

Original Research Article

IMPACTS OF AFRICENTRIC THEOLOGICAL EDUCATION AND PASTORAL PROFESSIONALISM ON AFRICA'S CHURCH LEADERSHIP: CATALYSTS FOR MORAL AND ECONOMIC DEVELOPMENT OF CHURCHES AND NATIONS IN AFRICA.

JESUTUNWASE, Jones Segun (PhD)^{1*}, AMEH, David Baba¹, ONUBI, Ojochegebe Godfrey¹

¹ Department of Arts Education (Christian Religious Studies) Faculty of Education Prince Abubakar Audu University, Anyigba, Kogi State, Nigeria.

Correspondence should be addressed to JESUTUNWASE, Jones Segun (PhD): jesutunwase.js@ksu.edu.ng

Article No: 010 | **Received:** 21 June 2026 | **Accepted:** 30 June 2026

Abstract: The Contemporary Church in Africa has drifted from the theological education and pastoral professionalism legacies of Early African Indigenous Church Fathers, leading to diverse corruption and sinfulness in African church leadership. Historically, the Early Church emphasized unity, Africentric communal living, godliness, theological education, and aesthetic values, which were transmitted through generations. However, the advent of Western Christianity, colonization, migration, and cultural exchanges disrupted these traditions. Western Christianity and Eurocentric theological education, alien to African socio-cultural realities, supplanted these legacies, breeding doctrinal errors and moral decline. This neglect of Christian theological education is especially common among Pentecostal leaders, who often engage in eisegesis a subjective interpretation of scripture driven by selfish motives. Africentric Theological Education advocates for contextualizing Christian theology within African realities. This involves adapting curriculum, instructional materials, and teaching approaches to reflect African values and address the holistic (Soul, Spirit, and Body) needs of African believers and leaders. In Bible translation and interpretation, contextualization allows African Christians to interpret scripture meaningfully within their environment. Sadly, relevant theological resources remain scarce, as most available materials are Eurocentric and disconnected from African contexts. This paper examines the Impacts of Africentric Theological Education and Pastoral Professionalism on Africa's Church Leadership: Catalysts for Moral and Economic Development of Churches and Nations in Africa. It examines the corruption and other sinful acts of Africa's Church leaders, assesses Africentric Theological Education and Pastoral Professionalism in leadership, the pioneering roles of Early African Church

Fathers, and proposes methods for contextualizing Christian Theological Education, Religious Studies, and Missiology in Africa. It also explores Africentric Theological Education as an agent for preserving African arts, culture, morality, and advancing economic growth. Employing socio-historical, interview-based, and narrative methodologies, this paper advocates Africentric Theological Education as a restorative force to revive African church leadership integrity and national development.

Keywords: Africentrism, Africentric Theological Education, Africentric Pastoral Professionalism, Corruption, Early Church Fathers, Africa's Church Leadership, Holistic Development, Sin.

Introduction

The contemporary Church in Africa faces a serious ethical crisis among its leaders, adversely affecting African national life. This crisis stems from neglect of the doctrines, values, and Christian ethics upheld by the Early African Indigenous Church Fathers. Jesutunwase¹ notes that this neglect has produced widespread corruption and sinfulness among modern African church leaders. Historically, the early church emphasized theological literacy and moral integrity, but these were undermined by the Martin Luther-led Reformation, colonialism, Western Christianity, and cultural exchange. These forces encouraged the abandonment of traditional values, resulting in biblical misinterpretation, particularly eisegesis, and moral decay, especially within Neo-Pentecostal movements. Many church leaders lack sound theological education, while those trained often receive Eurocentric theology shaped by Western philosophy and culture, with little relevance to African socio-cultural contexts. This influence has weakened African Christian identity, culture, and values. Church history affirms the moral uprightness and theological competence of Early African church leaders. By contrast, migration, technological advancement, and Western modernization, reinforced by Eurocentric Christianity, have promoted materialism, pleasure-seeking, and the erosion of Christian ethics and African values once aligned with biblical principles.

To address these challenges, this paper proposes Africentric Theological Education as a remedy, emphasizing culturally contextualized theology and professional church leadership as means of restoring moral integrity and promoting economic and holistic development across African churches and nations.

The Negative Effects of Eurocentric Christianity, Eurocentric Civilization and Eurocentric Christian Theology: Catalysts for Corruption and Moral Decline in Africa's Churches' Leadership.

This section of the paper, using Nigerian churches as a case study, examines how Africa's church leaders are involved in corruption and other sinful acts in their churches"

¹ Jesutunwase, J. S., *Corruption among Church Leaders in Nigeria, 1995–2015: A Socio-Historical Assessment* (Chisinau, Republic of Moldova: Lambert Academic Publishing, 2023).

administration and management purposefully. These are consequential to the negative effects of the emergence of Eurocentric Christianity and Eurocentric Christian Theology in Africa, which are inimical to the moral, economic, and holistic development of Africa's churches and nations.

Negative Impacts of Western or Eurocentric Christianity and Eurocentric Christian Theology: Agents of Colonization in Nigeria and other African Nations

Africa continues to experience the enduring presence of Western colonialism, which has exerted severe negative influence across all spheres of African life. This influence is evident in the neglect of African cultural heritage and traditional values, resulting in widespread corruption, particularly among church leaders in Nigeria. Most African cultural values, including those in Nigeria, are rooted in African Traditional Religion, highlighting the inseparability of religion and culture. In Nigeria, multifaceted crises persist, largely attributable to Western Christian domination and the colonization of African Christianity, biblical studies, and church leadership. This study supports the view that early missionaries to Nigeria functioned as agents of colonialism. Colonialism, defined as "a government policy of acquiring and controlling a foreign territory,"² extends to political, economic, religious, cultural, and social control, through which European missionaries and colonial authorities directly or indirectly imposed Western culture on Africans.

African cultural values have suffered through prolonged contact with Western civilization, particularly through slavery and colonialism. Early European writers portrayed Africa as lacking culture, history, philosophy, and rational thought, thereby instilling an inferiority complex. Obaje Anthony observes that missionaries imposed their culture and religion on Africans for selfish economic interests,³ while Evaristus Bassey notes that slavery planted inferiority and colonialism deepened shame toward African cultural heritage, reinforced by racism.⁴ The outcome was the emergence of a culturally schizophrenic African shaped by conflicting cross-cultural influences. Western Christianity did not encounter Africa in a cultural vacuum; societies such as the Yagba-Yoruba in Nigeria possessed established cultural systems prior to its arrival.⁵ No nation exists without culture,⁶ and Africa is no exception. Nevertheless, Western missionaries and Eurocentric biblical scholars have continued to colonize African tradition, African Christianity, and African biblical studies.⁷

Adamo argues that the colonization of biblical studies began with the establishment of Bible colleges, seminaries, and universities by missionaries.⁸ These institutions trained pastors, priests and evangelists using Western pedagogical methods, Western interpretations of Scripture, and Western cultural values, while African culture and religion were excluded.

² Morris G. Wattans and Lois I. Watkins, *Colonialism and Its Definition* (New York: Academic Press, 2003), 115.

³ Obaje, Anthony, *Christianity as a Deception for Cultural Domination in Africa* (Ilorin: UMA Journal of Philosophy and Religious Studies, 2006), 9.

⁴ Evaristus, Bassey, *Africentric Identity Towards an Authentication* (Sage, 1998).

⁵ Ogunbiwaje, J. S., "Impact of Christianity on the Traditional Marriage" (Ankpa Journal of Arts and Social Sciences 15, no. 1, 2014), 92.

⁶ Donovan, W. O., *Biblical Christianity in African Perspective* (United Kingdom: The Paternoster Press, 1995), 6.

⁷ Ogunbiwaje, J. S., "Impact of Christianity on the Traditional Marriage," 95.

⁸ Adamo, D. T., *Africa and Africans in the Old Testament* (Benin City: Justice Jeco Press and Publishers Ltd, 2005), 13–14.

⁹ This produced adverse psychological effects on African Christians and church leaders, creating individuals torn between African and European identities and reinforcing inferiority complexes, thereby confirming the claim that early missionaries were agents of colonialism.

Before Western Christianity, Africans valued art within African Traditional Religion, but early missionaries dismissed African cultural values as evil. Art is defined as “the making or expression of what is beautiful or true, in painting, music, drama, and so on.” ¹⁰ African arts, including carving, metalwork, masks, shrines, and inscriptions, are deeply rooted in socio-religious beliefs. ¹¹ Some Eurocentric biblical scholars wrongly regard African arts as unchristian, ignoring Africa’s distinct cultural identity in the worship of God. Christianity is not exclusive to the white race but is also the religion of the black race, ¹² whose worship reflects unique cultural expressions.

Western missionaries also colonized African marriage systems. Among the Yagba–Yoruba, traditional marriage attire such as Aso Oke symbolized cultural dignity and moral responsibility. ¹³ With the advent of SIM/ECWA, these practices were altered under the guise of civilization, ¹⁴ introducing white wedding garments that exposes the body of the bride arousing abnormal sexual urges of the male counterparts and wedding cakes that undermined modesty and encouraged moral decline. Prior to Western influence, virginity was highly esteemed in Nigerian and general African traditional marriage, ^{15, 16} promoting moral discipline among youth, yet missionaries condemned aspects of bride price and marriage rites as pagan. ¹⁷ Missionary influence also led to disregard for indigenous names and their meanings, particularly in Okunland, eroding Okun-Yagba identity through preference for Christian and English names. ¹⁸ Another affected cultural element is Oriki Idile, a hereditary poetic form transmitted across generations, ¹⁹ which Western-influenced pastors and church members often prohibit in church ceremonies, labeling it evil or demonic. ²⁰

Negative Impacts of Migration and Cultural Exchange on the Church and Her Leadership in Nigeria and other African nations.

A critical assessment of the contemporary Nigerian church and her leadership raises fundamental questions about the gradual influence on core Christian beliefs and values, and the continuity between the doctrine of the early church and modern Christianity in Nigeria and other African nations. These researchers observe that migration and cultural exchange,

⁹ Ibid.

¹⁰ Morris, G., and Lois I. Watkins, *Art and Culture in Western Thought* (New York: Academic Press, 2002), 33.

¹¹ Ayandele, E. A., *The Missionary Impact on Modern Nigeria, 1842–1914* (London: Longman, 1966), 38.

¹² Adamo, D. T., *Africa and Africans in the Old Testament*, 11–17.

¹³ Ajakaiye, oral interview, Anyigba, Nigeria, 2025.

¹⁴ Job, oral interview, Anyigba, Nigeria, 2025.

¹⁵ Ben, oral interview, Anyigba, Nigeria, 2025.

¹⁶ Olurunshola, oral interview, Anyigba, Nigeria, 2025.

¹⁷ Ademiya, oral interview, Anyigba, Nigeria, 2025.

¹⁸ Ademiluka, S. S., *The Impact of Christianity on the Socio-Cultural Heritage of the O-Kun Yoruba* in A. Olukoju, et al., *North East Yorubaland* (Ibadan: Rex Charles, 2003), 139.

¹⁹ Ibid.

²⁰ Adeniyi, oral interview, Anyigba, Nigeria, 2025.

accompanied by Western civilization, technological advancement, and sociological influences, are major factors contributing to religious challenges in the modern world. These factors have negatively affected the foundational beliefs, practices, and values of Christianity as established by Jesus Christ and transmitted through the Apostolic and early church fathers, particularly in Nigeria and other African nations, thereby weakening both the church and her leadership.

As the world becomes increasingly pluralistic and complex, science and philosophy exert significant influence on biblical theology, Christianity, and human thought. Through migration for religious or other reasons, individuals encounter diverse ideologies that reshape their original ways of life. Within this pluralistic context emerge the sociological ideas of Emile Durkheim, Karl Marx, and Clifford Geertz, whose views serve as foundational principles for many schools of thought in the modern world, including African nations, and aid in identifying and assessing ideological orientations. However, the modern church often misapplies these principles, leading to distortions of accepted Christian traditions. Since culture is a way of life, migration inevitably involves the exchange of beliefs and values, including negative ones.

Karl Marx viewed religion as the opium of the people and as a tool of manipulation,²¹ suggesting that religious laws may be constructed for selfish control. The extreme application of this view is evident when clergy or church organizations create religious practices for egocentric purposes, resulting in failure, inadequacy, and moral shortcomings. Recent research indicates that some African church leaders who were once godly have been negatively influenced by foreign ideologies through migration and cultural exchange. The impact of Western Christianity, Western civilization, and colonialism has contributed to biblical eisegesis in the Africa's churches, understood as manipulating Scripture to suit selfish intentions, leading to widespread mishandling and misinterpretation of the Bible under the guise of civilization and modern theology.

Historically, the sixteenth-century Reformation led by Martin Luther removed the Bible from exclusive clerical control, making it accessible to the people.²² J. M. Compbell explains that before Luther, biblical interpretation was confined to approved ecclesiastical scholarship, with bishops, archbishops, and the pope as arbiters of truth, but this structure changed fundamentally with Luther.²³ In contrast, many contemporary African clergies manipulate biblical interpretation for egocentric purposes, a practice uncommon before intensified migration and cultural exchange with Western Christianity. The arrival of Western missionaries further influenced Christianity and African cultural values, contributing to corrupt practices among some church leaders in Africa..

Clifford Geertz views religion as a cultural practice, emphasizing the inseparability of religion and culture. Consequently, Western Christianity and colonialism, introduced through migration and cultural exchange, colonized African Christianity and culture, as European missionaries imposed their culture while rejecting African traditions. Even

²¹ Oral interview with Okpe, cited discussion on Karl Marx's view of religion as social manipulation.

²² J. U. Effiong, 'The Boom and Bane of Biblical Eisegesis in Nigeria,' *Journal of Religious Studies (JORS)* 8, no. 1 (2015): 3.

²³ Effiong, 'The Boom and Bane of Biblical Eisegesis in Nigeria,' 4.

Africa's church leaders exposed to Western contexts often abandon African culture, resulting in leadership corruption. Emile Durkheim regarded religion as characteristic of primitive societies,²⁴ and was the first to establish religion as a formal field of study through his research among Aboriginal communities, where loss of religion meant loss of identity. This view was strongly upheld by the early church fathers, among whom clergy also functioned as national leaders.²⁵

However, this practice is no longer fully applicable in the modern world, which is characterized by plurality and complexity. The extremism of those who rigidly adhere to this school of thought lies in their uncompromising attachment to traditional values and their resistance to change, even when such changes are developmental and beneficial. Unfortunately, individuals who hold this extreme position often oppose positive transformation in contemporary society. Research findings reveal that some church leaders in Africa strongly identify with this outlook and, when cautioned against corruption, reject such advice because they refuse to deviate from their accepted norms. Conversely, a measured form of conservatism can be beneficial, particularly in preserving the valuable traditions of the early church, sound biblical principles, and enduring cultural aesthetics.

Negative Impacts of Globalization and Technology on the Church and Her Leadership in Nigeria and other African nations.

Although globalization and technology have contributed to human development, they have also produced significant adverse effects on religious life and church leadership. African Indigenous Religion, which preserved cultural heritage and moral values such as truthfulness, justice, peace, integrity, and probity, shaped communal life and accountability through fear of God. Africentric biblical scholarship affirms a close relationship between ancient Israelites and ancient Africans, explaining similarities in their moral and cultural values²⁶. However, contemporary Africans, have largely abandoned these values, showing diminished reverence for the Creator.

Alloy S. Ihuah argues that modern scientific and technological values have eroded African humanistic ethics, weakening communal responsibility and deepening inequality, poverty, and moral decay²⁷. Similarly, Vatican II observes that scientific mentality and technological progress have disrupted traditional institutions, thought patterns, and moral norms, creating serious cultural and behavioral dislocation²⁸. Within Nigerian and other Africa's churches, globalization has negatively influenced dressing patterns, including immodest styles among some Christians and church leaders, reflecting uncritical imitation of Western culture²⁹.

Globalization and technology have also intensified moral corruption among church leaders, some of whom exploit congregants financially and spiritually, engage in sexual

²⁴ Oral interview with Okpe, cited discussion on Emile Durkheim's understanding of religion.

²⁵ Ibid.

²⁶ David T. Adamo, *Africa and Africans in the Old Testament* (Benin City: Justice Jeco Press and Publishers Ltd, 2005), 65–89.

²⁷ Alloy S. Ihuah, *Truth, Knowledge and Society* (n.p.: n.p., n.d.), 123.

²⁸ Vatican Council II, *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World), §§ 906–907.

²⁹ Oral interview with Alege Michael.

immorality, and misuse religious authority under the guise of modernity³⁰. Technological developments such as gender reassignment, cloning, and robotic automation further challenge traditional theological understandings of creation, procreation, and human identity³¹. Additionally, technology has facilitated the production of destructive weapons and violent extremism, including religiously motivated killings, practices increasingly normalized through global media exposure³².

Technology also undermines truthfulness through digital falsehood, misinformation, and manipulative online religious content, enabling well-funded groups to spread deceptive teachings rapidly³³. Furthermore, technological convenience has reduced physical church attendance, as many believers now prefer mediated worship, a trend Packer Yates warns threatens the future of religious communal life³⁴. This development contradicts the biblical model of communal fellowship exemplified by the early church.

Corruption and Sin among Church Leaders in Nigeria and other African Nations

Corruption and sin among church leaders have become critical theological and social concerns due to the central role of Christianity in moral formation and public life³⁵. Such corruption includes financial misappropriation, abuse of authority, manipulation of congregants, and ethical compromise cloaked in theological language, undermining Christian principles of integrity, humility, and stewardship³⁶. Historically, churches in Africa played key roles in moral reform and social development, making current deviations from ethical leadership particularly alarming³⁷.

A major contributor to corruption is the commercialization of religion through prosperity theology, which equates material wealth with divine favor and encourages exploitative giving practices³⁸. Weak accountability structures, centralized leadership, and lack of financial transparency further enable abuse of power³⁹. Cultural reverence for religious leaders often discourages questioning, allowing misconduct to persist unchallenged⁴⁰.

Economic hardship also fuels exploitation, as desperate individuals seek hope and protection within religious spaces, sometimes manipulated through transactional faith

³⁰ Oral interview with Olugbemi Solomon.

³¹ Oral interview with Olaosebikan Daniel.

³² Oral interview with Rebecca Ojo.

³³ 'Ethical Issues and Technology,' Ethicalright, accessed n.d., www.ethicalright.com.

³⁴ Packer Yates, 'The Future of Religion in Technological Times,' Devop.com, accessed n.d.

³⁵ S. Awoniyi, *Religious Ethics and Leadership: Challenges for Contemporary Nigerian Society* (Lagos: Free Enterprise Publishers, 2008); F. Odekunle, *Nigeria: Corruption in Development* (Ibadan: University of Ibadan Press, 2001).

³⁶ O. J. Sanders, *Spiritual Discipleship* (USA: Zondervan Publishing House, 1994); J. C. Ryle, *Practical Religion* (USA: EP Books, 2010).

³⁷ E. A. Ayandele, *The Missionary Impact on Modern Nigeria, 1842–1914* (London: Longman, 1966); F. E. Enegho, *German Missionaries and Their Impact on Christianity in Nigeria, 1842–2000* (Ilorin: Nathadex Publishers, 2017).

³⁸ N. Hill, *Think and Grow Rich* (Toronto: Ballantine Publishing Group, 1960); J. S. Jesutunwase, *7 Secrets of Success* (Ado-Ekiti: God's Mercy Graphic Press, 2015).

³⁹ M. Munroe, *The Spirit of Leadership* (USA, 2005); M. Ralph, *The Shepherd's Staff* (India: Thomas Press Ltd, 2001).

⁴⁰ J. Illife, *Honour in African History* (Cambridge: Cambridge University Press, 2005); E. B. Idowu, *Olodumare: God in Yoruba Beliefs* (Lagos: Longman, 1996).

promises⁴¹. Political alliances between church leaders and elites compromise the church's prophetic responsibility and moral credibility⁴². The consequences include disillusionment, spiritual trauma, and declining trust among congregants⁴³, while broader society becomes more tolerant of corruption due to perceived moral hypocrisy⁴⁴.

Theological misinterpretation, selective biblical use, and weak theological education enable these distortions to flourish⁴⁵,⁴⁶. Gender-based abuses, including sexual exploitation and coercion, represent severe ethical violations often concealed through institutional silence and victim blaming⁴⁷,⁴⁸. Despite these challenges, many church leaders continue to serve with integrity and commitment⁴⁹.

Addressing corruption requires internal reform through transparent governance, ethical leadership training, and accountability mechanisms⁵⁰, alongside congregational empowerment through critical faith and theological literacy⁵¹. Scholarly, interdisciplinary engagement remains essential for developing context-sensitive solutions grounded in empirical research⁵². Ultimately, confronting corruption and sin is vital for restoring the church's moral authority and transformative role in Nigerian and African society.

The Concept of Africentrism

Africentrism, or Africentricity, refers to interpreting reality through African culture, history, thought, values, and ideology. Molefi defines it as the centering of African thought and action on African interests and values, serving both as an intellectual approach and a historical corrective⁵³. This study adopts Africentrism to address the erosion of African cultural identity caused by Western colonialism and missionary influence. Prior to the

⁴¹ O. Gboyega, *Corruption and Democratization in Nigeria* (Lagos: Overview Publishers, 1996); S. O. Olopoenia, *A Political Economy of Corruption and Underdevelopment* (Ibadan: University of Ibadan, 1999).

⁴² F. Otite, 'On Sociological Study of Corruption,' in F. Odekunle (ed.), *Nigeria: Corruption in Development* (Ibadan: University of Ibadan Press, 1986); R. B. Jain, 'Towards a Corrupt-Free Sustainable Development,' PSA EC Mid-Term Conference, Abuja (2003).

⁴³ W. S. Howard, *The Caring Church* (USA: Library of Congress Cataloguing in Publication Data, 1991); J. S. Ogunbiwaje, 'Effects of Boko Haram Insurgency on the Church in Nigeria,' *Ankpa Journal of Arts and Social Sciences* 15, no. 1 (2014).

⁴⁴ Adebisi, 'Counter-Production of Effects of Corruption on Social and Economic Development,' in F. Odekunle (ed.), *Nigeria: Corruption in Development* (Ibadan: University of Ibadan Press, 1986); D. M. Yakubu, *Effects of Corruption on Good Governance and Sustainable Development in Ankpa Local Government Area* (Unpublished M.Sc. Thesis, Kogi State University, Anyigba, 2011).

⁴⁵ J. U. Effiong, 'The Boom and Bane of Biblical Eisegesis in Nigeria,' *Journal of Religious Studies* 8, no. 1 (2015); Derek Prime, *Bible Guidelines* (Tain: Christian Focus Publications, 1997).

⁴⁶ D. T. Adamo, *Decolonizing African Biblical Studies* (Abiraka: Delta State University, 2004); R. E. Coleman, *The Master Plan of Evangelism* (Michigan: Baker Book House Company, 1993).

⁴⁷ Babatunde, cited discussion on sexual abuse in religious spaces (2009); *Punch* Newspaper, reported cases of clerical sexual abuse (2017).

⁴⁸ Leith Anderson, *Pastoral Ethics* (n.p.: n.p., n.d.); *Premium Times*, investigative reports on church related abuse cases (2017).

⁴⁹ E. O. Abina, *Biblical Evangelism and the 20th Century Church* (Lagos: Word of Life Publishers, 1989); Watchman Nee, *The Normal Christian Worker* (Hong Kong: Unity Printing Press, 1996).

⁵⁰ V. F. Peretomode, *Educational Administration* (Lagos: Joja Educational Research and Publishers Limited, 1996); J. C. Masaazi, *The Theory and Practice of Educational Administration* (Warri: Okienriate and Co., 1991).

⁵¹ J. T. Oderinde, *An Introduction to Christian Social Ethics* (Oro: Eveoye Printing Press, 1990); M. L. Okwueze, *Ethics, Religion and Society* (Nsukka: Price Publishers, 2013).

⁵² S. Awoniyi, 'Religious Ethics and Leadership,' in A. Dopamu (ed.), *Religion, Leadership and Society* (Lagos: Free Enterprise Publishers, 2003); S. S. Ademiluka, 'The Impact of Christianity on the Socio-Cultural Heritage of the O-Kun Yoruba,' in A. Olukoku et al. (eds.), *North East Yorubaland* (Ibadan: Rex Charles, 2003).

⁵³ Molefi Kete Asante, *Afrocentricity* (Trenton, NJ: Africa World Press, Inc., 1998).

advent of Western Christianity, Africans practiced indigenous religions, but sustained exposure to Eurocentric theology marginalized these traditions⁵⁴. Early European scholars dismissed African philosophy, history, and logic, reinforcing perceptions of inferiority. Obaje observes that missionaries imposed religious and cultural systems largely for economic advantage⁵⁵, while Evaristus notes that slavery and colonialism left Africans culturally disoriented and psychologically conflicted by cross-cultural pressures⁵⁶.

Christianity, introduced by Western missionaries, functioned within cultural frameworks, since no society exists outside culture⁵⁷. Consequently, African Christianity, biblical studies, and indigenous traditions were colonized by Eurocentric missionaries and scholars⁵⁸, displacing African moral values and weakening cultural integrity. This situation underscores the urgent need for Africentric Theological Education and Africentric Pastoral Professionalism within African church leadership, aimed at restoring moral discipline, cultural dignity, and contextual theological education that affirms African heritage while remaining faithful to biblical truth.

a. The Concept of Africentric Theological Education in Church Leadership in Africa

Theological Education is the discipline through which individuals grow in the knowledge of God as revealed in the Bible by clarifying, organizing, refining, and teaching this knowledge. Rod explains that through study and experience, learners progress from knowing biblical facts to knowing the God those facts reveal, gaining insight into God's nature, character, and will⁵⁹. Africentric Theological Education contextualizes this theological learning within African socio-cultural settings in order to achieve meaningful understanding and address the holistic needs of African Christians. Adeosun defines education as schooling⁶⁰, while Akinlua views it as training or knowledge acquisition for effective societal functioning⁶¹. In the Yoruba context, to be o leko (educated) implies moral uprightness, good character, and possession of at least one practical skill that enhances communal living⁶². Ayeni, drawing from Plato, emphasizes education's moral focus on virtues, emotions, and habits⁶³. In summary, Africentric Theological Education entails acquiring Africentric knowledge, skills, and values necessary for effective leadership and social functionality. However, recent findings show that many African church leaders, especially within Pentecostal circles, lack theological education, while those trained often remain shaped by Eurocentric theological models, thereby weakening leadership effectiveness.

⁵⁴ Evaristus Bassey, 'Africentric Identity towards an Authentication', *Sage* 12 (1998).

⁵⁵ A. S. Obaje, 'Christianity as a Deception for Cultural Domination in Africa: An Exemplification of Ngũgĩ wa Thiong'o's Writing', *UMA: Journal of Philosophy and Religious Studies* (2006).

⁵⁶ Evaristus Bassey, 'Africentric Identity towards an Authentication', *Sage* 12 (1998).

⁵⁷ W. O. Donovan, *Biblical Christianity in African Perspective* (United Kingdom: The Paternoster Press, 1995).

⁵⁸ J. S. Jesutunwase, *Yagba Traditional Marriage in Nigeria, 1985–2010: Impacts of Sudan Interior Mission and Evangelical Church Winning All* (Chisinau, Republic of Moldova: Lambert Academic Publishing, 2023).

⁵⁹ Rod Benson, 'What is Theological Education?', <https://www.rodbenson.com/2020/02/20> (accessed April 4, 2025).

⁶⁰ V. O. Adeosun, *The Technology of Education* (Ado-Ekiti: Greenline Publishers, 1998).

⁶¹ A. A. Akinlua, *The Teaching Profession: An Introduction* (Lagos: Bolabay Publications, 2004).

⁶² Akinlua, *The Teaching Profession*, 45.

⁶³ J. O. Ayeni, *Rudiments of Philosophy of Education* (Ibadan: Leadway Publishers, 2005).

b. The Concept of Africentric Pastoral Professionalism in Church Leadership in Africa

A profession is a respected vocation requiring extensive training, while professionalism denotes the competence expected of a trained practitioner. Raising the standard of African church leadership, therefore, demands continuous in-service training and formal theological education. Jesutunwase argues that Africentrism and professionalism are essential for curbing corruption and sinfulness among African church leaders, advocating the revival of African cultural values and Africentric biblical interpretation⁶⁴. Africentric Pastoral Professionalism emphasizes culturally grounded leadership. Adamo explains that African cultural hermeneutics interprets Scripture through an Africentric lens in order to liberate African biblical interpretation from Eurocentric dominance⁶⁵. Cultural norms, according to Achenemou et al., reflect a society's values, expectations, and way of life and should inform biblical interpretation⁶⁶. Effective church leadership in Africa therefore requires competence in Africentrism, Africentric Biblical Studies, and Africentric Pastoral Professionalism. Adamo proposes that interpreters must be cultural insiders, possess deep knowledge of both Scripture and African culture, demonstrate faith in God's power, and ideally commit Scripture to memory⁶⁷. Although sincere evangelists between 1842 and 1969 ministered faithfully without formal education, today's pluralistic and complex society requires leaders who are theologically informed and spiritually sensitive. Contemporary church leadership challenges, including corruption and sinfulness, are closely linked to neglect of theological disciplines such as biblical hermeneutics, pastoral ethics, theology, and church history.

Early Africa's Church Fathers: The Pacesetters of Theological Education and Pastoral Professionalism in Africa

The Early African Church Fathers stand as pioneers of Theological Education and Pastoral Professionalism, establishing enduring leadership legacies within African Christianity. A legacy is defined as something passed down from predecessors or an enduring contribution from earlier generations⁶⁸. These early African leaders laid foundational structures that remain vital for effective church leadership today. Notably, they were products of catechetical schools, particularly in Alexandria, a major intellectual and religious center in early Christianity. The Alexandrian Church, renowned for the translation of the Septuagint, hosted a second-century catechetical school that sought to harmonize Christianity with traditional education and philosophy⁶⁹. St. Clement, the school's second director, successfully integrated Christian faith with philosophy, attracting intellectual

⁶⁴ J. S. Jesutunwase, *Corruption Among Church Leaders in Nigeria, 1995–2015: A Socio-Historical Assessment* (Chisinau, Republic of Moldova: Lambert Academic Publishing, 2023).

⁶⁵ D. T. Adamo, *Explorations in African Biblical Studies* (Benin City: Justice Jeco Press and Publishers Ltd., 2005b).

⁶⁶ H. C. Achenemou, Raymond, H., Moyo, O., & Kornfield, B., *Cross-Cultural Christianity* (Jos: Nigeria Evangelical Missionary Institute, 1989).

⁶⁷ Adamo, *Explorations in African Biblical Studies*, 74–75.

⁶⁸ *Oxford Advanced Learner's Dictionary*, 9th ed., s.v. "Legacy"; *The Complete Christian Dictionary for Home and School* (n.p.: n.p., n.d.), s.v. "Legacy."

⁶⁹ F. E. Enegho, *Lecture Notes* (Anyigba: Kogi State University Postgraduate Class, 2011).

converts and producing influential leaders and martyrs⁷⁰. His openness to Greek, Buddhist, and Indian thought preserved valuable literature. This historical examination reaffirms Africa's significant contribution to Christian theology and challenges Eurocentric assumptions of African inferiority, calling contemporary African church leaders to recognize Africa's long-standing role in Christian Theology, Biblical Hermeneutics, and Church Leadership.

Pantaenus

Pantaenus was an African indigenous leader who significantly contributed to the patristic development of the church in Africa and globally. He served as the first head of the African Catechetical School in Alexandria and was a strong defender of Pauline authorship of the book of Hebrews as an authentic text.⁷¹

Origen (Origenes Adamantius)

Origen spent most of his life in Alexandria as a teacher and succeeded Clement as head of the Catechetical School at the young age of eighteen in 215 C.E. His work was disrupted by Emperor Caracalla's violent attack on Alexandria, which forced him to flee. Origen made major contributions to early Christian scholarship, especially through the Hexapla, his critical work on the Old Testament. He also played a key role in organizing the New Testament, grouping its books into the Gospels and the Apostles and affirming them as the canon authored by evangelists and apostles under the inspiration of the Holy Spirit.⁷²

Cyprian of Carthage (c. 200–258 C.E.)

Cyprian, a convert to Christianity, fled his diocese during persecution in 250 C.E.⁷³ He developed theology to counter schism in North Africa and advanced a strong doctrine of apostolic succession, firmly defending episcopal authority, including independence from the bishop of Rome. He presided over the Council of Carthage in 256 C.E., which declared schismatic and heretical baptisms invalid.⁷⁴ Although later rejected by Rome, this position reflected the rigor of the North African Church. Cyprian also testified to infant baptism, linking it to original sin, and applied priestly and sacrificial language to church ministry and sacraments.⁷⁵

Athanasius of Egypt (c. 297–373 C.E.)

Educated in the Alexandrian Catechetical Schools, Athanasius accompanied Alexander to the Council of Nicaea as a deacon and became bishop in 328 C.E. He ruled for forty-six years, spending seventeen years in exile.⁷⁶ In opposing Arianism, he emphasized rigorous theological reflection grounded in God's self-revelation, affirming that God differs in being from the created world.⁷⁷ His theology centered on homoousion,

⁷⁰ Enegho, *Lecture Notes*, 22–23.

⁷¹ Enegho, F. E., *The Early Church: History and Doctrines* (Benin City: Everblessed Publishers, 2009), 22–23.

⁷² Adamo, D. T., *Explorations in African Biblical Studies* (Benin City: Justice Jeco Press and Publishers Ltd, 2005), 45.

⁷³ Enegho, *The Early Church*, 25–26.

⁷⁴ Ibid., 27.

⁷⁵ Ibid., 30.

⁷⁶ Enegho, *The Early Church*, 35–36.

⁷⁷ Adamo, *Explorations in African Biblical Studies*, 50.

asserting the Son's unity of substance with the Father. He also contributed to identifying the canonical books of the New Testament through his biblical commentaries.⁷⁸

Tertullian

Quintus Septimus Florens Tertullian, born in Carthage, was one of Africa's most brilliant theologians.⁷⁹ He defended the authority of the New Testament and challenged Marcionite canonicity. As the most prolific Latin father of his era, he accepted most New Testament books as authoritative, rejecting only 2 Peter, James, and 2 & 3 John.⁸⁰ He upheld the Old Testament as divinely inspired and consistently opposed Marcion, who rejected the Acts of the Apostles.⁸¹

These African church fathers played decisive roles in addressing doctrinal and theological challenges in the early church, influencing major councils such as Nicaea and Ephesus. Their contributions affirm that Africans are foundational stakeholders in Christianity and Christian Theological Education.⁸²

The Africentric Theological Education and Africentric Professionalism of Africa's Church Leaders: Antidotes to Eurocentric Colonization and Corruption in Africa

Recent studies indicate that Western missionaries and Eurocentric biblical scholars colonized African traditions, Christianity, and biblical studies. Adamo notes that this process began with missionary-established institutions that imposed European teaching methods, cultural values, and biblical interpretations while neglecting African religion and culture.⁸³ This produced adverse psychological effects and distorted Christian practice and interpretation. Jesutunwase links scriptural misinterpretation, materialism, sexual scandals, and weak pastoral professionalism to the advent of Western Christianity and civilization.⁸⁴

Western Christianity also introduced social practices conflicting with biblical and African values, including divorce, individualism, disregard for elders, and diminished emphasis on virginity. Adamo observes cultural similarities between ancient Israelites and traditional Africans, likely arising from historical interactions.⁸⁵ Onleilove further highlights Africa's prominence in the Bible through references to Ethiopians, Cushites, and Egyptians.⁸⁶

Jesutunwase argues that early Africentrism shaped Judaism and provides a basis for authentic African Christianity.⁸⁷ This study therefore calls for decolonizing church leadership through Africentric theological education and pastoral professionalism, recognizing Africa as a formative ground for biblical worldview. These approaches affirm

⁷⁸ Ibid., 52.

⁷⁹ Enegho, *The Early Church*, 40.

⁸⁰ Ibid., 42.

⁸¹ Ibid., 44.

⁸² Ibid., 46.

⁸³ D. T. Adamo, *Explorations in African Biblical Studies* (Benin City: Justice Jeco Press and Publishers Ltd., 2005), 12–15.

⁸⁴ J. Jesutunwase, "Biblical Hermeneutics in Pentecostalism" (Unpublished manuscript, 2022), 3–5.

⁸⁵ D. T. Adamo, *Africa and Africans* (Benin City: Justice Jeco Press and Publishers Ltd., 2005), 50.

⁸⁶ Onleilove, *African Presence in the Bible* (Lagos: Heritage Press, 2021), 18–19.

⁸⁷ J. Jesutunwase, *Influence of Early Africentrism on Judaism: Basis for an African Christianity* (Lagos: African Theological Press, 2024), 7–10.

Africa's biblical heritage and cultural values as antidotes to Eurocentric domination and corruption.⁸⁸

The potential benefits include:

- i. Reducing spiritual decline and materialism among twenty-first-century African church leaders.
- ii. Curbing heretical teaching and preaching in contemporary African churches.
- iii. Raising the professional standard of pastors and church workers to meet global expectations.
- iv. Upholding the legacy of theological education and pastoral professionalism established by early African church fathers.

Africentric Theological Education and Africentric Pastoral Professionalism: Promoters of African Arts, Culture, Morality in Church Leadership and National Economic Development

African states, though independent, remain indirectly influenced by Western colonialism. Eurocentrism has fostered corruption among African church leaders, including abuses of prosperity theology, materialism, egocentrism, and sexual misconduct, negatively affecting congregants and undermining holistic African development. Africentric Theological Education, Africentric Pastoral Professionalism, and other aspects of African theology are liberational and contextual, addressing Africa's challenges. "African Christianity is the synthesis between Christianity and African traditional religion."⁸⁹ This section examines the "Duo" as panaceas for the negative effects of Eurocentrism in African church leadership and as promoters of African arts, culture, morality, and national development.

ai. Impacts of Africentric Theological Education and Africentric Pastoral Professionalism on African Arts and Culture

The curriculum emphasizes the biblical roots of African artistic and aesthetic expressions, paralleling Ancient Israelite practices, correcting Western misconceptions of African arts as pagan.⁹⁰ It highlights: (i) similarities in traditional marriage rituals, (ii) visual arts such as sculpture and pottery,⁹¹ and (iii) symbolism and spirituality in arts.⁹² Africentric-trained church leaders are encouraged to preach and teach the Bible in culturally relevant ways, ensuring worship reflects Africentric principles while avoiding syncretism.⁹³

aii. The Relevance of Art in Christianity

⁸⁸ Ibid., 12–13.

⁸⁹ William, J., "African Holism: A Model for the Contemporary Quest" (2023), <https://www.researchgate.net/publication>.

⁹⁰ Jesutunwase, J. S., *Impact of African Culture on Christian Marriage in Nigeria: A Yoruba Cultural Experience* (Chisinau: Lambert Academic Publishing, 2022).

⁹¹ Adeade, W., "The Art of Yoruba Language School Australia Ltd" (2025), <https://www.yorubaisa.com.au/blog/2019/3/11/on-letting-go-reij...>, accessed February 8, 2025.

⁹² Gower, R., *The Lion Handbook to the Bible* (London: David and Pat Alexander, 1992); Adeade, W., "The Art of Yoruba Language School Australia Ltd" (2025), <https://www.yorubaisa.com.au/blog/2019/3/11/on-letting-go-reij...>, accessed February 8, 2025.

⁹³ Donovan, W. O., *Biblical Christianity in African Perspective* (United Kingdom: The Paternoster Press, 1995).

Art is within God's will

God recognizes the significance of art, guiding humanity in its use for worship and devotion, as seen in the beautification of the tabernacle and in New Testament artistic expressions.⁹⁴

It Brings Glory to God

Art draws people closer to God, not as an object of worship, but as a medium to glorify Him through creation.^{95, 96}

It Brings the Church into a Deeper Relationship with God

Art engages the five human senses – eyes, nose, tongue, ear, and skin – deepening understanding of biblical and theological aestheticism.⁹⁷

b. Impact of Africentric Theological Education and Africentric Pastoral Professionalism on Morality in Church Leadership of Africa

Africentric Theological Education and Pastoral Professionalism aim to reduce immorality among African church leaders. Africans possessed strong moral values and traditions before Western Christianity introduced Western civilization and vices. Selected cultural leadership legacies of Ancient African Kingdoms can be incorporated into theological education to model Africentric Pastoral Professionalism.

i. An Africentric Servant–Leadership

Servant-leadership prioritizes serving others over accumulating power. Contemporary leaders are encouraged to emulate African heroes who exemplified service to their generations.

ii. An Africentric Holistic Approach

Holistic leadership balances personal and professional growth while fostering communal interdependence.^{99, 100} Pre-Eurocentrism, Africans valued practices like oath-taking in marriage and leadership, rooting morality in ethics and social well-being.¹⁰¹ Similar practices existed in Ancient Israelite tradition, linking ethics and religion.¹⁰² Eurocentric theological education gradually displaced these virtues, introducing social vices such as divorce, pre-marital sex, dishonor to elders, and sexual immorality.¹⁰³ Avoiding

⁹⁴ Christianity and Christian Art, “World Religions in Art – Minneapolis Institute of Art” (2025), <https://www.artsmia.org/christianity>.

⁹⁵ How Can Art Bring Glory to God? (2025), <https://p2c.com/students/articles/using>.

⁹⁶ What Do We Worship God with Art? (2025), <https://www.gcu.edu/blog/spiritual-life>.

⁹⁷ Brent, S., “An Aesthetic Approach to Religion” (2023), <https://www.researchgate.net/publication>, July 5, 2025.

⁹⁸ Adeyemo, M., *What is Servant Leadership?* (2020), <https://www.techtarget.com/research>.

⁹⁹ Doyle, R., *Holistic Leadership in Africa* (2022).

¹⁰⁰ William, J., *African Holism: A Model for the Contemporary Quest* (2022), <https://www.researchgate.net/publication>.

¹⁰¹ William, J., *African Holism: A Model for the Contemporary Quest* (2019), <https://www.researchgate.net/publication>.

¹⁰² Adenuluka, S., *The Impact of Christianity on the Socio-Cultural Heritage of the O-Kun Yoruba* (2008), in A. Olukoju, O. Apata, & O. Akinwumi (Eds.), *North East Yorubaland: Studies in the History and Culture of a Frontier Zone* (Ibadan: Rex Charles), 134–142.

¹⁰³ Jesutunwase, J. S., *A Biblical Aestheticism in African Perspective* (Chisinau: Lambert Academic Publishing, 2024).

syncretism,¹⁰⁴ contemporary leaders are urged to recover and apply these enduring African moral principles to address modern ethical and social challenges.

Africentric Theological Education and Africentric Pastoral Professionalism: Agents of National Economic Development in Africa

The Covid-19 pandemic and rising global insecurities have severely affected Africa, with challenges like terrorism, conflict, border closures, health crises, economic decline, and political instability hindering development, especially economically. Africentric Theological Education and Pastoral Professionalism are essential in addressing these issues, offering strategies for African church leaders and educators to confront current and future challenges.

Needs for the Implementation of Africentric Missionary and Africentric Interpretation of the Bible for Therapeutic and Economic Needs in Post-COVID-19 Africa

Africentric missionary efforts present the gospel in culturally relevant ways, addressing spiritual, economic, and holistic needs.^{105,106} Rooted in African communalism and biblical principles, this approach supports victims of insecurity and health crises, integrating African herbal medicine with biblical hermeneutics, prayer, fasting, and scripture recitation for healing.^{107,108}

Strategizing for the Economic Growth of the Church and Nations in Post-Corona Africa via Africentric Theological Education and Africentric Pastoral Professionalism

Africentric theological education and pastoral professionalism equip churches to foster economic resilience.^{109,110} Socio-economic decay stems from disobedience to biblical economic principles. Churches must cultivate a biblically informed economic mindset: recognizing wealth as God's, blessing others, rejecting materialism, and safeguarding faith.^{111, 112}

Practical measures include decentralizing church management to improve donation distribution and grassroots support.^{113, 114} Churches should educate members on responsible wealth stewardship and support small-scale businesses, with large businesses and government complementing these efforts. Empowerment requires: (1) equipping the poor

¹⁰⁴ Donovan, W. O., *Biblical Christianity in African Perspective* (United Kingdom: The Paternoster Press, 1995).

¹⁰⁵ Jesutunwase, J. S., "The Effect of Global Insecurities on the Church in the Post-Corona World: A Study Case of the Church in Africa" (Chisinau: Lambert Academic Publishing, 2023).

¹⁰⁶ Enegho, F. E., & Jesutunwase, J. S., *Church History and Africentric Missiology: A Study of the Nigerian Church* (Nigerian Journal of Church History and Missiological Studies, 2019).

¹⁰⁷ Ezekwesili, O. J., Ozioma, O., & Antoinette, N. C., *African Traditional Herbal Medicine* (2020), <https://www.intechopen.com>.

¹⁰⁸ Jesutunwase, J. S., "The Effect of Global Insecurities on the Church in the Post-Corona World," 2023.

¹⁰⁹ Nabadan, S., "Insecurity Challenges, Kidnapping is Another Form of Insecurity" (2017), <https://www.inforguidenigeria.com>.

¹¹⁰ Alonge, N. F., *Measurement and Evaluation in Education and Psychology* (Ado-Ekiti: Adebayo Printing, 2004).

¹¹¹ Ibid.

¹¹² Howard, W. S., *The Caring Church: A Guide for Lay Pastoral Care* (USA: Library of Congress Cataloguing in Publication Data, 1990).

¹¹³ Ikoya, P. O., *Decentralization of Education Management in Nigeria* (Lecture Handout, University of Ado-Ekiti, 2005).

¹¹⁴ Jesutunwase, J. S., "Effects of Covid-19 Pandemic on the Economy of the Church in Nigeria" (2020).

and weak to participate in economic governance,¹¹⁵ and (2) urging governments and economic actors to promote welfare without fostering dependency.¹¹⁶

Educating Christians on legitimate business ventures addresses limited business literacy, which undermines church finances.^{117,118,119} Utilizing qualified human resources for practical business training enhances economic status for individuals and nations.

Conclusion

This paper investigated the impacts of Africentric Theological Education and Pastoral Professionalism on Africa's church leadership: catalysts for moral and economic development of churches and nations in Africa. It examined the significance of Africentrism in church leadership and highlighted the positive legacies of theologically educated and professional African church leaders as worthy models for contemporary African clergy. The study identified urgent needs for Africentric Theological Education and Africentric Pastoral Professionalism to address sexual scandals, spiritual decline, materialism, heretical teachings, and poor theological standards among Africa's church leaders. The paper also uncovered the negative impacts of Eurocentric Theological Education and Western Christianity, which, coupled with Western civilization, colonized Biblical interpretation, African Christianity, and cultural values. These influences negatively affected the African psyche, leading to moral and social issues such as individualism, divorce, oath-breaking, and disregard for elders. To remedy this, the research advocates adopting Africentric Theological Education and Africentric Pastoral Professionalism as catalysts for restoring moral discipline and fostering economic growth in Africa's churches and societies. Importantly, the paper clarifies that it does not seek to condemn Eurocentric Theological Education, but rather to recommend it as a complementary system alongside Africentric frameworks, ensuring a more balanced, contextual, and culturally relevant theological education for Africa's church leadership.¹²⁰

Recommendations

1. African church leaders must fear God and serve Him sincerely, achievable through sound Africentric Theological Education and Pastoral Professionalism, reflecting African cultural values in line with Biblical teachings, enforced by a united Council of Churches in Africa.
2. The Council of Churches in Africa should formulate policies mandating Africentric Theological Education and Pastoral Professionalism for all church leaders across the continent.
3. Church leaders who default should face sanctions to curb heretical preaching, doctrinal errors, and corrupt practices. Leaders amassing wealth through heresies must desist, as divine judgment awaits them.

¹¹⁵ Nabadan, S., "Insecurity Challenges, Kidnapping is Another Form of Insecurity," 2017

¹¹⁶ Ibid.

¹¹⁷ Jesutunwase, J. S., "Effects of Covid-19 Pandemic on the Economy of the Church in Nigeria," 2020.

¹¹⁸ Ibid.

¹¹⁹ Abdulkareem, S., *Retirement Life Planning: Employee to Self-Employer* (Ilorin: Nathadex Publishers, 2005).

¹²⁰ Jesutunwase, J. S., *A Biblical Aestheticism in African Perspective* (Chisinau: Lambert Academic Publishing, 2024).

4. Pentecostal leaders neglecting theological education should embrace the legacies established by Early Africa's Church Fathers.
5. Africentric Theological Education and Pastoral Professionalism should stress love of neighbor, encouraging the wealthy to assist the poor, while empowering the poor through entrepreneurship initiatives and teaching legitimate business skills to improve economic well-being.
6. This study does not condemn Euro-American Christianity or Biblical Hermeneutics but calls African educators, theologians, lecturers, missionaries, and curriculum planners to adopt a balanced methodology, integrating Eurocentric and Africentric Hermeneutics to promote holistic church, theological, and societal development while preserving African Christian values.
7. While traditional African life must be considered carefully to avoid syncretism,¹²¹ the Africentric legacies of Early African Church Fathers and traditional leaders should be recovered. Emulating these cultural values and theological practices can help contemporary church leaders address moral decline, doctrinal distortions, and economic instability, fostering sustainable spiritual, moral, and socio-economic development in African churches and communities.

References

1. Abdulkareem, S. Retirement life planning: Employee to self-employer. Ilorin: Nathadex Publishers, 2005.
2. Abina, E. O. Biblical evangelism and the 20th-century church. Lagos: Word of Life Publishers, 1989.
3. Adamo, D. T. Decolonizing African biblical studies: 7th inaugural lecture. Abraka: Delta State University, 2004.
4. Adamo, D. T. Africa and Africans in the Old Testament. Benin City: Justice Jeco Press and Publishers Ltd, 2005a.
5. Adamo, D. T. Explorations in African biblical studies. Benin City: Justice Jeco Press and Publishers Ltd, 2005b.
6. Adeade, W. "The art of Yoruba language school Australia Ltd." Retrieved February 8, 2025, from <https://www.yorubaisa.com.au/blog/2019/3/11/on-letting-go-reij...>, 2025.
7. Adebisi, A. "Counter-production of effects of corruption on social and economic development." In F. Odekunle (Ed.), Nigeria: Corruption in development, pp. 1–20. Ibadan: University of Ibadan Press, 1986.
8. Adeosun, V. O. The technology of education. Ado-Ekiti: Greenline Publishers, 1998.
9. Adeyemo, M. "What is servant leadership?" Retrieved June 20, 2025, from <https://www.techtarget.com/research>, 2020.
10. Ademiluka, S. S. "The impact of Christianity on the socio-cultural heritage of the O-Kun Yoruba." In A. Olukoju, O. Apata, & O. Akinwumi (Eds.), North East Yorubaland: Studies in the history and culture of a frontier zone, pp. 134–142. Ibadan: Rex Charles, 2003.
11. Akinlua, A. A. The teaching profession: An introduction. Lagos: Bolabay Publications, 2004.
12. Alonge, N. F. Measurement and evaluation in education and psychology. Ado-Ekiti: Adebayo Printing (Nigeria) Limited, 2004.
13. Atchenemou, H. C., Raymond, H., Moyo, O., & Kornfield, B. Cross-cultural Christianity. Jos: Nigeria Evangelical Missionary Institute, 1989.

¹²¹ Donovan, . O., *Biblical Christianity in African Perspective* (United Kingdom: The Paternoster Press, 1995).

14. Awoniyi, S. "Religious ethics and leadership: Challenges for contemporary Nigerian society." In A. Dopamu (Ed.), *Religion, leadership and society: Focus on Nigeria*, pp. 134–142. Lagos: Free Enterprise Publishers, 2003.
15. Awoniyi, S. *Religious ethics and leadership: Challenges for contemporary Nigerian society*. Lagos: Free Enterprise Publishers, 2008.
16. Ayandele, E. A. *The missionary impact on modern Nigeria, 1842–1914: A political and social analysis*. London: Longman, 1966.
17. Ayeni, J. O. *Rudiments of philosophy of education*. Ibadan: Leadway Publishers, 2005.
18. Brent, S. "An aesthetic approach to religion." Retrieved July 5, 2025, from <https://www.researchgate.net/publication>, 2023.
19. Butler, E. C. *The Catholic encyclopedia* (Vol. 1). New York: Robert Appleton Company. Retrieved December 12, 2025, from <http://www.newadvent.org/cathen/01553d.htm>, 2008.
20. *Christianity and Christian art*. World Religions in Art – Minneapolis Institute of Art. Retrieved May 5, 2025, from <https://www.artsmia.org/christianity>, 2025.
21. Coleman, R. E. *The master plan of evangelism*. Michigan: Baker Book House Company, 1993.
22. Derek, Prime. *Bible guidelines*. Tain: Christian Focus Publications, 1997.
23. Donovan, W. O. *Biblical Christianity in African perspective*. United Kingdom: The Paternoster Press, 1995.
24. Effiong, J. U. "The boom and bane of biblical eisegesis in Nigeria." *Journal of Religious Studies (JORS)* 8, no. 1 (2015).
25. Enegho, F. E. *The early church: History and doctrines*. Benin City: Everblessed Publishers, 2009.
26. Enegho, F. E. *Lecture notes*. Anyigba: Kogi State University (Postgraduate Class), 2011.
27. Enegho, F. E. *German missionaries and their impact on Christianity in Nigeria, 1842–2000*. Ilorin: Nathadex Publishers, 2017.
28. Enegho, F. E., & Jesutunwase, J. S. "Church history and Africentric missiology: A study of the Nigerian church." *Nigerian Journal of Church History and Missiological Studies (NJOCHAMS)*, 2019.
29. Evaristus, B. *Africentric identity towards an authentication*. Sage, 1998.
30. Ezekwesili, O. J., Ozioma, O., & Antoinette, N. C. *African traditional herbal medicine*. Retrieved June 30, 2025, from <https://www.intechopen.com>, 2020.
31. Gboyega, O. *Corruption and democratization in Nigeria*. Lagos: Overview Publishers, 1996.
32. Gower, R. *The Lion handbook to the Bible*. London: David and Pat Alexander, 1992.
33. Hill, N. *Think and grow rich*. Toronto: Ballantine Publishing Group, 1960.
34. Howard, W. S. *The caring church: A guide for lay pastoral care*. USA: Library of Congress Cataloguing in Publication Data, 1991.
35. "How can art bring glory to God?" Retrieved May 5, 2025, from <https://p2c.com/students/articles/using>, 2025.
36. Idowu, E. B. *Olodumare: God in Yoruba beliefs*. Lagos: Longman, 1996.
37. Ikoya, P. O. *Decentralization of education management in Nigeria (Lecture handout)*. University of Ado-Ekiti, 2005.
38. Illife, J. *Honour in African history*. Cambridge: Cambridge University Press, 2005.
39. Jain, R. B. "Towards a corrupt-free sustainable development: Emerging paradigms in the 21st century." PSA EC Mid-Term Conference, Abuja, 2003.
40. Jesutunwase, J. S. *7 secrets of success: A case study of Christian Religious Studies (CRS) students*. Ado-Ekiti: God's Mercy Graphic Press, 2015.
41. Jesutunwase, J. S. *A biblical aestheticism in African perspective*. Chisinau, Republic of Moldova: Lambert Academic Publishing, 2022a.
42. Jesutunwase, J. S. "Biblical hermeneutics in Pentecostalism." *International Journal of Arts, Communication and Pedagogy*, Anyigba, 2022b.

43. Jesutunwase, J. S. "Impact of African culture of Christian marriage in Nigeria: A Yoruba cultural experience." *UMA Journal of Religious Studies* 1, no. 1 (2022c).
44. Jesutunwase, J. S. *Africentrism and professionalism's impact on Africa's church leadership*. Chisinau, Republic of Moldova: Lambert Academic Publishing, 2023a.
45. Jesutunwase, J. S. *Corruption among church leaders in Nigeria, 1995–2015: A socio-historical assessment*. Chisinau, Republic of Moldova: Lambert Academic Publishing, 2023b.
46. Jesutunwase, J. S. "The effect of global insecurities on the church in the post-corona world: A study case of the church in Africa." *International Relations and Diplomacy* 11, no. 6 (2023c).
47. Jesutunwase, J. S. *Yagba traditional marriage in Nigeria, 1985–2010: Impacts of Sudan Interior Mission and Evangelical Church Winning All*. Chisinau, Republic of Moldova: Lambert Academic Publishing, 2023d.
48. Jesutunwase, J. S. *Influence of early Africentrism on Judaism: Basis for an African Christianity*. Chisinau, Republic of Moldova: Lambert Academic Publishing, 2024.
49. Masaazi, J. C. *The theory and practice of educational administration*. Warri: Okienriate and Co., 1991.
50. Molefikete, A. *Afrocentricity*. Trenton, NJ: Africa World Press, Inc., 1998.
51. Munroe, M. *The spirit of leadership*. USA, 2005.
52. Nabadan, S. "Insecurity challenges, kidnapping is another form of insecurity." Retrieved June 30, 2025, from <https://www.inforguidenigeria.com>, 2017.
53. Obaje, A. S. "Christianity as a deception for cultural domination in Africa: An exemplification of Ngũgĩ wa Thiong'o's writing." *UMA: Journal of Philosophy and Religious Studies*, 2006.
54. Oderinde, J. T. *An introduction to Christian social ethics*. Oro: Eveoye Printing Press, 1990.
55. Ogunbiwaje, J. S. "Effects of Boko Haram insurgency on the church in Nigeria." *Ankpa Journal of Arts and Social Sciences* 15, no. 1 (2014).
56. Olopoenia, S. O. *A political economy of corruption and underdevelopment*. Faculty Lecture Series No. 10, University of Ibadan, 1999.
57. Onleilove, A. "The Black presence in the Bible: Uncovering the hidden ones." Retrieved July 18, 2025, from <https://sojo.net/articles/faith-action/black/presence-bible-uncovering-hidden-ones>, 2021.
58. Otite, F. "On sociological study of corruption." In F. Odekunle (Ed.), *Nigeria: Corruption in development*, Ibadan: University of Ibadan Press, 1986.
59. Okwueze, M. L. *Ethics, religion and society: A contemporary perspective*. Nsukka: Price Publishers, 2013.
60. Peretomode, V. F. *Educational administration: Applied concepts and theoretical perspectives for students and practitioners*. Lagos: Joja Educational Research and Publishers Limited, 1996.
61. Ralph, M. *The shepherd's staff*. India: Thomas Press Ltd, 2001.
62. Rod, B. "What is theological education?" Retrieved April 4, 2025, from <https://www.rodbenson.com/2020/02/20>, 2020.
63. Ryle, J. C. *Practical religion*. USA: EP Books, 2010.
64. Sanders, O. J. *Spiritual discipleship*. USA: Zondervan Publishing House, 1994.
65. Watchman, Nee. *The normal Christian worker*. Hong Kong: Unity Printing Press, 1996.
66. "What is the concept of morality in African traditional religion?" Retrieved June 6, 2025, from <https://www.academicsearchjournals.org>, 2024.
67. "What is theological education?" Retrieved May 16, 2025, from <https://www.linkedin.com/pulse>, 2025.
68. William, J. "African holism: A model for the contemporary quest." Retrieved July 6, 2025, from <https://www.researchgate.net/publication>, 2023.
69. Yakubu, D. M. *Effects of corruption on good governance and sustainable development in Ankpa Local Government Area*. Unpublished M.Sc. Thesis, Kogi State University, Anyigba, 2011.



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by-nc-sa/4.0/>).