GLOBALISATION, THE MISSION OF THE CHURCH, AND THE AFRICAN CITY

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In 2009 Neil Ormerod and Shane Clifton published a book: *Globalisation and the Mission of the Church*. This author believes that the book represents an important step forward in Lonergan studies. It constitutes an exercise in the functional specialty of communications, takes a clear position that Bernard Lonergan's work needs to be expanded by that of Robert Doran, seeks to analyze the phenomenon of globalization, and in this context reflects on the mission of the Church.

This article takes Ormerod and Clifton seriously when they state that their book is intended to offer a framework for further reflection on the questions it addresses. After offering an outline of the contents of the book I seek to expand on the analysis of the authors both in their analysis of globalization and in their reflections on Christian mission. The area of globalization upon which I seek to elaborate is the question of urbanization and poverty, especially in Africa. I then also reflect on how the Church needs to understands its mission within this context.

The issue of the African city is one with which I have a certain familiarity. I was a missionary in both Zambia and Kenya from the late 1980's on and during 2000-2006 I was pastor of a poor urban parish on the outskirts of Nairobi, Kenya. Also, for most of that time I worked as a collaborator with the Holy See in representing the views of the Pope to the governing council of UN-HABITAT, which has its world headquarters in Nairobi. UN-HABITAT is the agency concerned with issues of shelter within the UN system. In a particular way, it finds itself advising governments on issues of urban governance in general and on how to assist the urban poor in particular.²

So it is that I turn now, first, to a brief summary of the book of Ormerod and Clifton and then, employing the framework they establish, proceed to expand upon it.

ORMEROD AND CLIFTON: GLOBALIZATION AND THE MISSION OF THE CHURCH

Neil Ormerod is a Catholic theologian from Australia and an established figure in the world of Lonergan studies.³ His collaborator, Shane Clifton, was formerly a doctoral student of Ormerod is now an academic colleague. Clifton is Pentecostal and has written on the growing awareness within Pentecostalism of the need to develop a more socially and politically engaged dimension to the more traditional "four things"

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¹ Neil Ormerod and Shane Clifton, *Globalisation and the Mission of the Church* (London, New York: T & T Clark, 2009).

² UN-HABITAT has an extensive web-page: http://www.un-habitat.org that includes many documents to which I will be referring in this article.

³ See, for example, Neil Ormerod, *Method, Meaning, and Revelation: The Meaning and Function of Revelation of Bernard Lonergan's Method in Theology* (Lanham, Md. : University Press of America, 2000).

preaching.⁴ Globalization and the Mission of the Church opens with a discussion of how both the Catholic Church and the Pentecostal movement have characteristics which make them particularly important actors in any discussion of Christianity and globalization.

In Chapter 1, the authors seek to define the notion of globalization. They provide a survey of sociological literature on the topic and quote a leading commentator, Roland Robertson: "Globalization as a concept refers both to the compression of the world and the intensification of consciousness of the world as a whole." They note that this definition places as much emphasis on culture as on economics and explain also his notion of "glocalization." This term explains the phenomenon of medium level entities such as the nation-state losing power, and of both social structures and culture existing in a tension between the local and the global. The authors also quote Anthony Giddens who speaks of the importance of the virtue of "trust" being held by citizens at local level that there is a larger global coordination of affairs in place that is both rational and just (as we shall see later, glocalization is connected to urbanization).

Chapter 2, "A Theology of History," is devoted to outlining the categories of history of Robert Doran in the brief manner explained above. The authors make it clear that they are offering only a brief introduction to Doran's theology of history in the chapter and hope that it will be above all in the applying of Doran's categories that non-specialist readers will both deepen their understanding of the categories and appreciate their value.

For the mission defined church to participate in the shaping of its future, it is important to establish a means of rendering human history intelligible, by setting out what we have called the "upper blade" for evaluating the trends and transitions of history. This discernment necessitates a theological approach to history . The framework described in this chapter has its origins in the writings of Bernard Lonergan, but has been extensively elaborated by Robert Doran. We do not seek to justify this framework but simply to utilize it for the current project to demonstrate its power.

The authors outline Doran's account of how human values exist in a scale or hierarchy: vital, social, cultural, personal, and religious—experienced first in human consciousness but reflected in the structure of society. Following the thought of Robert Doran they then add that each level of value is constituted by a pole of transcendence and of limitation and how the ideal situation both in individual and social living lies in finding a via media, or "dialectic of contraries," between each of these.

Chapter 3, "Globalization and Vital Values," then begins the process of offering a systematic study of globalization in terms of the levels of values. The authors point out that, as the name suggests, this basic level of value appertains to the availability of

⁷ Ormerod and Clifton, 26.

⁴ Shane Clifton, "Preaching the 'Full Gospel' in the Context of Global Environment Crises," in *The Spirit Renews the Face of the Earth: Pentecostal Forays in Science and Theology of Creation*, ed. Amos Yong (Eugene, Ore, Pickwick Press, 2009).

⁵ Ormerod and Clifton, 5, quoting Roland Richardson. *Social Theory and Global Culture* (London, Sage Publications, 1992).

⁶ Ormerod and Clifton, 8. Quoting Anthony Giddens, *Runaway World: How Globalization is Reshaping Our Lives* (New York: Routledge, 2000), 28.

the basic necessities of life and proceed to discuss both the reality of world poverty and of damage to ecological systems as well as the complex question of the interrelation of globalisation with these problems. Here we see emerging a characteristic of the book: covering, at least in footnotes, a vast literature while still offering a readable account with a limited number of insights and broad conclusions to guide the reader.

Chapter 4, "Globalization and Social Values," begins with the point that it is through participating in social structures that individuals have their vital values met in a systematic and sustained way. Employing the vocabulary of Doran, they study intersubjective pole of the "the dialectic of community" above all in a study of family life and take care to study analyses both from the developed world and the developing world. They conclude that in a variety of ways globalisation has tended to bring negative consequences for family life and to introduce societies characterised by a "loss of child-centeredness." Turning to the pole of practical intelligence within the dialectic of community, they then undertake the herculean task of surveying literature on economic and political structures related to globalisation, and of evaluating this from a stand-point of Christian values. On issues of economics, they avoid any simplistic judgments about capitalism acknowledging its efficiency in producing wealth. On the debit side, they speak about the "asymmetrical nature of economic power" in our globalizing world and how processes of transition to globalized structures often produce victims who remain uncompensated. They also identify as problematic a fundamental logic that tends to drive the globalization of economic production: that it is good to expand consumption infinitely. They point to negative consequences here with respect to ecological damage and to a tendency towards boom and bust in financial markets. Finally, however, they assert that the question of consumerist values are best discussed under the theme of cultural values (i.e. in Chapter 5).

Turning to politics, ¹⁰ the authors study the emergence of modern notion of the nation state at the end of the wars of religion in the 1600's, how it has evolved through periods of colonialism, world wars, and the emergence of independent nation states in the second half of the twentieth century. They note that notions of national sovereignty are changing as globalization advances and comment on the role of international bodies such as the United Nations and organizations of economic regulation such as the OECD and IMF. They exhibit a basic approval of the principles that international governing structures should grow in tandem with the globalization of trade. They hold that such international entities can play an important role in coordinating and moderating what might otherwise be unjust and simply irrational paths of economic globalization. They speak positively of issues such as the Jubilee campaign that organized a reduction of the debt of developing counties around the year 2000 and suggest that the recent exponential growth of "non-governmental-organizations" (NGO's) in developing countries as primarily a good thing (a point I will seek to nuance at the end of this article).

Chapter 5, "Culture, Mission and Globalization," insists on the importance of culture in human living and on the value of examining globalization from this perspective. The authors demonstrate an awareness that, in some ways, a distinctive contribution to a Doran-based approach to the study of history is that it firmly distinguishes between culture and social structures ("superstructure" and

⁸ Ormerod and Clifton, 82, see also 84 and 90.

⁹ Ormerod and Clifton, 91-99.

¹⁰ Ormerod and Clifton, 101-116.

"infrastructure"). The authors note, for example, that many studies of globalization limit themselves to the social-structural issues discussed in Chapter 4. They also explain the distinction made by Robert Doran between anthropological and cosmological principles that constitute a poles of transcendence and limitation respectively within the dialectic of culture. They offer an innovative reflection on the cosmological, or limiting, pole of the dialectic of culture by explaining that in societies that have already developed considerably beyond primal culture, the cosmological pole will often be expressed by an attachment to the preservation of cultural traditions that were themselves a product of anthropological innovation at one time but which now become treated as a kind of fixed patrimony that should not be changed further.

Ormerod and Clifton stress, of course, that it is necessary for a "dialectic of contraries" between the transcending and limiting poles of culture, but we might state that a central theme of their book is this: culture must catch up with globalization (and that religion must help it to do so). This implies that the anthropological pole of culture must undergo relatively fast change in order to help direct today's rapidly changing social structures. The alternative will be a loss of credibility of many the appeals to goodness, self-discipline, and virtue that are built in to all cultures and without which there can occur a descent into the crudest of materialism and, ultimately, violence.

In what is necessarily only a panoramic discussion of culture, the authors study how three major cultural influences are competing for influence on the process of globalization: neo-liberal capitalism, the human rights movement, and the environmental movement. They offer qualified praise for the latter two and criticize the former. In the following criticism of the effects of neo-liberalism on culture we can recognize the manner in which they apply their analysis of the scale of values to the study of culture, and we would suggest, the powerful argument that results:

In terms of the framework we have developed in this book, neo-liberalism represents a collapse of the scale of values to the vital and social levels. Within this perspective cultural values themselves become subject to market forces . . . Critical culture becomes less effective in opposing this stance, because the strategy of neo-liberalism is to reduce all arguments to economic ones. Further, its individualistic conception of human existence is indicative of a severely distorted anthropological culture cut off from both cosmological and traditional meanings and values and from the importance of a communal sense of belonging. For economic liberalism, the individual person is being cut off from society, from culture, from history and from nature, operating in a relation vacuum. The present success of economic liberalism is illustrative of what Lonergan means by the "longer cycle of decline."

Next they discuss the influence of religion on culture and employ the analysis of Samuel Huntington to propose that religion can play a key role in helping to avoid a "clash of civilizations" and to promote a "dialogue of civilizations."

Chapter 6, "Virtues in a Globalizing World" takes up the notion that authentic cultural values will only be promoted by individuals who are growing in personal values. As was the case with cultural values, they note relative silence on the part of many commentators on globalization on this question. However, they do note with

¹¹ Ormerod and Clifton, 130.

appreciation how the philosopher Charles Taylor asserts that globalization today requires a deepening of moral commitment to the common good and how, consequently, the moral formation of citizens in a globalizing world is of paramount importance. They next comment positively on the role of "Non-Governmental-Organizations" as expressing increasing sense of international solidarity among many.

Chapter 7, "Religious Values," reveals that this book is a properly theological work. Here the authors follow the logic of the scale of values to assert that, in practice, personal values will usually only be authentic under the influence of religious values. They employ the thought of Lonergan and Doran to explain God's grace as a "supernatural" intervention in history and "a solution for the problem of evil." They insist that it is the primary job of religion to promote religious conversion and by this means to help grace to mediate a healing of the scale of values in history. They acknowledge that they have been stressing a "holistic" approach where by Christian mission should extend to each of the scale of values in history however the add:

Within this holistic framework, however, it remains the case that the church's primary responsibility is to proclaim and embody the religious values that are constitutive of Christian faith . . .the mission of the church in the context of a rapidly changing globalized world operates primarily through what we have described as the healing vector of the scale of values, mediating the essential ingredient of grace to people, to cultures and to social structures so that evil is overcome and life and love permeate the world. ¹³

Following Doran, they note that the individual who has been religiously converted will immediately feel a concern for those who do not have their vital values met i.e. the poor. However, as religious conversion also illuminates intelligence, they speak of how the religiously converted person can also come to appreciate that a preferential option for the poor needs to work itself out by engaging in a comprehensive "development from above" that proceeds from a transformation in religious values to transformations in personal, cultural, social, and vital values in that order. Next, this principle of transformation in the individual can become a principle of redemption in history when institutions, not least the Church, mediate religious and personal values to culture and by this means assist a transformation in social values and, eventually, the building of a society where the vital needs of all are given just attention. They stress that "our ultimate purpose, in this chapter, is to focus attention on the transformative power of religious values."

The authors speak about the particular claims of Christianity (and quote Pope Benedict XVI at length) in mediating such a development from above to history. They touch on some theological themes that provoke controversy today and take what would be considered by some to be a conservative position. They criticize a number of current theologians who promote a "pluralist view of religions" stating that the "pluralist concedes too much." They add that working out one's epistemological and metaphysical foundations with the help of Lonergan and Doran helps one pursue many of the goals aspired to by pluralistic thinkers while avoiding an "inherent relativism" which "undermines the missionary drive" and, we might add, makes it

¹² Ormerod and Clifton, 151.

¹³ Ormerod and Clifton, 167.

¹⁴ Ormerod and Clifton, 171.

difficult to promote any cultural and personal values.¹⁵ This having been said, while the authors take some clear positions on the truth-claims of Christianity, their main intention is to stress that it is together with all religions that Christianity shares the responsibility of promoting a global ethic. In this respect they note the scandal of Christian disunity and quote with approval the work of Hans Kung, his approach to inter-faith dialogue, and the "declaration toward a Global Ethic" which this dialogue has produced. They offer a helpful illustration of how a global ethic can work as a development from above that moves from the realm of religious values "down through the system," so to speak, to influence social and vital values. The round off this point by relating it nicely to descriptions of globalization offered in Chapter 1. In Chapter 1 they had noted that the sociologist Anthony Giddens speaks of a new kind of "trust in the face of complexity" needed as a characteristic virtue of citizens in a globalized world. Now, they point out that trust, and the hope that is so allied to it, is a central virtue that is inspired by an experience of religious conversion.¹⁶

Conclusion

This impressive work by Ormerod and Clifton should be understood as a work in the functional specialty of communications. To paraphrase the introduction to *Method in Theology*, the authors are primarily seeking to understand the cultural matrix into which the religious tradition of Christianity needs to be mediated and to anticipate the broad lines of this mediation. However, we can recall that Lonergan speaks of how the work of communications should have a "reciprocal relation" with the previous functional specialties and how Doran expands on this by speaking of the need for a "mutual self-mediation" between culture and religion. In the final chapter of *Globalization and the Mission of the Church*, the authors sketch some ideas for how their study of globalization could have a reciprocal influence on the way themes in systematic theology are developed. They offer brief indications, by way of example, on how ecological concerns should influence our theology of creation, and how soteriology should be influenced by a notion of how development from above works in a globalized world.

We have mentioned how it is above all in Chapter 7, "Globalization and Religious Values," that this book reveals itself as a theological work. We might add that a distinctiveness of the work of Ormerod and Clifton, by comparison to other literature on globalization, lies in the attention they give to religious, personal and cultural values (Chapters 5-7). So it is that, in a sense, Ormerod and Clifton are forced to "keep the best to last" as they seek to explain the mission of the Church in a globalized world. This is an unavoidable result of the fact that readers need to have been introduced to the scale of values in terms of a "development from below" before the analysis can be expanded upon to speak in terms of "development from above." However, this does place at a certain disadvantage Ormerod and Clifton's discussion of the mission of the Church. At times, the book can feel more like a study of globalization that a detailed reflection on Christian ministry in this context. We should note that the authors do included a section on the mission of the Church at the end of each chapter, but this often requires that they make comments that anticipate issues that will only be discussed in later chapters.

¹⁸ Ormerod and Clifton, 239.

¹⁵ Ormerod and Clifton, 180-1.

¹⁶ Ormerod and Clifton, 186.

¹⁷ Robert Doran, What is Systematic Theology? (Toronto, University of Toronto Press, 205), 56

I turn now to employ the framework offered by *Globalization and the Mission* of the Church and to expand upon it with respect to the role of urbanization in globalization and, in particular how urbanization poses challenges for human development in Africa. My comments seek to engage with the structure of their argument not in a point by point way but in a way that respects the broad lines of the scale of values. Finally, I attempt to offer a relatively long reflection on how to mediate Christian values into this situation.

GLOBALIZATION, URBANIZATION, AND AFRICA

In Chapters 1, 3, and 4, of their book Ormerod and Clifton discuss the link between poverty, ecological damage and globalization. In this matter, they demonstrate admirable respect for the complexity of the issue, but nevertheless conclude that globalization could be better managed than it is at present so as to avoid irrationalities and injustices. In a similar way, as we now turn to the link between urbanization, globalization, and poverty, especially in Africa, we respect the complexity of the issues we are dealing with.

Urbanization: Vital and Social Values

Many experts would agree that that the phenomenon of urbanisation is now a key perspective through which all issues of human development should be studied. In 1800, 2% of the world's population lived in cities; in 1950 the proportion was 30%; in 2030 it is expected to be 60%. Another way of capturing these statistics is to assert that *virtually all of the world's future expansion of population will occur in cities in the developing world*. A next point to notice is the fact that *poverty is urbanising*. In 2000, the population of the world was estimated to be 6.1 billion. Of the one billion living in extreme poverty in 2000, 750 million were believed to live in slums in cities. *Between 2000 and 2020, unless concerted action is taken, it is expected that slums in the world will expand by 1.5 billion people*. The situation in Africa is a particular cause of concern.

In the next 30 years Africa's population will double from 888 million in 2005, to 1.177 billion. During the same period the urban population will increase from 353 million, which is 39.7 percent, to 748 million inhabitants at the rate of 4 to 5 percent per annum. In the next 30 years, roughly 400 million will be added to the urban population.²⁰

It should be noted that urbanisation in itself is not a bad thing. A study of the connectedness of rural and urban development can help us understand this point. In studying this connectedness, it is important to distinguish between what I wish to call "vicious circles" and "virtuous circles." I offer these notions as simplified theoretical models (based on Lonergan's notion of decline and progress). Once we understand the basic point being made, we can proceed to study real situations that will be in fact

¹⁹ Quoted in Marcello Balbo (ed.), *International Migrants and the City* (Venice: University of Venice and UN-HABITAT, 2005), 1. Statistics on urbanisation and many articles relating to issues covered in this article are also available in the comprehensive web page: www.unhabitat.org.

²⁰ "Durban Declaration on the Establishment of the African Ministers' Conference on Housing and Urban Development and Enhanced Framework of Implementation and Related Outputs, February 2005," 9. http://www.unhabitat.org/downloads/docs/1657_5831_K0581068%20INF8.pdf

a combination of both models.²¹

The vicious circle occurs between rural and urban areas in a context of chronic underdevelopment of a national economy. In these cases rural areas are not given the benefit of good roads and other infrastructural assistance to link their economies to cities. Agricultural production remains largely at subsistence levels. Growing population tends to lead to the migration of unemployed and poorly educated youth to the cities. In these cities, they tend to find themselves unemployed and again living in squalid conditions. The presence of slums in the cities inhibits the development of industrialisation there, as well as forming a destabilising influence on the political order. In this scenario, matters go from worse to worse in both rural and urban areas. It is not especially relevant to speak of globalisation when speaking of the vicious circle model. International investors tend to avoid cities experiencing such problems and local firms have little success in exporting.

By contrast with this scenario, the virtuous circle is also a real possibility. In these cases, economic development is related to industrialisation occurring in the cities. This industrialisation will often have the characteristic of today's globalised linkages. One can think of call-in centres for European banks in Mumbai, India, or computer assembly plants in Manila, Philippines, or manufacturing plants for sports shoes in Recife, Brazil. At the same time, good government policies lead to the development of infrastructural links between the rural and urban areas. Good governance within the rural areas also assists agricultural and savings cooperatives. Now, transformations begin to occur in the rural areas as the local economy there begins to modernise. This includes the development of cash crops alongside crops for local consumption. Similarly, small businesses begin to grow up. Most of the products of these activities are exported to cities. Migration to the cities continues. However, remittances of urban salaries are put to good use in investing in the rural economy. The provision of goods and services from rural hinterlands of the cities adds to the economic development of the cities and a virtuous circle is well underway. In this scenario we should note that a national economy is capable of supporting a large and growing population.

Urbanization, Glocalization, and Exclusion

In approaching this issue it is helpful to recall the notion of "glocalization" coined by Roland Robertson and explained by Ormerod and Clifton in their Chapter 1. We can now assert that the notion of glocalization applies pre-eminently to the city. In fact, UN-HABITAT, about which we will speak more below, organizes "Annual Glocalization Conferences" for mayors of cities of developing countries to reflect on the management of their cities in the light of this notion of glocalization. ²²

This kind of reflection on glocalization reveals that the challenge of attracting foreign direct investment has in many respects devolved to cities rather than to national governments. Today, leaders of urban governments have to learn to do what is called "marketing their city," so as to make it attractive to foreign investors. This process tends to produce the phenomenon of "winner cities" and "loser cities" within countries and between countries. This process can also lead to increasing

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²¹ On progress and decline see "Healing and Creating in History," Lonergan, *A Third Collection* (New Jersey, Paulist Press, 1985) 100-112. See also, UN-HABITAT book publications *Urban-Rural Linkages Approach to Sustainable Development* (UN-HABITAT, 2005, ISBN 92-1-131751-7).

To read the speech of the Secretary general of UN-HABITAT to the third annual conference in 2004 see: http://www.unhabitat.org/downloads/docs/1229_31571_180504.pdf see also <a href="http://www.unhabitat.org/downloads/docs/1229_31571_180504.pdf see also <a href="http://www.unhabitat.org/downloads/docs/1229_31571_180504.pdf see also <a href="htt

fragmentation of cities. This fragmentation is particularly evident within developing countries. In these situations, local governments think in terms of favouring that part of the population that is considered to be included in the globalised economy. Large sections of slum dwellers and those involved in the informal economy can find increasingly hostile measures taken against them. We have already mentioned that there is an inherent instability in policies that establish such divided cities. However, a short-term attitude of feeling the need to attract foreign direct investment at almost any cost seems to be growing in certain regions.

Recalling our distinction between a vicious circle model and virtuous circle model in the process of urbanization, we can assert that divided cities exhibit the presence of both models. The danger is however, that a critical moment can arrive where violent crime and political instability can spill over from the excluded parts of cities to derail the aspects of positive developments occurring in the successful and globalizing parts of cities. A key indicator of this risk is the crime rate in cities. As one researcher puts it:

While in advanced economies the management capacities of both national and local governments are sufficiently developed to face the current changes even as problems abound, in the developing world inadequate financial, human and technical resources can only have serious consequences. In the South, the integrating role of the city seems increasingly to be giving way to an exclusionary trend, as highlighted by mounting social and economic segregation as well as spatial fragmentation. *Exclusion, poverty and violence* are on the rise as the sense of belonging, *social cohesion* and the very notion of citizenship are on the wane. ²³

The statement about "an increasingly exclusionary trend" in cities of the developing world is a cause for concern. Research findings indicate that the incidence of crime is growing at alarming rates in many cities of the developing world. Furthermore, there is reason to fear that the exclusionary trend within cities as well as consequent rise in crime rates is most apparent in Africa. A key point here is that while Africa does not have the largest cities in the world, it does have the fastest rate of urbanisation in the world.

If left unchecked, rapid urbanization is leading to the urbanization of poverty in the continent, with attendant problems that have condemned the majority of urban dwellers to unemployment, food insecurity and life under squalid conditions in slums and other unplanned neighborhoods without basic services such as decent housing water and sanitation, and the high risk this implies to their health and safety.²⁴

As we have seen above, the notion of "checking rapid urbanization" mentioned here does not mean halting it but rather assuring that it occurs within a virtuous circle of balanced development in both rural and urban areas. Unfortunately, there are signs that, rather than promoting balanced development in rural areas there are signs that African governments are taking a different path. A recent conference in

²³ Balbo, *International Migrants*, 1. Note also that the theme of the "World Urban Forum" Rio De Janeiro 2010 was "Bridging the Urban Divide." A review of this forum can be found at: http://www.unhabitat.org/downloads/docs/9500 25229 HSP-GC-23-Inf2Report-of-theFifthSession-of-theWorldUrbanForum.pdf

²⁴ African Ministers' Conference (2005), report (HSP/GC/20/INF/8), 2. http://www.unhabitat.org/downloads/docs/1657_5831_K0581068% 20INF8.pdf

the University of Sussex entitled "International Conference on Global Land Grabbing," studied the the effects on rural Africa of large tracts of land being purchased by foreign multi-nationals for the growing of bio-fuels for export to the global North. Reporting on this conference, *The Economist* magazine states that while this kind of massive land purchasing is a recent development the contributers to the conference made a convincing case that the evidence is clear that the impact on rural areas in Africa is primarily negative, that it creates little employment, and that it "crowds out" more integrated development in rural areas. Clearly, these kind of "push factors" leading to urban migration do not augur well for the kind of urban economy the migrants will be arriving into.²⁵

Urbanization: Cultural Values

We now turn to the discuss issues that appertain to how national and local governments are trying to direct the process of urbanization. In a manner that seeks to follow, perhaps only loosely, the framework offered by Ormerod and Clifton, we note that issues of directing the process of urbanization in a globalizing world appertain both to social and cultural values. At the level of social values, political decisionmaking will play an important role in avoiding a kind of urbanization that falls into a vicious circle. However, when one explores this issue, one finds that issues of culture are of immense importance here. Politicians are often averse to implementing policies which are either misunderstood or not valued by their citizens. Consequently the ideas and values that constitute a community have a direct impact on political decisionmaking and on the kind of economic and social policies that nations will undertake. So it is that it is important that national cultures embody ideas and values that favour the virtuous circle of rural and urban development.²⁶ In this respect, I would like to expand on the analysis of Ormerod and Clifton by speaking of activities of the United Nations, especially as it appertains to helping a positive process of urbanization around the world and in Africa in particular. I do this in part because we can look to international agencies such as the UN as playing an important role in forming cultures of good governance in countries.

The United Nations and Cultural Values

Ormerod and Clifton give some attention to the work of the United Nations in Chapter 4: "Globalization and Social Values." They identify it as a political structure that should play an increasing role in governance of the process of urbanization. Without a doubt, we do well to note that the UN works at a variety of the levels of value: when it is involved in disaster relief it attends directly to vital values; when it addresses issues of economic best practice, military peace-keeping, or international courts of justice it is functioning at the level of social values. However, as Ormerod and Clifton pointed out, while notions of national sovereignty have been undergoing major change in recent centuries, we are far from and may perhaps never arrive at a moment

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²⁵ "When Others are Grabbing Your Land, "*The Economist*, May 7th 2011, 57-58. The article gives reference to the web-site of the "International Conference on Global Land Grabbing": http://www.future-agricultures.org

²⁶ On this theme one needs to recall the importance of democratic values where a population believe that they can remove from office politician they are not happy with. The "International Conference on Global Land Grabbing," mentioned above, made regular reference to an "unholy alliance" between governing elites and foreign multi-nationals making major land purchases.

where nation states will accept some kind of world-government. So it is that it becomes important that national populations share similar ideas and values concerning the kind of collaboration needed to promote a globalization that is both rational and just.

A general way of proceeding within the UN is that at its general assembly and in the governing councils of the various organs of the body, member states agree on broad policy principles both regarding the working of the UN and with regard to giving permission to the UN to lobby them to remain consistent to certain policy directions to which, at least in principle, they agree to abide. So it is, for example, that member states agreed to set as a goal that they would allocate .07 of their gross national product to direct foreign assistance of developing countries. The fact that the great majority of states have failed to live up to this promise does not limit the permission they continue to give to the UN to continue its efforts at persuasion that these goals be met.

Because of our special interest in this reflection in issues appertaining to urbanization we will focus particularly on one agency, UN-HABITAT. This agency was founded in 1978 as an off-shoot of the UN environment programme. Its importance within in the UN system grew slowly as the issue of urbanization came to be recognized as central to the issues of development; significant moments of expansion occurred in the organization occurred in 1997 and again in 2002 as the importance of the urbanization issue became increasingly recognized by the international community. UN-HABITAT performs a variety of activities including research and monitoring of the realities of urbanisation, and a limited set of hands-on projects where it collaborates with local governments in a variety of construction activities appertaining to human shelter. However, a major part of its work is the one that most interests us in terms of examining its efforts at mediating changes in cultural values.²⁷

One major aspect of UN-HABITAT activities occur through what it calls its "global division" which runs two world-wide, "normative" campaigns: "The Global Campaign for Secure Tenure;" and "The Global Campaign on Urban Governance." When we turn to questions of mediating religious values, in a later section, we will focus on how the Campaign on Urban Governance became a focus for collaboration between UN-HABITAT and the Holy See.

Now, before we turn to specific issues of urbanization and Africa, let us take note of the most significant aspect of the normative influence that the UN tries to exercise on globalization: The Millennium Development Goals (MDGs). Stemming from a meeting of world leaders in 2000 the United Nations employed the event of the new millennium to try to promote a generosity in addressing development issues of the global South. Eight main targets were agreed upon where leaders promised to try to achieve major results before 2015:

Goal 1: Eradicate extreme poverty and hunger

Goal 3: Promote gender equality and empower women

Goal 4: Reduce child mortality rate

Goal 5: Improve maternal health

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²⁷ UN-HABITAT maintains an extensive web-page, http://www.unhabitat.org. To get an overview of the activities of the organization one could browse documents appertaining to 23rd Governing Council (2011). Also, to get an overview of front line thinking on issues of shelter and urbanisation one could browse documents appertaining to the 5th World Urban Forum, organized by UN-HABITAT, held in Rio de Janeiro, 2010, entitled "The Right to the City: Bridging the Urban Divide."

Goal 6: Combat HIV/AIDS, malaria, and other diseases

Goal 7: Ensure environmental sustainability

Goal 8: Develop a global partnership for development

Ormerod and Clifton discuss the MDG's in Chapter 6 of their book, "Virtues in a Globalizing World," and discussing this issues in the context of virtues underlines that the MDG's are an exercise in cultural mediation. Alas, as the year 2012 arrives it is clear that the manner in which the world has actually acted to realize these goals is mixed. However, it remains the case that these goals remain a major focus for how cultural values are shared at an international level that seek to direct globalisation in an ethical way.

UN-HABITAT and Cultural Values

Returning to issues of urbanization, we can note that the importance of the issue is acknowledged—although not always as much as UN-HABITAT would like—within the explanations of a number of the millennium goals.²⁸

In fact, UN-HABITAT have used the Millennium Development Goals to add life to a programme that they, in fact, already had in place: Their Global Campaign on Urban Governance. Through a series of offices all around the world, officials of UN-HABITAT seek to influence national and especially local governments to understand seven key principles of good urban governance and to apply them in some manner appropriate to their circumstances. In the following quotation we can recognize what is in effect an insistence on the importance of a shift in cultural values regarding governance issues rather than a narrow focus on the technical dimensions of the question of urbanization:

Within the Global Campaign on Urban Governance, UN-HABITAT promotes sustainable development of human settlements. The rationale behind the campaign is to bring about the "inclusive city", a place where everyone—regardless of wealth, gender, age, race or religion—is enabled to participate productively and positively in the opportunities which cities have to offer. The campaign stresses that the crucial prerequisite for more inclusive cities is neither money nor technology, nor even expertise or legislative change (although all these are important): it must be good urban governance.²⁹

Without going into the details of all of the seven principles of good urban governance we can note that they are listed as follows:³⁰

- 1. Decentralisation of government.
- 2. Equity of access to decision-making processes and the basic necessities of urban life.

²⁸ The Millennium Development Goals have secondary "targets" listed that seek to render the goals more specific. A number of the targets listed overlap with concerns of UN-HABITAT but the most explicit overlap is within Goal 7. Within the overall goal of sustainable development, Target 7D states: "By 2020, to have achieved a significant improvement in the lives of at least 100 million slumdwellers."

²⁹ Balbo, *International Migrants*, 10.

Balbo, International Migrants, 10-13. See also UN-HABITAT, 2002, The Global Campaign on Urban Governance: Concept Paper, March 2002, (UN-HABITAT, ISBN, 92-1-131638-3) (See UN-HABITAT web-page).

- 3. Sustainability: Balancing the social, economic and environmental needs of present and future generations.
- 4. Efficiency in delivery of public services and in promoting local economic development.
- 5. Transparency and accountability for decision-makers and all stakeholders.
- 6. Civic engagement:
- 7. Security for individuals and their living environment.

Anyone with a familiarity with Catholic social teaching can note how many of these principles of good governance have overlaps with Catholic social ethics and I will speak below about some practical experiences of how the Holy See has indeed been engaging with UN-HABITAT on this level. First, however, I would like to turn to the question of how UN-HABITAT has been applying these principles to its work in Africa.

African Governments and the African City

In 2005, ministers of housing of African governments met for the first time in Johannesburg, South Africa. This meeting established a new organisation for the coordination of their efforts to address the challenge of urbanisation in Africa. At the same time, it made sure that there was no confusion in the efforts of multi-lateral agencies to assist this process. Thus, representatives of UN-HABITAT, the African Union and NEPAD³¹ were energetically involved. This meeting was surely a sign of hope for the future of the African city. We can note that with its connectedness to organisations such as NEPAD, issues of urbanisation were being placed in the wider context of overall development goals for the continent. At the same time, the fact that it was held indicates that there is a growing awareness that the particularities of the urban issue in Africa need also to be addressed in a specialised way.

In most respects, this meeting reflected thinking on best practices for urban governance of UN-HABITAT as a whole. However, it is worth noting some contexts particular to Africa that these ministers chose to emphasise:

- 1. *The context of poverty in Africa*. While issues of poverty and a just distribution of wealth persist on other continents of the developing world, the fact remains that in Asia and Latin America thinking on development is often occurring in a context of moderate to rapid economic growth. The African context is often different.
- 2. *Slum upgrading* poses particular challenges in Africa. This is often because slums have formed so recently and are so neglected by public services. Problems can be compounded by weakness of capacity, both in local government and in civil society.
- 3. Issues of *security of tenure* tend to be particularly problematic in Africa. For historical reasons, land law is often in some disarray and ends up being particularly discriminatory against the urban poor.
- 4. Issues of helping the urban poor find access to *finance* also pose special challenges. Reasons for this include the lack of secure tenure and *high incidence of economic activity that occurs in the informal sector*.
- 5. Finally, the African ministers raise issues of population control, with reference to

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³¹ NEPAD, "The New Partnership for African Development" is a body the African Union and seeks to offer an "overarching policy and vision framework" for African development. It was created in 2001 and has been engaged with questions of how to apply the millennium goals.

THE MISSION OF THE CHURCH

Following the logic of the scale of values we proceed from discussing cultural values to personal and religious values. In a number of respects, it seems that organizations such as the UN stop short of saying much on these themes and so this is a good moment to switch to talking of the mission of the Church as a "development from above." We can recall how Ormerod and Clifton spoke of how religions, and not least Christianity, can introduce a principle of renewal for a wide range of personal values, or virtues, such as "trust" and how important this can be for promoting a global ethic that promotes dialogue of civilizations. In this article I have been illustrating Ormerod and Clifton's analysis of globalization with a reference to urbanization, Africa, and the role of the United Nations. I now extend their analysis of the mission of the Church by offering some reflections based on my work, 2001-2006, as a collaborator with the Holy See in its presence at the program of the United Nations, UN-HABITAT.

These were years when I was also pastor of a poor parish in Nairobi and I have written elsewhere about how I tried to employ a pastoral strategy in my parish work based on Doran's analysis of the scale of values.³³ In an analogous manner, I was aware of the value of having a background in Doran's thought as I was called to assist in mediating Catholic social teaching to this international organization. So it is that there is a convergence between what Ormerod and Clifton are calling for in their book written in 2009 and what I was attempting to do some years earlier.

The Holy See and the United Nations Organization

It has to be acknowledged that the journey of the Catholic Church regarding its social ethics has been a long one. Habits formed in the middle ages left deep desires in Catholic thinking for a Christendom where the Church would hold temporal as well as spiritual power. In some respects, a clear break with such hopes was only made in Vatican II. Here the document *Dignitatis humanae* on religious freedom at last made it clear that the Church aspired to spiritual power and moral persuasion only; similarly the ecclesiology of *Lumen Gentium* and *Gaudium et Spes* made it clear that the Church understood itself as a fellow-traveller with the rest of humanity in history and, in the words of *Gaudium et spes*, "While earthly progress must be carefully distinguished from the growth of Christ's kingdom, to the extent that the former can contribute to the better ordering of human society, it is of vital concern to the Kingdom of God."³⁴

In this context, the presence of the Holy See as an observer nation at the

³⁴ Vatican II, *Gaudium et spes*, paragraph 23.

³² African Ministers' Conference, report (HSP/GC/20/INF/8), 14-15... http://www.unhabitat.org/downloads/docs/1657 5831 K0581068% 20INF8.pdf

The sentiments expressed in this 2005 documents are echoed in a document of the Governing Council 23 of UN-HABITAT (2011): which reconfirmed the mandate of this African Ministers' Conference HSP/GC/23/CRP.6/Rev.1., found at http://www.unhabitat.org/downloads/docs/9773 1 593696.pdf .

³³ Gerard Whelan "Culture Building in Kenya: Employing Robert Doran's Thought in Parish Work," in *Meaning and History in Systematic Theology, Essays in Honor of Robert M. Doran, SJ*, editor John D. Dadosky, Milwaukee, Wisconsin: Marquette University Press, 2009, 487-508.

United Nations was one important way in which it could demonstrate its willingness to play its role of moral persuasion in a secularizing and pluralistic world. Something of a classic statement of how the Holy See understands this role was made by Pope John Paul II in his visit to the UN General Assembly in 1979. The speech he gave to this gathering can be understood in the terminology of Ormerod and Clifton to be a classic statement of the importance of religion being able to mediate religious and personal values to the formation of culture in a globalizing world:

The formal reason for my intervention today is, without any question, the special bond of cooperation that links the Apostolic See with the United Nations Organization, as is shown by the presence of the Holy See's Permanent Observer to this Organization. . . This confidence and conviction on the part of the Apostolic See is the result, as I have said, not of merely political reasons but of the religious and moral character of *the mission of the Roman Catholic Church.* . . The questions that concern your functions and receive your attention . . . especially in the fields of culture, health, food, labour, and the peaceful uses of nuclear energy—certainly make it essential for us *to meet in the name of man in his wholeness*. ³⁵

In listing the fields of "culture, health, food, labour, and the peaceful uses of nuclear energy" the Pope is referring to involvements of the UN in areas that are strictly speaking both cultural values and social values. However, as the power wielded by the UN in areas of health, food, labour, and the peaceful uses of nuclear energy is usually one of mere persuasion we can speak of all these functions as appertaining to a mediating of cultural values as explained by Ormerod and Clifton (e.g. it is an exercise cultural mediation to try to exhort nations to accept and to implement a promise that they will allocate 0.7% of GNP to foreign aid). In fact, on the question of the importance of cultural values the thought of John Paul II and that of Ormerod and Clifton could hardly be closer. In an address to UNESCO in 1980 John Paul spoke on this matter with a depth and a technical detail that reminds us that he was a professional philosopher before being made a bishop:

Man lives a really human life thanks to culture. . . A culture without human subjectivity and without human causality is inconceivable: in the cultural field, man is always the first fact: man is the prime and fundamental fact of culture. . And he is so, always, in his totality: in his spiritual and material subjectivity as a complete whole. . . on the one hand, the works of material culture always show a "spiritualization of matter," a submission of the material element to man's spiritual forces, that is, his intelligence and will—and that, on the other hand the works of spiritual culture manifest, specifically, a "materialization" of the spirit, an incarnation of what is spiritual. In cultural works, this double characteristic seems to be equally of prime importance and equally permanent. ³⁶

I believe that these notions of the interaction of the spiritual and material in culture are close indeed to what Ormerod and Clifton state about the interaction of cultural

³⁵ John Paul II, address to the 34th General Assembly of the United Nations, New York, 2 October, 1979, paragraphs 2-4 (to be found through: http://www.vatican.va)

³⁶ John Paul II, address to UNESCO: "Man's Entire Humanity is Expressed in Culture," June 2, 1980, paragraphs 6, 8.

values and social values, within a context of development both from above and from below. At any rate, as I proceed now to recount some experiences of collaborating with the work of the Holy See at the United Nations one can assert that there were deep compatibilities between being committed to a methodical approach formed by the critical realism of Bernard Lonergan and being asked to help represent a tradition of Catholic social teaching to this UN organization.

Before we leave our general discussion of the Holy See in the United Nations, I would like to make one qualification. It would be naïve to think that the values held by the Catholic Church were compatible with all value statements and policy measures adopted by the United Nations. In certain cases, for example on issues relating to bio-ethics, the Holy See at times finds itself in disagreement with positions proposed by certain national delegations and, at times, with decisions taken by the organization—and states this clearly. This need not surprise us as, obviously, many positions taken in meetings of the UN are a product of positions already accepted as normal in the nations states as well as by academic ideas that come from a variety of sources. Pope Benedict XVI has criticised the cultural reality today in many parts of the world of a "dictatorship of relativism" and it will not surprise us to witness the presence of such radically secularizing ideas at UN meetings. So it is that on, occasion, the Holy See sometimes finds itself in what we might call a situation of "robust dialogue" with regard to just what constitute the kind of cultural values that the UN should be promoting. As only one delegation among many, and as an observer nation at that, it sometime finds itself able only to voice disagreement and to then witness decisions proceeding with which it disagrees. This having been said, as I shall explain below, the mandate of the organization with which I worked, UN-HABITAT, tended to focus on areas where there are deep compatibilities with Catholic social teaching.

The Holy See and UN-HABITAT

I turn now to discuss questions of how I witnessed the Holy See engaging with the UN-HABITAT during the years when I was a collaborator with this process, 2001-2006. The basic structure of UN-HABITAT is that its head offices are in Nairobi and that its budget and main policy objectives are established in a Governing Council held in the city every two years.³⁷ Between governing councils an ongoing work of supervision is conducted by a "Committee of Permanent Representatives" (CPR) that meets regularly. While the Governing Council are attended by government ministers and high civil servants from the "capitals," i.e. the home governments, the CPR is attended by Ambassadors and other officials based in Nairobi. The Holy See has the status of "observer nation" at the UN and is expected to attend Governing Council and CPR meetings of all the main agencies and so it was that in Nairobi I was enlisted to assist with this work. While I attended two Governing Councils of UN-HABITAT, my main work was attending CPR meetings (and lesser committee meetings), reporting on discussions, and making proposals concerning policy matters that the Papal Nuncio might like to support or even to propose.

In the context of this article, the main reflection I would like to offer about my five-year experience with the Holy See at UN-HABITAT is that it confirms the point made by Ormerod and Clifton about the value of exercising the mission of the Church

³⁷ The 23rd Session of the Governing Council was held from 11 to 15 April 2011 at the UN-HABITAT headquarters in Nairobi, see: http://www.unhabitat.org

in a way that seeks to influence the cultural values that help to organize the social values that govern our globalizing world. Similarly, it confirms the view that what is most valuable in what we have to offer stems from the fact that we are specialists in navigating the steps from religious and personal values to cultural values.

If I have a second major point to make concerning my experience in UN-HABITAT it concerns the value of the Church understanding itself as what Frederick Crowe calls "A Learning Church." A point here was to recognize that, while the Church carries a resource of immense value in its social teaching this tradition is nevertheless made up of broad principles that need to be constantly placed in dialogue with the ongoing reflection on cultural and social realities that is being conducted by others. So it was that becoming acquainted with what I have described above as the "normative campaigns": "The Global Campaign for Secure Tenure;" and "The Global Campaign on Urban Governance" was a first step of major importance in my apprenticeship to working at UN-HABITAT. In the reflections that follow, I concentrate on how, after a period of listening and seeking to understand, we eventually became active in policy discussions within the campaign on urban governance. Let us recall the seven priority areas of this campaign as already listed above:

- 1. Decentralisation of government.
- 2. Equity of access to decision-making processes and the basic necessities of urban life.
- 3. Sustainability: Balancing the social, economic and environmental needs of present and future generations.
- 4. Efficiency in delivery of public services and in promoting local economic development.
- 5. Transparency and accountability for decision-makers and all stakeholders.
- 6. Civic engagement:
- 7. Security for individuals and their living environment.

During my time of working with the Holy See our delegation became particularly involved with points 1 and 6 of this campaign recognizing that these topic areas lent themselves readily to contributions from Catholic social thinking. So it is that I would like to turn to outline something of how the debate was proceeding on issues of decentralisation of government and civic engagement.

Listening to the Sociologists

With respect to current academic discussions on decentralization and civic engagement I was struck by what a convergence that is occurring between certain currents of sociology today and Catholic social teaching. In this respect, I comment on two sociologists, Roland Robertson and Robert Putnam.

Regarding Roland Robertson, we have already taken note of how Ormerod and Clifton acknowledge him as a leading expert on the topic of globalization of which he states: "Globalization as a concept refers both to the compression of the world and the intensification of consciousness of the world as a whole." Also, we

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³⁸ Frederick E. Crowe, "The Church as Learner: Two Crises, One *Kairos*" in *Appropriating the Lonergan Idea*, editor Michael Vertin (Washington. D.C., The Catholic University of America Press, 1989).

³⁹ Ormerod and Clifton, 10.

noted that Robertson coined the term "glocalization" as a way of explaining globalization at a deeper level. We now expand on the thought of this important sociologist.

Robertson's first area of competence was the sociology of religion and the writings of sociologist of modernization, Talcott Parsons. 40 Already in the 1960's Robertson was critical of prevailing trends in sociology which he described as being either "homogenizing" or "heterogenizing." He claimed that the former group tends to be rationalistic and deterministic and to promote universalizing theories of modernization. By contrast, he claimed, the second group was constituted of deconstructive post-modern thinkers who reject all "meta-narratives" and who focus so much on the study of local sub-cultures that, ultimately, they find it difficult to make any generalized insights that can help to form government policy. Roberston begin to try to formulate an alternative sociological theory that would included aspects of both these tendencies. Meanwhile, he was also becoming convinced that the phenomenon of globalization was emerging as the key context in which to pursue all sociology and so he tried to develop his new approach to his discipline within the context of a study of globalization. By the 1990's Robertson had developed a distinctive approach to social theory and had established himself as an important figure in his discipline. Much of his thought is captured in his concept of "glocalization."

A first step to explaining Robertson's notion of glocalization requires that we note that over and against rationalistic and mechanistic approaches to sociology he emphasized the importance of culture, not just as a product of the "infrastructure" of economic and social conditions but as a phenomenon with its own independent influence on social structures. With this focus on culture, he agreed with postmodern thinkers who stressed that one should not try to speak of culture in the abstract but should study it locally and recognize that one is always encountering subcultures of groups who differ from others in terms of the ideas and values they share. Nevertheless, he then insisted that the phenomenon of increasing loyalty to local cultures is occurring as a world-wide pattern and is related to the fact that individuals are quite aware that these local loyalties are occurring within a situation where they are also benefiting from the globalization of many aspects of their lives:

My own argument involves the attempt to preserve direct attention both to particularity and difference and to universality and homogeneity. It rests largely on the thesis that we are, in the late twentieth century, witnesses to – and participants in—a massive, twofold process involving the interpenetration of the universalization of particularism and the particularization of universalism.⁴³

So it is that Richardson states that there is observable a strong desire among people in diverse parts of the world to render the globalization process more in the service of positive human values. Moreover, this normative concern is expressed primarily at local levels in a concern to "particularize the universal." How the tension between the

⁴³ Robertson, Social Theory and Global Culture, 100.

⁴⁰ Roland Robertson & Bryan S. Turner (eds). *Talcott Parsons: Theorist of Modernity*. London: Sage Publications, 1991.

⁴¹ Roland Robertson, in *Global Modernities* eds. Mike Featherstone, Scott Lash and Roland Robertson (London, Sage Publications, 1995), pages 4, 27.

⁴² See Chapter 2 "The Cultural Turn" in Roland Robertson, *Social Theory and Global Culture*.

particular and the universal is shown even in this moral concern by uses of the popular expression, one which Robertson supports: "Act locally but think globally." In more recent years, Robertson has chosen to employ the term "glocalization" to express this complex process where the universal and particular aspects of culture interact.⁴⁴

By the first decade of the new millennium Robertson was an established figure in sociology and globalization theory. However, his insistence on giving attention to matters of human subjectivity, human consciousness, and to the normative role of culture, continued to provoke ambivalent responses fellow sociologists. Robertson himself discusses these responses. He outlines the thought of one such sociologist, Vyatautas Kavolis, as follows:

While (Robertson's thought) has the advantage, from (Kavolis') point of view, of not conceiving of the world unethically and, indeed, having a concern with values, it "postulates a Durkhemian inevitability of moving, sooner or later, toward a universal value hierarchy in which the idea of humanity as a whole subsumes . . locally differentiated responses."

Needless to say, such criticisms of Robertson for holding a "value hierarchy" are not criticisms with which a Christian reader one agree, much less one who agrees with Doran's analysis of the scale of values. Even more striking is the criticism, again cited by Robertson, by the sociologist Brian Turner.

That observation [on the importance of considering the local cultural "world" of individuals] also has a great bearing on what Bryan Turner . . . has called, in response to some of my work, soteriological issues of a global nature and also upon what we might now mean, in a heavily globalized world, by sociology, or any other intellectual endeavour, as a vocation or calling. 46

Clearly, there is ample room for dialogue between sociologists such as Roland Robertson and Catholic social teaching.

A second sociologist who I would now like to discuss is Robert Putnam. In 1993, Putnam published his first major work: *Making Democracy Work: Civic Traditions in Modern Italy.* Here he developed empirical tools to study a phenomenon of "social capital" that exists within communities and offered evidence that this social capital has an immense importance in contributing to a wide range of factors including a sense of individual well-being, physical health, economic development, and political stability. He found Italy to be a good laboratory for the testing the importance of social capital as a factor in development. A reason for this is that, while Italy is a unified state today, it was for a long time divided and developed different patterns of social capital in its different regions. Putnam examined the effect of current economic policies of Italy's national government and claims to be able to

⁴⁴ See, Robertson, *Global Modernities*, Chapter 2, "Glocalization: Time-Space and Homogeneity-Heterogeneity." See also an explanation of Robertson's theory in Chapter 1, "Globalization, Modernity, and the Spatialization of Social Theory: An Introduction," by Mike Featherstone and Scott Lash.

⁴⁵ Robertson, Social Theory and Global Culture, 129.

⁴⁶ Robertson, *Social Theory and Global Culture*, 3.

⁴⁷ Robert D. Putnam, *Making Democracy Work: Civic Traditions in Modern Italy* (Princeton, Princeton University Press, 1993).

identify differing results in the different regions of Italy, often depending on the degree of social capital they possess.

While Putnam did not claim to have invented the notion of social capital, his first book nevertheless established him as the virtual founder of a new sub-discipline within sociology dedicated to the study of this topic. In his subsequent book *Bowling Alone*, he turned his attention to his own country, the USA, and his ideas became yet more influential. In defining social capital he asserts: "The core idea of social capital theory is that social networks have value." He proceeds to explain that the term social network, or its "conceptual cousin community" ⁴⁸ can seem like an ephemeral thing but that it is nevertheless real and important and, in fact, measurable. He proceeds to study how social capital in the USA has been functioning in the decades since the World War II under categories of: political participation, civic participation, religious participation, connections in the workplace, informal social connections, altruism, volunteering, and philanthropy. He concludes that, in fact, key indicators of social capital are the qualities of reciprocity, honesty, and trust. ⁴⁹

Putnam next arrives at a conclusion that the USA is experiencing a precipitous decline in social capital. In a chapter entitled: "What Killed Civic Engagement? Summing Up" he identifies three key contributing factors in the decline: first, pressures of time and money, including the reality of two-career families; second, suburbanization, and long commuting times; and third, the effect of electronic entertainment, above all television, in privatizing leisure-time. A fourth cause is of a different kind: generational change. This really means that a younger generation is measurably more likely to demonstrate the first three reasons for reduced civic engagement.

Putnam concludes his book with an unambiguously normative exhortation declaring that "Americans need to reconnect with each other." His concluding chapter expresses the following series of hopes: that "America's workplace will be substantially more family-friendly and community-congenial"; that urban and regional planners can ensure that citizens "will spend less time traveling and more time connecting with . . . neighbors"; next, that "faith-based communities" can lead what he calls: "a new, pluralistic, socially responsible 'great awakening'"; next, that a certain kind of use of the internet will ensure that individuals "will spend less leisure time sitting passively alone in front of glowing screens and more time in active connection with our fellow citizens"; and finally that greater participation can occur in the arts and in politics. ⁵⁰

It is perhaps obvious that the work of both Robertson and Putnam was considered highly relevant to the work of UN-HABITAT. We have already mentioned above that the organization convened "Annual Glocalization Conferences" for mayors of cities of developing countries to reflect on the management of their cities. ⁵¹ With regard to the thought of Putnam we can note that, in some respects, the decision to identify "civic engagement" as one of the seven goals of good urban governance has much to do with the legacy of Putnam in current sociology. Obviously, noting that Putnam's work has been developed in European and North American countries there is a need to adapt it if it is to be applied to cities in the developing world. However, our description of the emerging danger of divided cities of developing countries has a

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⁴⁸ Robert D. Putnam, *Bowling Alone* (New York, Simon & Schuster, 2000), 18-19, 21.

⁴⁹ See, Putnam, *Bowling Alone*, Part 1.

⁵⁰ Putnam, *Bowling Alone*, 406-412,

⁵¹ To read the speech of the Secretary general of UN-HABITAT to the third annual conference in 2004 see: http://www.unhabitat.org/downloads/docs/1229_31571_180504.pdf see also www.unhabitat.org/downloads/docs/1229_31571_180504.pdf see also http://www.unhabitat.org/downloads/docs/1229_31571_180504.pdf see also www.unhabitat.org/downloads/docs/1229_31571_180504.pdf see also www.unhabitat.org/docs/1229_31571_180504.pdf see also http://www.unhabitat.org/downloads/docs/1229_31571_180504.pdf see also www.unhabitat.org/downloads/docs/1229_31571_180504.pdf see also <a href="http://www.unhabitat.org/downloads/docs/1229_31571_180504.pdf see also <a href="http://www.unha

great deal to do with questions of social capital.

A Contribution from Catholic Social Teaching

I now turn from the description of what was occurring in the debates within UN-HABITAT to outline some ways in which a vision rooted in Robert Doran could relate to it. To a certain extent, the insights I offer below were in fact adopted by the Holy See delegation in its engagement with the organization; however, to some extent also they remain merely reflections offered for the purpose of this article to demonstrate how issues of the scale of values relate to issues of decentralization and civic values. In offering a critical realist reflection of this nature it is interesting to note that Roland Robertson predicts that interdisciplinary collaboration will become increasingly important in academic life and that it will be focused especially on issues appertaining to globalization. In the characteristically difficult prose of a technical sociologist he states:

I have noted that intellectual discussion of the global circumstance [globalization] is currently in a stat of great flux, which is not surprising in view of its relative newness as a topic of explicit theorization and research. It is in fact a field of disciplinary, interdisciplinary, metadisciplinary and paradisciplinary contestation—in my view the field upon which much of the fate of the entire notion of disciplinarity and of academic differentiation, as well as intellectual integration, will be increasingly contested during the next few decades.⁵²

It seems reasonable to suppose that the debates in the UN could become a crucible for this kind of interdisciplinarity reflection because in an organization such as UN-HABITAT there is the exigence to produce policy recommendations for governments and the disciplinary field from which they emerge is of less importance.

So it was that the delegates of the Holy See, with training in philosophy and theology, entered into the interdisciplinary debate with respect to the urbanization issue. In fact, we found that some of the higher officials of UN-HABITAT were most encouraging to us recognizing—better than we did at times—how many links there were between Catholic social teaching and the best of modern sociology. In fact, it struck me that, ultimately, for all their sophistication and their many achievements, sociologists like Robertson and Putnam were pointing their disciplines in the direction of epistemological and ethical questions but did not succeed in engaging with these questions with any depth. We found that what Catholic social teaching could often contribute was a philosophy of the human person capable of undergirding notions such as glocalization and social capital, and, following the principle that "there is nothing as practical as a good theory" ⁵³ helping to generate more concrete policy proposals for good urban governance.

So it was that my experience in UN-HABITAT confirmed quotations such as the following from Lonergan's *Method in Theology*:

Besides the tasks in each field there are interdisciplinary problems.

⁵² Robertson, Social Theory and Global Culture, 165.

⁵³ A quote attributed to the sociologist and strategic planner Kurt Lewin, in "Problems of research in social psychology," in D. Cartwright (Ed.), Field theory in social science: Selected theoretical papers (pp. 155-169) (New York: Harper &Row, 1951).

Underneath the consent of men as scientists, there is their dissent on matters of ultimate significance and concern. It is in the measure that special methods acknowledge their common core in transcendental method, that norms common to all the sciences will be acknowledged, that a secure basis will be attained for attacking interdisciplinary problems.⁵⁴

In a recent book *Lonergan's Discovery of the Science of Economics*, Michael Shute explores this issue of how interdisciplinary collaboration should occur between the social sciences and theology. He focuses on collaboration with the discipline of economics for the obvious reason that Lonergan worked in depth on this social science. In Shute's final chapter he quotes from the epilogue of *Insight* where Lonergan comments on how his notion of general transcendent method can ground such collaboration between social science, philosophy, and theology. ⁵⁵ Next, Shute explains how Lonergan's discovery of functional specialties grounds this collaboration with yet greater precision:

The route from data to social results is extremely complex. A functional-specialist division of tasks provides a way to order the process that would bring out the creative contributions of each participant and provide a way to sort out differences without forcing a predetermined result. . . . Lonergan finally was able to solve the puzzle of how to 'make economics moral.' His economic theory provides the understanding of how economies function properly, and functional specialization provides the way for the effective implementation of the theory. ⁵⁶

In what follows, I explore the possibilities analogous process with respect to globalization theory, where the science of sociology seems to have pride of place, as applied to urbanization issues. Here, I understand the work of the Holy See at UN-HABITAT to provide at the very least an interesting specific experience upon which to reflect on this matter. Above all, I understand the effort to mediate Catholic social teaching to the debates being conducted in this organization to involve helping policy makers negotiate a transition from social science to ethics in their deliberations.

Decentralization and Subsidiarity

I have pointed out above how the first principle listed in UN-HABITAT'S list of principles for good urban governance was decentralization. In a sense, this is an argument that is made to national governments to persuade them to limit their own power and to devolve it to regional and especially urban authorities. A basic insight here is that no two regions or cities are the same and that many political decisions should be made locally. UN-HABITAT insists that there is much evidence to support that decentralization helps good urban government and that this should extend to giving local authorities certain powers to levy taxes; they add that when there is transparency about how these taxes are used citizens are often more ready to pay their

⁵⁴ Bernard Lonergan, *Method in Theology*, 22-23.

⁵⁵ Michael Shute, *Lonergan's Discovery of the Science of Economics*, (Toronto, University of Toronto Press, 2010), 229. Shute makes this point acknowledging that he is paraphrasing Lonergan's comments in the Epilogue to *Insight: A Study in Human Understanding* (Toronto, University of Toronto Press, 1992), 765.

⁵⁶ Michael Shute, 243.

taxes.

Now, at the level of the governing council of UN-HABITAT not all countries were equally open to the argument for decentralization. In Asia, countries with a history of Marxism or otherwise highly centralized government could be slow to move in this direction. Similarly, and understandably, national governments in Africa were concerned that permitting regionalism could be detrimental to national unity. In such debates the thinking of sociologists on glocalization were often pressed and on this basis the point was made that there is something almost inevitable about a decralizing tendency in an age of globalization and, what is more, that this can be a good thing allowing culture to moderate the worse effects of economic internationalization.

As Holy See, we found that it was appropriate to add to this talk of decentralization with comments of a philosophical and ethical nature. Like the sociologists of glocalization we argued that decentralization of government is often simply a better option for human happiness but we went into more detail on just how. So it is that we proceeded to offer what we might call a standard presentation of a Catholic philosophy of the human person, of community and civil society, and of a political philosophy that stresses the principle of subsidiarity.

We stressed that a basic Christian notion of the human person is that he or she is working out a drama of free choice during his or her lifetime. This exercise of freedom, fundamentally, is to accept or reject the attraction and challenge to become a generous and other-centred person. This involves not just a moment of choice but also a life-long process of struggling to overcome selfish and destructive tendencies. Hopefully, the readiness to make this choice is nurtured within a positive family background and a supportive society and culture. The normal way in which this process will play itself out in adult life is also first and foremost through family life. It is through living with a spouse and with children that most adults grow in the virtue of self-giving.⁵⁷ Next, we noted that while in this anthropology there is a major emphasis on the individual and his or her life-choices. At the same time, this anthropology is profoundly social. We stressed that the drama of human living is always worked out in some form of community. The normal place where an ability to love is learnt and then expressed is within a family with a father and a mother. Next, the places where this same process of learning and contributing to society usually occur are educational institutions and the workplace. Another circle of commitments normally extends to a network of community groups. This kind of connectedness has relevance for citizenship in the state. It is from this point of reference that we can understand the true nature of civil society.

It is impossible to promote the dignity of the person without showing concern for the family, groups, associations, local territorial realities; in short, for that aggregate of economic, social, cultural, sports-orientated, recreational, professional and political expressions to which people spontaneously give life and which make possible for them to achieve effective social growth.⁵⁸

So it is that we introduced a notion of civil society as "the sum of relationships between individuals and intermediate social groupings, which are the first relationships to arise and which come about thanks to the 'creative subjectivity of the

⁵⁷ See *Compendium*, Part 1.

⁵⁸ Compendium, para. 185.

citizen." The term "creative subjectivity of the citizen" is what we have been speaking about above. It is the process of self-discovery and self-expression of the individual in community to make choices between good and evil, constructing themselves as people of generosity or selfishness, and in this process becoming forces either for progress or decline in their society. 60

Finally, we rounded to our explanation of the principle of subsidiarity quoting John Paul II's principle that "in the cultural field, man is always the first fact" and asserted that Catholic social teaching insists on the following principle. Once we understand the basic pattern of individual flourishing within community, we have the basis for an entire political philosophy. We assert that all forms of social and political and economic organisation should be orientated to letting this process of individual growth of freedom in community occur optimally. The role of local and national government is to facilitate this process at lower levels. The role of regional and international political organisation is ultimately also this same goal. Catholic social teaching holds that this principle of how to regard forms of political organisation is explained as the principle of subsidiarity. 61 One needs to give time to reflect on this principle in order to recognise how radical and wide in scope it is. It places the human person and his or her local flourishing at the centre of all considerations in economics, politics sociology and consideration of culture. To quote once again the words of Pope John Paul II: "In the cultural field, man [sic] is always the first fact: man is the prime and fundamental fact of culture."

Civic Values and the Family

Now, I have outlined how the Holy See delegation to UN-HABITAT presented a philosophical explanation of the principle of subsidiarity to support the question of decentralization of government. It is perhaps obvious that the same basic argument could be used to illuminate the question of civic engagement, the sixth of the seven principles of good urban governance promoted by the organization. We might add, oversimplifying, that if Roland Robertson was a key academic influencing discussions of decentralization it was to Robert Putnam that UN-HABITAT documents referred on questions of civic participation. As we have mentioned the book *Bowling Alone* studies only social capital in the USA. However, other countries immediately identified with the problem of witnessing a diminishing social capital in their countries. For example, this issue appertains to the manner in which Western European countries are able to integrate immigrants, not least from Muslim countries. Indeed, the bombing of the World Trade Centre in New York in 2001 raised questions that the "clash of civilizations" could in part at least come to be played out in the poor peripheries of cities like Paris or Birmingham. Similarly, however, and this is a point

⁵⁹ Ibid., 186.

It is worth noting how this philosophy differs from much philosophy that tends to prevail, at least in developed countries, and to influence government policies. The notion of freedom I have outlined can be thought of as stressing "vertical freedom", which is the freedom to make of oneself a good person. It will often involve self-denial and a restriction of access to more immediate goods. A different notion of freedom has been associated with philosophers of the European Enlightenment, such as Thomas Hobbes. In such work, there is a stress on the baser tendencies of the individual and how he or she seeks what we might call a "horizontal freedom" to be free of moral constraints and to indulge one's lusts. Based on such notions of the individual, a philosophy of the state emerges where a "Commonwealth" acts as a "Leviathan" to enforce appropriate social behaviour on selfish individuals.

⁶¹ Compendium, para. 185-188: "All societies of a superior order must adopt attitudes of help (subsidium)—therefore support, promotion, development—with respect to lower-order societies."

we have already made, the problem of diminishing social capital can be applied to a notion of divided cities in continents like Africa where excluded slum-dwellers constitute a threat to the better-off and "already globalized" sectors of urban populations.

As we turn to outline some of the main ways in which the Holy See engaged with debates on issues of civic values we can note that they were directly related to the philosophy outlined above. A first, and perhaps obvious, point we made was that if governments are concerned with the question of civic participation in governance it is important that they understand how and where positive attitudes towards such participation are formed. A first place to start, we suggested, is the family. On this issue we noted that there is a remarkable silence about family in official documents. To start with, we noted a lack of empirical research on what is happening to family structure in cities in the developing world. It seems clear, however, in some continents the formation of slums goes hand in hand with a breakdown of family structure (although less so in Asia, it seems). Questions emerge concerning how this issue affects value formation and participation in civil society? Indeed, a key question to study can be the correlation between family breakdown and drug addiction and crime among young people. We noted that, not least in Africa, the empirical study of such questions tends to be under-funded and under-researched by academic institutions and so policy-makers can tend to ignore the question. 62 We proposed increased funding for research in this area with the hope that this could assist reflection on how both national and urban governments could enact policies that supported family life.

Let me add some personal reflections on this issue. I suspect that the reason this issues was often neglected in UN-HABITAT as well as other academic publications is that it is perceived as a so-called "conservative issue", and as one not bearing directly on issues of economic development (this thinking, of course, runs contrary to the kind of research produced by Richard Putnam on the roots of civic values and how these aid economic development). To make matters worse, it seems that family structure tends to break down in many African cities, especially in slums, more so than is the case on some other continents. I suspect that reasons for this include the fact that most African cultures are primal cultures formulated in the context of subsistence agriculture. Urbanisation is such a rapid and recent phenomenon in Africa that family ties break down. This is a complex issue. My main proposal here is simply that this issue needs to be studied from the basis of a solid philosophical understanding of the individual, the community and the political order.

Another fascinating and complex aspect to the question of family and the African city appertains to the question of gender. In the process of migration to the African city, women often experience a liberation from what they perceive as male domination for which they are grateful. In many traditional, and therefore rural, cultures of Africa women are not allowed to own land and so their economic well-being is dependent on that of their husband where they can feel vulnerable to divorce and to a husband taking additional wives. By contrast, when they migrate to cities, even to slums within cities, they often succeed in finding some kind of economic security—including being able to purchase a house for themselves and their children—that would be unavailable to them in the rural area. This point is graphically illustrated by the title of a doctoral dissertation which focuses on female

⁶² For example, this question was relatively ignored in a conference on rural-urban linkages: *Report of the Inter-Regional Conference on Urban-Rural Linkages Approach to Development* (cited in footnote 16).

migration in Kenya: My House is my Husband. 63 The title is taken from a statement of a migrant to a Kenyan city who equated a husband merely with a source of economic security.

In my opinion, a Catholic position on this question should not be one of exclusively insisting on married life at any cost. Rather, it should encourage reflection on how traditions regarding marriage in modern African need to evolve in a way that is adapted to modern realities and which provide protection for the rights of women. This having been said, the philosophy I have been outlining would also insist that family—including a father and a mother—remains the privileged location for the human and spiritual growth of its members. Any society is the less when family structure is breaking down. 65

NGO's and Faith Based Organizations

On the topic of civic engagement questions next arise about civil society properly so-called which can be understood as describing organizational structures that exist at a level higher than the family and lower than government. On this complex issue it can suffice to make a limited number of comments. I might add that my reflections tend to be more personal at this stage than representing actual positions taken by the Holy See at UN-HABITAT. These comments are related to the fact that at the same time as collaborating with the Holy See I was the pastor of a poor parish in Nairobi and directly involved with grass-root community building through the instrument of "Small Christian Communities" which are the preferred pastoral strategy of the bishops of Eastern and Southern Africa.

A first comment appertains to the relationship between civil society and Non-Government Organizations (NGO's). Without doubt international interest in the importance of civil society has increased immensely in recent years (and the contribution of Robert Putnam plays a role in this). One important expression of this interest appertains to questions of channelling direct foreign aid to developing countries. During the Cold War the powers of the North tended to have "client states" and to channel funds through national governments, often ignoring the corruption of the non-democratic leaders they were supporting. In a post-1989 world this kind of tolerance lessened and donor countries looked for more effective means to assist economic and social development not least in Africa. A major shift of funding occurred away from national governments and towards NGO's. Conversely, a mushrooming occurred of newly-founded NGO's appealing for these funds and claiming to represent the grass-root communities where the funds would be spent. So it is that foreign-funded NGOs have become significant actors in the aid business in Africa. At the level of the UN discussion of the importance of collaborating with civil society has become common. At the turn of the millennium the Secretary General of the UN, Mr. Kofi Annan, convoked a "panel of eminent persons" to reflect

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⁶³ Diana Lee-Smith "My House is my Husband" (Lund, Sweden, University of Lund Publications, 1997).

⁶⁴ In fact, such evolution is already occurring. In the post-cold war context many African states moving to multi-party democracy are producing national constitutions that include sections protecting gender equality (internet search engines can point to discussions of the Kenyan Constitution ratified in 2010 which included such protections).

⁶⁵ See, UN-HABITAT and Huairou Commission (2005). Local-to-Local Dialogue: A Grassroots Women's Perspective on Good Governance (Nairobi: UN-HABITAT). Also, UN-HABITAT, Dialogue on Civil Society's Contribution to Local Urban Governance, World Urban Forum, Second Session, Barcelona, 13-17 September 2004, Item 4 (c) of the Partners' Dialogues on Urban Governance.

on this matter and presented a report produced by this group to the UN General Assembly in 2004. 66

Next, while the Holy See has not made negative comment about this document I would like to enunciate some concerns of my own: this document seems to make an almost exclusive identification between civil society and NGO's. I suspect that this is in no small part a matter of convenience because NGO's are more visible than other expressions of civil society, and easier to channel money to. My concern emerges from something I have witnessed for myself at ground level in Nairobi. At times foreign funded NGO's claiming to represent grass-root civil society do not in fact do so. On occasion they become what has been called "brief-case NGO's" and money is simply stolen. On other occasions NGO's enter an area and instead of eliciting voluntary participation they pay people to attend meetings and for any action they undertake in the community activism. A side-effect of this can be the undermining of more genuine civil-society activities—not least in faith-based organizations—that are relying on volunteers.

This brings me to the question, identified as important by Robert Putnam, of the role of faith-based organizations in the generating of civic values in African cities. This is actually a complex issue and I had more questions to raise than answers to offer or policy proposals to make for UN-HABITAT on this issue. The possible role of "faith-based organizations" as recipients of government and foreign financial aid was a topic under discussion in UN-HABITAT during my period of working there because in 2003 President George Bush had launched a "Faith-Based Initiative" in the USA along these lines. The Holy See did not hurry to enter into this debate because it recognized that many complex issues are involved. So it is that I offer some reflections of my own on dimensions of this issue.

I have no doubt that religion has a key role to play in the promoting of civic values in Africa and have written elsewhere about how I understood the parish work in Nairobi with which I was involved in this light. However, ideally, civil society, not least religiously based, should be understood as a voluntary activity and one independent of government, indeed as being free to criticise government. In a context of UN-HABITAT it was difficult to imagine what government policies should be encouraged so as to foster civil society, especially in a context where massive foreign funding was been allocated to the NGO's who were almost exclusively claiming to represent this phenomenon.

A related and final point refers perhaps more to my own parish work than the work of the Holy See in UN-HABITAT. However, it does employ the notion of the scale of values that have been so stressed by Ormerod and Clifton and in earlier sections of this article. To be specific it refers to the way in which the formation of religious and personal values can assist a formation in cultural values.

In working with small neighbourhood communities in my parish in Nairobi we came to a moment where we felt able to address a delicate issue that cuts at the heart of civic values in many African countries: ethnocentrism. Within the prayerful context of our small Christian communities we were able to address issues of ethnic inclusion and saw positive results. From this base we were able to note how ethnic divisions

⁶⁶ "We The Peoples: Civil Society, the United Nations and Global Governance, Report of the Panel of Eminent Persons on United Nations–Civil Society Relations." This document can be accessed through the UN webb page: http://www.un.org/en/civilsociety/index.shtml (look for document A/58/817)

⁶⁷ Gerard Whelan "Culture Building in Kenya: Employing Robert Doran's Thought in Parish Work," in *Meaning and History in Systematic Theology, Essays in Honor of Robert M. Doran, SJ*, editor John D. Dadosky. Milwaukee, Wisconsin: Marquette University Press, 2009, 487-508.

were a problem at the political level in Kenya and how, in some key ways, contributed to corruption at all levels of Kenyan society (after my departure, Kenya would witness widespread violence after national elections in 2008). A point here is that loyalty to family and ethnic community is often far more powerful than loyalty to country. In this context ethnocentrism can also be related to corruption: when ethnocentrism prevails it becomes more likely that individuals will behave in an economically dishonest way so as to assist those who are nearest and dearest to them.

So it was that at the level of our parish we began to speak of the virtue of patriotism. The point here was to appeal not just to Christian solidarity but to the value of national unity to overcome ethnic difference. At the same time we pointed out how patriotism was related to honesty in financial affairs—a virtue that even at the level of our parish we needed to emphasize.

This last point is not unrelated to the glocalization thinking of Roland Robertson: if we were not quite "thinking globally and acting locally," by building inclusive small Christian communities we were at least "thinking nationally and acting locally." Still, as I say, how exactly this issue of promoting civic values might influence government policy we were less than clear and the Holy See did not propose policy ideas to UN-HABITAT on this matter.

CONCLUSION

So it is that I bring this article to a close. We have travelled the rather long journey of first presenting the thought of Neil Ormerod and Shane Clifton on the topic of *Globalization and the Mission of the Church*. Being already an enthusiast for the work of Robert Doran, I am similarly positive about this book as an application of the thought of Doran into fields of the utmost importance. Ormerod and Clifton provide the deceptively straightforward service of applying Doran's notion of the scale of values to the vast literature on globalization. This exercise has the characteristic of throwing light on questions of the higher values of culture, personal virtue, and religious commitment in a way that is not usually done in studies of globalization. Similarly, with respect to a theological audience, rooting a notion of Christian mission within the realities of our globalizing world is also something that is not common among theologians so in this respect Ormerod and Clifton also render a service.

Next, the body of this article takes seriously the proposal by Ormerod and Clifton that the framework they establish could be expanded upon (almost infinitely) by others who are reader to employ this same methodological framework. So it is that I presented reflections that appertain to my experience in Africa and my work with the United Nations program UN-HABITAT and which focus on questions of urbanization. By comparison with the distribution of themes in Ormerod and Clifton's book, I spent a relatively long time reflecting on the "development from above" that constitutes Christian mission. In this way I hope that my reflections help both in illuminating the topic with specific reference to urbanisation and Africa while at the same time offering an introduction of employing a method of analysis of social issues based on the approach of Robert Doran.