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ANUJAT is a multidisciplinary journal that publishes articles, conference papers, thesis chapters and book reviews submitted by lecturers, staff and students from all disciplines at All Nations University. It also publishes papers by interested persons outside the University.

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- Articles should be submitted on or before 30th August for publication in November of the same year, and on or before 28 February for publication in May of the same year.

- The article title, full name, e-mail address and a biographical sketch of the author should appear on the cover page

- ANUJAT accepts research articles that have not been previously published and are not simultaneously being considered for publication elsewhere.

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- Articles must include an abstract about 150 words summarizing the main points of the article.

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ABOUT ALL NATIONS UNIVERSITY COLLEGE

All Nations University College (ANUC) was established by the All Nations Full Gospel Church (ANFGC), Toronto, Canada through the All Nations International Development Agency (ANIDA). The Progenitor of the vision, Dr. Samuel Donkor challenged the African diaspora in North America to support the development of Africa by investing in Human Resource Development through quality higher education. The mission was to develop a new breed of leaders for the continent with holistic education that emphasizes academic excellence, Christian values, discipline and ethical values in a Christ centered environment.

The government of Ghana readily embraced the idea in 1988, when Dr. Donkor sought permission for the All Nations University. But it was not until 1996 when the master plan was presented to the National Accreditation Board (NAB). Upon the advice of NAB, the University was incorporated in April 1996 and subsequently received the authority to establish the All Nations University in May 1996. After years of preparations, the University opened its doors to 37 pioneering students on November 4, 2002 for the Business and Computer Science undergraduate programs. Today ANUC has 12 accredited programs and over 2500 students. Degree programs are in the following disciplines:

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1. Accounting
2. Banking & Finance
3. Entrepreneurship
4. Human Resource Management
5. Marketing

Engineering

1. Oil & Gas Engineering
2. Biomedical Engineering
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5. Computer Science

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Due to the University's high academic standards, many graduates excel both in the field of work and academia. As a result, ANUC has attracted students from many countries such as Angola, Benin, Cameroon, Canada, Chad, Congo Brazaville, Democratic Republic of Congo, Gabon, Gambia, Ghana, Ivory Coast, Kenya, Liberia, Niger, Nigeria, Romania, Rwanda, South Sudan, and Togo. The University College has attracted qualified faculty from around the world and developed academic linkages with leading Universities such as University of Western Ontario Ivey School of Business, SRM of India, etc..

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EDITORIAL

This is the maiden issue of ANUJAT – Thanks be to God! I sincerely thank all the contributors for their articles and reviews. Special thanks to Rev Dr Samuel Donkor and Dr Lynn Kisembeh Darkwah for their motivation and support in producing this publication. Thanks also to Rt. Rev Dr Twum-Baah and Dr Bennet Ebenezer for pre-editing and pre-reviewing some of the published and unpublished papers. A big thank you to our external reviewers for a job well done. Papers submitted that did not appear in this issue will hopeful appear in the May issue.

ANUJAT is here to stay. I encourage ANUC faculty, staff and students, as well as those outside ANUC who are serious about academic publishing to consider ANUJAT as the journal in Ghana to disseminate their academic knowledge and views.

Students and scholars are longing to learn from you. Share your wisdom to a world that is groping for understanding and excellence. You have what it takes to enlighten the world through the might of the pen.

General Hints for Writing a Research Paper

- If you are selecting your own topic, choose one that interests you and that you can handle within the required deadline.
- What is your purpose in writing the paper?
    - *Do you want to argue for a certain point of view, to persuade readers to think or do something or to describe or explain something?*
- Write a thesis statement articulating the main purpose of your work

- Consider your target audience
  - *Do you want to write for a novice audience, students, scholars, skeptics or a combination of several audiences?*
- List your ideas and information, deleting anything that would weaken your paper.
- Arrange your materials according to the objectives of your paper and decide on your methodology.
- Make a detailed outline in order to keep to your writing plans.
- Write your first draft with a straightforward introduction, body, and conclusion.
- Read your draft critically and improve on it by rewording, restructuring, deleting, and adding phrases. Follow the same procedure with each subsequent draft.
- Make sure you proofread the final draft, making all final corrections. Failing to do so may result in the delay or rejection of your paper.

I look forward to receiving your work.

Prof Prince S. Conteh - Chief Editor

EVANGELISM: A CHANNEL FOR THE UNDERSTANDING OF THE MIND AND MISSION OF CHRIST

SAMUEL H. DONKOR

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ABSTRACT

The unique role of evangelism is also a significant contributing factor to church growth in evangelical churches. Evangelism is a significant channel that Christians can propagate the mind and mission of Christ. The mind and mission of Christ is to see that the world knows about His love and saving grace. Pastors of growing churches tend to have a unique view of evangelism which exhibits the mind and mission of Christ and produces church growth. This view differs from that held by other evangelicals equally committed to the historic faith of biblical Christianity. Some of the differences involved in the various uses of the term "evangelism" find their roots in radical theological disagreements over the very nature of the essentials of Christianity. But the conflict between theological liberalism and a more conservative evangelical theology does not count for every distinction in the use of the term.

INTRODUCTION

Evangelism has been consistently practiced by the church to some extent throughout its history, but the practitioners rarely took time to define the specifics of what they considered evangelism.

It appears no attempt to define this term was made prior to the middle of the Nineteenth Century[1]. According to Mendel Taylor, "Although Biblical writers introduced the term evangelism, it failed to become meaningful enough to be used in Christian circles until the Nineteenth Century"[2].

Among committed evangelical church leaders there is an apparent lack of agreement as to the nature of evangelism. In an address to itinerant evangelists meeting in Amsterdam, noted evangelist Billy Graham observed:

> Today, the world church is not sure what
> evangelism is, and often the gift of the evangelist
> is neglected – evangelism is not taught in many of

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[1] In 1850, Charles Adams authored a book entitled *Evangelism in the Middle of the Nineteenth Century.* Another in 1888 was written by Arthur T. Pierson under the title, *Evangelistic Work in Principle and Practice.* Since that time the term has come to indicate the major thrust in New Testament Churches." Charles L. Mc'Kay, *Five Simple Keys to Effective Evangelism: You Too Can Do It* (Washington, D.C.: University Press of America, 1978) p. 4.

[2] Mendel Taylor, Exploring *Evangelism,* p. 19. Cited by McKay, *Five Simple Keys to Evangelism,* p. 4.

our Bible schools and seminaries. Today we have scores of definitions of what evangelism is, and what the evangelist is. Some think of evangelism simply in terms of getting more people to join the church. Others define evangelism as attempting to change the structures of society[3].

The evangelical church's understanding of evangelism throughout much of this century has been indebted to early attempts to define the term during the later Nineteenth and early Twentieth Century. Toward the end of the Twentieth Century, the evangelical church's understanding of evangelism appears to have been impacted by a number of contemporary trends in evangelism including those associated with the November 1966 World Congress on Evangelism in West Berlin[4], America's largest and fastest growing churches[5], the contemporary church

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[3]Billy Graham, "The Gift and Calling of an Evangelist" in the *calling of an Evangelist: The Second International Congress for Itinerant Evangelists, Amsterdam, The Netherlands,* Ed. J. D. Douglas (Minneapolis, Minnesota: World Wide Publications, 1987), pp.15-16.

[4]This international congress on evangelism is viewed by many observers as the first serious attempt by evangelicals to study evangelism in a congress setting and as such, that which appears to have awakened a renewed interest in evangelism on the part of evangelicals.

[5]This represents the influence of Elmer L. Towns, *The Ten largest Sunday Schools and What Makes Them Grow* (Grand Rapids, Michigan: Baker Book House, 1969) and other writings and public statements made by author Towns and the ministers of the various churches identified in the book and subsequent listings of America's largest and fastest growing churches.

growth movement[6], the Lausanne Committee for World Evangelization[7], the hidden people's movement[8], the Billy Graham International Conferences for Itinerant Evangelism[9] and the A. D. 2000 movement[10].

In the James Sprunt Lectures at Union Theological Seminary in Virginia in February 1957, Charles Templeton suggested:

> It is important to arrive at an adequate definition of evangelism, not only because evangelism is a word so frequently misunderstood, but because it is one of the two principal responsibilities of the Church. The Church is called to worship and to witness. Its witness may be made corporately as well as through its individual members, being

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[6]This represents the influence of Donald A. McGavran, his various writings on the subject of church growth, and that of his students and associates at the Fuller Theological Seminary Institute of Church Growth, Pasadena, California.

[7]This represents the influence of the original congress, its participants, and the various national and international committees which it has spawned.

[8]This represents the influence of Ralph Winter through his writings and the U.S. Center for World Missions.

[9]This represents the influence of Billy Graham and other speakers at the First and Second International Conferences for Itinerant Evangelists held in Amsterdam, The Netherlands, the publications coming out of those conferences, and subsequent national and regional conferences conducted by participants in the international conferences.

[10]This represents the influence of about 78 mega-plans to evangelize the world by year A.D. 2000 and an unknown number of associated smaller regional plans to evangelize an area or specific people's group during the same period.

> expressed by the life of the Church in the world as well as in the speech of its clergy and its laity.[11]

While it is not the objective of this paper to produce an exhaustive theology of evangelism, the analysis of the relationship with which this presentation is concerned first requires an understanding of the nature of effective evangelization.

This paper will consider the way in which the term "evangelism" has been used by evangelical Christian leaders in the Twentieth Century and the various sources of data which should be consulted in developing a biblical theology of evangelism before suggesting a functional definition of evangelism. It will also discuss how some of these definitions give us an understanding of Christ's purpose and ministry.

DEFINING EVANGELISM: VOICES IN UNDERSTANDING THE MISSION OF CHRIST

As noted earlier numerous definitions of the term "evangelism" are offered by contemporary evangelical leaders in an attempt to define what is involved in this process. Church growth writer C. Peter Wagner suggests contemporary definitions of evangelism may be classified in one of three representative views which he

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[11]Charles B. Templeton, *Evangelism for Tomorrow*, (New York: Harper & Brothers Publishers, 1957), p.40.

calls (1) 1-P Presence Evangelism, (2) 2-P Proclamation Evangelism, and (3) 3-P Persuasion Evangelism.[12]

These three contemporary approaches to evangelism may be best understood through a consideration of specific definitions of evangelism advocated by evangelical leaders in this century.

1-P Presence Evangelism

The 1-P Presence Evangelism approach to evangelism tends to emphasize the social implication of Christianity independent of any attempt to identify Christian theological distinctive or suggest the superiority of a Christian world-view. In this approach to evangelism, acts of justice and mercy are performed as ends in themselves rather than as means to convince others to embrace Christianity. In this extreme expression, Wagner is correct when he concludes, "this is not an evangelical point of view.[13] But a less radical form of this view of evangelism appears to be gaining recognition among some evangelicals. In the preface to his 1982 book on evangelism, Harvie M. Conn explains:

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[12]C. Peter Wagner, *Church Growth and the Whole Gospel: A Biblical Mandate*, (New York: Harper and Row Publishers, 1981), pp. 55-57 and *Strategies for Church Growth: Tools for Effective Mission and Evangelism,* (Ventura, California: Regal Books, 1987), pp. 117-30.
[13]Wagner, *Strategies for Church Growth,* p. 119.

> This book is not intended as a simple how-to-do-it manual on evangelism as traditionally known… Rather, this is an effort to look at the relation between evangelism and social questions as two sides of the same coin. *Holistic evangelism* has more recently been the term used to describe what I mean. Perhaps *Lordship Evangelism* is easier to pronounce and understand. I want to speak of evangelism in context, of giving cups of cold water to the thirsty world, but giving them in the name of the Lord. I speak not of an easy truce between faith and works, not even a partnership. All partners may be equal but too frequently some are more equal than others. No, our goal is an interdependence that guards the integrity of both components and sees them constantly interacting.[14]

In a similar vein of thinking, Myron S. Augsburger suggests:

> Evangelism is anything that makes faith in Jesus Christ a possibility for persons. It is the loving deed in the name of Christ as the loving word. Evangelism is sharing the joy of the new life in Christ in fellowship and friendship.

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[14]Harvie M. Conn, *Evangelism: Doing Justice and Preaching Grace*, (Grand Rapids, Michigan: Academia Books, 1982), p. 9.

It is inviting persons to open their lives to the lordship of Jesus.[15]

The above mentioned statements by Conn and Ausberger concerning the nature of evangelism do not differ significantly from that of non-evangelical theologians such as Dom Helder Cămara, the archbishop of Recife in Brazil. According to Cămara:

Evangelization is the name of Christ … aims at humanization in the fullest sense. The boundary between the two fields is purely theoretical – with respect of course for the distinction from a theological point of view.[16]

The weakness of these definitions of evangelism is not so much what it states as what it leaves unstated. While the kind of positive expressions of Christianity called for by Conn, Ausberger and Cămara ought to be present in an evangelical lifestyle and witness, evangelism reaches beyond these acts of charity.

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[15]Myron S. Augsburger, *Evangelism as Discipl- ling*, (Scottdale, Pennsylvania: Herald Press, 1983), p. 7.
[16]Helder Cămara, *What is evangelism*, (Grand Rapids, Michigan: Zondervan Publishing House, 1971), p. 13.

2-P Proclamation Evangelism

A second and more popular way of defining evangelism is designated by Wagner as 2-P Proclamation Evangelism. Those who hold this view argue "evangelism is a proclamation of the Gospel which leaves men free to make decisions about it.[17] According to George W. Peters:

> Evangelism is the announcement of a unique message. It concerns itself primarily with the proclamation of the Gospel of God, the redemption act of God in Christ Jesus… It is the announcement of good news to a world alienated from God, bound in sin, and under a sentence of condemnation.[18]

This view of evangelism may represent the predominant evangelical view of evangelism. According to Wagner:

> This view of evangelism is very strong among evangelical Christians. I previously mentioned that many authors of books on evangelism simply assume a definition of evangelism. When they do,

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[17]Douglas Webster, *What is Evangelism,* (London: The Highway Press, 1964), p. 42.
[18]George W. Peters, *Saturation Evangelism,* (Grand Rapids, Michigan: Zondervan Publishing House, 1971), p. 13.

nine times out of ten their definition is proclamation. They feel that is so commonly accepted it needs no argument. Most evangelists and evangelistic associations that I am aware of also assume proclamation as their working definition of evangelism.[19]

Once again, the weakness of this view of evangelism is not found in what it states, but what it leaves unstated. Is it enough to "preach the gospel" without taking further steps to encourage a positive response to the Gospel on the part of the hearer? Some may agree it is enough. Others argue there must be something more.

3-P Persuasive Evangelism

A third view of evangelism considers evangelism has not been completed until there has been a response from the unconverted. The growing popularity of this view of evangelism is probably due to the influence of the Church Growth Movement. According to Donald A. McGavran and Winfield C. Arn:

A Church Growth definition of *evangelism* is "to proclaim Jesus Christ as God and Saviour, to persuade people to become his disciples and

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[19]Wagner, *Strategies for Church Growth*, p. 121.

responsible members of his church.[20]

But the idea that evangelism includes the idea of persuading individuals to respond positively to the Gospel is older than the Church Growth Movement which promotes it. As early as 1918, the Archbishop's Committee of the Church of England framed the following definition of evangelism:

> Evangelism is to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church.[21]

The British Archbishops were not the only pre-church growth movement Christian leaders to conclude evangelism presupposed a positive response to the message of the Gospel. A committee of thirty Protestant ministers representing a variety of American denominations met in Columbus, Ohio in 1946 and drafted the following definition of evangelism:

> Evangelism is the presentation of the Good News of God in Jesus Christ, so that men are brought,

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[20]Donald A. McGavran and Winfield C. Arn, *Ten Steps for Church Growth*, (San Francisco: Harper & Row Publishers, 1977), p. 51.

[21]Cited by Wagner, *Strategies for Church Growth,* p.128. See also Templeton, Evangelism for Tomorrow, p 41.

through the power of the Holy Spirit, to put their trust in God; accept Jesus Christ as their Saviour from the guilt and power of sin; to follow and serve him as their Lord in the fellowship of the church and in the vocations of the common life.[22]

This is apparently the preferred definition within the Church Growth Movement in part because of their interpretation of the Great Commission as found in Matthew 28:18-20 as a strategy statement for both evangelism and church growth. According to Wagner:

This is the definition which best fits the understanding of the Great Commission explained in Chapter 2. To reiterate, the one imperative out of the four action verbs in Mathew 28: 19, 20 is "make disciples". "Go", "baptizing" and "teaching" are all participles in the original Greek. So far as measuring evangelistic results is concerned, the bottom line is how many disciples are made as the result of a given evangelistic effort, not how many people hear. And, as I also brought out in chapter 2, an acceptable criterion for knowing when a person who makes a decision

[22]Cited by Jess M. Bader, Evangelism in a Changing America (St. Louis: The Bethany Press, 1957), p. 15.

is really turning out to be a disciple is that they become a responsible member of the Body of Christ in a local church.[23]

While church growth considerations no doubt have influenced some to accept this third view of evangelism, it is not without its own merit theologically independent of a church growth agenda. In his book *Rethinking Evangelism: A Theological Approach,* Columbia Theological Seminary (Decatur, Georgia) Professor of evangelism Ben Campbell Johnson writes:

> I suggest, as an initial working definition, that evangelism is "that particular task of the church to communicate the good news of God's love to persons so that they may understand the message, place their trust in Christ, become loyal members of his church, and fulfill his will as obedient disciples." This intentionally specific definition of evangelism focuses the vision and energy of the church on individuals and their relationship to Christ in the Christian community. It excludes corporate statements on national issues, ministry to the poor, the struggle for justice, and the various ministries of compassion, because these

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[23]Wagner, *Strategies for Church Growth, p. 122.*

do not belong intrinsically to the evangelistic task of the church.[24]

The Lausanne Definition of Evangelism

One of the most significant evangelical definitions of evangelism in the last quarter century is that which came out of the International Congress of World Evangelization in Lausanne, Switzerland in July 1974. Article 4 of the Lausanne Covenant, 1974 recognizes the strengths of each of the previously mentioned definitions of evangelism and incorporates them into a hybrid evangelical view of evangelism. The Lausanne Covenant affirms:

> To evangelize is to spread the Good News that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord he now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the

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[24]Ben Campbel Johnson, *Rethinking Evangelism: A Theological Approach,* (Philadelphia: The Westminster Press, 1987), p. 12.

historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the Gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his church, and responsible service in the world.[25]

One objective of the Lausanne Congress was to bring together various evangelicals committed to accomplishing the task of World Evangelization. In such a broad gathering of evangelical leaders, the development of a statement affirming common beliefs and commitments was not without its problems.[26] Nevertheless, the resulting statement on evangelism appears to be one which many evangelical leaders have chosen to support. One measure of the influence of Lausanne Congress is seen in the following statement concerning the nature of evangelism offered

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[25]*The Lausanne Covenant*, 1974, Article 4. "The Nature of Evangelism, cited by Alfred C. Krass, *Evangelizing Neopagan North America*: *The Word that Frees* (Scottdale, Pennsylvania: Herald Press, 1982), p. 191.

[26]Wagner refers to this as it impacts the definition of evangelism in his brief discussion of the resolution of a difference of opinion between himself and John Stott while working on the Lausanne Covenant (see *Strategies for Church Growth,* pp. 129f.). See also Hollenweger's appraisal of the Lausanne Congress in *Evangelis Today: Good News or Bone of Contention*, pp. 6-9.

by Billy Graham to those attending the Second International Congress for Itinerant Evangelists in Amsterdam:

> The term "evangelism" encompasses every effort to declare the Good News of Jesus Christ, to the end that people may understand God's offer of salvation and respond in repentance, faith and discipleship. We must always make it clear that there is a "cost" to following Christ. There is the denial of self, and the taking up the cross. Christ never offers cheap grace. He never lowers His standard for entrance to the kingdom of God.[27]

A church growth perspective of evangelism (3-P Persuasion Evangelism) certainly falls within the broad perimeters of the Lausanne Covenant. Those holding this view of evangelism, have a view of evangelism consistent with that widely held by evangelicals at the end of the Twentieth Century. But not all evangelicals share this view of evangelism. Those who do, however, have a ministry perspective which, when applied consistently, necessarily results in numerical church growth.

CONCLUSION

Evangelism proclaims the message of love and caring. It is the mind of Christ for Christians, both clergy and lay to disseminate

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[27]Billy Graham, "The Gift and Calling of the evangelist." p. 16.

His message of transformation and hope. We have to take a new approach as we reach others for Christ. The definitions we discussed contain aspects of caring for the spiritual and physical needs of those we encounter and proclaim the message of love, freedom, justice, peace and hope.

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SOCIAL FACTORS AND ENGLISH LEARNING: THE CASE OF SOME SENIOR HIGH SCHOOL STUDENTS IN EASTERN REGION, GHANA

LYNN KISEMBE DARKWAH

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ABSTRACT

This paper examines the extent to which social factors contribute to the success of English language learning among Senior High School 2 and 3 students in the Eastern Region of Ghana. Existing evidence according to the West African Examinations Council (WAEC) report reveals that learners have difficulties learning English. We examine the extent to which the social context in three environments namely; school, home and the neighbourhood support English learning. Data was collected using questionnaires from 1444 students carefully selected from 75 public schools. This was complemented by data from interviews held for teachers and headmaster/mistresses. Results reveal that existing social activities that support learning outside the classroom are minimal. The community trusts in the school and school personnel to provide the best possible education of English for their children. With the school environment only providing the platform for English usage, there is need for learners to be provided or exposed more to English through activities which can be proposed by a cooperation of stakeholders in the education sector and the community as well.

INTRODUCTION

The influence of social factors on the acquisition of a second language is evident[1]. Butler and Hakuta (2006) note that social factors have great influence on L2 learning as they uniquely contribute to individual difference in second language (L2) learning. The social cultural contexts they claim, influence the way in which it all occurs. One of the contributing factors that they point out is prior knowledge transfer that L2 learners carry including first language (L2) learners imperfect knowledge. Thus, transfer carries both negative and positive influences from L1 to L2 and L2 to L1. As a result, they argue that transfer is no longer uni-directional but interaction or cross linguistic influence. On the same thought line, Faltis and Jaconson (1990) mention that "national as well as a local views on the use of more than one language in school and society have a powerful influence on the ways the two languages are distributed and used for learning, which has an impact on how well students become bilingual."

Another area of the contribution social factors make towards the shaping of language learning is in the area of acquisition of grammar and phonology. By pointing out that the acquisition of grammar and phonology previously concentrated on non-social mechanisms, Baldwin and Meyer (2007) argue that social mechanisms are central to the acquisition of the structural aspects of language in addition to other components such as the lexicon.

In another development, other existing research findings that consider social factors and the influence they have on second language learning reveal that indirectly social factors affect second language learning in various ways, namely: the shaping of a learner's attitudes, provision of learning opportunities or support form and motivation. These factors, they argue influence language attainment which in turn influences identity. Such findings reveal that learners are able to develop a positive identity in L1 and L2 if additive bilingualism[2] occurs.

Attitudes towards a language whether it is beautiful, rich, and efficient are often confounded with attitudes towards the users of that language. Grosjean (1982) quotes Hangen (1956) who reiterates that whenever languages are in contact, one is likely to find certain prevalent attitudes of favor or disfavor towards the languages involved. In most contact situations one language is usually considered more prestigious. Those that are rejected are based on various reasons such as; no word value, not productive and no written grammar and does not lend itself to the expression of abstract concepts. This can have profound effect on the psychology of the individuals and on their use of the languages. These attitudes are sometimes directed at the people who use the languages and are therefore judged or stereotyped. Language attitudes are likely to be affected by age, socio-economic status, and gender amongst other factors. Language attitude consequences can be both negative and positive and carry profound effects.

It is a widely known fact that language is inherently social and as a result social factors influence language learning at many levels-structural (phonology, syntax) and content-related (word meaning), Baldwin and Meyer (2007). Tomasello (2003, 2004) in Baldwin and Meyer in support

for this emphasize that the grammatical structure of language is learnt through observation and analysis. Our analysis on the influence of social factors on English learning in the Eastern Region in this chapter is in line with this view in which we investigate the extent in which social factors influence English learning among learners in Eastern Region. *What kind of social factors do we consider in this study?* is the question we first and foremost need to address. In Baldwin and Meyer's discussion on how inherently social language is, they consider three kinds of social factors namely; social input, social responsiveness and social understanding (learners desires, intentions and beliefs). In this study, our scope is on social input and social understanding. Under social input we examine the social environment, namely the home, neighborhood and school to find out the activities carried out that support learning. Such activities (if any) provide for learning situations and opportunities. In these very environments, we also examine learner perceptions about other people's beliefs, learner abilities and learner behavior which fall under social understanding.

The social context model propounded by Spolsky (1989) highlights the fact that social context affects language learning indirectly by shaping the attitude of the learner and providing for learning opportunities outside the classroom. A schematic representation of the model is presented on the next page: *A model of Second language learning* (directly copied from Spolsky (1989: 28). Faltis (2002) mentions that understanding the nature and role of context for bilingual learners is complex and remains understudied. It is along this line and based on the sociolinguistic situation of learners under study (are bilingual with a dominant language spoken-Twi), this chapter is aimed at answering the following questions:

1. Do learners and teachers acknowledge language learning support from the social environment, namely home and the neighborhood?
2. What kind of home, school and/or neighborhood activities support English learning?
3. Among those that provide the support, which one is highly ranked in support provision? The frequency or the patronage is used to calculate the ranking.
4. What view do learners hold with respect to receiving support outside the classroom and how does this impact on their learning behavior?

The focus of the present chapter, therefore, is on the opportunities the learners of English in Eastern Region have available within the community and/or the type of support they receive from the community. It draws on interviewing learners on the support

received and opportunities available outside the classroom. A growing body of research points to this area of language learning and social context research as having been neglected, thus, the justification for this study Newcombe (2007:38).

ACKNOWLEDGMENT OF LANGUAGE LEARNING FROM THE SOCIAL ENVIRONMENT

An examination of the teachers' teaching styles reveals that teachers do not cover all that they need to in the syllabus, instead, they give the learners the opportunity to do some percentage of the learning. The question however, is whether the teachers let the learners know or assume that they know and need to cover up for the remaining portions not covered in class.

Teacher feedback on teaching styles statements given reveals their acknowledging learners to receive support from other environments. In a statement to which they responded indicating whether they explain everything to learners in class, 38.9% responded saying very little, followed by 33.3% saying no as seen in Table 1.

Table 1. Teacher response on 'I like to explain everything to students'

Response Category	As a teacher, I like to explain everything to the student	
	Count	%
No	6	33.3%
Yes	5	27.8%
A little	7	38.9%
Total	18	100.0%

We take these results to imply that the teachers expect the learners to also contribute to the learning process because majority of the teachers provide few explanations of everything to the students as evidenced in the answers given in Table 1. The question we need to answer then is, *How do the learners contribute to the learning process?* Contribution can be based on an individual basis through self study or seeking out for reading materials from different sources, or learners can seek help or support from their peers, or relations at home or individuals from the community within the neighbourhood. Based on the fact that human beings are social beings, with this, we argue that learners are fully aware of the sources outside the classroom that they can fall back to. Thus, they acknowledge a different environment besides that of the classroom in which they can also learn English.

Asked whether at home learners should learn by reading newspapers, teachers through their feedback acknowledged social support in learning. The teachers agreed to students reading newspapers at home. 72.2% said yes, 11.1% no and 16.7% said a little, see Table 2. We will assume that those who said no or little had in mind the fact that not all homes can afford a newspaper daily and/or have no idea that the newspapers carry articles that can enhance a learners' English learning. For example, the Daily Graphic newspaper carries articles every Monday on various aspects of English namely affixes, vocabulary, proofreading answering questions in

comprehension, summary writing, the use of appropriate question tags, qualifiers etc (list not exhaustive).

Table 2. Teacher response on 'at home students should learn by reading newspapers'

Response Category	At home students should learn by reading newspapers	
	Count	%
No	2	11.1%
Yes	13	72.2%
A little	3	16.79%
Total	18	100.0%

Asked whether students should learn by watching TV programs in English at home, majority of the teachers said yes, see Table 3.

However, the percentage was lower than that of reading newspapers. We take this percentage to imply that not every home has a TV. The question we pose here too is how many of the programs aired on TV are in English and how many carry activities that learners can learn from? These are questions we answer later on in the chapter. At this point we want to show the evidence from the teachers that acknowledge their social support for learning.

Table 3. Teachers response on 'at home students should learn by watching TV in English'

Response Category	At home students should learn by watching TV in english	
	Count	%
No	2	11.1%
Yes	10	55.6%
A little	6	33.3%
Total	18	100.0%

Using cassettes as support tools to study (see Table 4), studying English books at home (Table 5), talking to friends in English (Table 6) and using English everyday as they shop (Table 7) are indicators the teachers acknowledged as opportunities that support English learning outside the classroom.

Table .4. Teacher response on 'at home students should learn by using cassettes'

Response Category	At home students should learn using cassettes	
	Count	%
No	3	16.7%
Yes	7	38.9%
A little	7	38.9%
No Response	1	5.6%
Total	18	100.0%

Table 5. Teacher response on 'at home students should learn by studying English books'

Response Category	At home students should learn by studying English Books	
	Count	%
Yes	17	94.4%
A little	1	5.6%
Total	18	100.0%

Table 6. Teacher response on 'I like students to learn by talking to friends in English'

Response Category	I like students to learn by talking to friends in English	
	Count	%
Yes	1	5.6%
A little	17	94.4%
Total	18	100.0%

Table 7. Teacher response on 'students to learn by using English in shops and daily life'

Response Category	Students to learn by using English shops and daily life	
	Count	%
Yes	16	88.9%
A little	2	11.1%
Total	18	100.0%

We conclude that from the teachers' point of view that English learning should not be left entirely to them, some support must be given outside the classroom to complement that which they are providing within the classroom as evidenced from feedback shown in Table 1 through to 7, providing their acknowledgement recognition of social support, while at the same time pointing out the specific opportunities.

The teachers also recognized the role of social support in language learning when they agreed that the home and neighbourhood social environments influence their teaching both positively and negatively. From a positive point of view the teachers unanimously agreed that the social environment plays an integral role in complementing that which is taught in class. However, from a negative point of view the teachers had this to say "*Their interaction with peer and neighbours makes them speak a lot of Pidgin English which affects their performance during English lessons*."

Acknowledgement of support outside the classroom is also seen in the opinions expressed by the learners when asked what they thought would be the best steps in learning English. Learners were asked to give their opinions on steps they thought must be taken to help them and others learn English successfully. This was an open ended question and resulting statements given were grouped into eight different groups and the frequency distributions calculated for each group. The groupings are listed

below. Learning styles are ranked highly followed by social support:

1. Ban use of local languages and pidgin English and create rules to enforce it: use English language only in school.
2. Provide more reading support such as story books.
3. Provide research facility: library/internet.
4. Teaching styles
5. Learning styles
6. Motivation (from both school and home): guidance, counselling, text book provision.
7. Teacher training/professionals
8. Social support: church, friends, relatives

Statistical details of each group are as follows:
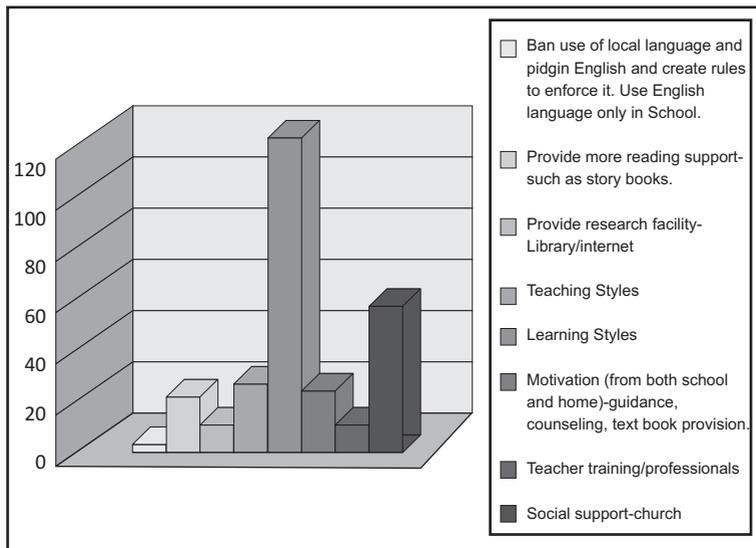
Ranking of social support second is an indicator of the expression that outside the class, learners expect to receive support subsequently acknowledging it. The question is:- Is this support available within the communities in which the learners find themselves, and if yes, what kind of individual and/or group activities support English learning? Answers to these questions are dealt with later.

Learners were also given ten options to select from what they thought constituted good language learning. The options ranged from those within the classroom namely; explanations to class to those outside the classroom namely; Conversation practice, Error correction, Language games, Listening to/using cassettes, Pair work, Pronunciation practice, Student self discovery of errors, Using pictures/films and Vocabulary development.

Note however, that overlapping is possible in that those techniques labeled outside the classroom can still be used within the classroom. For instance, conversation practice can be done in the classroom as well as outside the classroom. Listening to cassettes, language games, and pair work are active activities that can be employed within and outside the classroom.

However, in this case we categorize them as activities outside the classroom and use the results to assess the learner's acknowledgment of support outside school.

Table 8. What constitutes good language learning

Response Category	Constitutes good language learning	
	Count	%
Conversation Practice	624	43.2%
Error Correction	218	15.1%
Explanations to Class	96	6.6%
Language Games	27	1.9%
Listening to Cassettes	15	1.0%
Pair Work	9	0.6%
Pronunciation Practice	84	5.8%
Self discovery of errors	60	4.2%
Using Pictures or Films	12	0.8%
Vocabulary Development	239	16.6%
Others	15	1.0%
No Response	45	3.1%
Total	1444	100.0%

Conversation practice which was highly ranked demands that learners have individuals who will work together with them to facilitate conversation practice. This in turn implies that the other person must have knowledge of the language in order for them to be able to sustain a conversation or lead the learner in practicing in other forms such as reading texts to polish up pronunciation skills or acquire new vocabulary. But how many individuals do learners have access to and can communicate or hold a conversation with in English besides his or her classmates? How can a learner develop his/her vocabulary outside the classroom? Research reveals that vocabulary development is enhanced through the following methods (list not exhaustive): Wide Reading, Prepared Word List, Word Derivation Method,

Contextual methods for Familiar Words, Contextual Methods for Unfamiliar Words, Theme Studies, Dictionary Method, Word Manipulation, From Context and Class Development, Finding Difference in Similar Words, and Getting at the Common Element(s) from an Analysis of Contextual Uses, and Recommended References on Vocabulary Development (Education Resources Information Center-www.eric.ed.gov). How many of these methods do learners in the Eastern Region have access to? Do learners have prior knowledge of helpful methods outside the classroom?

Language input from a social point of view to the learner is crucial for learning to take place as evidenced in chapter four. Having established the learners' recognition for social support in language learning, are there any human activities within the community that can be viewed as input from a social point of view that support learning English as a second language? Can these activities be viewed as offering adequate support? What degree of access to social experiences allows for negotiation of meaning and corrective feedback? To answer these questions, we first begin by providing a brief description of activities that support English learning within the community in Ghana from a general point of view.

MEDIA AND OTHER ACTIVITIES THAT SUPPORT ENGLISH LEARNING

Both the print and electronic media carry articles and programs that support English learning. The Daily Graphic news paper for

instance as stated earlier on caries articles on various aspects of English grammar written by Africanus Owusu-Ansah every Monday and occasionally, other individuals write articles on English on some other days. TV programs such as 'mind your language' which is also aired on radio teaches learners how to pronounce English words as well their use (grammar). But how many learners watch such programs, and how much positive impact (with respect to contributing to learning English) has the program made on learners? Is a question that remains to be answered. How much are these activities patronized and/or how accessible are they to learners?. These questions define areas we did not cover, but are quite significant.

ACTIVITIES THAT SUPPORT ENGLISH LEARNING DISCUSSED

Block (2003) states that while it is right for researchers to distinguish between classroom, naturalistic and foreign contexts of learning a second language, they should bear in mind that none of the contexts provides learning opportunities in a predictable manner. Knowing that learners as well as teachers recognize learning opportunities outside the classroom as discussed in section 5.1, our goal in this section is to discuss activities and/or opportunities that support learning in environments outside the classroom. However, these activities are not necessarily meant to be predictable or consistent. Our aim is to primarily identify and discuss the activities and also find out the patronage.

Learners were given three environments namely; school, home, neighborhood and were asked to rank the environment in which they speak English most. The rationale for asking this question was to be able to identify out of the three environments given which one had activities that fostered speaking English and thus, would be used as activities that support English learning outside the classroom. Results indicate that the school environment was highly ranked as evidenced in Table 9 below. 88.4% of the total number of respondents stated that they speak and/or use English most at school, which was followed by 5.9% home environment and 2.5% within the neighborhood. The range between the school and home environment is 82.5% too wide a range that we conclude that it is only within the school environment that students get to learn as well as practice speaking English. No doubt about it since the school environment is where teaching and learning takes place.

These findings are consistent in the sense that the learners are learning English in an environment where they have access to other learners as opposed to being in an environment where there is no accessibility either to other learners or native speakers of English. Thus, use of English is within the school environment. These results suggest that students' attitudes and motivation towards learning English are enhanced when they are within the school environment where they feel supported in their efforts to learn. These findings are consistent with findings in learning styles where students ranked listening to the teachers as the most highly ranked learning style.

Table 9. Environment in which English is spoken

Response Category	Which environment do you speak English?	
	Count	%
School	1277	88.4%
Home	85	5.9%
Neighborhood	36	2.5%
Others	23	1.6%
No Response	23	1.6%
Total	1444	100.0%

To further investigate any other activities within the community or human activities that support learning, the learners were also asked to state individuals that help them solve English exercises given to them by the teachers as homework. They were given options from which they should select namely: self, teachers, peers, family members and neighbours. Results tabulated in Table 10 reveal that 66.1% do it themselves and get no help from another person. Those that stated they receive help from the teachers were 11.9% and from their peers 13.8%, followed by 4.0% from family and 1.4% from the neighbours.

Table 10. Solving of English exercises

Response Category	Who helps you solve English exercise?	
	Count	%
Self	955	66.1%
Teacher	172	11.1%
Peers	199	13.8%
Family Members	58	4.0%
Neighborhood	20	1.4%
Others	17	1.2%
No Response	23	1.6%
Total	1444	100.0%

Out of these options we take help received from teachers, self and peers to fall under the school environment. Added together brings the total to 91.8% support received from within or the community that make up the school environment, as opposed to 4.0% from family. We do not conclude here that there is little parental support offered to the learners, because we did not go into examining the educational background and/or activities of the parents or individuals within the community. However, research shows that educated families are more involved with their children's formal education. Research carried out shows that parental involvement, behaviour, and expectation influence a child's academic outcome (Lindholm-Leary 2001). With the 4.0% support, it is possible that learners under study could be from homes where the parents are not educated and thus, there is no way they can offer any support since they themselves are not literate. However, families from all situations and background, regardless of formal education of the parents and/or guardians,

and regardless of the ability or class of the learners, can use strategies to encourage and influence their children's education and development. Bruner's (1975) research endorses the idea that linguistic support provided during a one-on-one social contact with a parent or other adult is crucial to language learning.

On a more general note, there is less expectation of the learners' opinion on social support. Why? We think this is so because the learners are learning English in an environment in which English is not spoken, but rather the local language. This makes us conclude that the local language is more dominant and widely used than English among the learners. Based on the evidence that Twi is the dominant local language, and teachers stating that learners like to use Twi more than English, we explore factors that lead to the dominance of the local language and more specifically Twi. Learners acknowledged among the benefits of successful learning and speaking English the fact that one can get a job after school, can reach a wider community all over the world amongst others, one would expect an aggressive campaign and/or the desire and aggressive use of English available at any opportunity. History teaches us that in any colonial control, the culture and the language of the conqueror is imposed on the conquered in order to promote the language. Normally the language of the conqueror is an economically powerful and/or language of upward mobility and the other language less powerful economically resulting to the acculturation into the powerful language. However, it is not always the case. English for instance, is the official language in most countries, but there

are cases for instance Kenya, where the forceful use of English is feared to be killing the use of Swahili. Even though the perception is known, practically what is on the ground is not so. The majority of the population use Swahili in offices and business replacing the official use of English. The same scenario seems to be going on in Ghana. With the official status given to English, most business transaction and office communication amongst other are carried on in the local language of the individual involved.

Results on attitudes towards the English language indicate that learners carry a positive attitude even though some gave comments on their not using English for fear of being laughed at. Teachers also noted that some students do not even attempt to answer questions in class and some are not motivated at all to study English because colleagues laughed at them in class whenever they used wrong English words and did make ungrammatical structures. Some students said that even within the community, if one spoke English, they would hear comments such as 'brofo!' which in some cases made them not to be served, for instance if in a shop buying something for being labeled as a show off. Such comments from the community, some of which are also made at home create fear in learners who are trying out every means to gain competence in English. Thus, the only solution is to be like everybody. Speak the local language. What factors contribute to the dominance of Twi and/or more use of the Twi language in Eastern Region? Societal attitude towards the use of English, multilingualism in general (language contact),

education policy, deep rooted cultural preservation values, cognitive processing in bilinguals (language choice and code switching).

Even though English is the official language, research reveals that 46% of the population in Ghana is illiterate. With this figure, one would not expect a 100% attitude and/or practical evidence of the use of English for official purposes. In a multilingual setting, attitudes exist towards the use of languages. Thus, societal and community ideologies about language learning impact the learning. In a multilingual setting, the status a language carries whether political, social or economic as well as the level of proficiency will determine its use by speakers who may use different languages in different settings.

CONCLUSION

Indeed we conclude from the evidence given that both learners and teachers acknowledge English learning activities outside the classroom from the social environment namely, the school, home and the neighborhood. This is evidenced from the teaching styles used by the teachers in which they propose for learning activities outside the classroom to complement that which they cover in the classroom. This evidence is confirmed when teachers state that they do not teach all they have to in class, but rather expect learners to complement their teaching to maximize their learning. The teachers do this through their affirmation that

learners can learn more by reading newspapers while at home, watching TV in English, using cassettes, study English books, talk to friends in English and use English in shops and daily life.

The learner's viewpoint on learning styles results reveal evidence of acknowledgment and/or recognition of learning support outside the classroom. They acknowledged social support and conversation practice to support English learning. However, an examination of existing social support activities are minimal and/or less within Eastern Region only covering one TV/radio program 'mind your language', and articles that appear in the Daily Graphic on the grammar of English. On the other hand, learners mentioned the school environment as one in which they use English most. With the minimal activities that support learning outside the classroom, we hold the view that the community trusts the school and school personnel to provide the best possible education of English for their children. With the school environment only providing the platform for English usage, we conclude that learners have been provided with good exposure to their local language. There is the need for learners to be provided with or exposed more to English. Therefore, we recommend for the sensitization of the community to offer more activities to support English learning to complement that which learners receive in the classroom since learners already have good exposure to their local languages. Such activities can be proposed by a cooperation of stakeholders in the education sector and the community putting their heads together to design

activities such as language learning cultures in which students receive training in learner autonomy with support groups from the community on student chosen topics such as sports, and cooking. The education sector should also let the community members and parents know that to some extent they are responsible for creating contexts that learners can rely on for English learning outside the classroom, so that socially, the home as well as the neighborhood environment can play a role in language learning, an ideology both teachers and learners hold. Languages are used to promote bilingualism. In Ghana, English as the official and language of education and the local languagestaught in each region. Each language however, carries its social historic dimensions of power and utility for society. Thus, between English and Twi, there is a difference between the significance of acquiring a second language and the language being acquired. Because there is less and/or no contact with speakers of English outside the classroom, coupled with the fact that English is taught 'academically' as a subject rather than a communication tool, gaining proficiency in English is an instrumental one. Thus, students are expected and/or expect to acquire high levels of English, the language of power, business and education, while at the same time the very learners and their communities are pressured to acquire high levels of the dominant local languages, because the local languages count and everyone knows this. Thus, there is need for education stakeholders to recognize this difference and implement policies and/or practices that will help promote gaining proficiency and competence in both languages.

NOTES

1. Loveday (1982) carries examples drawn from Rubin (1968), Lewis (1965), Gal (1979) and Taylor, Meynard & Rheault (1977) which indicate learning Spanish as a second language in a Guarani setting, French in a Welsh setting, English in a Celtic language setting and French learning in an English setting in Canada respectively all showing the impact of social factors in learning a second language.

2. Additive bilingualism is possible if the learning environment values both languages and allows learners to develop a positive identity in each.

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DOING AFRICAN BIBLICAL STUDIES WITH MOTHER-TONGUE BIBLICAL HERMENEUTICS APPROACH

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ABSTRACT

Biblical Studies is an academic discipline that involves a rigorous scientific study of the Bible. Its many methodological approaches help to promote a constant and systematic evolution of new knowledge. Vitality in the discipline is attested to by ongoing research work found in many academic departments in universities and colleges, as well as, the publication of their findings in several academic journals. Research into the bible over the past few centuries has been categorized into three broad areas. First, there are those who locate the meaning of the text in the world behind the text; second, those who locate the meaning of the text in the world within the text; and third, those that locate the meaning of the given text in the world in front of the text. The readers approach the text from their varied backgrounds and perspectives, bringing their own points of view and concerns to bear on understanding of the text, so that appropriate

meanings are achieved against the backdrop of 'a standard' Western interpretation. The third category has created space for African Biblical Studies, with one of its offshoots being Mother-tongue Biblical Hermeneutics.

INTRODUCTION

Biblical Studies is the study of "a collection of various, and in some cases independent disciplines clustering around a collection of texts known as the Bible whose precise limits…are still a matter of disagreement among churches."[1] Biblical Studies can also be defined as the academic discipline or field of study of the Judeo-Christian Bible and related texts. It seeks to determine the meaning of the messages of the biblical books, especially, as intended by the biblical writers and understood by their addressees. As an academic discipline, Biblical Studies involves rigorous scientific investigation that leads to a systematic evolution of new knowledge criticized by academic departments or faculties in universities and colleges, and in academic journals where such researches are published.

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[1] The literary world into which Christianity came was quiet sophisticated. There was literature that goes back as far as the fourth century BC, to the Ancient Near Eastern civilizations of Mesopotamia, Egypt, Assyria, Babylon and Canaan. Texts from these areas are helpful for understanding biblical history and literature. An example of such literature is the Apocrypha, a set of fifteen books included in the Septuagint (LXX), the Greek version of the Old Testament. These books which are accepted as authoritative by Roman Catholics are not accepted as Scripture by Evangelicals.

[2] How has biblical studies been done over the centuries? Are there new approaches to biblical studies?

BIBLICAL STUDIES METHODOLOGIES

Biblical Studies for the past few centuries have been categorized into three broad areas. First, there are those readers who locate the meaning of the text in the world behind the text; second, those that locate the meaning of the text in the world within the text; and third, those who locate the meaning of the given text in the world in front of the text.[3] The first group, which is the oldest and most dominant, focuses on issues of history-the writer's intended meaning, the historical authenticity and the historical circumstances of the text. The second category concentrates on the text in a way that suggests that authentic meaning is derived from the text and not outside the text. The third category is the

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[2] Following are some journals that publish exclusively, researched papers on Biblical Studies in Africa: (1) *Journal of African Biblical Studies (JABS),* a publication of the Ghana Association of Biblical Exegetes. (2) *African Journal of Biblical Studies (AJBS),* a publication of the Nigerian Association for Biblical Studies. (3) *Neotestamentica,* a Journal of the New Testament Society of South Africa. (4) *Ote, Journal of the Old Testament Society of South Africa*. Other journals, published by Departments of Religious Studies and Theological Seminaries publish papers on Biblical Studies, Theology and Religious Studies. For a list see G. LeMarquand, G, "A Bibliography of the Bible in Africa: A Preliminary Publication," In M. W. Dube, M. W. & G. O.West, G. O. eds., *The Bible in Africa: Transactions, Trajectories, and Trends*, Boston, Mass: Brill, 2000.

[3] W. R. Tate, *Biblical Interpretation: An integrated Approach,* 3rd edition, Peaboy, Massachusetts: Hendrickson Publishers, 2008.

latest in the field and is oriented towards the reader or reading community and the part they play in the communication process. The readers bring their own points of view and concerns to the text and so may end up with different meanings.

(i)   The world behind the text

This category is made up of the Historical Critical Methodologies. These include: Source Criticism, Form Criticism, Redaction Criticism, Historical Criticism, and Tradition Criticism, all of which are Higher Criticism[4] approaches to Biblical Studies.

(a)   Source Criticism

This methodology attempts to move behind biblical texts to posit hypotheses regarding materials that the biblical authors might have used in composing their documents. For example in 1Corinthians 11:23-26 Paul quotes from an early Christian liturgy, and he appears to incorporate a Christian hymn into his letter to the Philippians.[5] The authors of the four Gospels also appear to have possessed some written materials

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[4] Higher criticism is an approach to the Bible that treats it exclusively as a flawed human book. Scholars who use this approach apply the canon of reason to the investigation of the biblical text, using a number of distinguishable but interrelated methods.

[5] See Phil. 2:6-11

about Jesus that they drew upon in writing their books.[6] Source critics try to identify these materials, and sometimes they even attempt to reconstruct them. Source criticism and the rest of the methods that follow are applied to the study of the Pentateuch, Gospels and Acts. A source critic asks the question, what sources were available to the evangelists when they wrote their gospels?[7]

(b)   Form Criticism

The discipline of form criticism classifies materials found in the Bible according to their literary genre or type ("form") and bases their interpretation on the classifications. For example different types of material such as: genealogies, parables, miracle stories, speeches, hymns, creeds, proverbs, and many more can be discerned. Form critics usually attempt to identify the *Sitz im Leben* ('setting in life") that each type of literature would have served in the biblical text. A form critic asks the question, what forms of material were available to the

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[6] See Like 1:1.

[7] For an example of how Source critics go about their studies, see, M. Weinfeld, *Deuteronomy and the Deuteronomic School.* Oxford: Oxford University Press, 1972.

evangelists, and how were they used in the earliest church?[8]

(c)   Redaction Criticism

This methodology, usually used in Gospel studies, tries to determine the particular intentions of New Testament authors by analyzing how they arranged and edited their source materials. Redaction Criticism typically involves two methods: (1) *composition analysis*, which looks at how various units are arranged within a particular book -the order or placement of individual units, the sequence of material, and the overall organization of the book; (2) *emendation analysis*, looks at the alterations that the Gospel author probably made in his source material-additions, omissions, and other changes that reveal the author's priorities and preferences. A redaction critic asks the question, what theological and sociological purposes lay behind

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[8] For a discussion see E. T. Ryler, "Form Criticism of the Old Testament" in M. Black & H. H. Rowley, eds., *Peake's Bible Commentary,* Johannesburg: Thomas Nelson, 1967, pp. 91-95; see also E. Dinker, "Form Criticism of the New Testament" in M. Black & H. H. Rowley, eds., *Peake's Bible Commentary,* pp. 683-685.

the evangelists' selection and expression of Jesus' material in the gospels?[9]

(d)   Text Criticism

Text critics analyze the various manuscripts of the New Testament that have been preserved over centuries, compare them, date them, and employ appropriate techniques to determine which versions are the most reliable. Their goal is to reconstruct what the original manuscripts probably said, noting also "variant readings" when one or more of the copies that have been made over the years say something different. Significant variant readings are sometimes noted in footnotes in English Bibles. A text critic may ask, what variations exist in the manuscripts of the gospel texts, and which one has the greatest chance to be correct?[10]

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[9]Originally, redaction criticism was restricted to the synoptic gospels (Matthew, Mark, and Luke), but it has been applied to other areas of scripture. Norman Perrin in his book "What is Redaction Criticism?" states, "The prime requisite of redaction criticism is the ability to trace the form and content of material used by the author concerned or in some way to determine the nature and extent of his activity in collecting and creating, as well as in arranging, editing, and composing," p. 2. For a discussion see, N. Perrin, *What is Redaction Criticism?* Philadelphia: Fortress Press, 1969.

[10] See the footnote to Matt. 10:3 in the NRSV, which notes that the disciple of Jesus called "Thaddaeus" is referred to as "Lebbaeus" in some manuscripts. For a discussion, see (1) E, Wurthwein, *The Text of the Old Testament: An Introduction to the Biblia Hebraica.* rev. ed., Grand Rapids: Eerdmans, 1994.

(e)   Historical Criticism

The term historical criticism refers to the ways in which historians might use the Bible to learn about history. Historians (whether they are Christians or not) view Abraham, Moses, Jesus, Paul, and other figures of the Bible as important characters in the literature, and understand Judaism and Christianity as having made significant developments in human history. Thus they use the Bible as a resource for understanding the lives and circumstances of these people and for reconstructing the events that transpired concerning them. A historical critic may pose the

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This book gives a readable introduction to the major texts of the OT, with special attention to the Masoretic text, the Septuagint, the Peshitta, and the Dead Sea Scrolls. Also helpful is the chapter that discusses the theological significance of textual criticism. (2) B. M. Metzger, *The text of the New Testament: Its Transmission, Corruption and Restoration*. 3rd ed., Oxford: Oxford University Press, 1992. It covers virtually all the areas of the field, but gives special attention to ways in which ancient manuscripts were produced and transmitted, the major witnesses (version and manuscripts) to the NT text, the various causes of errors in the transmission of the text, and the basic criteria for evaluating variant readings. It gives examples of textual analysis from selected NT passages. See also B. M. Metzger, *A textual Commentary of the Greek New Testament*, 2nd ed., Stuttgart: United Bible Societies, 1994. Designed to serve as a companion to the fourth edition of the Greek New Testament, published by the United Bible Societies.
See also K. W. Clark, "Text Criticism of the New Testament" in M. Black & H. H. Rowley, eds., *Peake's Bible Commentary*, Johannesburg: Thomas Nelson, 1967, pp. 663-670. See also B. D. Ehrman, "Textual Criticism of the New Testament" in J. B. Green, ed., *Hearing the New Testament: Strategies for Interpretation*, Grand Rapids, Michigan/Carlisle: W. B. Eerdmans Publishing Company/ Paternoster Press, 1995, pp. 127-145.

question, how much do the gospels tell us about Jesus and about the churches for which they were written?[11]

(ii)   The world within the text

The approach that attempts to locate the meaning of the text in the world within the text employs the use of exegesis – that is, a careful and systematic study of Scripture to discover the original, intended meaning. Exegesis requires knowledge of the biblical languages[12]; the Jewish, Semitic and Greco-Roman backgrounds[13]; how to determine the original text when early copies

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[11] For a discussion of the various Historical Critical methodologies see, M.A. Powell, *Introducing the New Testament: A Historical, Literary, and Theological Survey*, Grand Rapids, Michigan: Baker Academic, 2009, pp. 54-56.

[12] Hebrew, Aramaic, Greek. For an introductory study of Biblical Hebrew see, (1) C. L. Seow, *A Grammar for Biblical Hebrew*, Nashville: Abingdon Press, 1989; (2) G. D. Pratico & M. V. Van Pelt, *Basics of Biblical Hebrew Grammar,* Grand Rapids, Michigan: Zondervan, 2001; (3) A. P. Ross*, Introducing Biblical Hebrew*, Grand Rapids, Michigan: Baker Academic, 2002. For New Testament Greek see, (1) J. W. Wenham, *The Elements of New Testament Greek,* Cambridge: Cambridge University Press, 1989; (2) W. D. Mounce, *Basics of Biblical Greek Grammar,* 2nd edition, Grand Rapids, Michigan: Zondervan, 2003; (3) J. D. K. Ekem & S. Kissi, *Essentials of Biblical Greek Morphology*, Accra: SonLife Press, 2010.

[13] See, (1) C. F. Peeiffer & H. F. Vos, *The Waycliffe Historical Geography of Bible Lands*, 3rd Edition, Chicago: Moody Press, 1970; (2) J. H. Walton, V. H. Matthews & M. W. Chavalas, *The IVP Bible Background Commentary: Old Testament*, Downers grove, Illinois: InterVarsity, 2000; (4) C. S. Keener, *The IVP Bible Background Commentary: New Testament,* Downers Grove, Illinois: InterVarsity, 1993; (4) K. Easley, *The Illustrated Guide to Biblical History*, Nashville: Holman Publishers, 2003; (4) B. J. Beitzel, *The New Moody Atlas of the Bible*, Chicago: Moody Press, 2009.

(produced by hand) have differing readings[14]; the use of primary sources and tools such as good Bible dictionaries and commentaries.

The first stage in doing exegesis of a text is to consider the larger context within which it is found. Two areas worth considering are the historical and the literary contexts. As Osborn puts it, "The historical context provides the scaffolding upon which we can build the in-depth meaning of the passage."[15] Under the historical context one studies introductory material on the biblical book in order to determine the situation to which the book was addressed. The historical context may differ from book to book due to differences in: the time and culture of the author and his readers, that is, the geographical, topographical, and political factors that are relevant to the author's setting; and the occasion of the book, letter, psalm, prophetic oracle, or other genre. Information on the historical context of a book can be found from several sources, including, good Bible commentaries, encyclopedia and dictionaries.[16]

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[14] See Metzger, *The Text of the New Testament: Its Transmission, Corruption and Restoration*.

[15] G. R. Osborn, *The Hermeneutical Spiral*, Downers Grove, Illinois: InterVarsity Press, 1991, p. 19.

[16] See for example, J. D. Dunn & J. W. Rogerson, eds., *Eerdmans Commentary on the Bible*, Grand Rapids, Michigan/Cambridge, U.K.: Eerdmans Publishing Company, 2003. (2) R. E. Brown, J. A. Fitzmyer & R. E. Murphy Murphy, eds., *The New Jerome Biblical Commentary*. Study Hardback

In academic study, scholars consider the Bible as literature which has literary forms. Crucial to the understanding of the Bible as literature is the concept of genre.[17] The literary context essentially means two things. First, words only have meaning in sentences; and second, that biblical sentences for most part only have clear meaning in relation to preceding and succeeding sentences. The literary context uses the inductive approach in order to trace the thought development of a book. Fee and Stuart give some important contextual questions that an exegete should constantly ask in regards to every sentence and every paragraph- "What is the point?" The exegete must try to trace the author's train of thought, to find out what the author is saying and why he or she says it right there. Having made that point, what is the author saying next, and why? The question may vary from genre to genre, but it is always the crucial question.[18] Another important question the exegete may ask is about the content of the text. Content has to do with

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Edition. London: Burns and Oates, 1995. (3) G. W. Bromiley, ed., *International Standard Bible Encyclopedia*, four volumes, Grand Rapids: Eerdmans, 1995. (4) J. D. Douglas, ed., *International Bible Dictionary*, Grand Rapids: Zondervan, 1999. (5) D.N. Freedman, *Eerdmans Dictionary of the Bible*, Grand Rapids: Eerdmans, 2000.

[17] There are narratives, poetry, prophecies. parables, epistles, apocaplytic literature in the Bible.

[18] Fee & Stuart, *How to Read the Bible for All Its Worth*, Grand Rapids, Michigan: Zondervan, 2003, pp. 27-28.

the meanings of words,[19] the grammatical relationships in sentences, and the choice of the text in question where the original manuscripts (hand written copies) differ from one another. Furthermore, under "historical context,"
clues must be found for, example, the meaning of denarius (Matt 20:2), or a Sabbath day's journey (Acts 1:12) or "high places" (Eph.1:3).

Fee outlines eight basic rules for New Testament exegesis:

1. Survey the historical context in general.
2. Confirm the limits of the passage.
3. Become thoroughly acquainted with your paragraph or pericope.
4. Analyse sentence structures and syntactical relationships.
5. Establish the text.
6. Analyse the grammar.
7. Analyse significant words.
8. Research the historical-cultural background.[20]

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[19] The following are helpful in finding the meaning of words used in the Bible. (1) W.A. VanGemeren, Gen. Ed., *New International Dictionary of Old Testament Theology and Exegesis,* 5 volumes, Carlisle, Cumbria: Paternoster Press, 1997; (2) C. Brown, Gen. Ed., *New International Dictionary of New Testament Theology*, 4 volumes, Grand Rapids, Michigan: Zondervan, 1986.

[20] G. D. Fee, *New Testament Exegesis*, Revised Edition, Westminster: John Knox Press, 1993, p. 32. See also, S. E. Porter, ed., *Handbook to Exegesis of the New Testament,* Leiden: Koninklijke Brill, 1997. Stuart has a similar work on the exegesis of the Old Testament. For a discussion see, D. Struart, *Old Testament Exegesis*, 4th Edition, Westminster: John Knox Press, 2010.

In a nutshell, Biblical exegesis involves the examination of a particular text of Scripture in order to interpret it properly. Good biblical exegesis is commanded in Scripture. "Study [be diligent] to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). What this verse means is that we must handle the Word of God properly, through diligent study. If we do not, we have reason to be ashamed. In doing biblical exegesis, we follow the grammatical principle; the literal principle; the historical principle; the synthesis principle; and the practical principle.[21]

(iii)   The world in front of the text

As mentioned earlier, the use of this methodology creates space for Bible readers to bring their own points of view and concerns to the text and so may end up with different meanings. This methodology, which is reader-centered, presupposes that "once the text leaves the hands of the author, the author's intention and entire matrix of originating circumstances lose any claim of being constitutive of meaning."[22]

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[21] Exegesis also means "exposition or explanation." In that sense the following is helpful. F. E. Gaebelen, & J. D. Douglas, eds., *The Expositor's Bible Commentary*, 12 vols. Grand Rapids: Zondervan, 1979. The commentary stresses the basic meaning of passages by focusing on the significance of the original language (primarily in terms of lexicography, but also with some concern for grammatical structure and syntax) historical background, and relation to other biblical passages.

[22] Tate, *Biblical Interpretation: An Integrated Approach,* p. 228.

It runs contrary to the position of formalist critics, who claim that a text itself has autonomy, and provides the objective standard of meaning. Those who use this method swing the pendulum of interpretive emphasis to the direction of the reader's role in the construction of meaning. The methodology finds support in what Mulrain says about biblical interpretation; that it has never been without references to, or dependent on a particular cultural code, thought patterns, or social location of the interpreter.[23] Mulrain suggests that, there is no individual interpreter who is completely detached from his or her environment, experience and culture. Thus an African biblical scholar born and raised in an African environment, will bring to biblical interpretation, his or her culture, thought patterns and experiences. The scholar will engage in this adventure in a way that is unique to his or her African culture and experience, and different from that of Western scholars.[24] This however, does not suggest that the scholar is biase.[25]

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[23] G. Mulrain, "Hermeneutics within a Caribbean Context," *Vernacular Hermeneutics,* 1999: 117-121

[24] See Donald Keesey, "Reader-Response Criticism: Audience as Context," in *Contexts for Criticism*, 4th ed.; ed. Donald Keesey, Boston: McGraw Hill, 2003, p. 129-137.

[25] See S. O. Abogunrin et al, eds., *Biblical Healing in African Context,* Biblical Studies Series No. 3, Ibadan: The Nigerian Association of Biblical Studies (NABIS), 2004, for a number of articles on the interpretations of some biblical texts from the African perspective.

African Biblical Studies

As mentioned above, "the world in front of the text" approach has opened up opportunities for new approaches in Biblical Studies. It is in this area that African Biblical Studies has found its place. David Adamo has defined African Biblical Studies as, interpretation that makes "African social-cultural context a subject of interpretation."[26] Generally, African Biblical Studies is contextual. Interpretation is always done in a particular context. It analyzes the biblical text from some perspective of African world-view and culture. It is a rereading of the Christian Scripture from a premeditatedly Afro-centric perspective. Usually, the aim is to understand the Bible and God from African experience and culture, which gives the added advantage of breaking the hermeneutical hegemony and ideological stranglehold that Eurocentric biblical scholars have long enjoyed.[27] African Biblical Studies is a methodology that

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[26] David T. Adamo, "What is African Biblical Studies?" in, S. O. Abogurin, Gen. ed., *Decolonization of Biblical Studies in Africa,* Biblical Studies No. 4, Ibadan: The Nigerian Association of Biblical Studies (NABIS), 2005. See also (1) David T. Adamo, "*Reading and Interpreting the Bible in African Indigenous Churches,* Eugene, Oregon: WIPF and Stock Publishers, 2001. (2) ------, "African Cultural Hermeneutics," *Vernacular Hermeneutics,* ed. Sugirtharajah, Shefflied Academic Press, 1999, p. 5. (3) Justin Ukpong, "Inculturation Hermeneutics: An African Approach to Biblical Interpretation," The Bible in A World Context, An Experiment in Contextual Hermeneutics, eds., Walter Dietrich and Ulrich Luz, Grand Rapids, Michigan/ Cambridge: William B. Eerdmans Publishing Company, 2002, pp. 17-32.

[27] Yorke call this "Afrocentric Hermeneutics" since all interpretations and theologies are perspectival. See Gosnell L. Yorke, Biblical Hermeneutics An Afrocentric Perspective, "*Journal of Religion and Theology,* Vol. 2, No. 2 , 1995 145-158.

reappraises ancient biblical tradition and African world-view, culture, and life experience with the aim of correcting the effect of the cultural ideological conditioning to which Africa and Africans have been subjected.[29]

Mother-Tongue Biblical Hermeneutics

One of the offshoots of African Biblical Studies is Mother-Tongue[30] Biblical Hermeneutics. The approach is a scholarly engagement of the indigenous language translations of the Bible in order to understand what they say and mean to the readers. Its proponent is John D. K. Ekem who argues that "The varied mother tongues of Africa have a lot to offer by way of biblical

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[29] Yorke, *ibid.*

[30] A mother-tongue is the medium of our innermost feelings and thought (R.F. Amonoo, *Language and Nationhood: Reflections on Language Situations with Particular Reference to Ghana* – The J. B. Danquah Memorial Lectures Series 19, February 1986. Accra: Ghana Academy of Arts and Sciences, 1989). It is that native language into which one is born and in which one grows up (B.Y. Quarshie, "Doing Biblical Studies in the African Context – The Challenge of Mother-tongue Scriptures," *Journal of African Christian Thought* Volume 5, Number 1, June 2002: 7). It is a person's first language as compared to other languages one might learn later in life, for instance, at school. A mother-tongue is not the same as a vernacular which is the common language of a region or group, no matter how naturally a person may be well vexed in such a language and its usage. Rather, the mother-tongue is a person's own native and indigenous language, very much intertwined with a person's identity; it confirms and affirms who a person is, where one comes from and ones sense of identity. A mother-tongue is a repository of indigenous wisdom, knowledge, insight, science, theology and philosophy. It is in the mother-tongue that one thinks and dreams, before translating ones thoughts to other languages (Kwame Bediako, *Religion, Culture and Language: An Appreciation of the Intellectual Legacy of Dr. J.B. Danquah* – J. B. Danquah Memorial Lectures, Series 37, February 2004. Accra: Ghana Academy of Arts & Sciences, 2006:37).

interpretation in Ghanaian/African languages as viable material for interpretation, study Bibles and commentaries."[31] Ekem's point of view is that, the mother-tongue Bibles have issues that need re-interpretation. In his opinion, such a person who wants to engage him or herself in this adventure must of necessity include formal exegesis that reflects a dynamic encounter between Christian and traditional African world-views, both of

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[31]John David Kwamena Ekem, "Interpreting 'The Lord's Prayer' in the context of Ghanaian Mother-tongue Hermeneutics, "*Journal of African Christian Thought* Vol. 10 No. 2 December 2007, p. 48. See some of his publications in the discipline of Mother-Tongue Biblical Hermeneutics: [1]J.D.K Ekem, "The Use of *Archierus* 'High Priest' as a Christological Title: A Ghanaian Case Study," *Trinity Journal of Church and Theology* Volume XI Numbers 1 & 2, 2001: 57-64. (2) -----, "Translating *Asham* (Isaiah 53:10) in the Context of the Abura-Mfantse Sacrificial Thought.," *Trinity Journal of Church and Theology.* Volume XII, Numbers 1 & 2, 2002: 23-29. (3) -----, "Biblical Exegesis in an African context: Some reflections," *Journal of African Christian Thought* Volume 6, No. 1, June 2003: 31-34. (4) -----, 'Spiritual Gifts or Spiritual Persons?' 1 Corinthians 12:1a Revisited. *Neotestamentica. Journal of the New Testament Society of South Africa* 38, (1), 2004: 54-74. (5)-----, *New Testament Concepts of Atonement in an African Pluralistic Setting.* Accra: SonLife Press, 2005 (6)-----, "Interpreting 'The Lord's Prayer' in the context of Ghanaian Mother-tongue Hermeneutics," *Journal of African Christian Thought* Volume 10. No. 2, December 2007:48-52. (7)-----, "A Dialogical Exegesis of Romans 3:2a. *Journal of the Study of the New Testament.* (30), 2007:75-93. (8)-----, *Priesthood in Context: A Study of Priesthood in Some Christian and Primal Communities of Ghana and its Relevance for Mother-Tongue Biblical Interpretation.* Accra: SonLife Press, 2008. (9)-----, *Krataa a Pôôl Kyerɛwee Dze Kɛmaa Faelimôn: Ne Nkyerɛkyerɛmu Fi Griik Kasa Mu Kô Mfantse Kasa Mu* (A Commentary on Paul's Letter to Philemon Based on the Greek Text in Fante), Accra: SonLife Press, 2009. (10)-----"Early Translators and Interpreters of the Judeo-Christian Scriptures on the Gold Coast (Ghana): Two Case Studies," *Journal of African Christian Thought* Vol. 13, No. 2, December 2010: 34-37 (11)------, *Early Scriptures of the Gold Coast (Ghana): The Historical, Linguistic, and Theological Settings of the Gā, Twi, Mfante, and Ewe Bibles.* Rome/Manchester: Edizioni di Storia Eletteratura/St. Jerome, 2011.

which continue to exert a powerful impact on communities. Mother-tongue biblical interpretation uses the mother-tongue Bibles[32] - that is, translations of the Bible into languages native to a people. Mother-tongue Bibles give Ghanaians/Africans the opportunity to interpret Scripture from their own world-view.[33]

A Methodology for Mother-Tongue Biblical Hermeneutics[34]

Mother-tongue biblical hermeneutics uses eclectic methodology. It borrows from the fields of Biblical Studies, Bible Translation

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[32] The Bible translation agencies in Ghana are the Bible Society of Ghana (BSG), The International Bible Society (IBS), and The Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT). The BSG has translated and published the Bible in Asante-Twi, Akuapem-Twi, Ga, Mfante, Ewe and Dangme, and has translated and published the Bible in Dagbani and Nzema. The New Testament has been translated into Esahie and Dagaare. The Old Testament projects in these languages are ongoing. Revision projects on some of the older versions are underway. **www.biblesociety-ghana.org/what-we-do;** accessed 15/10/2011**.** Interview with E.K Boateng, an Asante-Twi Bible revision team member at the Bible Society of Ghana, Kumasi Office on 20/10/2011. The GILLBT has translated and published the Bible in five Northern Ghana mother-tongues – Konkomba, Tampulma, Bimoba, Farefare and Chumburung. It has also translated and published the New Testament in twenty-five languages. http://www.gillbt.org; accessed 15/12/2011.

[33] Thomas Atta-Akosah, "The Language Factor in African Christian Mission: Bible Translation and Biblical Interpretation in the Church in Africa Today." A paper delivered at the Bible in Africa conference, held at the School of Religion and Theology, University of KwaZulu-Natal, Pietermaritzburg Campus, South Africa, Monday 19th-Friday 23rd September 2005.

[34] See publications in which this approach has been used (1) J.E.T. Kuwornu-Adjaottor, "Are Sins Forgiven or Loaned? Translations and Interpretations of Matthew 6:12 by Some Dangme Scholars," *ORITA: Ibadan Journal of Religious Studies,* University of Ibadan Publication, XLII/2, December 2010: 67-81. (2) -----, "Interpretations of *mias gunaikos andra* (1Tim. 3:2a) in

Studies, and Language Studies-Biblical Languages: Ancient Hebrew/Aramaic and Greek, and Local African/Ghanaian Languages. In terms of procedure, the following may be adopted:

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some Ghanaian mother-tongue translations of the Bible," *Journal of African Biblical Studies,* Ghana Association of Biblical Exegetes (GABES) Publication. Vol.3, January 2011, ISSN 0855-773X: 43-61. (3) -----, "A Comparative Study of Mark 1:12 in Some Ghanaian Mother-tongue Translations of the Bible," *Journal of Arts and Culture*, Volume 6, November 1, Duncan Science Company Publication, ISSN: 2006 -1145, 2011: 67-73. (4) Eric Nii Bortey Anum & J.E.T.Kuwornu-Adjaottor, "New Testament Concepts of Forgiveness in the Gospels in the Context of Dangme Translation and Usage." *American Journal of Biblical Theology*, Volume 12, (25), 2001: 1-19. (5) P. T. Laryea, "Reading Acts 14:8-17 and 17:22-31 in Gā: A Critical Examination of the Issues, Meanings and Interpretations Arising from the Exegesis in the Mother Tongue," *Journal of African Christian Thought* Volume 5, Number 1, June 2002: 35-43. See also Master of Theology Theses in the area of Mother-tongue Biblical Hermeneutics, supervised by Prof. J.D.K. Ekem, Director of the Institute of Mother-Tongue Biblical Hermeneutics, Legon, and submitted to the Trinity Theological Seminary, Legon, Ghana: 2006, Jonathan E.T. Kuwornu-Adjaottor, *Some Translation and Exegetical Problems in the Dangme New Testament.* 2007, Frederick Amevenku, *An Ewe Interpretation of the use of 'Logos' in John's Gospel: A case for Mother-Tongue Hermeneutics.* 2008, Seth Kissi, *An Akan View of Jesus: Exegetical Exploration into Hebrews 1:1-14 in the light of Insights from Akan Mother-Tongue.* 2009, *Syntactical Analysis, Morphology and Theology of Genesis 1:1-10, 26-31: Implications for Asante-Twi Mother—Tongue Hermeneutics.* 2009, John Fosu, *Paul's response to the abuse of Spiritual gifts in the Corinthian Church (1Corinthians 12-14): Lessons for the Ghanaian context.* See also Jonathan E.T. Kuwornu-Adjaottor, *Mother-Tongue Bibles, Resources for African Biblical Studies,* PhD Thesis (by Publication) submitted to the School of Graduate Studies and Research, Kwame Nkrumah University of Science and Technology, Kumasi, Ghana, April 2012, in which he argues that there are enough cultural and translation and issues in the Ghanaian Mother-Tongue translations of the Bible which call for academic study the Departments of Religious Studies of Universities, and Theological Seminaries.

1. Identify a Biblical text which you think has been wrongly translated into your mother-tongue.

2. Discuss why the translation is problematic in your culture.

3. State and explain the methodology you will use, and the proponents.

4. Do a study (an exegesis) of that text, using Bible Study resources-Dictionaries, Commentaries, Encyclopaedias, Word Study helps, etc.

5. Find out what scholars have said about the text, how they interpret it and reasons for their interpretations.

6. Discuss the usage of the concept in your language/culture; interview indigenous speakers of your mother-tongue for deeper insights into the concept you are researching. Use local terminologies in your writing and explain them in English.

7. Compare the text in your mother-tongue with other Ghanaian translations you can read and understand.

8. Analyze the mother tongue-translations; what do they mean? How are the meanings of the text similar to that of the Hebrew/Greek? How are they different? What might have accounted for the differences in translation?

9. Come out with a new translation of the text that fits into your culture.[35]

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[35] See J.E.T. Kuwornu-Adjaottor, "Mother-Tongue Biblical Hermeneutics: A Current Trend in Biblical Studies in Ghana," *Journal of Emerging Trends in Educational Research and Policy Studies* (JETERAPS), 3 (4):577, Scholarlink Research Journals, 2012 (ISSN:214-6990.

CONCLUSION

Biblical Studies, an academic field of study of the Judeo-Christian Bible and related texts has employed various methods over the years. In recent times, especially in Ghana, a new methodology has evolved – the mother-tongue biblical hermeneutics approach. This approach, eclectic in nature, borrows from the fields of Biblical Studies, Bible Translation Studies, and Language Studies – Biblical Languages: Biblical Hebrew, Aramaic, and Koinē Greek, and Indigenous African/Ghanaian Languages. In this paper, the author has given an outline of how Mother-tongue Biblical Hermeneutics is carried out.

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BOOK REVIEWS

AFRICAN CHRISTIAN PRESENCE IN THE WEST: New Immigrant Congregations and Transnational Networks in North America and Europe. By Frieder Ludwig and J. Kwabena Asamoah-Gyadu (eds). Trenton, NJ: African World Press, 2011. 472 pages – ISBN 1-599221-808-3.

This interdisciplinary volume on transitional dynamics in African Christianity is a product of a Conference held at Luther Seminary in St. Paul Minnesota, USA from 23rd to 25th March 2007. It is about the African Christian immigrants' experiences in establishing religious communities in Western cultures. The original intention of the Conference was to discover "what African immigrant churches are doing religiously in the United States, and what manner of religious institutions they are developing by, and for themselves" (Ludwig and Asamoah-Gyadu 2011, ix). Its scope was broadened to include Europe as a result of the valuable contributions and discussions pertaining Europe that ensued during the Conference.

The contributors are from Africa, North America and Europe with varied academic and professional backgrounds and experiences, which give the reader credible information and well informed knowledge about the development and sustenance of African Christian Churches and institutions in North America and Europe.

Religion for many Africans is a way of life. As Mbiti (1989, 2) rightly states: "Wherever the African is, there is his religion." This is true of the African Christians in this study who represent the four denominational Christian groups – Roman Catholics, Protestants, Orthodox and neo-Protestants. These Christians did not abandon their brands of Christianity at the ports of entry into North America and Europe. They migrated with their Christianity and maintain it as a viaduct between their old and new countries and cultures. Partly through their religion, the Africans are recreating and modelling themselves in the West. Religion is crucial to surviving the existential realities and coping with challenges of living in North America and Europe. The immigration congregations under study continue to provide a sense of belonging and spiritual resources for a civilization rooted in African cosmologies.

Migration today accounts for the movement of people in the world. In the opening chapter "Introduction" (pp. 3-27), the editors rightly attribute the presence of Africans in the West to migration. This outcome is supported by research done by migration and immigration professionals, scholars, institutions and studies in the West. Gone are the days when migration was hugely from developed Western countries to developing non-Western countries. Today the trend is the reverse; migration is mainly now from developing non-Western countries to Western civilisations, Africans contribute largely to this movement. Immigrants from these weak economies, welfare and social structures are moving to the West in search of socio-economic

prosperity, political stability and religious freedom.

The African Christians through their churches, institutions and networks are contributing to the economy and spiritual welfare of North America, Europe and Africa. Their presence and contributions to the religious and social developments of these continents are amazing.

It is the thesis of the authors that: "Since immigrants frequently react to the alienation and confusion that result from their uprootedness in religious terms, studies on migration experiences and of the process of adaptation of religious communities to new environments are important issues." The authors are recommended for putting together works that support this thesis.

Like any well written edited work, the editors provided readers with helpful synopses of the chapters. The book's twenty-three chapters are categorised into five thematic parts as follows: Part 1, "The African Christian Presence in the West and Discourses on Migration" contains four chapters. Part II, "North American Case Studies" has six chapters. Part III, "Comparisons and Interactions" is a composition of four chapters. Part IV, "European Case Studies" is made up of five chapters. Part V, "Migration Theologies and Theologies of Migration" has four chapters. Although they are not part of the main chapters, the four Appendices are informative and helpful that should not be ignored.

Not every African immigrant church in the West is considered in this study, which is quite understandable, but what it presents is

adequate, first of its kind and helpful in understanding how African Christians are singing the "Lord's song in a foreign land" and participating in the socio-economic development of the West.

This is the perfect book for studies in African Christianity, African and American studies, Religions in American and European, Religious emigration and immigration and much more. I recommend it for students, faculty, scholars, researchers and pastors.

External Reference Cited:
Mbiti, John. *African Traditional Religions and Philosophy*. London: Heinemann, 1989.

By Prince Conteh

ESSAYS IN AFRICAN RELIGION AND CHRISTIANITY. By Prince S. Conteh. Accra: Cynergy Media, 2012. 170 pages – ISBN: 978-0-9867780-5-6

This book contains papers about the interaction and intersection between African Religion (AR) and Christianity. Since the advent of Christianity in Africa, it continues to wrestle with African religion and culture. The author has addressed pertinent issues in the struggle between African religio-culture and Christianity.

There are five chapters in the book, Chapter 1, "Salient Factors in the Study and Understanding of African Religion", pages 1-44, focuses on significant issues in the study and understanding of AR that are frequently raised by practitioners, non-practitioners, students and scholars interested in the development of AR and culture. The issues raised in this chapter are crucial in our understanding of AR. It gives an overview of the contributions made by ethnographers, travelers, government officials, politicians, religious leaders and scholars in the development and trends in the study of AR since the seventeenth century. The book further discusses western scholarly misrepresentations and derogatory terms that were used to define AR – terminologies that past and present African scholars have challenged. Sources of information and knowledge of African religio-culture, the components of the belief and practices of AR and other debated issues are discussed.

established. It provides methods and the praxis of relating the message of the Trinity through familiar African concepts. Because the teaching of the Trinity is very important to the Christian understanding of God, and as Christianity continues to encounter various religious faiths/cultures throughout the world, Christians must endeavour to find satisfactory methods of explicating the unique message of the Trinity to all faiths and cultures. The dissemination of such crucial message must certainly include the African indigenous religionists with whom Christians have coexisted for centuries. The chapter is very helpful in discussing the concept of the Trinity through the eyes of Africans, and in proposing a methodology for a fruitful dialogue between Christians and African religionists on the subject of the Trinity.

In Chapter 4, "The Intersection of African Religion and Judeo-Christianity", pages 93-130, is a discussion about the similarities between AR and Judeo-Christianity, and how African religiosity and practices pervade the worldview of Christians. It is important to note that the author earlier in the "Preface" (p. xiii) stated that, "strictly speaking, AR and Christianity are not the same". Whatever similarities they share, AR and Judeo-Christianity are not the same. Unfortunately, while believing Christians reject and condemn African religious practices like ancestral veneration, sacrifices, charms, and medicines, liberal minded Christians in the contrary take part in some these practices. Many African Christians are still influenced by the traditional culture and practices they were born into and were raised.

The final chapter, "Can the African Christian 'Problem' Ever Be Resolved?" pages 131-154, discusses *t*he continued divergence between AR and Christianity coined as the "African Christian Problem", a common issue in Africa. The tenacious loyalty of African Christians to their indigenous religio-culture and their reluctance to discard it in favour of Christianity and the church's negative approach to African religiosity continues to be a major source of conflict between AR and Christianity. The author provides the reader with information about the fieldwork he carried out, and strategy he implemented in Sierra Leone that resulted in a fruitful dialogue between African religionists and Christians in the National Pentecostal Mission. It provides an overview of past and recent attempts to address the African Christian problem, a summary of the causes of the conflict, the fieldwork strategy, findings and recommendations to the subjects. It concludes with a discussion concerning the future of the African Christian problem in general, and suggestions on how it might eventually be resolved.

This book is useful to students, pastors, missionaries and scholars in understanding vital issues that are relevant in the understanding and relationship between AR and Christianity. I highly recommend it for studies in religion, culture, mission and theology.

By Adriana Ion

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