RELIGIOUS SYNCRETISM IN THE LENSES OF JEWISH-BUDHHISM: A RELIGIOUS IDEA IN MODERN AFRICA DEVELOPMENT WUKARI JOURNAL OF HUMANITIES

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ABSTRACT
There are modern attempts to consider understanding God from similar perceptions while being accommodated to your deity. It has to do with mixing orblendingof two religious beliefs or bringingmore religions towards similar goals. Syncretism comes from the word synkretismosin Greek to mix orinvolve other things. The study considers modern development as concerned with the desire or goals of the citizens that are economic in nature, in some instances, it represents the well-being of the citizens by social analyses. A Jewish Buddhist is a person with a Jewish background who believes in the tenets or a form of Buddhism. When the individual practices a particular religion, it may be both Judaism and Buddhism.One typical example could that of the people of Crete in ancient days who always fought themselves, but when enemies threatening to attack them, they combined forces and defeated the enemies. By such act, they defended their interest collectively which enhanced their welfare and growth. A good number of Jews in America and Germany who combined their faith with Buddhism added strength in terms of development capacity economically, technologically and politically to the nations.Africans stand to learn for a better community life and our political, economic and social development.

Introduction

Syncretism can be rendered as an amalgamation to consolidate different ideas towards a goal. It has to do with the cultures or school of thought that drives humanity towards pleasing God while accommodating various philosophical elements. Religious syncretism is the blending of religious beliefs systems into a new system, or the incorporation of other beliefs into a religious tradition of beliefs from unrelated traditions. The word syncretism can be defined as aconsolidation or attempt to merge different religions, cultures, or school of thought. Ezenweke and Kanu (2015) say that the English word "syncretism" comes from the Greek word *synkretismos.* In secular opinion, syncretism is the combination of two or more things that are concerned with human life and activities in order to give it a new look and more sophisticated from its initial state. While the paper attempts to look at how Judaism among the Jew is mix with Buddhism, some African cultures have been able to bring Christianity and Islam under the same umbrella to discuss their

similarities as *Chrislam*. Interestingly, Rasta men have always assumed a relationship between Christianity and Rastafarianism.

It is a dualistic kind of religious approach to worship and religious co-existence, collaboration and tolerance that appear as syncretism. Instances of religious syncretism areGnosticism a religious dualistic system that incorporated elements from the oriental mystery religions,This form of syncretism is recognized among the Jews who belief that the adoption of Buddhism as their religion does not in any way affect their belief or their Jewish religion, culture and tradition.Gier (1994) verifies that the most fascinating example of religious syncretism in Korea is the Unification Church where Sun Myung Moon integrates the best aspects of Buddhism and Confucianism into their faith. A close practical reality of this emerging lifestyle is the African Neo-Pentecostal churches have aligned African traditions and Christianity, especially in their prayers, songs and worship pattern. Apart from a few, the Akorino as well as the Watoto churches have successfully contextualized the church to African traditions.

Many beliefs that religious syncretism undermines the basicclaims to purity and uniqueness of a particular religion. An idea that seem to say, it compromises the standard of God as a result on human infiltrating While the idea of modern development sometimes refers to goals that are economic in nature, butsome other times it may represent citizens' social well-being. Just as in the sole idea of syncretism of that of the uniting force of quarreling brothers in the face of common enemies. Among Buddhism's harbingers in the German-speaking world were the Asia experts and scholar of Jewish descent Karl Eugen Neumann (1865-1915) and the mathematician and engineer Friedrich Zimmermann. Factors responsible for syncretism includegeographical, policy of religious tolerance and looking for spiritual satisfaction.

The word syncretism can be defined as the amalgamation or attempt amalgamation of different religions, cultures, or school of thought. Schreiter (1994), defines syncretism as the "mixing of elements of two religious systems to the point where at least one if not both of the system loses basic structure and identity". It also views as practicing different faith or believes at the same time. Ezenweke and Kanu (2015) indicates that *synkretismos"* is from the custom of the people who live in the Island of Crete in the ancient days, who always fought themselves, but when enemies from outside attacked, they combined force with each other to combat their foreign enemy. They called this practice *synkretimos,* which comes from a verb meaning "to combine". The concept is also employed to refer to the uniting of quarrelling brothers in the face of common enemies. Oneness creates power and build strength in terms of hardship.

The association of religious concepts in terms of worship is the core of syncretics. Syncretism is the combination of two or more religious ideas that are concerned with human life and activities in order to give it a new look and more sophisticated from its initial state. The motive behind the *synkretismos* is to bring unity and strength among people who are grossly faced with danger of intimidation and molestation by combining force to fight the common enemies and to defend their right and territory from external force invention. This defends the adage which postulates that "unity is strength". A united force is bold and confidence to defend themselves from external force or power. It can be theologically perceived an art of various interpretation of the same teaching. A situation where one thing is made to mean different things to different people. It is not like pantheism, where everything is God and God is everything. It supports the ideology of polytheism to an extent by amalgamating different gods and their system.

Ideas of Modern Development and SyncreticConcepts

It is important at this moment to note how Elsevier (2020) considers development, as a complex word acting as a descriptor of growth in variety of sectors such as economic, agriculture, and education, etc. Growth (development) however, is a challenging concept in that it is viewed differently among economists and various observers. Sometimes the idea refers to goals that are economic in nature, while in some other times it may represent citizens' social well-being. The Slaughter House (2023) advances that development is a procedure that leads to growth, advancement, positive change, or the extension of physical, economic, environmental, societal, and demographic parts. The goal of development is to raise the public's standard of living and quality of life, as well as to establish or expand local regional income and job possibilities while protecting the environment's resources. Development is observable and beneficial, but not always instantly, and involves an aspect of quality change as well as the

establishment of an environment for that change to continue.

In a related opinion, Fred (2015) says the concept of modernization is understood in three different meanings: First, as the internal development of Western Europe and North America relating to the European New Era. Secondly, as a process by which countries that do not belong to the first group of countries, aim to catch up with them. Thirdly, as processes of revolutionary development of the most modernized societies (Western Europe and North America) i.e. Modernization as a permanent process, carried out through reform and innovation, today means a transition to postindustrial society. Historians link modernization to the process of industrialization and the spread of education.

Modern development is the growth in the aspect of the economic life of a particular society or nation, which includes the growth in agriculture, technology, social services, education etc. This is one aspect that improves the welfare of the people generally irrespective of their social status or standard. Development as the case may be a way of bringing positive change orenlightenment to practicesfor the improvement in quality and services in a society. The gods of the Ancient near east, dictated the way and manner life is conducted among the people of the region in the biblical days. Living well is living for the gods and in Christianity today, living well is living to please God. Life is service to the gods, making them happy.

The improvement in science and technology is another aspect of modernization where there is quality improvement from manual way of activities to digitalization. New innovation is popping in on daily bases as part of modernization, for instance means of transportation ortechnological development are key areas of concern in the era of modern development. For example, China, America, Germany, Australia, England have gone far beyond expectation in this aspect. The Confucius institute is not just a philosophy that guides the daily life of the Chinese but what propel the hard work in their economy, military and social life. Similarly, the Japanese lifestyle is guided by Shinto culture from religious, political, economic life even to their military as well as international relations. Again one can be bold to say Islam also dictate the Arabs style of life and military beliefs. Our development should go beyond religious to economics, social and politics ideas. Africans must outgrow local perennial development of road, light and structures, we need to think now.

A Conception of Religious Syncretism

It is an incorporation of other beliefs into a religious tradition of beliefs. It is the coming together of sacred beliefs into a new system, especially for humanity to worship God as their deity. Furthermore his could synonymously mean mixture, mingling, fusion, marriage, merger, combination, weave etc.Augutym (2019) opines that religious syncretism is also seeing as the fusion of diverse religious beliefs and practices bringing together the belief of other religious followers into another.Instances of religious syncretism as for exampleat times shows Gnosticism as (a religious dualistic system that incorporated elements from the oriental mystery religions), Judaism, Christianity, and Greek religious philosophical concepts were particularly prevalent during the Hellenistic period (300bce -300ce), the successors of Roman Emperor and the Empire tended to bring together a variety of religious syncretism.

In this light, Gier (1994) affirms that no religious revolution is possible without paying the price of syncretism e.g., Judaism codified its theology after the birth of Christianity in such a way that it has been virtually immune from syncretism since. The Principle of Religious Syncretism holds that when any two cultures meet and interact they will exchange religious ideas with the dominant culture prevailing in the exchange. He further stresses that religious syncretism manifests itself in a fascinating way, where the native Bön religion merged with the thoughts of Buddhist missionaries. Chinese Buddhism also developed according to the Principle of Religious Syncretism, even to the point where the Chinese word dao replaced the Sanskrit dharma. Daoism's general effect on Buddhism was to “naturalize” it, bringing it to earth.

According to Gier (1994) the most fascinating example of religious syncretism in Korea is the Unification Church. Sun Myung Moon openly confesses that his special revelation, although primarily Christian, integrates the best aspects of Buddhism and Confucianism. Most religions respond to the charge of religious syncretism very defensively, for they believe that it undermines basic claims to purity and uniqueness. In contrast, the Unification Church openly embraces syncretism in an honest and refreshing way.

In the light of the above, it is obvious that religious syncretism is the act of sharing one’s faith into two or more different beliefs. A borrowing of ideas for doing the same thing that is observed and practiced from

another religion. This is a practice where by people do not actually see the need to align themselveswith one particular religious' belief and practices, they copy ideas and pattern of activities of another religion and include them intotheir own religious practices. This also has to do with cultural life of the people whoinfluence an existingreligion as a result of cultural differences.

ContemporaryConception of Syncretism

The clearest form of syncretism is that of the Catholic feminist movement known as the Women-Church which is fast losing all connection with the church tradition. The underlying concern is that the Women-Church, in its attempt to be inclusive of all women is adapting the religious values, rites and practices into the catholic faith. They are willing to accommodate many different spiritual traditions on an equal level with Christian faith and practice. During the conferences, Green (1994) revealed that readings are selected every day from the sacred texts of Buddhism, Taoism, Hinduism, and Islam, as well as Christianity on the occasion of ancient festivals of the Celts or Christianity.

It is quiet revealing that syncretism is taking a different look and dimension where people introduce a kind of faith different from the one they practice in the name of religious life style. Instance of Catholic feminist movement or women church reveals that such activities lead to losing all connection with the Catholic faith is as result of not practicing their faith as it should be, they see reason why the other religions should be part of their belief and practices. As they practice their Catholic faith, they are as well attaching value and importance of the other religions like Buddhism, Taoism, Hinduism, and Islam. They feel that these religions have some spiritual value which leads them to select scripture reading from them during church worship.

Christians have not been left out on the attempting to mix theologies from angels of interpretations. Our churches have recently been infiltrated with the neo-Pentecostal teachings, it adopts various doctrines into differing activities of the church. In other words, they bring and bind all together, their traditions and cultures as well as their personal interpretation of life to what the Bible is intended to mean. African churches like African politics seem not to have a clear center nor philosophy to rely on, no wonder the cross carpeting of parties for personal gains. It is supposed to be of advantage to us, to bind us together instead it splits and depletes human beings from each other, causing peaceful unrest and religious disparity. Politically we are cajoled to believe our oneness in deity but religiously some are considered lesser beings and infidel to the core. We are learning to have than love in our syncretism.

Irreligious and Nonspiritual Ideas of Syncretism

In the early 17th century, English speakers adopted the term in the anglicized form *syncretism* to refer to the union of different religious beliefs. Three centuries later, lexicographers of the 1909 edition of *Webster's New International Dictionary of the English Language* added a new definition of *syncretism* as "the union or fusion into one or two or more originally different inflectional forms, as of two cases", but this specialized sense is rarely encountered outside of the field of linguistics.Usually, syncretism would refer to an attempt to unite together those elements which do not agree, it also seen as "the union of two opposite forces, beliefs, system or tenets so that the united form is a new thing, neither one nor the other" (Gehman, 2001). TheMerriam Webster Dictionary (2023) shows the ancient Greeks mainly used the term *synkrētismos* to describe the joining together of Greeks in opposition to a common enemy. We stand to learn the art of relating with other cultures in other places towards a global citizenship.

According to a document titled Protestant Reformation Movement (1997) "the plan was to have a perfect society, one in which men and women were equal, arts was celebrated, magic was part of reality, syncretism was accepted and homosexuality was seen as perfectly normal". As well as making every aspect of human life distinctive and fair for people to take part. Syncretism in this point of view looks like a source of strength, by nurturing the spirit of mutuality and togetherness among people like the Southern African *Nbuntu* culture (Zumunci in Hausa). Coming from an African idea of Byang Kato and Mbiti, "I am, because we are, if we are then I am" my significance is within the confines of others within the community I live.

Communalism for in Africa is much better than individualistic lifestyle. We tend to promote our togetherness though lacking in the pure spirit of fairness. In the secular aspect of life, when two or more forces gathered or joined together toward achieving a specific goal, it yields a positive outcome. Amos 3:3 says two cannot walk together except they agree, while 1John 4:7-8 adds, "Beloveth, let us love

one another, for love is of God and anyone that loves is born of God and knows God". Doing this will result to bringing different forces, idea, skill, tenets together to achieve one single force out of many for maximum benefit and the development of all in the perspective of which the growth and development is needed. The benefit is quiet a development of all the united forces of targeted achievement from the society through the act of syncretism.

Jewish Buddhistand the Origin of "JuBu"

A Jewish Buddhist is a person with a Jewish background who believes in the tenets or a form of Buddhism. In the words of Drescher (2012) some practice forms of Dhyanam Buddhist meditation, chanting or spirituality. When the individual practices a particular religion, it may be both Judaism and Buddhism. However, in many cases their ethnic designation is Jewish. While the individual's main religious practice is Buddhism. Rodger Kamenetz introduced the term **JewBu** or **JUBU** in his 1994 book "The Jew in the Lotus". Gier (1994) elucidate further that the Buddha claimed to have made a clean break with his Hindu heritage, indicating traditional themes are still preserved in Buddhism.

This form of syncretism is recognized among the Jews who belief that the adoption of Buddhism as their religion does not in any way affect their belief or their Jewish religion, culture and tradition. They practice Buddhism or borrow the mode of practices in the Buddhists religion which at the same time incorporate their Jewish beliefsand culture in their practice. This is where the idea of the nomenclature reveals identity as the JewBu come to play a role since they combined two different faiths together and proclaim it publicly. The ideology is to practice a religion different from Judaism with lot of Jewish flavor.

Where does the term "JuBu" come from? Drescher (2012) says it is common knowledge that it was used by Rodger Kamenetz in his bestseller The Jew and the Lotus, New York 1994. There he traces it back to the Jewish-American Ophthalmologist Marc Liebermann, who referred to himself, in a conversation with Kamenetz, as a "JUBU". Liebermann says of himself that he had "Jewish roots and Buddhist wings, and by this he meant that he had integrated both religions equally into his life, and that both had enriched his spirituality in their own particular way. He is therefore one of those Jews in the USA who practice both religions in different proportions; no one can know how many of these arethere.

It remains true that the Jew made a contribution to the spread of Buddhism in the west which can hardly be overestimated. Who is a "JuBu"? An Article titled Buddhism and Judaism (2005) attempts a definitionthat "a JuBu is someone who, while engaging in Buddhist practices, affirms his Jewish descent and identity". No specific term is necessary for the others, who are simply "Buddhists with a Jewish background".

Faced with the striking numbers of Buddhists of Jewish descent in the USA it is easy to forget that, until the middle of the 1930s, German Jews too had a notable affinity with Buddhist teaching and practices. Their contribution to the spread of Buddhism in Germany was much higher than one would expect, given the fact that they represented less than one percent of the population at the time(Drescher, 2012).There is historical evidence that, at times, about one-third of the Buddhists in Germany were born JewsThis development was brought to a lasting end by the Holocaust in which many German Buddhists of Jewish descent were murdered or forced to emigratefor this reason there was no emergence of a German JuBu phenomenon during the Buddhism wave of 1965-1975.

Again, Drescher (2012) explains that among Buddhism's harbingers in the German-speaking world were the Asia experts and scholar of Jewish descent Karl Eugen Neumann (1865-1915) and the mathematician and engineer Friedrich Zimmermann (1851-1917) who had converted from Judaism to Buddhism and in 1888 published a "Buddhist catechism". Other Jewish converts to Buddhism of German origin are Sigmund Feninger (1901-1994), better known by his Dharma name "Nyanaponikaand the Buddhist nun Ayya Khema (1923-1997). From anonline, wikipedia source (2003) the US American JuBu phenomenon is a child of the late 60s and 70s of the last century. Its vanguard was the "Beat Generation" that was particularly attracted towards Japanese Zen and, influenced by the poet and committed Buddhist Allen Ginsburg (1926-1997), of Jewish descent, Buddhist teachings and practices experienced a boom in western countries. Similarly, Vajrayana and Theravada teachers from Tibet and south-east Asia travelled to the west and Buddhism gradually adopted the role of a politico-religious counter-culture: it was felt to be experience-based, encumbered with no historical baggage, peaceable, tolerant and non-dogmatic. In the perception of many young people, it presented a positive alternative to so-called "Western Christian Civilization" with its history of violence, and so could help to create a new,

positive identity in contradistinction to their parents' generation.

Syncretism of the Christian Faith

A document titled Syncretism and Christianity (2019) shows that Syncretism of the Christian gospel occurs when basic elements of the gospel are replaced by religious elements from the host culture. It often results from a tendency or attempt to undermine the uniqueness of the gospel as found in the Scriptures or the incarnate Son of God.In order words, it happens mostly in situations where African attempt to contextualize Christianity within their cultures. The Britannica of the ancient Rome (1966) concludesthat in the 17th century, a movement led by a German Protestant theologian George Calixtus aimed at reconciling the differences between the Protestants in Germany, though great, but his efforts were disparaged by Orthodox Christian leaders as containing syncretistic motives.

It common to witness yet another form of syncretism of the Christian faith, in a situation where Christianity is planted in a place where there is an existing religion in particular locationwhen both religions are mixed together in beliefs and practices it will showa clear act of syncretism. The people would embrace Christianity and as well refuse to detach themselves from their indigenous form of life and practices. It is can further be considered within denominational lines of doctrinal relationship and mixtures of theologies, where the evangelicals want to act like the Catholicas and Baptists are picking from the neo-Pentecostals. Syncretism in no longer an issue of a particular group nor a missed mark, rather a way gaining knowledge that your people desire. This is very glaring in Africa and even in Asia where by the dominant religion affect the new one within a particular setting. For instance, the missionary came to the Africa and planted Christianity, yet some Christian in Africa still observe their African way of intercession and ritual while at the same time practice their Christianity.

Sources and Reasons for Syncretism

There are many factors responsible for syncretism, it may go beyond a context and count onward but for this work, lets limit to a few among many that could include the following:

i. Geographical, economic and linguistic factors contribute to syncretism. For instance, Cosmopolitancities or business nerve centers could breed syncretism. A case in point is the cityof Alexandria, where many people gathered in interact together for commercial purposes. Confucius has been helpful to Chinese, Shinto has influenced peace and development among the Japanese while the Arabs are still benefiting from Islam. Similarly, Judasim, binds the military, social and economic life of the Jew, Christianity in helpful to development in America. Unfortunately, no so with us in Africa. It seems, our perception of religion differs.

ii. Another cause of syncretism is the policy of religious tolerance. In this case, syncretism becomes an effort to plug all the gaps in a given religion (Chidili, 1997). This is mostly introduced by politicians and religious leaders to establish temporary peace among unruly partners. We are not just to tolerate one another, we must first understand our common humanity as Nigerians and Africans before being religious.

iii. Innovations in Christianity is said not to provide for some of the functions the traditional values perform. The gospel displaces them without replacement. This is one of the reasons why the Africans Independent Church Movement is growing by geometrical proportion. These independent churches provide traditionalneeds for spontaneous prayer, exorcism and faith healing lacking in established churches Luzbetak (1992)

iv. Seeking for traditional assistance for healing and quick divine intervention, looking for spiritual satisfaction, as a result of quick spiritual response of many religions leads to syncretism and this has negative effects when exaggerated. Saxons are remembered, and members dance around a maypole or fire-pit in the fields or forest (Luzbetak, 1992).

Cultural Value and Ethnicity, are factors that breeds syncretism, people don't want to lose their cultural identity hence they see the need to mix their faith with their cultural life. That is why even during church wedding preparation in Africa, there are traces of cultural elements in the preparation exercise in accordance with the tradition of the parties involved.

Influence of Syncretism on other Faith

Orthodox Christianity, although influenced by other religions, generally looked negatively upon these syncretistic movements. Ezenweke and Kanu (2015) account that syncretistic movement element in the orient, such as Manichaeism a dualistic religion founded by the 3rd-century-ce Iranian prophet Mani, who combined elements of Christianity, Zoroastrianism, Buddhism and Sikhism (a religion founded by the 15th-16th century. Indian reformer Guru Nanak, who combined elements of Islam and Hinduism) also met with resistance from the prevailing religions of their respective area.

Current exemplifications of this principle abound. Many Christian sects in Korea are almost unrecognizably Christians because of the profound syncretistic effects of Buddhism and native Korean belief. Ezenweke and Kanu (2015) assert that "The Christian missions in Africa for instance, find themselves oscillating between protecting the redeeming gospel of Christ with its superiority tendency and the astringing African traditions, often in contrast to the other. Thus, African Christianity is characterized by syncretism whereby African and Western theologies mixed to the point that both system seem to lose their basic structures and identities"

One concurs with Ezenweke and Kanu (2015) give other examples that Latin American and Filipino Catholicism are pervaded by indigenous influences. It is also amazing how American Christianity and American individualism have merged into a unique form of religion. Very few American Christians are aware of the fact that the strong collectivism, as seen in the idea of "corporate" personality, of the Bible stands in stark contrast with the American celebration of the individual. American individualism is gradually evading the African space while some Americans are learning from the corporate nature of the Africans. It goes to show how we need each other and stand to learn from others culture in syncretism.

This is a biblical teaching, but the Britannica of the ancient Rome (1966) proclaims that the early Hebrews discovered the transcendence of God: they separated the sacred from the worldly and the natural. This is regarded as "Hebraic" principle. The belief in human immortality not present in early Hebrew literature and the idea of the man- god (the Hebrews never accepted the Incarnation) are definitely pagan intrusions into the Judeo-Christian tradition which embedded themselves by means of religious syncretism.

The Britannica (1966) stress further that "There is Canaanite influence in the Psalm Especially Psalm 29 but perhaps more is a Yahwist adaptation of an older Canaanite hymn to the storm god Baal. Phillips agrees with Dahood and expresses an important element in the Principle of Religious Syncretism: the dominant culture prevails in the exchange. Phillips states: "Undoubtedly on entry into Canaan, Israel did take over much of the indigenous religion and absorb it into their own. This was inevitable when a simpler culture encountered a much wealthier and more sophisticated environment."

Unification Theology and Religious Syncretism

An article titled Syncretism and Christianity (2019) declares that as it is obvious the Principle of Religious Syncretism holds that when any two cultures meet and interact they will exchange religious ideas with the dominant culture prevailing in the exchange. The word "dominant" in this definition does not necessarily mean numerical superiority. For example, a small group of Spanish conquistadors essentially made Catholicism the religion of Latin America. Similarly, but in a less violent way, Buddhism and Confucianism from China became the major religious traditions of Korea. It is interesting to trace the development of the Buddha as he was transformed into a Hellenistic Lord by contact with Greek culture in Northwest India.

According to a document, Syncretism and Christianity (2019) in both Latin America and Korea strong indigenous spiritual traditions remained, subtly influencing and sometimes transforming the dominant religion. Shamanism most certainly played this role in Korea. The impersonal tian of Confucianism was personalized as the Korean Hananim; special Korean sutras were composed with shamanistic flavor and ritual; and chants were done not just for meditation but for administering cures as well. Indeed, many Koreans accepted Buddhism, as many native peoples have embraced Christianity, as simply a superior form of shamanism.

A reference is made to Drescher (2012) that it is more than 120 years now since Buddhism began to get a foothold in western countries and began, slowly and steadily, to become at home here. The first historically-attested convert on the soil of the USA

was Charles T. Strauss who, at the 1893 "World Parliament of Religions" in Chicago, declared his conversion to Buddhism and took his Buddhist vow in a small, solemn ceremony in the present of an Asian master. Strauss came from New York and was the son of Jewish parents.

A glance at the Buddhist centers of the great east and west coast cities of the USA shows that up to 30% of their members are of Jewish descent. The renowned Buddhist master Chogyam Trungpa, from Tibet, once joked that there were so many Jews among his disciples that he would be able to found a special Buddhist school for them, the "Oy Vey School of Buddhism". In these centers, some of the members' assert that they are "passionate Buddhists" and "faithful Jews" at one and the same time. This phenomenon of "Jewish Buddhists" has become so widespread and striking since the boom of eastern wisdom teachings in the 1960s and 1970s that a specific term has established itself in the USA (not without resistance), namely, "JuBus" or "JewBus" as an abbreviation for "Jewish Buddhists" (Drescher, 2012).

At first sight, the enormous attraction that Jews feel towards Buddhism since it came to be practiced as a religion in the west, and especially the syncretistic JuBu phenomenon among the "baby-boomers", seems to be somewhat paradoxical. After all, both Buddhism and Judaism are very old, completely independent religions that have formed civilizations, and in many areas their doctrines and practices not only contradict, but seem clearly to exclude each other.

How can "taking refuge in the Buddha" be reconciled with the first two commandments of the Decalogue? The highly provocative question put by Hannes Stein in an article in the Jüdische Allgemeine in 2008 was, "How can anyone erect an idol and at the same time hold fast to Judaism?" -- "JuBus manage it!" was his succinct comment. The paradox is intensified by the fact that for more than 2000 years it has been the Jewish people who have held fast successfully, more or less, in the face of pressure towards assimilation in the diaspora and in the face of the missionizingambitions (not always free from violence) of their non-Jewish neighbors. Yet, in spite of this, Buddhism manages, in cases, to overcome the primitive Jewish horror of conversion (Drescher, 2012).

It is clear that religious syncretism connects different religions to operate under one unique entity which contribute in one way or the other a driving force of economic, social and technological growth of an entity. The improvement in the science and technology is another aspect of modernization where there will be quality improvement from manual way of activities to digitalization. New innovation will pop in on daily bases as part of modernization. The dynamism of religion adherents when joined together can result to positive outcome of growth and development.

Conclusion

It is obvious that religious syncretism is perceived as the involvement of more than one religious beliefseither to understand human relationship with God or as means for different religions to consider issues in similar light. At times, it could be inter religious syncretic within two or more religion or intra syncretic religious beliefs within a particular group of religion or denomination. It goes to show that just as Jewish Buddhism are two different religions who align their practices, to accommodate the practicing of the two. They allow room for each other to learn from the other and develop further, this is a means for their religious international relationship and socio-economic development to foster. The culture of the recessive religion would not be dominated in any way by the other, but one is meant to project over the other. This is not a form of superiority of religions that have existed over time, over another but an accommodation of the other to interrelate and mingle. Inter-religious relationships in recent times are created for the peaceful co-existence of humanity as well. This is common within a particular church denomination, where they borrow outside of their liturgy in order to modernize and relate with their members that are already exposed to other ways of doing the same thing. In most cases, it is done to keep the laity in the relationship and worship, but it benefits the leaders and politicians who dialogue between the suzerain and the vassal. Relationship of mutuality in most case is a service to power. At times, the few powerful are the beneficiaries of the sync-bond. It is a religious practice where the church relates with the society and create a forum of mingling with believers and unbelievers for the purpose of developing their community.

Survival in a society, requires the contribution of the parties living within it. In Africa, it is believing that we both each have something to give just aswe both can learn from the other in Africa. Earlier on, syncretism was regarded as the combining force of two different religious entities or group of people to

defeat a common enemy in case of external invention. This also adds to the strength and capacity of specific set of individual to contribute to the growth and development of their society. The Jewish Buddhist in America, Germany, Korea, Tibet, Greece other part of the world joined their effort together in developing the nations in terms of modern technology and scientific innovation. Their joined effort caused the development of their world. On the contrary, religion in most African societies, has not led to peaceful life and human dignity, instead people adhere to religion as a mask for doing dirty works. In some cases, killing in the name of God while other kill for riches. Africans need to learn from the co-existence of religion in Asia and how it helped their development for us to make progress religiously.

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