UNDERSTANDING CHAORDIC GROUPS IN AFRICA: CHRISTIAN RESPONSES

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ABSTRACT

As the world is perplexed before the growing networking of chaordic groups in Africa and astounded before the scope and extent of their atrocities and extremism, this paper explores chaordic groups, the historical reasons for religious militantism and extremism, cautions against military actions, invites leaders and the Church to go beyond religious determinism to explore and address residual effects of colonization, to reposition and acquit the redemptive message of Christ from the courts of Other Faiths who, tired of the Christian religious and colonial amalgam find better to fight than to engage in a religious discussion. Christ mandated the Church to be salt and light through love.

Key Words: colonialism, chaordic groups, re-religionization, regeographization, love

Introduction

Nigeria's Boko Haram has gained the most press attention in recent years (Garrison, 2014, p. 168). Boko Haram he explained is "Western Education Forbidden" is the Hausa shortland name for the Congregation and People Committed to the Propagation fo the Prophet's Teaching and Jihad" formed in 2001 by Mohammed Yusuf as a militant movement aimed at implementing sharia law and combating westernization (Ibid). Having Islamic states where sharia prevails and enforced is not unknown to anybody per the activities of jihadists. But are there other determinants to the Islamic violence, activities, and hatred going on in some parts of Africa? What about the colonial wounds that are bleeding, still? Cautiously and humbly, if we don't want "history to judge us as similarly quick-tongued fools, we need to take the time and energy needed to understand before we pronounce" (Latourette, 1947, p. 311).

Thus, the urgency to understand chaordic groups in Africa is dictated by the evidence that Christians and the world in general simply stop at religious hatred that Muslims exemplify toward the West and Christianity without exploring any other avenues. The crucial variable neglected is the residual effects of colonialism which ravaged and destroyed social harmony and national development in Africa. While nobody knows how it all turn out to be, it is imperative to underline and highlight Christian biblical prayers, attitude, and responses as a way out and our

divine mandate to make nations disciples of Christ as a sustainable solution. Every use of force in any form should be proscribed. Thus, sitting back is as bad as the massive killing and abducting prevailing in territories taken hostage by militant religious chaordic groups to spearhead their geo-economic religious empire. Make not the mistake that this hatred is only religious, it is historic and geographic.

To minimize the pressuring and blooding man-hunting on the continent, with the intended re-religionization and regeographization of territories, far from bringing Africa back to where it was before the Berlin Conference which used ruler and economic appetite to divide Africa, it is wise to, at least, acquit the Bible from the Western imperialist and economic greediness that forced them to victimize the Bible to build their kingdoms through colonialism. Militant religious groups need to know that the Bible was victimized by colonization and Jesus never suggested colonization as means of evangelism nor discipleship. This paper explores chaordic groups in Africa, colonialism as the root-cause of the growing hatred toward the West, invites the Church to live out the gospel as to love our neighbors and other faiths as ourselves (salt and light). Caution needs to be taken that when we replace religion for truth or lie thinking that everything or anything that Christians do is right and anything that Muslims do is wrong, we are at edge of compromising the definition of the very word truth, which is saying that what is is and what is not is not (Aristotle). Thus, every country is in danger to derail from how God intended nations to live and come to him through salvation in Christ Jesus (Acts 4:12).

Why is the hatred toward the West more intense and wild in Islamic dominated areas than in non-Islamic areas? Far from jumping too fast to war of religion, every leader needs to know what the residual effects of colonialism continue to cause in and to Africa. No African appreciate anything about colonization. They are simply not courageous enough to voice it especially those who are living in the West. Also, other Faiths consider Christians to be accomplices of the evil colonialism had done and continue to do to their tribes and nations. Because the West claimed the colonialism to be biblical, the object to fight is the very Bible and its products: Church and Christians. Why are you surprised? Just read Napoleon Bonaparte's claim before his State Council May 20, 1802. How do you explain that all the leaders of newly independent African countries were assassinated by people who brought the gospel? Read the Pontifical Bull dated January, 8th 1454 written by Pope Nicholas V. His real name is Tomaso Parentucelli. Why are you surprised that some Africans cannot stand the atrocity of people who claimed to be Christians? Why are you so surprised that he who is loved less will love less?

I am always surprised to see that, Americans especially, feel so easily overwhelmed and irritated by any mention, discussion on colonialism and quickly point at nations' laziness or lack of Christianity. By the way all developed nations on the planet are not Christians. There is a need for the West to really go back into the shoes of people victimized by colonization as they quickly forgot theirs. If there is any worst crime the West has committed, it is the justification of slavery and colonialism using the Bible. This is the pain that fuels the hatred around the globe. Just to refresh your mind, the real visual picture of colonial domination or influence is what happened or

happening in Ukraine where an independent nation is not independent to run their country the way they thought useful or progressive. The former president was imposed by the former colonial master and for a leadership change or change leadership the colonial master, still, has to dictate it. This is colonialism as it has been since it birthed.

How can you expect Americans to forget about 911? How can you expect Ukrainians to forget about what is happening in their country? How do you expect Ukrainians to like Vladimir Putin and his soldiers? With such instability, threats, and visible signs and indications of sudden massive military incursion and invasion of your country, if Russia wants, and for countries (Africa) who don't have any international attention like that of Ukraine, we are sold to a goliathization fate and had no David to help. How do you expect colonies to just love their colonial masters who, still, do not want them to be free? Surprisingly, this is what the West has always asked Africa to do and unfortunately chaordic groups who find themselves double losers: They lost their territories and their religion. This is colonialism. Cain and Hopskins (1914, 1999) argued that colonialism is simply "Management without development" and imperialism "a semi-colonialism."

Chaordic Groups: Are Islamic Groups Chaordic?

You know groups like Boko Haram in Northern Nigeria, Shebabs in Somaliland, Aqmi in Northern Africa…To grab the whole picture of chaordic groups in Africa, it is necessary to know about chaos theory as a framework of identifying skills and knowledge to anticipate and respond to the uncertainties generated in such an environment (Leigh & Spindler, 2004). The term "chaordic"' is borrowed from Hock (2000) and denotes a combination of chaos and order. Hock coined the term from a management point of view, as a cognitive point of reference for successful leadership in complex, self-organizing, and self-governing organizations, communities, or systems that are neither hierarchical nor anarchic. Leigh and Spindler purported that an understanding of chaos theory coupled with skills to apply this knowledge to open simulations, enables educators to more quickly and accurately select and apply appropriate learning-centered intervention. Leaders need to know about these systems because it is "A new lens for mastering turbulence" (p. 414). It is a framework that is capable of modelling systems that are thriving in multiple equilibrium states, ranging from stability or equilibrium (E), to near-to-equilibrium (NTE), to far from-equilibrium (FFE), at the very 'edge of chaos,' called 'chaordic systems thinking' (CST).

Hock introduced the term 'chaord', being an amalgamation of chaos and order, to convey that 'chaos' and 'order' are not opposites from which to choose. The two are interpenetrating aspects of the same reality, ergo 'cha-ordic' (Shaw, 2002). Then, chaordic systems are whole entities in which nothing can occur independently of the whole (property of connectivity (Shaw, 2002). The 'elements' of chaordic systems are defined as 'holons': entities that are both autonomous and dependent structures at the same time. So, chaordic systems are unpredictable (property of indeterminancy (Shaw, 2002), they are seldom operating in the steady state of equilibrum.

Actually, during their life cycle, they are increasingly susceptible to change, moving between Equilibrum (E), Near To Equilibrum (NTE), and Far-From Equilibrum (FFE), eventually falling apart and then growing back together again, each time in a new form ungoverned by the past (property of dissipation (Shaw, 2002). Because chaordic systems are whole entities, the totals of which are more than the sum of their parts, they allow for processes of self-organization, self-reference and self-replication (property of emergence (Shaw, 2002). They have a 'soul' or organizational mind which is more than the sum of the constituting individual minds (property of consciousness (Shaw, 2002).

Besides, Chaordic Systems Thinking (CST) proposes another conception of time (Shaw, 2002). Time itself is seen as a holon too: the basic idea is that past, present, and future are not separated, or caused by each other in a linear way. CST assumes they are united, coexistent only in the present. The past is represented in the moment of now by 'memory'. The future—although principally unknowable—is existent in the present by 'vision' (pp. 414-415). Koestler (1967, 1978) clarified that holons are able to generate 'emergents' – novel qualities of the whole not present in the parts – because they are inherently self-organizing, self-referrencing, self-iterating and self-adapting. The author clarified that holons emerge holarchically (develop greater depth), transcend and include their predecessors (preserve its component parts while going beyond the limitations of each), and holons know their worlds according to the terms and limitations of their core identity.

For the author, holons dissipate, that is they are always subject to falling apart because they fail to leap, or when they become unbalanced (the wholeness dominates and represses its parts, or the parts refuses responsibility for other than itself). You can now understand why and how Bin Laden was able to control a huge chaordic network but also failed to guide and tame them. Hence, damaging or destroying of any holarchical level will result in damage or destruction of all higher levels. Although the higher level is more significant, the lower holon is more fundamental. The adjective 'holonic' is used to indicate the 'both ... and' character of entities.

This chaordic holons possess both an exterior surface as well as an interior essence. The former stands for any objectifiable entity or process that can be described by empirical observations, making use of our five senses or their extensions whereas the latter "consists of processes that can't be studied using our five senses. In summary it is a 'thinking process'" (p. 2). For Wilber (1996) both exterior and interior have individual and collective dimensions. Therefore a chaordic holon consists of four quadrant: 'You,' 'They,' 'Me,' and 'Us.' "You," as the exterior of an individual, can be described by tasks and forms of behavior whereas the collective exterior 'They' can be seen as the noticeable patterns of behavior of groups. Here the noticeable pattern is violence and killing.

According to Wilber in these first two quadrants, "the observer is not part of the observed." The third quadrant is 'Me' characterized by emotions, thoughts, and feelings which is indicated by "individual mind." According to me, this quadrant described as consciousness is sold to

organizational mind (Us), or the organizational culture, the mutual understanding, cultural fit and justness which is to kill and bring Allah's geo-economic kingdom to earth where Sharia is applied. The individual consciousness is subjected to the organizational consciousness. To achieve that goal, an intensive culture of violence is part of the training. In that perspective, it is key to underline that chaorder is the principle of organization, "diasporic groups are characterized by multiple discourses, internal dissent, and competition for members between numerous sectarian, gendered or political groups, all identifying themselves with the same diaspora" (Werbner, 2002, p. 123).

Giving an example of a chaordic group, Werbner said that "An example of the chaordic expansion of diasporas is the transnational spread of Islamic mystical Sufi cults into the West. First it has to be said that there is nothing new about Sufism as a global religious movement. Secondly, diasporas are embodiments of cultural, political and philanthropic sentimental performances. Beyond the imaginary, they exist through material flows of goods and money, through gestures of `giving' or khidmat, public service. Often these three dimensions of materiality - culture, politics and philanthropy - are intertwined. Members of the diaspora mobilize politically to defend or protest against injustices and human rights abuses suffered by co-diasporics elsewhere. They raise money, ambulances, medicines, blankets and toys for them (p. 125). The relationship between chaordic groups and diasporic ones is evident: A jihadist is jihadist wherever he is.

These groups are characterized by both chaos and order. They are complex, dynamical and non-linear in which chaos and order co-exist. You wonder how chaordic groups are led in spite of their disparities and regional distances. Fitzgerald (1996b, 2002) argued that chaordic groups function with and in a chaordic system or systems that are characterized by five core properties:

1. *Consciousness* - the essential ground state of the group is mind, more than matter. Ideas are primary, the internal potential of the groups is key. The key idea here is "West is the Babylon" identified to/with Christianity. Members of chaordic group are instrumentalized to hate the West and its derivative religion and products: Christianity, Churches, and Christians. "You have to hate and kill them," so goes the religious brainwashing which is translated throughout the revengeful activities and bloody assaults on homes, villages, churches, and places highly frequented by Whites. The hatred is not only religious but actually against colonialism and what it brought: Bible and Churches. Here, Christians become the living representatives of a religion and a group of people who killed their forefathers to dispossess their children of their natural resources and territories. If you were them, how can you support a group and a book that was used to make you less than an animal? Would Americans embrace Bin Laden's religion when you think of 911?

2. *Connectivity*- Fitzgerald explained that chaordic groups are whole and a part. No part exist independently of the whole, nor can any whole be sustained separately from its parts. Each part is by itself a whole and this whole is part of a bigger whole, i.e. a holon.

How do you explain the way jihadist coordinate their activities in Northern Mali, Nigeria, Somalia…How do they supply their groups in ammunitions, plans, and information to target stores, markets, homes, Churches, and Mosques? They are so well-organized and their part-ness fertilizes the easiness of movement and traffic of guns…The differentiation of names support this goal. How do you explain that Al Qaeda Maghreb Islamic (AQMI) is connected and related to Al Qaeda? What are the characteristics and functionalities of the relationship between Movement for Oneness and Jihad in West Africa (MUJAO) and Boko Haram functions? They are one organization but fragmented into units to meet their goal. Here, the parts of the whole become like a dissimulation mechanism whereby when you knock one, the other retaliate as the knocked is taking time to recover and resurge.

3. *Indeterminacy* - in the dynamical complexity of these groups, every event is both cause and effect. Abducting girls in the northern Nigeria is to cause international attention and to kill more people, Christians and moderate Muslims accused of being friends to the Great Babylon. The goal to create an Islamic state is not the issue. Why do they have to be that violent? First of all, the gates of hell do not prevail against Christianity (Mat. 16:18). Second, the more Christians are killed the more the faith grows. Who can explain that in the Dar al-Islam (The House of Islam) in Arabic, stretching from West Africa to the Indonesian Archipelago encompassing 49 nations and 1.6 billion Muslims (Garrison, 2014, p. 4), in more than 70 separate locations in 29 nations new movements of Muslim-background followers of Christ are taking place?

   The problem about chaordic groups is not how to stop but what attitude Christians are biblically recommended to have and what to do. Fitzgerald argued that because of the complexity of these groups, "the future is principally unknowable in advance. There is only now in which the past is created, recreated and transformed by memory, and the future exists as vision" (p. 1). The vision here is a world without Christianity and the motivational factors are the past victories: 911, Libya, Northern Mali, Kenya Watergate…

4. *Dissipation* - these groups engage in a cycle of both destruction and creation. They continuously fall apart and then grow back together again, each time in a novel new form, ungoverned by the past.

5. Emergence they strive toward ascending levels of coherence and complexity, made possible by capacities for self-organization, self-reference, and self-transcendence

What Christians need to know about chaordic groups in Africa is not who they are, who fund them, rather what fuels their overenthusiasm and extremism. Far from religious ambitions, the underlining causes are purely and squarely colonial. Think of Boko Haram "Western Education Forbidden" (Garrison, 2014). The answer is not to combat sharia but why they don't want Christian values which are by the way becoming more and more pervert that even people we claim not to know God are living a more godly life than those who boast of knowing God and thought it took gun and domination to teach it contrary to what their master, Jesus, instructed.

This is the fuel of anti-Christian and western values in chaordic territories. History and colonialism.

Pheko (2012) stated that history is clock that tells a people their historical time of the day. History is the compass that wise people use to locate themselves on the map of the world. A people's history tells them who they are. What they have been, where they have been, where they are now, but most importantly, where they still must go. Imagine what will happen is that peoples' history is sabotaged by a so-called religion of love and peace which brought canon and killing. A society dethroned from its basic human values and institutions is like a bird stripped of its wings – it cannot move or fly to its desired destination (Adadevoh, 2010; Deng, 1984). Would Christians be courageous enough to admit that their approach to evangelism or Christianization through colonialism has stripped peoples of their wings that God has given them, and since, they are unable to fly to their destination which is to know Jesus as their Savior and Lord, they turn to violence? Thus, the biblically salvational and impersonal history had been overshadowed by colonialism which the West justified by a very wrong application of Genesis 9 related to Noah and his son Cham. The Bible has never sad that Ham was cursed neither by Noah nor by God (Gen. 9: 24-27). The curse of Ham is biblical wrong and inaccurate. Who is blessed by God cannot be cursed (Gen. 9: 12), reason why Noah cursed one of the sons of Ham: Canaan. Not all the sons were cursed. Africa does not descend from Canaan. They are Cushites, Putist, and Mizraimist (Gen. 10: 7-14)

As the world is being agitated about how to approach terrorism, the colonial responsibility in dislocating nations into artificial borders and nations must be acknowledged and considered as the other even the major fuel that ignites tensions and rivalries: ethnic, religious, and racial. To Christians, there is an obligation today to tell the biblical story from the Garden of Eden perspective that all men have sinned and fallen short of the glory of God (Rom. 3:23). It is time to explain that Christianity has nothing to do with Europeanization nor Americanization. This imposes the urgency to retell the biblical story without colonial lenses nor colonial biblical apologetics.

Horvath (1972) argued that colonialism is a form of temporally extended domination by people over people and as such part of the historical universe of forms of intergroup domination, subjugation, oppression, and exploitation. From a world-systems perspective, much of the history of the capitalist world-economy is a history of colonialism, consisting of repeated and more or less successful attempts by the core to create a periphery, to control it politically in order to exploit it economically (Sanderson, 2005:186f). Both the capitalist and the pre-capitalist world-systems have had colonial empires (Chase-Dunn/Hall, 1997:210). As such colonialism becomes synonymous of Europeanization or Christianization (Theory of 3Cs: Colonize, Christianize, and Civilize). Lamping and Steffen (2009) underlined at least four (interrelated) perspectives of the Europeanization, that is, Europeanization: (1) as supranational institution building; (2) as affecting domestic politics, polities, and public policies, and as such changing domestic opportunity structures; (3) as a dynamic intertwining of top-down and bottom-up

processes including two-tiered games, feedback loops, and unintended outcomes; and finally, (4) as a diffusion of European policy paradigms and integration requirements throughout national policy debates and arenas by shaping problem perceptions and framing policy solutions. Here Christianization is no more evangelization, it is domination.

In consequence, Africa is in the middle of two wars: Westernization which called itself to be Christian and the Arabization which is clearly Islamic, not any simple one, the Sharia Islam. The latter thinks that it will take the eradication of the former to ensure the establishment of the Global geo-economic Islamic Empire, the Jihadists had in mind. I doubt if this will work out but at the same time I do wonder where Africanization is in all these struggles. Africans need to know that before Western colonialism, Arabs were on the ground since from the 8th century, renewed with invasions by beni Hillal and beni Yamin, Bedouin tribes in the 12th centuries before being interrupted by three years of Turkish and European coloniazation (Garrison, 2014, p. 87). He revealed that 30% of North African has Arabic DNA (ibid). This earlier settlement of Arabs in the Northern Africa might remind Americans of their earliest foreign wars, the First and the Second Barbary Wars (1801-05 and 1815) and served as the primary catalysts for the creation of both the U.S. Navy and the U.S. Marines (ibid). For Muslims who fool Africans who are not knowledgeable of their own history that West is a colonialist empire, a serious note needs to be made that long before the Atlantic brought Portuguese explorers to the West African region, "Arab camel caravans, "ships of the desert," crossed the Sahara to exploit West Africa's bounty gold, ivory, and human cargo" (Garrison, 2014, p. 164). The Bible confirms this in Nehemiah 3:7 (NIV, 2006, p. 400). When the Arabs reached the West African edge of the Sahara, they aptly called it the Sahel, the Arabic word for 'coast' or 'shore' (Garrison, 2014, p. 164). Enlightened and informed Africans do not want Westernization nor Arabization. Both have ruined the continent of what God created it to be (Gen. 1: 26-28).

Muslims have always blamed the West of colonialism. Little did they not want to tell Africans that in comparing the Transatlantic to the Transeuphratic slavery Curry (1987: 275) discovered that while 2/3 of slave ships on the Atlantic were men, 2 women to 1 man were made slaves by Muslims. While mortality on the Atlantic was 10% while the slaves dying in the Trans-Sahara and in East Africa was 80 to 90%. This confirms other statistics for a total 14.387.000 of individuals at the start and 12.350.000 upon arrival and for the whole of the Arab treaties. However, in 1987, Ralph Austen quoted by James Curry (1987) reviewed the number of deportees to the Eastern Treaty to 8 million from 650 to 1920 (instead of 5 million reported above for the period 800-1890). This is a sum total of 17.387.000 deportees through the Arab colonization. Petre-Grenouilleau (2004: 147) has finally taken this estimate into account in 2004 though he did not in 1997. Since then, Ralph Austen estimated at "about 12 million" deportees by the Arab slavery.

Islam cannot blame colonization on the West. They are both inspired by the same devil. Segal (2002) argued that while agriculture was the fundamental reason why slaves were shipped to the Americas, those destined for the Islamic Middle East were for sexual exploitation as concubines

in the harems and for military services. For example, the harem of Abdal Rahman III (912-961) in Córdoba had more than 6000 concubines while that of the Fatimid Palace in Cairo had more than double. In the book Islam's Black Slaves, black male slaves were castrated. At the beginning of the 10th century, the Caliph of Baghdad had 7000 black eunuchs and 4000 white in his palace. The preeminent medieval Islamic historian and thinker Ibn Khaldun (1332-1406) said: "The rule is that the Negro nations are socialized to slavery because Blacks have attributes similar to those of animals, beasts." In the middle ages, the Arabic word 'abd' was usually used to designate the black slave as opposed to the white slave 'mamluk.' Remember that in Arabic, the word 'abd' means slave and the plural 'abeed.' That's how they called all the black slaves. How can Islam dare blame westernization while both of them need to be on trial in the same heavenly criminal court to be sentenced to eternity prison in the hell had it not Jesus who died for them?

These Islamic white slaves, Mamluks were converted into militia at the service of Muslim caliphs and of the Ottoman Empire. Black slaves were castrated on the simple assumption that black people have a disproportionate sexual appetite. Worse, when the Fatimids (a Muslim dynasty installed at Ikdjane in the current Wilaya of Setif in Algeria) are coming to power, they massacred tens of thousands of black soldiers to compose a totally new army. The wilaya of Sétif is an Algerian Department located in the South of Kabylie. Half north is located in the Petite Kabylie region. The wilaya of Setif counts 60 municipalities, stretches over 6,500 km², with a population of 1.627.485 inhabitants. This makes this Wilaya second in ranking after that of Algiers. Some of these slaves have been forced in the army for ten years. Thus, from Persia to Morocco through Egypt, it was not surprising to see slaves' armies from 30,000 up to 250,000 soldiers. Regal (2002) evidenced that in 1570, a French on his visit to Egypt (I wonder what he is going for) saw thousands of blacks on sale daily in Cairo markets. In 1665, Father Antonios Saqib, a Belgian Spanish visitor reported that he saw 800-1000 slaves for sale per day on the market of Cairo. In 1796, a British claimed to have seen a caravan of 5000 slaves departing from Darfur.

How can Islam accuse the West of Slavery while he did worse and finally killed them almost all? I hope that these data shed more light for you to see what has been happening to the Black Race. All African Chaordic groups know that there is an implicit orchestration aiming at decimating the negroide. It is an Anti-Hamite strategy. Unfortunately, they become the instruments that anti-Hamites are using to destroy Ham and his race. It is a process of universal denegroidation to hinder the role Noah entrusted to Cham, to lead his brothers to the truth. In 1838, Segal (2002) argued that 10,000 to 12,000 slaves were brought to Cairo every year. There were 769.000 black slaves on Arab plantation on the East coast of Africa and in Zanzibar and Pemba Islands. How dare Islam blame the West?

Pheko (2012) not well informed of the aribization solely focused on the European colonization which he argued has not been that of land dispossession only but that of the destruction of the African knowledge and culture. For example, the Atlantic Ocean was called Ethiopian Sea as

late as 1626 and the so-called Indian Ocean was called the Azanian Sea. Bergsen and Schoenberg (1980) have identified that as the second wave of colonial expansion and contraction began, it was followed with the extension and intensification of colonial domination during which "colonial economic development took a new direction. The extensive penetrationof Western commodities, organization and control ushered in the era of the export economy, during which colonialism reached its peak (Birnberg & Resnick, 1975:3).

As the world is neighing about how to minimize if possible stop the scope and the extent of the atrocities and the volatile extremism of chaordic groups around Africa, one key area to focus on are the damages of colonialism and think or talk of history reparation instead of Islamic Terrorism. The ground issue is history. Kodjo (1985) argued that the effects of colonialism past and present are visible all over Africa. Pheko(2012) reiterated that it is not an overstatement when Kodjo in his book …Et Demain l'Afrique (And Africa Tomorrow) describes the conditions of Africa as "torn away from his past, propelled into a universe fashioned from outside that suppresses his values, and dumbfounded by a cultural invasion that marginalizes him. Today the African…is the deformed image of others." Thus, to limit the overgrowth of chaordic groups and minimize their atrocities a revalidation of Africa before she was colonized deems crucial, NOT to go back to geography but to understand why some areas seem to be the heat-beat of angry people who are contented to kill and massacre. It is more than religious agenda. History needs to be told and accepted. This is understanding the residual effects of colonialism which for me, explains fifty per cent why chaordic groups are what they are and doing what they are doing.

Colonialism is a form of temporally extended domination by the people over the people and as such part of the historical universe of intergroup domination, subjugation, oppression, and exploitation (Horvath, 1972). For Ziltener and Kunzler (2013:293), there are political colonialism and financial colonialism. They are respectively a certain degree of enduring control over significant parts of the autochtomous population. Single military attacks with plundering and retreat without erection of permanent fortresses are thus not coded as the beginning of colonialism. As far as financial colonialism is concerned, the authors purported that financial colonialism is the mechanism of taking over the government functions in order to ensure (and to maximize) debt payment ('debt trap'). From a world-systems perspective, Sanderson (2005: 186f) stated that much of the history of the capitalist world-economy is a history of colonialism, consisting of repeated and more or less successful attemps by the core to create a periphery, to control it politically in order to exploit it economically. For Chase-Dunn/Hall (1997) "both the capitalist and pre-capitalist world-systems have had colonial empires" (p. 210).

Ziltener and Kunzler (2013:294) in a research on the length of colonialism, found out that Algeria experienced 132 years of colonial domination (1830-1962) against 402 for Angola (1573-1975).Bahrain experienced 111 (1860-1971) against 190 for Bangladesh (1757-1947). 115 years of colonial domination for Cameroon (1845-1960) and 107 for China (1842-1949). Equatorial Guinea 461 years of colonial domination (1507-1968) against 358 for Guinea Bissau (1616-1974), 343 for Indonesia(1619-1962), 190 for India(1757-1947), 108 for Gabon (1852-

1960), 149 for Gambia (1816-1965), 201 for Ghana (1756-1957), 315 for Kenya (1505-1963). Malaysia experienced 452 years of colonial domination, Oman experienced 264 years of colonial domination (1507-1971) for 104 for Pakistan (1843-1947) and 381 for Philippines (1565-1946). The colonial masters were either Australia, Belgium, France, Germany, Italy, Japan, Netherlands, Portugal (p. 296).

Impacts of Colonialism

A lawyer read these effects before you blame chaordic groups for religious extremism

Geographical Effects: The Syndrome of Artificial Borders

What prevails in Africa after independence is the "enduring ethnoracial polarization"(Lange et al., 2006:1446) which is preventing large groups from being able to participate in productive economic opportunities. Leaders left behind by colonialists after independence are seen (were seen) as "non-national" community leaders hence a reminder of foreign domination. This is the fire that is burning chaordic groups on the continent. The problem of artificial borders need to be solved by African deciding to do with how Africa is or to reeducate their populations toward a re-geographization of the continent. Ziltener and Kunzler argued that the artificiality of colonial borders is one of the popular truisms about the effects of colonialsm. For Englebert et al. (2002:1093), there is "little disagreement that the boundaries of contemporary African states are unusually arbitrary as a result of their largely colonial origins." Alesina et al. (2006) contended that "there are two aspects of 'artificial borders: the creation of ethnically fragmented countries and the separation of the same people into bordering countries" (p. 2).

Political Effects

The pre-Colonial Elites (Ziltener & Kunzler, 2013)

This leads to a "political centralization of territories having no central government or, where centralization already existed, the foreign take-over or domination of pre-colonial central government" (Bockstette, Chanda, & Putterman, 2002:352). The extent of political control varied from colony to colony and from colonial master to colonial master and from region to region within the colony (Bergesen & Schoenberg, 1980:232). British employed a style of indirect rule whereas the French were said to have used a style of direct administration. Herbst (2000:82) argued that the British adherence to indirect rule is overstated and "the notion of a single-minded colonial approach to ruling Africa is therefore unsupported by the evidence." Coleman (1960:265) was direct to say that these two styles are polar extremes of a continuum rather than a dichotomy and puts them in perspective: in practice these forms have not been applied consistently either over time or to the different traditional authority systems within single territories."

Lange (2004) analyzing the variation in British colonialism, argued that direct rule provided an administrative structure based on formal rules and had a centralized legal-administrative

structure with a formal chain of command that linked the diverse state actors throughout the colony to the central colonial administration in the metropole; indirect rule promoted local despotism by allowing traditional rulers to be "rent-seekers extraordinaire." As a result, " the colonial state in indirectly ruled colonies lacked the capabilities to implement policy outside of the capital city and often had no option for pursuing policy other than coercion" (Lange, 2004:907). In places where the colonialists had to cope with high mortality rates, they settled less and created extractive institutions (Acemoglu et al., 2001, 2002). In contrast to settler colonies these extractive institutions concentrate power and are prone to expropriation of property.

Instrumentalization of Ethnolinguistic and/or Religious Cleavages

This is "one the most problematic legacies of colonial domination" (Ziltener & Kunzler, 2013, p. 298). They identified martial races and non-martial races. They recruited among martial races soldiers/mercenaries for the colonial army. They created what is known to be martial races doctrine which "held that certain ethnic stocks were summoned by culture and history to military vocations" (Young, 1994:105). If you become Christian you become their favorites allies: The British in particular "specialized in cultivating certain populations as military allies" (Trocki 1999: 88): Their Indian army was clearly segregated on the basis of religion and caste membership. In British Borneo, mainly Iban were used as policemen and soldiers, while in British Burma the army was – apart from staff brought in from British-India – dominated by the Karen and Shan, who had been converted to Christianity mainly by U.S. missionaries. Also in the British areas in Africa, the military units created under colonial rule utilized an ethnic recruiting strategy: Tiv in Nigeria, Acholi in Uganda, Kamba in Kenya (Young 1994: 105). In the Netherlands East Indies, the Dutch had long made it a policy to employ Ambonese in the colonial military (Young 1994). Ethno-religious minorities also filled the lower ranks of the French colonial army in Syria (Thobie et al. 1990: 204).

Saying that slavery is ok because it existed in the Bible is the poorest apologetical argument a born-again Christian (Jn. 3: 3) can hold to support slavery. Slavery and colonialization are bad and antichristian for two vital biblical doctrines:

a. Every human being is created in the image of God (Imado Dei) – Gen. 1:26-28
b. Jesus insisted on loving others as ourselves (. Buying someone means that I don't believe they are created in the *imago dei*. Here, we find our erroneous colonial countries have to design and device to justify colonialism; black don't have soul. We leave that to the Heavenly criminal courts.
c. Slavery in the Bible is to be understood and applied in two ways:
   i: slavery and colonialism of sin and satan-not to be applied to human beings
   Ii: there is a progressive revelation that Jesus expected his Disciples and churches to exemplify. That is what is old testamentary is a shadow of what should be. This explains and justifies our point 'I'

The Recruitment into Civil Service Followed Certain Strategy

Ziltner and Kunzler (2013) observed that groups allied with the colonialists were given privileged access to education and therefore to the administration; others were disadvantaged, neglected, or punished for being unruly, while some remained generally outside the scope of government policy: Liberated slaves had a special position in some African countries, such as Gambia, Sierra Leone, or Benin. In Gambia, they were "gradually acquiring prominence in commerce and the educational and religious institutions established by the British, as well as entering government employment" (Hughes and Perfect 2006: 2). In Togo, the embryonic secondary education leading to posts in the administration was dominated by Ewe and Guin-Mina, and five families alone comprised 16% of the enrollment (Künzler 2007: 71). Also in Benin and the Ivory Coast, the colonial administration was dominated by groups from the Southern parts.

Occupational Specializations Along Ethnolinguistic and/or religious lines

Ziltener and Kunzler (2013: 298-99) showed that in the economic sphere, colonial policies created or reinforced occupational specializations along ethnolinguistic and/or religious lines, mainly by granting concessions to members of some groups more often than to others. In Egypt, the British privileged Syrian Christian middlemen (Reid 1998: 238). In Southeast Asia, Chinese and Indians were generally seen by the colonial powers as better suited to trading and work on plantations than indigenous groups such as the Malays. Chinese operated as tax-farming entrepreneurs and compradores, collecting and managing goods and businesses for colonial financial and agency institutions and importers and exporters. The "various tiers of Chinese entrepreneurs and middlemen" were the ties between the world economy and the village, the mining camp and the plantation in Southeast Asia (Elson 1999: 170). In newly independent countries, these legacies proved to be social explosives.

Economic Effects of Colonization: Drain of wealth

Ziltener and Kunzler (2013: 299) supported that the main arguments regarding the economic impact of colonialism are the 'drain of wealth,' expropriation (mainly of land), the control over production and trade, the exploitation of natural resources, and the improvement of infrastructure. As Tomlinson summarizes about India:

> By the last quarter of the nineteenth century India was the largest purchaser of British exports, a major employer of British civil servants at high salaries, the provider of half of the Empire's military might, all paid for from local revenues, and a significant recipient of British capital (Tomlinson 1993: 13).

This drain of wealth led to "a substantial outflow of financial resources" (Ziltener & Kunzler, 2013, p. 299). According to the 'drain of wealth' argument, most of the colonial surplus was extracted by the metropolitan countries (in the form of interest payments on loans, repatriated

profits, salaries and pensions) and this, by reducing the indigenous capital accumulation process, had a negative effect on the colonies' growth prospects. Direct exploitation also included taxes, tariffs, restrictions on trade and foreign investment, forced labor, and even enslavement of the indigenous population (Bertocchi & Canova, 2002: 1852f)

For a sample limited to African countries this "drain" is measured as the GNP/GDP ratio in 1960 as this "reflects repatriated profits on foreign investment, royalties and direct exploitation activities" roughly at the end of the colonial period (Bertocchi & Canova, 2002: 1853). Read the editorial by François Soudan of Jeune Afrique, N° 2570; 11 to 17 April 2010. The writer argued that African countries of the Franc Zone came out from the global economic and financial crisis better than the rest of sub-Saharan Africa in 2009 and are expected to reach a growth of 3.8 percent in 2010. Such is the conclusion of Finance Ministers, Governors of central banks and the presidents of the regional institutions of the franc Zone, who met in Paris on the 4th of October chaired by Christine Lagarde, then French Minister of Economy, Industry, and Employment (my translation).

Sixty-five years after its creation, the franc CFA (CFA as 'French African Colonies,' then as "Communauté Financière Africaine" (African Financial Communaity) appeared permanently in the eyes of the world as an obsolete curiosity and a vaguely humiliating colonial relic, which requires fourteen African countries which, according to Gilles Michael (AFP), "is the official language of their country inherited from the colonizer - the French - and a currency, the CFA franc firmly held to the euro through the deceased French Franc," to confide at least 65% of their reserves Exchange to the French Treasury and forced their Finance Ministers to regularly report their management to large silver Cabinet Bercy.

In return …the fixed parity with the Euro and monetary guarantee are dotted with successive diktats imposed from Paris. Forced devaluation in 1994, inconvertibility of the tickets at the forex buros for seventeen years, inability to transfer its assets in CFA francs without going through banks, sealing between the two emission areas, etc. The bulk of the exports of the countries of the franc zone being denominated in dollars and the volume of trade with the ex-metropole decreasing like skin of grief, the franc C FA has also lost much its need (Jeune Afrique, April 2010). After the creation of the "new French franc" in December 1958, the parity with CFA was fixed at 50 CFA FRANCS to 1 French Franc. This fixed parity will not change for 36 years, until the devaluation of the CFA Franc on 12 January 1994, which was a shock resounding for the users of the currency. Overnight, the currency lost half of its external value, 1 FF now worth 100 CFA FRANCS. The Waltz of the labels of products imported in/to the supermarkets in the capitals of all the countries remains in the memories... The passage of France to Euro on 1 January 1999 does not alter the parity that automatically adjusts: 1 Euro is worth 6.55957 French Francs, that is 655.957 CFA FRANCS (my translation).

Assessing the effect of colonialism on trade, Mitchener and Weidenmier (2008) argued that "empires increased trade by lowering transactions costs and by establishing trade policies that promoted trade within empires. In particular, the use of

a. a common language,
b. the establishment of currency unions,
c. the monetizing of recently acquired colonies,
d. preferential trade arrangements,
e. and customs unions help to account for the observed increase in trade associated with empire"

Their augmented gravity model shows that belonging to an empire roughly doubled trade relative to those countries that were not part of an empire, between 1870 and 1913. In their analysis, the positive impact that empire exerts on trade is sensitive to whether the metropole was Britain, France, Germany, Spain, or the United States and to the inclusion of other institutional factors, such as being on the gold standard.

Trade between the colonial power and its colonies was regulated in different ways:

f. Tariff assimilation/customs union,
g. Preferential tariff policies, and/or "open door" policies.

Plantations

Plantations were core elements of the colonial economy. In general, a plantation is "owned by a legal entity or individual with substantial capital resources, the production techniques are based on industrial processing machinery, and the labor force consists of wage laborers resident on the estate" (Paige 1975: 4). The development of a plantation economy required expropriation, which took place in different forms, implying more or less displacement of indigenous population. In British-Ceylon (Sri Lanka), the plantation boom of the 'coffee era' (1830-1880) was enabled through a combination of a special land-sales policy and financial control through banks and agency houses, based on assumed ownership by the colonial government of all 'uncultivated land. In the end almost all export production was in British hands (Birnberg and Resnick 1975: 18). Plantations were a world different from the surrounding land, not only because of the comparatively modern equipment and facilities, but also because of the related work immigration. Working and living conditions on plantations were generally bad. Many plantation owners used a long-term debt strategy to bind workers to their enterprise. Tropical diseases were widespread and accidents common

Migratory Estates

Migratory estates in colonial areas in particular have been sites of frequent resistance movements; rural revolts against the colonial regime were based in large part on migratory wage laborers in, for example, Algeria, Kenya, and Angola (Paige 1975: 68). In general, "the more

highly industrialized sugar, tea, rubber, and sisal plantations were considerably more likely to generate labor movements than were less industrialized tree crop plantations in rubber, palm, or copra" (Paige 1975: 350). Sugar, tea, sisal, and oil palm were typical plantation products, while wet rice, coffee, rubber, tobacco, and cacao were also or mainly produced by small farmers. According to Lange et al. (2006: 1443), this "promoted an unproductive economic elite, weak peasant production, and the preeminence of dysfunctional markets." While they were not based on migrant labor and modern equipment, concessions granting the exclusive rights of exploiting forests were often even more exploitative than plantations.

In the Belgian Congo, the collection of wild rubber on huge private concessions resulted in the depopulation of entire villages and "the perpetration of heinous crimes against humanity […] Villages unwilling or unable to meet the assigned daily quotas of production were subject to rape, arson, bodily mutilation and murder" (Nzongola-Ntalaja 2002: 22). In Africa, the establishment of plantation colonies had "a grossly disturbing effect on the African nutritional economy" (De Castro 1952: 179). In certain areas colonialism led to a drastic population decrease. In the Belgian Congo, the decrease was by 50 percent between 1879 and 1919; mainly due to forced labor and the atrocities linked to it (Hochschild 2000[1998]: 233). Furthermore, colonial investment in health facilities mainly benefited the colonialists, especially in settler colonies.

Transports and communication

Roads were also important for the exertion of colonial authority, bringing profound changes even to more remote villages. According to Kerbo (2005a, 2005b), the different levels of colonial infrastructure development during colonialism contribute to explaining the post-colonial socioeconomic disparities in Southeast Asia. In general, the building of the colonial infrastructure was often labor-intensive and capital-extensive, conceived with regard only to colonial economic and political needs. As Rodney (1972: 228) states, "means of communication were not constructed in the colonial period so that Africans could visit their friends," nor were they laid down to facilitate internal trade. For example,

All roads and railways led down to the sea. They were built to extract gold or manganese or coffee or cotton. They were built to make business possible for the timber companies, trading companies and agricultural concession firms, and for white settlers. Any catering to African interests was purely coincidental (Rodney 1972: 228).

Social Effects

According Ziltener and Kunzler (2013) showed that the social impact of colonialism depended on the number settlers of European origin, colonially-induced labor migration and the level of colonial investment in the health and education sector. Related to that were different practices of ethnic and/or religious discrimination or privileges. Colonialism "is not satisfied merely with holding a people in its grip and emptying the native's brain of all form and content. By a kind of

perverted logic, it turns to the past of the oppressed people, and distorts, disfigures and destroys it. This work of a devaluing pre-colonial history takes on a dialectical significance today" (Fanon (1963[1961]: 170). Populations were alienated, and devalued. Those are some of the general effects of colonial domination.

Christian Prayers, Attitudes, and Responses

If it is true that one does not negotiate with terrorists, it is also true that one does not negotiate with people who animalize others in the name of the Bible. The first position is western and the second is Boko Haramist. Which one is right? None of both. Solving the chaordic alarming concerns will take dialogue, love, and retelling the biblical story from Jesus perspectives not from American-European perspectives.

Dialogue

I always think of chaordic groups and western interventions as the biblical story that the snake and the seed of the wpman (Gen. 3) whereby the snake will bite woman's descends' heel and the latter will bruise his head (Gen. 3:15). The first illumination here is the fact that I don't personally believe that chaordic groups will ever win the worldwide fight against teerorism. They know that but they act like running-away soldiers who are committing crimes on their way. The deepest level of this biblical verse that calls for dialogue between chaordic groups and all is the undeniable fact that we are all descend of the woman. We have only one enemy, Satan. Now, for human beings to align with either camp is their choice. But whatever ever the scope and the extent of terrorism, as children of the woman, we need to sit and talk.

Every biblical interpretation here that woman is the church, Israel should be taken especially that as a woman who knows the pains of child labor, you will never prevent your children to be swallowed by chaordism, the tendency of creating order by creating chaos. No biblical verses justify the making of artificial borders. They informed us it existed but not for us to follow. They are consequences and artisanship of colonization. Alesina, Easterly, and Matuszeski (2006) purported that artificial states are those in which political borders do not coincide with a division of nationalities desired by the people on the ground. They split ethnic groups into two separate adjacent countries. Compare this to Acts 17:26 "From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live" (NIV, 2006).

People were where they were because the father of Christianity intended them to (Gen. 1:1; Acts 17:26). The reasons why Colonialists moved, mingled and displaced them, has no biblical support except colonialism as displayed by Salmanasar and his son Sancherib in Isaiah 18, 19 (2 Kings 18, 19). This regeographization of nations, the arbitrariness of borders often create monstrosities among nations in which ethnic or religious or linguistic groups were thrown together or separated without any respect for peoples' aspirations. Eighty per cent of African borders follow latitudinal and longitudinal lines and many scholars believe that such artificial

(unnatural) borders which create ethnically fragmented countries or, conversely, separate into bordering countries the same people, are at the roots of Africa.s economic tragedy (Easterly & Levine, 1997; Herbs (2000); Englebert, Tarango, & Carter, 2002).

Not only in Africa but everywhere around the globe from Iraq to the Middle East failed states, con.ict and economic misery often are very visible around borders left over by former colonizers, borders that had little resemblance to natural division of peoples (Alesina, Easterly, & Matuszeski, 2006: 2-3). Alesina et al. posited that artificial borders created problems in three ways:

1. It gave territories to one group ignoring the fact that another group had already claimed the same territory
2. They drew boundaries lines splitting ethnic (or religious or linguistic) groups into different countries, frustrating national ambitions of various groups and creating unrest in the countries formed
3. They combined into a single country, groups that wanted independence (Alesina et al., 2006, p. 2).

I was always told, "but they were too many" like westerners know how to reorganize the world better than God (Gen. 11). Sadly, the Western world reorganization and management program and process, colonialism, resulted into a calamitous and disastrous social disharmony and rivalries: Artificial borders increase the motivation to safe-guard or advance nationalist agendas at the expense of economic and political development. As George Bernard Shaw eloquently put it, "A healthy nation is as unconscious of its nationality as a healthy man is unconscious of his health. But if you break a nation's nationality it will think of nothing else but getting is set again." By artificial the authors argued that a political border drawn by individuals who are not living in the areas divided by these borders, normally former colonizers.

All the other borders call them natural, are drawn by people on the ground. Needless to say often borders start as artificial and then get modified by peoples on the ground. Not only, but adjustments on the ground may or may not respect the desire of a majority of the people living there especially if dictatorial regimes make such adjustments. What God asked the Church (Mat 28:18-20) was not to divide and put nations into countries rather teaching them to know him so that they can respect each other better and deeper (Mat. 28:18-20). Here colonization and if it claimed to be of Christian has miserably failed. Not only do/did the redimensionalize nations hate the God of the Bible but also they hated the product of it, African churches and Christians.

Alesino et al. stated that "The new rulers of African states had no incentive to change a system of which they were the main beneficiaries, and hence the Organization of African Unity adopted a convention in the 1960s to treat colonial boundaries as sacrosanct (only rarely violated since)" (p. 7). Africa is the region most notorious for arbitrary borders. Historian Roel Van Der Veen (2004) points out that prior to the era of decolonization, states had to prove their control of a territory before being recognized by the international system. Virtually all new African states

would have failed this test. With decolonization in Africa (and to some extent in other regions), the leading international powers changed this rule to recognize nations that existed principally on paper as the heir to a former colonial demarcation.

As Van Der Veen (2004) put its, "letterbox sovereignty" was conferred upon whatever capital and whichever ruler the letters from the UN, the IMF, and the World Bank were addressed to. This left the new rulers more accountable to international organizations and leading industrial powers than to their purported citizens (States consisted of little more than a few former independence agitators, the indigenous remnant of the colonial army, and a foreign aid budget (p. 29). The new "sovereign states" were often little more than a loose collection of courts, custom houses, and military units (Winn 1992, p. 83). Latin America is a lesser known (and much earlier) example of artificial borders drawn by a colonial power, in this case Spain. The Spanish created administrative units (vice royalties, captaincies, audiences, etc.) in the Americas that had virtually nothing to do with indigenous groups on the ground.

Easterly (2006) explained that Pakistan wound up as a collection of Balochistan, NWFP, Sindh (all of whom entertained secession at various times), East Bengal (which successfully seceded in 1971 to become Bangladesh, although only after a genocidal repression by West Pakistani troops), mohajir migrants from India (many of whom regretted the whole thing), and West Punjab (which had its own micro-secessionist movement by the Seraiki linguistic minority)

Love Your Neighbor (Mat. 22:36-40; Mk. 12:30-31)

I don't know why we want people to love us while evidently we don't like them. Our attitude proves it. Unfortunately, it is the failure to have loved nations like ourselves that triggered animosities between nations, tribes, and religions and created and fueling hatred toward the West. Love your neighbor as yourself is the most powerful arm the Bible prescribe and it is up to everyone to decide on self-defense or not. I am not saying that Christians should allow themselves to be killed just like chicken. How does the wrong approach to Christianization can explain the chaos going on around the globe? "Teacher, which is the great commandment in the Law?" And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets" (Mat. 22:36-40. ESV). Who is a Christian and would say that colonialism can be supported by Jesus Christ? If you love our neighbor as yourself, would you buy him, her and children?

As announced earlier any Christian who courageously argues that slavery is ok because the world exists in the Bible does not know the essence of these words that Jesus said. They would in extension be worse than the priests and the Levites in Luke 10 for not only passing the nations left half dead by colonization but rather sold them to colonialists. Not only did Jesus teach us to love others as ourselves but He always wanted us to be in their shoes: If it were me? Do unto others what you would want them to do to you. "And as you wish that others would do to you,

do so to them" (Luke 6:31; Mat. 7:12).   Would Christians want others to colonize them? Muslims want to. They are dreaming and dying for it, if you don't know. The question is not if they can but if you will willingly want to be personally done what was done to slaves? Answer the question and don't hide behind old verses and evil examples in Leviticus, Deuteronomy, or even Paul with his case on Philemon.

Secondly, is it true that violent people are people who were not loved? If it is true where the Love Jesus asked us to love people of? The world needs to understand the rational, natural, open, and chaordic systems in Africa because such knowledge can best inform the African and international leaders to dissociate religious claims from colonial residual effects from bad and toxic governance, and to practice the integration of management, spirituality, and religion (Dent, 2003). This approach will feed leaders' worldview that Dent (1999) called "emerging worldview (EWV) as opposed to a traditional worldview (TWV) that includes scientific materialism" (p. 127) and war as solution or Christianity for truth and other religions for lie.   Truth stands independently of religion. Before Religion truth existed and nothing was created without truth (Jn. 1: 1-4). Nothing show that Christianity is truth and Islam is not. They are religions.

The question here is: what is true about our nations? Bad leadership, artificial borders, and colonialism. These are the issues to tackle not fight against religion or war of religion. This goes for Islam as well for Christianity. The truth is that he who kills in the name of Jesus, if not self-defense, has not known Jesus. Sadelands (2003) proved that "God can be justified solely on the basis of how business corporations are structured and function" (Dent, 2003, p. 126) by supporting his view from three perspectives, the argument from management, the argument from organization, and the argument from social life. Each of these practices is grounded in the notion of a God before whom "all people are equal, all people share in a fundamental dignity, and all people are loved" (p. 170). Knowing these systems will help the leader spearhead changes that will be sustainable and effective.

Telling the Biblical Story From Jesus' & Apostles' Perspective

If it is true that we don't negotiate with terrorists then terrorists don't have any need to talk with us. How does that jeopardize the mandate Jesus gave, especially that we claim to be Christians and want the whole world to be like us? Never say, 'those people just want to kill. They don't want to accept Jesus." What do you know? Are you the Holy Spirit who convinces of sin, justice, and righteousness? (Jn. 16:8). If you don't believe it, you better keep quiet. Just like Saul became Paul, our prayers should be those jihadist groups to become torches and carriers of the gospel through the regions and areas they tortured themselves (Acts 9).

If Christianity is not ready to denounce colonialism, how will we answer Jesus who prevented Peter from using his sword to cut the ear of one of the soldiers who came to arrest him? If Christianity cannot denounce colonialism how is it true that "we are not fighting against flesh and blood…? (Eph. 6:12). Is religiosity different from Christianity? Where in the Bible has Jesus recommended force to Christianize whom? Where? If the West was transformed by Christianity

there is no reason to make Christianity synonym of West. It is not, and the Church has to proclaim that. Take your Bible and read. He who fight Christians or Muslims does not know the enemy of human race.

Christian Combat Against Colonization: An Example of Prophet Isaiah (2 Kings 18, 19/Isaiah 37:21-35)

Read 2 Kings 18 and 19 and it is clear that a Christian cannot for any reason support or condone colonialism. The reasons are clearly laid down there:

1. The colonial power mounted troops at the border of Israel (2 Ki. 18: 13)
2. The national security is in danger and the current president, Hezekiah, sent delegates to apologize to the colonizing forces (18:14)
3. Hezekiah asked for economic gift (18:14c)
4. The colonial power imposed three hundred talents of silver and thirty talents of gold (18:14d). New International version indicated that three hundred talents of silver equal 11 tons of silver and thirty talents of gold equal one tone. A total of 12 tons of precious stones. That is 360, 000 ounces of silver and 36, 000 ounces of gold (The Ryrie Bible, 1986, p. 520) which *The Dake Bible* (2010, p. 411) calculated to $1,448,550, 000. This is called in French *Republique des Mallettes* (Briefcase Republic). This is to buy peace (English Standard Version, 2010, p. 1292). What do we need to know again to conclude that colonial domination influences ethical management of national resources? Christians need to know that colonialism moderates national leadership effectiveness and national resources management. Prophet Isaiah denounced the relationship between colonialist and their colonies and firmly warned his leaders not to go down to Egypt "to buy peace" (ESV, 2010, p. 1292) in Isaiah twenty.

The giving process consisted of three sources of payment:

a. *The house of the Lord* (18:15a)- this is different from the temple of the Lord. House of the Lord allegorically stand for all the known mines and natural resources of the country.
b. *The treasures of the King's house* (18:15b)- personal accounts and cash flow of the king. Today it represents all the assets of the king and his bank accounts around the globe.
c. *The temple of the Lord* (18:16) -The real house of the Lord, standing for the citizens. Here the temple of the Lord are human beings (I Cor. 3:16). To sum up, colonialism dispose country, leaders, and populations of their colonies to their benefit. I don't see how that is biblical.
5. Colonialism is economic greediness and military threats.

Though Hezekiah paid what the colonial power, Assyria imposed unto him, then the colonial forces took over the country (18:17-19:27).

Conclusions

In this paper, far from religious reasons and visions, many of the violence and chaordic activities on the continent have the sole goal to finish with a religion which created artificial nations, looted their natural resources and imposed unto them fake national leaders and institutions. Nations are thirsty of a Jesus who loved them (Jn. 3:16) and did not create factions and war religions. Since colonialism claimed to be Christian, and giving the results, chaordic groups are ready to wash it out from their territories and fill it with Sharia. Will Christianity pass the test of love just like Jesus said on the Cross?

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