

theologies and cultures

Vol. IX. No. 2, December 2012

On Leadership

Editor

M. P. Joseph

Editor [Chinese]

Yatang CHUANG

Associate Editors

Chhong-fat CHEN

Po Ho HUANG

Jui Hsiang LIANG

Augustine MUSOPOLE

Chong-yiau Wong

Fuya WU

Consulting Editors

Tissa BALASURIYA, Sri Lanka

Mark BURROWS, USA

Wentuan CHEN, Taiwan

Enrique DUSSEL, Mexico

Virginia FABELLA, Philippines

Dwight N. HOPKINS, USA

Chi Li HUNG, Taiwan

Abraham, K.C, India

Yong-Bock KIM, Korea

Jessi MUGAMBI, Kenya

Michael NORTHCOTT, Britain

Teresa OKURE, Nigeria

Choan-Seng SONG, Taiwan/USA

Elsa TAMEZ, Costa Rica

Lieve TROCH, Netherlands

Yen Ren TSAI, Taiwan

WONG Wai Ching Angela, Hong Kong

Contents

Editorial

Third World Maladies: Flawed Leadership
or Intelligent Design? 5

On Alternate Leadership

The Challenge of Responsible Political
Leadership in Africa:
Theological Reflections
Cletus N. Chukwu 15

St. Luke's Portrait Of Leadership
And The Kenyan Context
*Joseph Koech and
Caroline Sitienei* 31

Education For Developing Interfaith
And Intercultural Awareness:
Toward Global Peace And Harmony
Yusak Budi Setyawan 45

Understanding Culture

Nandi Traditional 'Woman To Woman
Marriages' And Their Effect On
The Spread Of HIV / Aids
*Rebecca Singoei
and Emily J. Choge* 59

從詮釋學反思普世教協宗教對話的理論與實踐
莊雅棠

75

THEOLOGIES AND CULTURES is an academic journal dedicated to inter-disciplinary research and scholarly exploration in the field of theology and its interplay with the social, economic, political and cultural dimensions of people. The journal is committed to promoting engaged dialogue of different faith traditions and theological formulations in view of creating communities of justice and mutual understanding.

Views expressed in this journal are those of the authors, and do not necessarily reflect, those held by the editorial board of THEOLOGIES AND CULTURES or of FCCRC or its sponsors.

Copy right @ Chang Jung Christian University & Tainan Theological College and Seminary
All rights reserved. Reproduction of articles is allowed with an acknowledgement of the source.

ISSN no. 1813-7024

Editorial correspondence, submission of articles, book reviews, and books for review should be send to *THEOLOGIES AND CULTURES*, FCCRC, Chang Jung Christian University, Kway Jen, Tainan, Taiwan, e-mail: mpjoseph@mail.cjcu.edu.tw

Business correspondence should be addressed to *THEOLOGIES AND CULTURES*, FCCRC, Chang Jung Christian University, Kway Jen, Tainan, Taiwan; e-mail: fccrc@mail.cjcu.edu.tw

This periodical is indexed in the *ATLA Religion Database*®, a product of the American Theological Library Association, 300 S. Wacker Dr., Suite 2100, Chicago, IL 60606, USA. email: atla@atla.com,
[www:http://www.atla.com](http://www.atla.com).

Editorial

Third World Maladies: Flawed Leadership or Intelligent Design?

“Good Governance” is an overarching slogan in the political and economic arena promoted by the World Bank, International Monetary Fund, and other global financial and political institutions. This slogan is meant to impress upon the public that the ever increasing poverty and “under development” in the third world is the result of corrupt and inept political leadership of these respective nation states. Therefore to overcome human misery, political leadership should abandon their claim on governments, and the economy should be free from (corrupt) social and political regulations. However, the fact is that global economic order since the beginning of the third world debt crisis was regulated by the same World Bank and IMF doctrines through their infamous policies known as Structural Adjustment. These global financial managers,¹ at the inception of the Structural Adjustment regime, proposed that the third world countries seldom require political planning; what they require is to implement the designs drawn by the experts of IMF and World Bank. This argument implies that third world nations should not be ruled by leaders with political consciousness, but by techno-bureaucrat, who has the ability to implement and supervise the IMF-World bank blue prints. The techno-bureaucrat should maintain their primary loyalty and commitment to the Bank doctrines and their authors than to the people

¹Former President Julius Nyerere of Tanzania termed IMF as “The International Ministry of Finance.”

whom they rule. The world around witnessed the change of leadership from political personal to Army generals or techno-bureaucrats.

Nonetheless, after several years of Structural Adjustment regimes around the world, poverty and misery have increased. Julius Nyerere in an interview with Ikaweba Bunting observed:

“We took over a country with 85 per cent of its adult population illiterate. The British ruled us for 43 years. When they left, there were 2 trained engineers and 12 doctors... When I stepped down there was 91 percent literacy and nearly every child was in school. We trained thousands of engineers and doctors and teachers. Between 1988 and 1998 Tanzania has been signing on the dotted line and doing everything the IMF and the World Bank wanted. But during the same period Tanzania's per-capita income declined from \$280 to \$140; enrollment in school has plummeted to 63 per cent and conditions in health and other social services have deteriorated.”²

The political function behind the construction of the discourse on good governance was the need to hide the bank's responsibility in the colossal failure of Structural adjustment policies, and the subsequent increase of human misery of the poor communities around the world. Through this slogan of good governance, they shifted the blame from their shoulders to the victims themselves. A second function perhaps is to further weaken the political structures of the world around.

Corruption for “effective”Governance

This observation is not to suggest that corruption and bad governance are only constructed myths. That is not the case. Corruption has become so insane, and is one of the most visible forms of untruth. The crisis now is that this untruth is so pervasive, and has percolated into all areas of human life. Society started to look at corruption as normative, a feeling that there is no alternative for things to be done.

²Ikaweba Bunting, “The Heart of Africa: Interview with Julius Nyerere on Anti-Colonialism,” in *New Internationalist Magazine*, Issue no. 309, January-February, 1999. < <http://www.hartford-hwp.com/archives/30/049.html>.

Ethics has suspended when corruption was converted as the norm for governing human life.

Moreover, since life is the greatest truth, the untruth of corruption amounts to the negation of life. Accounts of corruption unravel how political hierarchies conjoin with economic power to deprive the poor their right to have relationship with life-giving natural resources. Corruption in simple language is looting, daylight robbery by the privileged, and robbing of the very means of survival of the poor and the marginalized.

The question that the privileged often wrestle with is how effectively they could displace the aboriginal communities from the land, in the name of coal, or uranium, or iron mines; or for building dam to irrigate the lawns of the urban elites. By offering economic incentives to political hierarchies, the economic power accomplishes their goal of appropriating the resources for themselves, and in this process they accelerate the murder of the poor. This is not a simple local phenomenon, but has an international character.

An auto-biographical account by John Perkins titled “Confessions of an Economic Hitman” unravels the death dealing nature of corruption and deception engineered by the Multinational Corporations, World Bank, and IMF. Perkins worked directly with the heads of the World Bank, IMF, and other global financial institutions, and was considered for many years as one of the leading economists in the world. Perkins made economic projections, and calculated the development priorities of the countries around the world. Later he identified himself as an economic hitman and defined the EHM’s as:

“[H]ighly paid professionals who cheat countries around the globe out of trillions of dollars. They funnel money from the World Bank, the U.S. Agency for International Development, and other foreign ‘aid’ organizations into the coffers of huge corporations and the pockets of a few wealthy families who control the planet’s natural resources. Their tools include fraudulent financial reports, rigged elections, payoffs, extortion, sex, and murder. They play a game as old as

empire, but one that has taken on new and terrifying dimensions during this time of globalization."³

Before the confession of John Perkins, David L. Budhoo, a former economist of IMF confronted the human consciousness with a rather theological statement. After several years of highly lucrative work with IMF he submitted a 150 page resignation letter to the President explaining why he resigned. In this letter Budhoo writes:

"Today I resigned from the staff of the International Monetary Fund after over 12 years, and after 1000 days of official fund work in the field, hawking your medicine and your bag of tricks to governments and to peoples in Latin America and the Caribbean and Africa. To me, resignation is a priceless liberation, for with it I have taken the first big step to that place where I may hope to wash my hands of what in my mind's eye is the blood of millions of poor and starving peoples. Mr. Camdessus, the blood is so much, you know, it runs in rivers. It dries up too; it cakes all over me; sometimes I feel that there is not enough soap in the whole world to cleanse me from the things that I did do in your name and in the name of your predecessors, and under your official seal."⁴

Hegemonic discourse on Corruption

Corruption is an old institution in human history. Different shades of corruption prevailed for centuries, but in recent years corruption has become an issue for public discourse through the establishment of Transparency International in 1993, and the publication of its annual journal Corruption Perception Index since 1995. The journal, one of the most dominant voices in creating a perspective with regards to what constitute corruption, ironically was created by a formal regional director of the World Bank. The professed aim of the organization is to curb political and public corruption in developing nations and the independent nations belonged to former Soviet Union. Peter Eigen, the founder, had the strategic support of the World Bank and the

³John Perkins, *Confessions of an Economic Hit Man* (San Francisco: Berrett-Koehler Publishers, Inc., 2004), p. ix.

⁴Quoted by Anthony Swift, "Moonlight, bulldozers and the honeypot," in *The New Internationalist*, No. 189, November 1988, p.8.

International Monetary Fund-the two organizations that Perkins and Budhoo identified as the soul of international corruption. The concept of corrupt free good governance constructed by Transparency International was aimed at offering rationality to the neo-liberal economic doctrines that the Bank sold around the world as the only soteriological principle for the nations around the world.

Transparency International proposed a one-dimensional statistics based representation of corruption. This one dimensional mathematical definition suggests that corruption is the misuse of public power for private gains. It is further explained that obtaining private gain through abuse of entrusted power by people in government, both politicians and bureaucrat fall in the purview of corruption.

This definition of political corruption is rather a flawed one. Behind this definition lies a Eurocentric view which holds that the “occident enjoyed a precarious balance of social forces,”⁵ which prevents societies from falling into corrupt practices. Since the non-western societies are predominated by despotic rulers, they are more prone to corrupt practices. The Eurocentric view further holds that a binary between public and private found in occidental societies encouraged the growth of rational public laws to regulate social life. This argument is based on two assumptions: 1. Public and private realms are exclusive; 2. The only violations that need to be classified as corrupt or illegal are those that occur in or affect the public realm. The crisis with the non-western societies is that the differentiation between the private and the public are not mature, and as a result the private interest overlaps the public. It is very seldom one makes a distinction between the two realms, and that is the reason for increased corruption.

This logic however is truncated. Public-private polarity is not as real as it appeared to be; these domains are interlocked. Moreover, this category is the creation of the colonial administration to account the specific functions of the colonial army personals and other colonial bureaucrats. Colonial discourse divided the public as primordial

⁵John M. Hobson, *The Eastern Origins of Western Civilization* (Cambridge: Cambridge University Press, 2004), p. 17

public and civil public, where the primordial public denotes institutions such as religious organizations, family, and community whereas civil public constitutes functions related to the state alone. Colonial army personals who were physically away from their primordial public operated in the civil public. Later the civil public was considered as public, in the public-private polarity.

Narrative to delegitimize state?

However, with the advent of neo-liberal economic system, the civil public, unlike the time of colonial hegemony, is not a separate realm with independent bodies of control. The life of the civil public is regulated by the self-regulating market. Social and political relations are embedded within the logic and structures of the market.⁶ And the growth of market necessitated a process of de-embedding economic forces from cultural and social world, and freeing it from all forms of control.

Market soteriology also ensured that the state will not intervene in the ongoing process of selling and buying of fictitious commodities. The freedom of commodities to engage in limitless exchange is euphemized as the ultimate source of progress of human societies. But to ensure the freedom of market space, non-interference from the social and political agencies is a prerequisite; thus, reconstruction of the public realm is warranted. The result was the de-legitimation of the public by destroying the credentials of the public. The engaged discourse of market values created a sense in people's mind that the state is dangerous, is anti-people, while the market is human friendly. Regulations which are essential features of the public may lead to curtailing the freedom in private life. The most serious conflict in society according to the neo-liberal pundits is the conflict between market freedom and the elementary requirements needed to maintain an organized social life.

Global Financial organizations attempted two things to de-legitimize the state to establish the hegemony of the market. Creation of the conditions of corruption in the third world was the first attempt. One of the common political dramas since the mid-fifties onwards was the

⁶Karl Polanyi, *The Great Transformation, The Political and Economic Origins of our Time* (Boston: Beacon Press, 1944), p. 71

overthrow of democratically elected governments in the third world through staged managed military coups. This was not the fate of one or two countries, but almost all over Asia, Africa and Latin America. Later studies unraveled that western governments and their military intelligence agencies were behind the coups and for providing protection to the corrupt military regimes. Mobutu Sese Seko is considered as an epitome of corruption, who was made as the ruler after the murder of democratically elected Patrice Lumumba, who was hailed as the hero of Congolese independence. According to a *Guardian* report: “This heinous crime was a culmination of two inter-related assassination plots by American and Belgian governments, which used Congolese accomplices and a Belgian execution squad to carry out the deed.”⁷ US and Belgian forces found a proxy for their rule in the person Mobutu Sese Seko, a military officer who “swallowed all his country's politics, building a highly centralized state in which power radiated from his presidential palace and tales of his nepotism and corruption, including Concorde-flown shopping trips to Paris, were legion.”⁸ Mobutu presided over the country for some four decades, despite myriad reports of abuses and human-rights violations, and was one of the biggest African recipients of U.S. funds. A *New York Times* report suggested that “his systematic looting of the national treasury and major industries gave birth to the term “kleptocracy” to describe a reign of official corruption that reputedly made him one world's wealthiest heads of state.”⁹

Nations and organizations that offered patronage to the corrupt regimes later also published stories of corruption to weaken the faith of people in political mediation to organize their social and community life. The waning rationality of the state helped the market to place itself as an alternative to the state forces. The market assumed the right to mediate social and individual life, and it subsumed the state as an agency to offer protection to the market.

⁷<http://www.guardian.co.uk/global-development/poverty-matters/2011/jan/17/patrice-lumumba-50th-anniversary-assassination>.

⁸Ishaan Tharoor, “Down with dictators, Mobutu Sese Seko,” in *Time*, Thursday, Oct. 20, 2011.

⁹Howard W. French, “Mobutu Sese Seko, 66, Longtime Dictator of Zaire,” *New York Times*, September 8, 1997.

Function of the state has changed from protecting people to protecting market from the people. It is often considered that the people and especially those who are marginalized from the market; namely, the poor are a threat to the exploitative market and as a result the state assumed the role of the police to give security to the market forces.

Profit and corruption: are they the same?

Further, when the state was subsumed under the market, the majority of the functions done exclusively by the state was transferred to the domain of the market. The security system is one such example. Jail, postal service, and many other exclusive domains of the states are now for grab in the market space. The global market has promoted the development of privately owned security agencies such as the infamous Backwaters around the world to offer protection to individuals and corporate groups, otherwise a sole responsibility of the state. In certain third world countries, these private securities firms organize everything as a marketing function-necessary documentation for business ventures, fixing prices, clearing people from their natural habitats, eliminating potential business rivals, and other responsibilities for a price. These groups are well integrated into the free market system, and they showed a tremendous capacity to grow. The annual turnover in this industry is beyond any means to predict since the huge volumes exchanged in the security markets are not done through proper account books. The accounted amount in this private security market was worth \$138.6 billion in 2007, and was registering a growth rate of 7.4% annually.¹⁰

Growth of private security firms took over the exclusive realms of the state, and in that process also de-legitimized the existence of the state. This development is not natural, but was designed to subsume all social realities under the logics of the market.

Attempts to locate corruption in the level of moral crisis, hence, is a flawed attempt. The term corruption often refers to payments made by people to state functionaries for the services that they are ought to

¹⁰Freedonia, "World security services: Industry study with forecasts for 2012 & 2017," in *Brochure of Report No. 2395*, September, 2008 (Cleveland, OH: The Freedonia Group Inc.) Also in <http://www.freedoniagroup.com/brochure>.

offer to the public. Since the services are not in the form of commodities, the payment of them is considered as illegitimate. As explained by Prabhat Patnaik: “[U]nderlying the concept of "corruption" there is a distinction between two spheres, a sphere of free commodity exchange, and a sphere outside of the free commodity exchange.”¹¹ The term corruption is seldom used to denote the unjust practices taking place in the realm of free commodity exchange. A study conducted by the Union Ministry of Corporate Affairs in India showed that pharmaceutical companies are collecting exorbitant price from the poor patients, and those practices are never been labeled under the rubrics of corruption. “As per government rules, drugs under price control can be sold in the market after adding 100 per cent maximum allowable post-marketing expense to the production cost. But the study blames the drug companies for adding another 203 per cent to 1,123 percent.”¹² Novartis, a Swiss-based multi-national pharmaceutical company sells its cancer medicine Gleevec, used in treating chronic myeloid leukemia and other cancers, for about \$2,600 a month, while its generic version cost less than \$175 per month. For Novartis, it is their right; not corruption, but a morally veracious practice allowed in the market domain to produce larger common good for the people.

Discourse on corruption thus is a deception. “The elimination of "corruption" simply means that the boundary between these two spheres [the sphere of free commodity exchange, and the sphere outside of the free commodity exchange] must remain intact, must not be transgressed.”¹³ This proposition is totally unrealistic. Not control, but expansion of the market realm is the gospel of neo-liberal economic policies. In that process all relations are embedded within the market, accepting profit motivation as the soul of the life system.

¹¹Prabhat Patnaik, “Capitalism, Corruption, and the Subversion of Democracy and Secularism,” *MRZine*, June 2011.

¹²“Drug companies fleecing consumers: Study,” in *Deccan Herald*, June 15, 2012

¹³Prabhat Patnaik, “Capitalism, Corruption, and the Subversion of Democracy and Secularism,” *MRZine*, June 2011.

The debate on “good governance” by the promoters of neo-liberalism is another colonial project to capture and control the natural resources and labor power of the third world through the market forces.

Wealth creation, as market advocates, and which is the root of corruption should not be the goal of economic systems. Economic process should aim at humanizing society. Creation of wealth for the sake of wealth breeds violence and de-humanize individuals and communities. As Julius Nyerere often argued, “The well-being of a country is brought about by people, not by money.”¹⁴

m.p. joseph

¹⁴ Julius, K. Nyerere, *Ujamaa: Essays on Socialism*. (Oxford: Oxford University Press, 1968), 243

THE CHALLENGE OF RESPONSIBLE POLITICAL LEADERSHIP IN AFRICA: THEOLOGICAL REFLECTIONS

Cletus N. Chukwu¹

Abstract

In modern African states, as in other countries of the world, most citizens have high expectations from their political leaders. However, several leaders fail to improve the quality of services or standards of living for the people. This becomes a major source of distrust and lack of confidence on the credibility of leadership in our government institutions. In this paper, I shall attempt to explore and identify some factors that combine to constitute challenges to political leaders. Attempts shall also be made to incorporate with valid arguments whether or not there is responsible political leadership in African states. The extent to which our leaders and the general public contribute to the socio-political problems that confront us shall be examined. The rapidly increasing needs of modern society require leaders with wisdom, innovative and creative abilities so that they can address emerging social issues while legitimately using their power and influence. It is generally believed that good leaders inspire

¹ *Dr. Cletus N. Chukwu is Associate Professor of Philosophy, Dept. of Philosophy, Religion and Theology, at Moi University, Kenya.*

followers to willingly sacrifice their selfish interests for a higher cause. Undoubtedly, there are political leaders with commendable qualities and there are others without leadership skills in African nations. Thus, it is important to explore the causes of poor performance by the majority of our competent leaders. In this paper theological reflections on the character of responsible leadership shall be integrated and further employed in making recommendations on the way forward.

Introduction

Political leadership can propel a nation to an immense height in the standards of culture. It can transform a nation into a model for other nations. However, it is equally true that political leadership can erode achievements made in standards of culture, destroy the economy of a nation and drag the citizens into intractable civil war. In other words, we can learn from history that civilizations have either risen or fallen perhaps as a result of responsible or irresponsible leadership respectively. In some contexts, anarchy and barbarism have prevailed as the consequences of the actions of the political leadership of different nations. Therefore, leadership is unquestionably one of the crucial factors for the preservation of society and state and for the defense of world population in a world with nuclear arsenals and threats of global warming. This discourse focuses on the problem of political leadership in African states with the view to highlight some prevailing trends, issues, challenges and shortcomings that undermine responsible leadership on the continent. Critical comments based on theological insights from Biblical teachings have been used to gauge the manifestations of bad leadership as well as in giving direction to our response towards responsible political leadership for sustainable socio-economic development in African states. It may be noted that the critique of leadership in Africa does not imply that we do not have responsible leaders like Nelson Mandela. It does not mean that we have not grown in various facets of national affairs since the post-colonial period. Whatever African countries have already achieved in terms of national integration, education, industrialization, and women empowerment, they can do better if they can avoid most crises that often stem from struggle for political leadership and other adverse factors which stagnate development,

Concept of Leadership

In contemporary times, the different structures and facets of state and societal affairs require specialized knowledge and leadership skills. This engenders the question as to what leadership means or represents. Contextually, various and conflicting definitions of leadership have been advanced. Like many subjects of discussion, the concept of leadership has become complex and difficult to define perhaps because of the multiplicity of its aspects and our varying perceptions of the same. However, Gary Yukl observes that,

Leadership has been defined in terms of traits, behaviours, influence, interaction, patterns, role relationships and occupation of an administrative position... Most definitions of leadership reflect the assumption that it involves a process whereby intentional influence is exerted by one person over other people to guide, structure, and facilitate activities and relationships in a group or organization.²

First and foremost, leadership pertains to a legitimate process in which a leader guides, inspires, relates and mobilizes cooperation of people or groups towards sustainable achievement of a desired target or aspirations of an organization or nation. In the political leadership of a state, there is hierarchy in which one leader is at the apex position and seemingly assumes the highest responsibility in directing the socio-economic and political affairs of the state. The leader's influence and how he or she relates to subordinates and the entire citizenship can improve or endanger prevailing socio-economic and political situation. A political leader or head of state can easily influence an entire nation positively if the individual exhibited high integrity, commitment to the creation of empowering environment, rule of law, transparency and accountability, while acting within the provisions of constitutional powers vested in that leadership position. Thus, such a leadership will be an expression of responsible leadership.

This engenders the question which is central to this discourse: what is responsible leadership? There are bound to be varying and conflicting

² Gary Yukl (2002), *Leadership in Organizations 5th Edition*, New Jersey: Prentice – Hall Inc., p.2

views about responsible leadership. However, a common ground in our varying conceptualization of responsible leadership would show that the virtues, skills, tact and values associated with it must be the opposites of the nature of what may be characterized as irresponsible leadership. The notion of responsible leadership cannot be explained in a single sentence because of diverse attributes that must be reckoned in the character of a good leader or leadership. Briefly, one can assert that a responsible leader is one who is committed to guide, protect, care, serve and ensure order and justice in the distribution of or use of national resources. Apart from serving to solve the challenges that facing ordinary citizens, a responsible leader will not consider him or herself as superior to the subordinates or citizens and so will not try to live above the law.

Evangeline Anderson-Rajkumar contends that responsible leadership is one that is rooted in justice.³ This means that leaders must be sensitive to the pains which their fellow citizens feel, especially those that live in chronic poverty. She adds that the responsible leader does not take the glory for the struggle with his or her own people for justice.⁴ In her view, a responsible leader does not hesitate to be open to criticisms, in that, s/he understands there will be opposition which sometimes helps to widen our perspectives and thereby contribute to knowledge and development.⁵

The Quest for Responsible Leadership

In Africa, people yearn for such leaders whom they can have confidence in, and respond massively to his or her vision for integrity and development. The pace of economic growth and better standards of living have been slow compared to some Asian countries like Malaysia, Taiwan, South Korea among others, which made tremendous economic progress in contemporary times. Sadly, Africa hosts the majority of the world's poor nations even with the

³ Evangeline Anderson-Rajkumar (2009), "Engendering Leadership: A Christian Feminist Perspective from India" in Christoph Stuckelberger and Jesse N.K.Mugambi (eds), *Responsible Leadership: Global and Contextual Ethical Perspectives*, Nairobi: Acton Publishers, 2009, p.16 -17.

⁴ Ibid.

⁵ Ibid.

continent's huge natural resources as in D.R Congo, Sierra Leone, Zimbabwe, Angola, Sudan, Malawi, etc. Arguably, the widespread poverty in African states can be traced to lack of effective and morally responsible political leadership. The endowment of natural resources is not necessarily a major criterion for economic development and well-being of a people. There is ample evidence of nations which are doing well without the sort of natural resources that exist in many African states. In my view, it is all about pragmatic ideas, commitment to the ethical will of the people, and maintaining an ethical basis for political leadership.

The enormous influence of leadership on the populace requires that political power be exercised wisely and with caution. When political leaders fail to govern with care, it engenders more questions than answers. It breeds suspicion, dissent, frustration, ethnic hatred, social unrest and unpatriotic attitudes in society which can destabilize a nation's economy. In this context, Yukl points out that,

This great potential for influence is one reason so many people are interested in the ethical aspects of leadership. The subject has become especially salient in recent years. One reason may be a declining public trust of business and political leaders during the past three decades. Disillusionment about our leaders has been spurred by repeated scandals publicized in the new media, in books, and in movies. People have become increasingly cynical about the motives, competence and integrity of business and political leaders.⁶

Perhaps, one can assert figuratively that since the post-colonial era bad leadership has been like the disease of African states. The confidence that African people reposed on their nationalist leaders during the struggle for independence has long been eroded by lack of transparency in governance. Moreover this is compounded by leadership wrangles among politicians, misappropriation of public funds, dishonesty and frequent scandals.

⁶ Gary Yuki (2002), *Leadership in Organizations 5th Edition*, p. 401 - 2

Ferdinand Nwaigbo aptly remarks that a well-informed and oriented leadership is one which is capable of managing available human and economic resources to the disposal and well-being of citizens but this has not been the case in most African nations.⁷ This means that most Africans perceive some parameters with which they can duly confirm a responsible leadership in a state. Thus Africans of various nationalities and educational background frequently make inferences based on the prevailing or persistent social situation, insecurity, poverty prevalence rates, among other social problems and determine whether or not the leadership in our nations can be considered to be responsible. In Africa, it is common to notice that even when there is no pressure mounted by the citizenship on the leadership of a nation, political wrangling and conflicts continues to occur among our leaders. Presumably, it is not basically due to differences in dialogue pertinent to approaches to the enormous task of addressing urgent and pressing social problems and needs. Often, due to lack of humility for Christ's sake, and disrespect for each other among some leaders prolong tension is generated in which ordinary citizens suffer unnecessarily. Leaders should always remember that their positions are not only temporary but also their lives in this world.

Assessing Quality of Leadership

Some authors highlight the criteria with which we can determine whether the leadership of an organization is ethically responsible or irresponsible. By extension the same principles are applicable to leadership in any geopolitical entities with a view to knowing whether the manners of leadership are deficient of ethical and responsible political leadership. For instance, it would be appropriate to assess the extent to which some criteria delineated by Yukl prevail or apply to political leadership in modern African states. He posits that we can assess the integrity of political leadership when we judge the extent to which the leader behaviour violates basic laws of society, denies others their rights, endangers the health and life of other people or involves attempts "to deceive and exploit others for personal benefits..."⁸ In addition, one has to observe the frequency at which a

⁷ Ferdinand Nwaigbo (2004) "Leadership and Unemployment in Africa" in *African Ecclesial Review (AFER) Vol. 46 No. 3 September 2004*, p. 265

⁸ Gary Yukl (2002), *Op.cit.*, p. 402

leader or group of leaders indulge in falsification of information for dubious ends, using influence to acquire public assets illegally, instigating blame–game by blaming others for one’s own mistakes, provoking unnecessary hostility and distrust among other subordinate leaders and engaging in favouratism in order to obtain some bribes.⁹

The leadership in several African states cannot exonerate themselves from the above practices which violate both statutory laws concerning human rights and societal moral values. Falsification of information for political gains is rampant in most regimes. This makes it extremely difficult to combat corruption in our bureaucracies. Whatever is happening in our bureaucracies seemingly portrays the nature of some challenges facing the prevailing political leadership. Certainly, our bureaucracies cannot overhaul themselves without the political will to do so. Africans desire to have highly responsible leadership that can express the political will to initiate reforms geared towards overhauling our bureaucracies and semi-public institutions that breed favouratism and corruption in different African nations. It depends mainly on the desire of leaders. For, where there is a desire, there can be a will or impetus and where there is the will, there is a way. Hence it is relevant to reflect briefly on the question of leadership and wisdom at this juncture.

Leadership and Wisdom

It is often said that to err is human. However, it is also important that we learn from our mistakes. When a leader makes a mistake by judging wrongly or adopting unintentionally a wrong decision or policy that later proved infeasible, the occasion should be grasped as an opportunity to learn and make necessary amends and changes. A political leader or president of a state is always in a decision–making situation that can impact positively or negatively on millions of lives. That is why wisdom is essential for such leaders whose actions can construct, build or destroy a people’s hopes and aspirations. King Solomon who was in a leadership position asserted, “Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding” (Proverbs 4:7). Wisdom is one of the virtues African elites should seek before they begin to aspire for the highest

⁹ Ibid

leadership positions in our young democracies. The Harper–Collins Dictionary of Philosophy explains wisdom as “prudent judgment as to how to use knowledge in the everyday affairs of life; the correct perception of the best ends in life, the best means of their attainment, and the practical intelligence in successfully applying those means”.¹⁰ This indicates that wisdom entails the ability and insight that enables one to make better judgments and decisions about the matters at hand. Wisdom expresses itself as some amalgam of knowledge and spiritual profundity. Whatever leadership acumen an individual or group of persons believe they possess, they can perform excellently in positions of power and authority if they seek wisdom which will lead them to personal knowledge of God and they realize also that true wisdom is given by God (Proverbs 2: 6).

Responsible political leadership ought to be exercised with wisdom, because it is usually difficult to transcend different aspects of human frailties especially those that lead to greed, selfish interest, nepotism, conversion of public asset into personal wealth and inclination towards dictatorial attitudes in leadership or policy formulation. Political leaders must seek wisdom on their own initiatives; they need it, but they cannot buy or possess it by means of political power and authority.

Wisdom guides the application leadership skills. Any individual can train to acquire knowledge of leadership principles and skills. But the application of such theoretical knowledge of leadership in practical life for sustainable political stability and economic development requires an extra-ordinary quality that emanates from wisdom, integrity and commitment to serve fellow humans. In the contemporary world, many individuals clamor for political power and authority whether or not they possess the character and integrity which we expect from true leaders. The citizenship of many African nations wants to have political leaders whom they can look up to as role models. On the contrary, we have many leaders who perceive their position as an opportunity to acquire wealth by illegitimate means. They are fearless leaders. Admittedly, there are also responsible leaders engaged in politics in Africa. They are leaders who hope to see

¹⁰ See: “Wisdom” in Peter A. Angeles (1992) Harper Collins Dictionary of Philosophy, New York: Harper Collins Publishers, p. 338.

whether they can make a positive difference in the systems of governance. They often constitute the minority. Thus this minority in both the ruling or opposition parties are unable to bring about the positive changes that citizens urgently desire----a backwash effect of majoritarianism in multiparty democratic settings.

Economic and Socio-political Instabilities

It is known that one of the factors that contribute to economic stagnation and political instability in many African states is the lack of adequate and responsible political leadership. On the one hand, political instability often compels retardation of socio– economic development in a state. On the other hand, it can be argued that political stability sustained by a seemingly authoritarian regime is not likely to ensure an orderly progress in economic growth. In other words, there is no total interdependence between political stability and economic development in such a way that we can assert that both are like the two sides of a coin which must stand as well as collapse together. Nevertheless one can contend that a genuine political stability not based on oppression stand a better chance in promoting sustainable economic development. High economic growth rates are practicable if there is sustained responsible leadership.

The prevalence of corruption and nepotism in many African states which impact negative on our economies are illustrations of deficient integrity and lack of responsible political leadership. Many bureaucracies in Africa, arguably, will continue to breed corruption and nepotism as long as we do nothing to foster responsible political leadership either through constitutional mechanisms that would enhance transparency and accountability or through sheer political will to halt the culture of impunity in every fabric of public, semi–public corporations and in huge private enterprises. Social injustices, mass youth unemployment, poverty and corruption are so glaring in our society that they constitute the social problems that every new regime, military or civilian promises to combat. Corruption is a vice which can be traced back to ancient societies and empires. It was practiced in ancient Egyptian, Jewish, Roman and Greek societies. The Old Testament shows that the Israelites were warned against indulgence in such practices as bribery. “Never take a bribe, for a bribe blinds even the most clear-sighted and twists the words even of

the just” (Exodus 23:8). Plato (429-347 BC) Greek philosopher, condemned corruption and argued that nations cannot be free from the vice until leadership is blended with wisdom¹¹. In Islam, the faithful is also discouraged from engaging in corrupt acts and mischief because these are inconsistent with the Will of Allah for the lives of His people, “So remember Allah’s bounties and act not corruptly in the land, making mischief” (Qur’an 7:74).

Nwaigbo duly asserts that the fragile state of our economies and socio-political instabilities in most African nations can be traced to bad leadership and the caliber of people entrusted with leadership¹². This implies the issue of competence and integrity of those that are elected into political positions by our electorates of most of Africa’s democracies. It also indicates that the criteria and manner in which the electorates elect many people to positions of power and authority in government are crucial in our quest for responsible political leadership in Africa. There are both competent and incompetent people who contest for leadership positions. Although a competent individual can turn out to be a dictator after being elected to a high position of authority it is, however, apparent that our electorates have a key role to play in voting for persons with leadership skills, wisdom and compassion in our democracies.

We need some pragmatic criteria for weeding out incompetent individuals who aspire for political leadership primarily on the grounds that it is considered everyone’s democratic right to do so. Africa’s electorates must note that being in a democratic state does not mean that our individual capacities for political leadership are equal. It is relevant to point out here that in Africa when someone is financially wealthy he or she is tempted to believe that aspiring for political leadership has become an open possibility. Here, we can reflect on this Biblical assertion, “As long as the rich man can use you he will enslave you, but when you are exhausted, he will abandon you” (Sirach ‘Ecclesiasticus’ 13 : 4). This is an unfortunate social reality that propels many persons to contest for political power in most of

¹¹ Cletus N.Chukwu (2002), Introduction to Philosophy in an African Perspective, Eldoret: Zapf Chancery Publications, p. 252 -3

¹² Ferdinand Nwaigbo (2004). “Leadership and Unemployment in Africa”, *Op.cit.*, p. 265

Africa's democracies. As a result, many individuals with little or no leadership skill and wisdom abandon their job and step into the political arena because they see it as a playground that can catapult them into greater personal wealth, fame and influence. On the contrary, democracy and governance requires legislators with leadership skills, intellectual capital, moral integrity, innovative strategy and a spirit of sportsmanship.

Nwaigbo duly observes that it is unfortunate that many of our leaders who are voted into position of political authority are not only unwilling to relinquish power when their tenure of office expires but are preoccupied amassing wealth for themselves, and for safeguarding the future of their children and immediate relations.¹³ Such leaders use their power and influence for self-exploitative economic and authoritative interests, instead of serving citizens in a humble and unselfish manner. Thus he infers that the problem of rising unemployment which is happening in African nations can only be solved through a good and responsible political leadership.¹⁴

Contextual Factors Affecting Responsible Leadership

More often than not, we elect leaders who do not fulfill most of the commitments they made to citizens either intentionally or unintentionally. This has caused numerous citizens to distrust our leaders soon after general elections as they notice there are no improvements in living conditions and infrastructural projects. However, it is regrettable that the same electorates complaining of being used in elections and dumped by some elected leaders will go ahead to elect the same unreliable politicians again and again. It is a factor that adversely affects our quest for responsible leadership. Many political conflicts make it compelling to believe that there is seemingly a total lack of fear of God among some of Africa's statesmen. The Bible informs us that "the beginning of wisdom is the fear of the Lord and knowledge of the Holy One is understanding" (Proverbs 9: 10). We need leaders who are responsible as well as God fearing. The frequent political standoff and conflicts in Africa not only

¹³ Ferdinand Nwaigbo (2004). "Leadership and Unemployment in Africa", p. 267

¹⁴ Ibid.

lead to loss of life and property and undermine socio-political stability but these also impel ordinary citizens who are faithful servants of the Lord to imagine whether some of our leaders think that this material world is everything that is. Every true Christian will concede that the fear of God alone is bound to exert enormous influence on one's decisions and actions and how the individual relates to or respects fellow humans.

One would contend that if most of our leaders can have ardent faith in God they can peacefully step out of power when they are no longer wanted by the masses. However, when there is little faith and no fear of God, we see resistance to the point of deadly clashes and attempts to stifle the voice of the people. The African experience in post-colonial period show that the majority of our political leaders prefer to hang on to power for too long. In this process they fail to note that society is changing rapidly in terms of social, moral and political values that people need and aspire for. Thus the citizenship in many African states realize that prolonged political leadership by the same group of men and women eventually run short of innovativeness and vision on the way forward in addressing the rapidly multiplying needs of society as well as the concerns of increasing minority dissent groups. Oppression becomes an option for some leaders to ensure the status quo.

In our pluralistic society every president belongs to one ethnic group or the other. Many African presidents and the ethnic groups to which they belong will try to resist yielding power to another ethnic group due to ethnic rivalry and distrust. Persistent ethnic tension has been inevitable in several nations such as Nigeria, Kenya, Burundi, Zimbabwe, D. R. Congo, Cote d' Ivoire, Sudan, Uganda among others. There are still leaders like President Robert Mugabe who has been in power since Zimbabwe achieved independence. Mugabe does not realize that he is no longer the charismatic leader of Zimbabwe which he once was. For him, the status quo is the way forward; it is not about lack of vision on the part of his political leadership. He presided over the collapse of the vibrant economy of his country years before the disputed 2008 presidential polls. The exodus of ordinary Zimbabweans into the neighbouring countries and beyond the continent due to human right violations and poverty means nothing.

We have seen presidents who profess Christianity or Islam violently defy the will of the people to leave office so that someone else by God's grace may pilot the affairs of the nation. Instead of quitting and glorifying God for the period he or she has served the nation, it degenerates into political confrontations with both opposition leaders and the public. Cote d' Ivoire is currently reeling out of political upheaval following former President Laurent Gbagbo's refusal to respect the outcome of November 2010 presidential elections believed by the nation's Electoral Commission and the international community to have been won by his rival Alassane Quattara, presidential candidate and leader of opposition at the time. It is all about lack of responsible political leadership in many of Africa's young democracies. For Gbagbo, it seems the plight of ordinary people who are suffering, displaced and dying as a result of the political standoff is morally irrelevant. What is important is his leadership with or without popular support through the ballot box. Like Zimbabwe, Cote d' Ivoire with a vibrant economy in the 1980s now suffers from economic stagnation since the introduction of multi-party democracy in the 1990s.

In my views, where there is no fear of the Lord, the leadership in a democracy will flounder in the face of any national challenges. Indeed, there are bound to be disagreements between party leaders in a democracy. It should not frequently result in armed conflicts as being witnessed in post colonial Africa. Dialogue and consensus building constitute part of the way forward. If the truth about an issue becomes apparent, all factions in a political dispute should embrace it. Leaders should realize that embracing justice is an expression of wisdom. In the Old Testament, the Bible states, "Love justice, ... think of the Lord in goodness and seek him in integrity of heart" (Wisdom 1:1). Here the scripture informs us that justice is wisdom in action, it involves the harmonization of our actions with the universal norms of morality which are, ultimately, expressions of the wisdom of God.

Prevention of Global Insecurity

The tasks of responsible leadership are no more confined to internal national matters. African leaders have to cooperate with their counterparts in Europe, Asia and the Americas in addressing global issues. Responsible political leadership is what the world population

desires in recent years. It is the sort of leadership that ought to protect and defend humanity instead of exploiting natural and human resources with false promises that are detrimental to the welfare of the less privileged masses. In this context, Wim Dierckxsens aptly states that in order to ensure global security it is time to abolish the era of some states belonging to a nuclear club while others do not.¹⁵ Since nuclear–weapon states cannot effectively control proliferation of nuclear arm, the leadership of nuclear–weapon states should commit their nations to total nuclear disarmament. Dierckxsens contends that,

Political leaders have to fight for an open world where all nuclear weapons are verifiably destroyed. The political leaders who believe that ‘another world is possible’ have to promote the idea that nobody will be safe with the nuclear arms policies for “us” to defend ourselves from ‘others’. The only doubt is if this conscience is achieved before or after official terrorism makes use of nuclear weapons and cause a holocaust.¹⁶

It has be a matter of debate whether or not every nation has the prerogative to acquire nuclear capability in so far as a country has the capital to do so. Countries that preach peace to other nations while harbouring nuclear warheads are not being honest. We cannot preach water while drinking wine and believe that it is well with everyone in the world. Perhaps that is why Dierckxsens believes that any responsible political leadership committed to the defense of humanity must summon the political will that will allow us to mutually save ourselves.¹⁷ Nations have to work together with mutual trust for the elimination of nuclear arsenals as the only way to ensure our collective safety.

¹⁵ Wim Dierckxsens (2009) “Reaffirming Life: Political Leadership in Defence of Humanity”, in Christoph Stuckelberger and Jesse N. K. Mugambi (eds) *Responsible Leadership: Global and Contextual Ethical Perspectives*, Nairobi: Action Publishers, 2009, p.291. (First Published by WCC, Geneva 2007).

¹⁶ Ibid.

¹⁷ Dierckxsens (2009), Ibid.

Responsible African leaders should be concerned with the issue of nuclear capabilities at the disposal of some political leaders in other continents. Leadership exists in several levels and aspects. However, the aspect of leadership which can sustain, or destroy other categories of leadership by its own actions is the political leadership. As earlier mentioned, political leadership can raise or destroy a civilization. It has been raising and destroying nations since the remote past. What's more, even in our times, there are many war ravaged nations as the consequences of disputes in political leadership. Sudan, Cote d'Ivoire, Sierra Leone, Liberia, and Somalia are concrete examples. In spite of the unimaginable advancement in technology and its impact in the transformation of culture, we do not know whether some acclaimed political leadership of developed countries are moving forward or backward in the area of production and sale of armaments to nations that need arms anytime.

Furthermore it is relevant that the leadership in African states respond to the issue of global warming by controlling deforestation. Some countries in Africa are doing something while others are not. Kenya, for example, is planting trees along with other efforts to preserve the water catchment areas as spurred during the coalition government of President Mwai Kibaki from 2002-2013. However, Dierckxens makes a remarkable assertion concerning responsible leadership in an age of developmentalism and the impact of global warming:

Responsible leadership stands for sustainable economy based on an ethic of solidarity. Solidarity will be not only with nature, but also with future generations. The loss of natural life is a decrease in wealth not only for current generations, but also for future generations, and thus constitutes an economy without any solidarity.¹⁸

The moral integrity of our leadership should be questionable if they do nothing now to safeguard the life-support system of our planet. Human life on earth is a privilege from God. If our generation enjoys this privilege, it is also our ethical duty to ensure that future generations remember us for the best we tried to do to conserve the eco-system upon which plant and animal lives are dependent.

¹⁸ *Ibid.*, p. 293

Conclusion

The commendable high levels of responsible political leadership which some developed countries have achieved were not attained overnight. Though expectations from the leadership of African states are high from within and without, it is known that our democracies are still young but this should not exonerate some of our leaders who deliberately make the same mistakes that their predecessors made by resisting change when the need for it has reached advanced and explosive stages. Africa nations have improved in different aspects of social, economic and political affairs but we still have challenges to surmount particularly in the context of political leadership. This is because stable or unstable political leadership affects the pace of socio-economic development, reforms in the system of governance, creation of democratic space and constitutional mechanisms for transparency and accountability. Without responsible political leadership that respects the voice of the people, rule of law, and commitment to alleviation of widespread poverty, then social unrest, insecurity and corruption may continue to prevail in several African nations. It is through responsible political leadership that we can eventually achieve some of the noble socio-political aspirations of the citizenship of many African nations. If our electorates in different democratic settings can learn to vote for the right persons with leadership skills and wisdom into positions of power and authority, then we can see some light at the end of the tunnel in the quest towards responsible leadership for national development and economic prosperity on the continent.

ST. LUKE'S PORTRAIT OF LEADERSHIP AND THE KENYAN CONTEXT

Joseph Koech¹ and Caroline Sitienei²

Abstract

Kenya like the rest of Africa is experiencing a dearth of leadership at all levels. The Gospel of Luke presents us with a portrait of leadership in the life, teachings and work of Jesus that can be contextualized within the Kenyan situation. Luke is a universal gospel presenting a universal Messiah who came to propagate a universal message of liberation of humanity from all kinds of oppression not just spiritual but also economic, political and social among others. The main dimensions that make up appropriate leadership which Luke's gospel exhibits are among others vision, integrity and service. Two key passages are pivotal in this paper (Luke 4:18,19 and Luke 22: 25-27). The future of Kenya lies in identifying the right kind of leaders able to harness human and other resources for the development of Kenya at all levels. So far Kenya has experienced a state where populist kind of leadership has been promoted. The *mwananchi* (citizen) desires from their leaders liberation from among other things poverty, injustice, diseases, and a myriad of oppressive situations. It is paramount to

¹ *Dr. Joseph Koech is Senior Lecturer, Department of Philosophy and Religious Studies, Moi University, Kenya*

² *Dr. Caroline Sitienei is Lecturer, Department of Human Resource, Eldoret Polytechnic, Kenya*

identify the right kind of leadership to ascend to the various elective and appointive positions from the grassroots to the national levels. Many seeking electoral posts popularize themselves using all kinds of techniques. This begs the question; do they meet the requirements that will help Kenya rise to a level of prosperity, social cohesion, and accountability that are presently lacking? The leadership qualities presented by Luke in his Gospel are required in Kenya today. The paper employs exegetical and inculturation hermeneutics both in the examination of the idea of leadership by Luke in his Gospel and then showing its relevance for the present Kenyan context. It is argued that Luke's presentation of leadership is an ideal portrait of the Kenyan situation in order to surmount tribal leanings and tribal agendas.

Key words: Leadership, ethnicity, tribalism, service

Introduction

The lack of proper leadership in many African countries has resulted in negative ethnicity, nepotism, and other vices. Ethnicity sometimes used as a synonym for tribalism means "a group of consciousness of common cultural labels and the subsequent manipulation of this consciousness to construct a culturally – informed vantage point from which to report on and respond to..." (Allen, 1984:4). The result has been the splintering of nations along the lines of ethnicity, conflicts, corruption and many negative vice. This has retarded development of nations and encouraged intertribal/intra-tribal conflicts. Public institutions including political leadership, the judiciary, the church among others pervaded by this spirit has negatively affected their functionality. Coups and countercoups have been reported in many African countries the latest being Mali. In Kenya, the never ending tribal clashes which culminated in the 2007/2008 post-election violence indicates that negative ethnicity is a leading problem. It is also seen in the way in which those of the leader's tribe are rewarded with high office appointments and development. This has also led to the marginalization of certain areas in matters of development. Democracy, justice and development cannot be sustained let alone be realized in such an environment.

It is important to address negative ethnicity in order to break the cycle of ethnic tension. This is witnessed due to tribal leadership resulting in tribal agendas. The Bible provides a road map on how a national

image can be created. Luke in his gospel presents us with a perfect picture particularly in the life and mission of Jesus on how to overcome negative ethnicity and shape a more universal attitude.

Luke presents two important concepts about Jesus and his leadership. He came as a universal Liberator (Luke 4: 18,19) and taught the need for servant leadership (Luke 22:25-27). Luke presents the image of Jesus who is different from that depicted in the other gospels. In Luke 4: 18-19 Jesus quotes Isaiah 61:1,2 but makes redactional changes to fit the purpose which guided the writing of the Gospel. Luke set out to present Jesus who has a mission not just to the Jews but also to the Gentiles. Luke's leading thought as seen from the general tone of his gospel was that God's concern depicted in the life and mission of Jesus was no longer a tribal God concerned with the Jews alone but a God for all people from all tribes. God sent Jesus with a message for all and to be a savior for all. He is not a tribal God who sent a tribal Messiah with a tribal agenda. The situation in Kenya is that there are 42 tribes with 42 tribal gods, tribal leaders and definitely with tribal agendas. This is reflected in the current leaders elected or appointed on the basis of tribe and will most likely fulfill tribal agendas. These leaders are seen to be messiahs of their tribes. Therefore, it is difficult if not impossible for them to have a national outlook. Kenyans need national leaders with national agendas. This paper focuses on how Luke's presentation of Jesus can be a guide in forging a national image in Kenya; national leadership and national agendas. It begins with the examination on how Luke presents a universal image of God, Jesus and His message on many aspects of human life including leadership. This is then applied to the Kenyan situation. The Lucan message though given about 3000 years ago still speaks to our contemporary Kenyan situation.

The Significance of Luke

We have used Luke for the following reasons:

It is claimed that about 80% of Kenyans are Christians and yet Kenya has experience frequent ethnic violence especially during electioneering years the worst being the chaos which erupted after the announcements of the presidential elections of 2007/08. The use of a Christian document is therefore relevant.

Jesus' vision and mission in Luke 4:18-19 "the Nazareth sermon" is presented in universal terms. The leader is to be a servant of all and must possess integrity.

The message is to the poor, the oppressed and the prisoners. Kenyans are poor and oppressed. They are prisoners to the cycle of poverty, underdevelopment and negative ethnicity.

In Luke there was hatred and disunity between the Jews and the Gentiles. The Kenyan situation is that of animosity between the various tribes. The mission of Christ was towards the entire human race.

Luke has a universal outlook which can be summarized as follows:

God is for all; The Messiah is for all; Messiah's Agenda is for all; Jesus taught the proper kind of leadership in Luke 9: 46-48; 22:25-27

The Universal God

The Jews always thought that God was concerned with them alone. This was true as seen in the Old Testament:

God called their chief ancestor Abraham
God made covenants with them
God gave them laws
They were a special people; a chosen nation
God gave them land
God helped them destroy their enemies

The same idea seems to have persisted in the New Testament. For that reason Luke wanted to set the record straight. The God of Luke is not a tribal one. He is a universal God who sent the Messiah to the people of the world.

Jesus in the Nazareth incident wanted to clearly show the Jews that "God was not only the God of Israel but also, and equally, the God of the Gentiles" (Bosch, 1991: 89). The Jews and the Gentiles and especially the Samaritans had always had conflict in the area of

religion. They were rivals in terms of the place of worship and God's salvation plan. At one time they had separate temples, one in Jerusalem for the Jews and the other on Mt. Gerizim for the Samaritans.

The Universal Messiah

The Jews had a myopic view of the expected Messiah. Their anticipated Messiah had tribal trappings. He was coming from the house of David focusing on the tribe of Israel. The characteristics of the Messiah were narrow and confined within the borders of the Jews. First he would be a warrior fighting for the Jews by exercising vengeance on their enemies. Second, he was to be a tribal leader coming from the lineage of David. Third, he was to be a leader of the tribal religion; Judaism. All these and many others confined the Messiah within the tribal mindset of the Jews (Donald Guthrie, 1981: 237). According to this position the Messiah had nothing to do with any other person who was not a Jew. The opposite was true that the Messiah was totally opposed to everybody else except the special people; the Jews.

Luke was determined to stamp out this narrow tribal image of the Messiah. He ably did this by first tracing the ancestry of Jesus to Adam the great ancestor of all humans (Luke 3: 23-38). Matthew traced the ancestry of Jesus to David and then Abraham representing Jewish nationalistic and spiritual hopes (Matt. 1:1). The mission of Jesus in Luke is universal, in the context of the world. Jesus came not just for the Jews but also the Gentiles. In this gospel, Gentiles feature prominently in his healing, preaching and teaching. When quoting the Isaiah passage in Luke 4: 18-19 changes were made to incorporate other people in the mission of Jesus (Fitzmyer, 1981:527). The specific redactional details are noted by H.B.Combrink (1973:34),

After *apestalken me* [he has sent me] in 4: 18 is omitted *iasasthai toussuntetrimmennous ten kardian* [to heal the broken hearted] (Is. 61: 1); at the end of v. 18 is inserted *aposteilai tethraumenous en afesei* [to set the oppressed at liberty] from Is. 58: 6; at the beginning of v. 19 *kalesai* [to announce] of the LXX is substituted by *keruxai*; [to proclaim] and after *dektion* [acceptable] in v. 19 is omitted *kai hemeran*

antapodoseos [and the day of vengeance of our Lord] (Is. 61: 2)...Note that 24 out of 26 words in the quotation are identical with the LXX.

Luke seems to have made redactional changes to the quotation of Isaiah 61:1,2 and also borrowed from Isaiah 58:6 in Jesus' Nazareth incident to highlight the universal nature of the Messiah and his mission. The Jesus of Luke is a universal one who identifies with the gentiles, the poor, the despised, and women.

Jesus was so universal in his agenda that he risked being rejected by his tribe. This is exactly what transpired in Nazareth when he was kicked out of the synagogue. Jesus was rejected at Nazareth because his message went beyond tribal borders.

Jesus' message in His interpretation of the Isaiah passage to highlight universal agenda brings out the following:

He set aside vengeance
his message his liberation work is all inclusive
The needy of all communities are part of his agenda
Jesus came as a servant for all

The Messiah's Universal Agenda

The vision and mission of the leader is presented in Luke's Nazareth sermon. His concern was to minister the good news to all. Luke was pointing out that the good news was also for the Gentiles and not just for the Jews. The way that Luke edited the message in Luke 4:18-19 indicates a universal outlook. The message in full reads:

The Spirit of the Lord is on me,
because he has anointed me
to preach good news to the poor.
He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind,
to release the oppressed,
to proclaim the year of the Lord's favor.

The Spirit of the Lord upon Jesus was for the purpose of preaching good news to the poor, proclaim freedom for the prisoners, recovery of sight to the blind, release of the oppressed and to proclaim the year of freedom of the Lord's. These are universal elements of human conditions. Jesus did not confine the problems addressed to the Jews alone. Jesus was stating according to Luke that His agenda was a universal one i.e. to be liberator for all humans suffering.

According to J. Massynberde Ford (1984: 84) Jesus' ideology was opposed to that of the revolutionaries of his time, thus resulting in his being rejected constantly eventually meeting his death at the cross. He was treated as the enemy of His own tribe; the Jews.

Just as the Ancient Jews had missed the message, many of our Kenya leaders still miss the message today. In Jesus' time, the Jewish leadership saw themselves as important people who held all of the authority in all affairs touching social and religious concerns. They exercised their authority by making all of the decisions, demanding the obedience of all others to their interpretations of the laws and traditions. They were so sincere and convinced of the truth of their position, that not only were they unable to recognize the Messiah when he walked into their midst, but they successfully conspired to destroy his influence in Israel. Their attitude to leadership was one who would serve their own interests.

The message of the Leader should be good news to all the poor not to the tribe. According to Laurenti Magesa (Mugambi & Magesa, 1989: 87) Africans conceive of a Messiah who is liberator. National concerns should be at the centre of his agenda. Many are unable to articulate their agenda while others can do it but underneath are personal and ethnic concerns. It is important to have a proper kind of leaders as exhibited in Luke's Gospel.

The Nature of Leadership

Luke states in Luke 22:25-27:

Jesus said to them, "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors.

But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves.

For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.

Jesus was answering the disciples who were fighting over who would be great among them. He referred to those in the world who are considered great to be Kings and leaders. That seemed to have shaped the disciples thinking on the character of both secular and religious leaders. Here Jesus was illustrating just how incorrect the world view of greatness really is, a world view that had even taken hold in the leadership of Israel. Such leadership builds pride and demeans others. Such a leadership model which is popular even in many African countries including Kenya divides the people into different levels of value, worth, and contribution to the community.

Jesus then described the nature of the disciples who would be the greatest: he would be as the least or youngest. The youngest in the family was the least esteemed and the most menial tasks fell to them. The youngest had no authority to make decisions, and spent his days serving all of those around him. Likewise, the greatest disciple in God's kingdom must choose to take the lowest places of service. Faithful service in lowly places is true greatness. Could our leaders emulate this?

Likewise, Jesus stated that the disciple who would "rule" would be the one who serves. The application of the words, "one who serves" parallels the statement about the younger, as persons with less status and recognition. The greatest persons in the Christian fellowship take positions of menial service. This is very much opposite to the general understanding then and now. Our natural desire is to be considered great by being served by others. Jesus' view is that the government, the church, and society are to describe leadership in terms of service and meeting the needs of humanity.

Generally, the Kenyan society like that at the time of Christ regards leadership as aspiring to positions of greatness and being served by

others. Jesus teaches for the need to aspire to be one who serves others, taking no authority for ourselves.

Ethnicity and the Kenyan Church Leadership

The church in Kenya has presented God to be tribal and therefore one-sided. Even though it is estimated that Christians comprise over 80% why has there been 'tribal clashes'? Why did Kenyans turn against one another during the infamous post election violence of 2007/2008? Why is there widespread corruption and impunity? The situation is a complex one but we propose that one of the main reasons is that the church has presented God with tribal trappings.

First, the leadership in the church is tribal. If the top leader is from a particular tribe then most likely the subordinates will be of the same tribe. It means that the entire leadership is from one tribe. In the second place the majority of membership both in the rural areas and in urban centers will most likely be drawn from the tribe of the leader(s). In the rural areas the church will receive greater acceptance in regions predominated by the tribe of the leader(s). In urban centers which are mostly cosmopolitan, the church membership will be mostly drawn from the tribe of the leader. The third point is that the message is geared towards the concerns of the dominant tribe. The preaching even in towns where many tribes dwell is in the vernacular. This makes others feel out of place. Fourth, churches have always supported political leaders of their ethnic group. Prayers are made to God to favor people of their tribe. This comes out clearly during the campaigns for political offices. Many politicians seek prayers from church leaders of their tribe. Even in the church, Christians pray for politicians of their tribe to win the national offices.

If the church would be nationalistic in her leadership, presentation of her message and her attitude, this would possibly discourage ethnicity in Kenya. This would be the end of ethnic tension and violence in Kenya. The church has great responsibility in shaping a national outlook in leadership and encouraging servant leadership.

The need for Nationalism

The Kenyan situation reflects one where tribal leaders with tribal agendas dominate the public offices. It is rare in Kenyan situation to have leaders who successfully transcend tribal leanings. The majority are tribal who enjoy tribal political support and protection. This becomes a challenge in fighting corruption and other vices. The new constitution seeks to define the kind of leadership that is required for various offices. One leading requirement is integrity. Values cannot be successfully enforced. It must be cultivated within individuals.

Just as the genealogy of Luke is traced back to Adam the ancestor of all human beings in Kenya we need to see ancestors with a national outlook or at least look for national ancestors. Every ethnic group has its own ancestors who are not related to the other people of the other tribes. Is it possible to have a greater view on ancestorhood in Kenya? One way this can be done is to define Kenyans using the heroes of independence. A positive step has been taken by the Kenyan government when one of the national holidays, Kenyatta Day celebrated 20th October, was renamed *Mashujaa* (Swahili word for 'heroes') Day (Fox, 2012). This will help to some extent to overcome the tribal trap that has led to negative ethnicity. Those who fought for independence should be seen as national heroes; the common ancestors. Much emphasis needs to be placed on their role in shaping nationhood. A majority of Kenyans doesn't recognize the place of freedom fighters in the formation of Kenya simply because most of them were born after Kenya's independence in 1963.

It is noteworthy that the genealogy of Jesus is traced all the way to Adam. This means that he had relations with those who were not Jewish by tribe. Luke was emphasizing that which united the Jews and the Gentiles. Leaders should highlight that which will unite Kenyans.

National leadership with national Agendas

Just like Jesus who had a universal agenda, the leadership in Kenya must have a nationalistic agenda. What is the real agenda of our leaders? In most cases they are tribal or even worse; personal. Some use tribal platforms for personal selfish interests. When they are called to accountability when the need arises they run to the tribe to seek refuge. They may even claim that he is being victimized due to

his tribe. Many Kenyan leaders lack integrity. Jesus' agenda was good news to the all; the poor of all tribes. Within the Kenyan context leaders should overcome the temptation to champion issues that will support their own ethnic group. Elective as well as appointive positions should not go only to those of their 'own people'. Kenya is in dire need for leaders who have a national agenda presenting a message of good news to the poor.

E. K. Mosothoene (1973: 55-67, 64-65) gives an encompassing definition of the poor in the African context and thus Kenyan situation. They comprise:

1. The Africans: Africans have been marginalized in many ways. They have been relegated to the periphery and not a part of the agenda in the world.
2. People who are considered witches, sorcerers, evil magicians, wizards and others. These are the people who have access to mystical power and use it for destructive purposes. The African attitude towards these people is that of hatred and dread. The Kenyan media frequently report incidences of lynching by the public of suspected witches. They are regarded as the main cause of evil, misfortunes, sicknesses, accidents, tragedies, sorrows, dangers and many kinds of distress that people encounter. They may use the forces of nature such as lightning or even animals such as snakes and others to fulfill their wicked plans.
3. The adulterers, fornicators, rapists that are considered vile in the African context belong to this group. Media reports indicate rise in rape cases in Kenya especially the vulnerable particularly the minors.
4. Murderers, robbers, and thieves. Such vices are very common in urban areas where as a result of unemployment. Almost no day goes without mention of robbery and/or murder.
5. Those who dishonour their parents. Honouring parents is very important for the children and leads to success in life. To dishonour will result in serious consequences especially curses and other misfortunes. In some instances, it leads to ostracism from the community.

6. The uneducated and the ignorant. The largest percentage of the African population is composed of those who have not had access to education.

7. The sick. Africa has had its share of epidemics. This is compounded by lack of adequate medical care. HIV and AIDS has claimed many lives (Kamaara, 2005: 170-172). Within the Kenyan context, many orphans have been left behind because of parents dying from HIV and AIDS related illnesses.

8. The internally displaced persons (IDPs). Due to the contested elections of 2007/08 violence broke out in many parts of Kenya. One of the results was the displacement of many people who are now living in camps under squalid conditions even now when peace has been restored. Some of the IDPs are as result of eviction by the government of persons who were living in forest land especially the Mau complex. Our leaders are hypocritical in stating that they truly want to help the landless and squatters. Some own huge tracks of land and yet cannot give even a few acres to the landless.

9. The corrupt. Kenya is leading in corruption which has almost become institutionalized. Billions if not trillions in Kenyan shillings have been looted from Kenya by the very leaders or with their knowledge and blessing.

To this list may be added; the unemployed, the street children and families. Another category are the corrupt and conmen and conwomen. Leadership should address such situations with the message of hope that things will change for the better.

Ending impunity can only be successful when the ethnic element is brought to an end. Justice will only work in the absence of ethnicity. The processes that will heal the nation must be divorced from the ethnic or tribal concept. Historical injustices may be addressed successfully if the ethnic element is removed from the minds of the leaders and the people. Luke's gospel gives a universal approach to handle such issues.

The leaders both in the public and in the church must promote a national outlook free from myopic self interests. Political leaders and others need to transcend tribal leanings of promoting tribal agendas and selfish interests to national leaders with national agendas and interests. Like Jesus presented by Luke, they ought to have universal mindset, integrity, vision, servant-hood and liberation activities.

Conclusion

Kenya is facing never-ending cycle of tribal conflicts which culminated in the 2007/08 post-election violence and now the just concluded elections. The major cause is tribal leadership instead of national leadership, and tribal instead of national agendas. Kenya is lacking leaders who can transcend tribalism in their vision, integrity and service. Luke gives us a clear outlook pertaining to leadership. The Kenyan situation can only be remedied if a national outlook is shaped. National image of God, national leadership, and national agendas is the route that will resolve Kenyan problems.

REFERENCES

- Allen, T. (1984). Ethnicity and Tribalism on the Sudan-Uganda Border. In Kitsuya, F. and Markakis J. (eds.), *Ethnicity and Conflict in the Horn of Africa*, London: James Curry, 4.
- Bosch, David J. (1991). *Transforming mission: Paradigm shifts in Theology of Mission*. Mary knoll: New York: Orbis Books.
- Combrink, H. J. B. (1973). The Structure and Significance of Luke 4: 16-30. *Neotestamentica* 7, 27-47.
- Fitzmyer, Joseph A. (1981). *The Gospel according to Luke (I-IX): Introduction, Translation and Notes*. Garden City: Doubleday & Co., 527.
- Ford, J.M. (1984). *My Enemy is My Guest: Jesus and Violence in Luke*. MaryKnoll, New York: Orbis Books.

Fox, Jan (2012). Politicising History: Who and What does Kenya's Mashujaa Day Celebrate? Guthrie, Donald (1981). *New Testament Theology*. Leicester: Intervarsity.

Kamaara, Eunice K.(2005). *Gender, Youth Sexuality and HIV/AIDs: A Kenyan Experience*. Eldoret: AMECEA gaba Publications Spearhead Nos. 170-172.

Magesa, Laurenti (1989). Christ the Liberator and Africa Today. In J.N.K Mugambi & Laurenti Magesa (eds.), *Jesus in African Christianity* (pp. 79-92). Nairobi: Initiatives Publishers.

Mosothoene, E. K. (1973). The Message of the New Testament seen in African Perspective. In Hans-Jurgen Beckem (ed.), *Relevant Theology for Africa* (55-67). Durban: Lutheran Publishing House. *Think Africa Press*. Retrieved from <http://thinkafricapress.com/kenya/mashujaa-day-kenya-controversial-commemoration>.

EDUCATION FOR DEVELOPING INTERFAITH AND INTERCULTURAL AWARENESS: TOWARD GLOBAL PEACE AND HARMONY

Yusak Budi Setyawan¹

Introduction

In this paper, I would like to affirm that religious belief and culture are undeniable reality and inherent part of human society. The reality of “multi-faith” and “multi-culture” can lead to what Samuel Huntington’s conception of clash of civilizations.² I, however, take a different opinion that this can be managed positively, constructively and creatively in achieving peace and harmony among civilizations for the goodness of human beings and global society.

Given this stance, I would like to argue that it is an imperative for any particular society for developing interfaith and intercultural awareness

¹ Rev. DR. Yusak Budi Setyawan earned MATS from Associated Mennonite Biblical Seminary (AMBS), USA, and Ph.D from Flinders University, Australia. He teaches on Postcolonial Hermeneutics at Graduate Program, and New Testament Studies at Faculty of Theology, Satya Wacana Christian University. Currently, he is Academic Dean, Faculty of Theology, Satya Wacana Christian University, Indonesia.

² Samuel P. Huntington, *Clash of Civilization and the Remaking of World Order* (New York: Simon & Schuster, 1996).

among its members into a level that can guarantee the sustainability of global society characterized by peace and harmony. The future of our world depends on interfaith and intercultural awareness for it has a direct impact with the life and sustainability of global society, the world in which human beings are destined to live together.³ Therefore, the future of human civilizations lies in as to how each civilization seeks to understand and fully comprehend each other in tirelessly dialogue and struggle to endeavor living together by celebrating the reality of multi-faith and multi-culture. Hans Küng once said that there is “no peace among the nations without peace among the religions,”⁴ however, without interfaith and intercultural awareness there will be no peace among the religions since it demands dialogue among them.

This paper will highlight the urgency of developing interfaith and intercultural awareness through education in various levels such as those of schools, universities and communities in society world-widely. First, I will explicate the intertwined relations of faith, culture and education. Secondly, I will analyze the current situation in which developing interfaith and intercultural awareness through education is significantly prominent in achieving peace among the nations and well-being of humanity. Thirdly, I will put forward some ideas that might contribute in developing interfaith and intercultural awareness through educational efforts. These ideas can be put as the considerations for instigating public policies in education that support and enhance in developing interfaith and intercultural awareness.

Faith, Culture and Education

It is significant to view the three important conceptions of faith, culture and education as intertwined elements in creating a society. Faith is meant as a fundamental belief in which the whole life and its expressions are related with and sourced in the transcendental

³ Anna Halsall and Bert Roebben, “Intercultural and Interfaith Dialogue through Education,” *Religious Education*, Vol. 101, No. 4 (Fall 2006), 443.

⁴ Hans Küng, *Projekt Weltethos* (München: Piper Verlag, 1990), 171; See also, Marianne Moyaert, “Ricoeur on the (Im)Possibility of a Global Ethic Toward an Ethic of Fragile Interreligious Compromises,” *Nue Zeitschrift für Systematische Theologie*, No. 52 (2010), 444.

dimension beyond knowledge and comprehension. In a further step, it could be embodied and expressed through institutionalized entity, such as religion. Meanwhile, culture can be understood as all products human beings bring forth including ideas, institutions, tools, language, science and arts. Faith and culture can be overlapped for on the one hand, faith and its religious expression can be viewed to be part of culture, and on the other hand, it conceives elements that stand beyond the scope of culture. For example, culture can express a religious belief of the Transcendence; however, faith will state that the Transcendence will never be wholly and fully expressed and explained in cultural expressions. Faith (religious beliefs or beliefs) and culture are always parts of a society thank to education. Therefore, education can be comprehended as a vehicle, in which faith and culture are transposed, sustained, developed and enhanced for the sake of the development and sustainability of society.

Broadly speaking, education means systematically and purposely endeavor in enhancing societal member from an individual to be one with personhood whose requirements needed to live together in society. The assumption behind this statement is that every human being is born as an individual, but to be a human being with personhood one should be nurtured and created in the educational process. Likewise, education constitutes inheriting human traditions as to how human beings should live as human and how to develop its humanity.⁵

Given the understanding mentioned above, it is significant to view that human being will not be “perfect,” meaning that she or he is not born with all equipments and requirements, knowledge and wisdom, but rather she or he who is always in the ongoing process of “becoming,” to be a wholly and fully human being.⁶ Therefore, education is a process of humanization.⁷ That is to say, that basically education helps serving human being to be a member of civilized

⁵ Jack L. Seymour, “Faith Transforming the World: A Conversation about the Religious Education Association,” *Religious Education*, Vol. 103, No. 2 (March-April, 2008), 126.

⁶ Darren Webb, “Paulo Freire and ‘the need for a kind of education in hope,’” *Cambridge Journal of Education*, Vol. 40, No. 4 (December 2010), 327.

⁷ Webb, “Paulo Freire,” 330.

human society in which faith and culture are inherently part of it. Education, then, can be understood as a transformative process and endeavor in enhancing a human being to be a human with her or his personhood and fullest. In other word, education presupposes the wholeness of human being consisting of cognitive and affective aspects with individual-social, uniqueness-sameness, and limitative-developmental possibility dimensions.

While the role of the family in educating its members is highly important, a civilized society always needs a formal educational institution to meet its needs. From the very beginning of any society, family has been a place where human being learns about faith or beliefs, language, mores, ethics, custom, social system, worldview, culture, etc. However, the family has its limitation in optimally developing intellectual elements of education, broadening societal life, and bringing the inter-relatedness of science and technology for promoting well-being of the member of society. Likewise, educational institutions range from primary and secondary schools) to tertiary ones (university) and communities are obliged to enhance and edify human being to be wholly and fully one, civilized human being and her or his completeness.

For achieving peace and harmony of global society, many variables matter, however, education in a local level is one of the variables among many that plays a determinative role. In line with UNESCO's pillars of education, schools, universities and communities are to motivate, facilitate, encourage and educate students not only to learn to know, to learn to do, and to learn to be, but also more importantly to learn to live together. It is a betrayal for civilized human society when education is considered merely to be a process to "link and match" with the need of the work force for meeting with the economic demand. In religious language, it is "sin" when education dehumanizes human being and downgrades human being merely to be an "asset" for the sake of economic development. Education should be practiced as a process in which human being enter to be "becoming" member of human civilized society in a local sphere and also in a global one. That is to say, that one among many important tasks of

education is to improve cultural literacy⁸ to develop interfaith and intercultural awareness in such a way that human being is able to live together within society.

In the light of the above conception of education, developing interfaith and intercultural awareness consists of a series of continuing process in which human being is fully aware of her or his attitude, identity, position, and stance about faith, culture, practice, philosophy, cosmology, way of life, and world view of other.⁹ Thus, the key word in developing interfaith and intercultural awareness includes understanding of my-self and the other-self, relationships between my-self and other-self in other that human can accept the communalities and the differences among people and to live with these. This indicates that every human should develop attitudes including being open, critical and constructive as elements of developing interfaith and intercultural awareness.¹⁰

Eagerness to learn other's faith and culture is unavoidable for developing interfaith and intercultural awareness. It includes learning about, from and in faith and culture.¹¹ Taking Halsall and Roebben's table,¹² I will show it with some modifications, as follow:

Developing interfaith and intercultural awareness:

Learning about faith and culture

Multi-religious and multi-cultural learning

Knowing the other

Documentation

Heuristic competence

⁸ George Myconos, "The Dialogue Project: An Education Initiative in Interfaith and Intercultural Understanding," *Ethos*, Vol. 13, No. 4 (November 2005), 23.

⁹ Cathy Byrne, "Freirean Critical Pedagogy's Challenge to Interfaith Education: What is Interfaith? What is Education," *British Journal of Religious Education*, Vol. 33, No. 1 (January, 2011), 47.

¹⁰ Byrne, "Freirean Critical Pedagogy's Challenge," 52.

¹¹ Halsall and Roebben, "Intercultural and Interfaith Dialogue," 443.

¹² Halsall and Roebben, "Intercultural and Interfaith Dialogue," 448.

Learning from faith and culture

Inter-religious and inter-cultural learning

Respecting the other

Communication

Social competence

Learning in faith and culture

Intra-religious and intra-cultural learning

Knowing/respecting myself

Confrontation

Existential competence

Recent Concern on Living Together in Global Situation

Religious-faith and cultural plurality is an undeniable reality in national, regional and global societies. It conceives complexity. Indonesia, for example, can be taken as a living laboratory of the complexity of religious-faith and cultural plurality. It is comprised of 1,068 ethnic groups, and 665 local languages; 1035 sub-cultures, 350 languages, 240 million people inhabited in wide-ranged areas of 17,500 islands.¹³ People whom belong to a particular ethnicity may have different religious-faith beliefs, and each can have various traditions of faith. People may share a particular religious-faith belief in common; however, they may express it in various different expressions of language, code, and rite or ceremony. These phenomena are getting more complex for people may adhere the same religious-faith belief; however, they may belong to various different traditions of faith that emphasizes some teachings. If one talks about Indonesian Muslim, then the question arises: which is one? In the same ways, when one talks about Indonesian Christian, then the question arises: which is one?

Plurality, especially in the modern society can potentially disintegrate it, forsaking social stability and harmony, and even breaking peace and harmony. Differences can lead to conflict that in a particular stage

¹³ Jacob Oetama, "Pancasila, Identitas dan Modernitas." In *Restorasi Pancasila: Mendamaikan Politik Identitas dan Modernitas*, edited by Irfan Nasution and Rony Agustinus (Bogor: Brighten, 2006), 121.

can put violence as a means to cope with the problem.¹⁴ This can be even worsening with “what-I-believe” and “what-culture-I-belong-to” superior attitudes, in which these are used to determine and define the other’s religious-faith believe and culture. History witnesses the brutality of religious-faith and cultural superiority that sacrifices millions of human beings. Religious fundamentalism as an expression of religious superiority can reveal itself into a violent movement on behalf of the pureness of religious belief, which in a stage can be categorized as terrorism. At this point, religious belief potentially can be used to justify the interest that is surprisingly in opposition to the core of religious belief. Violence based on the religious justification conducts practices that are unholy on behalf of the holy.

In the reality of plurality, pursuing peace and harmony among civilizations can be done if human beings as members of civilized society hold positive attitude toward it that is called by Hick pluralism.¹⁵ Pluralism can be defined as attitude, response, and stance that religious beliefs share in common in their purpose, namely to achieve common goodness for human beings.¹⁶ Hans Küng and Karl-Josef Kuschel emphasize the importance of a global ethic that is determinative in the context of global society.¹⁷ Regardless some sharp critiques on the conception of a global ethic for it is accused to weigh more on the “globality” and put aside the plurality, as highlighted by Ricoeur;¹⁸ however, the fundamental of a global ethic reveals in minimum consensus namely to threat others humanely is highly relevant and useful. By declaring that there is no peace among the nations without peace among the religions, Küng encourages interfaith dialogue with stressing fundamental issues such as justice, violence, global warming and famine.¹⁹

¹⁴ Moyaert, “Ricoeur on the (Im)Possibility of a Global Ethic,” 440.

¹⁵ J. Hick, *God has Many Names* (London: Macmillan, 1989), 42-3.

¹⁶ Hick, *God has Many Names*, 42-43; See also, Byrne, “Freirean Critical Pedagogy’s Challenge,” 54.

¹⁷ Hans Küng and Karl-Josef Kuschel, *A Global Ethic: The Declaration of the Parliament of World’s Religions* (New York: Continuum 1993).

¹⁸ Moyaert, “Ricoeur on the (Im)Possibility of a Global Ethic,” 441.

¹⁹ Küng, “Declaration,” 103; See also, Moyaert, “Ricoeur on the (Im)Possibility of a Global Ethic,” 444.

Political enterprise, law enforcement and economic development are also to move toward achievement of justice, peace and harmony of society. Related to this, educational program in schools, universities and communities can play important role in pursuing justice, peace and harmony of society in different ways from the sphere of politics, law and economics. One of its distinctive features in pursuing the common good of society lies in the process of *conscientization*, as Brazilian thinker Paulo Freire emphasizes.²⁰ Political enterprise, law enforcement and economic development are inclined to work in the external sphere of human being which is very important in pursuing the common good of society. Education, however, works primarily in the internal sphere of human being, building personhood and awareness that motivate and determine moral behavior. In the light of this understanding, living together in society for achieving justice, peace and harmony of society can be comprehended as a process of moral education in a broad sense. Thus, achieving justice, peace and harmony of society is principally moral issue.

In conjunction to the role of schools, universities and communities, then, the process of *conscientization* of human beings in order that they are able to develop interfaith and intercultural awareness constitutes the core of education. Since living together in society for achieving justice, peace and harmony of society is considered a moral issue, then, educational process should propel human beings to achieve morality in its highest level. In this case, Lawrence Kohlberg's conception of moral development is highly significant. Kohlberg argues that every human being experience moral development from pre-conventional to conventional and finally to post-conventional stage. Each stage consists of two phases. At the highest level, namely the second phase of the post-conventional level, human being holds morality which adores a universal ethical principal orientation.²¹ Therefore, it is education that is able to escort human beings to develop interfaith and intercultural awareness at the highest

²⁰ Paulo Freire, *Education for Critical Consciousness* (London: Continuum, 1974).

²¹ Lawrence Kohlberg, "From is to ought: How to Commit the Naturalist Fallacy and Get Away with it in the Study of Moral Development." In *Cognitive Development and Epistemology*, edited by Theodore Mischel (New York: Academic, 1971), 164.

moral level. Without achieving the highest moral stage, namely post-conventional one, religious-faith and cultural differences can lead to the destruction of society and a frightening monster for justice, peace and harmony of society.

Given this critical reality mentioned above, paradigm shift of the conception of education is urgent and needed. It should move from a series of process that prepares work force for the sake of the economic development toward one that humanizes human beings who are able to develop interfaith and intercultural awareness in order to achieve justice, peace and harmony of society. Therefore, such an education grounds on the conception of hope, namely searching constantly born of “the human being’s consciousness of its own incompleteness.”²² Likewise, education in this fashion constitutes the heart of civil society that seeks to *recreate* a more civilized society.²³

Developing Interfaith and Intercultural Awareness

As mentioned in some parts of this presentation above, schools, universities and communities get more and more important in educating members of society despite the fact that there are many people who do not have any opportunity to enjoy education in a formal institution. Along with the process of education in the formal institution, people are to deal with the reality of plurality more and more. They meet other people with different religious belief, ethnicity, culture, philosophy, language and so on. From the elementary school, secondary school to university, students deal with the complexity of plurality in a more tangible mode. Therefore, in developing interfaith and intercultural awareness, any institution needs to seek some ways to conduct it in accordance to the level of education and to the context and uniqueness of them.

In my opinion, however, any educational institution and community are obliged morally to develop interfaith and intercultural awareness through three significant aspects. *First*, they are to develop interfaith and intercultural awareness through practicing educational culture which accepts, honors and respects differences of faith and culture as

²² Webb, “Paulo Freire,” 327.

²³ Byrne, “Freirean Critical Pedagogy’s Challenge,” 48.

a reality and treasure of humanity. This should be manifested and articulated in the institution's vision and mission statement, program, management, leadership, facilities, financial policy, and model of relations. Schools, universities and communities are to seek to provide academic atmosphere that motivates students to be aware of the reality of plurality and to live with it.

While the differences and uniqueness are accepted, educational institutions and communities need to create a circumstance in which students can freely express their faith and culture in such a way that they respect the other's faith and culture. In this academic atmosphere, on the one hand, every student respects and be respected and on the other hand, she or he can express freely her or his religious and cultural expressions. Thus, there is no room for religious and cultural superiority because equality of religious belief and culture is put as a priority. Therefore, in developing interfaith and intercultural awareness, schools, universities and communities should ground their academic atmosphere on respect, freedom and equality.

Secondly, schools, universities and communities should develop interfaith and intercultural awareness through the learning process. This process is highly colored by internalizing respecting and accepting the other's faith and culture in the academic enterprise. It includes relationships between students and teachers, relationships among students, relationships among teachers, class management, learning media, language and expression in the learning process, etc. The outcome of education is still emphasized; however, learning process in which it can develop interfaith and intercultural awareness will prepare students to live properly as a member of society.

In other words, the effort to develop interfaith and intercultural awareness constitutes systematically and purposely process in order that students can enhance their personhood who are fully aware of their existence in relation to societal life characterized multi-faith and multi-culture. This assumes that interfaith and intercultural awareness is not natural in character, but rather is developed through learning process purposely. Interfaith and intercultural awareness are nurtured and created; it is not born.

In such a learning process, the role of educator is vitally important. One should also be aware that teacher/educator is person with a religious - faith belief and particular culture that may or may not be similar to her or his student. Thus, educator's interfaith and intercultural awareness is prerequisite in conducting the learning process in developing interfaith and intercultural awareness of the student. She or he should hold and practice virtues of "respect, tolerance, humility, openness to what is new..., love of adventures, nurturing of curiosity, honouring disciplined, methodological enquiry."²⁴ Dialogue is put as primarily learning process in which it can occur when educators and students "ideologically committed to equality, to the abolition of privilege."²⁵

Thirdly, developing interfaith and intercultural awareness can be attained through emphasizing the substance of education that consists of materials supporting interfaith and intercultural awareness. There will be some courses that the substance indirectly related to the developing interfaith and intercultural awareness; however, these can be discussed as to how these can contribute to develop interfaith and intercultural awareness.

In the tertiary education level, namely university, developing interfaith and intercultural awareness can be conducted at least in three ways: (a) by permeating courses with values of justice, peace and harmony among people of different religious-faith and culture, (b) by creating or offering a course concerning interfaith and intercultural dialogue, and (c) by offering a master or doctorate degree program of interfaith and intercultural dialogue.

These three aspects of education that may develop interfaith and intercultural awareness should be accompanied by constructing a national educational system that propels the development interfaith and intercultural awareness. Public policy makers need to consider legalizing or revisiting regulations to be ones which flourish interfaith and intercultural awareness. Policies on educational system are to

²⁴ Paulo Freire, *Pedagogy of Freedom: Ethics, Democracy and Civic Courage* (Lanham: Rowman & Littlefield, 1998), 108; See also, Byrne, "Freirean Critical Pedagogy's Challenge," 48-9.

²⁵ Byrne, "Freirean Critical Pedagogy's Challenge," 49.

encourage and motivate members of society to seek some ways to live together in a society characterized by the plurality so that justice, peace and harmony of society are guaranteed.

Conclusion

I would like to put forward some concluding remarks. *First*, religious-faith belief, culture and education are intertwined for these elements constitute the pillars of a civilized society. Education, then, is understood as the process that enhances and edifies human being from a merely individual being into one with personhood who is able to live in a society.

Secondly, in the reality of plurality, education plays an important role to develop interfaith and intercultural awareness of members of society in order that justice, peace and harmony of society can be achieved.

Thirdly, schools, universities and communities as educational institutions are to seek some ways in developing interfaith and intercultural awareness by helping member of society to achieve the highest stage of morality.

Fourthly, it is urgent to conduct a paradigm shift of the conception of education. It should move from a process that prepares a workforce for the sake of the economic development toward one of humanizing human beings who are able to develop interfaith and intercultural awareness in order to achieve justice, peace and harmony of society.

Fifthly, education institution including schools, universities and communities are obliged morally to develop interfaith and intercultural awareness of human beings through creating educational culture, conducting learning process and emphasizing learning substance that develop interfaith and intercultural awareness. Besides, the national educational system needs to be constructed for developing interfaith and intercultural awareness.

BIBLIOGRAPHY

- Byrne, Cathy. "Freirean Critical Pedagogy's Challenge to Interfaith Education: What is Interfaith? What is Education." In *British Journal of Religious Education*, Vol. 33, No. 1 (January, 2011).
- Freire, Paulo. *Education for Critical Consciousness*. London: Continuum, 1974.
- , *Pedagogy of Freedom: Ethics, Democracy and Civic Courage*. Lanham: Rowman & Littlefield, 1998.
- Halsall, Anna and Bert Roebben. "Intercultural and Interfaith Dialogue through Education." In *Religious Education*, Vol. 101, No. 4 (Fall 2006).
- Hick, J. *God has Many Names*. London: Macmillan, 1989.
- Huntington, Samuel P. *Clash of Civilization and the Remaking of World Order*. New York: Simon & Schuster, 1996.
- Kohlberg, Lawrence. "From is to ought: How to Commit the Naturalist Fallacy and Get Away with it in the Study of Moral Development." In *Cognitive Development and Epistemology*, edited by Theodore Mischel (New York: Academic, 1971).
- Küng, Hans and Karl-Josef Kuschel. *A Global Ethic: The Declaration of the Parliament of World's Religions*. New York: Continuum 1993.
- Küng, Hans. *Projekt Weltethos*. München: Piper Verlag, 1990.
- Moyaert, Marianne. "Ricoeur on the (Im)Possibility of a Global Ethic Toward an Ethic of Fragile Interreligious Compromises." In *Neue Zeitschrift für Systematische Theologie*, No. 52 (2010).
- Myconos, George. "The Dialogue Project: An Education Initiative in Interfaith and Intercultural Understanding." In *Ethos*, Vol. 13, No. 4 (November 2005).
- Oetama, Jacob. "Pancasila, Identitas dan Modernitas." In *Restorasi Pancasila: Mendamaikan Politik Identitas dan Modernitas*, edited by Irfan Nasution and Rony Agustinus. Bogor: Brighten, 2006.
- Seymour, Jack L. "Faith Transforming the World: A Conversation about the Religious Education Association." In *Religious Education*, Vol. 103, No. 2 (March-April, 2008).

Webb, Darren. "Paulo Freire and 'the need for a kind of education in Hope.'" In *Cambridge Journal of Education*, Vol. 40, No. 4 (December 2010).

NANDI TRADITIONAL 'WOMAN TO WOMAN MARRIAGES'
AND THEIR EFFECT ON THE SPREAD OF HIV / AIDS

Rebecca Singoei and Emily J. Choge¹

Introduction

Family life amongst most African communities is organized along patriarchal lines where the male is the head of the family. Property succession and inheritance was through male lineage. This is probably because unlike women who leave the family after marriage, the males remain at home. The desire to keep the family's wealth within the home dictated that the wealth be inherited specifically by the men. To add on to that, in the African Traditional community, perpetuation and continuity of life was a matter of grave concern for the individual family. It was through procreation that their personal immortality was perpetuated and a source of heirs to their property was ensured. It was, therefore, a must for every individual to get married and have children.

¹ Ms. Rebecca Maina Singoei is Student Counsellor at Moi University, School of Law and a Ph.D. candidate in University of Eastern Africa, Baraton. She is passionate about issues of children with special needs and has a support group within the community for parents with children with disabilities.

Dr. Emily J Choge-Kerama has been teaching in Moi University, the Department of Philosophy, Religion and Theology since 1990. She is also an adjunct lecturer of Africa International University formerly Nairobi Evangelical Graduate School of Theology. Her areas of expertise are Theology, Christian ethics and Biblical studies.

For the above reasons then, begetting a child, preferably a son, by a Nandi wife was not only a matter of crucial concern to her alone but was a critical issue which went beyond the confines of the family to the community as a whole.

As it is expected, it is impossible to control the forces of nature. Unfortunately, sometimes the world doesn't work the way we think it should. Some women are regrettably barren while others are not endowed with sons. The inheritance and succession procedures of the family's resources tied to sons complicated the rights of barren and sonless women among the Nandi community.

To overcome this anomaly the Nandi community made certain arrangements to rectify these biological accidents and to rescue a sonless mother's lineage (house) from social extinction.

Some of the arrangements were as follows:

A barren wife was allowed to marry a younger wife who could sire children for her.

A sonless mother was also allowed to marry after all her daughters had been married.

A sonless mother was allowed to retain one of her daughters in the home. The arrangement was referred to as the daughter married to the home. (Kitunchi Toloch).

However, with the advent of colonization, Christianity and modernization, this custom like many African customs was exposed to change. The culture, which protected the arrangement from misuse, has undergone a major transformation. As a result, those who practice the custom fail to adhere to regulations that go with it. Consequently, the practice has become an avenue of permissive immorality, which has had adverse effects on the community especially in this era of HIV/AIDS. However, we cannot dismiss the practice outright, on the contrary, some cases are doing quite well. Some of the Lady 'husbands' are polygamous and have managed to educate their

children up to the university level and right now they are successful young men and women.

This paper therefore, intends to:

- a. Try to shed light to the nature of the above marriage arrangements. In the process, it will draw attention to the original purpose of such marriages and illuminate on the advantages that went with them to the Nandi community.
- b. Identify the areas that have succumbed to changes in current times and show how these changes have negatively affected the community especially in areas touching on the dreadful HIV/AIDS.
- c. Particular focus will be to highlight the way in which the culture of woman to woman marriage institutions perpetuates or reinforces immoral behaviors in our present society.
- d. To show the relevance of the institution woman to woman marriage in the modern way of life in Kenya today, especially for Kenyan sonless or barren women.

It is our hope this study will generate interest and debate on this particular subject and that researchers will look deeper into the issue and come up with suggestions that will improve and promote better ways of handling infertility, childlessness and the question of gender inequality inheritance.

Context

During our research tour, we came across such scenarios in an area called Kipranga and nicknamed Baghdad because of its chaotic nature. This is located in Kesses division of Uasin Gishu County, in Kenya. The area is characterized by very many single mothers. Some are involved in the woman-to-woman marriages while others are daughters who are retained at home (kigitunchi toloch) and the rest are widows and girls who simply had children while they are still single.

The area is known for a high rate of immorality, adultery, drug abuse, crimes and violence. Quite a large percentage of deaths in the area are

attributed to HIV pandemic. Due to the harsh economic conditions prevailing in the country most of the ladies engage in brewing and selling traditional maize-millet liquor called “chang’aa” and “busaa” for their livelihood. Most of the youth in the area are therefore alcoholics. “Chang’aa” brewed in this area is highly potent and the consumers of this liquid are characterized by their trademark: red lower lips. The area has been subsequently nicknamed the “The land of red lips”. Recently, there have been a significant number of suicide related deaths in the area.

Methodology

Muguda/Muguda states that the knowledge could be obtained through observation and experience in life. Consequently, our parents, elders and ancestors are transmitters of culture and tradition, which is a very important source of knowledge.

Some researches are also conducted to solve the burning issues or specific problems in a community. This type of research is referred to as action based research. This study combines the above methods, which are basically non-statistical in nature.

This study conducted interviews on accessible and manageable sample population of 10 families. Five of the above families are involved in woman-to-woman marriages while five are “girls retained at home” (Katunetap toloch). This was taken as a representative of a target population.

This was accessible and manageable population for it served the purpose of this particular paper. Because the size of accessible population is small, this affects generalization of the results. For this reason, we cannot say that the result can be applied to target population with confidence it shows that the practice is still alive and well and it dire effects in that need to be noted especially in this era of HIV/AIDS.

Nature of women to women marriage amongst the Nandi community

There are several assumptions about the nature of sexual practice of this marriage. Herskovits (1937) and Blackwood (1984) argue that lesbianism cannot be ruled out in such marriages, we tend to differ with them in this context. The Nandi woman-to-woman marriage should not be understood to be a lesbian relationship.

The above marriage covenant occurred at the time when it was obvious that a particular wife was barren, had failed to bear a son or had only daughters and was already past childbearing age. The husband of the woman who was barren (Kogo) gave the requisite bride price or was obtained from his estate in case he was dead. In addition, she would then use the cattle which she obtained through her own effort and those from her daughter's bride price to add up for dowry for "her" wife. This is because the bride price in this type of marriage was slightly higher than in the usual marriage.

Immediately she marries, Kogo's status transforms to that of a husband and a father. She ceases to have sexual intercourse with her husband or any other man. The female husband takes a prestigious position amongst the community. She would then be initiated into male domain and be allowed to witness male circumcision ceremonies performed at (menjo), where no ordinary woman was allowed to go near. In addition, she was given a man's name (Kwombo anum). Kogo was then allowed to put on olmermerinik (earrings specifically meant for men) and she sat at tot (a place reserved for men) during beer drinking. She participates fully in the affairs of the community and the survival of her household is ensured through the children born. She had a matrimonial right to choose the person to sire children for "her" wife. The person was supposed to be a member of her husband's clan but not the husband's brothers nor his sons (her stepsons). The man chosen was always a married man, preferably one who had many sons himself.

It should be perfectly understood that the man in question was not a husband to the young wife. He had no legal rights over the children and their mother. The children were not allowed to acknowledge the fatherhood of the man, besides, the relationship between the young wife and the man was strictly kept confidential. He entered the house of the woman late in the evening and left early in the morning. These and many other regulations, norms and taboos, controlled, governed

and guided the affairs of each individual member in the relationship in order to uphold the sanctity of the institution. And for many years the arrangement had served its purpose of removing the disgrace from the barren woman (sonnet) and that of otherwise helpless, sonless mother.

If the young wife became unfaithful, Kogo had a right to seek redress for adultery. On the other hand, Kogo was thus fully responsible, as a father, for the upbringing of the children, all the way from the rites of birth through to circumcision and marriage.

Advantages

(i) In a traditional set-up, it was a way of empowering women. However, it cannot be compared with western feminism. Although Kogo was elevated to the status of a man, it was not in their mind to fight for equality in the same modern concept of feminism.

(ii) According to Nandi tradition, like any other African culture, women were not given priority, especially when it came to inheritance of family property. Women had no legal right to inheritance of land and ownership of land in Kenya has remained the domain of men. This was worse if a woman was barren (Sonnet) or without a son. The practice therefore, safeguarded the interest and raised the status of "Sonnet" and allowed them to take up issues themselves without waiting for men or looking for any intermediaries.

(iii) The practice (woman to woman marriage) allowed for fair sharing of the family's property. It ensured that childless and sonless mothers in a polygamous family received the property which she took part in accumulating and is rightfully her. This is more so in Nandi custom where family resources were inherited through the maternal house.

(iv) Most young women who get married to Kogo view it as an economic venture whereby a girl from a poor background and has no job finds land to settle on.

(v) Care for the elderly: The wife would take care of Kogo in her old age and give her (Kogo) a decent burial.

(vi) Care for children born out of wedlock: The Nandi did not look favourably at children born out of wedlock and women who did this were ostracized. But this arrangement of marriage allowed that such women would have an opportunity to get married and their children to be taken care in a stable home environment.

What was the Basis?

Woman to woman marriages are predominantly an African Institution and as such the topic is an unfamiliar subject to most people especially the so-called civilized or modern world. People have had mistaken beliefs concerning the genesis and the nature of woman-to-woman marriage institution in Africa. Some people see this as a lesbian relationship while others see it as a form of slavery as a way of exploiting the unfortunate girls who unluckily become pregnant before marriage.

For it to be understood, one requires to critically analyze the nature of Nandi customary law in the way it generally treated and situated a barren or sonless woman. In addition, one has to interpret and analyze the institution within their original set-up. In the Nandi tradition, like most African communities, women had no ownership rights over land and cattle, the two most important items of traditional livelihood. The laws that governed the inheritance and ownership of land and cattle put women at the periphery and as such to date ownership of land and cattle was and still remain in the domain of men. Hence, men have become the avenue and guardians of the family's and generally community's property.

The main question tackled in the article is: How relevant is the experience [woman to woman marriage] to the modern way of life in Kenya today, for Kenyan sonless or barren women?

The population of Nandi community before the 60s was relatively low. Observations done by sociologists showed that 20% of Nandi women were barren. Research into the conditions, which caused the problem, is underway. However, through the interviews conducted in this study, some of the elders gave the reasons for the above predicament. They gave the following probable reasons:

(i) *Strict laws governing sexuality.*

Sex was a highly sacred activity amongst the Nandi community. Sex as a topic was not open for discussion. Metaphors/proverbs were used to indirectly refer to sexual organs.

There were very many strict rules and regulations that governed sexual activities. One extreme example was when an uncircumcised girl got pregnant; the child born (lakwetab sarbuch) was killed by stuffing its nose and mouth with cow dung. Afterwards the girl becomes an outcast. Such and other extreme and severe measures made sex (outside marriage) to be stigmatized in the community.

Even after marriage couples approached the act cautiously. In addition, after birth women were considered unclean and the husband was not allowed to have sexual contact with his wife till the child was able to be sent, at about the age of three. Hence, generally sexual contact between husband and wife was kept to a bare minimum. For the above reasons then, conception for some women was not easy.

(ii) *Natural Catastrophes and war.*

The community faced several famines and droughts, locust invasions and wars, which drastically increased the mortality rate. Nandi oral literature recalls these events clearly. Sad stories are told of extreme acute food shortages that forced people to eat donkey skins (rubetab kimeut sigiriet).

The above two explanations were the main reasons that contributed to the Nandi community's low population. Consequently, the community had to adopt drastic ways to increase and sustain the population among them woman to woman marriage.

Culture conflicts with church and state law

Woman to woman marriage first came to the attention of colonial administration when disputes over rights and ownership of children and wives of woman-to-woman marriages were brought to court for adjudication.

To deliberate on such cases, the colonial administrators had to go deep into the study of the nature of such marriages and interpret them according to customary legalities. This was a system that did not fit neatly into the colonizer's way of thought and state law could not be applied either.

The District Commissioner, Nandi in 1958 summoned the Nandi District Law panel, composed of the Presidents of the Locational African Courts, to his office on 28/02/1958 to discuss the agenda "Wanawake kuowa Wanawake"(woman to woman marriages) among other items on the agenda.

The panel highlighted the rationale and nature of woman-to-woman marriage among the Nandi community. The law panel considered various cases, which had been brought before the panel related to woman-to-woman marriages in the light of those women who had adopted Christianity. The following guidelines were agreed upon (Minutes of the Nandi District Law Panel :1958):

(i) No divorce be allowed in the case where a child had been born and the mother wanted to divorce the female husband (Kogo) that is, if Kogo was not in favour of it.

(ii) Where the Kogo's wife has in a way got married to another man according to state or church law, then she should be given a divorce as per the customary law despite Kogo's objection. However, the children born in the 1st marriage would belong to Kogo.

(iii) Where Kogo's wife has run away and has been married under Christian and requests for divorce, it will be up to Kogo to accept or reject the children that she had with her or demand the return of bride price.

(iv) In the event that Kogo's wife runs away when she is pregnant in order to be married by someone else, the child born will belong to Kogo.

(v) Kogo has every right under Nandi customary law to take anybody to court that commits adultery with his wife.

Kenya inherited a dual legal system where the state law co-existed with the customary law of various ethnic groups. This was done to preserve the native culture and as according to Chacha (2002) the aim was to bring native law at par with state law.

Apart from Christians who see the institution as opposed to the basic Christian ideals hence advocate that it should be avoided at all costs, it appears that woman to woman marriage is legally allowed under the Nandi Customary law and facilitated the practice of “retaining a girl at home” (Kitunchi Toloch).

Disadvantages

While this study recognizes the socio-economic factors that have supported the continuation of this practice in the traditional society, the prime objective of the study will be to show how the practice operated to the disadvantage of women.

A particular focus will be the way in which certain cultural practices bring about or perpetuate immorality and facilitate the spread the HIV/AIDs pandemic.

Woman to woman marriage was meant to safeguard the interests of barren (sonnet) and sonless women and their status in the society. But it is clear that there are many other motives why men and women practice woman to woman marriage in the contemporary Nandi community. The practice has become a set up for sexual freedom or a form of legalized prostitution in an otherwise morally conservative community. The practice has caused a lot more problems than we realize. We concur with Rwezaura in his dissertation (1985) when he was commenting on Kuria practice of “woman to woman” marriage as backward and out of step. According to him, such marriages should be dissolved because the culture has become obsolete. He argues that the practice does not solve the problem that it was intended to solve because they are better and improved ways of resolving legal problems of the rights of barren and sonless mothers and consequent inheritance. He concludes that such practices are causing more harm than good in the current community.

For instance during this research the following observations were made:

1. The girls retained at home(katunetab toloch) are denied their rights to proper marriage. One girl explained her tribulations when her mother totally objected to her marriage plans. This is because she was born to a family of two girls. Unfortunately she was chosen to be the one to remain at home. The case lasted for two years. She eventually got married despite her mother's wishes and to date there still hostility between her and her mother.

2. The men the girl chooses to have children with are not bound by any contract to stick to her alone unlike the traditional arrangement where kogo chose one man who knew this and was faithful to the relationship. These days the man may decide to have more than one partner that is of course besides his wife. Neither is she or he is tied by any agreement. She or He can jump out of that relationship if she/he felt like. In the era of HIV/AIDS too many people will be in this sexual relationship with loose ends and that's why many people's lives would be in danger of being infected.

3. Unlike the traditional practices today, the young wives select their own choices of lovers on the basis of mutual attraction and understanding to which sometime these lovers could be numerous. They choose not necessarily from the clan as it was in a traditional setting, but any person/ persons of their choice. This has rendered the practice vulnerable to abuse. One of the wives admitted that the each child had a different father. She has six children.

Problems with Consorts:

In one interview, one woman was asked whether she has problems with the consort. She readily answered 'yes' and gave the following problems:

(i) Some consorts assume the right of a husband that means they demand the attention and respect of a husband. But the sad fact is that the same consort disregards or is reluctant to assume a husband's responsibilities because he has no binding obligation to help the woman. Instead he takes the little she had to his real wife, and is usually more demanding, at the lady's expense. So she is forced to

enter into a sexual relationship with other lovers, as many as five of them.

(ii) The wife/wives of the consort become the woman's greatest enemy/enemies and sometimes she is beaten and her children are abused. The female husband may not be in a position to defend her.

(iii) Sometimes lovers meet in the woman's house, resulting in fights and that terrorizes her children.

Experiences of married women:

From our observations most cases of w/w marriages and daughters retained at home (katunetab toloch), their families are large. Most homes we visited have an average of 6-7 children. In an interview conducted, they gave the following reasons:

1. Cherop (not her real name) claimed that Kogo put pressure on her to have more children because she wanted to recover from disgrace being barren (sonnet) she wanted to show the world that she was capable of raising children.

2. Dorcas (not her real name) who was retained at home (Kigitunchi toloch) claimed that the first five of her children were girls. Her mother insisted on trying several men to try her luck for a boy. She ended up having eight children fortunately the last born was a boy but sadly both the boy and mother are infected with HIV.

The fact that they are pressurized to have more children means that they are forced to have many sexual partners therefore risking the possibilities of being infected with HIV.

Problems to Children born in these unions:

Children are the most vulnerable members in this relationship. They bear the brunt of the anomalous marriage arrangement. From our assessment the children born to such marriages have several problems.

1. They lack role models, and girls are most affected. This is because their mother's sexual habit is no longer kept secret as the tradition

prescribed. Several men come in and out of the mother's bedroom. As such, the home is not a safe place for a girl child. If nowadays fathers are turning on their daughters, what will happen in a situation where sex pests are on the loose right in the home? Surprisingly, some of these men have sex with the mother and also with the daughter. One daughter complained that one of the men raped her.

2. The children from such homes face stigmatization from other children. They are teased and mocked as having no father or in case of woman to woman marriage family, having a father inform of a woman is not funny. They feel uncomfortable. Most of them actually abuse drugs.

3. They also lack basic provisions. This is unlike the old days where basic requirements were few and readily available. Today, the individual needs including education are immense. From our observations most Kogos' wives complained that the Kogos are unwilling to educate the children. That is why they resort to brewing illicit liquor so as to provide for the very basic needs of their children. But the majority of the children don't go to school. Not even primary schools. Without education and hence jobs most of the children end up abusing drugs eventually misusing their sexuality and thus spreading AIDS.

The girls who get married to Kogo are not 'normal' girls as per the traditions. They are girls who already have children before marriage. Once she is married, the clan chooses a consort for her or as happens now days, she may get a man of her choice. All in all the man chosen must be already married. Consequently, she enters into a sexual relationship with the man when her HIV status is not known because no one knows her previous partners. This endangers the life of the man himself and that of his wife.

Conclusion

In as much as we advocate for the preservation of our culture, there are certain cultural practices that are an integral part of our existence. Such practices cannot be questioned because they fit in with our modern living and are beneficial, heal and conserve the society bringing about a united community. On the other hand, there are other

cultural practices that are out of step and seem to bring more harm than good in the society. Examples are some aspects of marriage in the Nandi traditional marriage, namely the woman-to-woman marriage and girls retained in a sonless home so as to bear heirs of family property. They are denied the right to a normal marriage. The Christian church rightfully forbids as the “marriage” goes against the church’s teachings and practice. Time has come when daughters should be considered on equal footing as the boys. They should therefore be entitled to inherit land from their parents.

(Katunetap toloch) the practice of denying daughters normal marriage so as to be the heirs of their family’s property should be brought to an end. Instead the community should be informed that the girls could still be heirs even when they are married. Their sons in law should be accepted as one of their own. This should be legalized in the proposed constitution. From the African perspective land is central to their lives. Land is a burial place hence therein lie the ancestors whose spirits influence the lives of the living. People swear by the land and hence it is a binding force.

So being excluded from inheriting and hence ownership of land is the worst breach of human right. It is as if you are non-existent, a foreigner or are a part of the children who cannot be trusted with the community’s valuable assets.

Ownership of land and valuable property should no longer remain in the domain of men only. Women should question such cultural practices and lobby for a social order that recognizes the equality of the sexes in property ownership. Any cultural practice that undermines or has aspects that undermines the rights of women should be strongly rejected. Woman to woman marriages and denying girls to get married (because of lack of sons) hence reducing them into machines of biological production should be abolished.

Barren women should turn to other means of raising children, for example, through adoption. The society needs to be sensitized against stigmatization of barren women, instead they should be accepted as normal people despite their inability to have children. The Government should expand the facilities and homes for the aged so that for one reason or another, a childless or sonless couples can find

refuge there thus reducing the anxiety and anguish that is associated with their condition.

AIDS awareness should no doubt be intensified in areas such as Baghdad and alternative means of livelihood be encouraged rather than “chang’aa” and “busaa” brewing because of the subsequent costly social ramifications.

Being childless is not the greatest tragedy in the world. People should be sensitized that it is possible to live a completely fulfilled and happy life with or without children.

To date, infertility seems to be very difficult to talk about and hence stress and difficulty associated with the stigma should do with the help of a counselor. There should be opportunities for counseling.

From the observations right from biblical and African community’s stories, the cause of childlessness always seemed to be laid at the woman’s door. One needs to ask whether this is a cultural response or a matter of fact. The question of male infertility was and has never been a question to worry about. It is often seen as a woman’s issue hence man can get left out in dealing with the problem of childlessness or having girls alone.

Therefore, there should be no cause to place a large proportion of blame to women only. Infertility is a growing problem, some researchers suggest that sperm counts are declining, sexually transmitted diseases are on the rise, HIV/AIDS are on the increase hence the need to dispel misconceptions and assumptions about infertility. It is high time that facts about infertility are brought into lame light. What is known from research is that male infertility accounts for about one half of cases of childlessness (a similar proportions to female infertility). Both women and men should deal with the crisis evenly.

BIBLIOGRAPHY

Babere K. Chacha, *Traversing Gender and colonial madness: same sex relationships*, Paper presented to the 10th General Assembly of CODESRIA, in Kampala, Uganda.

Blackwood, Everlyn "*Lesbian Behaviour in Cross-Cultural Perspective*," Msc. Thesis, San Fransisco State University, 1984.

Fitzpatrick , *Law and State in Papua New Guinea*, Academic Press, London, 1980.

Gordon R. Woodman, *Customary Law in Common Law Systems*, University of Birmingham, UK

Herskovits, Melville J. (1937). "A Note on Woman Marriage in Dahomey." *Africa* 2-3:335-41.

Minutes: *of the Nandi Law Panel held on 28.2.1958 in the District Commissioners Office, Kapsabet.*

Oboler, Regina Smith (1980), '*Is the female husband a man? Woman to woman marriage among the Nandi of Kenya*' *Ethnology* 19: 69-88.

Rwezama, B. A., (1985). *Traditional Family law and change in Tanzania: case study of the Kuria Social System*, Baden-Baden,

從詮釋學反思普世教協宗教對話的理論與實踐

莊雅棠¹

前言

詮釋學與宗教關係密切，宗教有經典，經典需要詮釋以維持傳承與不斷創新。宗教對話倡議者希克(Hick)的名著《宗教的詮釋》，從多元論觀點詮釋各大宗教的核心思想。特雷西(David Tracy)在《與他者對話》一書中，從哲學詮釋學尋求宗教對話的準則。²最近波士頓神學院出版一系列「宗教間詮釋學」(Interreligious Hermeneutics)論文集，³顯示詮釋學和宗教對話結合起來的發展趨勢。正如摩雅爾特(Marianne Moyaert)所言，宗教對話已經從救贖論開放(soteriological openness)轉向詮釋學開放(hermeneutical openness)。⁴

¹莊雅棠，長榮大學神學系副教授兼系主任。

² David Tracy, *Dialogue with the Other: The Inter-Religious Dialogue*, (Louvain, Peeters Press, Grand Rapids, Mi.: Eerdmans, 1990) 大衛·特雷西 (David Tracy)：《與他者對話——宗教之間的對話》，陳佐人譯，香港道風書社，2009年。

³ Catherine Cornille and Christopher Conway, ed. *Interreligious Hermeneutics*. (Eugene, OR: Cascade Books, 2010.)此論文集收錄了 David Tracy、Reza Shah-Kazemi、Warner Jeanrod、Marianne Moyaerty、John C. Maraldo、Malcolm David Eckel、Joseph S. O'Leary、John P. Keenan、Hendrik Vroom、Laurie L. Patton 等人的論文，內容包含佛教、基督教、天主教、伊斯蘭之間宗教對話與詮釋學的關聯。

⁴ Marianne Moyaert, "Recent Developments in the Theology of Interreligious Dialogue: From Soteriological Openness to Hermeneutical Openness," *Modern Theology* 28:1 January 2012. pp.26~52. 摩雅爾特指出過去基督教的宗教對話在身分認同與對外開放之間尋求平衡，但仍是以基督教的救贖論為中心在進行對話。然而，救贖論對其他宗教而言並不是核心課題。近年來，詮釋學的影響越

本文擬從哲學詮釋學的觀點來反思普世教協(World Council of Churches, WCC)所推動的宗教對話。普世教協是基督教最具代表性的國際組織，1970年代開始推動宗教對話，30多年來舉辦很多國際性與區域性的宗教對話研討會，同時發表關於宗教對話的重要文獻。這些文獻關於對話是什麼、對話的態度、對話的目的以及對話的層面等等問題都有清楚的表達，可惜在理論的論述上較為零散。本文擬哲學詮釋學的觀點審視這些文獻，指出其優點與缺點，同時嘗試對其理論作較為完整的論述。

I. 普世教協的宗教對話

1948年成立的普世教協是基督教重要的國際組織，由100多個國家，349個會員教會所組成。尋求教會合一，進而促進世界合一與人類合一是普世教協的理想目標。無論是教會合一、世界合一或人類合一，都必須經由宗教對話來達成。教會合一需要教會內部不同教派進行宗教內對話，世界合一與人類合一則需要推動宗教與宗教間對話。早在1971年普世教協就設立「與現存信仰及意識形態的人民對話」(Dialogue with People of Living Faith and Ideology)⁵的專責單位來推動宗教對話⁶。2007年普世教協成立六個事工規劃，而「宗教對話與合作」(Interreligious Dialogue and Cooperation)是其中之一。⁷

來越深遠，詮釋學有助於我們在身分認同與對方開放、在自我與他者、同一與差異之間進行對話，為宗教對話提供一個新的向度。

⁵ 1971年普世教協在衣索匹亞的阿的斯阿貝巴(Addis Ababa)的會議中，設立「與現存信仰及意識形態的人民對話」(Dialogue with People of Living Faiths and Ideologies, 簡稱 DFI)，宣稱「對話是教會的共同冒險」。這個次單位(Sub-unit)隸屬於「信仰與見證」(Faith and Witness)部門之下。

⁶ 有關此對話單位的成立及其發展歷史參見 S. Wesley Ariarajah, "Dialogue, Interfaith" in *Dictionary of The Ecumenical Movement*, edited by Nicolas Lossky, Jose Miguez Bonino, John S. Pobee, Tom F. Stransky, Geoffrey Wainwright, Pauline Webb. (Wm. Eerdmans, 1991)

⁷ 這六個事工規劃如下，P1:WCC and the Ecumenical Movement in the 21st Century; P2:Unity, Mission, Evangelism and Spirituality; P3:Public Witness:

(一)《對話指導方針》

1979 年出版《與其他宗教信仰和意識型態人士對話的指導方針》(底下簡稱《對話指導方針》)，⁸主張宗教對話是基督徒在與鄰人共同生活的社群中，活出基督教信仰不可缺少的方法。此份文獻對於基督教會為何必須進行宗教對話的理由、抱持的心態、考慮的議題、對話的形式以及對話的規劃，都有具體建議，是普世教協推動宗教對話的一個重要依據。

《對話指導方針》提出基督徒必須參與宗教對話的根本理由有二：

1. **宗教對話是為了要不違反上帝的誠命。**基督徒若不理解其他宗教，就妄自批評、指控與定罪，等於是違反「做見證陷害人」的誠命。
2. **宗教對話是為了實踐上帝交託的使命。**人類合一是上帝托付給教會的使命。基督徒是人類社會中的一部分，與其他宗教信徒同在一個社群中生活，必須與他們建立友善關係，相互了解與尊重，進而彼此關懷，相互合一。在一個多元宗教的世界中，要完成上帝所託付促成人類合一的使命，推動宗教對話是必要途徑。

Addressing Power, Affirming Peace; P4:Justice, Diakonia and Responsibility for Creation; P5:Education and Ecumenical Formation; P6:Inter-religious Dialogue and Cooperation.

8 WCC, *Guidelines on Dialogue with People of Living Faiths and Ideologies*, Geneva: WCC, 1979. Online: <http://www.wcc-coe.org/wcc/what/interreligious/glines-e.html>。此文獻被普世教協中央委員會所接納，並向所有會員教會推薦，作為推動宗教對話的指導方針。

《對話指導方針》指出在對話中要相互學習、彼此理解、一起分享與共同生活的理念，並列舉了十項要點，⁹它建議從最平凡的日常生活開始對話，然後關注宗教與文化之間的關聯，通過適當的篩選與創造性的詮釋，吸收消化傳統文化中的節期、禮儀、象徵、藝術、建築、音樂、文學，並善用它們來豐富基督教信仰的表達。

《對話指導方針》雖然列舉關於宗教對話的基本要點，可是整體而言，缺乏完整的神學論述。克雷克內爾(K. Cracknell)批評它「謹慎地避免任何一種關於在其他信仰的上帝面前男男女女的地地位的陳學陳述」¹⁰尼特(Paul Knitter)也指出《對話指導方針》不僅避免從宗教談論拯救的問題，而且對其他宗教是否有上帝的啟示也抱持著質疑的立場。¹¹雖然有這些缺點，《對話指導方針》已足以顯示普世教協對於宗教對話的態度從被動保守轉向積極主動，是基督教關於宗教對話的一個里程碑。¹²

(二)《鄰人的信仰》

為了補強神學論述的不足，普世教協開始進一步探討多元宗教的意義以及宗教神學的議題。1984年普世教協出版《我鄰人的信仰和我的信仰：宗教信仰對話的神學發現》(底下簡稱《鄰人的信仰》)，¹³針對宇宙的創造、基督的形象、救贖的經驗、見證與

⁹ 此十項要點的中譯，可參陳南州牧師〈宗教對話：評介普世教會宗教對話指導方針〉(玉山神學院學報第十卷第一期：2003年6月，頁211-225)。

¹⁰ Kenneth Cracknell, "Ambivalent Theology and Ambivalent Policy: The World Council of Churches and Interfaith Dialogue 1938-1999" in WCC, *Studies in Interreligious Dialogue*, vol.9, no.1, pp.87-111.

¹¹ 保羅·尼特著，王志成、思竹譯，《一個地球·多種宗教—多信仰對話與全球責任》(北京:宗教文化，2003)，頁54。

¹² Stanley J. Samartha, "Guideline on Dialogue," *Ecumenical Review* 31(1979): 157.

¹³ WCC, *My Neighbour's Faith and Mine: Theological Discoveries Through Interfaith Dialogue*,

1986. Online: <http://www.oikoumene.org/en/resources/documents/wcc-programmes/interreligious-dialogue-and-cooperation/christian-identity-in-pluralistic->

傳教、靈性與禱告、信仰的社群……等等議題，從各個不同宗教的經典以及不同宗教信仰的信仰經驗來進行對話。

《鄰人的信仰》重視鄰人意識。基督徒要把其他宗教信徒視為是生活在同一社群中的鄰人，並思考鄰人的信仰有何神學意義。基督徒必須尊重鄰人的信念，即使與基督徒的信念大不相同，去發現上帝通過其他宗教信徒所已經成就的以及繼續要成就的。宗教對話不是單向道，而是雙向道。基督徒必須以開放的心靈進入對話，準備接納別人的見證，同時也向他人見證自己的信仰。當我們承認其他宗教傳統可能具有拯救的奧秘時，將會影響我們對他們的態度，以更謙卑的態度來與他們對話。與其他宗教對話，使我們信仰生命的更有深度，也會使我們對宗教真理的理解與經驗更為豐富。

(三)《巴爾聲明》

1990 年普世教協在瑞士巴爾(Baar)小鎮舉行宗教對話研討會，並發表《巴爾聲明》，進一步以開放的神學觀點詮釋宗教多元的現象以及宗教對話的必要性。¹⁴

《巴爾聲明》聲稱創造萬物的上帝臨在多元宗教的世界中，上帝的作為不會侷限於一個特定的族群、一個特定的文化形式、一個特定的地理區域。上帝通過「道成肉身」施行拯救，藉著耶

societies/study-guide-my-neighbours-faith-and-mine.html. 此文獻經過四年研究，翻譯成 18 種語言，對於普世教協在世界各地推對宗教對話有很實際的助益。文獻涉及宗教神學問題，在承認宗教多元事實的前提下，如何去思考其他宗教的神學意義。

¹⁴*Baar Statement: Theological Perspectives on Plurality. Document*, date:15.01.1990. Online:<http://www.oikoumene.org/en/resources/documents/wcc-programmes/interreligious-dialogue-and-cooperation/christian-identity-in-pluralistic-societies/baar-statement-theological-perspectives-on-plurality.html>. "Baar Statement: Religious Plurality, Theological Perspective and Affirmations", *Current Dialogue*, 19 (1991), pp. 47-51. WCC,

耶穌的教導與生活，上帝國臨到世上。可是，當耶穌以肉身方式出現在猶太人的歷史與巴勒斯坦時，上帝國的事工仍然受到時空限制，這限制在耶穌死和復活的事件才得以超越。聖靈往往以超乎人所理解的方式，在人最料想不到的時空運行。當其他宗教的人士以忠實的態度依照他們宗教教導，在他們的社會實況中認真生活時，聖靈可能以我們基督徒所不能明白的方式拯救他們。「當基督徒面對今日世界諸如和平、公義、人與大自然之關係等議題時，我們必須承認一件事，那就是其他宗教傳統的智慧，對這些問題的解決也有助益。」¹⁵

《巴爾聲明》呼籲基督徒必須突破過去狹隘的拯救觀，以更寬闊的心胸領悟上帝在其他宗教中的奇妙作為。「拒絕認真去面對在萬國萬民中諸多不同宗教的見證，等於否認聖經對上帝是天地萬物和人類的創造者所做的見證。」¹⁶

(三) 《普世合一的考量》

2004 年發表的《與其他宗教的對話與關係之普世合一的考量》(底下簡稱《普世合一的考量》)¹⁷，把普世教協推展三十多年宗教對話所累積的經驗進行全盤的反省與評論。《普世合一的考量》提出宗教對話的基本原則，同時指出三個明顯的發展趨勢。

1. 對於宗教多元性的覺醒。由於全球化的進展，宗教與宗教之間的互動更加頻繁，人們對於多元宗教並存於同一人類社群的

¹⁵ *Baar Statement.*

¹⁶ *Baar Statement.*

¹⁷ WCC, *Ecumenical considerations for dialogue and relations with people of other religions : Taking stock of 30 years of dialogue and revisiting the 1979 Guidelines*, Geneva: WCC, 1979. Cited 1.01.2004, Online:<http://www.oikoumene.org/resources/documents/wcc-programmes/interreligious-dialogue-and-cooperation/interreligious-trust-and-respect/ecumenical-considerations-for-dialogue-and-relations-with-people-of-other-religions.html>.

事實越來越覺醒。絕大多數的人類社群存在的，不是單一宗教，而是多元宗教。

2. 對於公義與和平的期待。宗教多元性的覺醒，不會自動地導向宗教與宗教之間的對話，反倒因為恐懼和無知的緣故，使不同宗教採取更加自我防禦的保守態度，甚至刺激宗教基要主義的興起。宗教基要主義容易淪為激進份子和恐怖份子對付其他宗教信仰者的工具，使得宗教成為人類社群的斷層線，衝突與戰爭的引爆線。因此，宗教對話的重點之一，必須防止宗教被濫用與誤用，並積極將宗教導向和平與公義的方向。宗教對話不是談談話、交換意見而言，而是經由對話過程建立真實的伙伴關係，一起為公義與和平的社群奮鬥。

3. 對於實況處境的重視。由於大眾媒體傳播消息越來越普及而且快速，一個區域的宗教衝突，經由媒體報導，往往會造成另一區域宗教衝突的導火線。因此，宗教對話必須更加落實在不同具體處境中對於衝突原因進行分析，並尋求合作的機制。在具體處境中進行的宗教對話，將可以有效防止宗教團體在世界層面對立的擴大。

整體而言，《普世合一的考量》對於普世教協推動宗教對話給予正面的評價。經過三十多年的努力，宗教對話已成為普世教協事工的核心而非邊緣，而且已有不少成果：與很多宗教組織建立良好關係，與許多不同信仰的族群成為好友，分享不少共同的理念，也一起努力為共同理想而奮鬥。宗教對話終究會有美好的成果，可是其過程必須付出精神和心力，因此要有足夠的耐心：耐心去傾聽他者的聲音、耐心去面對彼此的差異，耐心去化解對立與衝突、耐心去包容更多的人，耐心去熟悉具體的處境，耐心去建立並維繫雙方的關係。

II. 從哲學詮釋學反思普世教協的宗教對話

前面以《對話指導方針》、《鄰人的信仰》、《巴爾聲明》和《普世合一的考量》為發展主軸，論述普世教協推動宗教對話的努力。底下，進一步從哲學詮釋學的觀點來審視普世教協宗教對話的長處與不足。

(一) 對話必須尋求理解與詮釋

《對話的指導方針》強調對話的必要性，敦促「眾教會應當尋求各種途徑，使基督徒社群得以跟其他宗教信仰和意識型態的鄰居開始對話」¹⁸，同時也強調宗教對話過程中的理解與詮釋：「對話的伙伴應該承認，每一個宗教除了對自己的信仰有其自我了解，也對其他宗教有其詮釋。」¹⁹對話的目的不是為了要宣傳自己的宗教信仰，也不是為了使別人改變所皈依的宗教，而是在對話中通過詮釋的過程來理解他人的宗教，同時理解自己的宗教。《鄰人的信仰》就不同的主題，把不同宗教的經文並列一起，與其他宗教的信徒一起研究，從其他宗教的經文的閱讀與詮釋中來重新理解自己的宗教，採取一種「跨文本的詮釋學」(Cross-textual Hermeneutics)。²⁰

普世教協的主張與哲學詮釋學相吻合。哲學詮釋學家高達美(Gadamer)指出詮釋其實就是一種對話，更精確地說，是詮釋者與

¹⁸ *Guidelines on Dialogue with People of Living Faiths and Ideologies.*

¹⁹ *Guidelines on Dialogue with People of Living Faiths and Ideologies.*

²⁰ 香港舊約學者李熾昌主張「跨文本的詮釋學」(Cross textual Hermeneutics)，詳見 Archie C.C. Lee, "Cross-textual hermeneutics and Identity in multi-scriptural Asia, in *Christian Theology in Asia*, ed. by Sebastian C. H. Kim, (Cambridge: Cambridge University Press, 2008) Ch.9. pp.178-204. 另參李熾昌編著，《亞洲處境與聖經詮釋》(香港：基督教文藝出版社，1996)，pp.65-68.

文本之間的對話——「我們之所是的對話」(Das Gespräch das *wir sind*)。高達美說：「把詮釋學任務描述為與文本進行的一種對話，這不只是一種比喻的說法——而是對原始東西的一種回憶。進行這種對話的詮釋是通過語言而實現，這一點也不意味著置身於陌生的手段中，而是相反地意味著重新產生原本的意義交往。」²¹

高達美指出對話是在語言中進行的，然而必須注意的是，「詮釋學問題並不是正確地掌握語言的問題，而是對於在語言媒介中所發生的東西正當地相互瞭解的問題。」²²「語言按其本質乃是談話(對話)的語言。它只有通過相互理解的過程才能構成自己的現實性。」²³

詮釋就是一種對話的過程；同樣的，對話就是一種相互理解與相互詮釋。宗教對話就是不同宗教之間尋求相互理解與相互詮釋的過程。宗教對話可以產生意義的交往與創新，把宗教中原始而被異化的東西重新注入生命氣息。這正意味著，宗教對話與詮釋學的結合勢在必行。

(二) 對話必須傾聽他者的聲音

《對話的指導方針》重視傾聽，認為傾聽不但有助於理解他者，更是幫助我們不去違反誠命。「無論鄰人的信仰是源自古老的宗教、文化傳統，或是屬於新興宗教，學習傾聽鄰人對其

²¹ Has-Georg Gadamer, *Wahrheit und Methode –Grundzuege einer philosophischen Hermeneutik*, I, J. C. B. Mohr (Paul Siebeck) Tuebingen, 5. Aufl, 1986, p.374。此處引文翻譯參考漢斯－革奧爾格·加達默爾著，洪漢鼎/夏鎮平譯，《真理與方法》(臺北：時報文化，1995)，第一卷，頁 477。

²² Gadamer, *Wahrheit und Methode* I, p.388；《真理與方法》第一卷，頁 495。

²³ Gadamer, *Wahrheit und Methode* I, p.450；《真理與方法》第一卷，頁 569。

信仰的自我了解，會幫助基督徒順服『不可作假證害人』的誠命。」²⁴

對話要能傾聽，不傾聽就難以進行對話。對話是為了理解自己觀點的侷限，並開拓自己更寬闊的視域。一場對話是否成功，取決於雙方是否能夠相互傾聽，而不是自說自話。傾聽是對話的藝術！

高達美指出，傾聽（hören、Zuhören）意味著「隸屬」（Gehören、Zugehören），即隸屬於所聽到的東西。對所聽到的東西的理解（Verstehen、Verstand）意味著「贊同」（Verständnis）。對話的雙方經由傾聽而相互隸屬，經由理解而相互贊同，雙方的靈性和思想的視域因此得以相互滲透。對話的進行就是雙方的視域擴大達致融合的過程。對話繼續下去，視域就繼續擴大、繼續融合。在對話的過程中，沒有任何一方操縱意義和真理，而是讓意義與真理揭露自身。

(三) 對話中必須運行問答邏輯

《對話的指導方針》指出「對話提供機會，藉著相互間的問與答，傾聽與學習，增進彼此的了解。」²⁵「對話的伙伴應該承認，每一個宗教除了對自己的信仰有其自我了解，也對其他宗教有其詮釋。對話提供機會，藉著相互間的問與答，傾聽與學習，增進彼此的了解。」²⁶《普世合一的考慮》主張：「在對話中我們努力相互尊重。對話伙伴有責任要傾聽，同時認真每個人信仰之自我理解。信賴來自容許伙伴界定他們自己，嚴禁要求對方改

²⁴ *Guidelines on Dialogue with People of Living Faiths and Ideologies.*

²⁵ 高達美以法律的詮釋和聖經的詮釋為例，闡述詮釋就是一種應用。法官以審判的方式來詮釋法律條文；傳教士以講道的方式來詮釋聖經經文，都是在應用中進行詮釋活動，將文本(法律條文或聖經經文)的真理與意義應用於具體處境中。

²⁶ *Guidelines on Dialogue with People of Living Faiths and Ideologies.*

變信仰，提供機會彼此提問，以及適當且合理的批判。這樣的作法促進彼此更深入的理解，成為所有其他關係的基礎。」²⁷

這些主張和哲學詮釋學對於對話的分析是一致的。高達美指出對話的內在形式就是問答邏輯。人的有限性可以從對話的經驗中最能看出：「所有經驗裡都預先設定了問題的結構。如果沒有問題被提出，我們是不能有經驗的。」²⁸必須承認自己的有限與無知，問題才會出現，真正的問題，真正的求知欲，都預設了人的無知。因此，提出問題往往比回答要更為困難，而且問題顯然比答案具有優先性。

問題把「被問的東西」放入某種特定視域中，從而開啟了「被問的東西」的存有。問題是一種開放，但在開放的同時也劃定了界限。一個問題其實包含了它的視域所劃定的界線範圍。進行宗教對話時，宗教他者向我們提出問題。問題的提出使討論的主題處於懸而未決的開放狀態。要了解一個宗教，就必須理解該宗教所提出、所關注的問題。然而，參與對話者不只是被動接受對方的提問，也可主動針對這個問題再提出問題。「理解一個問題，就是對這問題提出問題。理解一個意見，就是把它理解為對某個問題的回答。」²⁹

有時對方不一定清楚表達它所要回答的問題，此時就必須閱讀該宗教的文本、深入其歷史背景並參考其他信徒的詮釋。高達美說：「為了回答這個向我們提出的問題，我們這些被問的人就必須著手去提出問題。我們試圖重構傳承物好像是其回答的問題。但是，如果我們在提問上沒有超出傳承物所呈現給

²⁷ *Ecumenical considerations for dialogue and relations with people of other religions.*

²⁸ [德] H-G. 伽達默爾，〈文本與解釋〉，劉乃銀譯，見嚴平編選《伽達默爾集》，上海遠東出版社，2003，頁 79。

²⁹ Gadamer, *Wahrheit und Methode* I, p. 381; 《真理與方法》第一卷，頁 485。

我們的歷史視域，我們就根本不能這樣做。重構文本應是其回答的問題，這一作法本身是某種提問過程中進行的。通過這種提問我們尋求對傳承物向我們提出的問題的回答。一個被重構的問題絕不能在它原本的視域之中。因為在重構中被描述的歷史視域不是一個真正包容一切的視域。其實它本身還被那種包含我們這些提問，並對傳承物文字作出反應的人在內的視域所包圍。」³⁰

正如特雷西所指出，聚焦於他者是宗教對話的一項普遍準則，³¹而要聚焦於他者，就必須運行對話中的問答邏輯。「**真正的對話必聚焦於他者與提問邏輯，以此達到獨特的對話遊戲。**」³²

(四) 對話要持守善意原則

《對話的指導方針》指出：「對話的伙伴應該有自由來界定他們自己。對話必須容許對方以其自己的名詞來說明、詮釋，和見證他們的信仰。偏見、刻板印象、自以為比較優越等等，都是出於利己心態來描述他人的信仰。」《普世合一的考量》主張：「在對話中，我們培養關係。與那些被視為是『他者』的人建立關係聯結是所有對話的目標。這樣的聯結不是很容易、很快速就可以建立的。因此在實施對話時，忍耐與堅毅是很關鍵性的。即使結果還不是很明顯，保持耐性是一個基本的對話操練。」

與宗教他者對話，難免發生不同觀點的爭論，此時對話必須尊重對話的伙伴，承認他所說的可能是對的。對話中的爭論不是

³⁰ Gadamer, *Wahrheit und Methode* I, p. 379-380; 《真理與方法》第一卷，頁 484。

³¹ 大衛·特雷西 (David Tracy)：《與他者對話——宗教之間的對話》，陳佐人譯，香港道風書社，2009年。序言，第3頁。

³² 特雷西，《與他者對話——宗教之間的對話》中譯本序言，xxxvii。

為了辯倒對方，而是為了尋求對宗教真理的相互理解。相互理解就是使自己的觀點對宗教他者產生作用，同時也準備讓宗教他者的觀點對自己產生作用。當對話中雙方都能遵守善意原則時，對話就更有機會達到共識。善意原則提醒我們，他者的論述聽起來似乎是自相矛盾的地方，首先應該相信它們是一致的，他者的論述某些聽起來似乎是模糊不清的地方，首先應該相信它們是一致的，直到有足夠的證據證明它們是自相矛盾的、模糊不清的。

(五) 對話要切合具體處境

《對話的指導方針》對於處境的強調還不是很明顯，但是在《普世合一的考量》就十分清楚：「在對話中我們必須熟悉處境。對話發生於具體的環境中。察覺諸如歷史經驗、經濟背景和政治意識形態是很根本的。再者，文化、性別、世代、種族、民族性對於互動的性質與風格都有很重要的影響。一但認真地考慮處境，對話的目的不是要挪開或逃避這些差異，而是要在這些差異中建立信任。」³³

普世教協宗教對話對於處境的重視與強調，從詮釋學的觀點來看是十分正確的。處境是詮釋學的核心觀念之一。詮釋不可離開處境，否則就會產生「斷章取義」(out of context)的謬誤。

在《真理與方法》中，高達美指出理解、詮釋和應用三者是同步進行的。「按照文本所提出的要求被理解，那麼它一定要在任何時候，即在任何具體處境裡，以不同的方式重新被理解。理解在這裡總已經是一種應用。」³⁴「應用不是理解現象的一個隨後和偶然的成分，而是從一開始就整個地規定了理解活動。」³⁵應用

³³ *Ecumenical considerations for dialogue and relations with people of other religions.*

³⁴ Gadamer, *Wahrheit und Methode* I, p. 313; 《真理與方法》第一卷，頁 402。

³⁵ Gadamer, *Wahrheit und Methode* I, p. 329; 《真理與方法》第一卷，頁 423。

涉及具體處境。把所理解之文本的意義應用於具體處境是絕對必要的。詮釋一個文本就是在新的處境中詮釋文本的意義如何在此處境中具體應用。這不是使文本遷就於當前處境，而是讓文本的真理聲稱在當前處境中呈現它自己。

一個活在具體歷史文化傳統中的人，必須承認歷史文化傳統對於我們的存在和理解已產生影響，使得我們在特定歷史處境中對所遭遇的事物在未做成任何判斷前，就已經有了偏見。偏見是詮釋活動的先決條件。詮釋總是在某個歷史處境中進行的，因此沒有毫無預設的詮釋。清楚意識到自己的詮釋學處境，才能承認自己有偏見而又不被自己的偏見所蒙蔽，讓此偏見在詮釋過程中，經由對話所遭遇之事物開顯的真理來修正、來補充、來豐富，最後達成新的自我理解。

(六) 詮釋學懷疑與意識形態批判是對話中的必要環節

《對話的指導方針》提到信仰與意識形態，將兩者並列，以正面的意義看待意識形態，可是卻未曾提出意識形態批判的主張。「對話的伙伴必須自覺他們對其意識型態的委身。對話應該幫助對話的伙伴明白，在一些特殊的情境中宗教具有意識型態的成分，基督徒可能發現他們和社區中的鄰人，或有相同的信念，或有分歧的意識型態。」倒是《巴爾聲明》提到宗教可能有邪惡與愚蠢的一面：「在肯定世界各宗教傳統中智慧、仁愛、慈悲與靈性洞見等正面意義的同時，也必須誠實且悲哀地說出在所有宗教社群中人邪惡與愚蠢的一面。我們必須辨識宗教經常扮演支持壓迫與排他之體系的功能。任何夠份量的宗教神學必須處理人的邪惡與罪性，不順服靈性的洞見，無法依據最高的理想來生活。因此，我們必須被聖靈所挑戰，去辨識上帝的智慧與目的。」

整體而言，普世教協對於宗教本身的懷疑以及意識形態的批判比較薄弱。格里菲斯(Paul Griffiths)提到他多次參加普世教協主辦的宗教對話，與會者每個人都是好好先生，沒有人願意指出對方的錯誤，也沒有人會以積極態度來為自己所信仰的做辯護。這樣的宗教對話也許是令人愉快的，可是對於宗教真理的進一步認識沒什麼幫助。他甚至認為「這種對話是一種應該終止的實踐；它沒有可辨別的益處，卻有許多消極的後果，它是建立在對宗教獻身的性質和意義的根本誤解之上的。」³⁶

從詮釋學的觀點來看，懷疑與批判是對話的必要環節。呂格爾(Paul Ricoeur)指出，相對於「恢復意義的詮釋學」(hermeneutics of retrieval of meaning)，有一種所謂的「懷疑詮釋學」(hermeneutics of suspicion)。前者單純接受文本，努力恢復並挖掘文本的意義，後者則深入意識與文本意義的後面，追問其形成的因素，以揭開其錯誤的源頭。馬克思、尼采與佛洛伊德三人是懷疑詮釋學大師。這三位懷疑大師懷疑意識本身，並試圖掀開意識虛假的一面。³⁷馬克思揭穿了資本主義社會的異化現象，尼采揭穿了西方基督文化的假道學，佛洛伊德揭穿了人性的盲目欲力。

呂格爾指出懷疑詮釋學和信任詮釋學應該相互為用。信仰經由懷疑之後不是回到原處，而是從「初次純真」(first naïveté)進入「二度純真」(second naïveté)。³⁸破除虛假的偶像才是信仰真正的上帝。一個人會因為懷疑而失去了原初對神聖文本之象徵的純真信念，可是通過懷疑與批判，再次以傾聽聖言的方式來詮釋文本象徵的意義，可以重新貞定信仰。

³⁶ Paul Griffiths, "Why We Need Interreligious Polemics," *First Things* 44(1994): 32. 引自王志成譯，保羅·尼特著，《宗教對話模式》(北京：中國人民大學出版社，2003)，頁 54。

³⁷ Paul Ricoeur, *The Conflict of Interpretations*, ed. Don Ihde, (Evanston: Northwestern University Press, 1974), p.148.

³⁸ Paul Ricoeur, *The Symbolism of Evil*, trans. Emerson Buchanan. (New York: Harper and Row, 1967,) p. 351.

尼特指出宗教對話必須進行意識形態批判：「基督徒在能夠用被壓迫者的眼睛和耳朵重讀或重新傾聽《聖經》和傳統之前，首先必須承認，這些神聖的文本曾被用做一個群體或階級在意識形態上壓抑和控制另一個群體或階級的工具。」³⁹ 宗教對話不能淪為對宗教的歌功頌德，而忘卻宗教所犯過的錯誤。所有的宗教都無法避免有偏見與意識形態，因此潛存危險因素。最危險的是，對於偏見沒有自覺，對於意識形態不進行批判。必須要對那些以宗教的名義犯下的錯誤提出強烈的懷疑與批判，才能使宗教對話進入更深的真理。

(七) 對話為實踐一個公義與和平的社會

宗教對話的一個根本訴求是生存於地球上的人類是一體的，人與人之間存在許多對立、衝突與戰爭可以通過宗教對話來化解。正如孔漢斯(Hans Küng)所說：「沒有宗教之間的和平，就沒有世界和平。沒有宗教之間的對話，就沒有宗教和平。」⁴⁰

《對話的指導方針》指出：「藉著追尋社群的共同理想來對話。在找尋共同建設一個公義的社會的過程中，基督徒和不同信仰的鄰人能夠相互幫助來跨越文化、教育、政治、社會孤立等等的藩籬。」《普世合一的考量》呼籲：「在對話中，我們肯定盼望。在許多分裂、衝突與暴力之中，仍有希望去創造公義與和平的人類社群。對話的目的不在對話自身。對話是建立尊重與理解之橋樑的方法。它是對所有人生命之愉悅的肯

³⁹保羅·尼特，《一個地球·多種宗教—多信仰對話與全球責任》，頁 240。

⁴⁰Hans Küng，《世界倫理構想》(Projekt Weltethos)，周藝譯，香港：三聯書局，1996，頁 v。

定。」這些主張都強調宗教對話是一種社會實踐，要建立公義、和平與合一的人類社群而奮鬥。

普世教協重視對話作為社會實踐的主張與哲學詮釋學的見解是一致的。依照高達美的說法，哲學詮釋學就是一種實踐哲學，其根本問題是：「理論和反思如何才能指向實踐的領域？」即如何引導人類邁向完美的人生、善和幸福。哲學詮釋學對於詮釋的各種可能性、規則和手段的思考都指向人類之善與幸福的實踐。高達美認為人類未來社會的最終理想就是一個對話的共同體：⁴¹「在成功的談話(對話)中談話伙伴都處於事物的真理之下，從而彼此結合成一個新的共同體。談話中的互相理解不是某種單純自我的表現和自己觀點的貫徹執行，而是一種使我們進入那種使我們自身也有所改變的公共性中的轉換。」⁴²

尼特強調宗教對話應以解決生態和人類苦難的社會實踐為努力目標。負責任的宗教對話不是從教義或儀式，也不是從祈禱或默想，而是從貧窮、饑餓、剝削、生態保護等等苦難的問題出發。

普世教協雖然以建立公義與和平的人類社群為宗教對話的目標，可是在實踐上仍有不足之處。⁴³尤其對於苦難他者的關

⁴¹ 伽達默爾、杜特著，金惠敏譯，《解釋學、美學、實踐哲學，伽達默爾與杜特對談錄》，(北京：商務印書館，2007)，頁 67-68。高達美所說的 *Lebenform* 是指生活的基本狀態或者是生活整體，接近於胡塞爾所說生活世界。

⁴² Gadamer, *Wahrheit und Methode I*, p. 384；《真理與方法》第一卷，頁 489。

⁴³ 普世教協長期以來關懷人類與生態苦難的問題。1992 年成立的「公義、和平與創造」(Justice, Peace and Creation)，2007 起開始的「公義、服事與對創造的責任」(Justice, Diakonia and Responsibility for Creation)都以關心苦難的人民與生態的苦難為其關心的焦點，可惜，在過去 30 多年推動宗教對話的過程中，沒有將兩者接合起來。如何將這些關懷納入宗教對話，並且形成有效的實踐方案，應是普世教協宗教對話未來發展一個重要方向，也是普世合一(emumenism)必須發展的新形式。

注還有所不足。要建立公義與和平的社會，就必須讓受到不公義對待的苦難他者的聲音在宗教對話被聽見。

宗教對話已經隱含了對於他者的尊重。相對於我的信仰，其他的宗教都是宗教的他者。他者意識是宗教對話不可或缺的，正如特雷西所指出的，對話過程中要始終關注他者，「肯定他者之為他者，這是所有真正對話的核心。」⁴⁴對於宗教對話中他者的問題，尼特走得更遠。他指出除了宗教他者之外，還有苦難他者。每個宗教都能感受到苦難他者的存在與危機，可惜卻未積極經由宗教對話來共同面對這些危機。畢竟，所有的宗教都以解決苦難為其責任，苦難他者構成宗教對話的共同處境，成為詮釋學的橋樑，使不同宗教經驗的和信仰的人能夠互相理解與傾聽。因此，在宗教對話中，苦難他者必須被賦予詮釋學的優先性，他們的聲音必須在對話中首先被傾聽，如此既可以防止任何一個宗教立場佔據優先地位而造成不平等現象，同時把宗教對話導入共同實踐的方向。在當前全球化的具體處境中，全球的人類苦難和生態危機對每個宗教而言都是沉重的挑戰，也是每個宗教必須共同承擔的責任。關心苦難他者的全球責任是當前宗教對話的詮釋學之鑰。⁴⁵

III 結語

尼特在《宗教對話模式》一書中，以類型學方式把宗教對話分成四種對話模式，並且將普世教協的宗教對話歸類為「部分置換的模式。」⁴⁶從上面普世教協宗教對話重要文獻的論述，以及從哲學詮釋學對這些文獻的審視，我們必須指出尼特的歸類是不

⁴⁴ 特雷西，《與他者對話——宗教之間的對話》，頁 83。

⁴⁵ 保羅·尼特，《一個地球·多種宗教—多信仰對話與全球責任》，頁 530。

⁴⁶ 保羅·尼特，《宗教對話模式》，頁 52~54。

恰當的。尼特同意《巴爾聲明》提出了相當大膽的主張：「通過其他宗教的啟示和拯救來明確肯定上帝以聖靈的方式臨在」⁴⁷，並且承認這樣的主張已經超越了宗教神學的既定模式。可是 1991 年普世教協坎培拉(Canberra)大會中，《巴爾聲明》「靜靜地但有效地被忽視」⁴⁸，使得尼特認為普世教協雖然鼓勵教會與其他宗教進行宗教對話，可是在神學思想上仍排斥其他宗教。柯雷克奈爾也因坎培拉大會忽視《巴爾聲明》，批評普世教協的宗教對話曖昧不明，有兩套價值標準，一套非常負面而且排他性，另一套是開放而且合作，在政策上鼓吹宗教對話，在神學思想上卻仍然反對。⁴⁹

尼特與柯雷克奈爾的批評主要是因為 1991 年坎培拉大會未能重視《巴爾聲明》。可是，他們的批評剛好顯示出作為普世教協宗教對話神學思想代表的《巴爾聲明》在思想層面已經不再停留於「部分置換模式」，而接近於「互益模式」。

從哲學詮釋學的觀點來評論這些文獻，探討普世教協宗教對話的長處和不足。就其長處而論，普世教協已清楚主張：(1)對話必須尋求理解與詮釋；(2)對話必須傾聽他者的聲音；(3)對話必須運行問答邏輯；(4)對話必須持守善意原則；(5)對話必須切合具體處境。就其不足而論，普世教協未能在其宗教對話中善用懷疑詮釋學與意識形態批判，同時也未能給予苦難他者在宗教對話中優先性。

整體而言，普世教協把宗教對話視為是基督教信仰實踐和神學思考不可或缺的一個環節。面對多元宗教的現實與挑戰，普世

⁴⁷ 保羅·尼特，《宗教對話模式》，頁 54。

⁴⁸ 保羅·尼特，《宗教對話模式》，頁 54。這四種模式分別是置換模式、成全模式、互益模式與接納模式。

⁴⁹ Kenneth Cracknell, "Ambivalent Theology and Ambivalent Policy: The World Council of Churches and Interfaith Dialogue 1938-1999" in WCC, *Studies in Interreligious Dialogue*, vol.9, no.1, pp.87-111.

教協以對話來實踐其信仰。宗教對話已逐漸改變基督教的神學方法，同時也成為基督教神學思想的泉源。

多元宗教的現實與宗教對話的實踐，把普世教協所強調的普世合一的理想(ecumenical)從教會內的合一(inter-church ecumenism)提升到宗教間的合一(inter-religious ecumenism)。面對懷疑詮釋學與意識形態批判的挑戰，將宗教對話結合於苦難他者之解放性的實踐，以建立一個公義與和平的社群，從而促進宗教合一與人類合一，當是普世教協宗教對話下一階段繼續努力的目標。

THEOLOGIES AND CULTURES is a peer-reviewed journal published semi annually by Formosa Christianity and Culture Research centre.

All papers must be original and not have been published elsewhere. Papers must be submitted in Microsoft Word format

Please send your submission to Editor, *THEOLOGIES AND CULTURES*, FCCRC, Chang Jung Christian University, Kway Jen, Tainan, Taiwan e-mail: mpjoseph@mail.cjcu.edu.tw

Subscription rate for *THEOLOGIES AND CULTURES*

| | Individuals | Institutions |
|---|-------------|--------------|
| From Taiwan | NT\$ 250 | NT \$ 500 |
| From USA, Canada, Europe, Australia, New Zealand, and Japan | US\$25 | US\$ 40 |
| From all other countries | US\$ 15 | US\$ 25 |

Please write your cheque in favor of “Tainan Theological College and Seminary, Tainan, Taiwan and mail them to: “Publication”, Formosa Christianity and Culture Research Centre, Chang Jung Christian University, Kway-Jen, Tainan, Taiwan.

We would welcome exchange copies with other journals. If you are interested in continuing this exchange, please send your journals to: “Publication”, Formosa Christianity and Culture Research Centre, Chang Jung Christian University, Kway-Jen, Tainan, Taiwan.