023). The compound is circular in nature, with each entrance of the apartment leading to an open verandah that joins every one of them together.

Obviously, African (Yoruba) culture and cultural values of neighboring Africans especially on communal living were boldly observed in the pre-corona world. Similarly, before the emergence of other insecurities like: Boko-Haram insurgency, kidnapping, conflict, and so on, African Yoruba and other African natives characterized communal living especially in the practice of African Christianity. Below is the list of most popular festivals celebrated in Yoruba land that demonstrated the communal life of the people in the pre-corona world: (1) Eyo Festival, (2) Osun-Osogbo Festival, (3) Sango-Festival, (4) Ojude-Oba Festival, (5) Igogo Festival, (6) Olojo Festival, (7) Oro Festival (Ou Travel and Tour, 2018).

African and biblical communalism characterized the cultural originality of the church in Africa in the pre-corona world.

Therefore, this sub section of this paper equally examines the cultural original values of the church in Africa which have been negatively affected consequential to post corona and insecurity effects in Africa. The intensity of these factors or agents made the church in Africa, to have deviated from her Christian cultural originality. All these factors are inimical to both the church and government development in Africa. The outbreak of COVID-19

pandemic and the emergence of other agents of insecurity in Africa have put the Africans into a state of dilemma. The Africans in the diaspora have been subjected to psychological trauma.

The traditional religious activities of the Africans formed the culture that binds the various societies in Africa together as a united continent. A continent that was living in a peaceful environment, in unity with a well favorable spiritual, socio-political and economic life. (Obaje, 2006, p. 248)

However, at the wake of global insecurities the story changed in Africa.

Effects of the Agents of Insecurity on the Church and the General Societies in Africa

Terrorism

Terrorism is one of the causes of church deviation from her original culture in Africa. In the pre-corona world of Africa, prior to the wake of insecurity in Africa, the church in Africa demonstrated Christian aesthetic cultural values which united them together. However, at the emergence of security challenges, African Christians tend to have lost their unity and togetherness which is their cultural identity as a result of the fear of being killed by terrorists when they are gathered in the church for worship. "Pre-security challenges era was a period that was characterized with orderliness, unity, love, education, discipleship/followership among many other aesthetical values" (Jesutunwase, 2019, p. 39). It appears the Christian cultural values that were laid down by the early church seemed to have been neglected by some church leaders and other Christians of Africa in this dispensation. All these abnormalities are suggested to be consequential to the emergence of security challenges in Africa. Pre-Apostolic age was that period before the era of the apostles of our Lord Jesus Christ. "Judaism" was the religion of the Jews that had been before the arrival of Christianity. Jews held strong belief in mosaic-law, and that was why the Pharisees, Sadducees, and the Scribes vehemently condemned Jesus Christ and his teachings. Judaism has been before Christianity; there are ethical values of Jesus Christ that are rooted in Judaism. Probably that was why the Apostles of our Lord and savior Jesus Christ could not easily detach themselves from synagogues and temples, even when they embraced Christianity, the new religion. This practice of the early Church was passed on to Christianity of future generation. Prior to the emergence of corona-virus and other security-challenges in Africa, the church of God in Africa raised into high esteem an ideal church administration and management; they loved to follow strictly the laid down cultural principles of the church.

Moreover, Enegho (2009) supports the assertion of this researcher that, Apostolic is the era of the manifestations of the Apostles of our Lord Jesus Christ. Jesus Christ during His earthly ministry prepared the ground for the emergence of the Church. In Him was the church conceived. He selected the 12 disciples who were to be foundation upon which the church was to be built. After their selection Jesus Christ gave the instructions for about three and half years. These church's culture and organization were passed on to the Apostolic Age. The Apostolic Age was also characterized of love, unity, caring and that was why she was able to effect lives effectively. For instance, foot-balling was an agent of love, God-worship, unity, and church growth in the African nations. "Football was first played in Nigeria at Hope Waddell Institute, Calabar, with time; it became part of extra curriculum activities for missionaries and government schools" (Adegbenle, 2020). Boer (2020) also corroborates Adegbenle by asserting that football started in Calabar and it was first played in Nigeria in Calabar in 1904 after being introduced by Presbyterian missionaries. This of course has brought into a limelight that the origin of football in Nigeria is traceable to the emergence of Christianity in Nigeria. The early Christian missionaries, the football space setters in Nigeria used it as a means of unifying citizens. "Football went through

the whole nation and it became organized following the formation of the Nigerian Football Association in 1933” (Boer, 2020). Eventually, the gospel of Jesus Christ was able to spread through sports. “School Spirits also helped to create interaction across the nation” (Boer, 2020). “Football is indeed a great tool for the expansion of Christianity before the emergence of security challenge in African”, opines Adeoye (2019). On the contrary, these laudable values of foot balling which promoted the spread of Christianity have been hindered at the wake of terrorism, corona virus pandemic, and other agent of insecurities in Nigeria as well as other areas in Africa. Socialization and migration have been curtailed. Furthermore, Boko Haram an affiliate of the Islamic state has been responsible for thousands of deaths in Nigeria, Cameroon, Chad, and Niger. Nigeria is the country most affected by the terrorist groups attacks. The terrorist groups aim to establish the Islamic state in Nigeria to cancel western education and influence in the country. Among the news on attacks mostly present in the media, the kidnapping of 276 female students from a secondary school in Borno in 2014 received global response. As 112 girls were still missing and six students were believed to have died (Karmer, 2022). The present disunity among Christians and the degree of damages caused by Boko Haram insurgency are currently outrageous. Karmer (2022) further affirms that in 2021 the terrorism index in Somalia in West-African country stood at 8.4, the highest in Africa. In the same vein, according to Karmer, it recorded that the third largest number of deaths related to terrorism worldwide after Niger, Mali, Iraq, and Myanmar followed, with some of the highest terrorism threat indexes in the world (Karmer, 2022).

Negative Effects of Border Closures on the Church in Africa

The negative effects of border closures on the church in Africa are alarming. In 2019, the Nigerian government decided to close its borders in a bid to reduce the smuggling and illegal inflows of Nigeria’s goods such as rice and outflows of Nigeria’s subsidized fuel. The Nigerian government justifies the closures of the border by pointing to the need to support the agricultural sector in Nigeria and increase national productivity in a bid to achieve regional integration across West African countries; the ECOWAS treaty was formed in 1975 (Nigerian Finder, 2020). The “Church” is an important sector of the total population of the African nations; by implication the border closure therefore tends to have negative effects on the general sectors of the Africans which is inimical to both the national development and church growth in Africa. Nigerian Finder (2020) reports that, the border closure in Nigeria for instance has badly affected the livelihood of many in local communities near the border. According to the reports,

in Benin, communities in areas close to the Seme border or near the Owode border, largely depend on Nigerian markets as their means of livelihood. The sudden closure of the border has caused thousands of small business farmers to lose their means of making money and also default on loans. In these regions, there exist strong economic networks where small business traders are able to make money, the closure of the border has made these lose their primary sources of income. (Nigerian Finder, 2020)

Of course, most of the traders or people that were negatively affected by the border closure are reportedly Christians. Apart from the negative effects on the local communities, its negative effects on the consumers can never be denied. Consumers are yet to overcome the shock of border closures. Due to the closure, prices of goods have been pushed up, most significantly of which is rice. It is reported that in Ibadan (Nigeria) for example, a city with a relatively affordable cost of living, the price of local rice increased by almost 9% in the month the border was closed. This is the largest month-on-month increase in rice since 2012. Not only rice but the prices of other foods such as palm oil, fish, meat, and bread are also increasing. This is particularly troubling in a nation

where approximately half of the household's budgets are spent on food and the prices of food are ordinary higher than it is found in the rest of the world (Nigerian Finder, 2020).

The consequential effects of border closure on the church in Africa are numerous. One of the effects is "poverty". It adversely affected the original "giving culture" of the church in Africa because of poverty; if government of the African nations insists on closing the borders still, and the increase in prices of food continues, Africans could see more people becoming poor. "In a country with limited employment opportunities and an already high poverty rate, this is expected as people are spending more than they can afford on food and many others have their means of survival taken away from them" (Nigerian Finder, 2020).

Similarly, it was discovered that the church in Cameroon and the environs were suffering border closure as their neighboring African nations. According to redaction African News (2022), Cameroonian traders living on the border with Equatorial Guinea are "suffering a lot" since the closure of Equatorial-Guinea land borders in preparation for the presidential campaign that begin on November 3 in this small central African country (Africanews, 2022). "The border closure shut out all goods coming from neighboring West African countries of Benin, Niger, Chad and the Central African Country of Cameroon. It brought enormous pains to traders whose goods were trapped at borders" (Africanews, 2022). The Kenya/Somalis churches faced a lot of psychological trauma together with other Africans of diverse affiliations in Africa.

The Government of Kenya closed the Kenya/Somalia border on 3 January 2007 following the resurgence of armed conflict. Amnesty international is concerned that the border remained closed, in breach of Kenya's international legal obligations to protect refugees and asylum seekers. Hundreds of asylum seekers were forcibly returned to Somalia, thousands more were stranded at the border and others unofficially crossed into Kenya where they face possible denial of their right to seek asylum and humanitarian assistance. The border closure has also restricted humanitarian access to internally displaced persons on the Somalia side of the border. (All Africa, 2021)

Effects of Corona-Virus Pandemic and Economic Crises on the Church in Africa

In a society where the incidence of agents of insecurity is high, there is usually atmosphere of fear and a general lack of trust; these tend to limit people's lives and actions which translates to reduced economic activities (Aubyn, 2021). The perplexity of the Africans, contextually the church in Africa on the ravaging economy that has rendered development unattainable, is so high. There has been a decline in the generation of revenue leading to the threat of workers' salaries. Many states in Nigeria for example could not pay the former minimum wage (₦18,000) when the oil price was above \$30 per barrel, so it is quite difficult for workers to be rest assured that will be paid, when the oil price said to be about \$27 is projected to slump further to \$10 per barrel (Jesutunwase, 2020). Due to COVID-19 pandemic (i.e. corona-virus) and other agent of insecurities which have negative effects on the transit and the general sociological life of the populace, hunger has been on its increase in Africa, specifically in the church of Africa. Pastors' salaries including the salaries of other church workers in the Christian mission schools, hospitals, and so on cannot be paid as expected. Before the emergence of COVID-19 pandemic, Nigeria has been tagged as the poverty headquarters of the world, with about 87 million Nigerians, and around of the country's population is thought to be living less than \$1.90 a day (Jesutunwase, 2020). With the recent measures put in place by the government to curb the menace, the poor conditions set to exacerbate. The masses have been subjected to hunger since they are often scared to come out of their houses to buy and sell. Small businesses which rely hearty on foreign import to augment their value chains have started suffering from shortage of raw materials, intermediate inputs and supplies leading to the inevitable hunger in the nation (Nwafor, 2020).

It is an obvious fact that, the world, contextually the church in Africa, has not overcome the negative psychological and economic shock caused by the deadly disease and other agents of insecurity in Africa in the post corona world. Aside churches in Nigeria, Somalia, and Kenya, a member of other Christians and non-Christians in Africa were negatively affected by the global insecurities in the post corona world. “A member of African countries, including Angola, Egypt, Mauritius and Rwanda, have also joined the ranks of countries that have imposed travel restrictions on South Africa and other nations on continent...” (All Africa, 2021). Authorities in Angola announced the closure of the Nation’s air, land, and sea borders to passenger travel to and from Australia, Nigeria, South Africa, and UK due to the emergence of a variant strain of corona-virus disease (COVID-19) (All Africa, 2021). The travel ban, entry into Angola, remains highly restricted as part of the nation’s pandemic related stated of calamity, which is in effect until Jan. 10, 2021. International travel and internal restricted remain in place (All Africa, 2021).

In addition, Byaruhanga (2019) continues in her report that “The Impact of the Border Disruptions Is Extremely Personal for Local Communities” of course, the fact that church organizations and church leadership are being affected in this scenario could not be denied as it might have been the cause of the present low financial income of the church in that part of Africa in the post corona world of Africa. Byaruhanga (2019) in her report further quips that she met a young Ugandan man—Deo Hategeka who expressed his anger and frustration that his means of earning a living had been disrupted by the border row. He usually makes just over \$5 (£3) a day working as taxi conductor ferrying passengers across the border. Again, according to Byaruhanga’s (2019) report, another Ugandan trader—Bedia Nizeyimana, who runs a shop at the border, says his business is struggling. A warning by Rwanda’s government to its citizens not to travel to Uganda has meant no business for the traders, reports Byaruhanga (2019). When South Africa’s government closed all South Africa’s land borders to mitigate the spread of COVID-19, it was a depression period for the church in South Africa and the global world. The closing of land border points restricted the movement of people into south Africa, though some exceptions are available (Byaruhanga, 2019).

Suggestive Panaceas to Ameliorate Effects of the Agents of Insecurity on the Church in Africa

Needs for the Implementation of Africentric Christian Missiology and Africentric Interpretation of the Bible in the Post-Corona World of Africa

Africentric Christian missiology in Africa in the post corona world might go a long way as one of the suggestive approaches to curb the negative effects of global insecurities among Christians and non-Christians in the post-corona world of Africa. What is Africentric Christian mission and missiology? It means going from one place to the other with the execution of the various Africentric Christian theological and missiological strategies or activities with its understanding and implementation in African socio-cultural way without being unfaithful to the biblical principles; wherever people read the Bible, they interpret or understand it in a way reflected by their context; they notice the points that are most concern to them from their own background. They organize the information in the way they are used to organizing information. They apply it to things happening around them and to the ideas they already have (Fuller, 2005). Africans are not late comers in Christianity (Adamo, 2005a). Although in an effort to give missionaries serious consideration to the traditional life of Africa one is very careful not to attempt to join the elements of African traditional religions to the teachings of the Bible, in order to avoid the mixture called Syncretism (Fuller, 2005), Donovan (1995) asserts that Syncretism does not result in a

theology that is biblical. The word of God should not be mixed with other religious beliefs in order to arrive at the truth.

First of all, the implementation of Africentric Christian mission and missiology as a strategy to curb the negative effects of global insecurities among Christians and non-Christians in the post-corona world of Africa requires or advocates that the African Christian missionaries should have the basic knowledge of Africentric Christian mission and missiology. The concept of Africentric Christian mission and missiology requires African Christian missionaries to present the gospel to the victims of COVID-19 pandemic and victims of other agents of insecurity in an Africentric-Christian way that would really meet their spiritual and wholistic needs in Africa. They might use illustrations that are very convincing to people in their own culture, but these same methods, illustrations and applications might not be sensible or convincing in a different culture and context (Enegho & Jesutunwase, 2019). Africentric Christian mission and missiology are rooted in the spirit of “African communalism” without been unfaithful to the biblical principles. Secondly, this Africentric approach could serve as a panacea or succor to the victims of kidnapping, Boko Haram, border closures, COVID-19 pandemic, and so on. This could also mean observing and solving problems of the African Christians from an African cultural perspective. Africentric approach to Christian challenges in Africa contends that bareness, mental disorder, epilepsy, corona-virus (i.e. COVID-19 pandemic), and so on that have defied orthodox medicine are better treated in African cultural way. Of course, the positive impacts of African traditional herbal medicine in this era of Christianity can never be denied. Ezekwesili, Oziona, and Nwaka (2020) assert that, African traditional medicine could be suggested as the African indigenous therapeutic means and the procedures that are involved in the healing of various diseases. The Africentric Christian missionaries could appreciate the positive effects of African traditional medicine on people including the Christians in this present post corona world of Africa. Equally, this paper suggestively examines the impact of the emergence of the indigenous Churches in Africa. Instead of the indigenous African Church using the method of African divination/ incantation, they tend to apply biblical African cultural hermeneutics and the method of being guided by the Holy Spirit coupled with the repetition and the memorization of the biblical passages for therapeutic and deliverance benefits. A traditional African believes in the power of “words” like reciting and repeating a word three, seven, 21 times, and so on for uncommon results. The emergence of indigenous African churches encourages the use of herbs, water, animal materials, concoctions, and so on in solving problems in Africa or any other places that adopted the strategy. The aforementioned herbs, water, and so on are used coupled with strong faith in Jesus Christ, while praying and fasting. Better still, these practices are usually characterized with total dependence on the Holy Spirit for divine revelation, guidance, and therapeutic solutions.

African cultural hermeneutics in biblical studies is an approach to biblical interpretation that makes African socio-cultural context a subject of interpretation (Adamo, 2005b). In African indigenous culture, the means of dealing successfully with traditional problems have been developed. The Euro-American way of reading the Bible has not actually helped us to understand the Bible in our own context (Adamo, 2005b). Faced with some peculiar problems as African Christians, we search the Bible consistently with our own eyes in order to discover whether there could be anything in the Bible that can solve our problems. In the process of reading the Bible I our own eyes we discovered in the scripture great affinities with our own world-view and cultures; we discovered in both the Old and New Testaments resemblance to events similar to the African experience, especially painful experiences. Examples of these activities are miracles, encounter with powers, the reality of hunger, and deliverance of the oppressed in the miracle that was narrated in the bible; many means of healing were used-

medicine, the mere pronouncement of words, touching, prayers, and ordinary water; we then started asking questions as how to read the Bible with our own eyes to meet our daily needs as African Christians (Adamo, 2005b)

Curbing Corruption Among Church Leaders and Advocating for a Divine Intervention in Africa

Church history reveals how disciplined and godly early Church leaders were in Africa. Church leaders are such as St. Athanasius the champion of Christ's Divinity, St. Cyril, who opposed Nestorianism, St. Demetrius, who began the first evangelization of the Copts, and so on. All these early African church fathers among many others were of good reputation and integrity (Jesutunwase, 2023). Before the advent of African indigenous churches and modern day Pentecostalism in Africa, Church leadership was carefully and sacredly considered, the laid down standard of our Lord and savior Jesus Christ was handed over to the early Apostles which was passed over to the Apostolic fathers and it was religiously observed. Fervent prayers and fasting were observed for deliverance, security, and therapeutic purposes. Of course, wonderful results were recorded in the early church. No doubt, there are good intentions for the emergence of African indigenous church and modern day African Pentecostalism; but according to Jesutunwase (2019), the emergence of African indigenous churches and African Pentecostalism tend to have been abused by some church leaders in Africa for selfish interest. All the same, this is not to exclude all the Orthodox church leaders from corruption in Africa (Jesutunwase, 2019). Therefore, this researcher advocates that church leaders should put on Christ like psychological life to appease God to cushion the effects and to divert future occurrence of global insecurities and their effects on Africa and other nations of the world. Not only that, there is the need for sanctification and qualitative mentorship of the Christian leaders at all levels in Africa. The re-awakening of good African culture and professionalism in Africentric-biblical Hermeneutics is necessary. Furthermore, Africa's church leaders should confess their sins, humble themselves, and pray, God would mercifully heal the church of Africa (2 Chronicles 7:14); not only that, God will deliver the church of Africa from poverty and curb other agents of insecurities in African nations.

Strategizing for the Economic Growth of the Church and the Nations in the Post Corona World of Africa

As part of the ways of combating the negative effects of global insecurities among Christians in the post-corona world of Africa, "the church needs to have a sensitive and a strong commitment to encourage cooperation of some parties to empower people, especially its congregation" (Nabadan, 2017). The role of the church leaders in this context is of paramount importance. "Leadership" understanding is a good step and the fundamental to all other panaceas. The perplexity of the Church over the ravaged economy being the consequential effect of COVID-19 pandemic demands the attention of vibrant church leadership (Jesutunwase, 2020) in this time of economic recession which is a part of consequential effects of global insecurities in the post-corona world of Africa; it is expected of the church leadership to be systematic in its decision making to ameliorate the economic recession, opines Jesutunwase (2020). Alonge (2004) quips that, this world is a world full of decisions. Some are decisions at the national and international levels, having to do with policies concerning budgets and so on. Some decisions are about people, individuals, and groups. It is an obvious fact that Africans, contextually the church in Africa, are still suffering even in the post corona period. This could be as a result of selfishness on the part of the wealthy and being disobedient against the Lord in His teachings on the economic principles in the Bible. It appears that "Love" is declining in the church of Africans in the post-corona world. Nabadan (2017) corroborates this researcher; he opines the socio-economic decay that we are suffering today is the result of those who patterned to think to act and to rebel against the Lord in the business and economic life. He goes on to assert that, if the church wants to contribute significantly to the economic reforms that are oriented correctly, then we must

start thinking biblically, such as: (1) Assume that the economic wealth is not his or her own, but belongs to God deposited. (2) Do not be egoistic to save economic wealth for yourself, but God wants it also to be a blessing to others. (3) Do not make economic wealth as the mainstay of life and wealth does not precludes a relationship with god. (4) In an effort to accumulate economy wealth does not make a person deviate from the faith (Nabadan, 2017). Church leadership must be characterized with “love of neighbor” (Jesutunwase, 2020). Howard (1990) supports, Jesutunwase; he opines, “To comprehend better what the New Testament meant by love of neighbor, needs clear examination” (p. 22). He continues that the law of love, also referred to as the love ethic and expressed in such phrases as “love your neighbor”, “love your brothers and sister”, “love one another”, or “even your enemy”, is the most clearly portrayed in the synoptic, in Paul’s letters and in John (22-23).

Distribution of donations via decentralization of church management is important as part of panacea to church-economic decline. “Decentralization” can be defined as the process of sharing out functions and responsibilities in a system so as to create an atmosphere for effective and sufficient management. It is the art of breaking up a system into units of subsystems to effect better efficiency and effectiveness (Ikoya, 2005). Church leadership has the task of teaching and encouraging its congregations, especially the rich, to donate in cash or in kinds to help the needies in the church or outside; the poor should not be passive in their giving too. These donations could be distributed via decentralization of church management, in order to meet the needs of the poor at the grass root (Jesutunwase, 2020). The congregation of the church especially the poor needed to be raised and empowered to seek their welfare by generating small scale business based on community, also called “community-based economics or community economics”. The support of large scale business and government is certainly needed.

However, with or without the support of the poor and the weak it must still rise to empower themselves, for that the church can perform two-way movement to guide the way forward namely:

1. The effort of empowering the potency and energy of the poor and weak with the involvement of intellectuals to search the governance of economic life which really realize the common welfare (Nabadan, 2017).
2. Critical encouragement to the government and large scale economic actors to engage more actively in realizing the common welfare, with special attention to those who are poor and weak, without making them even more dependent on others (Nabadan, 2017).

Also, the church in Africa must rise up to educate or intensify on the education of her members about the establishment of godly and legitimate business. Christians are expected to be among the list of successful investors and industrialists who are owners and chief executives of significant investments in those areas. Ironically, this is not the position of some Christians in Africa; consequently, it has adverse effects on the economy of the church in Africa, because there would be a declination in the giving of tithes, donations, and offerings. In the recent findings, some of these Christians are ignorant of the knowledge of investment. It is therefore the responsibility of the church leadership to enlighten their members on the basic exposure into business (Jesutunwase, 2020). Abdulkareem (2005) reflects on the assertion of Jesutuware; he says: the basic reason for the poverty of the church is their poor exposure into what business environment world is all about. According to him, the church is used to restricted and rigid pattern of operation.

Conclusion

This paper is an examination of the “Effects of Global Insecurities on the Church in the Post-Corona World: A Study Case of the Church in Africa”. Wuhan, China was the where the pandemic started in December, 2019.

The pandemic has caused human deaths, disrupted health-security and social life, caused economic down-tone, and plagued religious congregational meetings that led to a decline in church income and so on in Africa. The world has not overcome the negative psychological and economic shock caused by the deadly disease. Yet, a harvest of increase in the global insecurities from other agents of insecurities in the post corona world has been recorded. Today, the world, contextually, Africans are faced with many security challenges, which have adverse effects on the church and wholistic growth.

Moreover, the researcher investigated into the pre-security challenges era of the African (Yoruba) church as a sampling case study. Equally, the researcher examined how the church in Africa deviated from her fundamental Christian cultural originality has been consequential to post corona effects and the negative influence of the other agents of insecurity on the church in Africa. The concomitant effects of agents of insecurity on the church and the general societies in Africa were examined.

Finally, the researcher gave some suggestive pancreas to curb the negative effects of global insecurities among Christians in the post-corona world of Africa.

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