

Contextualizing a Theology of Work in Africa

Note: the following article is a chapter from Setorwu Kwadzo Ofori's D Min thesis for Bakke Graduate University entitled, "A Study of How Theology of Work Would Affect Theology of Preaching for the Practice of Business as a Calling: A Survey Conducted among Pastors of the Global Evangelical Church", used with permission.

Historical Background

Introduction: The Bible reveals a Creation and the Redemptive Mandate. Despite the clarity of the Creation Mandate that sets the tone for a theology of work, the church has focused largely on the Redemptive Mandate.

Various Calls: Since the beginning of Israel's history, God has called people who worked and functioned in service to God and humankind. From Abraham, a pioneer leader called into Canaan, to Amos the man called from farming profession to become a prophet, from Joseph who represented Pharaoh, believed to be a son of the sun god, Ra, to Daniel whose support determined the heartbeat of Nebuchadnezzar, from Esther who served as queen in a heathen kingdom to Lydia whose handicrafts bore testimony to Christ, from Paul the tentmaker to the twenty-first century businessman who serves as witness in an Islamic country, God continues to call people from all walks of life to serve him through their work.

Jesus the giver of the Redemptive Mandate called workers from different sectors. Although the professions of all the disciples are not known, there are no indications that Jesus called lazy and idle people. Variety characterized work origins of the disciples. It is in this kind of varied work context that Michael Novak observed when he wrote, "No two people have exactly the same calling. That is why we need to mull over many examples if we are trying to apply them to ourselves. None will ever quite fit; some may suggest useful clues, and some may

leave us cold.”¹ Before giving his set of examples, Novak buttressed what he had said early on with the words, “Here are several stories of callings I’ve encounter over the years, including one about myself. Limited pretty much to the field of business, they should give a larger sense of what it means to heed a calling.”²

The Apostle Paul realized the place of work and he cautioned the Thessalonians church in 2 Thessalonians 3:10 that one who refuses to work should not eat. Paul’s value for work needed no debates. The term *tent ministry* used in today’s church setting throws light on Paul’s commitment to work in the early church while at the same time involved in his own business.

The early Church Fathers worked to support themselves. Despite the fact that some church fathers dichotomized work, monastic life had both prayer and crafts, and social services support dimensions.

The Reformers were strong in their preaching about the need for work. Luther said one can serve God in his work, and Calvin added that one can serve God through his work. Mackay wrote, “Calvin, Knox and the Founders of the American nation carried in their souls and Letter to the Thessalonians.”³

The World Council of Churches (WCC), Urban Rural Mission declaration noted that “the Mission of God starts with people.”⁴ WCC made it clear that people are made in God’s image and that people are stewards of creation...participants in God’s work and are stewards of God’s power.⁵

¹Novak, *Business as a Calling*, 18 -19.

² Ibid.

³ John MacKay, *The Presbyterian Way of Life* (Englewood Cliffs: Prentice Hall, 1960), 175.

⁴ World Council of Churches, *Mission from Three Perspectives* (San Antonio: WCC Resources, 1989), 8.

⁵ Ibid., 8-9

Contemporary scholars continue to speak to pastors and their congregations on the need to avoid dichotomies between “spiritual work and secular work.” Most of these scholars call the church to realize the place of the Creation Mandate. Michael Novak’s call is for the church to “begin to listen to voices from the world of work.”⁶ Paul Stevens stands as a “proclamation angel” to show forth how faith and work can be integrated in the marketplace. Rayburn observed that “the number of people who have been brought to faith in Christ through the witness of a Christian fellow-worker is very large and will be larger still if we still more faithfully seize this opportunity.”⁷

Work as described above is what the pastors of the Global Evangelical Church most likely need. It has been observed that most pastors of the Global Evangelical Church appreciate work and seek ways of empowering members to work so as to gain financial prosperity. They seek to implement decisions of the church to promote work but appear to lack the biblical knowledge of work that will facilitate work related sermons. Rather, most resort to preaching “Prosperity Sermons” which are devoid of work related biblical teachings. There is the need for them to expand their theological horizons by allowing theology of work to affect their theology of preaching so that they can teach the practice of business as calling, thereby grooming members who view their work as part of their calling.

Worldview Descriptions

This part of the study dwells on different worldviews that affect work. “Worldview” according to James Sire is “the fundamental perspective from which one addresses every issue of

⁶ Novak, *Business as a Calling*, 15.

⁷ Rayburn, “Series Introduction: No 2,” Faith Presbyterian Church.

life.”⁸ Commenting, Sire noted that the definition is open in that it questions whether worldview is universal, abstract philosophy, personal vision and whether there is one worldview or many.

Addressing how a person’s worldview develops, Sire observed that worldview starts as a “cosmic picture” and goes through “interrelation between human consciousness and the external world.”⁹ He explained that as layer upon layer of consciousness arise, eventually a worldview comes into being.

Before delving into worldview issues, it is imperative to state that “the world has become an increasingly interwoven place.”¹⁰ This idea is now called globalization and is a complex system that affects life across all forms of borders.

Work is part of life and human beings all over the world work. There are several worldviews about work. Some of the worldviews may be private while others may be public or community based.¹¹ There are some known public worldviews that affect work. These worldviews are further affected by geographical positioning. The study looks at some worldviews.

Remain in the Roots: There is a work-related worldview that, people must remain in the roots of their parents and work within the work frame of their parents’ occupation. This philosophy is a kind of perennialism. “Perennialism builds on the belief that life is constant and unchanging, and that external truth exists.”¹² Along this worldview, some perennialists believe that whatever work they do must conform to what their parents did. It is not uncommon to find some younger

⁸ James Sire, *Naming the Elephant* (Downers Grove: Inter Varsity Press, 2004), 24.

⁹ Ibid., 25.

¹⁰ Thomas Friedman, *The Lexus and the Olive* (New York: Anchor Books, 1999), 8.

¹¹ Part of Sire’s projections is that there are private as well as public worldviews.

¹² Edington et al., *Leisure and Life Satisfaction*, 106.

folks in Africa receiving counsel to continue in the professions of their parents and grandparents. Most perennialists are also religious and believe in continuity from the ancestors. It is in an attempt to counter-balance this type of public worldview that in Ghana there is an effort to step up career guidance and counseling in junior and senior high schools.

Another kind of perennialists found in the church in Africa today believe that while it is true to value the roots of parents, most parents do not have healthy work roots but traditional heathen roots which must be avoided. In this sense many Christians change their surnames which are believed to have heathen roots. They then seek to establish new work foundations in Christ on which their children can build.

Perennialism is a worldview that can be harnessed by the church to give deeper understanding of work. If people wish to continue in the roots of their parents they must understand the implications and be ready to build on the positive foundations rather than remain at the same operational levels of their parents.

Plato in the Church: Peter Scazzero, chose the caption “Plato in the Church” to deal with an emotional condition in the church. He was addressing the spiritual immaturity in the church with the note that the church has been influenced by platonic philosophy which purports that, “The body is bad. The spirit is good.” Remarking on emotional instability of the church, Scazzero made an observation on the platonic influence involved and revealed that “Somehow, a subtle message has filtered into our churches that to be human, to be emotional is somehow sinful – or at least less spiritual.”¹³ Scazzero’s sharp comment was that the notion came from Platonism and Gnosticism than from the Holy Scriptures.

It could be said that some people still approach work from a platonic point. In the church people believe that work is for the body and prayer is for the spirit. The worldview makes people

¹³ Peter Scazzero, *The Emotionally Healthy Church* (Grand Rapids: Zondervan, 2003), 51.

assume that when they deal with what is “spiritual” they are on the right track. In their minds when they work they are not engaged in spiritual exercise.

Dennis Bakke addressed this dualistic view with a indicating that “Plato’s dualism divided the world into a higher level of great ideas and rational thought and a lower level of less worthy activity, such as work.”¹⁴ Referring to Doug Sherman and William Hendrick’s book, *Your Work Matters to God*, Bakke argued that the dualistic thinking has led Christians to defiantly believe that their daily work and efforts have no value. What makes it even worse is that churches and theologians have perpetuated the idea by elevating the clergy and spirituality above the laity and the practical work that most people undertake. Dennis objected to this thinking and teaching with the caution that the dualistic notion and practice is not consistent with Judeo-Christian Scriptures.¹⁵ Touching on the need for the local church to help people discover the work God wants them to do Bakke again described the dualistic attitude of the church as a hangover which makes Christians think that it is better to be a pastor than to be an actor.¹⁶

The platonic worldview affecting Christian notion of work can be described as a worldview preventing Christians from unleashing their god-given abilities that would make them better and more successful co-creators with God. A balanced presentation of theology of work provides a forum to deal with platonic worldview.

Heaven Dwellers: When it comes to work, formulation of ideas and execution of work plans some people could be described as “heaven dwellers”. They are Idealists. “The philosophical construct of idealism builds upon the notion that some individuals act according to what they

¹⁴ Bakke, *Joy at Work*, 267.

¹⁵ Ibid.

¹⁶ Ibid., 271.

believe in, regardless of what people think or the consequences of their actions.”¹⁷ Idealists adhere to ideals. To them their ideas work. Christian Idealists are “heaven dwellers” in their thinking. They use various portions of scriptures to assure themselves that all their efforts will produce ideal results. While idealism is not opposed to work, actual work belongs to the earth where there are various factors that affect work and its output.

Projects planned by idealists are fantastic and do not necessarily work. Such projects could gather dust on the drawing boards because the philosophy they work with is not compatible to work principles. Idealists can be helpful when it comes to work planning and execution. They are people who go in and are sure that they will make it despite the fears of others.

Earth Dwellers: There are some people who have the realistic worldview. They could be described as the “earth dwellers.” These could be referred to as the Realists. Realism is a philosophy drawn from Aristotle. “Realists hold that objects have an existence independent of human consciousness of them.”¹⁸ Realists are generally more interested in practical issues of work than theoretical. They see the world as real. They want real proposals to work with. “Earth dwellers” may be opposed to “heaven dwellers.” They also have their strengths. In planning work and execution of projects they are quick to draw the attention of planners and executors to realities that may be overlooked.

The Down-to-earth People: There are some who are down-to-earth in their outlook on life. They have the pragmatic worldview. Pragmatism is a philosophy formulated in the 1800s by pioneers such as Williams James, Charles Pierce, and John Dewey. “They claimed that an action

¹⁷ Edington et al., *Life and Leisure Satisfaction*, 106.

¹⁸ Ibid.

worked when actions based upon it produced results.”¹⁹ The pragmatics’ view of the world is that it is always changing and people must change with it accordingly. The pragmatics are similar to the realists but they are not exactly. Pragmatic orientation is to see results in a primary manner. Pragmatics are probably those who are described by Don Browning and Armour as systems five people.²⁰ They ask questions and seek understanding before they move. When a project is put in place, they want to ensure that they understand all the necessary details before they set out to begin. Their basic request is to understand what is to be done. Pragmatics are not interested in abstract projects. They want to think and see the project in practical terms.

The Experimenters: There are those who experiment with work. These could be referred to as the experimentalists. Like the pragmatics, their philosophy is that things are changing so they must keep experimenting. Often, the experimentalists want to explore and find out about the community, society and life as a whole.

Experimenters do not find it difficult to jump into business and jump out. They do not appear to be very much careful with what they do. An African proverb that throws light on and carries the philosophy of experimentalists is the saying that, “looking somewhere is better than looking into the air.” These philosophy holders are often always busy doing some work. They believe that a person must not be idle but must be free to experiment with work. Part of the notion is that it is through experimentation that one finds the exact work to do. It is common to find such persons continuing work without realizing profits. Experimenters find joy in trying their hands on several jobs. It is possible that their joy in part could be the pleasure of recounting all the works that they were ever involved in.

¹⁹ Ibid, 107.

²⁰ Michael Armour and Don Browning, *Systems-Sensitive Leadership* (Joplin: College Press, 2000). Armour and Browning describe systemfive people as pragmatic. According to the authors when systems five people study the Bible or serve in the church, they seek pragmatism.

Those Living On: Some people approach work from the viewpoint of their existence and consciousness that they are still alive and bound to succeed now or later. It is like the African proverbial saying that “life is behind and ahead.” These people could be understood as existentialists.

Existentialism traces back to Kierkegaard and Neitzche in the 1800s. “Existentialists suggest that reality consists of living...that individuals develop themselves and are responsible only to themselves for their behavior”²¹ Those with this worldview want to do things on their own. At work they want to take their own initiatives based on the premises that it is good for them. The philosophy of existentialist flow along the African proverb, “Once alive there must be experiences which include burdens.”

Human Interest Supporters: There are some people who could be described as human interest supporters. These people could be termed humanists. Humanism is a worldview that “deals with the actions or thought processes that focus on human interests and values.”²² Humanists are concerned with human interests. They think of the development of people. Humanists are good in doing volunteer work. Most humanists value social work as compared with other works. In practice some humanists are not good business persons because they tend to put care and human interest over and above the monetary benefits they derive from their work. Their viewpoint is that human beings are of prime value and their needs and interest are paramount. The African philosophy, “human beings are more valuable than money” points to this worldview.

Culture and Worldview

²¹Edington et al., *Life and Leisure Satisfaction*, 107.

²² Ibid.

There is a relationship between culture and worldview. *Culture* and *Worldview* are two words that have a variety of definitions and the way they relate spawns discussions and debates. Douglas Groothuis observed that “cultures spring from the world views of the culture-formers.”²³ Groothuis quotes Henry Van Til as observing that “culture is religion externalized.”²⁴ Groothuis explained further that “Our social world results, to a significant degree, from our world view.”²⁵ It will be far fetched if we only see culture as proceeding from worldview. The opposite is also true. Worldview is also affected by culture. Groothuis was quick to add that “It is just as true that world views are influenced by a person’s surrounding culture.”²⁶ In dealing with work one can identify several institutions that affect worldview. This study examines the impact of West African Traditional Religion on the worldview of the geographical area of the study. At the same time, the impact of business schools, key agencies for creating and influencing work-related worldview, will be studied.

West African Traditional Religion (WATR)

This context of ministry will not be complete if there is no attempt to address issues about West African Traditional Religion (WATR). The term *traditional* is used for this indigenous religion because it has no fixed organization and has differences in beliefs but at the same time has some basic strands of beliefs that run through the religion in all West African cultures. WATR is a religion that is deeply-rooted in the tradition of the West Africans to the extent that it is a major source of worldview. In WATR “one cannot differentiate between what is religious

²³ Douglas Groothuis, *Confronting the New Age* (Downers Grove: Intervarsity Press, 1988), 48.

²⁴ Groothuis, *Confronting the New Age Movement* (Downers Grove: Intervarsity Press, 1988), 48 quoting Henry Van Til, *The Calvinist Concept of Culture* (Grand Rapids, Baker, 1959)

²⁵ Ibid.

²⁶ Ibid.

and non-religious, what is spiritual and what is material. There is no conscious separation of life into Religion, Politics etc.”²⁷ WATR permeates every sector of West African life and is a worldview that is carried into other religions. This worldview is what prompted Byang Kato to describe biblical theology in Africa as anemic when he complained that “Biblical Christianity in Africa is being threatened by syncretism, universalism and Christ’s paganism.”²⁸

The WATR Worldview: What sets the tone for the WATR-related worldview is probably Kwabena Amponsah’s contention that “West Africans believe that man is surrounded by a host of spirits.”²⁹ He added that there is the belief that “ancestral spirits provides the sanctions for the basic unit in the social structure.”³⁰ This conviction does not mean that there is no belief in the Supreme Being. There is strong belief in the Supreme Being but “as it would be a serious breach of etiquette for a subject to approach a king directly, so it would be a serious breach of religious custom to approach the supreme being without intermediary.”³¹ Amponsah captured into details what the worldview looks like in the following words:

Ancestors are the senior members of the social group of a clan who have died. Ancestral cult is wide spread in West Africa. There is a belief that the ancestors are still present, watching over the household, the property of the family...West Africans fear their ancestor greatly. The ancestors are ever at hand to help or harm. Everything that concerns the family, its health and fertility are of interest to the ancestors....When a new land is being cultivated permission is sought from the ancestors because the land is said to be the property of the ancestors.”³²

²⁷ Kwabena Amponsah, *Topics on West African Traditional Religion* (Accra: McGraw-Hill FEP, 1974), 10.

²⁸ Byang Kato, *Biblical Christianity in Africa* (Accra: African Christian Press, 1985), 11.

²⁹ Amponsah, *Topics on West African Traditional Religion*, 10.

³⁰ Ibid., 11.

³¹ Ibid., 28.

³² Ibid., 85.

It is within the context of the WATR worldview that Kwame Bediako interpreted the work of Christ from an African context. In *Jesus in African Culture*, Bediako showed that “Jesus Christ surpassed our natural ancestors also by virtue of who he is in himself.”³³ Before coming this far Bediako showed the place of ancestral cult in African culture. He stated that in Africa, “each of the occasions of heightened feeling in the community – birth and outdooring of infants, initiation into adulthood, marriage, death as well as the installation of a chief and celebration of harvests – the cult of ancestors forms an essential part of the ritual ceremonies which secure the conditions upon which the life and continuity of the community are believed to depend.”³⁴ This worldview is the one which most Africans develop. This worldview seeks application in works.

Application of Work in WATR: WATR creates a worldview which affects the understanding of work and its practice in various areas of life. When people are initiated into adulthood, emphasis on work stands out in the ceremony. Among the Gas of Ghana, Amponsah documented that girls are taught how to grind corn on grinding stones and later led to the shore and ushered into fish-related trades.³⁵ Among the Mendes of Sierra Leone, training begins at the age of six. The mother teaches the child how to prepare food and clean the house. “Native crafts are also taught by specialists”³⁶ Among the Yorubas of Nigeria a youngman who has been initiated into adulthood intending to marry “should also work for the father-in-law.”³⁷ Among the Ewes of Ghana a young girl is taught several handicrafts which prepare her for life. Young men not only work for their mothers-in-law but are taught how to farm or fish before they marry. In most cases initiates are made to take on the professions of their parents.

³³ Kwame Bediako, *Jesus in African Culture* (Accra: Asempa Publishers, 1990), 40.

³⁴ Ibid., 39.

³⁵ Amponsah, *Topics on West African Traditional Religion*, 85.

³⁶ Ibid., 59.

³⁷ Ibid., 63.

Work is an integral part of WATR. Most of the works that are found in the culture of West Africans are depended on the soil or on land “supposedly” owned by the ancestors. The Supreme Being in WATR does not own land directly and is not looked at as the power behind prosperity of work. While the ultimate credit goes to the Supreme Being the minor deities give and receive the attention of the adherents of the religion.

In today’s world, Christianity and other world religions have taken over formal worship in most of these areas but the truth is that the worldview of WATR remains in the minds and lives of most West Africans. This is a dominant worldview that confronts a theology of work preacher who intends to use the Bible to teach people how to practice their work as a calling.

Summary: In summary, WATR worldview denoting its adherence to and influence by ancestors is embedded in the belief that “The dead are more powerful than the living.” It is this known worldview that caused the Global Evangelical Church constitution to caution about ceremonies in connection with death and burial of the dead. The following details shed light on the church’s approach dealing with the worldview. GEC Constitution section V subsection 51 reads:

“Superstitious customs: Wearing of jewellery to the body or deposit of church membership cards in the coffin and long periods of mourning confinement and various hardships imposed on widows in the name of culture or tradition should be avoided.”³⁸

One would question why the living will put utilities in the coffin of a dead person if they did not believe that the items would be used by the dead person. The belief that the dead are still influential and even powerful to the extent of determining the results of work forms the worldview of some Christians who are supposed to apply biblical work principles to their lives.

³⁸ Global Evangelical Church, *The Constitution of the Evangelical Presbyterian Church* (Accra: E.P Church Publications, 1995), 69.

Beyond West Africa: The above described worldview goes beyond the borders of West Africa. It applies to many other areas in Africa. In his article *The Educational Mission of the Church an African Perspective*, Waruta reported that among the Kikuyu of Kenya, initiation rites were a community affair and were performed at specific times. The rights, he said were not only to prepare the initiates for harmonious living within their communities but also to make them independent as men and women. As a result the training given to them included preparation for vocation. He wrote: “After the initiation ceremonies, the young adults were declared not only ready for the more rigorous and responsible life as adults but they were expected also to meaningfully engage in a productive trade. Each person had to learn a trade beneficial to him and the community.”³⁹ Waruta went ahead to show how initiates who had learned trades were reinitiated into trade guilds. He captured it thus: “Upon qualifying in certain crucial trades such as blacksmiths and herbalists, it was often necessary for the new member in the trade to be initiated or admitted into his or her trade guild through an elaborate ritual ceremony. Such ceremonies were the crowning of the entire formal or technical education of the traditional African society.”⁴⁰ It is important to add immediately that it is due to such work related initiation that when a person dies those of the same profession locally believe that there must be some special ceremony to bring to an end the involvement of the person in the trade or profession else the deceased could interfere with work and the lives of others in the work guild.⁴¹ To the African, life is holistic and not fragmented. The “spiritual” controls all things. Majorie Shostak’s

³⁹ A Nasimiyu-Wasike and D.W. Waruta, *Mission in Africa Christianity: Critical Essays in Missiology* (Nairobi: Uzima Press, 1993), 119.

⁴⁰ Ibid., 120.

⁴¹ I have conducted several burial services and witnessed occasions where the ceremony was performed. In a modernized way, it usually took the form of a role call and the name of the person is struck off a list with the affirmation that the person’s name had been cancelled and so the spirit has no right to be involved in the work of others.

description of the life of the Kung people of the Kalahari Desert in Africa sums it up. Shostak observed, “The realm of the spiritual infuses all aspects of the Kung physical and social life, and is seen as a fundamental determinant in the delicate balance between life and death, sickness and health, rain and drought, abundance and scarcity.”⁴² In order to show the source of power behind the belief, Shostak revealed that the “realm is dominated by one major god in command of the entourage of lesser gods.”⁴³ He explained further that “both the greater and lesser deities are modeled on humans, and their characteristics reflect the multitude of possibilities inherent in the human spirit.”⁴⁴ The African worldview is strong. It is all accommodating but not impervious to the word of God. The worldview has lots of values that can be tapped for teaching and learning about work.

Work Values in WATR: Work is of prime value in WATR. West Africans have several proverbs which spanning over all aspects of lives. These proverbs show the values and worldviews concerning various subjects. West African proverbs about work put high value on work. Among the Ewes of Ghana there are names like *Donyo*, *Mawudor*, *Fiador* meaning, work is good, God’s work, and the chief’s work or teach work.⁴⁵ There are also proverbs that show the value of work. There are proverbs that pay tribute to faithfulness, hard work, and abhorrence laziness. It is said among the Ewes that “The snake breeds in the lazy man’s farm. This proverb shows cultural abhorrence of laziness or lackadaisical attitude towards work.

Chinua Achebe’s novel *Things Fall Apart* paints a picture of the extent to which Ibos of Nigeria frown on laziness. The principal character in *Things Fall Apart*, Okonkwo, was

⁴² Marjorie Shostak, *Nisa: The Life and Words of a Kung Woman* (Cambridge: Harvard University Press, 1981), 259.

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ In Ewe, “fia” may mean “chief” or “teach”.

described as a bold, hardworking man and wrestler who had brought honor to his village. A vivid pictorial description of Okonkwo was that “he had no patience for unsuccessful people,”⁴⁶ of which his own father, Unoka was one. The abhorrent life of Unoka was described in the following words: “In his day he was lazy and improvident and was incapable of thinking about tomorrow. If any money came his way, and it seldom did, he immediately bought gourds of palm-wine, and called round his neighbours and made merry....Unoka was of course a debtor, and he owed every neighbour some money, from a few cowries to quite substantial amounts.”⁴⁷ The above description is a prototype of West African value for work and detestable attitude to laziness.

African values for work set a good stage to deal with theology of work. Like any educational process, it will not be without challenges. The study is aimed to work within the framework of the above worldviews to equip GEC pastors to develop their understanding of the creation mandate and preaching so that people can practice their businesses as callings.

An Emerging Worldview

World trends of church growth show that the center of gravity of Christianity has now moved to Africa, Asia, and Latin America. Churches are full in these parts of the world. Philip Jenkins projects that “This trend will continue apace in coming years.”⁴⁸ He projected challenges when he said, “As Southern Christianity continues to expand and mature, it will assuredly develop a wider theological spectrum than at present, and stronger liberal or secularizing

⁴⁶ Chinua Achebe, *Things Fall Apart* (Oxford: Heinemann, 1958), 3. Chinua Achebe is the Founding Editor of African Writers Series.

⁴⁷ Ibid.

⁴⁸ Jenkins, *The Next Christendom*, 2.

tendencies may well emerge.”⁴⁹ Indeed, since the church has now taken a strong institutional form, worldview creation through “importation” of organizational culture constitutes an emerging worldview. Edgar Schein’s corporate culture model would be used to explain it. In Schein’s book, *Organizational Culture and Leadership*, he identified three levels of culture; artifacts, espoused values and basic assumptions of individuals. He showed how leaders create organizational culture and transmit the culture to others. He made it clear that there are three sources of transition; the beliefs and assumptions of the leader, the learning experience of the group members and the new beliefs, values, and assumptions brought by new members.⁵⁰ Delving into how founders and leaders embed and transmit culture, he argued that, “the simplest explanation of how leaders get their message across is through charisma in that one of the main elements of that mysterious quality undoubtedly is a leader’s ability to communicate major assumptions and values in a vivid and clear manner.”⁵¹ He argued further to that “The problem with charismatic visions as an embedding mechanism is that leaders who have it are rare and their impact is hard to predict.”⁵²

The church as an organization is experiencing culture and worldview development that is the result of charismatic influence of seemingly successful church founders around the world. These founders of churches have ministries built on their gifts. Some have capital intensive projects funded through donations. In view of the success of these pastors and bishops, their teachings and pronouncements on “work” become “revealed truth” to their members and nonmembers. Most of these pastors give a “prophetic word” concerning work and family life.

⁴⁹ Ibid., 8.

⁵⁰ Schein, *Organizational Culture and Leadership*, 211.

⁵¹ Jenkins, *The Next Christendom*, 229.

⁵² Ibid.

Anointing services are held to empower people in their businesses. Many church members are nurtured in the belief that prophetic word and anointing gives automatic success in business. This worldview is emerging in many African churches. The worldview is propagated through prosperity sermons that lay emphasis on monetary prosperity with the assurance that it is because Christian “bornagains” are co-heirs with Christ. Part of the effect on work and business worldview is probably Michael Novak’s concern that Christians applaud inherited wealth and not created wealth, yet work and business intention is for wealth creation than receiving donation. The following shows how Novak captured it: “Sometimes in sermons, pastoral letters and other manifestoes of their churches they get the impression the religious leaders don’t object to wealth if it is inherited; in fact, they rather count upon the largesse of established families of “old” money.”⁵³ Put in clear words, emerging work views have made some Christians donation-minded instead of work-minded.

⁵³ Novak, *Business as a Calling*, 5.