

PHD THESIS LIST WITH ABSTRACTS

ABOAKYE MESAH, ROBERT AKWASI (1984)

SOCIO-POLITICAL THINKING OF KARL BARTH: TRINITARIAN AND INCARNATIONAL CHRISTOLOGY AS THE GROUND FOR HIS SOCIAL ACTION AND ITS IMPLICATIONS FOR US TODAY

ABSTRACT

Socio-political thinking of a Trinitarian and Incarnational Christology as the found for his social action and its implications for us today. The basic argument of this thesis is that not only was Kari Barth interested in the social and political issues and questions of his day out but that concern meant a final decision to find an adequate theological basis for his involvements in them. He found God's revelation of Himself in Jesus Christ to be the right theological foundation for his social action. From this theological center- that is, the revelation of the Trinitarian God in and through the incarnate Son, Jesus Christ, -Barth consistently and persistently argues that everything in the economic, social, political and personal fields derives its meaning and ordering. By allowing his thought and praxis to be determined by Jesus Christ Barth was able to fight against the German quasi-religious ideology of 'blood and soil' and similar false socio-political ideologies which dominate modern theological thinking. In every Chapter attempt is made to show the implications of his Christological thinking for us to-day. I maintain the view that any interpreter of Karl Barlh who fails to make the God-become-a-man the basis of his theology and social action is sure to misunderstand him. To make either epistemology, or even the Bible, or a particular political ideology the center of his ideology can only lead to a distortion of his view. It is r, interpretation of him in the light of his Trinitarian and Christological thought which leads me in this thesis to depute in certain respects from other previous studies

ADADEVOH, DELANYO TSIDI BESAHA (2005)

APPROACHES TO CHRISTIANIZATION AMONG THE EWE PEOPLE OF GHANA

ABSTRACT

This thesis is a contribution to the Christianization debate. Christianization here addresses the impact on peoples and their culture resulting from the interaction between Christianity and other religions, particularly the African Traditional Religions (ATRs). This work is necessary because there is evidence that Christianity has not deeply transformed the lives of Africans. Christians are reported to still go to the traditional religious and other sources for solutions to their practical life problems. Another concern is the dichotomy in Western Christian Theology which separates the spiritual from other aspects of life. Africans are calling for a Christianity that inter-relates and transforms all aspects of human life - spiritual, social and material. A third reason is that Africans are revisiting the subject because of their own involvement in taking the Christian message to other lands. How should African Christianity engage other religious and cultural understandings without imposing African values unnecessarily on those other cultures? Finally, there are concerns about the biblical soundness of African Christianity in light of the interest in de-Westernizing, and Africanizing Christianity. This research engages in this discussion by studying some approaches to Christianization among the Ewe people of Ghana. The lessons learned contribute to proposals on approaches to Christianization in a religiously plural Africa and world. Approaches to Christianization' addresses how selected Ewe Christians propose for the Ewe traditional religious and biblical understandings of concepts to interact. To explore these approaches, it was deemed necessary to apply consistently a selected hermeneutical conceptual tool in interpreting the works of the selected Ewe Christians, and in investigating how they propose for the Ewe traditional religious and biblical understandings to interact with one another. The Theory of Corrununicative Action was selected as a hermeneutical tool for interpreting the works of the selected Ewe Christians because it seeks to understand utterances through understanding the author. Unlike the romanticist approach of Schleiermacher, the Theory of Corrununicative Action seeks to understand the author in the context of the corrununities of which he is a part. This was considered more appropriate to the African setting in which the individual's identity is tied with the community of which he/she is a part. In exploring the factors that contribute to the differences in the approaches preferred by the selected Ewe Christians to Christianization, it was deemed helpful to ensure they were all from the same ethnic and denominational background. The study also gave preference to Christianization of concepts of salvation for a common theme. As such, this study has explored the similarities and differences in the Christianization methods of Rev. Prof. Christian Gaba, Rev. Prof. Noah Dzobo, Rev. Dr. Elom Dovlo and Dr. Wilson Awasu as well as their influencing factors, having eliminated differences that would be due to ethnic, denominational or religious thematic factors. The study also raises questions regarding the equality of the standards employed by the Ewe Christians in interacting with the biblical and Ewe or African traditional religious sources as part of the interpretation process. The study itself proposes a new approach to Christianization that ensures equality of standards in interacting with and interpreting biblical and traditional religious sources as part of the Christianization process

ADELEYE, FEMI B (2013)

THE DEVELOPMENT OF THE THOUGHT OF SAMUEL AJAYI CROWTHER CONCERNING BRITISH AND AFRICAN CULTURE IN THE CONTEXT OF THE CHURCH MISSIONARY SOCIETY IN THE PERIOD 1821 TO 1891

ABSTRACT

The central thesis of this study is that the life and ministry of Samuel Ajayi Crowther, examined in the context of vital participation with British and African cultures, is a process that shaped his mind, spirituality and ministry in the trajectory of Christian engagement with culture. The study examines the development of Crowther's thought within a period of 70 years of active life and ministry, beginning with his dislocation from his native home in 1821 and ending with his death at the end of 1891. It also re-interprets several narratives that have presented him less original than he was in his thought. The Venn era narrative of Crowther presents him as embodying the hopes for African development and leadership but essentially from the view of British culture. The late Victorian view of Crowther romanticized him as 'the slave boy who became Bishop,' portraying him almost as an accident of history. The prevailing view within the CMS at the end of the 19th century and after was one of a Crowther who was a good, indeed outstanding man, but a weak leader- a fairly generalized view that implied that the African race as a whole lacked the capacity to rule. The view ensured that Crowther's three successor bishops after his death in 1891 were all Europeans and not until 1952 was there an African successor in his context. For another twenty-one years after his death no non-westerner became a Bishop until the consecration of Vedanayakam Samuel Azariah as Bishop of Domakal, India in 1912. The 'nationalist' view is that Crowther was simply a victim of racism who was too British to be authentically African. This thesis argues that Crowther represents an interplay of British and African cultural elements that shaped his identity in the trajectory of his lifelong encounters. He had a development process of which the multi-cultural but English dominated Sierra Leone and the 1841 Niger Expedition are stages, in working out the interplay. Yorubaland and the Niger context of diverse political and economic stake-holders further highlighted this process and Crowther's appropriation of elements of both cultures. Over the same period that Crowther developed in his own way this study demonstrates that British thought, and indeed Anglican and Evangelical thought in a British context, had also developed: but in different ways. The ethos of the CMS had also changed from what it was in the abolitionist humanitarian era in which Crowther first engaged with it. Rather than being weak or a failure, as perceived particularly in the last decade of his life, this study demonstrates that on his part, he remained more consistent and original than often given credit for. The primary source for this study is the CMS archives at the University of Birmingham where Crowther's journals, diaries, letters etc. and other relevant data are located. The thesis further re-interprets relevant literature to demonstrate that in the trajectory of Bishop Crowther's engagement with both British and African cultures he had an acute mind engaging with linguistics, translation, politics, education, diplomacy, Christian mission and theology. Thus, he anticipated the best of African Christianity, theology and missionary endeavor

ADUBOFUOR, SAMUEL BREFO (1994)

EVANGELICAL PARACHURCH MOVEMENTS IN GHANAIAN CHRISTIANITY: C. 1950- EARLY 1990S

ABSTRACT

The thesis examines the origins, growth and indigenization of parachurch movements, in their primary and secondary forms, in the context of established Christianity in Ghana in the post-war era. The historical accounts explore the operations of primary groups, particularly, Scripture Union and kindred Christian Fellowships, stimulating the development of secondary independent evangelistic and charismatic organisations. It includes early and later movements towards independency, culminating in "church formation "a metamorphosis in the whole parachurch movement. The indigenous and exogenous components of the parachurch phenomena - Evangelical and Pentecostal, are discussed to indicate the complex multi-lateral determinant factors involved. The very significant background factors include the traditional religion and national political and socio-economic situations to which the parachurch groups respond in diverse ways Church relations emerges as the immediate problem in parachurch operations. Parachurch operations are intended to complement that of the Church, but they generate issues of conflict and mistrust which are discussed as they emerge in the historical accounts. Particular international and local efforts towards resolving conflict and promoting cooperation is considered. A detailed examination is made of the evangelicalism of the parachurch movements, expressed in terms of doctrinal affirmations, commitment to the Bible and evangelism, and particular modest acts of social concern. A radical brand of evangelicalism emerges with Pentecostal influence, involving the adoption of the music and spirituality of local Pentecostal Churches. Hence the engagement in fasting and extended prayer with glossolalia, particularly in all-night prayer meetings; focus on prophecies and visions; with the ministry of healing and deliverance emerging and enduring as evangelical Pentecostal response to the supernatural realities of the African world. The evangelical Pentecostal impact of the parachurch movements on church life is evident in the rise of growth of charismatic renewal movements within the Protestant Churches, as indicated by the case of the Methodist Church which has been selected for special treatment.

ADU-GYAMFI YAW (2017)

**LEVITICUS 16 AND ASANTE ODWIRA FESTIVAL: A COMPARATIVE ANALYSIS
WITH REFERENCE TO CHRISTIAN WITNESS IN GHANA**

ABSTRACT

The aim of this study is to undertake research that will help with the formation of a theology to help the Asante people of Ghana live the Gospel in accordance with their own culture. It seems that the Enrichment model proposed by me can be a paradigm for such an enterprise. Early church theologians used the Day of Atonement to formulate its Christology. Similarly, Asante Christians can use the *Odwira* festival to enrich their theology. The study is divided into three sections. In the first section, I look at the backgrounds to Leviticus 16 and the Asante *Odwira* festival. There are four chapters. In the first Chapter, a general introduction of the entire study is outlined. In chapter 2, Asante beliefs and practices relevant to the *Odwira* festival are reviewed. In chapter 3, introductory information about the book of Leviticus and Leviticus 16 is discussed. In the four-chapter, ancient Israelite and Asante sacrificial systems are examined. Sacrifice in both communities is a means of contact with the spirit world. In the second section, I compare the Day of Atonement and the Asante *Odwira* festival, also in three chapters. In the first part, I undertake a literary and ritual analysis of Leviticus 16. In the second, I analyze the ritual of the Asante *Odwira*. In the third part, I look at the differences and similarities between the two ceremonies. Clearly, there are differences between the two; however, the remarkable similarities cannot be overlooked. On the whole, in both, the central theme is purification and cleansing. In the last section, I deal with *Odwira* and Christian witness in Ghana. This section has two chapters. In the first, the introduction of Christianity in Asante by European missionaries and their evangelistic approach is reviewed. Their techniques were typical of those found in the Replacement model of early Christian theologians; they sought to eradicate the beliefs and practices of the indigenous and replace them with European culture. This did more harm than good, because Christianity was presented as a foreign religion that was totally alien to the culture of the Asante. In the second chapter, I examine how the *Odwira* can enrich the theology of Asante Christianity. Just as the Jewish, Greek, Roman and European cultures have dictated the beliefs and practices of Christianity, in the same way, the native Asante culture, via its *Odwira* festival, can contribute meaningfully to Asante Christianity, to make it more Asante than European.

AFRIYIE, ERNESTINA (2010)

THE THEOLOGY OF THE OKUAPEHENE'S ODWIRA: AN ILLUSTRATION OF THE ENGAGEMENT OF THE GOSPEL AND CULTURE AMONG THE AKAN OF AKROPONG - AKUAPEM

ABSTRACT

The Okuapehene's *Odwira* is a prominent festival in Akuapem-Akropong whose theological meaning appears to be that of purification. The purpose of this thesis has been to examine the festival to establish what it means to the people of Akropong and to analyze theological aspects of the festival as an illustration of the engagement of Gospel and culture. The thesis is divided into three parts. Part I discuss the identity, worldview and religion of the people of Akuapem, especially, Akropongfo. As Akanfo, Akropongfo believe that there are many *ahonhom bone* seeking to destroy the human person leading them to seek additional spiritual help from other beings which may not derive from Onyame. One such is the Odosu, a suman which the people of Akuapem captured from Asantefo in 1826 during the Battle of Akatamanso. The research shows that it is because of this regalia that Akuapemfo celebrate the festival known as *Odwira*. Part II, describes the festival and then determines its significance from the views of some Akuapem Christians and traditional leaders about the festival and why it is celebrated. The thesis argues that the festival is a covenant renewing festival primarily for protection. This part also reflects theologically on the issues raised by the Christian respondents on the festival such as whether the gods of the Bible are the same as the *abosom* of Akan religion, whether the Akan mode of praying known as "*nsa gu*" or "*apae yi*," can be used by Christians, and whether Nananom Nsamanfo are worshipped or not. The implications of *Odwira* being a covenant renewing festival are also discussed with respect to the possible "conversion" of the festival. The final part of this thesis deals with efforts that have been made by the leaders of the Akropong community to bring Christian practices into the celebration of the festival. It goes on to consider how Jesus Christ may be brought to bear on this festival bearing in mind that Christians are called upon by Jesus to disciple the nations. It looks at how *Odwira* can be turned over to Christ. The research concludes that Christians in Akropong may celebrate *Odwira* with Jesus Christ as the focus. Having come to the conclusion that *Odwira* is not so much about purification as it is about the renewal of the covenant that exists between the people of Akuapem and the Odosu, it argues that Akropong Christians, like all other Christians, have a part in the new and superior covenant that God has brought us in Jesus Christ. This means that the covenant with the Odosu is now obsolete. The thesis proposes sample liturgies to guide Christians in the celebration of *Odwira* as a celebration in thanksgiving to God for the new covenant in Christ. The thesis concludes that this illustration of the engagement of Gospel and culture among the Akan of Akropong-Akuapem has broader implications for scholarship and Christian mission

AHIABU, YOHANES KWASI (2020)

THE SEARCH FOR HEALTH AND RESTORATION: REFLECTIONS ON THE PRACTICE OF HEALING AND DELIVERANCE IN THE MINISTRIES OF SETH YAO PEASAH OF THE EL-BETHEL PRAYER CENTER OF THE CHURCH OF PENTECOST, AND EBENEZER ABBOAH• OFFEI OF THE GRACE CONGREGATION OF THE PRESBYTERIAN CHURCH OF GHANA, AKROPONG-AKUAPEM

ABSTRACT

In Ghana, healing and deliverance (*Dɔyɔyɔ kple Katutu* and *Ayaresa ne Ogye* in the Ewe and Akan languages respectively) is one of the ways by which some churches seek to respond to the search for healing and wellness in contemporary times. The phenomenon is identified as one of the key components of the earthly ministry of Jesus Christ but was given less attention partly due to the advent of certain Western-oriented theological perspectives grounded in the enlightenment. This development has consequently created a theological dilemma especially for African Christians who believe in a supernatural causation of evil, including ill-health. In the light of this debate concerning Western and African views on healing, this research seeks to examine the cultural and theological underpinnings which guide healing and deliverance practices in contemporary Ghanaian Christianity. Using phenomenological, theological and historical methods, the study gathered data from the healing and deliverance ministries of two Ghanaian preachers, namely, Seth Yao Peasah and Ebenezer Abboah-Offei. As a qualitative research, primary data was gathered through participant observations and interviews. Data from church records and teaching materials were also analyzed. Secondary sources including textbooks, journal articles and other scholarly and devotional literature were also used. It was observed that the African Christian has a firm belief in God as the source of all life and therefore turns to Him for ability to respond to the challenges and problems of ill-health and the search for holistic wellness. This research challenges Western theological cessations theology on miracles and other supernatural encounters and invites readers to consider an integrative and holistic approach to addressing the problem of Ill-health in contemporary times. This will help the church to better respond to members' search for healing and restoration to wholeness.

AIKINS, RACHEL PAULINE (2022)

AN EXPLORATORY STUDY INTO HISTORICAL DEVELOPMENTS AND SIGNIFICANCE OF INTER/NONDENOMINATIONAL CHURCHES IN GHANAIAN CHRISTIANITY WITH SPECIAL REFERENCE TO ACCRA RIDGE CHURCH (ARC) AND LEGON INTERDENOMINATIONAL CHURCH (LIC)

ABSTRACT

The surge in missionary movements from the nineteenth century gave rise to growth in Christianity across the world. It strengthened them to reach out to the rest of the world with the Gospel of Christ. Radical movements in Christianity transformed its practices, theological makeup and evangelical mission across the world. The twentieth century saw breeds of independent, fundamentalist, inter/nondenominational churches with significant influence on Christianity in America, Europe, Asia and Africa while Ghana's experience occurred within the same era, though different in context. This empirical research concentrated on Accra Ridge Church (ARC) and Legon Interdenominational Church (LIC) with two strategic approaches for data collection from primary and secondary sources. An estimated period of sixteen (16) months, from September 2019 to March 2021 was used for information collection. Data was also gathered through participant observation in their worship services, midweek programmes, and conferences. The Churches' publications: magazines, journals, constitutions, annual reports, anniversary souvenirs, published and unpublished documents were additionally accessed to validate information received through interviews. Through the exploratory study, the participation of ARC and LIC in *Missio Dei* was established through kerygmatic and diaconal mission approaches. These two approaches manifested through their commitment to mission, discipleship, and support for community and human capital development through education scholarship and poverty reduction. Furthermore, the theological insights of the Churches were communicable through Christian education where they subject themselves to the influence of Christ and authority of the Word to shape their lives to practically express the values of ecumenism in cooperate worship regardless of their multiple backgrounds, statuses or identities. The study also identified challenges with their leadership structure as new crops of younger generations and non-elites felt removed from the current settings. The research proposes a restructure of the leadership which for years have been occupied by the socially endowed individuals to make way for the ordinary to create an equilibrium in the structure. The research further discovered that while there are several publications on church history and other denominations, there is no academic research on inter/nondenominational churches from the Ghanaian context. Hence, this research contributes to the interdisciplinary discourse on inter/nondenominational churches with specific reference to the experiences of ARC and LIC.

AJULU, DEBORAH B.A (1997)

HOLISTIC EMPOWERMENT FOR RURAL DEVELOPMENT FROM A BIBLICAL PERSPECTIVE, WITH SPECIAL REFERENCE TO SUB-SAHARAN AFRICA

ABSTRACT

The primary aim of this study is to propose holistic empowerment with a biblical perspective as an alternative approach in rural development. It is hoped that this will be a useful contribution to the continuing search for effective alternatives for combating poverty. The study outlines the main problem of persistent and ever-increasing poverty with the main focus placed on Sub-Saharan Africa. The study expands the traditional arguments for the persistence of poverty to include powerlessness. Powerlessness is used in the sense of hopelessness to change things for better for the good of the poor, and must be viewed at three levels, the level of the poor, of the rich and powerful, and of the state. Powerlessness is also viewed from two aspects, the socio-politico-economic aspect and the spiritual aspect. To address this problem of powerlessness at all the three levels and including both aspects, an empowerment approach is needed that is not only holistic, but also based on a biblical perspective which will deal with two forms of empowerment namely socio-politico-economic and spiritual, both at the same time. The approach needs to be holistic for two basic reasons: first, the people with whom it deals must be treated as whole human beings with tripartite needs, spiritual, social and physical/material, all of which must be addressed simultaneously. Secondly, communities that are involved with, must be treated as whole entities composed of the rich, the not-so-rich, the poor, leadership, and their structures and institutions. This approach needs to be based on a biblical perspective on two major grounds. First, the biblical approach is holistic and balanced. Therefore, it can assist in redressing the areas of concern especially where the spiritual side of human life had been ignored and human life has been treated in an imbalanced manner, shown in the study to have been tendencies of past efforts. (Reductionism and imbalance continue to be manifest in current efforts that do not employ a biblical perspective). These features have introduced serious problems into development. These include lack of a spiritual aspect of humanity where human needs have been reduced to quantitative economic measurement only; a concern for a balanced view of humanity -- which neither treats people as altogether so 'good' that they can be trusted to do the carrion good for all on their own, as is the thinking in most bottom-up models of development, nor that they are altogether so 'bad' as to be irredeemable and require expert help to do things to or for them, as is the thinking in expert models of development; and a need in community development to treat communities as whole entities, not targeting the poor in those communities as though they hold the entire root system of their poverty, but recognizing that the rest of the population in such communities also have moral obligations to the poor, and that community structures and institutions need to be oriented to a positive response towards the poor. Secondly, the biblical perspective is vital in a development approach because it offers absolutes for ethics. In development analysis, it is important that ethical principles to guide work be based on some ethical absolutes to avoid the analytical problems of relativism in ethics. Biblical ethics are based on the absoluteness of God; what is applied in the secular world is ethics based on secular humanism that often leads to a plurality of views, which in tum introduce relativism. Not only does the current trend in development recognize the vital role that ethics plays in development, but also, the analysis of an empowerment approach asks profound ethical

questions that need answers for its effective application. First, what is the basic principle that sanctions empowerment? Secondly, why is empowerment important, or what is the main reason for empowerment? Thirdly, how is empowerment measured or what is the ethical measuring criterion for empowerment? Fourthly, who needs empowering? The study offers answers to these questions from a biblical perspective. The empirical aspect employs a case study methodology to study eight British development agencies with rural development projects in East Africa (Kenya, Tanzania, Uganda) divided into two categories of four Christian, and four non-Christian agencies. The study is an exploratory effect to assess the extent of empowerment the agencies interviewed say they are contributing. The findings constitute a significant contribution to the theory and practice of rural development. In summary, the findings are, first that there are wide differences between agencies with regard to size, operational status, policies and strategies and the philosophies that underlie these, and activities undertaken both at micro and macro levels. This means each agency exhibits strengths and weaknesses in different areas. Secondly no one agency can achieve holistic empowerment on its own, each agency can only achieve a certain amount because each is limited and bounded in capacity. Thirdly, there is an emergence of a new project process approach which marks a departure from the conventional blue-print approach. Fourthly, powerlessness is recognized by all the agencies as a factor that underlies the persistence of poverty and its affects not only the poor, but also the rich and powerful and the state. Fifthly, empowerment is interpreted by all agencies as a people-enablement process and a means for tackling poverty at its roots. Holistic empowerment is understood by all agencies, but none of them is contributing effectively. Finally, ethical principles are recognized by all agencies as playing a vital role in their development work; the Christian agencies apply ethical principles based on the Bible and non-Christian agencies base their ethical principles on secular humanism. The final conclusion is that the holistic empowerment from a biblical perspective advocated in this study can only be expected of the evangelical Christian agencies and churches since they try to employ biblical principles to their work and with some cooperation among the agencies, holistic empowerment (which no single agency can attain) is possible to achieve.

AKIMANA, GABRIEL (2016)

TRANSLATION ISSUES IN AN INTERCONFESSIONAL BIBLE VERSION: AN EVALUATION OF BIBILIYA IJAMBO RY'IMANA THROUGH A HEBREW-KINYARWANDA ANALYSIS OF SELECTED PAGES

ABSTRACT

The translation of the Bible into various languages is no longer a matter of debate. Since God speaks with all people, His Word has to be translated in the language those peoples can hear. Though a lot has been achieved, there are still many languages the Bible has not been translated into. Moreover, depending on many factors, the need may be felt to revise, re-translate or produce more versions into a given language. Thus, many would argue that the translation of the Bible is an endless enterprise. However, the availability of the many different versions raises questions about their quality. So far, the Kinyarwanda speaking community is blessed with four Bible versions: the Protestant Bibiliya Yera (BY), the Catholic Bibiliya Ntagatifu (BN), the Jehovah's Witnesses' Bibiliya Ubuhinduzi bw'Isi Nshya (BUIN), and the intercessional Bibiliya Ijambo ry'Imana (BU). The present study which focused on BII seeks to find out the merits of and challenges facing anticonfessional Bible translations in general. For that matter, Biblical passages were selected from the Old Testament: Genesis 2:4-25, Exodus 20:1-17, Deuteronomy 5:6-21, Isaiah 52:13-53:12, Psalm 1 :1-6, and Proverbs 9:1-18. The method that was used to carry out the study is essentially the 'Comparative Biblical Exegesis'. In comparison with BY and BN, the earlier Kinyarwanda Bible versions, the quality of BII was examined along with the Hebrew Bible. Through the study, it was found out that BII surpasses the other Kinyarwanda versions in using clear and intelligible language. The version uses a uniting language while Catholics and non-Catholics are still using different jargons also propounded in BY and BN. The version which is still the least popular among the versions could rather serve as a tool of unity if officially used in church services. Unfortunately, however, in some instances, BII more than BY and BN raises issues of faithfulness. Therefore, reflections and efforts are still needed in order to produce intelligible versions without compromising the faithfulness to the Bible in the original languages. I hope this study will add a contribution to the unending task of translating the Bible in the many languages of the World.

ANIM, EMMANUEL KWESI (2003)

WHO WANTS TO BE A MILLIONAIRE? AN ANALYSIS OF PROSPERITY TEACHING IN THE CHARISMATIC MINISTRIES (CHURCHES) IN GHANA AND ITS WIDER IMPACT

ABSTRACT

Why Is Prosperity Teaching so popular in Ghana? This study examines some of the major charismatic ministries (churches) in the Southern part of Ghana exploring the growth and impact of this teaching. It is argued that Prosperity Teaching in Ghanaian Pentecostalism is not just a clone of the American Prosperity Gospel, but Ghanaian Charismatics have creatively reconstructed the Prosperity Gospel in response to iniquitous socio-economic and cultural conditions to offer symbols of hope and optimism. Prosperity Teaching is formulated to engender self-confidence and a sense of status among its followers. The principal finding of this research is that Prosperity Teaching in Ghana has enormous appeal because it resonates with the traditional understanding of prosperity and well-being to which people can easily relate. This "Primal Imagination" lies at the heart of the African Christian experience, and any analysis of African Christianity must not only take account of the Western influence of Prosperity Gospel, but also the traditional worldview and experiences which inevitably inform people's sense of reality and self-expression. Although Prosperity Teaching in Ghana generally remains controversial, it is evident that not all the charismatic churches teach the subject the same way or with the same insistence. The wider impact of Prosperity Teaching is explored to show that whilst some teachings have only enriched the preachers themselves and undermine certain African traditional values such as kinship ties and support for the extended family, other teachings have sought to encourage social and economic advancements. The thesis concludes by arguing that the charismatic movement and Prosperity Teaching cannot be dismissed by mainstream Christianity. If the Church is to remain effective, it must rethink its theology and mission practice in the light of the human condition in Africa. The thesis is intended to contribute to an understanding of contemporary African Christianity.

ANYAEGBU, JERRY OLISA (1993)

SABBATARIANISM IN IGBOLAND, 1916-1990

ABSTRACT

A close review of the existing literature on Igbo church history shows that scholars have focused attention mainly on the study of activities of the mission churches in Igboland. Thus, the indigenous Sabbath Movement, which has existed in Igboland since the past 75 years has been neglected. Perhaps this neglect may be due to the paucity of written documents on the indigenous Sabbath movement. This work is not only intended, to reconstruct the history of the growth, and development of indigenous Sabbatarianism in Igboland from 1916 - 1990, but also to demonstrate that in the absence of any written sources, oral sources could be relied upon. The work is divided into nine chapters: Chapter One spells out the scope, historiographical issues, a review of the literature, the methodology employed and the profile of Igboland. Chapter Two discusses the typology of Sabbatarian's, thus, identifying the various forms operating under Sabbath Arianism. In Chapter Three an attempt is made to reconstruct the early history of the movement through the career of Dee Ekeke Lolo, the sacred founder of the movement. An effort is made to collate and compare the variant oral accounts in circulation about the life of Dee Ekeke Lolo. Chapter Four, discusses the role of the first generation of indigenous Sabbath founders in the promotion of the cause of Indigenous Sabbath movement in Igboland. This chapter reveals that out of the three men who constitute the first generation of Sabbath founders only one of them succeeded in his mission and was responsible for the spread of the movement in North-West Igboland culture-area and beyond. Chapter Five, focuses on the contributions of the second generation of Sabbath founders, towards the development of the movement. The chapter shows that only two men among those in this group were important because they introduced innovations into Sabbatarianism by founding the Zionist and the Evangelical-Zionist brands of Sabbatarianism. Chapter Six examines the origin of a radical brand of Sabbatarianism the fundamentalist streak or Evangelical/Pentecostal brand. Chapter Seven, discusses the proliferation of Sabbath forms in six-culture-areas of Igboland. While Chapter Eight focuses on the analysis of the vertical growth of the Sabbath forms in each of the six-culture-areas and in Igboland as a whole. In chapter Nine, an attempt is made explain the horizontal growth of the movement. The effort is to tell the story of a neglected aspect of Igbo Church History. It is argued that though the Seventh Day Adventists were the best known Sabbatarians, an indigenous form had existed for long. From the Ekeke Lolo roots, the movement flowered into prominence in the decades, 1970-1990. Like other independent religious forms in Africa, the study is fraught with difficulties due to a splintering, mushroom character. Hopefully, this pioneer effort has created a structure for future research.

ARLT VEIT VON MUTTENZ (2005)

CHRISTIANITY, IMPERIALISM AND CULTURE: THE EXPANSION OF THE TWO KROBO STATES IN GHANA, C. 1830 TO 1930

ABSTRACT

This study is concerned with cultural change in south-eastern Ghana during the colonial period. It examines how the two Krobo states negotiated their dramatic economic and territorial expansion in terms of culture from c. 1830-1930; how they remember their erstwhile settlement on Krobo Mountain and the abandonment of these homesteads; how they coped with the abolition of their national centre and recreated it in their principal farm settlements; how they dealt with and circumvented the prohibition of their principal cults and reinvented new festivals; and how today they mobilise their cultural and historical heritage in the context of 'development'. While the abolition of the national centre and the principal rites of the Krobo is remembered as an act of colonial violence motivated amongst others by a 'civilising mission', the thesis argues that the Krobo themselves initiated this intervention in order to achieve the dramatic expansion and negotiate the necessary political transformation. The Krobo did not merely react or respond to external factors such as colonialism and mission. Rather, they actively drew on them (but also on the culture of the neighbouring Akan states) as resources in order to achieve internal transformations and expand their economy and territory. This explains why today mission and church can be considered part of Krobo tradition. The thesis traces these transformations by looking at ritual, ceremony and dress and by making extensive use of missionary sources combined with documents from the colonial administration and oral history.

BEDIAKO, GILLIAN MARY (1995)

THE RELATIONSHIP BETWEEN PRIMAL RELIGION AND BIBLICAL RELIGION IN THE WORKS OF WILLIAM ROBERTSON SMITH

ABSTRACT

This thesis examines the relationship between primal religion and biblical religion in the works of William Robertson Smith on the understanding that it was a central and persisting concern of his career as a Christian scholar and apologist. It is hoped that this work not only contributes to an understanding of Robertson Smith as one who sought to integrate faith with scientific scholarship, but that the issues raised through his perception and discussion of the subject do contribute to the phenomenological reflection on the nature of biblical and Christian faith, and the possible modes of Christian engagement with a religiously pluralist world. The study proceeds on the basis of the view that Smith's perception of primal and of biblical religion, being intimately linked with his European Christian identity and intellectual heritage, cannot be adequately understood without a consideration of two formative influences in European Christian identity and engagement with other peoples and religions—namely, Christendom and the European image of "primitive" peoples and religions. Both of these contributed significantly to a nineteenth century European intellectual and cultural consensus, having an impact upon a wide range of fields of endeavour, including biblical criticism, comparative religion and social anthropology. Their development and impact is the focus of Part I. as a background to their influence on Smith's thought and career. Chapter 1 traces the historical development of the concept of Christendom, its role in forging a distinctly European identity and its impact on the pattern of Christian response to other religion. Chapter 2 focusses on wider formative intellectual and cultural antecedents to the nineteenth century study of primal societies and their religions, indicating the nineteenth century debt to earlier ways of thinking about non-European peoples. Chapter 3 seeks to show, through an examination of key writings of Abraham Kuenen and Julius Wellhausen, how the understanding of religious development at the heart of Higher Criticism, shared these perceptions of primal religions and societies, and contributed to its broad appeal. Part II focuses on Smith's early life and work to show the essential continuity between his evangelical and intellectual upbringing and his later concerns. Chapter 4 critically evaluates the attempts of other writers to find an interpretative key to Smith's writings and argues for his Christian faith as their integrating centre, and an apologetic aim as their underlying motive. Chapter 5 demonstrates this unity of thought through specific themes in his scholarly career, and shows how his espousal of evolutionary theories of religious development and his wider interest in Semitic religion can be explained as a continuity rather than a discontinuity of viewpoint. Chapter 6 highlights the legacy of Christendom as a complicating factor in his career, from two perspectives—its contribution to the misunderstanding within the Free Church of Scotland of the purpose and nature of Smith's writing and teaching, and its negative impact on Smith's own thinking which helped to aggravate the Church's response. Part III considers Smith's mature works, showing how his apologetic purpose is revealed in the approach and content of each. Chapter 7 looks at Old Testament in the Jewish Church and the way Smith uses Higher Criticism's reconstruction of the history and religion of Israel to vindicate the historical credibility of the Old Testament. Chapter 8 considers Smith's discussion in *The Prophets of Israel*, in its portrayal of the ministry of the prophets as responding to and addressing needs of context, and as distinctive, both phenomenologically and in terms of the development of religion. Chapter

9 demonstrates how *The Religion of the Semites* was primarily a pioneering work of Christian apologetic, but bearing the marks of contemporary views of primal religion. The Conclusion highlights two key internal difficulties arising from the developmental interpretation of Israelite religion for Smith's understanding of the affinity of biblical religion with primal religion—namely, the location of the Decalogue in Israel's religious development, and the significance of Christ's death as sacrifice. These difficulties suggest that these problems remained unresolved in Smith's writings and indicate an ultimate failure to account for the relationship between primal religion and biblical religion on the basis of a developmental schema. It is a moot point how Smith would have dealt with these problems, had late twentieth century insights into the nature of primal religion and its persisting historical relationship to Christian faith, been available to him.

BEDIAKO, KWAME (1983)

IDENTITY AND INTEGRATION: AN ENQUIRY INTO THE NATURE AND PROBLEMS OF THEOLOGICAL INDIGENIZATION IN SELECTED EARLY HELLENISTIC AND MODERN AFRICAN CHRISTIAN WRITERS

ABSTRACT

This thesis seeks to bring together two eras and contexts of Christian history and attempts to show the relevance of the insights and achievements of the one context for the other. It is hoped that, in the process, the work makes a contribution to the study of Christian history as an organic entity. The basic argument which underlies the various chapters is that the development of theological concern and the formulation of theological questions, are closely linked as an inevitable by-product of a process of Christian self—definition. In this sense, how certain problems assume a priority over others on the theological agenda of a particular Christian writer, or of a group of writers, is illuminated by the view of Christian self-identity that a particular writer takes, or which is shared by that group of writers. Christian identity, therefore, emerges as an essential ingredient of the whole process that results in clearly defined theological interests. The argument of thesis, accordingly) attempts to validate the claim that theology is called to deal always with culturally—rooted questions. —Furthermore, the approach adopted makes it possible to study theological ideas through the questionings and encounters in the lives and achievements of particular Christian writers; in this way also the theoretical conclusions that are drawn are derived from actual Christian existence. In a brief Introduction, an attempt is made to establish the validity of the basic argument of the thesis for the two eras of Christian history treated^ namely, modern African Christianity and Graeco—Roman Christianity of the second century. The parallels between the two contexts are set forth, and the importance of the correlation, particularly for a correct interpretation of modern African theology in the post-missionary era, is shown. In line with the methodological principle of setting the authors' theological ideas in the contexts in which they were developed, in Chapter One I make a study of the cultural and "ideological framework in which early Hellenistic Christian self—definition was achieved. The specific questions with which Hellenistic Christian thinkers had to struggle are shown, therefore, to have been closely related to the intellectual and spiritual forces that operated in their world. It is against this historical and cultural background that the viewpoints and achievements of the individual writers are assessed in the remaining chapters of Part One of the thesis. Tatian (Chapter Two), though in one sense belonging to Syriac Christianity, yet belongs to Hellenistic Christianity by virtue of his oration addressed to the Greeks. In spite of his intense renunciation of Hellenistic culture, he bequeathed to Hellenistic Christianity his chronological demonstration of Moses and the Old Testament (hence of the Christian tradition connected with it) to Greek institutions and learning. By thus vindicating the Barbarians against their "cultured despisers" the Greeks, Tatian enabled Christians of Hellenistic culture to feel at home in their world for he provided the intellectual grounds for countering the charge of Christian rootlessness in history. Tertullian's concerns (Chapter Three) in relation to the cultural witness to Graeco-Roman culture move in a similar direction to Tatian's, but with a difference. Unlike Tatian, Tertullian belonged well within Graeco-Roman culture and yet he maintained an equally profound religiously motivated distance from the culture. Tertullian's major concern was not so much how the Christian Gospel might be made relevant to the world, as how Christian truth was to be defended, and protected from the world conceived of as "demonic".

Tertullian, therefore, represents the "negative" response of the Christian to the cultural tradition in which he stands. Justin and Clement of Alexandria (Chapters Four and Five) represent the more positive response to Graeco-Roman tradition. Whilst Justin did the basic ground-clearing work aimed at securing the rights of Christian revelation in the context of rival claims and against its misrepresentations, it fell to Clement to seek to unify Christian insights and what he considered worthy in the Hellenistic tradition into an integrated account of reality, with Christ at its head as the ultimate hermeneutical key to the entire religious history of mankind. The modern African story which forms the subject of Part Two presents some peculiar characteristics, in view of the quality of European—African relations reaching back into the era of the Slave Trade, the corresponding effect of this "inhuman traffic" on the European image of Africa and its eventual transference into European scholarship relating to African peoples. Accordingly, in Chapter Six, I discuss the intellectual and spiritual forces that shaped the missionary outreach into Africa from the modern West and seek to show, particularly the theological legacy of this missionary enterprise on the emergent African theological consciousness. The main argument of the chapter is that the ethnocentrism of a large part of the missionary enterprise not only prevented sufficient understanding of African religious tradition but also led to a theological misapprehension of the nature of the Christian Gospel itself. African theology in the post—missionary era, therefore, is as much a response to missionary underestimation of the value of African pre-Christian religious tradition as it is an African theological response to the specific and more enduring issues of how the Christian Gospel relates to African culture. Thus, modern African Theology emerges as a theology of African Christian identity. In the "variety of African responses" studied, E. Bolaji Idowu (Chapter Seven) represents most distinctly the affirmation of the continuity of God in African experience from the pre-Christian heritage into Christian confession. It is around this major thrust of his literary career that, it is suggested, his fiercely "African" churchmanship and his concern for indigeneity generally, are to be understood. Idowu's greatest achievement is in his vindication of an internal monotheism underlying African pre-Christian religious tradition. John S. Mbiti (Chapter Eight) presents a more settled and eirenic approach to the theological legacy of the missionary past. Accordingly, whilst he is equally keen that an authentically African appropriation of the Christian Gospel should take place, his literary output has been in the direction of an elucidation of the theological meaning of the pre-Christian heritage as an integral part of the African Christian consciousness. By his sustained argument that the religious heritage constituted a preparation evangelical, Mbiti is able to root the unity in African experience not so much in the pre-Christian religion and its possible affinities with Christian ideas, as in the unity and geographical universality of Christ. By this "elevated Christological perspective", Mbiti's outlook approaches that of Justin and Clement in the earlier period. Mulaqo qwa Cikala Musharhamina (Chapter Nine) is eminently suited to represent the African francophone response to the missionary history and the Christian Gospel within the Roman Catholic tradition of Christianity. With a literary career which reaches into the very beginnings of creative theological initiative among Africa's Catholic intellectuals, Mulago's major achievement has been to show consistently that African pre-Christian tradition does possess a coherent body of beliefs and symbols and interpretations of life which alone can provide the foundation for an authentic African Catholic Christianity. The case for an African Theology, of which he emerges an acknowledged promoter, therefore also implies the acceptance of this African (or Bantu, in his particular instance) vision du monde. Byang Kato (Chapter Ten) was most notable as the dissenting voice in the chorus of positive evaluations of the African pre-Christian religious heritage. But in Kato's case, his response was complicated by a theological posture which rendered his appreciation of the heritage

from the past probation. His great achievement, however, consisted in a persistent affirmation of the centrality of the Bible in the theological task. Kato, thus, contributed a viewpoint of cardinal importance, even though his own cultural conception of theology in fact defeated the very purpose of theology as the struggle with culturally—rooted questions. In the Conclusion (Chapter Eleven) I bring together the theological concerns of the early and the modern contexts into an analogous relationship and use the achievements of the former as a means of clarifying what may yet need to engage the attention of African Theology in the future. In particular, pursuing the analogy with the achievement of early Hellenistic Christian thought, I indicate the need for a response to the emergent African intellectual anti-Christian polemic as one dimension of a further investigation of the African pre-Christian heritage in a way that should achieve greater interpretative depth and especially set in better perspective the blemishes of the African religious past. The “Tertullianic” viewpoint of Byang Kato must be given due weight here; but so also must the evidence of a firmly established Christian religious commitment in the African Church. In other words, African “academic theology” may need to pay even greater attention to the Church “at the grass Roots” where the discovery of Christianity as “a historical category” in the African Experience, as in the early Hellenistic experience, seems already to have been made at the specific level of religious apprehension. It can be expected that a fuller integration of this discovery into African Theology is only a matter of time, thus confirming that the early Christian experience amid Graeco-Roman culture and the modern African Christian experience belong to one and the same story.

BEDIAKO, KWAME (1999)

AFRICAN CHRISTIAN THEOLOGY IN THE TENSION BETWEEN IDENTITY AND RELEVANCE - STARTING FROM THE GHANAIAN THEOLOGIAN KWAME BEDIAKO.

ABSTRACT

For many years Christianity has been centered in the Western part of the world. In the coming years, Christianity will change its centre of gravity to the Southern Hemisphere with the African continent playing a significant role. The main issue in this thesis is to examine the agenda for modern African theology and put special emphasis on the search for identity and relevance among African Christians. The authorship of the Ghanaian theologian Kwame Bediako is my starting point. In the beginning of the 20TH century many different problems occurred between white Europeans and Africans. Christianity in Africa was preached according to Western terms and the Africans were taught to displace their cultural and religious past; that created a serious tension between being Christian and being African. Modern African theologians and philosophers are still influenced by this negative colonial experience. In the post-missionary era, they are seeking to develop an authentic African theological and philosophical thinking. The theologians try to achieve some integration between the African pre-Christian religious experiences and the African Christian understanding of the Gospel. In this way they seek to ensure the integrity of African Christian identity and Christian relevance in an African context. The thesis is in three main parts which all deal with the above-mentioned issues: 1. The philosophical discussion in Africa. The two African philosophers Paulin J. Hountondji and Kwame A. Appiah are the main characters in the discussion. The central themes are: African identity and a critical assessment of the widespread homogeneous thinking in African philosophy and theology. 2. The discussion concerning contextual theology in Africa. Five models of contextualization from Stephen B. Bevans are presented to describe the different uses of the subject. I have chosen two African theologians: John S. Mbiti and Byang H. Kato, and their work will highlight the question about continuity or discontinuity between the Christian faith and the indigenous religions of Africa. 3. Kwame Bediako's authorship. I will examine his understanding of theology as a hermeneutic of identity and the new theological methods he creates. The central themes are: Integrity in conversion, Jesus in African culture, translatability, and Africa as the laboratory of the world. Bediako stresses the importance of the religious and intellectual

BLASU, EBENEZER YAW (2017)

CHRISTIAN HIGHER EDUCATION AS HOLISTIC MISSION AND MORAL TRANSFORMATION: AN ASSESSMENT OF STUDYING ENVIRONMENTAL SCIENCE AT THE PRESBYTERIAN UNIVERSITY COLLEGE, GHANA AND THE ECOLOGICAL THOUGHT OF THE SOKPOE-EUE FOR THE DEVELOPMENT OF AN AFRICAN THEOCLOGY CURRICULUM

ABSTRACT

This thesis consists of two related and sub sequential research-findings corresponding to the two academic fields in which the entire study falls - Christian higher education and ecological science. The first part of the research aimed at and qualitatively examined the nature and extent of education as holistic Christian mission and as moral transformation strategy at Presbyterian University College, Ghana (PUCG). The specific objective was to find the extent to which missional studying of Environmental Science (GNSP I 01) as one of the general mandatory courses in the interdisciplinary studies for all the academic programmes at PUCG, influences students morally for creation care. This objective was based on the assumption that teaching and learning environmental science as a mandatory course is a mission strategy of the founding church for promoting Christian moral responsible it for and to the environment, in view of the ever-increasing magnitude of the global Eco crisis. To this end the Presbyterian Church of Ghana's educational philosophies, policies as well as the design and delivery of the Environmental Science (GNSP JOI) curriculum by Presbyterian University College, Ghana (PUCG) at Okwahu and Akuapem campuses, were assessed qualitatively. Additionally, some students and lecturers were interviewed for their responses. The parameters assessed were the Christian tone and holism in education and the related moral transformational tendencies in students for earth keeping during the first decade of the university (2003-2013). The findings indicated that ideologically, the educational policy of PCG and the institutional vision of PUCG have plausibly good intentions to render holistic missional education, and particularly motivate students morally for environmental responsibility in response to God's call, through studying Environmental Science (GNSP IO I) as a mandatory course. However, for the first ten years of PUCG there was a gap between intention and implementation; the teaching and learning of environmental science as a general course at Okwahu and Akuapem campuses was neither emphatically holistic nor morally transformational. Consequently, this first part of the thesis inferred and envisioned that for the teaching and learning of environmental science to be innovative, missional and morally transformative, PUCG and African Christian higher educational institutions may have to develop alternative African-oriented curricula, resource materials and appropriate methods that integrate faith and learning. I then proposed an African theology curriculum as an alternative to the Environmental Science (GNSP IO I) mandatory subject. Envisaged to be designed as integrated Christian theocentric religious ecologies and ecological science, this proposed curriculum would, however, include shared inputs from real daily life experiences of both Primal and Islamic religious ecologies in Ghana. This led to the second part of the research. This second research investigated the ecological knowledge systems and praxis of the three main religious traditions - the Primal, Christian and Islamic - of the Sokpoe-Eue in the South Tongu District of Volta Region, Ghana. It aimed at and did identify minimum common grounds on which to base constructive understanding to motivate discussion and concerted action in a plurally religious academic context. The common

grounds are their religious worldviews, religious ethical impulsion for and praxis of creation care, as well as birthing and funerary rituals as priming for harmonious ecological relationships. These lessons informed the philosophy for designing the proposed African theology curriculum, its objectives, contents and delivery, to reflect African religious worldviews and eco-ethical praxis. They may motivate all religious students with common basis for concerted ecological actions. The thesis ends with a few proposals to both PUCG and other Christian higher educational institutions pursuing holistic mission in academia, especially the need to create collegiate communities characterized with a strong Christian ecological culture and ethos.

BOAFO, YAW SAFE (1972)

**L'AFRIQUE DEVANT DEUX ROMANCIERS NOIRS: ETUDE DE L'OEUVRE
ROMANESQUE DE CHINUA ACHEBE ET DE SEMBENE OUSMANE(AFRICA IN
FRONT OF TWO BLACK NOVELISTS: STUDY OF THE NOVELISTIC WORK
BY CHINUA ACHEBE AND SEMBENE OUSMANE)**

NO ABSTRACT AVAILABLE

BOATENG, OTTO AMPOFO (1963)

**AN INSIGHT INTO THE MUSICAL CULTURE OF AFRICA THROUGH GHANA
GATES**

NO ABSTRACT AVAILABLE

CLARKE, CLIFTON ROY (2002)

FAITH IN CHRIST IN POST-MISSIONARY AFRICA (CHRISTOLOGY AMONG AKAN AFRICAN INDIGENOUS CHURCHES IN GHANA)

ABSTRACT

The degree to which Christianity has been embraced by Africa south of the Sahara, has been a phenomenon that has led to a closer examination of the mutual impact of the Christian faith and African culture. A very important question in this continuing debate is how African Christians can embrace a faith - which came to them via Europe and North America - in a way that is true to the Bible and its universal appeal and at the same time be the religion of African people. For many, the African Indigenous Churches epitomize this tension between faith and culture. At the center of this debate lies the subject matter of Christianity, and its founder, Jesus Christ. How are Africans in post-missionary Africa to speak of Christ in a way that is truly meaningful to the African and through the worldview that is their own? This study questions the theological axis on which Christology in Africa has revolved and upon which Christological discourse has been developed. It advocates a re-examination of the language and symbolism of orality as a means of articulating who Jesus is for Africans in ways that are suitable to their context and worldview. Drawing upon a large-scale questionnaire survey, other qualitative research methods and theologians and researchers of African religions and culture, it attempts to represent a grassroots perspective of the way Christ is experienced in Akan African Indigenous Churches in Ghana.

CLEAL ALIZON M. (2005)

FIVE NARRATIVES OF RELIGIOUS ITINERARY FROM THE BOSOMEFI AND ANOWA FAMILIES OF IDAN OGUA IN FANTELAND, GHANA: A THEOLOGICAL EXPLORATION OF THE AFFINITY BETWEEN THE WORLD-VIEW OF THE CHRISTIAN SCRIPTURES AND THE AFRICAN PRIMAL WORLD-VIEW

ABSTRACT

The purpose of the study is to show the presence of Christ in Fanteland by treating five Fante ancestral and current narratives as analogues of Genesis XIV and interpreting the resulting interpenetrating Scripture and Fante narratives *sensus plenior* in the manner of Hebrews VII for Fante Christians, revealing the hidden presence of Christ in them. This is made possible by a postulate of an affinity between the Hebrew world view and that of the Fante. What is considered right behaviour in Fanteland is also resonant with the ethics in Hebrews. A section on ethics arising out of the presence of Christ in the narrative follows in each case. The first chapter is introductory giving the aim and objectives of the study the justification, scope and limitations. This is followed by the intellectual framework from secondary sources and the methodology used. In Chapter II there is a comparison of the world view of Hebrews and of Fante) and with a view to seeing their affinity. Chapters III -V give the literary and historical background to each narrative, the narratives themselves and a theological and ethical meditation. In conclusion the fruit of these meditations is summarized and an evaluation is made.

DAH, INI DORCAS (2015)

BIRIFOR WOMEN COMMUNICATING THE GOSPEL: AN ANALYSIS OF THE WORK AND CONTRIBUTION OF BIRIFOR WOMEN TO THE GROWTH OF THE CHURCH IN WEST AFRICA (BURKINA FASO, COTE D'IVOIRE AND GHANA)

ABSTRACT

There is a lack of theological reflection on and historical study of African women in general, and this is particularly the case for Birifor women in Burkina Faso, Cote d'Ivoire and Ghana. There has been no study of the contribution made by Birifor Christian women to the growth of the church. This thesis, therefore, focuses on the role and activities of Birifor Christian women and how they have contributed to the growth of the church in West Africa. This research utilizes literary and oral sources in conjunction with interviews and observation to document key achievements of these Christian women. The study first outlines the background and motivation behind the research and highlights its significance for Christian scholarship and missionary endeavors. The research then gives an overview of Birifor traditional society, social organization and daily life to provide the context for understanding Birifor women. This analysis reveals that while it is difficult for Birifor men to undertake religious practices without the assistance of women, the women are marginalized. The study also explores Birifor women in the colonial context and reveals how traumatic colonial experience was for the Birifor and negatively prejudiced their views related to white people. The research then investigates the history of the establishment of the Birifor Church and elucidates the critical role played by Birifor women in this process. The study also provides an overview of Christian women's movements related to Birifor churches and some of their activities to demonstrate how Birifor women are also impacting their communities through these organizations. Two biographical case studies are then presented to show the initiative that Birifor women are taking within the churches. Finally, this research demonstrates that in spite of their marginalized status, Birifor Christian women either individually or collectively in women's groups, have made key contributions to the establishment and spread of the Christian Gospel.

DECHER, JAN (1996)

ECOLOGY AND CONSERVATION OF SMALL MAMMAL COMMUNITIES ON THE ACCRA PLAINS OF GHANA

ABSTRACT

This study examines the ecology, conservation, and biogeographic aspects of small mammal communities for one well-defined region on the West African coast, the Accra Plains of Ghana. I have attempted to relate the distribution of small mammals in this region to previously described plant communities and other factors and also to measure the influence of the introduced neem tree (*Azadirachta indica*). Because my field work included the sampling of two traditionally protected sacred groves, I contrast traditional and modern (or legal) habitat conservation and draw conclusions for more effective future wildlife protection in West Africa. Chapter one explores the terrestrial small mammals in 9 plots (6 habitats) of the Accra Plains that were sampled twice, for three days each in the dry and in the rainy season during the study period. This revealed a close association of certain species and certain diversity and abundance levels with different vegetation types and disturbance regimes. The direct effect of *A. indica* on mammal communities is inconclusive, although dense stands of *A. indica* were associated with low trapping success. Chapter two focuses on the bat communities of the Accra Plains and two habitats in Northern Ghana for comparison. In this more mobile and far-ranging group of mammals the association with particular vegetation types is less close and bat communities seem to be more determined by access to water sources and suitable roosting habitat. Nevertheless, certain species were only found in undisturbed remnants of the original habitat, which suggests the need for the protection of such areas. In chapter three I take a broader look at the state of wildlife conservation in West Africa and investigate what might be learned from the highly effective traditional protection of sacred groves in West Africa and other parts of the world for current conservation efforts. I stress the importance of the non-utilitarian religious element in grassroots conservation, point to the need for a broad interdisciplinary approach to conservation education, and make several management and research recommendations specifically regarding the Accra Plains.

DEGBE, SIMON KOUESSAN (2013)

USES OF SCRIPTURE IN CONTEMPORARY AFRICAN PENTECOASTAL CHARISMATIC PREACHING: A THEOLOGICAL ANALYSIS OF SELECTED SERMONS OF MENSA ANAMUA OTABIL OF GHANA

ABSTRACT

This study analyzes the uses of Scripture in the sermons of Mensa Anamua Otabil from a theological standpoint. The assumption underlying this study is that preaching from the Bible is an integral part of contemporary African Pentecostal and Charismatic spirituality and activities. The study further hypothesizes that the reason African Pentecostals and Charismatics preach from the Bible as their 'Book' is due to the parallels, affinities, and tensions that exist between it and their pre-Christian worldview. The study maintains that the social, cultural, and religious outlook of the Bible also gives contemporary African Pentecostal-Charismatic preachers an authentic sense of identity, history, and mission. It also equips them with the knowledge, information and insights required to deal with their spiritual, economic, social, and cultural aspirations and even the challenges of modernity, globalization, science, and technology. The study adopts the approach of mapping and classifying the sermons of Otabil under certain recurring themes for purposes of organization and direction. In line with this thematic scheme, six chapters were developed for the study. The headings were as follows: "Four Laws of Productivity: Man in Creation"; "Beyond the Rivers of Ethiopia: A Biblical Black Theology"; "Prosperity: A Theology of Wealth and Health"; "Nationhood: Building a Modern Society"; "Leadership"; and "Buy the Future: Principles for Purposeful Living". The issues explored in the various chapters are: One, how Blacks share in Abraham's blessings and God's universal salvation programmer, two, the need for Africans to discover God's foundation for Living as contained in Gen. I :28; three, how to prosper by obeying the principles of God's word, four, discarding obsolete cultural and religious beliefs and practices in order to create a modern society, five, biblical Principles of Leadership and six, how to live a purposeful life. The study has shown in its findings that contemporary African Pentecostal• Charismatic preachers are reading and interpreting the Bible to Africans as an African Christian religious heritage. The Scriptures therefore, have become the ultimate answer to all their cultural, spiritual, social, political, and economic concerns, problems, and aspirations. The massive growth of Christianity particularly in Africa has also been shown to be largely due to the creative uses of the Bible by Pentecostals and Charismatics. This is done in a manner that challenges received interpretations, validates, critiques, and appeals to the African cultural, religious and social identity, with its unique problems and hopes.

DWAMENA-ABOAGYE, ANGELA (2017)

MINISTERING TO HURTING WOMEN: AN ANALYSIS OF THE CULTURAL AND THEOLOGICAL UNDERSTANDING AND RESPONSES OF EVANGELICAL GHANAIAN PASTORS REGARDING WOMEN'S MENTAL HEALTH

ABSTRACT

Mental ill-health, in whatever form it manifests, is a cause of concern globally and for many countries? Although not a new problem, the devastating toll it has on individuals, families and communities is emerging more clearly as agencies like the World Health Organization (WHO) assess its impacts. Mental and emotional distresses and illness affect both men and women; however, there are significant gender differences in causality, etiology, treatment and impact. Although the Christian Church, especially in the West, has had a long-standing relationship with issues of mental illness, providing care and cure for "sick souls" over the ages, it is of concern that its tortuous relationship with the discipline of psychology, which also claims to have some answers to humankind's "mind and soul" problems may be affecting the Church's willingness to engage in some of the interventions necessary to bring relief to those who have emotional or mental challenges. The Church in Africa is faced with the same issues of how to appropriately respond to people, in particular women, who form majority of its congregations; some of whom face emotional or mental challenges. This thesis seeks to examine the ministering role of the Church, in particular, of Ghanaian pastors who belong to Churches that claim the "evangelical" tradition, towards women with mental health issues. It examines the cultural and theological understanding that pastors bring to their responses to women's mental health problems, and whether such understanding influences the approaches they choose in their interventions. The analysis shows that evangelical Ghanaian pastors do respond to many persons - women and men - who have emotional and mental health issues; that this role is critical and needs to be recognized and incorporated into the mental health care system in Ghana. The analysis also shows that despite pastoral intervention, pastoral caregivers need to address the tendency to over-spiritualize mental illness causes and responses. This could be addressed through gaining knowledge regarding mental health and abnormal psychology in the bid to improve response. The case for approaching emotional and mental health issues from a multi-dimensional approach, in particular within the African Christian context, as well as stronger collaboration with professional mental health practitioners, is also made from the analysis. A challenge is thrown to African Christian theologians, scholars and practitioners to strengthen work in this direction, as the puzzling issues of mental ill-health probably present the finest opportunity for African Christian theology to prove it has come of age.

EDUSA-EYISON, JOSEPH MANASSEH YARQUAH (2007)

THE QUEST FOR RELEVANCE: THE HISTORY AND DEVELOPMENT OF THEOLOGICAL EDUCATION IN WEST AFRICA IN THE 20TH CENTURY WITH PARTICULAR REFERENCE TO THE CONTRIBUTIONS OF HARRY SAWYERR (SIERRA LEONE), BOLAJI IDOWU (NIGERIA) AND KWESI DICKSON (GHANA).

ABSTRACT

The introduction of Christianity by Europe to Africa, insisted that Africa accepted the cultural practices of Europe as part of her Christian heritage. African churches became extensions of 'home or mother churches' abroad. Since according to Europe, African systems were unenlightened, Africans had nothing good to offer Christianity. Consequently, the theologies, liturgies and practices of the church in Africa were borrowed, imported or fashioned from outside Africa. Predominantly Western in outlook, these foreign theologies were inadequate for the task of contextualizing theology in Africa, as they presented a different cultural setting from those of the African continent. This thesis explores and analyses the African response of the 19th and 20th centuries to the above situation. It looks at the advocacy that took the African reality and context seriously as one theologized in Africa. The three pioneer West African theologians of the 20th century - Harry Sawyerr, Bolaji Idowu, and Kwesi A. Dickson had contributed significantly in that direction although their works were not the first in response to the quest for selfhood in Africa. Their predecessors of the 19th and early 20th centuries: Bishop Ajayi Crowther, Edward Wilmot Blyden, James Africanus Horton, Rev. James Johnson, Rev. Carl Christian Reindorf, and Samuel Johnson who represented the intellectuals of the period; and Nana Mensah Bonsu, the then Asantehene; they are Kankanfo, a Yoruba general, as representatives of the traditional authorities of Africa, also responded to the issue at stake. Following the above-mentioned personalities and their contributions were that of John Mensah Sarbah, Dr. James Kwegyir Aggrey, Joseph Boakye Danquah, and Ephraim Amu, who also addressed the quest for relevance and identity in Africa. Harry Sawyerr, Bolaji Idowu, and Kwesi A. Dickson were clear in their minds that African theology should be deeply rooted in Christian tradition, hence their insistence on the Bible as their foundation for practicing African Christian theology. That emphasis on the centrality of the Christian Scriptures did not however, deny the place and study of African tradition and culture as indispensable sources for African Christian theology. It followed that knowledge of one religion, Christianity, did not provide a sufficient basis for understanding God's approach to man. In the light of the above, dialogue with faiths other than Christianity for a better appreciation of what those faith traditions stood for, was proposed. According to Sawyerr, Idowu and Dickson theological education in a pluralistic context should enable the people of God to cope competently with their situations and to help forge a peaceful co-existence despite divergent truths which all these religions offered. In response to the issue at stake, Sawyerr, Idowu and Dickson proposed different approaches with respect to methodology. While Sawyerr proposed theology as creative encounter with culture, Idowu advocated a radical indigenization of the church in Africa, while Dickson proposed dialogue with African life and thought. In pursuance of relevance for the African church, the legacy that Sawyerr, Idowu and Dickson left the church were the challenge to formulate radical liturgical innovations and relevant Christology's acceptable to the African. The significance of the study is the contribution they make to the ongoing shaping of Christian theology. The study also suggests an intellectual continuum linking the 19th and the 20th centuries.

EMMAH, SUNDAY ANDA.K'PO (2011)

THE HISTORICAL DEVELOPMENT OF EVANGELICAL REFORMED CHURCH OF CHRIST: TOWARDS THE SHAPING OF A CHURCH'S IDENTITY FROM 1927 TO 1996

ABSTRACT

The study as a whole is a historical inquiry into the origins and development of the ERCC, aimed at shaping its denominational identity. Thus, Chapter one considers the nature of the South African missionaries and their passion to bring the gospel to Nigeria. It further identifies the objective of the study and the methodology adopted. The second chapter discusses Muslim's domination of the non-Muslims groups in the Middle Belt area facilitated by the British administration's introduction of the Indirect rule system. In chapter three and four, the researcher examines the co-operation between the Reformed and non-Reformed missionaries from South Africa which enabled them to work together in Nigeria between 1909 and 1916. It further discusses how their separation opened the door for the non-Reformed missionaries to establish the present ERCC church at Randa in 1927. Chapters five and six discuss the struggle of the nationals to take full control of the church from the South African missionaries and the sudden departure of the missionaries in 1978 as a result of apartheid in their home country. Subsequently, this placed the Nigerian Church in serious financial difficulties. As the way forward, the Church attempted to adopt episcopacy, but remained Reformed in her identity. This led to some implications for the South African Mission Church as discussed in chapter seven. The last chapter summarizes the vital findings of the research and draws the attention of the ERCC to the historical and evangelical practices that had shaped the church's identity.

FIEDLER, KLAUS (1989)

**DAS KIRCHENVERSTANDNIS DER GLAUBENSMISSIONEN UND IHRER
KIRCHEN IN AFRIKA - EIN BEITRAG ZU DEN MOGLICHKEITEN UND GRENZEN
EINER INTERDENOMINATIONELLEN EKKLESIOLOGIE**

**(THE CHURCH'S UNDERSTANDING OF FAITH MISSIONS AND THEIR
CHURCHES IN AFRICA - A CONTRIBUTION TO THE POSSIBILITIES AND LIMITS
AN INTERDENOMINATIONAL ECCLESIOLOGY)**

NO ABSTRACT AVAILABLE

FOSSOUO, PASCAL (2003)

AFRICAN SACRAL RULE AND THE CHRISTIAN CHURCH: AN INVESTIGATION INTO A PROCESS OF CHANGE AND CONTINUITY IN THE ENCOUNTER BETWEEN CHRISTIANITY AND AFRICAN TRADITION, WITH PARTICULAR REFERENCE TO CAMEROON AND GHANA

ABSTRACT

This investigation into a process of transformation was intended to explore the institution of African sacral rule in its relation to the Christian church and to provide a theological model, which could be used to establish a new mission field. The bulk of the work has been conducted through anthropological and historical methods crossing international boundaries and cultures within both sacral rule and the Christian church in Africa. The specific case studies have been the sacral rule of Grass fields people in Cameroon and the Akan in Ghana with focus on the Basel Mission and resulting churches. On the one hand, this comparative approach brought to light in-depth knowledge of the sacral ruler's encounter with the institution of the Christian church and its representatives. On the other hand, the investigation shows that with some preconceived ideas of sacral rule inherited from the missionaries who had established themselves in deliberate rejection of the existing system of government and the people involved, the African church leaders were put at a disadvantage. However, it has been demonstrated that in the process of struggle for survival and change, each institution has been partially assimilated by the other. Those who have helped these two institutions to deepen their relationship through a genuine dialogue are outstanding Christians who occupied the position of sacral rulers in both Cameroon and Ghana. They have provided historical material on which an understanding of the cultural changes within sacral rule as well as the Christian church was based. The previous religious experience and knowledge of the sacral rulers are invariably used as a frame of reference for their understanding and interpretation of the Bible and their relationship with Christ. In the area of worship and membership, the church had also adopted the indigenous with the music idioms used African status to acting sacral ruler. Exchange and transformation between the two institutions produced a situation where sacral rule and the Christian church were so close Anthropological theologically planned, mutual strength would be taken place from biographies and account of cultural conversion with regard to religion, arguments to face the theological challenges of the present generation of African church leaders. A model of this kind of theology has been achieved through the application of the biblical witness of African sacral rule. Due consideration was given to the New Testament where Christ, as the Lord of sacral rule (Colossians 1:15-17) sends his followers to disciple it for him (Matthew 28:18-20) and delegates some of his almighty power "*panta eksousia*" to temporal rulers (Romans 13:1) so that they may serve as evangelists in their position as sacral rulers. This is how biblical evidence has been used to shed light on the meaning of the anthropological and historical examples of change and continuity within both institutions. In this way, it was possible to articulate fresh theology establishes sacral rule as a new mission field. This is to affirm that sacral rule can now consciously have subjected to the dynamic be redemptive power of the Gospel of Jesus Christ

FRANCIS, PIERRE (1993)

**THE CIVIL WAR IN LEBANON (1957-1992) AND THE CHRISTIAN EVANGELICAL
MESSAGE: TOWARDS SURVIVAL, EXTINCTION OR EXPANSION**

NO ABSTRACT AVAILABLE

GAISIE RUDOLF KUUKU (2015)

THE LOGOS AS NANA (ANCESTOR) – AN ASSESSMENT OF ANCESTOR CHRISTOLOGY IN THE LIGHT OF LOGOS CHRISTOLOGY FROM AN AFRICAN MIDDIOLOGICAL PERSPECTIVE

ABSTRACT

The study assesses the exploration of Ancestor Christology in contemporary African Christianity against the backdrop of the application of Logos Christology within the first three centuries AD of Graeco-Roman Christianity. This exercise is done with the perspective of the three stages involved in the conversion process of traditional thought in Christianity as identified by Andrew Walls, namely, missionary, convert and refiguration. The application of Logos Christology within these identified stages, from the foundation of the Gospel of John to Justin Martyr and finally Origen, reveals respective stages of Logos Christology, viz., suggestive, clarificatory or elucidative and innovative. The exploration of Ancestor Christology in Africa, when examined within the three stages of the process of conversion, can be seen as having gone through the corresponding three stages with its refiguration or innovative stage yet to be exhaustive. It is then argued that at the refiguration stage, Ancestor Christology should be more conscious of indigenous terminology of the term for 'ancestor' and also the translated Scriptures. In line with this, an Akan reading of the Prologue of the Gospel of John with the Logos (Asem) as subject matter is dialogued with the Akan conception of nana (ancestor) as conceptually delineated by J. B. Danquah. The Logos-Ancestor (*Nanasem*) discourse invites reflections from 'academic' and 'grassroots' levels as well as addressing some of the expressed limitations of Ancestor Christology that have usually stemmed from its non-indigenous terminology appropriation.

GASKIN, ROSS (1989)

**A CONTRAST OR THE KONKOMBA WORLDVIEW WITH THAT OF THE
PITJANTJATJARA, TOWARDS BETTER COMMUNICATION**

ABSTRACT.

The ethnogenesis of both the Konkomba people of North Eastern Ghana, West Africa, and the Pitjantjatjara of Central Australia, lies deeply hidden in the past. Both groups had perfected in arts and learning. Before white men invaded their isolation and introduced innovations which permanently changed their culture, they were passing on ancient art to the younger generations which required years of constant practice and learning. Initiation into candidacy for the degree in their culture was painful and drawn out. To graduate and become a senior could take almost a lifetime. As recently as the first half of this century, both groups were still nomadic hunters and gatherers, who moved constantly in search of food and water. They traded with neighboring clans and in the harshness of their environment pitted their wills against the elements. In spite of the similarities, and differences in patterns particularly in such areas as housing, acquisition of communications, rites of passage, and lineage or clan structure. During the latter half of the twentieth century, it has been the uncertain privilege of both groups to be confronted with dominant and civilizing and (albeit innovating) cultures and to interact with them. The manner in which this confrontation has taken place has had different impact in each case, so that many contacts are evident, not only in their ethnogenesis but also in their responses of confrontation. A period of integration of these two ethnic groups with the dominant Western civilization is currently in process. An understanding of the different reactions to this integration, with the resulting cultural compensations is the goal of this research.

GITHIGA, GIDEON GICHUHI (1997)

THE CHURCH AS THE BULWARK AGAINST EXTREMISM: DEVELOPMENT OF CHURCH STATE RELATIONS IN KENYA, WITH PARTICULAR REFERENCE TO THE YEARS AFTER POLITICAL INDEPENDENCE 1963-1992

ABSTRACT

This thesis discusses the Church and State relationship in Kenya since 1963. It seeks to establish that the Church in Kenya has acted as a defender of its members and the citizens against the extremism of the State. It pays attention to the following four periods: the missionary era, Kenyatta era, first Nyayo era and the second Nyayo era. The work is divided into ten chapters and the conclusion. The introductory chapter sets the argument, outlines the main themes, describes the chronology of political events and focuses on the metamorphosis of the Church's involvement in politics. Chapter two focuses on the genesis of the Kenyan Christian Church and is intended to explain the nature of the Church and State cooperation at Independence. Chapter three discusses the Church and State relation during the Kenyatta period. The analysis here shows that both the Church and the State had developed a real model of cooperation and the two institutions were in a learning stage of becoming truly African. Chapter four assesses the political reformation of the Kenyatta era by Moi, his successor, with the assistance of the Church through his Nyayo slogan. This period, known as the first Nyayo era, ends with consolidation of power on the presidency, after which the Church is seen reacting against the autocracy it helped to create. Chapters five, six, seven, eight and nine describe and analyse the reaction of the Church to the political upheavals of the second Nyayo era. While the first Nyayo era is seen as the consolidation of power on the presidency, the second Nyayo era is characterized by misuse of power by those in authority. Chapter five thus traces the broken cooperation between Church and State by the former's criticism of electoral amendments and the rigging of the 1988 general elections. Chapter six discusses some of the successes of the Church as a pressure group through the formation of the KANU Review Committee [KRC] to listen to people's political grievances. The Church's political involvement is evidenced by the launching of the programme of Education for Participatory Democracy [EPDP] by the NCCK. Chapter seven discusses the political crises created by the Government in resisting the wind of change on one side, and the Church, mainly the NCCK and other pressure groups, forcing in the change towards multiparty democracy. Chapter eight discusses the contribution of the Roman Catholic Church to political change. This separate discussion is made because the Catholics joined the NCCK churches in addressing political issues much later, but with a new and strong impact. We devote chapter nine to discuss the first multiparty general elections since Independence. The elections symbolized the democracy that the church leaders and other political dissidents had been fighting for, and the end of the Nyayo era. Chapter ten serves as a theological epilogue on the mission of the Church in Kenya. It discusses some of the features that enabled the Church to speak against the State's extremism. The conclusion summarizes the findings of the previous chapters, emphasizing the inseparability of religion and politics in African life, centrality of the Christian Church in bringing about political change in defending the people against political extremism, in particular through its testimony, its emerging theology and growing unity

GLASER, IDA JANE (1994)

AN EXPERIMENT IN CONTEXTUALISED COMPARATIVE HERMENEUTICS: A READING OF GENESIS 1-11 IN THE CONTEXT OF PARALLEL QUR'ANIC MATERIAL AND CHRISTIAN MISSION AMONGST MUSLIMS IN ELSWICK, NEWCASTLE UPON TYNE.

ABSTRACT

The context of inter-faith mission requires the Christian both to theologise and to minister on the basis of as much understanding as possible of the faith communities to which (s)he relates. It is inevitable that such understanding should be developed in comparison with one's own faith. If the basis of the Christian faith is seen as being found in the Bible, then the basis of theology will be its interpretation. If, further, the other faith is Islam, then the theologising will be in the context of comparison with the Qur'an. This thesis presents a response of a specific Christian reading a specific Bible passage in a specific context: of an evangelical Christian woman with Jewish ethnic roots reading Genesis 1v26-11v9 in the context of her ministry amongst Muslims in a mixed inner-city area of Newcastle upon Tyne, England. It uses methods borrowed from physical and social sciences to develop a comparative and reflective reading that both recognizes the Qur'an as the Book of local Muslim people and transforms the reader and her ministry. Personal and particular factors are systematically explicated and exploited, and the specific project functions as an experiment which contributes towards a wider model for comparative reading and theology. It raises general questions of interpretation, suggests principles for mission and produces a possible pattern for a contextualised, comparative hermeneutic,

GOMGNIMBOU, MOUSTAPHA (2004)

**LE KASONGO BURKINA FASO-GHANA DES ORIGINES A LA CONQUETE
COLONIAL (KASONGO BURKINA FASO-GHANA FROM ORIGINS TO COLONIAL
CONQUEST)**

NO ABSTRACT AVAILABLE

GYANG-DUAH, CHARLES (1996)

THE SCOTTISH MISSION FACTOR IN THE DEVELOPMENT OF THE PRESBYTERIAN CHURCH OF GHANA: 1917-1957

ABSTRACT

Though it was political reasons that caused the First World War its consequences were felt not only in the political realm but in the religious also. The political intrigues and the acrimony that culminated in the war generated intense enmity between Britain and her allies, on the one hand and Germany on the other in the process the Basel Mission was forced out of Ghana by the British on suspicion that the Mission, which had strong German connection had sympathies for Germany it was this action taken by the British had to oversee the work that had been done by the Basel Mission and the choice fell on the United Free Church of Scotland which was represented in Ghana by what came to be known as the Scottish Mission. The appearance of the United Free Church of Scotland on the religious scene of Ghana therefore is a classic example of how international politics and war affected and shaped world missionary outreach programmed in the early 20th century. The United Free Church accepted the challenge in spite of extreme financial and logistical problems face by the church at this time because it felt that the opportunity to come to Ghana was created by Providence from 1917 till 1950 when the church became fully autonomous therefore the United Free Church and its subsidiary body the Scottish Mission worked to preserve the gains of the Basel Mission and developed new structures and institutions to extend influence of the Presbyterian Church of Ghana and to make it an indigenous church. Though the Basel Mission was allowed to return to Ghana at the end of 1952, it was the Scottish Mission that continued to set the agenda for the church. Unlike the work of the United Free Church of Scotland in Jamaica or Malawi the work in Ghana was not originally planned within the scope of its world evangelistic.

HAMALAINEN, ARTO (2005)

LEADERSHIP: THE SPIRIT AND THE STRUCTURE MISSIOLOGICAL PERSPECTIVES FOR DESIGNING CHURCH AND MISSION BODIES

ABSTRACT

The tremendous growth of the Pentecostal-charismatic churches in the 20th century has caused a problem in how to balance a free flow of the holy spirit with necessary structures. A sound theological foundation presupposes that there is a collective empowering and culturally sensitive leadership. This research focuses on those features which can be observed in the Pentecostal traditions of Finland, Norway, and Sweden. As is typical for many mission's efforts, their practices have been transferred to the mission fields with very limited contextualization. The New Testament collective leadership model, with elders and deacons, is still valid for today. Mission organizations and national churches should be more concerned with structures that can affirm and support the unity of different local churches. Lack of such structures brings independent and isolated local congregations that can contribute to world missions in a limited way. Leadership is a broader question than that of defining a governance system. Churches must find a balance between visionary leaders and assisting managers. The main purpose of leadership is to empower people to build the body of Christ. Because mission work is now understood as being from everywhere to everywhere, culturally intelligent coaching is needed. New sending countries are especially in need of relevant structures, but at the same time, old mission countries have become stagnated without having an attitude of life-long learning. This dissertation demonstrates that it is possible to build clear structures while maintaining the leadership of the holy spirit

HANEY RICHARD L. (2004)

MAPPING MISSION AS TRANSLATION WITH REFERENCE TO MICHAEL POLANYI'S HEURISTIC PHILOSOPHY

ABSTRACT

My thesis proposes a theological conceptualisation for understanding gospel and culture relationships in the field of Christian mission. I begin by investigating whether the missiological categories of contextualisation and inculturation are adequate for describing how the Christian gospel is offered from one culture to another. Can the categorical metaphor, 'translation,' construed conceptually rather than linguistically, add a more fruitful and comprehensive way of understanding how the Christian message is transmitted across cultures? I contend that 'mission as translation' incorporates numerous features of contextualisation and inculturation, yet avoids weaknesses of those two interpretations. The incipient theory of mission as translation has been articulated by mission historians, Andrew Walls and Lamin Sanneh, and theologian Kwame Bediako. I use reading of key texts of these scholars to build a conceptual approach to mission as translation. I contrast their translation principles with the work of two Roman Catholic missiologists, Stephen Bevans and Robert Schreiter, proponents of mission as contextualisation. In developing the argument for my thesis, I explore insights gleaned from studying linguistics, hermeneutics and translation studies. I go on to identify three 'linguistic translation' features: similarity and difference, transformation, and multiplicity, and then apply Eugene Nida's communication theory to missional translation. Drawing on heuristic insights from Michael Polanyi, I take Nida's translation theory further and suggest that relevance theory, interpreted by Ernst-August Gutt, provides a way forward in translation studies. I argue that Polanyi's notions of discovery and indwelling offer methodological categories to describe how a mission translator pays attention to cultural particulars and integrates them into perceived meaningful patterns. I use Polanyi's notion of the tacit dimension as the primary hermeneutical tool in understanding mission as translation. Finally, I test mission as translation by applying it to three case studies and conclude by discussing the three 'linguistic translation' features in light of Christian mission.

HILL, HARRIET SWANNIE (2003)

COMMUNICATING CONTEXT IN BIBLE TRANSLATION AMONG THE ADIOUKROU OF COTE D'IVOIRE." FULLER THEOLOGICAL SEMINARY, SCHOOL OF WORLD MISSION

ABSTRACT

The code model of communication theory, which nurtured Bible translation theory, perceived that meaning was encoded in the text. Context did not have a formal place in the theory. Relevance Theory shows that context plays as important a role in communication as the text; then it goes on to explore how context functions. Applying these insights to the Bible translation task significantly enhances communicative success. In this research, I explored the contextual assumptions evoked by 4 Gospel texts for the first receptors. I compared these assumptions with those evoked by the texts for the Adioukrou of Cote d'Ivoire. Where the Adioukrou lacked the intended contextual assumptions, I prepared contextual adjustment materials in two forms: as footnotes to the translated text and integrated into the text in a narrated story form. I tested the impact of these contextual adjustment materials on comprehension in 270 interviews, using the texts in both written and oral forms. The research led to the development of a theoretical model for dealing with context in cross-cultural communication. Receptors access only that part of their cognitive environment they believe they share with the communicator-their mutual cognitive environment. They must both have the intended contextual assumptions and believe that they share them with the communicator for them to be part of the mutual cognitive environment. This results in 4 possibilities: sharing assumptions and knowing it, sharing assumptions and not realizing it, not sharing assumptions but thinking they are shared, and not sharing assumptions and knowing it. The theoretical model proposes strategies so that the secondary receptors' mutual cognitive environment resembles that of the first receptors. Identifying and adjusting contextual mismatches has a very positive effect on comprehension. Footnotes and the narrated text were equally successful means of delivering the contextual intonation. The ability to read Adioukrou was the second most important factor impacting comprehension. The Adioukrou words used for God and the devil give evidence of the way the biblical context reshapes the definition of local categories, with the end result of transforming the worldview. The fabricated expressions used for evil spirits and angels provide a contrast. Even after eighty years, they are still not integrated into Adioukrou reality.

HINKON, ISAIAH BAKO (2014)

THE THEOLOGY AND PRACTICES OF THE EMERGING GIDAN ADDU'APRAYER HOMES IN WUKARI AND ITS ENVIRONS: CHALLENGES AND IMPACT ON CHURCHES AND SOCIETY

ABSTRACT

This study examines a new indigenous movement, the Gidan Addu 'a Prayer Homes that emerged in the early 1990s from the Christian Reformed Church of Nigeria (CRCN), one of the earliest mission-founded churches in Wukari, in the eastern part of the Middle-Belt, Nigeria. The movement develops a new set of practices for healing, exorcism and other such interventionist ministries through the synthesis of biblical and primal worldviews. In its emphases and tendencies, it claims to be charting a new course in interpreting and making the Christian faith meaningful. The movement claims to be presenting new forms of Christian religious innovation that resonate with traditional notions of mystical causality and how to respond to its perceived effects on victims. The mission-founded churches like the CRCN, for example, consider the theology and practices of the Gidan Addu 'a lay charismatic leader as inclining to falsehood, and as advocating social disharmony in the society. Nonetheless, none of the mission-founded churches (CRCN and others) has ever undertaken any in-depth study of the Gidan Addu 'a since its emergence. Yet, they condemn its theology and practices. This study sets to provide accurate information about the underlying beliefs and practices of the Gidan Addu 'a. The study investigates the ministry of individual Charismatic lay leaders of the movement. It analyses the underlying influences on the thought of each lay leader by tracing each Charismatic lay leader's religious roots back to their extended family bloodline. The resultant effect is that the affinity between primal and Christian worldviews played a major role in the charismatic leaders' innovation in charting a new way of creatively indigenizing Christian faith. The movement uses the Bible alongside perceived spiritual experiences to legitimize its beliefs and practices. The study shows how each charismatic leader has a particular way of modifying the interpretation of indigenous concepts as each one attempts to synthesize primal and Christian worldviews. This movement, to a large extent, has a Christian orientation; yet it appears as a 'modernized witch-hunting' or a 'modern divination' movement, which in some ways, consciously or unconsciously, yields to the supernatural worldview undergirding African life experiences. This thesis discusses the challenges and impact of the movement and its future prospects. It further discusses a way forward for the Evangelical churches, as they respond to and engage with issues pertaining to mystical powers as understood in the primal context. The study concludes by calling the attention of the Evangelical church bodies not to willfully gloss over issues of 'power' since they are pertinent issues in the lives of African evangelical members.

HOWELL, ALLISON MARY (1994)

THE RELIGIOUS ITINERARY OF A PEOPLE: THE IMPACT OF THE CHRISTIAN GOSPEL (WE Chonga) ON THE KASENA OF GHANA FROM 1906 TO 1992

ABSTRACT

The Kasena in northern Ghana first encountered Christian missionaries in 1906 and so began to hear about We chonga (God's way). For 50 years, the Roman Catholic Church functioned alone among the Kasena. Over this time most Kasena perceived We chotja to be the “white man’s religion” and largely irrelevant. Of those who became Christians many appeared to live a dichotomous life. They attended church on Sundays, requesting prayer and Mass be said for their crises and problems, but also sought to resolve issues through divination and traditional means which the church had condemned. From the 1950s, Kasena began to change their perception and acceptance of We chonga. This period is also marked by the entry of new churches into the Kasena homeland, exposure to new aspects of the Christian message and increased Kasena migration to the south of Ghana. This study attempts to understand from the Kasena their reasons for accepting We chonga and to discover in what ways they perceive it as relevant to their world and in the context of their family and daily life. The study initially identifies the historic, environmental and socio-political context of the Kasena. It explores Kasena organization of social and family life, and the way they seek to live in their environment, to resolve some of their problems and clarify issues, with a view to gaining insight into their ideas and beliefs about life and the transcendental realm. There follows a study of Kasena stories of conversion, the establishment of churches through archival and literary sources and 185 unstructured, open-ended interviews with men and women in different churches and communities. The most significant problems and issues Kasena face, as well as questions they ask each other, are identified through archival material, personal observation, discussion, interviews and from information provided by eighteen church leaders from six denominations who recorded problems and questions addressed to them personally or which were raised in the context of church meetings. Christian reactions to resolve or manage a selected number of these problems, issues and questions are examined through 195 intensive open-ended interviews. The results of the interviews and analysis of selected stories, songs, proverbs, prayers, sermons, and “testimonies” provide an insight into the emerging Kasena Christian thought and theology. The process may enable us to develop a framework to explore the early stages of Christian development in other places and periods of time as diverse as the Bobo of Burkina Faso and the Franks, Angles and Saxons of Europe.

ISHOLA, SOLOMON ADEMOLA (1992)

TOWARD A CONTEXTUALIZED MISALOLOGICAL APPROACH TO THE YORUBA RELIGION-CULTURAL MILIEU

ABSTRACT

The concern of this study is to develop a contextual approach to the Yoruba worldview. The need for the study emanates from the recurrent situation in which average Yoruba Christians revert to the traditional practices in times of life's crises. The thesis defines and critiques the concept of contextualization. Contextualization models are analyzed, including the mission theories of the Roman Catholics, the ecumenical Protestants, and the evangelical Protestants. Four models of contextualization are examined. It is concluded that the synthetic model best describes the concept of contextualization as it treats biblical text as basic, while taking the sociocultural context seriously. In the discussion, the dynamics of syncretism receive analysis. Chapter 2 begins with a critical overview of the early descriptions of the African traditional religions. Continuing, the chapter analyzes and critiques the Yoruba religion-cultural milieu. The discussions include the main concepts within the Yoruba worldview. There was also analysis of the religious functions of diviners and the place of worship in the religious life of the Yoruba. These concepts are considered to have some points of contact with the biblical accounts; thus, they are valid and relevant in the process of theological contextualization. The concluding chapter posits a contextual approach to the Yoruba religion-cultural milieu, as informed by the preceding chapter. The foundation for a theoretical framework for contextualization calls for discerning God's message for the contemporary Yoruba worldview. The theoretical framework thus sees the interaction between the biblical text and the Yoruba context as crucial in the process of contextualization. The chapter continues with the discussion of theological reflection upon the key themes in the Yoruba worldview. In order to make the gospel more relevant to the Yoruba people, four key hermeneutical themes are posited. These are: 1) the immanence of God in the world, 2) functional theocentric Christology, 3) a holistic pneumatology, and 4) a dynamic ecclesiology. The chapter ends with an analysis of the roles of the local contextualizers and theological institutions. Analysis of the latter indicate inadequacy and irrelevancy in preparing those people approach. who will implement the contextual for the Yoruba.

JENNINGS, BRIAN KEITH (2007)

CHRISTIAN VIRTUE IN A WEST AFRICAN CONTEXT: A STUDY OF THE INTERACTION AND SYNTHESIS OF METHODIST AND FANTI MORAL TRADITIONS AS A MODEL FOR THE CONTEXTUALISATION OF CHRISTIAN ETHICS

ABSTRACT

This thesis explores the use of Alasdair Macintyre's tradition-based model of ethics as a heuristic tool in analyzing the contextualization of Christian ethics. Ethical contextualization is thus understood as the interaction and synthesis of particular Christian moral traditions with the moral traditions they encountered in the different cultures where the Christian faith was established. This study focuses on the interaction of the Methodist moral tradition with that of the Fanti people of Ghana. The argument begins with the contention that morality in African cultures may be better understood as discrete traditions in the light of Macintyre's model. This claim is substantiated by a reconstruction of the Fanti (Akan) moral tradition in terms of its practices, virtues and ends. A detailed historical study of the interaction of the Methodist and Fanti moral traditions within Ghana indicates that a synthesis between these traditions has occurred at the level of leadership practice and virtue. The findings of field research conducted among Fanti traditional rulers and Methodist ministers suggests this synthesis is continuing, and probably extends to other areas of moral practice, and even to the heart of each moral tradition. Taken together historical and empirical research provides credible evidence that a Fanti-Methodist moral tradition is emerging out of the encounter between the two traditions.

KLATT, WERNER (1996)

HERMANN GUNKELZU SEINER THEOLOGIE DER RELIGIONSGESCHICHTE UND ZUR ENTSTEHUNG DER FORMESCHICHTLICHEN METHOD (HERMANN GUNKEL ON HIS THEOLOGY OF RELIGIOUS HISTORY AND THE EMERGENCE OF THE FORM-HISTORICAL METHOD)

NO ABSTRACT AVAILABLE

KNIGHTON, BENJAMIN PAUL (1990)

CHRISTIAN ENCULTURATION IN KARAMOJAY UGANDA VOL 1 & 2

ABSTRACT

The thesis aims to clear the ground from a Christian local theology in Karamojong, the remote, north-eastern in Uganda. Cloud of reluctance to articulate spiritual in local tradition to strangers has been contacted by gathering disclosures given to a wide variety of observers. These are considered within the whole history and culture of the Karamojong, so as to perceive the sacred in, as well as beyond, the profane. Virus, the belief system encountered by Christian mission is exposed. Part I introduces culture as an organizing category and defines enculturation as both, appropriation, and the variation of a culture, by those in it compass. Part II outlines a history of Karamojong and the Karamojong highlighting contracts will other-peoples Part III surveys ethnographic treatment of Karamojong, and sets out Karamojong culture with emphasis on religion. Part IV relates class-cultural attempt at communication in Karamojong, concentrating upon Anglican mission and seeking to explain its lack of obvious impact. Part V concludes that Christians mission in Karamojong has tried to replace the traditional culture, and, attempt, had enculturated a few converts into Western lifestyle, who are in the eyes of ordinary people, no longer Karamojong. The analysis calls for a reappraisal of Christian Mission and its relationship to a traditional African people. A full bibliography for Karamojong is attempted.

KOMBO, JAMES OWINO (2000)

THE DOCTRINE OF GOD IN AFRICAN CHRISTIAN THOUGHT: AN ASSESSMENT OF AFRICAN INCULTURATION THEOLOGY FROM A TRINITARIAN PERSPECTIVE

ABSTRACT

Christian faith knows and worships one God known in the Son and in the Holy Spirit. In his revelation, the Father is depicted as being from Himself, the Son as eternally begotten from the Father and the Holy Spirit as eternally proceeding from the Father and the Son. This is what Christian thought means by the doctrine of the Trinity. Although Christian orthodoxy holds the doctrine of the Trinity, the intellectual tools used to capture and convey it vary depending on the epoch, cultural context as well as availability of alternative intellectual images. This point is demonstrated well in Western Christianity. Western theologies exhibit three models of the doctrine of the Trinity: 'God as Essence', 'God as an absolute Subject', and 'God as Community in Unity'. These models can be explained by the influence of specific philosophical presuppositions preferred in certain contexts and at certain times. 'God as Essence' is constructed from the point of view of Neo-Platonism, 'God as an absolute Subject' uses the infrastructure of German Idealism, while 'God as Community in Unity' recovers and applies the conceptual tools of the second-century Greeks. Taking note of the theological methodology of Western Christianity and recognizing the intellectual resources in the African heritage, African enculturation theology has argued for the use of the conceptual framework of African peoples in the development of theology for African audiences. In an attempt to make a statement to the effect that African Negroes are not Neo-Platonists, German Idealists or the Greeks of the second century, and to demonstrate that the African Negroes do have a different ontology that can be deciphered, interpreted, and systematized in one common way, African enculturation theology has posited a simple identity between the African notions of God and God known in the Christian faith. This research assesses and finds inadequate the notion of a simple identity between the African concepts of God and the Christian understanding of God. In view of this it appeals to African enculturation theology to critically and creatively deal with the African Christians' understanding of God. This call means at least two things. Firstly, Nyasaye, Mulungu, Modimo and so on are to function as the conceptual gates for the Christian view of God. This calls for 'Christianization' of the African notions of God. Secondly, a 'Christianized' Nyasaye, for example, must for the Luo people mean God known in the Son and the Holy Spirit. The 'Christianized' Nyasaye must then make use of native metaphysics for the purpose of indigenizing or grounding it in the cultural milieu of the situation of reception. To achieve this goal, this research has located and proposed the NTU metaphysics, which is used widely by African Negroes. According to this metaphysics, God is not just a static 'substance', an authoritarian 'absolute Subject', or a mere relationship; God is 'Great Muntu'. The Son is God because he derives wholly from the whole NTU of the only 'Great Muntu'. The Holy Spirit is God because he has the NTU shared by both the 'Great Muntu' and the Son. The Father, the Son and the Holy Spirit are persons because the 'genuine muntu' in them is the 'Great Muntu', who alone is the ultimate person. Thus, the Father, the Son and the Holy Spirit are persons in the ultimate sense.

KPOBI, DAVID NII ANUM (1990)

CAPTIVE OF TWO WORLDS: JOHANNES E.J. CAPITEIN (1717-1747)

NO ABSTRACT AVAILABLE

KUDADJIE, PATRICK TETTEH (2022)

THE HOLY SPIRIT IN MORAL CHARACTER FORMATION: PERCEPTIONS WITHIN GHANAIAN PENTECOSTAL-CHARISMATIC CHRISTIANITY

ABSTRACT

The thesis examined the perceptions of the Holy Spirit in moral character formation within Ghanaian Pentecostal-Charismatic Christianity. It investigates whether Pentecostal-Charismatic Christians are conscious of the Holy Spirit in moral character formation. We observed that although Pentecostal-Charismatic churches teach that the Holy Spirit endows believers with charismatic gifts as well as the power to live a Christ-like life, their adherents were largely attracted to the former. We viewed this as a contributing factor to the separation between Christian spirituality and social morality which has become a common feature of African Christianity. In carrying out the study, one hundred and fifty (150) respondents were drawn from three Pentecostal-Charismatic Churches namely; Assemblies of God, Ghana, The Church of Pentecost (COP) and International Central Gospel Church (ICGC). The findings revealed that the majority of the respondents were not conscious of the work of the Holy Spirit in moral character formation. Rather, they were more conscious of the ministerial or charismatic functions of the Spirit. Some factors that have influenced this notion were identified and discussed. They include misconception of church theology, “Pulpit theology”, the influence of common Holy Spirit-related texts, moral character as secondary work of the Holy Spirit, separating the work of the Spirit from that of Jesus Christ, understanding of who a spiritual person is and the influence of African primal consciousness. We indicated that the perceptions of the Holy Spirit in Ghanaian Pentecostal-Charismatic Christianity could affect their moral character formation. They are likely to concentrate on the ministerial functions of the Holy Spirit to the neglect of moral character function. Finally, we discussed the implications of the findings for Christian scholarship and mission.

LARYEA, PHILIP TETTEH (2006)

CHRISTIANITY AS VERNACULAR RELIGION: A STUDY IN THE THEOLOGICAL SIGNIFICANCE OF MOTHER TONGUE APPREHENSION OF THE CHRISTIAN FAITH IN WEST AFRICA WITH REFERENCE TO THE WORKS OF EPHRAIM AMU (1899-1995)

ABSTRACT

Ephraim Amu is a distinguished musician. He is well known for his advocacy on African tradition and culture. Amu's pride in the African personality has earned him a place in Ghana's hall of fame. It was in recognition of these achievements that his portrait was embossed on Ghana's highest currency, the Twenty Thousand Cedi note. But there is more to the Amu story. In this thesis I have drawn substantially on Amu's own works to demonstrate how, in fact, he is an exemplar of mother tongue apprehension of the Christian faith in Africa. Amu showed in his songs, diaries, sermons, letters, addresses and private papers that the mother tongue, in this case, Ewe and Twi can be used to express not only Christian experience but also to formulate theological ideas in an innovative and creative ways. Amu's credentials as "African statesman" and "a self-conscious nationalist" owe not so much to Pan-African ideologies as his understanding of African culture and tradition from a biblical perspective. Amu believed that the entire universe, including the African cosmos, was created by God from the very beginning as *kronkronkron* (pure), *pepepe* (exact), and *fitafitafita* (without blemish). He wrestled with the problem of (evil) and how this may have polluted an otherwise unblemished creation. Amu also wrestled with the issue of human participation in God's work of creation and the extent to which humankind may have contributed to the desecration of creation. In spite of the pollution, Amu believed that creation can be redeemed and restored to its original status by cleansing with the Word of God and the Holy Spirit. This belief led him to adopt a positive stance towards African culture and tradition. Amu demonstrated this particularly in the use of language. Most of his sermons and notable musical compositions are in Twi or Ewe. He kept a diary in his mother tongue, Ewe, for almost seventy years. Amu demonstrated that by using indigenous African languages it is possible to make a fresh contribution to theological issues and thereby present African Christianity as an authentic expression to God and capable of contributing to world Christianity. Apart from language, Amu believed that other elements in the African tradition could be employed to express the Christian faith. It is in this regard that his contribution to Christian worship, particularly the use of indigenous musical instruments, must be appreciated. Amu's realization, that "There are deep truths underlying our indigenous religions, truths which are dim representations of the great Christian truths", led him to deal with the perception that Africa has nothing to offer to world Christianity. Through Amu's work the Christian faith in Africa can be viewed as credible and self-authenticating, no longer to be judged by European and Western value setting.

LEE, BRIGHT MYEONG-SEOK (2018)

THE DEVELOPMENT OF ECOTHEOLOGICAL THOUGHT IN KOREA: AN ANALYSIS OF PRIMAL AND CHRISTIAN PERSPECTIVES

ABSTRACT

The thesis explores the development of Eco theological thought in Korea from primal and Christian perspectives. The interpretative framework draws from the three areas: Primal Religions, Eco theology and History. The research relied heavily on primary sources. Only five interviews were conducted related to specialists in the field. The thesis examines how primal religious thoughts and engagements developed in the primal context of East Asia in general and ancient Korea in particular. Korean primal views interacted with ecological and climatic conditions of the time. I analyze pre period from the 12th to the 18th century which was characterized by abdominal climate changes. Pre-modern Korean people sought to find whose fault had brought wrath of Heaven on them and the sought to appease Heaven for intervention. They developed an apocalyptic vision of life. Their quest for peace with Heaven resulted in a responsible Eco theology and provided a viable alternative interpretative framework for the people to engage the realities of the time. In the 19th century, the Nee-Confucian social hierarchical structure resulted in social discrimination in Korean society which contributed to an ecology crisis because of inequality of distribution of common resources. As a result of Tonghak movement emerged during this time with an egalitarian message to urge its members to maintain harmonious living relationships with all forms of life in nature. The 20th century saw many theological currents including Western missionary theology, Minjung theology and Prosperity theology. Each paid little attention to the ecological crisis at the time. In the last two decades of the twentieth and in the twenty-first centuries many environmental groups and Eco theologians emerged to respond to environmental issues. However, their quest for an authentic Eco theology focused on techno-scientific responses and was Westernized in orientation. With a few exceptions they seem to have neglected the Eco theological lessons that Korean forbears left them. The life Korean forbearers lived, particularly in Koeyo and Chason dynasties, present an alternative model that was more concerned about human and community-friendly approaches for effective management and sustenance for common resources. Throughout this thesis, I have underscored the importance of the primal religious heritage for the construction for an authentic Eco theology. This is because of the observation that the primal world-view particularly the Fengshui keeps resurging throughout Korean history to present. It continues to influence life and throughout in modern Korean and it serves as a window from which the Koreans perceive and interpret reality. By exploring the primal modern ecological context, Korean Eco theologians will not only connect to how ancient and pre modern Koreans tackled ecological challenges of their time, but also, they will from how their Chosang (ancestors) approached those challenges. With this primal insight 20th century Korean Christians will be better equipped to construct Eco theology towards a more sustainable and harmonious living relationship between humans and all life forms in nature.

MAGBA, ELIZABETH ANN (1995)

THE INFL CONSTITUENT IN THE MUNDANI LANGUAGE

ABSTRACT

This thesis is a syntactic study of the inflection constituent (INFL) in Mundani, a Grass field Bantu language of the Mbam-Nkam subgroup, spoken in the SW PROVINCE OF THE Republic of Cameroon. Chapter 1 briefly introduces the Mundai language and people; Chapter 2 summarizes relevant aspects of the modular system of Universal Grammar known as Government and Binding (GB) theory that forms the basic theoretical framework of the study, In other to place the INFL constituent within its wider syntactic context. Chapter 3 and 4 outline Mundai clause structure, including interrogatives, negotiation, and interesting deviations from basic SVO word order in Topic and Focus construction. The INFL constituent itself is introduced in Chapter 5 with two possibilities for syntactic analysis: i. As a single split constituent; ii. As two separate syntactic categories: Tense projecting to TP, and AGR projecting to AGRP. The evidence favors the second approach, which is adopted as a basis for discussion. Chapter 6 and 7 detail the content and syntactic properties of the category Tense, including the licensing of nodes in complex Tense constituents composed of several elements; the content and syntax of the category AGR are dealt in Chapters 8 and 9. In this case of AGR, two account of Switch Reference (SR) languages; the other in terms of Control Theory. Although the latter offers a more satisfactory account of AGR in this instance, the fact that both approaches can be applied to the Mundani data provides insight into the parallelism between SR and Control: notably, the binding relationships between two INFL components, the link existing between INFL, its Spec (subject) position and COMP, and the obligatory subject control resulting from these relationships. The concluding Chapter 10 summarizes evidence to show that INFL is not a single functional category, but rather a complex of different kinds of functional category, each of which forms the head X of its own XP projection. Two problems remain partially unresolved. Firstly, there are difficulties in accounting satisfactorily for the “spread” of imperfective marking across “complex Tense” and the following main verb. Secondly, the proposed analysis of Mundani. INFL is an obstacle to a coherent account, of realis which falls under either TENSE or AGR across three different construction types.

MARKIN, AMOS JIMMY (2018)

SPIRIT AND MISSION: THE CHURCH OF PENTECOST AS A GROWING AFRICAN PENTECOSTAL DENOMINATION

ABSTRACT

There is an acknowledgment in the 21ST century of Pentecostalism's phenomenal growth and influence which has affected global Christian outreach and missions. African Pentecostalism, as part of global Pentecostalism is envisaged to have played an important role in this observation. The main focus of this thesis is that the experience and transformative factor of the Holy Spirit in the life of the individual adherents and the corporate church is the major factor among other religious, missiological and theological factors promoting this growth. This thesis has engaged a historical-theological analysis of the growth and missions of the Church of Pentecost, an African independent indigenous denomination, as a local version of African Pentecostalism to generate and discuss the factors which promote this growth. This has been done through using a qualitative research method such as interviews and reliable literary works. The research has shown that in the CoP particularly, the religious factors accounting for its global growth include its: Functional Ministries, Church Governance, Administration and Finance; Pneumatic Phenomena (Holy Spirit Baptism, Signs and Wonders and Prayer Camps), Indigenous Leadership, Manpower and human resource development, Training and Education, Social Services, Print and Electronic Media, Estates and Ecumenism. The CoP's major strength and focus for growth has been on "conversional" growth through soul winning evangelization. The success of the CoP's international missions can be attributed partly to the conscientious supervisory role of the International Missions Director in terms of pastoral care, effective administrative and monetary. The pattern of CoP's missions abroad is observed to go beyond "chaplaincy" and an intention for "reverse mission". The trend suggests a deliberate intention for foreign mission. The CoP uses its presence in the Northern hemispheric locations as a platform to launch missions in other locations in the global divide. Theologically, the CoP bound up the experience and theology of the Spirit, with other Christological teachings expressed in its tenets of beliefs, practices and other characteristic ethos expressed as its spirituality to promote her growth. This thesis has drawn attention that in this era, Pentecostalism, such as is practiced by the CoP, is moving beyond translating the message into transmitting the Spirit in its global missionary endeavors.

M'BARA, PLAISANCE RIVOLI (2022)

A THEOLOGY OF RECONCILIATION FROM AN AFRICAN CHRISTIAN PERSPECTIVE: EXPLORING THE CONTRIBUTION OF ZO KWE ZO, SORE, AND MBUKI TO THE RECONCILIATION PROCESS IN CENTRAL AFRICAN REPUBLIC (CAR)

ABSTRACT

The thesis examines the potential of indigenous concepts and/or practices to contribute to the process of sustainable peacebuilding and how countries like Central African Republic (CAR) can apply them as alternatives to the methods implemented so far in the search for reconciliation. It explores the concepts of Zo Kwe Zo ("A human being is a person"), Sore (the tree of reconciliation) and Mbuki (blood brotherhood), which highlight the values of humanity, truth, justice, forgiveness, peace and reconciliation. The concepts provide good basis for a theology of reconciliation in the CAR context. The fields of study of the thesis include primal worldview and spirituality, Gospel and culture, personhood, and peace and reconciliation. The thesis argues that understanding these concepts and practices within the above framework enables methods that contribute to peace and reconciliation. The research applied qualitative method and used secondary and primary sources including archival sources, individual interviews and focus group discussions. Semi-structured questionnaires guided the interviews through the action research method. This method consisted in being both an "insider" but also an "outsider" in the researched communities. As an insider, I identified myself as a member of affected communities to understand people's traumatic experiences and to reflect on solutions to propose. However, as an outsider, I have tried to maintain objectivity in my research in order to look critically at the issues. Three points constitute the key findings of this thesis. Firstly, like Ubuntu, Gacaca and Fambul Tok, Zo Kwe Zo, Sore and Mbuki are part of primal worldview and spirituality in traditional CAR societies. Secondly, Jesus can fulfil the meanings of Zo Kwe Zo, Sore and Mbuki. Third, when turned to Christ through conversion, Zo Kwe Zo, Sore, and Mbuki can contribute to reconciliation.

MENSAH, ROBERT AGO (2020)

AN EXAMINATION OF PAUL'S ETHICS (PARAENESIS) IN GALATIANS 5: 19-23 FROM GA CHRISTIAN PERSPECTIVE: ISSUES EMERGING FOR GA CHRISTIAN SPIRITUALITY AND ETHICS

ABSTRACT

The main thrust of this study is to understand how the Ga Christian reads and interprets Paul's paracentesis in Galatians 5: 19-23 drawing essentially on his or her indigenous resources such as the various Ga Bible translations as well as on other local aids such as Ga dictionaries, folklores, proverbs, prayer texts and so forth. It appears this particular periegetic text composed by Paul is a well-thought-out one. He uses two contrasting metaphors namely, *Mumɔ le: yibii* [the fruit of the Spirit, vv. 22-23]) and *heloo le nitsumoi* [the works of the flesh, vv.19-21]) to present a paraenesis made up of fifteen vices and nine virtues. Using Ga indigenous words to explain each of the items in the paraenesis makes the Ga Christian (*kristofonyo*) realize that the issues Paul is raising in Galatians have strong resonance with his or her primal spirituality and ethics. Consequent upon this, I devote substantial attention to Ga spirituality and ethics. This brings to the fore the fact that Ga worldview is well structured and it consists of a Supreme Deity called *Nyonmo*, lesser deities known as *jemawɔji*, and ancestral spirits called *blematsemei* (or *niime* and *naameilataamei* and *naameii*). The study also focuses on the Ga high priest, the *wulomo*. He is the official mouthpiece of the *jemawɔji*. The Ga seem to have a complex pneumatology because they use different indigenous terms to denote "spirit." These are *mumo*, *kla*, *susuma* and *sis*. The thesis discusses the unique meanings and applications of each of these words in Ga pneumatology. As regards Ga ethics it has been revealed that it is largely informed by their understanding of character. The study, therefore, discusses the Ga notion of character using three of their indigenous words, namely *jetjba*, *suban* and *yibii*. Finally, the study looks at the implications the *kristofonyo* can derive from the paraenesis. It recognizes the fact that the Ga embraced Christianity several centuries ago. Therefore, engaging the paraenesis using the Christian Scriptures the *kristofonyo* can draw a number of implications from it. The Ga concept of God, deities, ancestral spirits, priesthood and human spirit are influenced in one way or another. The study also reveals that there are implications for the way *kristofonyo* sees the natural nexus between morality and spirituality, character and his or her interpersonal or community life. The character of the *kristofonyo* does not exist in isolation but it is inspired by a number of factors particularly the Holy Spirit or the flesh and his or her character determines how his or her interpersonal or social life is organized or shaped. All these components, that is, the nexus between the morality and spirituality of the *kristofonyo*, the character of the *kristofonyo* and the interpersonal life of the *kristofonyo*, are linked together, meaning that they do not exist or operate disparately.

MOHR, ADAM (2008)

**THEIR JOURNEYS WERE NOT WITHOUT DEMONIC CONFRONTATION":
HEALING AND MIGRATION IN THE PRESBYTERIAN CHURCH OF GHANA**

ABSTRACT

How have discourses and practices of healing, considered a hallmark of African Christianity today, changed over time and space within the oldest church in Ghana? Drawing on ethnographic and archival research in Philadelphia; New York; Accra, Ghana; and Akropong, Ghana, this study examines Christian therapeutic practices within the Presbyterian Church of Ghana (PCG) both historically and ethnographically. Historically, I examined therapeutic shifts within the PCG that corresponded to the large-scale migration - from established towns to new cocoa farming villages during the first half of the 20th century. Ethnographically, I studied continuities and disjuncture's in the process of replicating healing practices, instituted in the PCG, within the Ghanaian Presbyterian community in the US, which constitutes a second great migration in the latter half of the 20th century and into the 21st century. Missionary discourse and practices within the PCG shifted by the end of the 19th century from incorporating local Akan therapeutics to solely relying on biomedical means of healing. Young Ghanaian Presbyterians, who migrated in droves to cocoa farming towns in the first half of the 20th century, joined healing-centered churches such as faith tabernacle and its Pentecostal branches which offered healing and protection from malevolent spiritual agents. The PCG at this time denied the existence of malevolent spiritual forces and offered to means of protection from them. Beginning in the 1960s and into the 21st century, the PCG began incorporating healing practices into the church as many of its members simultaneously began migrating to North America. By the 1990s, a network of Ghanaian Presbyterian immigrant churches emerged in the US. Within Ghanaian Presbyterian churches in the US, the same diagnostic procedures and healing practices have been replicated in order to combat the same afflicting ages, particularly witches. But within this new cultural context, areas of divergence exist too. Most notably, there is a high rate of male spirit possession, while many women enjoy leadership positions within the churches and the deliverance ministry in particular, the inversion of gender roles within the religious sphere is a byproduct of an increase in social power of Ghanaian Presbyterian women resulting from their economic advancement in the health care industry.

MOTSEBO, SAMUEL (1980)

L'EGLISE ET LES SOUFFRANTS: DE LA PRATIQUE ECCLESIALE FACE A LA SOUFFRANCE (THE CHURCH AND THE SUFFERING: ECCLESIAL PRACTICE IN THE FACE OF SUFFERING)

NO ABSTRACT AVAILABLE

MURIMI SUSAN W (2003)

**THE CHANGING FACE OF CLASSICAL PENTECOSTALISM IN KENYA SINCE 1910:
AN EXAMINATION OF HISTORICAL, RELIGIOUS AND CULTURAL DYNAMICS.**

ABSTRACT

The phenomenal growth of Pentecostal Christianity globally has elicited a lot of interest among scholars and practitioners alike. This study was part of that growing interest in Pentecostal studies globally and at local levels. The general objective of the study was to sketch the beginnings and development of Classical Pentecostalism in Kenya since 1910. Secondly, the study sought to outline some of the key changes that have taken place in Classical Pentecostal Christianity in Kenya in terms of its theology, spirituality and practices, demography and social action. The overall goal of the study was to examine the interplay of dynamics which have contributed to these changes. These were historical, religious and cultural dynamics. Subsequently, a historical and theological conceptual framework was employed in interpreting the changes. The study utilized both a historical and survey approach in order to explore the trends and shifts in Classical Pentecostal Christianity. Archival sources were to a great extent relied on in the acquisition of historical data. Through purposive sampling, six churches were selected for observation which provided vital data on current practices and trends. Questionnaires were administered to members of the sampled churches. In addition, in-depth interviews with pastors and lay leaders from the sampled churches were carried out. Data collected through the various methods was analyzed in a descriptive manner. The findings of the study showed that while doctrinal teachings of Classical Pentecostals have largely remained, there have been notable changes in their theological interpretation and emphasis. The study noted a direct correlation between theological emphasis and practices. It also established that factors such as pre-Christian religious past, socio-economic and political contexts, national demographic trends, globalization, cross-cultural and cross-denominational interactions, media and church institutionalization have contributed to the changes in Classical Pentecostal Christianity. Based on these findings, implications for the wider Christian mission were derived. These are: Christian mission and politics are mutually affective, the success of Christian mission is founded on both charisma and organization, no single Christian expression is immune to outside stimuli, and that the media is an indispensable tool in Christian mission in the 21st Century, among others. In addition, recommendations such as reconstruction of Classical Pentecostal histories, formulation of theologies in conformity to scripture and the Kenyan context and rethinking social engagement, among others, were given to Classical Pentecostals in Kenya. Finally, suggested areas of further studies were made.

MWAURA, PHILOMENA NJERI (2001)

A THEOLOGICAL AND CULTURAL ANALYSIS OF HEALING IN JERUSALEM CHURCH OF CHRIST AND NABII CHRISTIAN CHURCH OF KENYA

ABSTRACT

This study investigates the continued proliferation, appeal and impact of African Instituted Churches in Kenya that concentrate mainly on the healing ministry. It undertakes an analysis of the healing beliefs and practices of Jerusalem Church of Christ and Nabii Christian Church of Kenya. These churches emerged in Kenya in the 1980's through African initiatives. They are part of the Holy Spirit Movement of Western Kenya that has its roots in the Holy Spirit revival in the Friends African Industrial Mission and the Pentecostal Assemblies of Canada in 1927 and 1930s respectively. The study is significant for it has shed light on the interaction between the way these two churches respond to and interpret the gospel message of healing, in the psycho• social and spiritual predicaments of their adherents. The churches have followers in parts of Nairobi, Western, Rift Valley and Central provinces. The study employed a case study methodology. The study sample comprised leaders and members of JCC and NCCCK selected on the basis of gender, age, educational background, position in church and length of membership. In the sample too, were people who have experienced healing and others who have not. The instruments used to collect data were interview schedules, participant observation and checklists for focus group discussions. A total of 138 informants were interviewed. From the data analysis the study has shown that these churches' understanding of health, illness and healing is influenced by both African religion-cultural and biblical backgrounds. This is the basis of their appeal to people of all walks of life in Kenya. In these churches culturally perceived illnesses for example those arising from witchcraft, sorcery and other mystical factors are acknowledged and addressed. Healing is mediated in a manner understandable to the people, for the prophet-healer and patients share a similar assumptive world and healing is also mediated in a caring and loving communal context. Healing is conducted in the name of God the Father, Jesus and the Holy Spirit. The study has shown that the JCC and NCCCK have made a contribution to an understanding of the theology of healing from an African perspective and the affirmation that sickness is part of the evil activity at work in this fallen world. Healing is also mediated in a holistic manner that takes into account all levels of being, namely; physical, mental, psychological, spiritual, social and environmental. This is an approach that is evident in both traditional African and Judea-Christian contexts. The study has revealed that healing in the JCC and NCCCK context means salvation, liberation, coming to understanding, catharsis, and transformation. It also has an imminent, transcendental and eschatological dimension. From the findings, the study concludes that for the Church in Africa to provide a holistic, effective and meaningful healing ministry, it needs to take the African concepts of health, illness and healing seriously. On the strength of these findings and conclusions, the study recommends the evolvement of a holistic, multi-dimensional and multi-sectoral healing ministry by the Church that addresses social, physical, cultural, spiritual, medical, psychological and environmental needs. Negative aspects in the healing beliefs and practices of JCC and NCCCK particularly over spiritualization of evil and employment of traditional healing methods and perceptions that contradict the gospel message, need to be addressed and curbed. The study also recommends that the Kenyan Government should address the economic, social and political issues that necessitate a search for integral healing.

NANTOMAH, JACOB JAMANI (1982)

JESUS THE GOD-MAN: THE DOCTRINE OF THE INCARNATION IN EDWARD IRVING IN THE LIGHT OF THE TEACHING OF THE CHURCH FATHERS AND ITS RELEVANCE FOR A TWENTIETH CENTURY AFRICAN CONTEXT.

ABSTRACT

Irving's doctrine of the incarnation stems from his doctrine of the fall. The fall had devastating effects on human nature. Man's will, reason and understanding became subjected to his bodily desires and the whole of man's nature became corrupt in the sense of always turning towards sin. The enslavement of human nature to sin is such that Irving freely refers to human nature as that sinful stuff; but he does not by this identify sin with the nature itself. At the incarnation, Christ took human nature in exactly the same condition in which it is after the fall. His main point here is that there is no difference whatsoever between the humanity of Christ and ours, except our sin; that in order to reconcile us back to God He needed to become exactly what we are. This teaching led to his condemnation as a heretic. However, the same kind of teaching on the true humanity of Christ can be traced to the Church Fathers. Both Irenaeus and Athanasius emphasized the true humanity of Christ as Irving does. Although they do not use the exact terminology of "fallen human nature", their teaching is essentially the same. Gregory of Nyssa is the clearest in this teaching with the exact terminology that Christ assumed fallen human nature in order to redeem the whole man. Finally, in an African situation where life is marked by fear of witches and other spiritual and human forces, the doctrine of the incarnation as taught by Irving and the Fathers is good news indeed.

NEWMAN, LASCCLLCS GEORGE (2007)

A CRITICAL ANALYSIS OF THE PARTICIPATION OF WEST INDIANS AS AGENTS OF CHRISTIAN MISSION IN THE WESTERN MISSIONARY ENTERPRISE IN AFRICA IN THE NINETEENTH-CENTURY, WITH SPECIAL REFERENCE TO THEIR CONCEPTION OF CHRISTIAN MISSION'

ABSTRACT

This study examines the phenomenon of African West Indians participating as agents of the western missionary enterprise in Western Africa in the mid-nineteenth century, it takes a comparative look at three of five missionary projects which took African West Indians to Western Africa between 1841-1897 and evaluates their participation against the background of various attempts to remedy Africa in the mid-nineteenth century. Various issues including the interplay between religion and identity, race and empire, margin and metropole are examined and assessed against their impact on the dynamics of the African West Indians' participation and outcome of the project. The three projects in this study are the Basel Mission to the Gold Coast, the Baptist Mission to the Cameroon, and the Anglican Mission to the Rio Pongas (now Gambia). As deliberate, volitional initiatives from the newly established West Indian church, their engagement as a marginal group of people in what was considered a European and American project has raised historical questions about their suitability, motivation, and contribution, if any, to the enterprise. The study therefore investigates their participation in Africa and explores ways in which in addition to their existential formation in the West Indies, encountering Africa may have further shaped their conception of the missionary enterprise which they had embraced and to which they sought to contribute. Questioning the historical interpretation of their participation in Christian Mission Africa in the nineteenth century, as that of 'nostalgic exiles' in a mythic pursuit of an imagined homeland, or as misguided adventurers in pursuit of personal career advancements, the study proposes instead that the African West Indians engagement in Africa was a pursuit to further the emancipation dream for themselves and their fellow Africans. Experience of Christian Mission in the West Indies and encounters in Africa appeared to have reinforced and shaped a conception of Christian mission as an agency of justice and freedom. This understanding of Christian Mission inherently involved personal, religious, and socio-political implications. It motivated a dynamic of engagement which enabled the missionary project in Western Africa to achieve its long-term goal of Christian transmission to sub-Saharan African soil. In the light of recent focus on the role of non-Western agents in the transmission of Christianity to Africa, this contribution from the margins of the British Empire in the British West Indies therefore warrants reinvestigation and reevaluation.

NGAINA, VELLAH TEMKO (2019)

**AN INVESTIGATION INTO THE STRENGTHS AND LIMITATIONS OF THE SABAOT
NEW TESTAMENT WITH SPECIAL REFERENCE TO SELECTED PASSAGES FROM
MARK, ACTS AND I TIMOTHY IN BIIBILYA NYEE TILIIL**

ABSTRACT

Despite increased interest within translation studies, evaluation of translation quality of Bibles in Africa after their launch has been somewhat under-researched, under-discussed and remains a largely ignored area. Previous discussions and investigations have suggested that some of the earlier Bible translations done by missionaries have gone through some form of evaluation though not in entirety. To date, scholars have not treated Bible translation criticism or evaluation in much detail, unlike other counterparts in translation studies. This thesis sought, therefore, to evaluate the Biibilya Nyee Tiliil (BNT) New Testament with the notion of finding out its strengths and limitations and whether the translated mother-tongue scriptures into Sabaot has met its purpose, especially after Sabaot had difficulty with the Kalenjin 'Standard Union' Bible. The study focused on selected Biblical passages from Mark 1:1-13, Acts 16:11-18 and I Timothy 5:3-16 in the New Testament of BNT and utilized and explored the integrated multi-disciplinary approach as an evaluation tool in Bible Translation Studies. The framework, which is embedded in biblical interpretation and merges insights from other disciplines, including translation studies and cultural studies. More so the evaluation shows how Mother-Tongue Biblical Hermeneutics approach can provide an alternative interpretation for the translated mother-tongue Bibles in Africa. The study identified some of the major strengths and limitations when the three translations BNT, BnT and K.NL differed from the Greek text in semantic interpretation, stylistic naturalness, grammatically and lexically. My examination of these differences revealed that BNT has more reader-friendly features, such as the use of vocabulary that is basic, familiar and contemporary to most Sabaot speakers. These features enhance the reading of the scriptures more naturally and in cases where there are difficulties, BNT borrows from Kiswahili. Other reader ability techniques utilized in BNT include its excellent format, its sectional headings, illustrations and glossary; however, some of the explanations in the glossary are limiting and hyphenation creates more hyphenated words and affects readability because Sabaot has overtly long words. The accuracy, precision and depth of the employment of indigenous theological words and concepts in Sabaot stood out as a major strength of BNT. The way in which the translators used gender-inclusive terms, unique orthography with grammatical tones and quotations also makes for clarity and easy reading.

NYARKO, ERNEST (2020)

EXPLORING AKAN (ASANTE) SEXUAL ETHICS FROM THE PERSPECTIVE OF PAUL'S THEOLOGY OF HUMAN SEXUALITY IN I CORINTHIANS 5-7

ABSTRACT

The Akan, like all human societies, also recognize the fact of human weakness; hence, sanctions have been put in place to prevent and deal with sexual sin - as understood by the Akan. Among the Akan, not all sexual activities are accepted. For instance, some of the unacceptable sexual activities or offences discussed in this study are, *mmogyadie/mmogyafra* (incest), *stwebentie/twcbenfie* (sexual intercourse with certain individuals other than those related by 'blood'), *brstwc* (sexual intercourse with an 'unclean' woman), *shshentwe* (sexual intercourse in the bush or leaves), *ohuhuladwaman* (prostitution), and *mmarima wone mmarima da, ne mmaa wane mmaa da* (homosexuality). In I Corinthians 5-7, Paul deals with a number of sexual offences and other social relations in the Corinthian Church. What seems to have triggered this whole discussion by Paul is a sexual offence committed by a man who is sleeping with his father's wife (S: I). Therefore, Paul, in discussing how this problem can be dealt with, takes up other sexual abnormalities and also proposes remedies for all the cases. The issues of marriage and sexual behavior discussed by Paul in the selected passages of 1 Corinthians 5-7 border on incest, adultery, prostitution, homosexuality, divorce, widowhood, virginity, and singleness. For Paul, an improper handling of these issues can potentially destroy the Corinthian Church and therefore he proposes a number of remedial steps that should be taken to address them. This study has explored Akan sexual ethics from Paul's perspective and found out the relationship between Paul's theology of human sexuality and Akan sexual ethics for the guidance of the church in its mission to the Akan. The study concludes with a call for a thorough inquiry into and understanding of the significance of the gospel, as well as understanding the historical and cultural contexts of the Akan for the interpretation of Akan realities and for the meaning of Akan Christian identity. The thesis, finally, makes some recommendations to enhance Christian scholarship and mission in Africa as a whole.

OBENG, MARTIN ADU (2018)

MISSION TO THE PALACE" IN THE ASANTE KINGDOM IN THE LIGHT OF A NARRATIVE READING OF 2 CHRONICLES 22:10 - 24:27

ABSTRACT

The history of the Church in Ghana cannot be told without due reference to the immense contribution that traditional rulers and royal families have made to its success. Even though these royals encouraged the propagation of the Gospel in their communities and also allowed their subjects to patronize the churches, schools and hospitals that were started by these churches, they have not received the commensurate support by the Churches, especially those who are Christian chiefs and queen mothers. Some churches, such as the Presbyterian Church of Ghana, hasten to admit into full membership these chiefs and queen mothers because of the rituals that accompany the chieftaincy institution. This work does a comparison between selected Old Testament concepts and what pertains among the Asantes of Ghana. These concepts include kingship as well as components of cultic life such as pouring of libation and the use of blood in sacrifices. Through a narrative-critical reading of 2 Chr. 22: 10- 24:27 as well as Contextual Bible Study and interviews some guidelines were identified to strengthen the relationship between the Church and the chieftaincy institution in the Asante Kingdom of Ghana in their quest for Christian growth. The findings showed that the Church could have a form of chaplaincy service captioned "Ministry to the Palace" to achieve this because it is viable. Further work could also be done on this ministry, as pertains in the Churches that are involved in this ministry as a means to deepening the relationship between the Church and the chieftaincy institution.

OFORI, SAMUEL (2017)

BUILDING BRIDGES BETWEEN THE ASANTE CHIEFTAINCY INSTITUTION AND CHRISTIANITY: THE RELIGIOUS RITUALS OF THE ASANTE CHIEFTAINCY INSTITUTION AND THE TRADITIONAL RELIGIOUS FUNCTIONS OF THE ASANTE CHRISTIAN CHIEF VIS-A-VIS THE CHRISTIAN FAITH

ABSTRACT

In the initial stages of the African context of Christian mission, there was lack of meaningful engagement between gospel and culture. Western Christian missionary approach to African culture largely assumed that there was very little, if any, relationship between the gospel and culture. In Ghana, and among the Asante, one of the areas in which major problems arose was that of the chieftaincy institution. Several issues of contention have created a gulf between Christianity and the Asante chieftaincy institution to the extent that it seems the two are unrelated and antithetical. These are issues relating to the *akonwa tuntum* (black stool), enstoolment rituals, *nkonwadanmu som* (stool room services) and rituals and the Adae festivals. This thesis is an empirical qualitative study and uses a phenomenological approach to understand the phenomena related to the issues of contention to Asante Christian chiefs. The method of obtaining information included interviews of Christian chiefs and personal observation of some of the traditional religious rituals they perform. This thesis theologially analyzed the issues of contention in order to bridge the seeming gap between Asante chieftaincy and Christianity. Also, the chieftaincy institution is examined in the light of scripture, and scripture is used to define how its nature should be, so that aspects that are antithetical to the Christian faith could be modified, changed or condemned and those that relate to the gospel, upheld to bring about the conversion of the chieftaincy institution. The findings from the research have established the fact that Asante chieftaincy institution and Christianity are not antagonists and that there are points of contact and lines of continuity between them, and that the seeming gap or gulf between the two have resulted from the missionary approach that disregarded African cultures and traditions and failed to study and find the ways of God in traditional Africa. The issues of contention in the Christianity and chieftaincy encounter have also arisen from a lack of understanding and proper appreciation of the traditional rituals, and lack of proper understanding and poor interpretation of scriptural texts used in relating the gospel to the chieftaincy institution. The thesis has also established that, in actuality, the chieftaincy institution and Christianity are related to a large extent and that Jesus can be presented as the One who meets the religious yearnings and aspirations of the Asante people. He is the fulfillment of the *'hyire'* (white clay) and *'adwera'* plant (a sanctifying plant) who meets the Asante yearning for holiness before the Transcendent. Jesus is the *'Adae Dwan'* who suffers to bring life, blessing and prosperity to the Asante people. He is the *'somkahyire'* who carries their petitions and requests to God, and sets an example for Asante leaders to learn to be servants and not bosses. Jesus is the *'Adae aduane'* who is shared for the satisfaction of all who hunger. He is the perfect mediator who fulfills Asante aspiration for intermediaries in beings like *Asase Yaa*, *Nananom Abosom* and *Nananom Nsamrafo*: Finally, the thesis has shown, from biblical perspective, that the chieftaincy institution is a divine institution, God being the First and Greatest: Jhene from whom devolves all power to rule. There is therefore the need for it to be based on God's covenant stipulations about *ahennie*, and reflect the nature and character of the Lord Jesus Christ, the Perfect -:Jhene.

OLABIMTAN, KEHINDE OLWNUYIWA (2009)

SAMUEL JOHNSON OF YORUBA LAND, 1846-1901: RELIGIO-CULTURAL IDENTITY IN A CHANGING ENVIRONMENT AND THE MAKING OF A MISSION AGENT

ABSTRACT

This thesis explores the cultural and the religious formation of Rev. Samuel Johnson and his response to the changing environment of West Africa, particularly Yorubaland, in the nineteenth century. Divided into two parts, the first part looks at the biography of the man, paying attention to his formative environment and his response to it as a Yoruba evangelist in the service of the Church Missionary Society (CMS). The second part explores the issues that were involved in his response to his changing milieu of ministry-encounter with Yoruba religions and Islam, the search for peace in the Yoruba country, and historical consciousness. The first chapter, which is introductory, sets the pace for the research by looking at the academic use to which the missionary archives have been put, from the 1950s, to unravel Africa's past. While the approaches of historians and anthropologists have been shaped by broad themes, this chapter makes a case for the study of the past from biographical perspectives. Following the lead that has been provided in recent years on the African evangelists by Adrian Hastings, Bengt Sundkler and Christopher Steed, and John Peel the chapter presents Samuel Johnson, an agent of the CMS in the nineteenth century Yoruba country, as a model worthy of the study of indigenous response to the rapid change that swept through West Africa in the second half of the nineteenth century. Chapter two explores the antecedents to the emergence of Johnson in Sierra Leone and appreciates the nexus of his family history and that of the Yoruba nation in the century of rapid change. The implosion of the Oyo Empire in the second decade of the nineteenth century as a result of internal dissension opened the country to unrestrained violence that boosted the trans-Atlantic slave trade. Sierra Leone offering a safe haven for some of the rescued victims of the trade, "Erugunjimi" Henry Johnson, was rehabilitated under the benevolence of the CMS. At Hastings, where the Basel trained missionary Ulrich Graf exercised a dominant influence, Henry Johnson raised his family until he returned with them to the Yoruba country in 1858 as a scripture reader. The Colony of Sierra Leone, however, was in contrast to the culturally monolithic Yoruba country. Cosmopolitan, with Christianity having the monopoly of legitimacy, the colony gave Samuel and his siblings their early religious and cultural orientations. According to chapter three, Johnson and his parents arrived at their new context of life and service at Ibadan two years before the outbreak of the war between Ibadan and Ijaye. The complications that attended the war marked their long initiation into the brutal life of the country where Samuel shared the Hinderers' domestic front with the other children boarded in their mission station. In his eventual resumption of studies at Abeokuta in January 1863, Samuel came under the intellectual influence of Gottlieb Friedrich Bailer, another Basel trained German missionary in the service of the CMS. The years at Abeokuta gave Samuel his final berth as a Yoruba Christian convert of the pietist strand. Moreover, they gave him the final intellectual reorientation to Yoruba life at a time his former Creole mates in Sierra Leone were moving into an era of disillusionment with their former benefactors, the British government. Ibadan also offered Johnson his early environment of service with the CMS from 1866, first as a schoolmaster and then as a catechist. Chapter four explores his evangelistic

and pastoral activities, which brought him into regular contact with the people as he commended Christianity to them for personal and social transformation of the country from the culture of war to one of peace. His engagements with the people also show his full grasp of the Yoruba art of communication which he deployed to bring the Christian message home to his hearers. In this he evinced a successful cultural reorientation from his Sierra Leone Creole identity to Yoruba. He was, however, not left unthreatened by the social realism of the age in a personal vendetta directed at him. Following his ordination in 1886 into the Deacon Order, Johnson was transferred to Oyo, the seat of Yoruba culture. Chapter five recounts that things looked up for the pastor and his family at Oyo until when, barely a year after his resumption there, he suffered the tragic loss of his wife whom he had married during his days at Ibadan. The marriage to a home-grown maiden rather than one retrieved from Sierra Leone underscored Johnson's full integration into Yoruba culture. In spite of the loss, he put to advantage his influence with Oyo royalty to bring stability to the persecuted church. But enrolment for the day school remained an uphill task in a town where Yoruba religions and Islam held sway and Christianity was looked upon with suspicion. Much more, the inimical social environment of Oyo as a result of the overbearing and exploitative tendencies of the princes as well as the competition put up by the Roman Catholic priests for the souls of Oyo children kept him on his toes. His modest gains on this difficult ministry terrain were also jolted by the schism that shook his small congregation in 1893, which, happily, was redressed.

OLSE, JOHN HENRIK (2001)

KRISTUS I TROPISK AFRIKA- I SPEENDINGSFELTET MELLEMLIDENTITET OG RELEVANS

ABSTRACT

The title of this thesis is Christ in tropical Africa - in the tension between identity and relevance. Within a few years Africa will be the greatest Christian continent, and African Christianity will then no longer see itself as a mere continuation of Western Christianity. On the threshold of the 21st Century this insight challenges Christian theology and missiology which have for a long time answered the helm of the Western missionary movements. This contribution to the scholarly debate on cultural and religious identity issues deals with the question how the recent development ought to be integrated in a systematic reflection, and how Africans - especially African theologians - themselves attempt to highlight the necessity of a relevant and authentic African Christianity and theology. The post-colonial and partly post-missionary era has resulted in a sense of departure and transition which has created space for a renewed and adjusted conception of the question of identity. This dissertation presents a critical discourse on African themes and questions concerning identity issues in the perspectives of studies in the areas of theology, anthropology, philosophy, and religion. The discourse shows the complexity of what is called identity, Africanity etc. and throws critical light on a tendency of making generalizations and constructions. Dangers of constructions of which Christian African theologians have not always been sufficiently conscious. The interdisciplinary perspective of this study is widening the question of identity while it still constitutes a hermeneutical key to understand the concerns of Christian theology in the tropical part of Africa. African theology is situated in the tension between identity and relevance. This becomes obvious in African Christological proposals. The thesis puts a critical test question to the theologians who have contributed with new Christ-titles and -models: Have they both managed to give grounds for the significance of Christology for human freedom and identity (the relevance of Christology), and all the same time secured the continuity and agreement with the original theological content of Christology (the identity of Christology in the New Testament)? The question can only partly be answered affirmatively. In some cases, the actual understanding of life and conception of reality in a certain context provides the decisive criterion in the interpretation of Biblical concepts and Christological titles. This creates hermeneutic problems which are dealt with in the close of the thesis.

ONWUNTA, UMA AGWU (2006)

ETHNICITY AND MISSIONAL STRATEGIES WITHIN THE PRESBYTERIAN CHURCH OF NIGERIA

ABSTRACT

This study and dissertation examine "Ethnicity and missional strategies within the Presbyterian Church of Nigeria." A historical study of the mission methods and an empirical study of current missionary practices in the church point to the need for a new missional identity of the church. This missional identity requires a reversal of and a change to missionary strategies that should result into reconciliatory missiology. In the process of making this assessment of the Presbyterian mission in Nigeria, it was necessary to revisit the missionary ecclesiologies that shaped and contributed to the present identity. Thus, the research focused on the missionary impact of the Church of Scotland, Presbyterian Church in Canada, Presbyterian Church (USA), and the Netherlands Reformed Church (NRC). Insights from these historical excursions helped in determining not only the blessings that these ecclesiologies brought to bear on Nigerian Presbyterianism but also in discovering the burdens they brought on their trails, especially, regarding the seed of racism which was a precursor to the present ethnocentrism in the PCN. The second segment of this research was the empirical study of the current mission and work of the PCN. Using a focus group approach, sixteen leaders (8 Nigerians, 7 Canadians and 1 American) were interviewed through a structured questionnaire. The responses from these leaders were analyzed in this paper and details of the analysis applied in chapter 4. The assumption in the hypothesis that the bane of contemporary PCN mission is ethnocentrism was affirmed. This problem as the research showed, was compounded by lack of adequate theological response both in the educational training and the liturgical activities of the church. Combining the historical data and the empirical research carried out, it was determined that the PCN needs a new theological orientation that can move it from the present institutionalized mode to a missional frame. It was shown that this process would require a new definition of mission and a rediscovery of missional biblical metaphors that suit a conflict-ridden context of the Church as we have it in Nigeria. Three important metaphors were selected: community, servant and messenger. These metaphors formed the theological foundation for subsequent discussions on a missional frame which is the focus of chapter five. Chapter six outlines the meaning of conflicts and the causes of conflicts in Nigeria arguing for a reconciliatory missiology with a theologically-driven dialogue as its strategy. A theologically-driven dialogue is a strategy that, as is presented, enables the church to be God's counter-cultural agent in the world, holding in tension the four cardinal points of obedience, critical contextualization, discernment and the anticipation of Christ's return. It is argued that dialogue is a credible theological option through which the PCN can engage in the process of true reconciliation in the Nigerian society - a reconciliation which is based on the biblical cornerstones of truth, justice, peace and mercy. It is a task and a challenge for reconciliatory missiology - a momentous task the PCN is called upon to pursue in the 21st century.

OPUNI-FRIMPONG, KWABENA (2010)

THEOLOGICAL CONSTRUCTION OF AKAN CHIEFTAINCY IN CONTEMPORARY GHANA: PERSPECTIVES ON CHRISTIAN LEADERSHIP

ABSTRACT

This thesis seeks to explore the role and place of indigenous intellectual resources for Christian theology. Specifically, the thesis responds to the possibility of Akan traditional leadership formation having a place within Christian patterns of leadership development. The question of the thesis has become crucial due to the significant position that African Christianity has assumed in our time. African Christianity has gained intellectual attention due to the shift of the centre of gravity of the Christian faith to the southern continents, with Africa having a significant place in this new configuration of the Christian world. The growth of African Christianity must be seen not only in numbers but also in theological construction and interpretation. European intellectual resources which dominated Christian interpretation have gradually been losing its hold of the Christian faith within African soil during the post-missionary period. The affinity between the Christian faith and African traditional religion has, therefore, become more paramount in the Christian interpretation and understanding efforts especially during the post-missionary period. The acceptance of the Christian faith and increase in numbers of Christians in the African continent makes African Christianity very relevant for post-missionary intellectual engagement. But the nature and relevance of Africa Christianity can be understood if it is studied in its relation to African world-view and Indigenous Knowledge Systems African world-view and Indigenous Knowledge Systems must now provide the framework for theological interpretation in this era of post-missionary African Christian experience. This thesis uses the Akan experience in Ghana as its intellectual frame of reference. Exploration into Akan indigenous intellectual resources has become a necessary quest in order to identify the available indigenous intellectual resources which hitherto have not received the required theological and intellectual attention but are of theological significance for the development of relevant Christian theologies within Akan society. The study of indigenous intellectual resources has become more vital as the tension between the Christian faith and Akan culture has not been adequately settled, and therefore has remained ongoing in post-missionary Akan Christianity. The tension between the Christian faith's encounter with Akan traditional religion was identified by the earlier students and interpreters of Akan indigenous knowledge systems. The early interpreters who investigated the interaction between the Christian faith and Akan indigenous knowledge systems sought to explore the nature of the tension and pointed out to a new phase of the interface of Christian faith and Akan traditional religion, and the integration of Akan indigenous intellectual resources in the development of Christian theology became the major concern of the early students of the interplay between the Christian faith and Akan traditional religion. Among them were Robert Rattray, K. A. Busia, S.G. Williamson and Noel Smith. The witness of the early interpreters is considered as building blocks in the effort to clarify the character and relevance of Akan intellectual resources. Akan traditional leadership formation is studied with the primary intention to identify its place within Christian patterns of leadership formation. The affinity between Akan indigenous leadership formation and Christian leadership development must be acknowledged. The leadership values and patterns of the two leadership patterns do not necessarily conflict. The

exploration into the Akan pre-missionary leadership institution points to the wisdom and resources that are available and are needed for the construction of relevant Akan Christian leadership theology.

OTCHWEMAH, JOYMAN BORKETEY (2020)

ENCOUNTERING THE CHALLENGE OF CHRISTIAN ENGAGEMENT WITH THE AFRICAN PRIMAL CONTEXT: CASE STUDIES FROM GHANA IN THE LIGHT OF H.W. TURNER'S SIX FEATURES ANALYSIS OF PRIMAL RELIGIONS

ABSTRACT

It is apparent that during the past few decades, Africa has witnessed substantive growth when it comes to the Christian faith. Today there are more adherents found on the continent than most places in the world. The question that comes to mind is what will be Africa's contribution to Christian history? This question becomes imperative when one considers the fact that the Christian faith is conditioned to some extent by the culture of the recipient people - Christianity being translatable and culturally accommodative. Within this occurrence is also the growing awareness of the African consciousness and the attempts to revive the lost African Identity created through the slave trade and some activities of the early missionaries and colonialism. Since then, the African Christian and for that matter theologians with their counterparts from other parts of the globe have engaged themselves trying to redefine Christianity within the African socio-cultural and religious contexts. The early chapters of this thesis attempt to trace the origins of these early attempts by theologians that subsequently resulted in the study of African Christian Theology. Other chapters seek to identify through case studies attempts by the African Initiated churches as well as the Charismatic Movements as New Religious Movements in their attempts to reinterpret Christianity taking seriously the African worldview. Based on Harold Turner's 'Six Feature Analysis' of Primal Religions, other chapters are dedicated to discovering the relevance of these features within the African religious and cultural contexts and their affinities with Christianity - with case studies from three communities in Ghana. It attempts to discover how they contribute to the current trend in repackaging and reinterpreting Christianity within the African socio-cultural and religious contexts. Finally, it addresses the responses and attempts being made by the mainline churches in this endeavor and how this entire agenda is affecting and redefining theological training and Christian missions in Africa.

PEPRAH, SAMUEL (1977)

THE BASEL AND BREMAN MISSIONS AND THEIR SUCCESSORS IN THE GOLD COAST AND TOGOLAND, 1914-1926: A STUDY IN PROTESTANT MISSIONS AND THE FIRST WORLD WAR

NO ABSTRACT AVAILABLE

PYM, DAVID WILLIAM (2015)

CHILDREN OF THE ENLIGHTENMENT: THE INFLUENCE OF ENLIGHTENMENT IDEAS UPON SCOTTISH MISSIONARIES WHO WENT TO AFRICA DURING THE NINETEENTH CENTURY

ABSTRACT

In recent decades' scholars of Christian mission and World Christianity have reconsidered the nature of the relationship between the Enlightenment and the modern missionary movement, with the result that the latter has come to be seen as shaped considerably by Enlightenment thinking. At the same time, the missionaries at the core of the missionary movement have come to be seen as indebted to the Enlightenment for elements of what they thought and did on the mission 'field', a reality which has led some scholars to speak of them as 'children of the Enlightenment'. This being said, scholars have tended not to demonstrate the reality of this close relationship with reference to specific missionary examples. The present work therefore seeks to address this situation by allowing six missionaries to in some measure 'speak for themselves' concerning whether and in what manner they can be said to be the Enlightenment's 'children'. It does this by assuming that, if the Enlightenment exerted a considerable influence upon them, this will be evident in the presence of Enlightenment ideas in what they wrote concerning their own thinking and experiences on the mission 'field'. The present work thus attempts to identify whether specific Scottish Enlightenment ideas articulated by specific Scottish Enlightenment thinkers can be found within the selected works of six Scottish missionaries who were sent to serve in Africa during the nineteenth century. The missionaries considered are Robert Moffat, David Livingstone, James Stewart, Duff MacDonal, Frederick Arnot and Walter Elmslie. The present work proceeds in four parts. PART I considers how Western Christian historians and African theologians have understood the relationship between the Enlightenment and Evangelicalism, the modern missionary movement, and the missionaries within it over recent decades, noting in the process the importance of not merely asserting that the Enlightenment influenced Evangelical missionaries but demonstrating this reality with reference to concrete missionary examples. PART II considers how 'the Enlightenment' has been understood in Western scholarship, endorses recent suggestions that 'the Enlightenment' is best seen as comprising a plurality of 'Enlightenments', and offers a description of the context within which the Scottish Enlightenment occurred. PART III focuses on Scottish missions, and provides background information on the growth of Scottish interest in foreign missions during the eighteenth and nineteenth centuries and the presence of Scottish missionaries in Africa. It finishes by giving biographical details for the six Scottish missionaries selected. PART IV then examines whether Scottish Enlightenment ideas are present within selected written works produced by the six missionaries selected, building upon the description of Scottish Enlightenment thinking offered by Alexander Broadie in *The Scottish Enlightenment: The Historical Age of the Historical Nation* (2007), and focusing upon five subject areas: 'Scottish Missionaries, History and the Enlightenment', 'Scottish Missionaries, Morality and Civil Society', 'Scottish Missionaries and Enlightened Religion', 'Scottish Missionaries and Enlightenment in the Arts', and 'Scottish Missionaries, Science and the Enlightenment'. Within each of these chapters three or four ideas articulated by Scottish Enlightenment thinkers are described and then sought in the missionaries' writing. At the same

time, alternative ways of accounting for the same way of thinking are also noted, especially where an indebtedness to an Enlightenment thinker or the Enlightenment more generally was found to be possible and plausible but not necessarily demonstrable. Thus, while the missionaries selected are found to have been shaped by Enlightenment ideas, they are also seen to be influenced considerably by: (i) the Scottish context where they spent their formative years; (ii) theological influences in the form of Evangelical convictions and experiences, a heritage of Reformed teaching and practice, and a desire to be guided by the Bible which they interpreted literally; and (iii) their experiences in the African context. The thesis concludes by observing that while the presence of Scottish Enlightenment ways of thinking in the writing of the missionaries selected means they can legitimately be seen as shaped by its ideas and hence as 'children of the Enlightenment', a more accurate way to understand them is as 'children of multiple parents'. Moreover, after noting a number of the present work's limitations and areas for future research which would strengthen and nuance its thesis, four implications are suggested. Thus, it is proposed that cross-cultural missionaries will benefit from taking time to: (i) know themselves and the forces which have made them who they are; (ii) know the Enlightenment (or in non-Western contexts other elements of their intellectual heritage) and how its ideas have shaped their identity and how they 'do mission'; (iii) know and appreciate the identity of the people to whom they have been sent; and (iv) know Christ as Lord, without which knowledge cross-cultural mission loses both its rationale and impetus.

QUAINOO, JOSEPH (2013)

THE MISSIOLOGICAL IMPLICATIONS OF THE RELIGIOUS ITINERARY OF A WEST AFRICAN PEOPLE: THE CASE OF THE ANYII IN GHANA

ABSTRACT

Anyii are a large people group in West Africa with a distinct culture, now dispersed and separated by political boundaries, with a field in church planting and ethnography that remains understudied and still begs for scholarly investigation. The purpose of this study is to help others know how they can effectively reach a people's group and thus plant churches amongst indigenous people. The research methods include: Listening and recording oral stories, songs, proverbs, Participant observation, and Interviews. The gospel has made significant impact on Anyii yet some have rejected the gospel, remaining in pre-Christian spirituality or trained to serve at the mmosoe shrine. This study explains this phenomenon and shows how pre-Christian spirituality has prepared Anyii for the gospel. Anyii believe in the one true self-revealing Creator-God. This research concludes that Nyamea pili is the same as Yahweh, the Father of Jesus Christ. With an interface between Christianity and Anyii primal religion, the Gospel, as their creator's hope for Anyii, will be enhanced by a bible translation and mother-tongue interpretation in Anyii. To the God who speaks all languages, Anyii now ask for him to speak directly to them in a vernacular Anyii bible. Who are the Anyii? Why is this people group in West Africa with a distinct culture so diverse in their response to the Gospel? Studying Anyii religious itinerary has a purpose of helping others know how to effectively reach people groups and thus plant churches amongst indigenous people. The research methods include: Listening and recording oral stories, songs, proverbs, Participant observation, and Interviews. Anyii believe in the one true self-revealing God, creator of all things. Since God speaks all languages, Anyii through this thesis-project, is asking for him to speak directly to them in a vernacular Anyii bible.

SANON, ABBE ANSELME TITIANMA (1970)

**TIERCE EGLISE, MA MERE OU LA CONVERSION D'UNE COMMUNAUTE
PAIENNE AU CHRIST (THIRD CHURCH, MY MOTHER OR THE CONVERSION OF
A PAGAN COMMUNITY TO CHRIST)**

NO ABSTRACT AVAILABLE

SEBLEWENGEL DANIEL WOLDEGIORGIS (2011)

PERCEPTION AND IDENTITY: A STUDY OF THE RELATIONSHIP BETWEEN THE ETHIOPIAN ORTHODOX CHURCH AND EVANGELICAL CHURCHES IN ETHIOPIA

ABSTRACT

The Church Missionary Society came to Ethiopia in 1830 with strong desire to revitalize the Church of Ethiopia as a sister national church. The missionaries disseminated large quantities of Bibles, in the conviction that the Ethiopians would be able to renew their own Church through the reading of the Bible in the vernacular. However, the tactless approach of later missionaries resulted in the expulsion of the CMS in 1843. The CMS legacy was that of a growing interest in Bible reading, but it stirred up a fear of jeopardizing the ancient tradition to such an extent that the Bible readers were expelled from the Church. The nineteenth and twentieth century mission organizations departed from the vision of the Church Missionary Society for a number of reasons. Their work among the peripheral groups, however, brought forth believers whose Christian consciousness significantly differed from that of the Orthodox adherents and the Orthodox Church rejected them as unauthentic. The relationship between Orthodox and Evangelicals further deteriorated with the rise of Pentecostal movement, which spread in the urban centers, drawing in members of the Orthodox Church, as well as new believers. Despite the contrasting styles of Evangelical religion and theology, there was continuity in the Orthodox response to the Evangelical presence in the country because the Orthodox Church considered itself as the Church in Ethiopia. The status of Mary as the shibboleth of Ethiopian orthodoxy and the Evangelicals' vehement rejection of it made peaceful dialogue between the Orthodox and Evangelicals difficult. Evangelicals were perceived as Enemies of Mary, while they perceived the extensive devotion of the Orthodox to Mary as idolatry. Archival sources, interviews, unpublished literature and popular media indicate that the cardinal battleground between Orthodox and Evangelicals remained the status of Mary and the Bible; Mary being the strong identity marker for the Orthodox, and the Bible for Evangelicals. Reform impulses have been evident in the Orthodox Church, but many reformers and Evangelicals seem to view the centrality of the Bible as an identification with the Protestant tradition. However, the threat of fanatic Islamists, the rise of Orthodox groups which are committed to Bible reading with adequate respect for the saints, the Evangelicals' growing regret over sheep-stealing, and the effort of the Bible Society to bring the two bodies together seem to cause steady improvement in the relationship. In addition, theological schools and the Christian media could further mutual understanding and trust by providing a platform for dealing with the past hurt and dialogue on matters of difference and common Christian identity. Both Orthodox and Evangelical Christians uphold the ultimate significance of Christ and use the Bible, therefore, belong to the one faith; thus, need to refrain from perceiving each other as rivals and attempting to impose their tradition on one another in the name of promoting an authentic Christian identity.

SETTLES, JOSHUA D. (2018)

MANIFESTING THE PRIMAL IMAGINATION: AN ASSESSMENT OF THE "PRIMAL" IN THE NEW TESTAMENT AND ASPECTS OF BLACK-AMERICAN CHRISTIANITY WITH SPECIAL REFERENCE TO THE HOLINESS - PENTECOSTAL SPIRITUAL CHURCH TRADITIONS

ABSTRACT

This thesis is an examination of aspects of Black American Christianity and the New Testament through the lens of the primal imagination. The primal imagination refers to a particular way of seeing and interpreting reality, the fundamental substructure of all subsequent religious and cultural understandings, including Christianity. This thesis seeks to redress the widespread notion of Christianity as Euro-Western "civilized" religion. More fundamentally, it seeks to underscore the fact that Christianity itself rests on the foundation of the primal imagination, as indicated in its seminal text, the New Testament. This study traces how the conflation of Euro-Western culture and Christian faith, the long history of negative racialist interpretations of Black peoples and religion, and the Enlightenment and post-Enlightenment responses to primal religion have suppressed and obscured these features of Christianity in both its expression, and also its apprehension of the New Testament. It traces the historical development of Black American Christianity, its relationship to the primal traditions of Conjure, and the rise of the Pentecostal and Spiritual Church movements, termed the Pneumatic Sacramentalist tradition. Using the primal imagination as a guideline, two churches from these traditions, the Universal Christian Holiness Church of Nashville, Tennessee, and the Tyler Redeeming Christian Spiritualist Church of St. Louis, Missouri, as well as aspects of the New Testament are examined to demonstrate both how the primal imagination is manifest, and the indispensability of the primal imagination to Christianity itself. The components of the thesis work together to illumine new trajectories for theological investigation that go beyond word-based and conceptual forms of expression to incorporate a broader array of religious phenomena, address issues of multiplicity in the spirit realm, and attend to the cosmos as a single spiritual system. This requires a broader and deeper engagement with an array of expressive forms and practices, as well as a more robust interaction with African sources, theologies, and methods to more fully illuminate Black American religious experience and enrich Christian theology as a whole.

SILL, ULRIKE (2007)

**ENCOUNTERS IN QUEST OF CHRISTIAN WOMANHOOD: THE BASEL MISSION IN
PRE-AND EARLY COLONIAL GHANA**

NO ABSTRACT AVAILABLE

SULE- SAA, SOLOMON SUMANI (2007)

THE IMPACT OF VERNACULAR BIBLE TRANSLATION ON THE DAGOMBA AND THE KONKONBA OF NORTHERN GHANA IN THE LIGHT OF LAMIN SANNEH'S CONCEPTION OF MISSION AS TRANSLATION

ABSTRACT

Diverse scholarly approaches have been employed in the study of Christian Mission. The Gambian-born scholar, Lam in Sanneh, approaches the study of Mission from the angle of Translation of the Christian Faith. In his panoramic examination of Christian history, he concludes, it is a "Dynamic Translation Movement". This perspective serves as the intellectual framework as well as the basis of our examination of the translation of the Bible, involving the Dagomba and Konkomba peoples of Northern Ghana, who come from a background of primal religion. However, the former has embraced Islam whilst the latter have rejected it. Dagomba and Konkomba social history is characterized by unequal relationship and tension because the former dominated the latter. The history reveals that their cultural resources such as their indigenous names for God, religious vocabulary, attitudes and institutions for interpreting reality were utilized in the translation. The former has only the New Testament whilst the latter have the whole Bible. The study then examines their Christian histories prior to the coming of their mother tongue Scriptures and afterwards. This has equipped them to address the challenges of their relationship. Another pertinent issue addressed in this study is perception. Prior to the translation of the Bible into their mother tongues, they viewed Christianity as foreign. The translation brought about the broadening of their worldview by connecting their worlds of meaning so that they are able to appreciate the activity of God's work among all peoples. Dagomba Muslims have cherished the Bible in their mother tongue although orthodox non-Arab Muslims tend not to value the Qur'an in their mother tongues. Perhaps the connection between Dagomba primal religion and the Dagbani Scriptures explains the interest of Dagomba Muslims in them. It seems the vernacular Christian Scriptures create a sort of channel or an aqueduct, a subterranean channel, which waters the indigenous world of meaning and re-connects it to the world of the Bible. From the experience of the Dagomba and Konkomba we can argue that Jesus only comes to us meaningfully in our cultural world through the mother tongue. Consequently, Christian theology is emerging in the form of songs because Jesus increasingly inhabits the cultural worlds of the Dagomba and Konkomba. The vernacular Scriptures aided mother tongue speakers to understand the Christian Faith more deeply, and then to experience "deep translation" or "incarnation". The research demonstrates the efficacy and potency of mother tongue Scriptures in the shaping of Christian consciousness. The following conclusions can be drawn:

- The vernacular Scriptures have stimulated indigenous initiative, agency and service in the development of the Dagomba and Konkornba peoples.
- The social significance of the Christian Church as a vital social partner in Dagomba and Konkomba communities has been acknowledged.
- The development of a sense of peoplehood, that is, an understanding that all people are God's people and therefore deemed equal.
- The transformation of traditional institutions such as marriage and socialization.
- The promotion and maintenance of peace among the Dagomba and Konkomba.
- The emergence of mother tongue Christianity among the Dagomba and Konkomba.

- The preservation of some elements of Dagomba and Konkomba cultures.
- The engendering of an ecumenical spirit by the mother tongue Scriptures, thus levelling ethnic and denominational barriers among the Dagomba and Konkomba.

The thesis, by showing the response of the Konkomba and rural Dagornba to their mother tongue Scriptures supports Sanneh 's view of the Christian Gospel as culturally translatable. The social history of the Dagornba, in its association with a translatable Christian Faith through its translated Scriptures in the indigenous language, also demonstrates that some form of Islam and indigenous culture can live side by side.

VAN DER HART, ANYA (1992)

AKAN WOMEN IN THE CENTRE OF TRADITION AND TRANSITION IN NINETEENTH CENTURY AKIM ABUAKWA (GHANA) 1860-1890: AN APPROACH TO THE PROCESS OF CHRISTIANIZATION IN AKIM ABUAKWA IN THE 19TH CENTURY USING THE METHODOLOGY AND INSIGHTS OF WOMEN'S HISTORY.

NO ABSTRACT AVAILABLE

WAIGI, ABRAHAM NG'ANG'A (2015)

AFRICAN THEOLOGY AND AFRICAN LITERATURE: A THEOLOGICAL CRITIQUE OF WOLE SOYINKA'S AESTHETIC FRAMEWORK FOR RECONSTITUTING AFRICAN LIFE AND THOUGHT

ABSTRACT

The story of Africa and Africans has for centuries been told by many. At first, outside observers wrote accounts about Africans they had either heard of or imagined. Then explorers and adventurers, with the expectations of their primary audience back home, spoke and wrote accounts of Africa. Closely behind them were missionaries and anthropologists, both of whom looked at Africa largely from outside. These accounts would be vitally corrected by the accounts of African indigenous representatives, the earliest being the agents of the CMS in Yorubaland, then other concerned writers who felt deeply the need to give account of the African mind and life in general. Building on the findings of my MTh work entitled, "The Place of the Transcendent in African Life and Thought: Reading Facing Mount Kenya as a Contribution to African Theology", this study seeks to explore further the extent to which creative African writers have embraced and articulated the vision of the Transcendent in their work. For the sake of depth and clarity, I have focused on the writings of Wole Soyinka, one of Africa's foremost writers and cultural ambassadors. A thematic reading is also employed in order to adequately engage with the core concerns of his writings. These major concerns are: advocacy of indigenous African heritage, the vision of a greater humanity and the vision of transcendence. This study proceeds on the understanding that these core concerns are also identifiable in the works of other African writers, and therefore constitute a key agenda for African theology. In Chapter One, I introduce Soyinka in relation to Kenyatta's work as well as other selected African writers, namely, Ngugi wa Thiong'o, Okot p'Bitek, and Chinua Achebe, with the place of the Transcendent in African life and thought centrally located. Chapter Two traces the formative factors in Soyinka's family background, while Chapter Three ventures into the latter influences of his education in Government College, Ibadan, and later University College, Ibadan. Chapter Four looks at the first thematic of his writings, advocacy of African indigenous heritage, while Chapter Five explores his vision of a greater humanity. In Chapter Six, the findings of the previous chapters are harnessed as Soyinka's vision of transcendence is explored and theologically interrogated. Chapter Seven concludes this doctoral thesis by looking at the place of the arts in African Christian reflection/thought.

WALTON, JAMES K (2013)

THE ROLE OF INDIGENOUS LAY AGENTS IN THE EXPANSION OF METHODISM IN THE GOLD COAST BEFORE 1950 - WITH SPECIAL REFERENCE TO CATECHISTS

ABSTRACT

This study sets out to unveil the role of indigenous lay agents in the expansion of the Methodist Church in the Gold Coast before 1950 but with a special focus on catechists. The need arises not only because the missionary established churches have received relatively little research attention but also the category of Protestant lay agents and more specifically catechists are hardly known in scholarly discourse. This being a historical study, archival material has featured largely in the study process as primary sources. Secondary material made up of previous research into the general history of Gold Coast Methodism has also been used as supplement and to give a general guide to the direction of the study. Interviews of living representatives of lay agency have been employed to source information on the actual dynamics of ministry involved. Some related theological themes to the different aspects of ministry have also been explored as they impinged on the subject at hand. As an exception to the norm of church initiated lay ministries, the work of lay persons: William Wade Harris and Samson Opon have been studied as they related to the theme of indigenous lay agency. In the process, certain hitherto unearthed material on Samson Opon especially as it relates to details of his ministry: - evangelistic and pastoral, partnership with the Methodist Church, disciple-prophets, the return to his hometown, his fall - and the end of his life are documented. The study thus establishes the decisive role of indigenous lay agents in the expansion of Gold Coast Methodism. In the conclusion to the study, six significant issues in the history of lay agent involvement in the expansion of the Gold Coast Methodist Church are identified and brief reflections are made as they relate to Christian mission.

YELE, MARCELINE L. (2022)

GENDER PERSPECTIVES IN THE BIBLE TRANSLATION PROCESS: AN INTERPRETATION OF SOME SELECTED OLD TESTAMENT TEXTS IN DWAY NYUY, THE LAMNSO BIBLE OF THE NSO' PEOPLE OF CAMEROON

ABSTRACT

The purpose of this study is to examine whether the Lamnso, Bible Dwa ' Nyity communicates gender asymmetry or symmetry. The problem that this research seeks to solve is the negligence of gender analysis (GA) and the application of CDA discourse analytical tools to study Bible translation and interpretation and the effects on gender-based violence. As a result, this thesis sets out to examine the interconnection between translation theory, gender theory and Bible translation in African mother tongues. To collect data, interviews were done and target groups were organized to read some gender related texts in Genesis, Proverbs, and Jeremiah. The contextual Bible reading method of Gerald O. West was used in which 'ordinary readers are led to interpret translated texts. The analysis of the various interpretations draws on tools from gender theories and feminist CDA. Also, it examines the discursive constitution of the Nso' social order in terms of representation, relationships and identities of men and women. It investigates how power relationships in Nso' are construed, maintained and sustained through Bible translation. Specifically, the analysis examines discourses to identify androcentric ideology, linguistic sexism, stereotypes and cultural biases in the communication strategies and choices of the Lamnso' translators. The results showed that language use in Zhvd' Nyuy communicates and sanctions hierarchical relations between men and women. The translation and interpretations of the Nso' readers contravene the egalitarianism in some Hebrew texts in Genesis 1, and replicate patriarchal systems in Proverbs that legitimise male superiority and domination over the inferior and subordinate female in Nso'. This engenders inequalities and reinforces hierarchies in marriage, the sexual division of labour in parenting and participation in religious rituals. This hinders the mission of the Church in seeking to achieve liberation, social justice, and transformation for all in society. The study of the Lamnso' representation of gender in Dyva' Nyuy as a critical, intersectional and interdisciplinary approach is significant in that, it offers an alternative approach to scholarship, especially in Mother Tongue Bible Translation and Interpretation as well as in African Biblical Studies in general.

ZIZER, VICTOR J. T. (2015)

HANNAH KILHAM AND WEST AFRICAN CHRISTIANITY: THE ROLE OF INDIGENOUS LANGUAGE EDUCATION IN THE ESTABLISHMENT AND EXPANSION OF CHRISTIANITY IN SIERRA LEONE

ABSTRACT

This is a historical study on Mother-Tongue education in Sierra Leone as seen through the prism of a 19th century English Quaker named Hannah Kilham nee Spurr (1774-1832). Though Kilham propounded her "Native" language Education theory with the Liberated Africans of Sierra Leone in focus, it was also to aid African education in general. As part of the growing interest in vernacular Christianity in Africa, this thesis investigates the role Hannah Kilham's theory played in the growth of Christianity in Sierra Leone in the early 19th century and seeks to establish that Kilham contributed to the establishment and expansion of Christianity in Sierra Leone. The study utilises a two-fold research approach. It combines archival materials with literature, both primary and secondary, based on historical studies of Sierra Leone, and on Mother-tongue usage. The archival records are read against the backdrop of pre-Kilham educational efforts that were geared towards fulfilling the aim for establishing a settlement at Sierra Leone - to make it a light that spreads the blessings of Christianity across Africa. I have employed both narrative and thematic presentations and descriptive analysis in this study, setting Kilham within the religious and educational contexts at work in England and Africa (Sierra Leone), and also, taking into account the colonial environment within which she operated. The findings show that while Hannah Kilham introduced a paradigm shift of education process through the vernacular medium of instruction of Liberated Africans in Colonial Sierra Leone, her enduring legacy came neither through such educational reform, nor through the school institutions she founded in Sierra Leone, but by her impact on the work of CMS missionaries in Sierra Leone. The study established that Kilham's "Native" language instructional materials and system served as useful resources for the translation efforts of the CMS missionaries and in their training of Africans, who returned to their homelands, in other parts of West Africa, as missionaries to their own people. This connection between Kilham and CMS has hitherto been unexplored. The study observed that while Kilham and her "Native" language theory played significant roles in the establishment and expansion of Christianity through promoting vernacular agency and instruction, missionary• ecumenical relations and dialogue with other faith adherents, the impact was most evident outside Sierra Leone in other parts of West Africa.