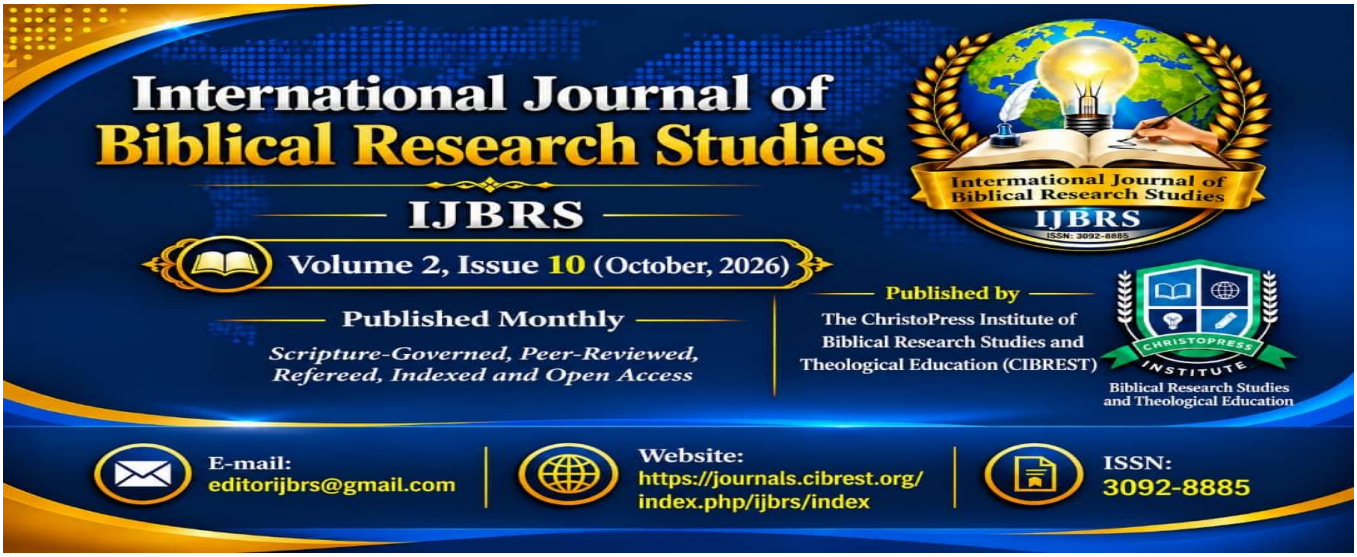
`



The Christian Faith and Colonial Instrumentalisation in Africa: A Biblical-Theological Examination of Colonial Misuse, Historical Legacy, and Contemporary Perceptions

Adeniyi Victor ENIOLA, PhD



Author's Details:
Dr Adeniyi Victor ENIOLA
Chosen Life Christian University
Affiliation: ChristoPress of Biblical Research Studies and Theological Education (CIBREST)

Corresponding Email:
gr8terlight11@gmail.com
ORCID: *https://orcid.org/*0009-0009-9669-4804
GSM: NG +234-7060448336

Article Type: **Scripture-Governed Research**

Publication History:
Date Received: 2nd October 2026
Date Accepted: 7th October 2026
Date Published: 28th October 2026

How to Cite this Article:
Eniola, Adeniyi V. "The Christian Faith and Colonial Instrumentalisation in Africa: A Biblical-Theological Examination of Colonial Misuse, Historical Legacy, and Contemporary Perceptions." In *International Journal of Biblical Research Studies* 2, no. 10 (2026): 1–28. https://doi.org/10.5281/zenodo.23727265

Published by CIBREST
© 2026 Adeniyi Victor ENIOLA, PhD
A CC-BY-NC-ND license in partnership with Zenodo. *ChristoPress Institute of Biblical Research Studies and Theological Education*

Abstract

This study examines the relationship between Christianity and Western European colonialism in Africa, focusing particularly on the historical use of Christian beliefs, biblical interpretations, missionary structures, and religious institutions in colonial contexts. It addresses a contemporary problem arising from this history: the tendency to equate Christianity's essential theological identity with the actions of particular Christian individuals, institutions, or colonial powers. The study seeks to distinguish Christianity's normative biblical identity from its diverse and sometimes compromised historical expressions, while also examining how the memory of colonialism shapes contemporary perceptions of Christianity and the Christian God. Methodologically, the study employs a qualitative, literature-based approach that integrates historical-grammatical biblical exegesis, biblical-theological synthesis, historical analysis, conceptual analysis, comparative literature review, and reception-oriented discourse analysis. The findings indicate that Scripture defines Christianity fundamentally in relation to Christ and provides clear grounds for condemning hypocrisy, exploitation, partiality, false teaching, and the abuse of religious authority. Historical evidence also demonstrates various forms of entanglement between missionary activity and colonialism, including the appropriation of biblical interpretations to support racial and cultural ideologies. At the same time, African Christians exercised significant agency through resistance, appropriation, adaptation, and theological creativity. The study concludes that the misuse of Christianity during colonialism must be honestly acknowledged without allowing such misuse to define Christianity's normative identity or determine the character of the biblical God. It recommends historically informed theological education, ecclesial accountability, contextual theological reflection, and ethically credible Christian witness.

Keywords: *Christian Faith, Colonial Instrumentalisation in Africa, biblical theology, Colonial misuse of Christianity, historical legacy, Scripture-governed, Scripture review.*

OPEN ACCESS

Thesis Statement

This study argues that Christianity, as biblically defined and centred on Jesus Christ, must be distinguished from its historical misuse within colonial contexts in Africa. Although documented colonial abuses contributed to the association of Christianity with domination and continue to influence contemporary perceptions, such misuse neither defines Christianity's normative identity nor, by itself, determines the character of the biblical God.

Research Gap

Existing scholarship has extensively examined Christianity's historical entanglement with European colonialism, African Christian agency, missionary structures, decolonial theology, and contemporary African critiques of Christianity. Nevertheless, these discussions frequently remain divided between historical, sociological, anthropological, decolonial, and theological approaches. A significant gap remains in integrating **biblical Christianity, colonial instrumentalisation, African historical memory, contemporary perceptions, and ecclesial response** within a single analytical framework. In particular, insufficient attention has been given to how Scripture's normative account of Christian identity and authority can evaluate documented colonial misuse while explaining how such history shapes contemporary perceptions of Christianity and the biblical God. This study addresses that intersection through an integrated biblical-theological and historical analysis.

Bible Version Used

The **King James Version (KJV)** is used for all English biblical quotations throughout this study.

1.0 Introduction

Christianity occupies a complex and contested place in African history. Its presence on the continent cannot be reduced to European colonial expansion, since Christianity has earlier African histories and has developed through diverse African communities, institutions, intellectual traditions, and forms of Christian practice. Nevertheless, the expansion of Western European colonialism during the nineteenth and twentieth centuries created significant intersections among Christian missions, colonial administrations, commercial interests, cultural transformation, and systems of political power. These relationships were neither uniform nor uncontested. Some Christian actors and institutions accommodated or participated in colonial structures, while others criticized, resisted, or

became involved with them in more complex ways. African Christians, likewise, received, interpreted, negotiated, appropriated, transformed, and resisted different forms of Christianity (Maxwell 2015, 901–930; Kolapo 2019; Foster 2019; Barnes and Falola 2024).

A fundamental distinction is therefore necessary between Christianity's normative theological identity and its diverse historical expressions. In its normative sense, Christianity is defined by the revelation of God in Jesus Christ, the gospel, the apostolic witness, Scripture, discipleship, love, holiness, and servant-oriented authority. Historical Christians and Christian institutions, however, remain capable of hypocrisy, injustice, exploitation, cultural domination, and other forms of conduct that contradict biblical norms. Scripture itself exposes such failures rather than allowing religious identity to justify them (Matt 23:1–36; Mark 10:42–45; Jas 2:1–9).

This distinction has particular contemporary significance. In some African intellectual, theological, literary, and decolonial discourses, Christianity is understood through memories of colonial domination, cultural displacement, racial hierarchy, and missionary-colonial entanglement (Mbuwayesango 2019, 495–509; Munyao and Tanui 2021; Richman 2022). Historical uses of biblical interpretation in racial discourse further complicate these perceptions. Haruyama's examination of the Curse of Ham tradition demonstrates how biblical interpretation became implicated in constructions of anti-Blackness and racial hierarchy (Haruyama 2024, 118–145). Such evidence warrants serious historical investigation; however, it does not by itself demonstrate that the biblical text teaches racial hierarchy or that Christianity is intrinsically colonial.

The central problem, therefore, is how to acknowledge documented colonial misuse without allowing such misuse to determine Christianity's essential theological identity. This study argues that Christianity, as biblically defined and centred on Jesus Christ, must be distinguished from its historical instrumentalisation within colonial contexts in Africa. It examines this relationship through biblical-theological, historical, conceptual, and reception-oriented analysis, with particular attention to colonial instrumentalisation, African agency, historical memory, contemporary perceptions, and ecclesial response. Its contribution is to bring these dimensions together within a framework that seeks to maintain both theological precision and historical honesty.

1.1 Secular Literature Review

Secular scholarship on religion and colonial Africa increasingly understands Christianity not as an isolated religious phenomenon but as part of broader processes of political domination, cultural transformation, knowledge production, and identity formation. Historical studies have shown that missionary activity could become entangled with colonial systems and contribute to the production of colonial knowledge. At the same time, these studies emphasize that religious encounters involved significant African agency rather than representing a simple process of European imposition (Maxwell 2015).

Postcolonial scholarship has further examined Bible translation as a site where linguistic practices, cultural categories, and missionary assumptions could reproduce colonial hierarchies and reshape African religious worlds (Mbuwayesango 2019). Such scholarship draws attention to the ways in which missionary engagement with African languages and cultures could influence how Christianity was understood and transmitted within colonial contexts.

At the same time, historical scholarship complicates any attempt to reduce Christianity to a form of colonial ideology. Foster's study of French Africa demonstrates that Africans appropriated Catholicism while simultaneously challenging colonial structures and pursuing an authentically African ecclesial identity (Foster 2019). Maxwell likewise proposes a multidimensional understanding of religious encounter that recognizes indigenous Christian criticism, adaptation, and participation in the development of African Christianity (Maxwell 2015). These perspectives demonstrate that African Christians were not merely passive recipients of a European religious system but active participants in interpreting, reshaping, and contesting Christianity within their historical contexts.

Contemporary anthropological research also indicates that the memory of colonialism does not produce a uniform rejection of Christianity. Richman's study of Nigerian Pentecostalism, for example, shows how African Christians have reconstructed Christian histories in ways that seek theological repair and renewed belonging (Richman 2022). This suggests that the relationship between Christianity, colonial memory, and African identity is more complex than a simple opposition between Christianity and African culture.

The literature therefore differs in how it evaluates the relative significance of colonial power, African agency, and their interaction in the development of African Christianity. Its central limitation is not a lack of evidence concerning colonial entanglement, but the potential danger of allowing particular historical formations of Christianity to become indistinguishable from Christianity's theological identity. This study addresses that limitation by bringing historical evidence into dialogue with Scripture's own account of Christian identity, authority, mission, and the misuse of religious power.

1.2 Christian Literature Review

Christian scholarship on Christianity in Africa increasingly rejects both an uncritical defence of missionary history and the view that equates Christianity itself with European colonialism. Recent historical scholarship emphasizes that African Christianity should be understood within the broader history of the Christian movement while recognizing Africa as an active centre of Christian history rather than merely a recipient of European missionary activity (Barnes and Falola 2024). Kolapo's study of the Church Missionary Society's Upper Niger mission is particularly significant because it shows that some nineteenth-century missionary enterprises were substantially African in personnel and initiative. It also demonstrates that local communities actively rejected, reinterpreted, accepted, and adapted missionary ideas (Kolapo 2019).

At the same time, Christian scholarship does not require the historical record to be sanitized. Foster demonstrates that Catholicism in French Africa developed within a context shaped by conquest, colonization, missionary activity, and conversion. At the same time, African Catholics and intellectuals participated in efforts to transform the church and establish a more authentically African ecclesial identity (Foster 2019). Sakupapa likewise acknowledges the complicity and Eurocentric assumptions present in aspects of the missionary enterprise while emphasizing African appropriation, resistance, contextualization, and theological agency. His analysis argues that contemporary African Christian theology should neither ignore colonial legacies nor reduce African Christianity to a simple opposition between the categories of "African" and "Christian" (Sakupapa 2023).

The literature therefore reveals an important theological and historical tension. One strand emphasizes the gospel's transnational and transcultural character and the agency of African Christians, while another insists that Christian institutions must confront their historical participation in colonial structures. Neither position, taken alone, adequately resolves the problem. Christian scholarship can

become defensive when theological identity is used to minimize historical wrongdoing, while decolonial approaches can become reductionist when particular colonial expressions of Christianity are treated as definitive of Christianity itself. The unresolved task, therefore, is to establish biblically grounded criteria by which historical Christian practices can be evaluated while taking African historical experience and theological agency seriously. This study addresses that task by bringing biblical authority, Christian mission, African Christian history, colonial critique, and contemporary theological reception into a single analytical framework.

1.3 Research Problem

The central problem of this study is how to distinguish Christianity's biblical identity and theological claims from historical instances in which Christian beliefs, Scriptures, institutions, missionary structures, or religious authority were appropriated to serve colonial interests. Although such entanglements contributed to the association of Christianity with colonial domination in some African contexts, historical misuse does not necessarily establish an identity between Christianity and colonialism.

A related theological question concerns whether abuses committed in Christianity's name justify conclusions about Christianity itself or about the character of the biblical God. The contemporary challenge is therefore twofold: to acknowledge and critically evaluate legitimate historical grievances without minimizing their significance, while also avoiding conclusions that move from historical misuse to claims about Christianity's essential nature or the moral character of God.

1.4 Research Aim

The aim of this study is to develop a biblical-theological framework for distinguishing Christianity's normative identity, as defined by Scripture and centred on Jesus Christ, from its historical misuse and instrumentalisation within Western European colonial contexts in Africa. The study also examines how the historical memory of colonial entanglement continues to shape some contemporary perceptions of Christianity and the Christian God. In addition, it proposes biblically grounded approaches through which African churches can pursue historical accountability, rigorous theological education, contextual theological reflection, and credible Christian witness.

1.5 Research Questions

This study is guided by the following research questions:

1. What constitutes authentic Christian faith according to Jesus Christ, the gospel, and the apostolic witness within the framework of Scriptural Realism?
2. In what ways were Christian beliefs, biblical texts, missionary structures, and institutions historically instrumentalised within Western European colonial projects in Africa, and how does Scripture identify and evaluate such religious misuse?
3. How did African communities, converts, and indigenous leaders receive, interpret, resist, or transform Christianity within colonial contexts, and how does this agency shape contemporary African perceptions of Christianity and the biblical God?
4. What biblical-theological criteria and ecclesial responses are necessary to evaluate historical practices undertaken in the name of Christianity while maintaining a clear distinction between the biblical faith and its historical embodiment?

1.6 Research Methodology

This study employs a qualitative, literature-based biblical-theological methodology that integrates theological, exegetical, historical, conceptual, and reception-oriented approaches. Its primary theological orientation is **Sola Scriptura** and Scripture-governed research, with Scripture serving as the normative authority for evaluating Christian identity, mission, leadership, and ethical conduct. The **Scriptural Review Method** is applied through historical-grammatical exegesis, contextual reading, canonical comparison, and biblical-theological synthesis. Biblical passages are selected based on their direct relevance to Christological identity, discipleship, religious authority, mission, power, human dignity, impartiality, and the nations rather than through indiscriminate proof-texting.

2.0 Scriptural Review

A biblical-theological evaluation of Christianity's relationship to colonialism must begin with Scripture's own account of Christian identity, mission, authority, and ethical conduct. The relevant question is not whether Christians have historically committed serious wrongs—they have—but whether those actions correspond to or contradict the normative claims of the Christian faith. The New Testament provides clear categories for making this distinction. Its account of Christianity is centred on Jesus Christ, the gospel, the formation of a holy people, universal mission, servant leadership, impartiality, and accountability before God.

2.1 Christianity's Christological Foundation

Christianity derives its normative identity from Jesus Christ rather than from the ethnicity, nationality, political interests, or historical conduct of those who profess his name. Jesus describes the distinguishing mark of his disciples in terms of mutual love: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). This statement occurs within the Farewell Discourse, where Jesus prepares his disciples for his departure and defines their communal identity in relation to the pattern of his own love. Christian identity is therefore ethical and Christological before it is institutional or cultural.

Jesus also explicitly distinguishes his kingdom from the political structures of this world. Before Pilate, he declares, "My kingdom is not of this world" (John 18:36), while affirming that he came "into the world, that I should bear witness unto the truth" (18:37). This does not mean that Christianity has no social or political implications. Rather, it prevents the identification of Christ's kingdom with any particular earthly empire, nation, or political programme. Consequently, the historical association of Christianity with European political power cannot, by itself, establish that European political interests constitute Christianity's theological identity.

Galatians 3:26–29 provides a further Christological and ecclesiological foundation. Through faith in Christ, believers become "the children of God" and are incorporated into a community in which distinctions such as Jew and Greek no longer determine their standing before God. Paul's argument does not erase embodied or cultural distinctions; rather, it denies their power to establish different spiritual statuses within Christ. The church therefore cannot legitimately define Christian identity according to European racial or cultural supremacy.

2.2 The Gospel and Christian Discipleship

Christian faith in the New Testament encompasses more than verbal profession. Jesus connects discipleship with obedience, love, and conformity to his teaching. The Great Commission requires the nations not merely to receive religious information but to become disciples and to be taught "to observe all things whatsoever I have commanded you" (Matt 28:20). Christian mission therefore has an inseparable ethical dimension.

This principle is reinforced by Jesus' teaching concerning the treatment of others. The command to love one's neighbour (cf. Matt 22:37–40) and the pattern of neighbour-love illustrated in the parable of the Good Samaritan (Luke 10:25–37) place the treatment of other people within the moral obligations of discipleship. Christian proclamation cannot therefore be separated completely from Christian conduct.

The apostolic witness develops this relationship between faith and practice. Paul identifies love as the fulfilment of the law in relation to others (Gal 5:13–14), while James insists that faith cannot be reconciled with partiality toward the socially privileged (Jas 2:1–9). Christian identity therefore carries observable moral obligations. Where professed Christianity becomes a vehicle for racial contempt, exploitation, violence, or unjust discrimination, such conduct must be evaluated against Christianity's own normative claims rather than automatically defended because it was undertaken by professing Christians.

This principle, however, must be applied carefully. Scripture does not teach that every historical failure of a Christian individual or institution invalidates Christianity itself. Rather, Christian failure demonstrates the continuing need for repentance, correction, and judgment according to the faith that Christians profess.

2.3 The Misuse of Religious Authority

The New Testament explicitly recognizes the possibility that religious authority can be corrupted. Jesus condemns religious leaders who possess legitimate teaching authority yet fail to practise what they teach (Matt 23:1–36). His denunciation is particularly significant because it demonstrates that religious status does not exempt leaders from moral judgment. Their manipulation of religious authority, burdensome interpretations, ostentation, and neglect of justice reveal a contradiction between religious profession and obedience to God.

Similarly, Paul warns against those who corrupt their ministry for personal advantage: "For we are not as many, which corrupt the word of God" (2 Cor 2:17). Peter warns that false teachers may exploit believers "through covetousness" (2 Pet 2:3). James condemns preferential treatment of the wealthy and the oppression of the vulnerable (Jas 2:1–9; 5:1–6).

These texts provide an important internal criterion for evaluating historical Christianity. Scripture itself acknowledges that God's name, religious office, sacred teaching, and communal authority can be misused. Identifying historical exploitation committed under Christian symbols is therefore not necessarily an external attack on Christianity; it can constitute a judgment consistent with Christianity's own moral categories.

The limitation must also be recognized. These texts directly address particular forms of religious hypocrisy, exploitation, and false teaching within their canonical contexts. They should not be transformed into simplistic proof-texts for particular colonial episodes that require independent historical investigation. Scripture establishes theological and ethical criteria, while historical evidence must establish what particular institutions or individuals actually did.

2.4 Christian Mission and the Nations

Matthew 28:18–20 grounds Christian mission in Christ's universal authority: "All power is given unto me in heaven and in earth" (28:18). The command to make disciples of "all nations" follows from this authority and is directed toward baptism, teaching, and obedience. Mission is therefore universal in scope but Christ-centred in authority and purpose.

Acts provides important interpretive context. Peter learns that "God is no respecter of persons" (Acts 10:34) and that "in every nation he that feareth him, and worketh righteousness, is accepted with him" (10:35). In Acts 17:22–31, Paul addresses Gentiles within their own intellectual and religious context, beginning with points recognizable to his audience while directing them toward the biblical revelation of the Creator and the risen Christ. These episodes demonstrate that Christian mission crosses ethnic boundaries without making European culture the normative form of Christianity.

The Great Commission must therefore be distinguished from later historical uses of missionary language. A command to make disciples does not itself authorize political conquest, coercive conversion, racial hierarchy, economic exploitation, or cultural contempt. Conversely, not every cultural transformation accompanying Christian mission is necessarily illegitimate. Christian proclamation necessarily introduces theological and moral claims that may challenge existing practices, just as the gospel transformed Jewish-Gentile relationships in the early church. The appropriate question is therefore whether particular missionary practices faithfully embodied Christ's command and apostolic teaching, not simply whether cultural change occurred.

2.5 Power, Servanthood, and Christian Leadership

Jesus directly contrasts Christian leadership with Gentile models of domination. When his disciples dispute greatness, he states:

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you" (Matt 20:25–26).

He then identifies greatness with service: "Whosoever will be great among you, let him be your minister" (20:26). Mark 10:42–45 presents the same teaching and culminates in Christ's own example: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

This teaching establishes a significant criterion for evaluating Christian institutions and leaders who acquire social or political influence. Christian authority is not defined by domination but by service patterned after Christ's self-giving. Peter applies this principle specifically to church leaders, instructing elders to shepherd God's flock "not by constraint" and not as "being lords over God's heritage, but ensamples to the flock" (1 Pet 5:2–3).

The biblical standard therefore provides no straightforward theological justification for domination merely because the person or institution exercising it bears a Christian identity. Yet these texts should not be used to claim that every historical relationship between missionaries and colonial authorities was identical. Historical distinctions remain necessary.

2.6 The Church, Human Dignity, and Cultural Difference

The New Testament presents the church as a community that transcends ethnic boundaries while preserving the reality of diverse peoples. Galatians 3:26–29 locates Christian belonging in Christ rather than ethnicity. Ephesians 2:11–22 presents Christ as the one who creates peace between Jews and Gentiles, breaking down the dividing wall and creating "one new man" (Eph 2:15). The universality of the church therefore has a reconciliatory rather than assimilative character.

James 2:1–9 provides a particularly concrete ethical application. The congregation must not honour the wealthy while dishonouring the poor, because such partiality contradicts the "royal law" of love. Christian community is therefore incompatible with systems of status that treat persons as possessing different moral worth.

Revelation 7:9–10 provides the canonical horizon: John sees "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" worshipping before God's throne. Biblical universality does not erase nations and languages; it incorporates them into worship centred upon God and the Lamb. Consequently, Christian unity should not be confused with cultural uniformity, nor should European cultural forms be treated as inherently normative for African Christianity.

2.7 Canonical Synthesis

The biblical evidence yields several criteria for evaluating Christianity's identity and historical embodiment. First, Christianity is fundamentally Christological: its normative identity is established by Jesus Christ and the apostolic witness, not by the historical behaviour of particular nations or institutions. Second, Christian mission is universal but derives its authority from Christ and aims at discipleship and obedience rather than political domination. Third, Christian authority is explicitly constrained by servant leadership. Fourth, Scripture condemns hypocrisy, partiality, exploitation, false teaching, and the corrupt use of religious authority. Fifth, the church's universality affirms the equal standing of believers before God without requiring cultural uniformity.

These conclusions permit a necessary distinction between **Christianity's normative theological identity, Christianity's historical embodiment, and Christianity's historical instrumentalisation**. Scripture provides the theological criteria by which the latter may be evaluated, while historical investigation is required to establish the facts of particular cases. The biblical witness therefore neither excuses wrongdoing committed in Christianity's name nor warrants the converse inference that every historical abuse defines Christianity itself. Likewise, the existence of colonial interpretations of Scripture does not, by itself, demonstrate that Scripture originated as a colonial ideology. The canonical framework instead provides resources for exposing the contradiction between Christian profession and practices that violate Christ's commands concerning truth, love, justice, human dignity, mission, and servant authority.

3.0 Theo-Theoretical and Conceptual Framework

This study adopts *Scriptural Realism* and *Faith Theology*, both developed by Dele Alaba Ilesanmi, as complementary theo-theoretical frameworks for examining the Christian faith and its colonial

instrumentalisation in Africa. *Scriptural Realism* establishes Scripture as the governing theological authority for understanding reality and evaluating historical representations of Christianity.[1] It is relevant to this study because it enables the study to distinguish Christianity as revealed in Scripture from its appropriation, representation, and potential misuse within colonial structures. It explains what Christian Scripture says about Christian Faith. Thus, there is a need to ask the same question Apostle Paul asks: "For what saith the scripture?" (Rom 4:3). Hence, the relevant of this theory to this study. Similarly, *Faith Theology* provides a complementary perspective for examining divine truth through abstracted and concreted realities.[2] This contributes to investigating how Christian faith was interpreted and expressed within colonial contexts and how historical experiences may have influenced contemporary African perceptions of Christianity. Together, the frameworks enable the study to examine colonial practices against biblical teachings while investigating their historical consequences and continuing theological implications. They also provide a basis for critically assessing contemporary perceptions without reducing the Christian faith to its colonial historical expression. Accordingly, Scriptural Realism supplies the Scripture-governed foundation, while Faith Theology contributes a perspective for examining the understanding and expression of divine truth in historical and contemporary contexts.

Conceptually, the study consequently employs the following analytical sequence:

Biblical Christian Identity → Historical Embodiment → Colonial Instrumentalisation → African Agency → Historical Memory → Contemporary Perception → Ecclesial Response

This *Integrated Analytical Model* enables the study to distinguish between what Christianity normatively claims and what particular Christian actors historically did. It also provides a framework for examining how Africans responded to these historical developments, how such histories have been remembered and interpreted, how those memories shape contemporary perceptions of Christianity, and how churches can respond to these perceptions through theological reflection, historical accountability, and credible Christian witness.

[1] See Ilesanmi, "Scriptural Realism: A Theo-Theoretical Framework for a Scripture-Governed Ontology, Epistemology, and Research Paradigm in Biblical Research Studies," International Journal of Biblical Research Studies 2, no. 4 (2026): 1–17.

[2] Ilesanmi "Faith Theology as a Non-Empirical Approach to Understanding Divine Truth: A Study of Abstracted and Concreted Realities." International Journal of Biblical Research Studies 1, no. 1 (2025).

4.0 Christianity, Colonial Instrumentalisation, and Contemporary African Perceptions

The preceding biblical review establishes the normative criteria by which Christianity's historical embodiment may be evaluated. Historical evidence, however, demonstrates that Christianity in Africa developed through complex encounters involving missionaries, colonial governments, commercial interests, African intermediaries, converts, intellectuals, and indigenous communities. The resulting history cannot adequately be described either as a simple story of benevolent Christian mission or as an uncomplicated European imposition. The four themes below therefore examine Christianity as a theological tradition, a historically embodied institution, an African-appropriated faith, and a contemporary object of historical memory and criticism.

4.1 The Christian Faith: Its Biblical Identity

The Christian faith is normatively grounded in God's revelation, centred on Jesus Christ, constituted by the gospel, interpreted through Scripture, and embodied in a community called to faith, holiness, love, discipleship, and mission. Jesus identifies his disciples by their love (John 13:34–35), commissions them to make disciples of all nations (Matt 28:18–20), and defines greatness through service rather than domination (Matt 20:25–28). The apostolic witness likewise presents salvation and incorporation into God's people through Christ rather than through ethnicity, nationality, or cultural identity (Gal 3:26–29; Eph 2:11–22).

This theological identity provides a necessary distinction between Christianity and the historical conduct of Christians. A Christian institution may claim Christ's authority while acting inconsistently with Christ's commands. Scripture itself anticipates such contradictions. Jesus condemns religious leaders whose outward profession is separated from justice, mercy, and faithfulness (Matt 23:23–28), while the apostles condemn partiality, exploitation, false teaching, and corrupt religious leadership (Jas 2:1–9; 5:1–6; 2 Pet 2:1–3).

The judgment that a particular practice is inconsistent with Christianity, however, requires careful theological reasoning. Scripture does not provide a direct statement about European colonialism in Africa. Consequently, identifying a colonial practice as contrary to Christian teaching is ordinarily an application of broader biblical principles rather than an explicit biblical proposition. Such reasoning may be especially strong where practices contradict explicit commands concerning love, impartiality, truth, servant leadership, human dignity, and the proper use of religious authority. Historical evidence must then establish whether the alleged practice actually occurred and whether the relevant theological criterion has been correctly applied.

This distinction is important because it permits criticism without reductionism. Christianity cannot be defined solely by the worst actions committed by its adherents; neither can Christian identity be invoked to shield historically demonstrable wrongdoing from legitimate criticism.

4.2 Colonial Instrumentalisation and Historical Misuse

The historical relationship between Christianity and colonialism cannot be adequately understood through a simple equation of missionary Christianity with European political domination. Nevertheless, documented cases demonstrate that Christian beliefs, biblical interpretations, missionary institutions, and religious authority could become entangled with colonial structures and cultural projects. Maxwell argues that missionary sources must be examined within the broader history of religious encounter, while Mbuwayesango demonstrates that Bible translation could participate in colonial projects affecting African languages and cultures (Maxwell 2015, 901–930; Mbuwayesango 2019, 495–509). Such evidence requires careful differentiation among missionary societies, colonial administrations, commercial interests, individual missionaries, and African communities rather than treating all Christian actors as historically homogeneous.

The history of biblical interpretation also illustrates how Christian texts could be appropriated for purposes inconsistent with their theological and ethical claims. Haruyama's study of the so-called Curse of Ham demonstrates how biblical traditions concerning Genesis 9 could become implicated in constructions of anti-Blackness and racial hierarchy (Haruyama 2024, 118–145). The significance of this history lies not in establishing that Genesis 9 itself teaches racial hierarchy, but in demonstrating how biblical interpretation can be detached from its textual and theological context and employed within broader ideological structures. The distinction between biblical teaching and subsequent ideological appropriation is therefore essential to the present study.

Colonial Christian history was consequently characterized by both complicity and contestation. Some Christian institutions or individuals accommodated colonial structures, while others criticized aspects of colonial rule or developed forms of Christian engagement that challenged prevailing assumptions. African Christians likewise interpreted, negotiated, resisted, appropriated, and transformed Christianity in ways that cannot be reduced to European missionary intentions (Foster 2019; Kolapo 2019; Maxwell 2015). Colonial instrumentalisation should therefore be understood as a historically situated process in which Christian resources could be appropriated for political, cultural, racial, or institutional purposes without assuming that such appropriations exhausted the meaning of Christianity itself.

4.3 African Christian Agency, Resistance, and Theological Appropriation

African Christians were not merely passive recipients of European religion. The history of Christianity in Africa contains extensive evidence of African interpretation, adaptation, resistance, institutional formation, and theological creativity. Maxwell's historical reconstruction explicitly emphasizes indigenous Christian agency within religious encounters. Kolapo's examination of the Church Missionary Society's Upper Niger mission is particularly significant for the Nigerian context because the mission included substantial African personnel and operated before the European partition of Africa. His study identifies local consternation, rejection, reinterpretation, approval, and adaptation of missionary ideas, demonstrating that African responses were neither uniform nor passive.

Maxwell's later study of the Congo Evangelistic Mission likewise demonstrates that missionaries and African collaborators participated jointly in producing knowledge about African societies. African actors did not merely reproduce imported assumptions; they helped shape texts, collections, and images while also challenging or adapting Western presuppositions. This complicates historical models in which European missionaries are treated as the sole agents of Christian expansion and cultural change.

African Catholic history provides another example. Foster shows that African Catholics participated actively in debates concerning independence, ecclesial authority, African intellectual identity, and the future of the church. Decolonisation therefore did not necessarily mean abandoning Christianity. For some African Christians, it involved transforming Christianity from within and asserting greater African ownership of the church.

Contemporary African theological reflection continues this trajectory. Sakupapa argues that African decolonial theology foregrounds indigenous and contextual knowledge and seeks to recover African agency while acknowledging the colonial legacies of Western missionary Christianity. Importantly, he rejects a simplistic opposition between "African" and "Christian," arguing that both dimensions have become constitutive of African Christianity (Sakupapa 2023).

Other African responses have been more radical. Urbaniak's study of South African #MustFall movements examines decolonisation as a possible "unlearning" of Christianity while also identifying

African Initiated Churches and African religiosity as resources for reconstructing Christianity beyond colonial and imperial entanglements. The historical spectrum therefore extends from rejection and resistance to appropriation, reform, reconstruction, and renewed identification with Christianity.

African agency consequently prevents the colonial encounter from being interpreted solely through a colonizer–colonized binary. Africans could resist colonial Christianity, appropriate Christian resources for their own purposes, challenge missionary assumptions, establish independent churches, and employ Christian teaching against colonial injustice. This agency does not negate colonial oppression; rather, it demonstrates that colonialism did not eliminate African capacity for interpretation, resistance, and constructive action.

4.4 Colonial Memory and Contemporary Perceptions of Christianity

The historical entanglement of Christianity with colonial structures continues to influence contemporary discussions of Christianity in some African intellectual, theological, literary, and decolonial contexts. Memories of cultural domination, racial hierarchy, missionary paternalism, and the appropriation of Christian institutions can contribute to perceptions of Christianity as a foreign or colonial religion (Mbuwayesango 2019, 495–509; Munyao and Tanui 2021; Richman 2022). Historical examples of biblical interpretation being employed in racialised constructions are particularly significant because they can reinforce the perception that Christian Scripture itself functioned as an instrument of colonial ideology. Haruyama's analysis of the Curse of Ham is relevant here because it demonstrates the historical relationship between biblical interpretation, anti-Blackness, and racial discourse (Haruyama 2024, 118–145).

Such observations, however, require several analytical distinctions. First, the historical misuse of a biblical text must not automatically be equated with the theological meaning of the text itself. Second, the participation of particular Christian actors or institutions in colonial structures does not establish that every Christian community or missionary movement pursued identical objectives. Third, evidence of racialised biblical interpretation does not demonstrate that the Bible as a whole is inherently a colonial document. The historical question concerns how particular texts and traditions were interpreted and deployed within particular social and political contexts.

These distinctions are especially important when evaluating contemporary claims that Christianity is inherently European, colonial, oppressive, or morally responsible for colonial domination. Such claims may contain historically significant observations concerning particular Christian actors and

institutions, but they also involve broader theological and conceptual conclusions that require separate examination. Contemporary perceptions should therefore be studied as historically situated interpretations rather than treated either as inherently irrational reactions or as automatically decisive judgments concerning Christianity's theological identity.

5.0 Findings

The study identifies the following principal findings:

***Christianity's normative identity is Christological*.** Its foundational identity is grounded in Jesus Christ, the gospel, Scripture, and the apostolic witness rather than in the historical conduct of particular Christian institutions, nations, or cultural groups.

Scripture provides criteria for evaluating religious misconduct. The biblical witness explicitly condemns hypocrisy, exploitation, partiality, false teaching, misrepresentation of God, and the misuse of religious authority. Consequently, conduct undertaken in the name of Christianity can be critically evaluated according to Christianity's own normative standards.

hristian involvement in colonialism was historically diverse. Particular Christian actors and institutions participated in, accommodated, contested, or resisted colonial structures in different contexts. Missionary Christianity should therefore not be treated as a historically uniform phenomenon or as having a single relationship to colonial power.

Colonial instrumentalisation contributed to negative perceptions of Christianity. The appropriation of Christian beliefs, institutions, biblical language, and religious authority within some colonial contexts contributed to the association of Christianity with European political and cultural domination in parts of Africa. These historical associations continue to influence some contemporary perceptions of Christianity.

***African Christians exercised substantial historical agency*.** Africans responded to Christianity through conversion, interpretation, negotiation, resistance, institutional innovation, appropriation, and theological creativity. They were therefore not merely passive recipients of European religion but active participants in shaping the development and expression of Christianity in Africa.

Contemporary criticisms require analytical differentiation. Claims concerning Christianity's foreignness, coloniality, oppression, biblical interpretation, institutional failures, and the character of God involve distinct historical, cultural, institutional, and theological questions. These issues should therefore be examined separately rather than treated as one undifferentiated argument.

Ecclesial responses influence contemporary perceptions. Churches that acknowledge documented historical wrongdoing, engage difficult questions seriously, and demonstrate institutional accountability can create conditions for constructive engagement and renewed credibility. Conversely, defensive, dismissive, or historically evasive responses may reinforce mistrust and deepen negative perceptions of Christianity.

Historical misuse does not establish Christianity's inherent oppression. The documented misuse of Christianity by particular individuals or institutions does not, by itself, demonstrate that Christianity is intrinsically oppressive or that the character of the biblical God can be determined solely by the conduct of those who profess his name. Historical wrongdoing should therefore be acknowledged and evaluated without allowing particular failures to become the sole definition of Christianity's theological identity.

6.0 Discussion

The central finding of this study is that Christianity can acknowledge genuine historical wrongdoing without allowing those historical practices, by themselves, to determine its normative theological identity. Scripture establishes Christianity's identity in relation to Jesus Christ, the gospel, the apostolic witness, and the character of Christian discipleship. At the same time, Scripture provides internal categories for evaluating hypocrisy, exploitation, partiality, false teaching, and the corrupt exercise of religious authority. Consequently, criticism of Christian practices is not necessarily external to Christianity; in significant respects, biblical theology itself requires such criticism.

This distinction, however, must not become a means of evading historical accountability. Where Christian institutions, missionaries, or other actors participated in colonial domination, cultural denigration, exploitation, or the misuse of religious authority, such histories require honest investigation and appropriate acknowledgement. Historical accountability can strengthen rather than weaken Christian credibility because it demonstrates that Christian claims concerning truth, repentance, justice, and moral responsibility are applied to the church itself. A credible Christian response to historical wrongdoing therefore requires neither denial nor indiscriminate self-condemnation, but careful examination of evidence and a willingness to acknowledge where Christian conduct contradicted Christian teaching.

Colonial memory remains significant because historical experiences can shape contemporary perceptions of Christianity. At the same time, African Christian agency complicates accounts that

portray Africans simply as passive victims of European religious expansion. African converts, intellectuals, church leaders, and communities interpreted, resisted, appropriated, reconstructed, and, in some cases, rejected Christianity. Contemporary criticism should therefore be engaged as a diverse field of historical, cultural, institutional, and theological claims rather than treated as a single anti-Christian position. Such an approach allows legitimate grievances to be taken seriously while recognizing the diversity of African Christian responses and experiences.

The distinction between Christianity and its misuse also has clear limits. It cannot legitimately be used to dismiss every criticism of Christian institutions as an attack on the faith. Nor does identifying historical abuses establish, without further argument, that Christianity itself is inherently oppressive or that the biblical God should be judged by the conduct of those who professed or represented him. Each conclusion requires appropriate historical, exegetical, theological, and philosophical reasoning. The distinction is therefore not intended to protect Christianity from criticism but to ensure that historical claims and theological conclusions are not conflated.

For African theology and ecclesial practice, the implications are substantial. Theological education should equip Christians to understand both Scripture and the history of Christianity in Africa, including its achievements, failures, complexities, and colonial entanglements. Church leadership should cultivate transparency, accountability, servant authority, and historical literacy. African Christian interpretation should take colonial memory seriously without surrendering biblical authority or treating historical experience as an alternative source of theological normativity. Engagement with younger generations should therefore move beyond defensive apologetics toward intellectually credible dialogue in which difficult historical questions are neither concealed nor permitted to determine theological conclusions without adequate evidence.

Ultimately, a mature Christian response requires the simultaneous pursuit of theological fidelity and historical honesty. Christianity need not deny its historical failures in order to defend its biblical identity, nor must acknowledgement of historical failures require the abandonment of that identity. The more constructive task is to allow Scripture to provide the normative criteria by which Christian conduct is evaluated while allowing historical evidence to establish what Christian actors and institutions actually did. This approach provides a basis for repentance where wrongdoing occurred, correction where Christian practice departed from biblical teaching, and more credible Christian witness in contexts where colonial memory continues to shape perceptions of the faith.

7.0 Impacts

The findings of this study have implications for the church, society, individual believers, African Christian witness, and theological education. These implications are normative and practical rather than claims of empirically measured social outcomes.

7.1 The Church

The study encourages churches to acknowledge and examine documented instances of Christian involvement in colonial structures without either minimizing historical wrongdoing or treating such involvement as representative of Christianity as a whole. It also strengthens theological clarity concerning Christianity's biblical identity, mission, and ethical obligations.

The findings further call for church leadership characterized by servant authority, transparency, accountability, and integrity. Churches are encouraged to engage legitimate historical and contemporary criticism responsibly rather than responding through denial, defensiveness, or uncritical self-justification.

7.2 Society

The study promotes greater precision in public discussions concerning Christianity, colonialism, African identity, and religious history. It discourages the uncritical identification of Christianity either with colonialism or with European culture and encourages a more historically differentiated understanding of the relationship between Christian missions, colonial institutions, African communities, and political power.

It also encourages historically informed public discourse in which documented evidence is distinguished from broader ideological or theological claims. Such differentiation can contribute to more responsible discussion of both Christianity's historical failures and its continuing significance in African societies.

7.3 The Individual Believer

For individual Christians, the study clarifies the distinction between professing Christianity and practising Christian discipleship consistently with Scripture. Believers are encouraged to evaluate Christian conduct according to biblical standards rather than assuming that institutional or denominational identity automatically guarantees faithfulness to Christian teaching.

The findings also reinforce the ethical responsibilities associated with Christian faith. Christian identity entails obligations concerning love, truth, justice, holiness, service, impartiality, and responsible treatment of others. Consequently, believers should neither defend wrongdoing merely because it occurs within Christian institutions nor assume that the failures of other Christians invalidate the truth claims of Christianity itself.

7.4 African Christian Witness

The study encourages greater historical awareness of Christianity's development in Africa, including both its African roots and its complex entanglements with Western European colonialism. Such awareness can help African Christians engage historical questions without reducing African Christianity either to a European import or to an uncritical rejection of its Christian identity.

The findings also support serious engagement with African intellectual and theological traditions. This includes recognizing African Christian agency, contextual theological reflection, and the diverse ways African Christians have interpreted, appropriated, resisted, reconstructed, and developed Christianity.

In addition, the study provides a framework for addressing contemporary questions concerning Christianity, identity, colonial memory, cultural belonging, and the character of the Christian faith. This may enable African Christian witness to respond to difficult questions with greater historical awareness, theological precision, and intellectual credibility.

7.5 Theological Education

The study supports a more integrated approach to theological education in which biblical exegesis is studied alongside African Christian history, missionary history, colonial studies, and contemporary theological debates. Such integration can help students distinguish between Scripture's normative theological claims and the historical practices of Christian institutions and individuals.

It also encourages contextual theology that takes African historical experience seriously while remaining grounded in biblical authority. Theological education should therefore equip Christian leaders to address colonial memory, historical criticism, cultural questions, and contemporary intellectual challenges without abandoning either historical honesty or biblical fidelity.

Finally, the study promotes the formation of Christian leaders who can engage historical, theological, cultural, and intellectual challenges responsibly. Such leadership requires not only theological competence but also historical literacy, ethical accountability, critical thinking, and the capacity to communicate Christianity credibly within contemporary African contexts.

These impacts are proposed implications of the study's findings and should not be interpreted as empirically demonstrated social outcomes.

8.0 Recommendations

The following recommendations arise from the findings of this study:

1. **Biblical Theology:** Christian scholarship should strengthen the use of contextual, historical-grammatical exegesis when evaluating Christian identity and conduct. Scholars should clearly distinguish explicit biblical teaching from theological inference and subsequent application, particularly when assessing historical practices for which Scripture provides no direct statement.
2. **Christian Education:** Churches and theological institutions should incorporate historically informed teaching on African Christianity, colonial history, missionary movements, and African Christian agency. Such education should present both the legitimate contributions and documented failures of Christian actors within their historical contexts.
3. **Theological Institutions:** Interdisciplinary research should bring biblical studies, African church history, missiology, colonial studies, and postcolonial scholarship into sustained dialogue. Such engagement can provide a more comprehensive account of the relationship between Christian theology, historical practice, colonial structures, and African Christian experience.
4. **Church Leadership:** Christian leaders should promote historical transparency, ethical accountability, servant leadership, and intellectually responsible engagement with difficult questions concerning Christianity's past. Historical concerns should be addressed through evidence and theological reflection rather than dismissed through institutional defensiveness.
5. **Missionary Practice:** Contemporary Christian mission should clearly distinguish gospel proclamation from coercion, cultural superiority, political domination, economic exploitation, and the misuse of institutional authority. Mission should be exercised in accordance with Christ's model of servant leadership and the biblical principles governing Christian conduct.
6. **African Christian Scholarship:** Scholars should continue examining both documented colonial wrongdoing and the diversity, creativity, resistance, adaptation, and agency of African Christians.

Research should avoid both romanticising missionary history and reducing African Christianity to a product of European colonialism.

7. **Contextual Theology:** African theological reflection should engage indigenous intellectual traditions, African Christian experiences, and contemporary critiques of Christianity while maintaining exegetical rigour and biblical authority. Contextualisation should therefore involve serious engagement with African realities without allowing cultural or ideological assumptions to replace Scripture's normative theological role.
8. **Christian Witness:** Churches should demonstrate the credibility of their Christian witness by aligning institutional conduct with biblical commitments to truth, justice, love, humility, holiness, and servant leadership. The credibility of Christian institutions should be demonstrated not merely through doctrinal affirmation but also through ethical practice.
9. **Historical Accountability:** Churches and Christian institutions should examine their institutional histories and acknowledge documented wrongdoing where the available evidence warrants such acknowledgement. Such accountability should distinguish verified historical responsibility from generalized accusations and should be directed toward truth, repentance, institutional learning, and constructive reconciliation where appropriate.
10. **Future Research:** Further research should employ regional archival studies, denominational histories, empirical investigation, and discourse analysis to examine specific colonial contexts and contemporary African perceptions of Christianity. Future studies should also avoid assuming that a single explanatory model adequately accounts for the diverse historical experiences of African communities, Christian traditions, and colonial settings.

9.0 Conclusion

This study has argued that Christianity should be evaluated through the necessary distinction between its **biblical identity, historical embodiment, and historical instrumentalisation**. The New Testament establishes Christian identity in relation to Jesus Christ, the gospel, the apostolic witness, servant leadership, universal mission, love, holiness, and impartiality. Historical evidence, however, demonstrates that particular Christian actors and institutions within African colonial contexts sometimes became entangled with political domination, cultural assimilation, racial hierarchy, and other colonial interests. This history requires neither denial nor theological simplification but careful historical investigation and responsible theological evaluation.

Acknowledging colonial wrongdoing contributes to a more accurate understanding of African Christian history, including the substantial agency through which African Christians interpreted, resisted, appropriated, transformed, and, in some cases, rejected particular forms of Christianity. It also helps explain how colonial memory can continue to influence contemporary perceptions of Christianity and the Christian God. Historical accountability and theological clarity should therefore be understood as complementary responsibilities. Biblical authority does not justify minimising or concealing documented abuses, while historical abuses do not, by themselves, establish that Christianity is inherently oppressive or determine the moral character of the biblical God.

The study consequently affirms the need for a Christian response that combines theological fidelity with historical honesty. Christianity should not be defended by denying its historical failures, nor should its theological identity be rejected solely because some individuals or institutions acted contrary to its biblical principles. Instead, historical practices should be examined through reliable evidence, while theological claims should be evaluated according to Scripture and sound reasoning.

The implications are significant for African Christian witness, theological education, ecclesial accountability, missionary practice, and engagement with younger generations who increasingly question Christianity's historical legacy. The study does not resolve every criticism of Christianity, establish the motives of all historical actors, or determine all the causes of contemporary religious rejection. Rather, it provides an analytical framework for addressing these questions with biblical fidelity, historical honesty, and conceptual precision. Its central contribution is therefore to demonstrate that acknowledging the misuse of Christianity need not require abandoning Christianity's biblical identity, just as affirming Christianity's biblical identity must never become an excuse for ignoring its historical failures.

References

Barnes, Andrew E. *Global Christianity and the Black Atlantic: Tuskegee, Colonialism, and the Shaping of African Industrial Education*. Waco, TX: Baylor University Press, 2017.

Barnes, Andrew Eugene, and Toyin Falola, eds. *The Palgrave Handbook of Christianity in Africa from Apostolic Times to the Present*. Cham: Palgrave Macmillan, 2024. https://doi.org/10.1007/978-3-031-48270-0.

Foster, Elizabeth A. *African Catholic: Decolonization and the Transformation of the Church*. Cambridge, MA: Harvard University Press, 2019. https://doi.org/10.2307/j.ctvckq5r1.

Haruyama, Justin Lee. "Anti-Blackness and Moral Repair: The Curse of Ham, Biblical Kinship, and the Limits of Liberalism." *Cultural Anthropology* 39, no. 1 (2024): 118–145. https://doi.org/10.14506/ca39.1.06.

Ilesanmi, Dele A. "Scriptural Realism: A Theo-Theoretical Framework for a Scripture-Governed Ontology, Epistemology, and Research Paradigm in Biblical Research Studies." *International Journal of Biblical Research Studies*, 2, no.4 (2026): 1-17. https://doi.org/10.5281/zenodo.19890587

Ilesanmi, Dele A. "Faith Theology as a Non-Empirical Approach to Understanding Divine Truth: A Study of Abstracted and Concreted Realities." *International Journal of Biblical Research Studies*, 1, no. 1 (2025): 1–23. https://doi.org/10.5281/zenodo.16999998

Kolapo, Femi J. *Christian Missionary Engagement in Central Nigeria, 1857–1891: The Church Missionary Society's All-African Mission on the Upper Niger*. African Histories and Modernities. Cham: Palgrave Macmillan, 2019. https://doi.org/10.1007/978-3-030-31426-2.

Maxwell, David. "The Missionary Movement in African and World History: Mission Sources and Religious Encounter." *The Historical Journal* 58, no. 4 (2015): 901–930. https://doi.org/10.1017/S0018246X15000084.

Maxwell, David. *Religious Entanglements: Central African Pentecostalism, the Creation of Cultural Knowledge, and the Making of the Luba Katanga*. Madison: University of Wisconsin Press, 2022. https://doi.org/10.2307/j.ctv2v3mhj7.

Mbuwayesango, Dora R. "Bible Translation in the Colonial Project in Africa and Its Impact on African Languages and Cultures." In *The Oxford Handbook of Postcolonial Biblical Criticism*, 495–509. Oxford: Oxford University Press, 2019. https://doi.org/10.1093/oxfordhb/9780190888459.013.15.

Munyao, Martin, and Philemon Kipruto Tanui. "Whiteness in Christianity and Decoloniality of the African Experience: Developing a Political Theology for 'Shalom' in Kenya." *Religions* 12, no. 11 (2021): 1006. https://doi.org/10.3390/rel12111006.

Richman, Naomi. "After Rupture: Visions of History, African Spirituality and Theological Repair in Nigerian Pentecostalism." *The Australian Journal of Anthropology* 33, no. 3 (2022): 383–395. https://doi.org/10.1111/taja.12451.

Sakupapa, Teddy Chalwe. "Tracking the Decolonial in African Christian Theology: A Southern African Perspective on Mission from the Margins as a Decolonial Mode of Mission." *International Review of Mission* 112, no. 2 (2023): 202–217. https://doi.org/10.1111/irom.12476.

Urbaniak, Jakub. "Decolonisation as Unlearning Christianity: Fallism and African Religiosity as Case Studies." *Black Theology* 17, no. 3 (2019): 223–240. https://doi.org/10.1080/14769948.2019.1688088.

About the Author



Dr. Adeniyi Victor Eniola, FCCS, is a Nigerian Christian educator, theologian, lecturer, and ministry leader. He holds a PhD in Christian Education Management and Leadership and a Master's degree in Christian Education and Counseling. He serves as Lecturer and Public Relations Officer at Chosen Life Christian University (CLICU), Abeokuta, Nigeria, and as Lecturer and Research Supervisor at Christopress Institute of Biblical Research Studies and Theological Education (CIBREST), Nigeria. His areas of specialisation include Christian education, biblical and theological studies, ministry administration and leadership, Christian counseling, discipleship, and spiritual formation. His research focuses on Christian education and leadership development, biblical theology, pastoral care, ministry administration, and biblical foundations of Christian living and ministry. He is affiliated with CLICU, CIBREST, and Starlight Chapel International, Ilaro Branch, Ogun State, Nigeria.