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**American exceptionalism, conservative Evangelicalism, and their impact on the post-2030 development agenda among African Christianities**

Certain forms of Christianity are showing rapid and sustained numerical growth on the African continent. As a result, these movements and their leaders are wielding significant social, moral and political influence across the continent. Some characterize these Protestant Evangelical, Charismatic, Pentecostal, and neo-Pentecostal Churches as expressions of Third Wave Christianities. Many of them trace their genealogy to American Evangelical movements. We shall show how numerous prominent African Christian leaders were trained at American Evangelical institutions, and some African Christian communities and Churches still receive funding, patronage and advocacy from prominent American Evangelical Christian groupings and American Evangelical Christian leaders (these include religious leaders as well as Evangelical political leaders). This shapes what they believe to good and true. Sadly, some of these values are extremely detrimental to African development initiatives. African Third Wave Christian support for the former American President, Donald Trump, and his political administration, exposed these loyalties. It also highlighted some deeply troubling beliefs and practices among African Third Wave Christians and Christian communities. These include notions such as science denialism (particularly as they relate to ecological issues and the Covid-19 pandemic), economic views (such as an uncritical adoption of neo-liberal capitalist economic systems), political views (forms of right-wing nationalism, racism, xenophobia, classism and religious intolerance), and social views (such as enforced patriarchy, hyper-masculinity, and the denial of the rights of sexual minorities). Sadly, research shows that it is Africans who suffer mostly from the impact of the climate crisis, xenophobia, vaccine inequality, poverty, gender abuse, and sexual abuse. This paper will present a theological critique of the beliefs and values that underpin some aspects of American Evangelicalism – in particular the political theology of American Exceptionalism. It will show how and why these values are transferred through unequal power relationships and toxic development initiatives from some American Evangelicals to some African Christianities. The double-consciousness of some African Christian leaders will be considered in relation to Evangelical political patronage and economic support. Finally, the paper will consider how, and why, such perspectives are detrimental to sustainable and contextually relevant development for Africa and Africans.

Keywords: African Christianity, Development, Third Wave Christianity, American Evangelicalism, toxic development, African public theology, political theology